

חסידות

From the Chassidic Courts

Kedushat Levi

BERDITCHEV · BERESHIT, KEDUSHAT LEVI

Finding favor in Hashem's eyes brings true menuchah (rest), as the name "Noach" implies, and this connects to the idea that Hashem's malchut (kingship) requires a nation to serve Him — which is why, on Shabbat (the seventh day, corresponding to malchut), Hashem is described as yearning for His "work," namely humanity in the world of asiyah (the world of action), whose service below—unlike that of the angels above—truly establishes His Kingship. AI SUMMARY

"Noach found favor in the eyes of Hashem" (Bereshit 6:8). If a person finds favor in the eyes of Hashem, then he is "Noach" (Noah), from the term menuchah (rest), for he has rest through his finding favor in the eyes of Hashem. And this is what we say, "Magen Avraham" (Shield/Protector of Avraham) — meaning Avraham embodies chesed (lovingkindness), as is known, and Hashem, may He be blessed, shields a person by virtue of chesed. And we say "Magen David" (Shield/Protector of David) — for David embodies the attribute of malchut (kingship), as is known in the holy books, and Hashem, blessed be He, shields by virtue of malchut, as mentioned in the holy books, since He created the world so that He would be a King — and there is no king without a nation — a nation helps so that His Name be called King.

And this is the explanation of the midrash: "Vayechal Elokim bayom hashevi'i" (And Elokim completed on the seventh day) — that He yearned (kasaf) on the seventh day for His work — see there the intent. Because the Shabbat is [the attribute of] malchut, as known from the writings of the Ari za"l, and therefore on the seventh day, which looks toward the attribute of malchut, and a king needs a nation, therefore on the seventh day He longs and yearns for His work which He made — meaning, of the world of asiyah (the world of action/making), namely, man, who is in the world of asiyah. For the essence of His kingship, as it were, blessed be He, is that man, who is in this world, serves Him, as

mentioned in the holy books — that the angels above, it is no wonder that they serve above without the yetzer hara (evil inclination).

And therefore, "Vayechal Elokim bayom hashevi'i melachto asher asah" — for on the seventh day, which is a looking toward malchut, He yearns for the world of asiyah, which is man who is in this world. Man is called "the world of asiyah," for through this His Name is called King, for a king is [a king] through a nation — and understand this.