

**Menachem Mendel of Horodak**  
**Pri Ha'eitz**  
**Parshas Vayakhel**

<p>The section of Parashat Parah.</p>	<p align="right">פְּרַשְׁת פָּרָה</p>
<p>Rashi, of blessed memory, explained that in Parashat Vayakhel, the warning regarding Shabbat was placed before the command regarding the work of the Mishkan to indicate that it does not override Shabbat.</p>	<p>פְּרַשְׁי'י ז"ל על שְׁהִקְדִים בְּפְרַשְׁת וַיְקַהֵל אֶזְהָרְת שְׁבַת לְצִוּוֵי מְלֶאכֶת הַמִּשְׁכָּן לומר שְׁאִינוּ דוֹחֵה אֶת הַשְּׁבַת.</p>
<p>The Rav began his discourse in Parashat Pekudei with the verse, "And they brought the Mishkan to Moshe," and he enumerated and continued listing all the components of the Mishkan and its vessels.</p>	<p>פְּתַח הָרַב בְּפְרַשְׁת פְּקוּדֵי וַיְבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה וּמוֹנֵה וְהוֹלֵךְ כָּל מַחְבְּרַת הַמִּשְׁכָּן וּכְלָיו</p>
<p>Rashi, of blessed memory, explained that they brought it to Moshe because they were unable to erect it.</p>	<p>וּפְרַשְׁי'י ז"ל שְׁהִבִיאוּ לְמֹשֶׁה עַל שְׁלֹא הָיוּ יְכוּלִים לְהַקְימוֹ</p>
<p>Regarding the verse, "And the Mishkan was erected," Rashi, of blessed memory, explained that it was erected on its own.</p>	<p>וּפְסוּק "וְהוּקַם הַמִּשְׁכָּן" שְׁפְרַשְׁי'י ז"ל מֵאֵלָיו</p>
<p>The matter relates to the teaching of the Zohar on the verse, "And Moshe was unable to enter the Tent of Meeting because the cloud rested upon it."</p>	<p>וְהַעֲנִין הוּא מְאָמַר הַזֶּהָר עַל "וְלֹא יָכַל מֹשֶׁה לְבוֹא אֶל אֹהֶל מוֹעֵד כִּי שָׁכַן עָלָיו הָעָנָן"</p>
<p>The Zohar explains that this is analogous to the adornment of a bride, and it is not customary to stand there at the time she is being adorned.</p>	<p>וּפִירֵשׁ הַזֶּהָר שֶׁהוּא עֲנִין קְשׁוּטֵי כְּלָה וְאִין דְּרָךְ לְעֵמוּד שֶׁם בְּשַׁעֲה שְׁמַתְקַשְׁטָת</p>
<p>This is the hidden wisdom of the Torah and the secrets of the Torah, for all their words are like fiery coals clothed in physicality to make it accessible for the ear to understand and comprehend the depths of these secrets.</p>	<p>הַגֵּה הוּא סִתְרֵי תוֹרָה וְרִזִין דְּאוֹרֵי־יִתָּא שְׁכַל דְּבִרְיָהֶם כְּגַחְלֵי אֵשׁ הַמְּלוּבָשִׁים בְּגִשְׁמִיּוֹת לְשִׁבַר אֶת הָאֵזֶן לְהִבִּין וּלְהַשְׁכִּיל עִמְקֵי סוּדוֹתֵיהֶם</p>
<p>Behold, this is the secret of secrets, the most hidden and concealed within the mystery of Hashem.</p>	<p>הַגֵּה הוּא רִזָּא דְרִזִין הַנְּסֻתָר וְנִעְלָם יוֹתֵר בְּסוּד ה'</p>
<p>And behold, regarding the two seemingly contradictory verses—"Take from among you an offering" and "From every generous-hearted person"—the Zohar explains that initially, even the Erev Rav had a portion in the Mishkan. Therefore, the verse specifically states, "Take from among you."</p>	<p>וְהַגֵּה עַל שְׁנֵי כּוּבִים הַמְּכַחֲשִׁין זֶה אֶת זֶה שֶׁהֵם "קַחוּ מֵאִתְּכֶם תְּרוּמָה" ו"מִכָּל נְדִיב לֵב" שְׁפִירֵשׁ הַזֶּהָר שְׁבַתְחֻלָּה הָיָה גַם לְעֵרַב רַב חֶלֶק בְּמִשְׁכָּן לְכוּן בְּאֵי הַפְּסוּק "קַחוּ מֵאִתְּכֶם" דִּיקָא</p>
<p>The matter corresponds to two statements in the Talmud: one teaching that learning "not for its own sake" eventually leads to learning "for its own sake,"</p>	<p>הַעֲנִין הוּא שְׁנֵי מֵאִמְרֵי הַש"ס שֶׁהֵם לְלַמּוּד שְׁלֹא לְשִׁמְהָ לְשִׁמְתוּף כִּף בְּאֵ לִידֵי לְשִׁמְהָ</p>
<p>and another statement that contradicts this, saying that for one who learns "not for its own sake," it would have been better if his placenta had turned over upon his face.</p>	<p>וּמֵאִמְרַי הַסּוּתֵר עַל הַלּוּמַד שְׁלֹא לְשִׁמְהָ, נוֹחַ לוֹ שְׁנִיחֶפְכָּה שְׁלִיתוֹ עַל פָּנָיו</p>

**Menachem Mendel of Horodak**  
**Pri Ha'eitz**  
**Parshas Vayakhel**

And it has already been explained that this refers specifically to one who learns "not for its own sake" with no intention other than that alone.	וּכְבֹר פִּירֵשׁ שֶׁהוּא הַשְּׁלָא לְשִׁמָּה לְבַד שְׂאִין פּוֹנְתוֹ אֶלָּא לְנֵה.
However, one who seeks to direct himself towards "for its own sake" but has not yet reached it—through learning "not for its own sake," he will come to learn "for its own sake."	מֵה שְׂאִין כּוֹן מִי שֶׁרוֹצֶה לְכוֹן אֶת עֲצָמוֹ לְשִׁמָּה וְעֵדוֹן לֹא הִגִּיעַ אֵלֶיהָ, מִתּוֹךְ שֶׁלֹּא לְשִׁמָּה בָּא לִיְדֵי לְשִׁמָּה.
This is what King Shlomo meant when he said about Parashat Parah, "I said, I will become wise, but it is far from me," for the matter is dependent on faith.	שֶׁהוּא מֵאֲמַר שְׂדוּד הַמֶּלֶךְ עָלָיו הַשְּׁלוֹם עַל פְּרֻשַׁת פָּרָה "אֲמַרְתִּי אֲחַכְמָה וְהִיא רְחוּקָה מִמֶּנִּי" כִּי בְּאֲמוּנָה תִּלְיָא מִלְתָּא.
And likewise, the statement of King David: "I considered my ways, and I returned my feet to Your testimonies," has already been explained.	וְכֵן מֵאֲמַר דָּוִד הַמֶּלֶךְ עָלָיו הַשְּׁלוֹם "חִשְׁבֹתִי דְרָכַי וְאָשִׁיבָה רַגְלִי אֶל עֲדוֹתֶיךָ" שְׂכָבֵר פִּירֵשׁ.
For it is well known that the body is coarse matter and does not naturally conform to the obligations of the intellect.	לְהִיּוֹת יְדוּעַ שֶׁהַגּוּף הוּא חוֹמֵר עֲכוּר וְאִינוֹ מְסַבִּים לְעֲשׂוֹת כְּהַתְחַיְבוּת הַשְּׁכָל.
But only through the enticements that affect the body, such as fear of punishment, the reward of the World to Come, or the satisfaction and pleasure one feels in their service and love of Hashem.	כִּי אִם עַל יְדֵי פִתּוּיֵי מִשְׁיַגֵי הַגּוּף, שֶׁהֵם יִרְאַת עוֹנֵשׁ אוֹ שְׂכָבֵר עוֹלָם הַבָּא, אוֹ נַחַת רוּחַ וְתַעֲנוּג שְׂמִרְגִישׁ 'בְּעִבּוּדָתוֹ וְאַהֲבָתוֹ אֶת ה'.
And in truth, no comprehension can grasp or attain the true attachment to the Infinite One through any intellect,	וּבְאֵמֶת, שְׂאִין שׁוֹם הַשְּׁגָה מִשְׁגָּת וְתוֹפְסַת הַדְּבָקוֹת, הַקְּאֵמֶתִי בְּאִין סוּף בְּשׁוֹם שְׂכָל.
All the more so with feeling and delight	כָּל שְׂכֵן בְּהַרְגֵּשָׁה וְתַעֲנוּג.
Thus, it is understood that every sensation of fear, love, pleasure in attachment, and all human experiences are false,	מִמִּילָא מִיבֹן שְׂכָל הַרְגֵּשַׁת הִירָאָה אוֹ הַאֲהַבָּה, אוֹ תַעֲנוּג הַדְּבָקוֹת, וְהַרְגֵּשַׁת עֲנִינֵי כָל אָדָם—כּוֹזֵב.
for "Hashem is not in the noise."	כִּי "לֹא בְרַעַשׁ ה'".
However, the true attachment, beyond what is felt, is that which is not grasped in any perception.	אֲבָל הַדְּבָקוֹת הַקְּאֵמֶתִי אַחַר הַמּוֹרְגֵשׁ הוּא הַשְּׂאִינוֹ מוֹרְגֵשׁ בְּשׁוֹם תַּפְסִיָּסָה.
And the proof: "For no man shall see Me and live."	וְהִרְאִיָּה: "כִּי לֹא יִרְאֵנִי הָאָדָם וְחָי".
Only through faith, without any sensation, can one attain it, which is the concept of nullification of existence.	כִּי אִם עַל יְדֵי הַאֲמוּנָה בְּלִי שׁוֹם הַרְגֵּשָׁה, שֶׁהוּא עֲנִין בְּטוֹל הַמְּצִיאוֹת.
It is impossible to grasp it independently,	שְׂאִי אֲפֹשֶׁר לְעֲמוֹד עָלָיו בְּעֲצָמוֹ.
let alone to understand and explain it to others.	כִּי וְחוֹמֵר לְהַבִּין וּלְהַשְׁפִּיל לְאַחֵרִים.
This is called "for its own sake" (lishmah) for every person, according to their level.	הוּא הַנִּקְרָא "לְשִׁמָּה" שֶׁל כָּל אָדָם לְפִיּוֹם דְּרָגָא דִּילֵיהּ.
But it is impossible to reach it except through the enticements of the body,	אֲבָל אִי אֲפֹשֶׁר לְהִגִּיעַ אֵלֶיהָ כִּי אִם עַל יְדֵי פִתּוּיֵי הַגּוּף.

**Menachem Mendel of Horodak**  
**Pri Ha'eitz**  
**Parshas Vayakhel**

combined with an initial intent "not for its own sake," which consists of fear, love, and pleasure.	ועם שלא לשמה תחלה, שהיא היראה והאהבה והתענוג.
Which are also impossible to manifest except through faith in reward and punishment and other matters.	אשר בלתי אפשרותם לחל גם כן כי אם על ידי האמונה בשכר ועונש ושאר ענינים.
And through this faith, one reaches a higher level, as mentioned.	ועל ידי אמונה זו מגיע למעלה הימנה פנוצר.
And this is [the meaning of] "I considered my ways"—at first, he considers the ways of the body and its enticements.	וזהו "חשבתי דרכי"—תחלה חשב דרכי הגוף ופתוניו.
And afterwards, "I returned my feet," which refers to faith, called "feet."	ואחר כך "ואשיבה רגלי", שהיא האמונה הנקראת "רגל".
"To Your testimonies"—this refers to "for its own sake" (lishmah), true testimony without any mixture of foreignness or falsehood.	"אל עדותיך"—שהיא הלשמה, עדות אמת בלי שום עירוב זרות ושקר.
And "testimony" (עדות) is also an expression of adornment (עדי) and an expression of connection, as in the combination of the letters of "knowledge" (דעות), which represents consciousness and attachment.	וכן "עדות" הוא לשון קשויט "עדי", ולשון חבור אותיות "דעות", שהיא הדעת והדבקות.
And this is [the meaning of] "Better one hour of repentance and good deeds in this world than the entire life of the World to Come,"	וזהו "יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא".
for all the life of the World to Come consists of awesome perceptions and the immense pleasure derived from them.	שכל חיי העולם הבא הם הכל השגות נוראות ועוצם התענוג מהם.
However, the one hour in this world attained through repentance and good deeds is above all possible perceptions,	והנה השעה אחת שמשיג בעולם הזה בתשובה ומעשים טובים, היא למעלה מכל אפשרות ההשגות.
which is the aforementioned faith in the nullification of all one's sensations and perceptions, beyond all attainable understanding.	שהיא האמונה הנזכרת לעיל, בבטול מציאות כל ההשגות והפיסות, אחר כלוי כל אפשרות ההשגה.
And the attachment and pleasure that is possible cling to this faith.	והדבקות והתענוג האפשרי מתדבק באמונה זו.
But the truth is that it is impossible to reach this faith and attachment except after exhausting all possible attainments in fear, love, and perceived attachment.	אבל האמת הנה הוא שאי אפשר להגיע לאמונה והדבקות הזו כי אם אחרי כלוי תחלה כל עניני אפשרות ההשגות ביראה ואהבה ודבקות המושגים.
And this is the preparation and the throne for that which is beyond comprehension, which comes afterward and is the essence.	וזהו הכנה וכסא לשאינו מושג שאחר זה, שהיא העיקר.
And this is the concept of the Parah [Adumah], which defiles the pure and purifies the impure.	וזהו ענין פרה, שמטמא את הטוהרים ועוסקיה ומטהר את הטמאים.
This corresponds to faith in reward and punishment, and their attainment through love and fear, which is the beginning of "those called holy."	שהוא ענין האמונה בשכר ועונש והשגתם באהבה ויראה, שהיא תחלה למקראי קדש.

**Menachem Mendel of Horodak**  
**Pri Ha'eitz**  
**Parshas Vayakhel**

And this is "the gate of Hashem," and it is impossible without it.	וְזֶה הוּא הַשַּׁעַר לַה', וְאֵי אֶפְשֶׁר בְּלֹתָהּ.
However, one must not remain in this state forever, serving solely through it, but rather must cleave to that which is beyond comprehension.	וּבְלִבְדּוֹ שְׂלֵא יִשְׂאָר כּוֹן לְעוֹלָם בְּהֵם יַעֲבֹד, כִּי אִם בְּדַבְּקוֹת שְׂאִינוֹ מוֹשֵׁג.
And this is the explanation of "it defiles the pure"—those who remain at this level—and "it purifies the impure"—those who begin their journey through it, as it is the opening of the gate.	וְהוּא פְּרוֹשׁ "שִׁמְטָמָא אֶת הַטְּהוֹרִים", הַעוֹמְדִים בְּמִדְרַגָּה זוֹ, וְ"מִטְהַר אֶת הַטְּמֵאִים", הַמְתַּחִילִים עַל יְדֵהוּ, שֶׁהִיא פֶּתַח הַשַּׁעַר.
And this is the concept of the construction of the Mishkan, which could only be erected by Moshe.	וְהוּא עֲנִינֵן מְלֵאכֶת הַמְּשָׁכָן, שְׂלֵא הִיְתָה אֶפְשָׁרוֹת הַקָּמָתוֹ. כִּי אִם עַל יְדֵי מֹשֶׁה.
For he represented Da'at, which is the connection and attachment of all of Israel.	שֶׁהוּא הִיָּה הַדַּעַת, שֶׁהוּא הַחֲבוּר וְהַדְּבָקוֹת שֶׁל כָּלל יִשְׂרָאֵל.
Initially, the donations for the Mishkan came from "every generous-hearted person," even from the Erev Rav, which contained much foreign mixture.	וְהִנֵּה תַחֲלֵה נְדָבוֹת הַמְּשָׁכָן הִיָּה מִכָּל נְדִיב לִבּוֹ, אֶפְלוּ מֵעֶרֶב רַב, שֶׁהוּא תַקְרוּבַת זְרוֹת הַרְבֵּה.
Afterwards, it came from Israel alone, representing a higher refinement and purity, as it says, "Take from among you" specifically.	וְאַחַר כֵּן מִיִּשְׂרָאֵל לְבַד, שֶׁהוּא הַזְכוּת הַיְתָרָה וְהַטְּהוֹרָה, כְּמֵאמַר "קַחוּ מֵאִתְּכֶם" דִּיקָא.
For the Mishkan, which was hinted at in all its construction, vessels, pillars, and sockets, represented the entire chain of worlds from the beginning of thought to the completion of action,	שֶׁהֵרִי הַמְּשָׁכָן שֶׁהִיָּה מְרוֹמָז בְּכָל צוּרַת מְלֵאכּוֹתָיו וּכְלָיו וְעִמּוּדָיו וְאֲדָנָיו לְכָל הַשְּׁתַלְשּׁלוֹת הָעוֹלָמוֹת מִתַּחֲלַת הַמַּחְשָׁבָה עַד סוֹף הַמַּעֲשֵׂה.
to bring the Divine Presence into the lower realms, as it is said, "And I will dwell among them."	לְהִיּוֹת שְׂכִינָה בַּתַּחְתּוֹנִים כְּמֵאמַר "וַיִּשְׁכְּנֵנִי בְּתוֹכְכֶם".
And likewise, within every person, the Mishkan connects the end of action with the beginning of thought.	וְכֵן בְּכָל אָדָם, וְהַמְּשָׁכָן הוּא הַמְּחַבֵּר סוֹף הַמַּעֲשֵׂה עִם תַּחֲלַת הַמַּחְשָׁבָה.
And it is impossible to attain refinement and purity except gradually, little by little,	וּבְלִתִּי אֶפְשָׁרוֹת הַזְכוּת וְהַטְּהוּרָה כִּי אִם מְעַט מְעַט וְיָעִיר,
which is the concept of ascending from world to world through the chain of worlds.	שֶׁהוּא עֲנִינֵן לְכַתּוֹ מְעוֹלָם לְעוֹלָם דְּרַף הַשְּׁתַלְשּׁלוֹת הָעוֹלָמוֹת.
But in truth, this is not the ultimate path of purification, for it is not the true purpose.	אֲבָל בְּאַמְתּוֹ, לֹא זֶה הַדְּרַף מְטַהֲרָתוֹ לְהִיּוֹת תַּכְלִיתִי.
For the ultimate goal is "for its own sake" (lishmah), and that which is beyond comprehension is the foundation that supports and upholds everything.	שֶׁהֵרִי הַתַּכְלִית הוּא הַלְשִׁמָּה, וְשְׂאִינוֹ מוֹשֵׁג הוּא עֵינָקָר. הַעֲמִידָה הַמְּעִמֵד וּמְקִיִּים אֶת הַכָּל.
Therefore, it was impossible for the Mishkan to be erected except by Moshe,	לְכֵן לֹא הִיְתָה בְּלִתִּי אֶפְשָׁרוֹת הַהֲקָמָה כִּי אִם עַל יְדֵי מֹשֶׁה.

**Menachem Mendel of Horodak**  
**Pri Ha'eitz**  
**Parshas Vayakhel**

who was above the entire people, as it is said, "Did I conceive this people?"—as Moshe said, "For You say to me, 'Carry them in your bosom as a nurse carries a suckling child.'"	שְׁהִיָּה גְבוּהַ מְכַל הָעָם, כְּמֵאֲמַר "הֲאֵנֹכִי הִרִיתִי אֶת כָּל הָעָם הַזֶּה?" שְׂאֲמַר מֹשֶׁה: "כִּי תֹאמַר אֵלַי, שְׂאֵהוּ בְּחִיקוֹךָ כְּאִשָּׁר יִשָּׂא הָאִמָּן אֶת הַיּוֹנֵק"
All of Israel, with all their refinement, even though they were a "generation of knowledge," were like an infant and suckling in the eyes of Moshe, who does not cleanse its filth.	שְׁהִיו כָּל יִשְׂרָאֵל עִם כָּל עֲנֻיָּי הַזְּכֻכּוֹתָם, שְׁהִיו דּוֹר דַּעַה, כְּעוֹלָל וַיּוֹנֵק בְּעֵינַי מֹשֶׁה שְׁלֹא רוֹחֵץ מִצְאָתוֹ
For such is the nature of all that is "not for its own sake" (shelo lishmah).	כִּי כֵן דְּרָךְ כָּל הַשְּׁלֵא לְשִׁמְהָ
The primary establishment of the Mishkan was through Moshe, who elevated, connected, and established all its work within all of Israel.	וְעִיקַר הַקְּמַת הַמִּשְׁכָּן הָיָה עַל יְדֵי מֹשֶׁה, שְׁהַעֲלָה וְחִבְּרָ וְהִקִּים אֶת כָּל מְלָאכֶת הַמִּשְׁכָּן בְּתוֹךְ כָּל יִשְׂרָאֵל
This represents the Divine Presence within all of Israel.	שְׁהוּא הַשְּׂכִינָה שְׁבִתוֹךְ כָּל יִשְׂרָאֵל
Each and every one of them experienced elevation through Moshe, who was the Da'at (knowledge) and the attachment beyond comprehension.	וְכָל אֶחָד וְאֶחָד מֵהֶם, תְּקוּמָה הָיְתָה לוֹ עַל יְדֵי מֹשֶׁה, שְׁהוּא הַדַּעַת וְהַדְּבָקוֹת שְׂאִינוֹ מוֹשָׁג אֲצִלּוֹ
Likewise, Shabbat is the elevation of all worlds, including all attributes and perceived attachment,	וְכֵן עֲנִין שַׁבָּת, הוּא עֲנִין עֲלִיָּית כָּל הָעוֹלָמוֹת, שְׁהוּא כָּל הַמְּדוּת וְהַדְּבָקוֹת הַמוֹשָׁגִת
which correspond to the six days of creation.	שְׁהֵם שֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה
And on the seventh day, "He rested"—this is the attachment beyond comprehension that elevates all.	וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת כּו', הוּא הַדְּבָקוֹת שְׂאִינוֹ מוֹשָׁג, הַמַּעֲלָה אֶת הַכֹּל
And if one were to say, "Why should I begin with shelo lishmah—represented by the six days of creation and the work of the Mishkan, which parallels the Parah Adumah that defiles those who engage in it?"	וְאִם יֹאמַר הָאוֹמֵר: לָמָּה לִי לְהַתְּחִיל בְּשֵׁלּוֹ לְשִׁמְהָ, שְׁהֵם שֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה, שְׁהֵם מְלָאכֶת הַמִּשְׁכָּן, שְׁהוּא מַעֲשֶׂה פְּרָה הַמְּטַמֵּא אֶת עוֹסְקָיו
For the ultimate goal is to be purified even from this—why should I engage in it at all?"	שְׁהַיְהִי הָעִיקָר לְהִטְהָר גַּם מִזֶּה—לָמָּה לִי לְאַחֵז בְּזֶה
This is why our Sages, as explained by Rashi, taught that the juxtaposition of Shabbat to the work of the Mishkan indicates that the work of the Mishkan, which is the beginning of purification, does not override Shabbat, which is the essence of purification.	הוּא שְׂאֲמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנָם לְבְרַכָּה, כְּמוֹ שְׁמַבְאָר בְּפִירוֹשׁ רַש"י ז"ל, שְׁסָמִיכַת שַׁבָּת לְמְלָאכֶת הַמִּשְׁכָּן מוֹרָה שְׂאִין מְלָאכֶת הַמִּשְׁכָּן, שְׁהִיא הַתְּחִלָּה לְהִטְהָרָה, דּוֹחָה אֶת הַשַּׁבָּת, שְׁהִיא עִיקַר הַטְּהָרָה
For great preparation is necessary at the beginning, and on the contrary, it is what brings one to the essence—it is the entranceway, and it is impossible without it.	כִּי הַכְּנֶה דְּרָבָה הִיא הַתְּחִלָּה, וְאֲדָרְבָה, הִיא הַמְּבִיאָה אֶל הָעִיקָר, וְהִיא פֶּתַח הַכְּנִיסָה, וְאִי אֲפָשֶׁר בְּלִתָּהּ
And this is why it does not override Shabbat—rather, it facilitates Shabbat, as explained in "I considered my ways" above.	וְזֶהוּ שְׂאִינָה דּוֹחָה שַׁבָּת, כִּי אִם אֲדָרְבָה, מוֹעִילָה לְשַׁבָּת, כְּמֵאֲמַר "חִשְׁבֹּתִי דְרָכָי" הַנִּזְכָּר

**Menachem Mendel of Horodak**  
**Pri Ha'eitz**  
**Parshas Vayakhel**

<p>And this is what our Sages taught regarding the early pious ones who would wait three hours before each prayer, reaching a state of attachment to faith and nullification of existence, as mentioned above.</p>	<p>וְזֶהוּ עֲנָן מְאֹמֵר רַבּוֹתֵינוּ זְכוֹרֵנוּם לְבִרְכָה בְּהִסְיָדִים הֶרְאִישׁוּנוֹם, שֶׁהָיוּ שׁוֹהֵימ שְׁלוֹשׁ שָׁעוֹת בְּכָל תְּפִלָּה, שֶׁהָיוּ מְגִיעִים לְדַבְּקוֹת הָאֲמוּנָה וּבִטּוּל הַמְצִיאוֹת, כְּגִזְכָּר לְעֵיל.</p>
<p>This totaled nine hours each day.</p>	<p>.ט' שָׁעוֹת בְּכָל יוֹם.</p>
<p>And this is what the Talmud asks: "When did they study Torah or perform their work?"</p>	<p>וְזֶהוּ שְׁאֵלַת הַגְּמָרָא: "תּוֹרַתָּן אוֹ מְלַאכְתָּן מְתִי נַעֲשִׂיתָ?"</p>
<p>The meaning of the question pertains to their attributes, which are called "work" and the "six days of action"—which bring one to this attachment.</p>	<p>וְהִפְרוּשׁ: שְׁאֵלָתָם עַל מְדוּתֵיהֶם, הַנִּקְרָאוֹת בְּשֵׁם "מְלַאכָה" וְ"שֵׁשֶׁת יָמֵי הַמַּעֲשֵׂה", הַמְבִיאִים לְדַבְּקוֹת זֶה.</p>
<p>When did they accomplish this, given that they stood in this attachment for nine hours each day, as explained in the writings. See there.</p>	<p>מְתִי נַעֲשִׂיתָ, שֶׁהָרִי ט' שָׁעוֹת הָיוּ עוֹמְדִים בְּדַבְּקוֹת זֶה, כְּמִבּוֹאֵר בְּכַתְּבֵים. ע"ש</p>