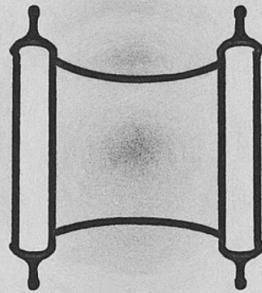


בס"ד

**Menachem Nachum
of Chernobyl
Me'or Einayim
Parshas Vayakhel**



Dedicated To:

אילנה דבורה בת שרה מרים

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Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Vayakhel

מאמר א

Introduction

Menachem Nachum of Chernobyl (1730–1797), known as the Maggid of Chernobyl, was one of the great early masters of the Chassidic movement and a disciple of Rabbi Dov Ber, the Maggid of Mezritch. His teachings, later collected in *Me'or Einayim*, are known for revealing the inner spiritual structure behind Torah commandments and daily life. In this maamar he explains the deep relationship between the six weekdays and Shabbat, showing how the labor of the week prepares the spiritual vessels through which the infinite delight of Shabbat can be revealed.

In the Gemara: "Whoever delights in Shabbat is given a boundless inheritance," as it is stated, "And I will cause you to ride upon the high places of the earth, and I will feed you with the heritage of Yaakov your father" (Yeshayahu 58:14).

בגמרא: "כָּל הַמְעַנֵּג אֶת הַשַּׁבָּת נוֹתְנִין לוֹ גִּבְעוֹת בְּלִי מִצָּרִים," שְׁנַאֲמַר: "וְהֵאֲכַלְתִּיךָ נִחְלַת יַעֲקֹב אָבִיךָ" וגו'.

To understand this matter, let us first introduce what our Sages expounded: "'And speak a word'—that your speech on Shabbat should not be like your speech on a weekday" (Shabbat 113b).

לְהַבִּין הַעֲנֵנוּ, נִקְדִּים מֵה שֶׁדָּרְשׁוּ רַז"ל: "'וְדַבֵּר דָּבָר'—שֶׁלֹּא יִהְיֶה דִּיבּוּרְךָ שֶׁל שַׁבָּת כְּדִיבּוּרְךָ שֶׁל יְחִוֵּל" (שבת קי"ג).

For it was already explained on the previous page regarding the work of the Mishkan, which consists of the 39 melachot, that it is the secret of the complete divine service: to fulfill "In all your ways, know Him" (Mishlei 3:6).

דְּכָבַר נִתְבָּאָר בְּדַף הַקּוּדֵם עֲנִינוּ מְלַאכֶת הַמְשָׁכָן בְּל"ט מְלַאכֹת, שֶׁהוּא סוּד הַעֲבוּדָה הַשְּׁלִימָה לְקַיֵּם "בְּכָל (דְּרָכֶיךָ דַּעֲהוּ" (משלי ג', ו').

To rebuild all things that fell in the breaking (of the vessels) through the 39 melachot, which correspond to the Mishkan that dwells among the lower realms, and to bring them back to their supernal root, to crown the Creator as King over all the world and its creatures, in fulfillment of "The whole earth is filled with His glory" (Yeshayahu 6:3).

לְבָנוֹת כָּל הַדְּבָרִים שֶׁנִּפְלוּ בַּשִּׁבְרָה בְּל"ט מְלַאכֹת, שֶׁהוּא כְּחִינַת הַמְשָׁכָן הַשׁוֹכֵן בַּתְּחִתּוֹנִים, וְלִהְבִּיאָן לְשָׂרְשׁוֹ הָעֲלִיוֹן, לְהַמְלִיךָ הַבּוֹרָא עַל כָּל הָעוֹלָם וְהַנְּבְרָאִים, לְקַיֵּם "מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ" (ישעיהו ו', ג').

This type of service includes both speech, thought, and action, as mentioned above—that in everything one does, one should focus on the divine vitality clothed within that thing, which exists within the breaking.

וּבְחִינַת עֲבוּדָה זוֹ כּוֹלְלֶת הֵן בְּדִיבּוּר, הֵן בְּמַחְשָׁבָה, הֵן בְּמַעֲשֵׂה, כְּאֲמוּר לְעֵיל, שֶׁבְּכָל דָּבָר שֶׁעוֹשֶׂה יִרְאֶה עַל הַחִיּוֹת הַמְּלוּכָשׁ בְּדָבָר הַהוּא, שֶׁהוּא בַּשִּׁבְרָה.

And when that matter comes into the hands of a complete Jewish person, who is a "complete stature" and whose divine spark within him is cleaving to the Blessed Creator, then there is an elevation of that worldly matter, bringing it to its ultimate perfection.

וּבְבוֹא הַדָּבָר הַהוּא לְיַד הָאָדָם הַיִּשְׂרָאֵלִי הַשְּׁלֵם, שֶׁהוּא קוֹמָה שְׁלֵמָה וְדְבוּק הַחֵלֶק אֱלוֹהֵי שֶׁבְּקָרְבוֹ אֶל הַבּוֹרָא בְּרוּךְ הוּא, אִזּוּ יֵשׁ עֲלֶיהָ לְדָבָר הַהוּא מְעַנֵּי הָעוֹלָם וּמְבִיאֻ לְשִׁלְמוֹת הַגָּמוּר.

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As mentioned on the previous page, this is called the "work of the Mishkan," making a dwelling place for the Creator throughout the entire world and all its fullness, through all 39 melachot, which correspond to the voids of the entire world.

So too in speech and thought, when one speaks words, even about mundane matters that are necessary, it should be in this manner—so that one's conversation is not for personal purposes and is not disconnected from the divine vitality that provides life to those words.

Rather, he should also intend in the aspect of "Da," "Hei," "Vav," and understand this well.

And likewise, when one speaks words of Torah and prayer, and foreign thoughts come to him—as is known, the secret of the thoughts that come to a person during prayer is that they are letters and souls that fell in the breaking (of the vessels). These thoughts come during prayer to that person because they are connected to the root of his soul, in order for him to elevate them and incorporate them into the letters he speaks with great reverence and love, with immense vitality.

This too is an aspect of the work of the Mishkan, which elevates and builds that aspect, which is the aspect of the letter ה' from the five sources of speech, that dwells in the lower realms that fell in the breaking.

All this takes place during the six weekdays, for then is the time of building the Mishkan—the 39 melachot. However, when Shabbat arrives, the 39 melachot are forbidden, for then is the time of establishing the Mishkan, as it is written, "And Moshe erected the Mishkan" (Shemot 40:18).

This corresponds to the secret of Da'at (knowledge), which establishes and elevates the Mishkan, along with all the aspects included from Aleph to Tav, that were built during the six days of the week.

On Shabbat, all creations ascend in holiness, which spreads throughout all worlds and all creations. Therefore, the work of the Mishkan does not override Shabbat, because on Shabbat, the service is on a level beyond the world.

כְּמוֹ שֶׁאֲמַר בְּדֵף הַקּוּדֵם, שֶׁזֶה נִקְרָא מְלָאכֶת הַמִּשְׁכָּן, שְׁעוֹשֶׂה מִשְׁכָּן לְבוֹרֵא בְּכָל הָעוֹלָם וּמְלוֹאוֹ, בְּכָל הַלַּ"ט מְלָאכֹת, שֶׁהֵן חֲלָלֵי דְעֻלְמָא כּוּלּוֹ.

וְכֵן בְּדִיבּוּר וּמַחְשְׁבָה, כְּשֶׁמְדַבֵּר דְּבָרִים, אֲפִלּוּ בְּדְבָרִים אֲרָצִיִּים שֶׁהֵם הַכְרָחִים, יִהְיֶה גַם כֵּן כָּד, עַל דְּרָף זֶה—שֶׁלֹּא יִהְיֶה שִׁיחְתּוֹ לְצוּרָף עֲצָמוֹ, וְלֹא יִהְיֶה בְּפִרּוּד מֵהַחַיּוֹת הָעֲלִיּוֹן הַמִּשְׁפִּיעַ לּוֹ הַחַיּוֹת לְדְבוּר דְּבָרִים.

רַק יִכּוֹן גַּם כֵּן בְּבַחֲיַנַּת "ד"ע ה"ו", וְהִבֵּן.

וְכֵן כְּשֶׁמְדַבֵּר דְּבָרִים בַּתּוֹרָה וּתְפִלָּה, וּבְאִין לּוֹ מַחְשְׁבוֹת זְרוֹת—כְּפוֹנֵדַע סוּד הַמַּחְשְׁבוֹת הַבְּאִין לְאֲדָם בַּתְּפִלָּה, שֶׁהֵן אוֹתִיּוֹת וּנְשָׁמוֹת שֶׁנִּפְלוּ בַּשְּׁבִירָה. וּבְאִין בַּתְּפִלָּה לְהֶאֱדָם הַהוּא, שֶׁהֵן שִׁיכִין לְשֶׁרֵשׁ נִשְׁמָתוֹ, לְהַעֲלוֹתוֹ וּלְהַבְיִאֵן לְכַלְלֵן עִם הָאוֹתִיּוֹת שֶׁהוּא מְדַבֵּר בְּדַחֲלוֹ רְחִימוֹ, בְּחַיּוֹת גְּדוּל.

וְגַם זֶה הוּא בְּחִינַת מְלָאכֶת הַמִּשְׁכָּן, שֶׁמַּעֲלָה וּבוֹנֶה בְּחִינָה הַהִיא, שֶׁהִיא בְּחִינַת הַה' מִן ה' מוֹצְאוֹת, שֶׁשׁוֹכֵן בַּתְּחִתּוֹנִים שֶׁנִּפְלוּ בַּשְּׁבִירָה.

וְכָל זֶה בְּשִׁיתָא יוֹמֵין דְּחוּל, שֶׁאֲזוּ הוּא זְמַן בְּנִין הַמִּשְׁכָּן—הַל"ט מְלָאכֹת. אֲבָל בְּבוֹא הַשַּׁבָּת, נֶאֱסָרוּ הַל"ט מְלָאכֹת, שֶׁאֲזוּ הוּא זְמַן הַקְּמַת הַמִּשְׁכָּן, כְּמוֹ (שְׁכָתוּב: "וַיִּקָּם מֹשֶׁה אֶת הַמִּשְׁכָּן" (שְׁמוֹת מ', י"ח).

שֶׁהוּא סוּד הַדַּעַת, מְקִיָּם וּמַעֲלָה א"ת הַמִּשְׁכָּן עִם כָּל הַבְּחִינּוֹת הַפְּלוּלוֹת מֵא' וְעַד ת', שֶׁנִּבְנְה בְּשִׁשַּׁת יְמֵי הַחוּל.

וַיֵּשׁ עֲלֶיהָ לְכָל הַנִּבְרָאִים בְּקִדְשֵׁי שַׁבָּת, שֶׁמִּתְפַּשֵּׁט בְּכָל הָעוֹלָמוֹת וּבְכָל הַנִּבְרָאִים. וְעַל כֵּן אִין מְלָאכֶת הַמִּשְׁכָּן דּוֹחָה שַׁבָּת, מִפְּנֵי שֶׁהַעֲבוּדָה הִיא בְּמִדְרָגָה הָעֲלִיּוֹנָה, לְמַעְלָה מִן הָעוֹלָם.

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And on Shabbat, the complete person, who performed the work of the Mishkan throughout the week, does not receive foreign thoughts to rectify, for the work of the Mishkan does not override Shabbat.

ובשבת, אין באין לאדם השלם, שעשה מלאכת המשכן כל השבוע, מחשבות זרות לתקנו, כי מלאכת המשכן אינה דוחה שבת.

For during the six days of the week, service, love, and awe are in a state of constriction, since they are within this world, because everything within the worlds is still within limitation and contraction.

מפני שבששית ימי השבוע, העבודה והאהבה והיראה הם בצמצום, מאחר שהוא עם זה העולם, כי כל מה שהוא בעולמות הוא עדין בגבול וצמצום.

But the love and awe on Shabbat are on a level of expanded consciousness, with great delight, which transcends the world and is not constricted, as it is written in the Zohar: "Shabbat is the name of the Holy One, blessed be He, the perfection of all sides," for it is in a state of absolute perfection, not in a state of breaking.

אבל האהבה והיראה שבשבת, היא במוחין גדולין ובתענוג גדול, שהוא למעלה מן העולם, שאינו בצמצום. כמו שכתוב בזהר: "שבת שמא דקדשא בריהוה, שאימו דכל סטרין, " שהוא בשלמות הגמור, שאינה בשבירה.

This is unlike the weekdays, which are in a state of breaking within this world and are within contraction. Thus, the love and awe required for serving Hashem during the week are also in a state of constriction. But on Shabbat, it is with great delight—delight that has no boundaries or limits.

משאל כן בחול, שהוא בשבירה בעולם הזה, שהוא בצמצום—אז האהבה והיראה הצריכה לעובד ה', היא גם כן בצמצום. אבל בשבת, היא בתענוג גדול, תענוג שאין לו מיצר וגבול.

And one must bring into the letters of prayer on Shabbat the great delight that has no end, which is the Blessed Creator and His Blessed Name, for He is "Shabbat is the name of the Holy One, blessed be He."

וצריך להביא לאותיות שמתפלל בשבת, התענוג הגדול שאין לו סוף, שהוא הבורא ברוך הוא וברוך שמו, שהוא "שבת שמא דקדשא בריהוה הוא

This is the meaning of "And speak a word"—that one's speech on Shabbat should not be like one's speech on a weekday. Rather, one must bring the great delight, which has no end or boundary, into speech with great Da'at (knowledge).

ונהו "ודבר דבר"—שלא יהיה דיבורך של שבת כדיבורך של חול, רק צריך להכניס התענוג הגדול שאין לו סוף וגבול בדיבור, בדעת גדול.

For that Da'at alone will establish the Mishkan that was built during the six weekdays. This is the meaning of "Then you shall delight upon Hashem," for the Name of Hashem is "Havayah," for He brings all worlds into being.

שהדעת ההוא רק יקים את המשכן שונבנה בששית ימי החול. ונהו "אז תתענג על ה"—שהשם נקרא "היה", על שם שמהיה כל העולמות.

And this delight of Shabbat is on a level beyond the creation of the worlds, without constriction, as it is known that the creation of worlds occurred through constriction.

ונה התענוג שבשבת, הוא על פרוש למעלה מהיות העולמות, בלי צמצומים, כנודע שהיות העולמות היו על ידי צמצום.

This is the explanation of the statement, "Whoever delights in Shabbat,"—meaning, do not read it as merely "delighting," but rather as referring to the letters from Aleph to Tav.

ונה פרוש "כל המענג את השבת"—"א"ת, " דהינו, נקרא האותיות מא' ועד ת'

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Whoever brings delight into the letters from Aleph to Tav, through the delight mentioned above, by what he accomplished during the six weekdays in building the aspect of the work of the Mishkan—through this, he is given an inheritance without boundaries, which is infinite delight without constriction.

וְכָל הַמְעִיג, שְׁמֵכְנִיס הַתְעֵנוּג בְּאוֹתִיּוֹת מֵא' וְעַד ת', בְּתְעֵנוּג הָאֵמֶר, עַל יְדֵי מַה שֶׁעָשָׂה בְּשִׁשֶּׁת יְמֵי הַחֹל, וּבְנֵה בְּחֵינֵת מְלֶאכֶת הַמְשָׁכָן—עַל יְדֵי זֶה נוֹתְנִין לוֹ גְּזֻלָּה בְּלֵי מִצְרִים, הוּא תְעֵנוּג אֵין סוּף בְּלֵי צְמִצּוֹם.

But one who still experiences foreign thoughts on Shabbat—this is because he did not prepare himself during the six weekdays and did not engage in the construction of the work of the Mishkan.

אָבָל מִי שֶׁגַּם בְּשַׁבָּת בָּאֵין לוֹ מְחֻשְׁבוֹת מֵהַשְׁבִּירָה, הוּא עַל יְדֵי שֶׁלֹּא הִכִּין אֶת עֲצָמוֹ בְּשִׁשֶּׁת יְמֵי הַחֹל, וְלֹא עָסַק בְּבִנְיַן מְלֶאכֶת הַמְשָׁכָן.

And when Shabbat arrives, since his construction was not completed, it is impossible for his Da'at to establish the portion that corresponds to the root of his soul.

וְאִז, בְּבוֹא הַשַּׁבָּת, פִּיּוֹן שֶׁלֹּא נִגְמַר הַבְּנִיָּן, אֵי אֶפְשָׁר לְדַעַת לְהַקְיָמוֹ, הַחֲלִק שְׁמַגִּיעַ לְשָׂרֵשׁ נִשְׁמָתוֹ.

As our Sages said: "A weekday prepares for Shabbat," as it is written, "And it shall be on the sixth day that they shall prepare that which they bring" (Shemot 16:5).

כְּמוֹ שֶׁאָמְרוּ רַז"ל: "חֹל מְכִין לְשַׁבָּת," וְכְמוֹ שֶׁכָּתוּב: "וְהָיָה בַּיּוֹם הַשְּׁשִׁי וְהִכִּינוּ אֶת אֲשֶׁר יָבִיאוּ" (שְׁמוֹת ט"ז, ה')

For "Whoever labors on the eve of Shabbat shall eat and delight on Shabbat." But one who did not prepare remains in a state of breaking.

כִּי "מִי שֶׁטָּרַח בְּעֶרְבַּ שַׁבָּת, יֹאכַל וְיִתְעַנֵּג בְּשַׁבָּת," מִשְׁאֵל כֵּן מִי שֶׁלֹּא הִכִּין, וְנִמְצָא שֶׁהוּא עֹדֵן בַּשְׁבִּירָה.

And according to what one accomplished during the six weekdays, so too will he feel the holiness of Shabbat.

וְכַפִּי מַה שֶׁעָשָׂה בְּשִׁשֶּׁת יְמֵי הַחֹל, כֵּן מְרַגֵּשׁ בְּעֲצָמוֹ קְדוּשַׁת שַׁבָּת.

And afterward, the holiness of Shabbat extends into the six weekdays to come, as is known.

וְאַחֵר כֵּן נִמְשָׁכֶת לוֹ גַּם כֵּן קְדוּשַׁת שַׁבָּת לְשִׁשֶּׁת יְמֵי הַחֹל דְּלַעֲתִיד, כַּנּוֹדָע.

Until Wednesday, the illumination of the previous Shabbat remains, and from Wednesday onward, the holiness of the coming Shabbat begins to shine within one's soul, spirit, and Neshama.

כִּי עַד יוֹם רְבִיעִי נִשְׁאָרָה הָאֶרֶת שַׁבָּת מִשַּׁבָּת שֶׁעֲבָרָה, וּמִיּוֹם רְבִיעִי מִתְנוֹצֵץ קְדוּשַׁת שַׁבָּת הַבָּאָה בְּנִפְשׁ רִוַח וְנִשְׁמָה.

And through this, the construction of the work of the Mishkan is completed with assistance from above, which flows from the holiness of the past Shabbat and the coming one.

וְעַל יְדֵי זֶה נַעֲשֶׂה בְּנִיָּן מְלֶאכֶת הַמְשָׁכָן, עַל יְדֵי סִיוֵעַ שְׁלִמְעֵלָה, הַנִּמְשָׁךְ מִקְדוּשַׁת שַׁבָּת שֶׁעֲבָרָה וְהַבָּאָה.

But one who did not prepare during the six weekdays that have passed does not fully experience the holiness of Shabbat and does not receive as much assistance for the coming days.

אָבָל מִי שֶׁלֹּא הִכִּין בְּשִׁשֶּׁת יְמֵי הַחֹל שֶׁעֲבָרוּ, אֵינּוּ מְרַגֵּשׁ קְדוּשַׁת שַׁבָּת בְּשִׁלְמוֹת, וְאֵין לוֹ סִיוֵעַ כָּל כֵּן לְיָמִים הַבָּאִים.

Therefore, they said: "Had Israel kept the first Shabbat, no nation or tongue would have ruled over them" (Shabbat 118b), for it would have assisted them for the future.

וְעַל כֵּן אָמְרוּ: "אֵלּוּ שִׁמְרוּ יִשְׂרָאֵל שַׁבָּת רִאשׁוֹנָה, אֵין כָּל אוֹמָה וְלָשׁוֹן שׁוֹלְטֵת בָּהֶם" (שַׁבָּת קי"ח:), כִּי הָיָה מְסִיעַ לָהֶם לְעֵתִיד.

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The first Shabbat refers to the aspect of the supernal Shabbat—the delight that is beyond the worlds, which is the highest and foremost of all delights below, in the worlds of limitation.

ושַׁבָּת רֵאשׁוֹנָה נִקְרָא בְּחֵינַת שַׁבָּת הָעֵלְיוֹנָה—תַּעֲנוּג שְׁלֹמְעֵלָה מִן הָעוֹלָמוֹת, שֶׁהוּא עֲלִיוֹן וְרֵאשׁוֹן לְכָל הַתַּעֲנוּגִים שְׁלֹמְטָה בְּעוֹלָמוֹת וּבְצַמְצוּם.

Had they observed and prepared themselves for it, they would have been redeemed immediately, for the holiness of Shabbat would have remained upon them, as mentioned.

וְאִלּוּ שָׁמְרוּ וְהִכִּינוּ אֶת עֲצָמָם לָזֶה, מִיָּד הָיוּ נִגְאָלִים, כִּי בְּיָדָי הָיְתָה קִדְּשַׁת שַׁבָּת מִדֵּין, כְּאֲמֹר.

This is what is stated: "And the children of Israel stripped themselves of their ornaments from Mount Horeb" (Shemot 33:6).

וְנָהוּ מֵה שִׁנְאָמַר: "וַיִּתְנַצְּלוּ בְּנֵי יִשְׂרָאֵל אֶת עֲדָתָם." (מִהָרַב חוֹרֵב) (שְׁמוֹת ל"ג, ו')

For the secret of these ornaments refers to the two crowns, as written in the Zohar, which are great love and awe on Shabbat, in delight that has no boundary or limit.

כִּי סוּד הָעֲדָתָם הוּא תְּרִין עֲטָרִין, כְּמוֹ שֶׁכְּתוּב בְּזוֹהַר, שֶׁהֵן אֲהָבָה וְיִרְאָה הַגְּדוּלָּה שֶׁבְּשַׁבָּת, בְּתַעֲנוּג שֶׁאֵין לוֹ מִיָּצֵר וּגְבוּל.

These crowns were given to them at the giving of the Torah, for the intention of the Creator was that there would be a day that is entirely Shabbat, where the service would be in the supreme delight mentioned above.

וּבְמַתַּן תּוֹרָה נִתְּנוּ לָהֶם, כִּי בְּנִת הַבּוֹרָא הָיְתָה שִׁיְהִיָּה "יוֹם שְׁפָלוֹ שַׁבָּת," שֶׁתְּהִיָּה הָעֲבוּדָה בְּתַעֲנוּג עֲלִיוֹן הַגָּ"ל.

However, after they sinned, the six weekdays extended, and these great crowns were taken from them.

רַק אַחַר שִׁחְטָאוֹ, נִמְשַׁךְ שִׁשָּׁה יְמֵי הַחֹל, וְנִטְלוּ מֵהֶם הָעֲטָרִים הַגְּדוּלִים.

Moshe merited and took them, as the Arizal said, and on Shabbat, they are returned to Israel—to those who are worthy—through their preparation beforehand, through the 39 melachot in building the Mishkan.

וְזָכָה מֹשֶׁה וְנִטְלָן, כְּמוֹ שֶׁאָמַר הָאַרִ"י ז"ל, וּבְשַׁבָּת מִחֲזִירוֹ לְיִשְׂרָאֵל הַזֹּכִים לָזֶה, עַל יְדֵי שֶׁהִכִּינוּ אֶת עֲצָמָם מִקֹּדֶם, עַל יְדֵי הַל"ט מְלָאכּוֹת בְּבִנְיַן הַמִּשְׁכָּן.

This is the meaning of "Moshe rejoices in the gift of his portion," for he does not desire from others, but rather returns them to Israel.

וְנָהוּ "יִשְׂמַח מֹשֶׁה בְּמַתַּנַּת חֶלְקוֹ," וְאֵינוֹ רוֹצֵה בְּשָׁל אַחֵרִים, רַק שֶׁמְחַזֵּר לָהֶם לְיִשְׂרָאֵל.

And this is the meaning of "And Moshe gathered all the congregation of the children of Israel" (Shemot 35:1).

וְנָהוּ "וַיִּקְהַל מֹשֶׁה אֶת כָּל עֲדַת בְּנֵי יִשְׂרָאֵל" (שְׁמוֹת ל"ה, א'). "עֲדָת" הוּא מְלִשׁוֹן "עֲדָיִים" הַגָּ"ל, שֶׁקָּבֵץ וְאַסַּף כָּל הָעֲטָרִים שֶׁל בְּנֵי יִשְׂרָאֵל.

"Congregation" (עדת) is related to the word "adornment" (עדיים), as mentioned above, for he gathered and assembled all the crowns of the children of Israel.

And he said to them, "These are the things that Hashem has commanded to do them" (Shemot 35:1).

וַיֹּאמֶר אֲלֵהֶם: אֵלֶּה הַדְּבָרִים אֲשֶׁר צִוָּה ה' לַעֲשׂוֹת" (אוֹתָם) (שְׁמוֹת ל"ה, א')

The explanation is that all things in the world, through the 39 melachot, and all mundane speech that Hashem has commanded

פִּירוּשׁ: כָּל הַדְּבָרִים שֶׁבְּעוֹלָם, בְּל"ט מְלָאכּוֹת, וְכָל הַדִּבּוּרִים הָאַרְצִיִּים, אֲשֶׁר צִוָּה ה' לַעֲשׂוֹת

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to "do them"—"to do" in the sense of rectification, as in "that God created to do" (Bereishit 2:3).

אותם—"לעשות" לשון תיקון, כמו "אשר ברא (אלהים לעשות" (בראשית ב', ג'.

For the rectification was given over to Israel, to elevate all things that fell in the breaking—this is the building of the work of the Mishkan.

שגמסר התיקון לישראל, להעלות כל הדברים שנפלו בשבירה, שהוא בגין מלאכת המשכן.

However, "Six days work shall be done" (Shemot 35:2), meaning that the aforementioned work shall be done on its own, as stated above.

אבל "ששת ימים תעשה מלאכה" (שמות ל"ה, ב'), דהינו, שתעשה היא מעצמה, כאמור לעיל.

And this happens through divine assistance, by the holiness of the past and coming Shabbat.

והוא בסיוע העליון, על ידי קדשת שבת העבר והבאה.

"And on the seventh day, it shall be holy for you" (Shemot 35:2)—"for you" means that the aforementioned crowns shall be yours.

וביום השביעי יהיה לכם קדש" (שמות ל"ה, ב.)—"לכם", דהינו, שלכם יהיו העטרים הנ"ל.

"A Shabbat of rest for Hashem" (Shemot 35:2)—that you should merit to bring the supreme delight into the letters.

שבת שבתון לה" (שמות ל"ה, ב.)—שתזכו להכניס התענוג העליון באותיות.

And all of this is achieved through the labor performed on weekdays.

וכל זה על ידי עשיית המלאכה שבחול.

Therefore, there is also a commandment to perform work during the week, and understand this well.

ועל כן, הוא צווי גם כן לעשות מלאכה בחול, והבין.

And this is the meaning of "And the children of Israel shall keep the Shabbat..." (Shemot 31:16), that the children of Israel shall safeguard the letters from Aleph to Tav.

ונהו "ושמרו בני ישראל את השבת..." (שמות ל"א, ט"ז), שישמרו בני ישראל האותיות מא' ועד ת'.

"The Shabbat, throughout their generations"—that the holiness of Shabbat should dwell and extend into the letters and words.

השבת לדורתם—שידור קדשת שבת ויתמשך באותיות והדבורים.

Therefore, Shabbat is not a time for Tefillin, for Tefillin are the drawing down of intellect into the four compartments, which correspond to the four mental faculties—Chochmah, Binah, and Da'at, which includes both love and awe, as is known.

ועל כן, שבת לאו זמן תפילין הוא, כי התפילין הם המשכת מוחין ב'ד' בתים, שהם ד' מוחין—חכמה, בינה, ודעת, שכלול מאהבה ויראה, כנודע.

Therefore, they are placed in the compartments of the Tefillin, because on weekdays, the intellect is in a state of constriction.

ועל כן, הוא בבתי התפילין, מפני שבחול הוא בצמצום.

But on Shabbat, the intellect and delight come without constriction, as mentioned above, unlike the intellect of Tefillin, which is confined within compartments in a constricted state. Understand this well.

אבל בשבת, הוא שלא על ידי צמצומים, כאמור לעיל, והתענוג והמוחין באין שלא על ידי צמצומים, כמו מוחי התפילין, שהם בבתיים בצמצום. והבין.

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And this is the meaning of "Had Israel kept two Shabbatot" (Shabbat 118b). These refer to two aspects that one who serves Hashem must safeguard.

וְנָהוּ "אֱלֹהֵי יִשְׂרָאֵל שְׁתֵּי שַׁבָּתוֹת" (שבת קי"ח:). הֵן שְׁתֵּי הַבְּחִינֹת שֶׁצָּרִיךְ לְעֹבֵד ה' לְשַׁמֵּר.

The first aspect is the sanctity of Shabbat throughout the six weekdays, so that it assists him in building the aspect of the work of the Mishkan, as mentioned.

אֵת בְּחִינַת הַשַּׁבָּת בְּשִׁשֶּׁת יְמֵי הַחֹל, שֶׁיִּסְמְעֵהוּ לְבְנוֹת בְּחִינַת מְלָאכַת הַמִּשְׁכָּן, בְּאֲמוּר.

The second aspect is the sanctity of Shabbat itself, upon its arrival.

וּבְחִינַת הַב', הִיא קִדְשַׁת שַׁבָּת בְּעֶצְמוֹ, בְּבוֹאוֹ.

And immediately, they would be redeemed, and Mashiach Tzidkeinu would come speedily in our days, Amen, Netzach, Selah, Va'ed.

וּמְקֵד הָיוּ נִגְאָלִים, וְיָבוֹא מְשִׁיחַ צְדִקְנוּ בְּמַהֲרָה בְּיָמֵינוּ, אָמֵן נִצַּח סְלָה וְעַד.

Blessed is Hashem forever, Amen and Amen.

בְּרוּךְ ה' לְעֹלָם, אָמֵן וְאָמֵן.

[NOTE Summary:

The Gemara teaches that “Whoever delights in Shabbat is given a boundless inheritance,” as it says: “Then you shall delight upon Hashem, and I will cause you to ride upon the high places of the earth, and I will feed you with the heritage of Yaakov your father” (Yeshayahu 58:14). To understand this promise of an inheritance without limits, one must first understand the nature of weekday service compared to the service of Shabbat.

Our Sages explain the verse “And speak a word,” teaching that one’s speech on Shabbat should not be like one’s speech on a weekday (Shabbat 113b). During the six weekdays a person is engaged in the service represented by the thirty-nine melachot, the labors used in constructing the Mishkan. These labors symbolize the spiritual work of elevating the sparks of holiness that fell into the world during the cosmic breaking of the vessels. Through every action, thought, and word, a person is meant to recognize the divine vitality within worldly things and elevate them to their source.

When a complete Jewish person encounters a worldly matter and directs it toward the service of the Creator, that matter is elevated and brought to its perfection. This is called the “work of the Mishkan,” building a dwelling place for the Divine Presence within the lower world, fulfilling the verse “The whole earth is filled with His glory” (Yeshayahu 6:3).

This elevation also applies to speech and thought. Even when a person speaks about necessary worldly matters, he should remain conscious of the divine vitality within those words. Likewise, when a person speaks words of Torah or prayer and foreign thoughts arise, these thoughts are not random. They are sparks and letters that fell during the breaking of the vessels and are connected to the root of that person’s soul. They come to him so that he may elevate them by incorporating them into holy speech spoken with awe and love.

All of this work belongs to the six weekdays. During the week the Mishkan is built through the thirty-nine forms of labor. But when Shabbat arrives, these labors are forbidden. Shabbat is not the time for building the

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Mishkan but for establishing it, as hinted in the verse “And Moshe erected the Mishkan” (Shemot 40:18). This establishment corresponds to the level of Da’at, which gathers and elevates everything built during the week.

On Shabbat all creation ascends to a higher state of holiness. The love and awe experienced on weekdays exist in a state of limitation, because they operate within the constricted framework of the world. But the love and awe of Shabbat are expansive and accompanied by boundless delight. The Zohar therefore teaches that Shabbat itself is the name of the Holy One, blessed be He, the perfection of all sides.

This explains the statement that whoever delights in Shabbat receives an inheritance without boundaries. The delight of Shabbat is a level beyond the constricted creation of the worlds. One who brings this infinite delight into the letters of speech and prayer on Shabbat, through the spiritual work accomplished during the week, draws down an infinite inheritance.

However, if a person still experiences distracting thoughts on Shabbat, it indicates that he did not sufficiently prepare during the six weekdays. The holiness of Shabbat is revealed according to the spiritual labor invested beforehand, as our Sages said: “Whoever labors on the eve of Shabbat shall eat on Shabbat.”

The holiness of Shabbat then extends into the following week. Until Wednesday the illumination of the previous Shabbat continues to shine, and from Wednesday onward the light of the coming Shabbat begins to appear. Through this cycle the building of the Mishkan within the world continues with divine assistance.

This also explains the teaching that if Israel had kept the first Shabbat properly, no nation would have ruled over them. That first Shabbat represents the supernal delight beyond all worlds. If that level had been preserved, redemption would have come immediately.

At the giving of the Torah, Israel received two crowns representing great love and awe. After the sin of the Golden Calf these crowns were removed, but Moshe took them and returns them to Israel on Shabbat to those who prepare themselves during the week through their service.

Thus when the Torah says “And Moshe gathered the entire congregation of Israel,” the word congregation is related to adornments. Moshe gathered the spiritual crowns and returned them to the people through the commandments.

The verse then states: “Six days work shall be done, and on the seventh day it shall be holy for you.” The weekday labor of elevating sparks prepares the world so that on Shabbat the supreme delight of the Creator can dwell within it.

Practical Takeaway:

Shabbat is not an isolated spiritual experience. Its holiness depends on the preparation of the six weekdays. Every action, word, and thought during the week can be part of building the “Mishkan” within the world by recognizing and elevating the divine spark within ordinary life. When a person lives the week with this

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awareness, Shabbat becomes a time of expansive joy and deep connection with Hashem. The more one prepares during the week, the more one can experience the infinite delight of Shabbat, and that holiness then strengthens the spiritual work of the days that follow.

Chassidic Story:

A Chassid once came to Rabbi Menachem Nachum of Chernobyl and complained that when Shabbat arrived he did not feel the special holiness others described. "I pray, I sing, and I keep all the laws," he said, "but the deep joy of Shabbat seems distant from me."

The Maggid asked him a simple question: "Tell me, how do you spend your weekdays?"

The man described a life entirely focused on business and worldly concerns, leaving little time for spiritual thought until Shabbat itself.

The Maggid smiled gently and said, "Shabbat is like a great light. But if the vessel is empty during the week, where will that light settle when Shabbat arrives? Each good deed, each word of Torah, and each moment of mindful service during the week builds a place for the holiness of Shabbat to rest."

The Chassid took the teaching to heart and began bringing more awareness of Hashem into his daily life. In time he returned to the Maggid and said, with tears of joy, "Now when Shabbat arrives, it feels like coming home."

END NOTE]