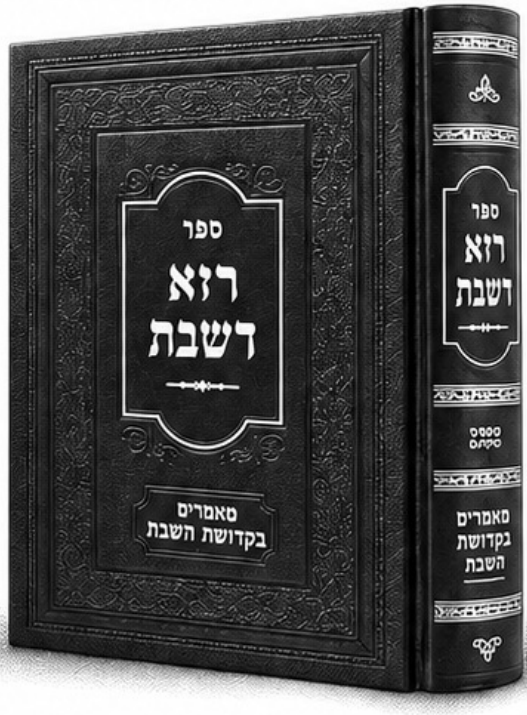
WESTMOUNT SHUL

The Inner World of Shabbos

Raza deShabbos





Rav Yisrael Eliyahu Weintraub zt'l

Hebrew with Nekudos • English Translation • Guided Explanations

Volume 2 · Chapters 2 and 3

Prepared for the Shabbos Morning Class · Rabbi Yossi Michalowicz

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The Inner World of Shabbos

רָזָא דְּשַׁבָּת

Rav Yisrael Eliyahu Weintraub zt”l

A guided study edition

Hebrew with added nekudos, English translation, and explanations that follow the argument step by step.

7:15 a.m. Shabbos morning class
Rabbi Yossi Michalowicz · Westmount Shul

Chapter 2 · Serving Hashem in the World of Shabbos

עֲבוֹדַת הַשֵּׁם בְּעוֹלָמָהּ שֶׁל שַׁבָּת

Chapter 3 · Shabbos Prayer

תְּפִלַּת שַׁבָּת

The questions we will follow

What becomes possible in our avodah on Shabbos, and how does the week prepare us for it? What changes when we stand before Hashem in the Shabbos Amidah?

This volume continues the opening essay, which ends on study booklet page 38.

How to use this booklet

The 28 paragraphs follow the order of the sefer. Hebrew appears on the right, with English alongside on the left. Each paragraph identifies its original Hebrew page. The author's section headings and both footnotes are included. The chapter, step, and paragraph numbers are for classroom reference. Paragraph numbering begins again in each essay.

The outlined panels are added explanations. They show how each paragraph advances the argument. Notes marked **Background** explain sources, passages of davening, or ideas the author assumes readers already know.

About the nekudos and translation

The Hebrew was transcribed from the supplied scan. Nekudos were added for this study edition. Abbreviations and Hebrew references generally appear without nekudos. The English follows the author's argument paragraph by paragraph, expanding abbreviations where needed for readability.

Keep three distinctions in view

Weekday avodah and Shabbos avodah. The week develops emunah through changing circumstances. Shabbos makes room to experience what one has learned to believe.

Discernment and attachment. Daas can distinguish good from evil and can bind a person to the good he has chosen.

Love and awe. These are the two forces the author traces from *zachor* and *shamor* to the Shabbos Amidah.

The glossary and review questions appear at the end of the volume.

Serving Hashem in the World of Shabbos

עֲבוֹדַת הַשֵּׁם בְּעוֹלָמָהּ שֶׁל שַׁבָּת

In the opening essay we learned that Shabbos brings the life of the neshamah into the present. This essay asks what that means for the work a person does all week.

Paragraphs	Step and guiding question
1–4	**1. Serving Hashem as in Gan Eden** Why is there still avodah in Gan Eden?
5–7	**2. Why the offerings override Shabbos** Why may the appointed offerings continue on Shabbos?
8–9	**3. Recognizing Hashem’s hand in our actions** How do the deeds of the week enter Shabbos?
10–12	**4. Weekday emunah prepares us for Shabbos** What does a person develop during the week?

How to learn this chapter

The numbered footnotes give Rabbi Michalowicz’s running commentary on the sefer, drawn from the class he taught live on March 1, 2012. When you reach a raised number, read the matching note at the foot of the page, then return to that line. A note appears where the shiur adds an explanation or an example.

Serving Hashem as in Gan Eden

עֲבוֹדַת ה׳ בְּשַׁבַּת קֹדֶשׁ מֵעֵין עֲבוֹדַת הַנְּשָׁמָה בְּגַן עֵדֶן

Paragraph 1 · Original Hebrew page ח

ENGLISH TRANSLATION

A person's service in this world consists of performing mitzvos. At death a person becomes free of the mitzvos,[1] and if one merits entering Gan Eden, where those mitzvos are not performed, it would seem to be a time of rest.[2] That is the surface understanding. Our predecessors taught us otherwise. Gan Eden, too, has room for service. Of Adam HaRishon it says, "He placed him in Gan Eden to work it and to guard it" (to occupy himself with words of Torah and keep its commandments, Yalkut there). Our service in this world, however, is that of Adam after he was driven from Gan Eden to work the ground from which he had been taken.[3] The service he had before his expulsion belongs beyond this world, when a person dies and merits entering Gan Eden. Becoming free of the mitzvos refers to the practical mitzvos of our world. One can then enter the service of Gan Eden. That is the completion of one's service. When Adam was expelled, his service descended to the level of this world. When a person completes that service here, he can merit to enter Gan Eden and continue at the earlier level Adam had there before the sin.

HEBREW TEXT · NEKUDOS ADDED

עֲבוֹדַת הָאָדָם בָּעוֹה״ז הוּא מַעֲשֵׂי הַמִּצְווֹת, וּכְשֶׁמֵּת נַעֲשָׂה חָפְשִׁי מִן הַמִּצְווֹת, וּכְשֶׁזּוֹכִים לִיכָּנֵס לְגַן עֵדֶן דְּשָׁם אֵינוֹ מְקוֹם עֲשִׂיַּת הַמִּצְווֹת, א״כ הוּא זְמַן מְנוּחָה, כֵּן הִיא הַהֶבָנָה הַשִּׁטְחִית. אֲמְנָם לא כֵן קִבַּלְנוּ מְקֻדָּמוֹנֵינוּ, אֶלָּא דְּגַם בְּגַ״ע יֵשׁ מָקוֹם לַעֲבוֹדָה, וּכְמוֹ שֶׁכָּתוּב אֵצֶל אדה״ר ״וַיַּנִּחֵהוּ בְּגַן עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ״, (לַעֲסֹק בְּדִבְרֵי תוֹרָה וְלִשְׁמֹר מִצְווֹתֶיהָ, יַלְקוּט שָׁם) אֶלָּא דִּבְעוֹה״ז עֲבוֹדָתֵנוּ הִיא עֲבוֹדַת אדה״ר אַחֲרֵי שֶׁגֹּרַשׁ מִגַּ״ע לַעֲבֹד אֶת הָאֲדָמָה אֲשֶׁר לֻקַּח מִשָּׁם. וְהָעֲבוֹדָה שֶׁהָיְתָה אֶצְלוֹ לִפְנֵי שֶׁגֹּרַשׁ מִגַּ״ע, אֵינָהּ בָּעוֹה״ז, רַק לְאַחַר הַמִּיתָה כְּשֶׁזּוֹכֶה לִיכָּנֵס לְגַ״ע, וּמַה שֶּׁנַּעֲשָׂה חָפְשִׁי מִן הַמִּצְווֹת הַיְנוּ מִצְווֹת הַמַּעֲשִׂיּוֹת דְּעוֹלָמֵינוּ, וְאָז יָכוֹל לִיכָּנֵס לְאוֹתָהּ עֲבוֹדָה דְּגַ״ע. וְהִיא הַגְּמָר שֶׁל עֲבוֹדָתוֹ, דְּכְשֶׁגֹּרַשׁ מִגַּ״ע יָרְדָה דַּרְגַּת עֲבוֹדָתוֹ לָעֲבוֹדָה דְּהַאי עָלְמָא, וּכְשֶׁמַּשְׁלִים עֲבוֹדָתוֹ בְּהַאי עָלְמָא יִזְכֶּה לִיכָּנֵס לְגַ״ע לְהַמְשִׁיךְ עֲבוֹדָתוֹ בַּדַּרְגָּה הַקּוֹדֶמֶת כְּמוֹ שֶׁהָיְתָה לִפְנֵי הַחֵטְא כְּשֶׁהָיָה בְּגַ״ע.

Work continues in Gan Eden. Bereishis 2:15 gives Adam a task inside the Garden. Bereishis 3:23 describes his work after expulsion. The same verb, la'avod, appears in both settings. The author reads the two verses as two levels of avodah. Freedom from practical mitzvos after death leaves room for the higher service for which those mitzvos prepared a person.

Running commentary

1 That is why tzitzis are tucked in at a cemetery. To wear them visibly there would be lo'eg larash, a mockery of the dead. The living can still put on tzitzis and fulfill the mitzvah. The dead no longer can.

2 "May he rest in peace" can suggest that work ends at death. Yet the Torah put Adam in the lower Gan Eden to work it and guard it. That gives us a way to understand why there is still avodah in the higher Gan Eden. In lech l'shalom, "go in peace," shalom means shleimus, perfection.

3 In Gan Eden, Adam's food came to him without farming or earning a living. His avodah was to learn Torah, daven and bring a korban. After the sin, physical life itself became the setting for avodah. Earning a living, for example, brought the choice to do business honestly. Tzitzis remind us who we are when our eyes and heart can mislead us, and preparing for Pesach means actually clearing away chametz. After death those tasks end, but avodah continues in the manner of Gan Eden. Rest gives a person strength to return to the work.

CHAPTER 2 · STEP 1 · PARAGRAPHS 1–4

Serving Hashem as in Gan Eden

עֲבוֹדַת ה׳ בְּשַׁבַּת קֹדֶשׁ מֵעֵין עֲבוֹדַת הַנְּשָׁמָה בְּגַן עֵדֶן

Paragraph 2 · Original Hebrew page ח

ENGLISH TRANSLATION

On the verse "Where are you?"[4] (Bereishis 3:9), the Midrash says: Yesterday you followed My mind, and today you follow the serpent's. Although a person has a good inclination, he now serves from within the serpent's outlook. The evil inclination is the "foreign god" within the body (Shabbos 105b), the outlook of the serpent. Before the sin it was outside Adam's body.[5] Shabbos is a foretaste of the day wholly Shabbos and rest for everlasting life, when evil will cease altogether. On Shabbos, therefore, there is already a measure of cessation from evil. The body, which contains the serpent's outlook, rests and becomes more refined, and that outlook diminishes. When the work of heaven and earth rests on Shabbos, the creative utterances within the human body rest as well. The Divine breathing of the neshamah is of a different order from those utterances, as explained earlier. On Shabbos the body thus becomes refined, inclines more to Hashem's outlook and is better able to apprehend the life of the neshamah. Its service takes on something of the service of souls in Gan Eden,[6] a taste of Adam's avodah before the sin.

HEBREW TEXT · NEKUDOS ADDED

אָמְרוּ ז״ל בַּמִּדְרָשׁ עה״פ (בְּרֵאשִׁית ג׳ ט׳) אַיֶּכָּה, אֶתְמוֹל הָיִיתָ לְדַעְתִּי וְהַיּוֹם לְדַעְתּוֹ שֶׁל נָחָשׁ, פֵּי׳ דְּאַף שֶׁיֵּשׁ לָאָדָם יֵצֶר טוֹב, אַךְ מַצַּב עֲבוֹדָתוֹ הוּא תּוֹךְ הַדַּעַת שֶׁל נָחָשׁ, דְּהַיְצה״ר הוּא אֵל זָר שֶׁבְּגוּפוֹ שֶׁל אָדָם (שַׁבָּת קה) וְהִיא דַּעְתּוֹ שֶׁל נָחָשׁ, וְאִלּוּ לִפְנֵי הַחֵטְא לֹא הָיָה הַיְצה״ר תּוֹךְ גּוּפוֹ וּבְשַׁבָּת שֶׁהִיא מֵעֵין יוֹם שֶׁכֻּלּוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי עוֹלָמִים דְּשָׁם כְּבָר יִשְׁבַּת הָרַע לְגַמְרֵי, מִמֵּילָא גַּם בְּשַׁבָּת יֵשׁ מְעַט שְׁבִיתָה מִן הָרַע, וְשׁוֹבֶת הַגּוּף שֶׁיֵּשׁ בּוֹ דַּעְתּוֹ שֶׁל נָחָשׁ, וּמִזַּדְּכֵךְ יוֹתֵר, וּמִתְמַעֵט בּוֹ הַדַּעַת שֶׁל נָחָשׁ. דְּכֵיוָן שֶׁבְּשַׁבָּת יֵשׁ שְׁבִיתָה עַל מְלֶאכֶת שָׁמַיִם וָאָרֶץ, מִמֵּילָא שׁוֹבְתִים גַּם כָּל הַמַּאֲמָרוֹת שֶׁבְּגוּפוֹ שֶׁל אָדָם, אֲבָל לֹא נִפְיחַת הַנְּשָׁמָה שֶׁהִיא אֵינָהּ מִן הַמַּאֲמָרוֹת וּכְמשנ״ת. וְלָכֵן בְּשַׁבָּת נִזַּדְּכֵךְ הַגּוּף וְנוֹטֶה יוֹתֵר לְדַעְתּוֹ שֶׁל הַקָּבָ״ה, וּמְסֻגָּל לְהַשִּׂיג יוֹתֵר חַיֵּי נְשָׁמוֹת, וּמִמֵּילָא הָעֲבוֹדָה הִיא בְּחִינָה מְסֻיֶּמֶת שֶׁל עֲבוֹדַת הַנְּשָׁמוֹת בְּגַן עֵדֶן מֵעֵין עֲבוֹדַת אדה״ר לִפְנֵי הַחֵטְא.

What rests when Shabbos begins. Avos 5:1 speaks of the ten utterances of Creation. Bereishis 2:7 describes Hashem breathing life into Adam. The author uses that distinction to explain how the body's ordinary pull can quiet down while the life of the neshamah comes forward.

Running commentary

4 Hashem knew where Adam stood. Ayekah asks whose understanding of reality Adam now trusts. Before the sin, he saw the world as Hashem showed it to him. The nachash introduced dimyon, a distorted imagination. A person sees the effort that goes into parnassah and begins to assume that only what the eyes can see accounts for the result.

5 Before the sin, Adam could recognize temptation as a voice from outside. After the sin, the yetzer hara could make its suggestion sound like Adam's own judgment. That is why its distortion became harder to detect.

6 On a weekday, the first struggle may be getting out of bed to daven. When that struggle recedes on Shabbos, the same energy can go directly into the avodah: davening, reviewing the week's Torah or saying Tehillim. Adam, too, was placed in the Garden to work it and guard it. Pardes, meaning orchard, also spells out four levels of Torah: peshat, the plain meaning, remez, hints, derash, interpretation, and sod, the hidden teaching. Exploring those depths was Adam's work.

Serving Hashem as in Gan Eden

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Paragraph 3 · Original Hebrew page ט–נ

ENGLISH TRANSLATION

To explain further, a person is made up of two parts. There are flesh, sinews and bones, as it says, “You clothed me with skin and flesh, and knit me together with bones and sinews” (Iyov 10:11). The other part is “in Our image, after Our likeness,” a subtle spiritual body clothed within the physical body.[7] During the week one inclines to the serpent’s outlook because one lives within the physical body, whose source is dust from the ground (what the Sages call “the serpent’s skin”). On Shabbos this body rests, and the vitality of the body made in the image and likeness above grows stronger. For example, the serpent’s principal weapon is eating and drinking.[8] Scripture says plainly: “You will eat and be satisfied. Take care lest your heart be enticed.” On Shabbos, however, eating is a mitzvah from the words of the Prophets.[9] The spiritual body is then alive, free of the serpent’s outlook, bearing the Divine image and capable of living the life of the neshamah. The danger described above is then absent.

HEBREW TEXT · NEKUDOS ADDED

וּנְפָרֵשׁ יוֹתֵר דְּהִנֵּה הָאָדָם מֵרְכָּב מִב׳ חֲלָקִים, בָּשָׂר גִּידִים וַעֲצָמוֹת, כְּמָה״כ (אִיּוֹב י׳) ״עוֹר וּבָשָׂר תַּלְבִּישֵׁנִי עֲצָמוֹת וְגִידִים תְּשֻׂכְּכֵנִי״, וְחֵלֶק אַחֵר הוּא הַ״בְּצַלְמֵנוּ כִּדְמוּתֵנוּ״ שֶׁהוּא גּוּף דַּק רוּחָנִי, הַמֻּמָּח וּמְלֻבָּשׁ בְּתוֹךְ גּוּפוֹ הַגַּשְׁמִי, וְזֶהוּ שֶׁבִּימוֹת הַחֹל נוֹטֶה לְדַעְתּוֹ שֶׁל נָחָשׁ דְּחַי בְּתוֹךְ גּוּפוֹ הַגַּשְׁמִי שֶׁמְּקוֹרוֹ עָפָר מִן הָאֲדָמָה (שֶׁהוּא ״מִשְׁכָּא דְחִוְיָא״ כְּמַאֲמָרָם ז״ל) וּבְשַׁבָּת שׁוֹבֶת גּוּף זֶה, וְאָז מִתְחַזֵּק בּוֹ חִיּוּת הַגּוּף אֲשֶׁר הוּא בְּצֶלֶם וּבִדְמוּת שֶׁל מַעְלָה, דְּגְמָא לָזֶה עִקַּר כְּלִי מִלְחַמְתּוֹ שֶׁל הַנָּחָשׁ [הוּא יצה״ר] הוּא בַּאֲכִילָה וּשְׁתִיָּה וּמִקְרָא מָלֵא דִּבֶּר הַכָּתוּב ״וְאָכַלְתָּ וְשָׂבָעְתָּ, הִשָּׁמְרוּ לָכֶם פֶּן יִפְתֶּה לְבַבְכֶם״, אַךְ בְּשַׁבָּת הָאֲכִילָה הִיא מִצְוָה מִדִּבְרֵי קַבָּלָה, דְּאָז חַי הַגּוּף הָרוּחָנִי שֶׁאֵין בּוֹ דַּעְתּוֹ שֶׁל נָחָשׁ כְּלָל, רַק בְּצַלְמֵנוּ כִּדְמוּתֵנוּ, הַמְסֻגָּל לִחְיוֹת חַיֵּי נְשָׁמָה וְאָז אֵין הַסַּכָּנָה הַנַּ״ל.

What changes at the Shabbos table. “In Our image” is from Bereishis 1:26. The adjoining verses about eating and enticement are Devarim 11:15–16. Divrei kabbalah here refers to prophetic Scripture, such as the call to make Shabbos a delight in Yeshayahu 58:13. This develops Volume 1’s account of the body sharing in the neshamah’s delight.

Running commentary

7 An astronaut wears a spacesuit to function in space. The neshamah wears its “earth suit” to function here. Adam understood which was primary. Even on the view that there is a body in Gan Eden, it serves the neshamah and has no need to eat.

8 Tanya calls the shell associated with even fully kosher food klipas nogah. How a person eats determines where the food’s spiritual energy goes. Eating for a holy purpose removes the shell and helps the person grow in avodas Hashem. Eating to indulge an appetite leaves that shell in place, and its pull can draw a person further into physical concerns.

9 Chazal want us to serve our finest food on Shabbos. If we bring the same craving to the table as on a weekday, we can miss what the meal offers. A small taste of mousse can put physical sweetness to work: it helps us imagine the neshamah’s delight in drawing close to Hashem, a foretaste of Olam Haba. See Volume 1, Chapter 1, on how the body shares in that delight.

Serving Hashem as in Gan Eden

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Paragraph 4 · Original Hebrew page ט

ENGLISH TRANSLATION

The Tur explains why Shabbos has three distinct formulations in its prayers.[10] There are three Shabbosos: the Shabbos of Creation, the Shabbos of the giving of the Torah, and the Shabbos of the future. At Minchah the text is “You are One and Your Name is One.” Of this Scripture says, “On that day Hashem will be One and His Name One.” This refers to the end of days, as distinct from the future after everything has run its course. Because Shabbos is a foretaste of the World to Come, the third level of the Shabbos we have in this world is “You are One and Your Name is One,” a glimpse of how the end of days will appear. It comes into view at every Shabbos Minchah.[11]

HEBREW TEXT · NEKUDOS ADDED

כָּתַב הַטּוּר בְּהִלְכוֹת שַׁבָּת דְּמַה שֶּׁיֵּשׁ בְּשַׁבָּת ג׳ מַטְבְּעוֹת בַּתְּפִלָּה, כָּל אַחַת אֵינָהּ דּוֹמָה לַחֲבֶרְתָּהּ, מִשּׁוּם דִּבְשַׁבָּת יֵשׁ ג׳ שַׁבָּתוֹת, שַׁבַּת בְּרֵאשִׁית, שַׁבַּת מַתַּן תּוֹרָה, שַׁבָּת דִּלְעָתִיד לָבוֹא, נֹסַח הַתְּפִלָּה בְּמִנְחָה הוּא אַתָּה אֶחָד וְשִׁמְךָ אֶחָד שֶׁע״ז נֶאֱמַר הַכָּתוּב ״בַּיּוֹם הַהוּא יִהְיֶה ה׳ אֶחָד וּשְׁמוֹ אֶחָד״, שֶׁזֶּה אֵינוֹ לֶעָתִיד לָבוֹא אַחֲרֵי כִּכְלוֹת הַכֹּל, אֶלָּא בְּאַחֲרִית הַיָּמִים, וְכָל זֶה כֵּיוָן דְּשַׁבָּת הוּא מֵעֵין עוה״ב, לָכֵן הַדַּרְגָּה הַג׳ בְּשַׁבָּת שֶׁלָּנוּ בְּעוֹלָמֵינוּ הִיא ״אַתָּה אֶחָד וְשִׁמְךָ אֶחָד״, שֶׁהוּא אֵיךְ נִרְאֶה הָאַחֲרִית הַיָּמִים וְזֶה מִתְרָאֶה בְּכָל מִנְחָה דְּשַׁ״ק.

The three Shabbos prayers. The Tur (Orach Chaim 292) links Atah Kidashta at Maariv to Creation, Yismach Moshe at Shacharis to Sinai, and Atah Echad at Minchah to the future. Minchah echoes Zechariah 14:9, which envisions Hashem’s Oneness becoming manifest.

Running commentary

10 The Tur points out that on weekdays and on Yom Tov the middle of the Amidah stays the same at Maariv, Shacharis and Minchah. On Shabbos the first and last three brachos stay familiar, but the middle changes. Friday night recalls Creation. Hashem ceased His work, and we stop ours. Shabbos morning recalls Mattan Torah and gives that freedom a purpose: drawing close through Torah. Minchah looks toward the day that will be entirely Shabbos. In the first Shabbos, at Sinai and in that future, the hold of the nachash falls away, temporarily at Sinai and completely in the future.

11 The words *Atah Echad v’Shimcha Echad* echo the promise at the end of Aleinu: Hashem will be One and His Name will be One. The prayer also speaks of Israel as one nation. At Minchah we glimpse the days of Mashiach, when people will still live in this world and the nachash will no longer obscure Hashem’s Oneness. This glimpse gives the closing hours of Shabbos their particular holiness. It is easy to sleep through them after the meal. There is time to learn Gemara earlier in the day. Reserve the final hour for Minchah and Shalosh Seudos, when singing and prayer can give expression to *deveikus*, closeness to Hashem.

CHAPTER 2 · STEP 2 · PARAGRAPHS 5–7

Why the offerings override Shabbos

בֵּאוּר בְּהָא דַּעֲבוֹדַת הַקָּרְבָּנוֹת דּוֹחָה שַׁבָּת

Paragraph 5 · Original Hebrew page ט

ENGLISH TRANSLATION

All thirty-nine melachos are derived from the work of the Mishkan. What connection do they have with Hashem's cessation from the work of heaven and earth? The work of the Mishkan was a second edition, as it were, of the work of heaven and earth.[12] As explained from Berachos (55a), Betzalel knew how to combine the letters by which heaven and earth were created.[13] Thus the construction of the Mishkan itself does not override Shabbos. Yet the sacrificial service does override Shabbos, and this requires explanation.

HEBREW TEXT · NEKUDOS ADDED

וְהִנֵּה כָּל הַל״ט מְלָאכוֹת נִלְמָדוֹת מִמְּלֶאכֶת הַמִּשְׁכָּן, וְלִכְאוֹרָה מַה שַּׁיָּכוּתָם לִשְׁבִיתַת הַקָּבָ״ה מִמְּלֶאכֶת שָׁמַיִם וָאָרֶץ, אֶלָּא מִשּׁוּם דִּמְלֶאכֶת הַמִּשְׁכָּן הוּא מַהֲדוּ״ת שֶׁל מְלֶאכֶת שָׁמַיִם וָאָרֶץ, וּכְמַשְׁנַ״ת מִדִּבְרֵי הַגְּמָ׳ בִּבְרָכוֹת (נה.) יוֹדֵעַ הָיָה בְּצַלְאֵל לְצָרֵף בָּהֶם אוֹתִיּוֹת שֶׁנִּבְרְאוּ בָּהֶם שָׁמַיִם וָאָרֶץ, וְלָכֵן עֶצֶם בִּנְיַן הַמִּשְׁכָּן אֵינוֹ דּוֹחֶה שַׁבָּת, אַךְ מ״מ עֲבוֹדַת הַקָּרְבָּנוֹת דּוֹחָה שַׁבָּת, וְעִנְיָן זֶה צָרִיךְ בֵּאוּר.

Building the Mishkan and serving in it. The Mishkan's construction supplies the categories of melachah (Shabbos 49b). The Torah prescribes designated public offerings for Shabbos itself (Bamidbar 28:9–10). The author asks why sacred construction stops while the appointed service proceeds.

Running commentary

12 Why do the thirty-nine melachos come from building the Mishkan? The Mishkan was a mahadura tinyana, a second edition. Adam spoiled the first. The Mishkan is "Gan Eden, version two," making a place for Hashem's presence again, this time on a small scale. Building it was like creating the world again. That is why it defines the work we stop doing on Shabbos.

13 Betzalel knew how to combine the letters with which Hashem created the world. They were, so to speak, the elements of a spiritual periodic table. Even his name suggests b'tzel Kel, in Hashem's shadow. Building the Mishkan drew on the same creative forces as Creation. That explains why even the sacred work of building it stops on Shabbos.

Why the offerings override Shabbos

בֵּאוּר בְּהָא דַּעֲבוֹדַת הַקָּרְבָּנוֹת דּוֹחֶה שַׁבָּת

Paragraph 6 · Original Hebrew page ט

ENGLISH TRANSLATION

The Sages also taught (Bereishis Rabbah 16:5) about Adam's commission in Gan Eden, "to work it and to guard it." "To guard it" refers to the seven commandments, which the early authorities describe here as prohibitions, while "to work it" refers to the service of offerings (see Ramban there).[14] On "He drove out the man," the Sages say that Hashem showed Adam the destruction of the Beis HaMikdash (Bereishis Rabbah 21:8). His expulsion from Gan Eden was thus akin to the destruction of the Beis HaMikdash.[15] We see that the service of the Beis HaMikdash is the service of Gan Eden. So too, the Sages interpret "I have come to My garden, My sister, My bride" (Shir HaShirim 5:1) of the Mishkan. "I have come to My garden" means to My original dwelling, a return to the service of Adam in Gan Eden. The offerings are therefore brought in the Beis HaMikdash, where the service of Gan Eden is carried out. It is a glimpse of what will be at the end of days, which glimmers in every Shabbos. This is why the offerings override Shabbos.

HEBREW TEXT · NEKUDOS ADDED

עוֹד אָמְרוּ זַ״ל (בְּרֵ״ר פָּרָשָׁה טז ה) עַל עֲבוֹדַת אדה״ר שֶׁנֶּאֱמַר לוֹ בִּהְיוֹתוֹ בְּגַ״ע ״לְעָבְדָהּ וּלְשָׁמְרָהּ״, הַ״לְשָׁמְרָהּ״ הִיא זֹ׳ מִצְוֹות שֶׁכֻּלָּם הֵם ל״ת (כְּמ״ש הָרִאשׁוֹנִים) וּלְעָבְדָהּ הוּא עֲבוֹדַת הַקָּרְבָּנוֹת (עַיֵּ׳ רַמְבַּ״ן שָׁם), עוֹד אִיתָא בַּחֲזַ״ל (בְּרֵ״ר פָּרָשָׁה כא ח) עה״פ ״וַיְגָרֶשׁ אֶת הָאָדָם״ הֶרְאָה לוֹ חֻרְבַּן בֵּיהַמ״ק, הַיְנוּ דְּגֵרוּשׁוֹ מִן הַגַּ״ע הוּא כְּעֵין חֻרְבַּן בֵּיהַמ״ק, חֲזִינַן דַּעֲבוֹדַת בֵּיהַמ״ק הִיא עֲבוֹדַת גַּן עֵדֶן, וְכֵן בַּחֲזַ״ל עה״פ (שה״ש ה׳) ״בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה״, שֶׁהוּא בְּעִנְיַן הַמִּשְׁכָּן ״בָּאתִי לְגַנִּי״ - לִגְנוּתִי הָרִאשׁוֹן, שֶׁחָזַר לַעֲבוֹדַת אדה״ר בְּגַ״ע. לָכֵן עֲבוֹדַת הַקָּרְבָּנוֹת נַעֲשֵׂית בְּבֵיהַמ״ק, דְּשָׁם הוּא עֲבוֹדָה דְּגַן עֵדֶן, וְהוּא מַה שֶּׁיִּהְיֶה בְּאַחֲרִית הַיָּמִים הַמִּתְנוֹצֵץ בְּכָל שַׁבָּת כַּנַ״ל, וְלָכֵן הַקָּרְבָּנוֹת דּוֹחִין אֶת הַשַּׁבָּת.

The korbanos bring back the Garden's service. The Midrash hears leganuni, "to My original dwelling," in legani, "to My garden" (Shir HaShirim Rabbah 5:1). The author links Adam's expulsion to the loss of the Mikdash and its service to a return of the Divine Presence. His explanation concerns the offerings appointed for Shabbos.

Running commentary

14 The Torah gave Adam two tasks. Guarding Gan Eden meant keeping the seven mitzvos, whose prohibitions call for restraint. Working the Garden included bringing a korban, an act of drawing close to Hashem. That is the distinction between building the Mishkan and serving within it. Bris milah offers a parallel as an act of avodah. Its own basis for taking place on Shabbos is the Torah's command to perform milah on the eighth day.

15 Adam saw the destruction of the Beis HaMikdash as he was driven from Gan Eden. At Motzaei Shabbos we taste that loss. Offered a free extra day in the Bahamas, who would rush back to work? The more we feel the closeness Shabbos offers, the less we want to hurry back to the struggles of the week.

Why the offerings override Shabbos

בֵּאוּר בְּהָא דַּעֲבוֹדַת הַקָּרְבָּנוֹת דּוֹחָה שַׁבָּת

Paragraph 7 · Original Hebrew page ט

ENGLISH TRANSLATION

This is the service of the spiritual body described above, detached from the serpent's outlook. When a person enters the atmosphere of Shabbos, he lives in the atmosphere of "Then you will delight in Hashem."[7] [16]

HEBREW TEXT · NEKUDOS ADDED

וְזֶהוּ עֲבוֹדַת הַגּוּף הָרוּחָנִי הַנַּ״ל הַמְנֻתָּק מִדַּעְתּוֹ שֶׁל נָחָשׁ, דִּכְשֶׁנִּכְנָס לַאֲוִירָה שֶׁל שַׁבָּת אָז הוּא חַי אֶת הָאֲוִירָה שֶׁל ״אָז תִּתְעַנַּג עַל ה׳״.

Explanation · The delight of nearness

The verse follows the call to honour Shabbos and call it a delight (Yeshayahu 58:13–14). The author now applies the argument about the Mikdash to the person entering Shabbos. Both offer a taste of the same nearness.

Running commentary

16 Building the Mishkan stops on Shabbos because it continues the work of Creation, which Hashem brought to rest on the seventh day. The korbanos appointed for Shabbos belong to the day itself. Bringing a korban is an act of drawing close to Hashem, the kind of avodah Adam had in Gan Eden and that Shabbos lets us taste again. That leaves a question for a person at home or in shul today. What can we offer as our own korban on Shabbos?

Recognizing Hashem’s hand in our actions

הַמַּעֲשִׂים בְּשַׁבָּת מִתּוֹךְ הַכָּרָה שֶׁהוּא יִתְ׳ עוֹשֶׂה כָּל הַמַּעֲשִׂים

Paragraph 8 · Original Hebrew page ו

ENGLISH TRANSLATION

Let us explain the completion of service that we said takes place in Gan Eden and completes one’s service in our world. A person lives here in the atmosphere of the physical body, which contains the serpent’s outlook. All this blurs the clarity of “There is none besides Him.” In this atmosphere a person performs mitzvos according to the degree to which he grasps that clear truth. Yet within the physical life of this world, he feels that “he” is doing all his deeds.[17] With emunah he believes that Hashem did, does and will do all deeds. His senses suggest otherwise and limit the power of his action. The deed is consequently less elevated than it would be if he could sense directly that Hashem is the One who brings about all deeds.

HEBREW TEXT · NEKUDOS ADDED

נְבָאֵר מַהוּ גְּמַר הָעֲבוֹדָה שֶׁאָמַרְנוּ שֶׁהִיא בְּגַ״ע וּמַשְׁלֶמֶת עֲבוֹדָתוֹ בְּעוֹלָמֵינוּ, דִּבְהִיוֹתוֹ כָּאן בַּאֲוִירָה שֶׁל גּוּף הַגַּשְׁמִי, שֶׁבְּתוֹכוֹ דַּעְתּוֹ שֶׁל נָחָשׁ, כָּל זֶה מְטַשְׁטֵשׁ אֶת הַבְּהִירוּת בְּהָ״אֵין עוֹד מִלְּבַדּוֹ״, וּבְתוֹךְ אֲוִירָה זוֹ עוֹשֶׂה אָדָם אֶת הַמִּצְווֹת, עַד כַּמָּה שֶׁמַּשִּׂיג אֶת הָאֱמֶת הַבְּרוּרָה. אַךְ בִּהְיוֹתוֹ תּוֹךְ חַיֵּי עוה״ז הַגַּשְׁמִיִּים מַרְגִּישׁ שֶׁ״הוּא״ עוֹשֶׂה כָּל מַעֲשָׂיו, וּבֶאֱמוּנָה הוּא מַאֲמִין שֶׁהַקָּבָ״ה עָשָׂה עוֹשֶׂה וְיַעֲשֶׂה לְכָל הַמַּעֲשִׂים, אַךְ הַחוּשׁ הַמַּכְחִישׁ כָּל זֶה, מַגְבִּיל כֹּחַ פְּעֻלָּתוֹ, וְאֵין הַמַּעֲשֶׂה מְרוֹמָם כָּל כָּךְ שֶׁיִּהְיֶה נַעֲשֶׂה בְּהַרְגָּשָׁה חוּשִׁית שֶׁהַשִּׁי״ת הוּא הָעוֹשֶׂה לְכָל הַמַּעֲשִׂים.

The weekday gap between belief and experience. Ein od milvado comes from Devarim 4:35. The wording about past, present and future deeds echoes the first of the commonly printed Ani Maamin formulations. The difficulty here is holding that conviction while feeling the immediacy of one’s own effort.

Running commentary

17 Hanhagas hamishpat means governance through justice. The connection to real choice was developed in an earlier shiur. Here the example is parnassah. A person works and sees the money come in. The effort and the result are so vivid that he can feel he made it happen on his own, even while sincerely believing that Hashem provides. The avodah is to recognize Hashem as the source of the result while doing the work.

CHAPTER 2 · STEP 3 · PARAGRAPHS 8–9

Recognizing Hashem’s hand in our actions

הַמַּעֲשִׂים בְּשַׁבָּת מִתּוֹךְ הַכָּרָה שֶׁהוּא יִתְ׳ עוֹשֶׂה כָּל הַמַּעֲשִׂים

Paragraph 9 · Original Hebrew page ו

ENGLISH TRANSLATION

This is the difference between weekday deeds and Shabbos. At the outset, in the evening prayer, we say, “You sanctified the seventh day for Your Name.” This is His distinctive Name, which the Tur (Orach Chaim 5) explains as “was, is and will be.” When a person senses that Hashem did, does and will do all deeds, his actions become refined and elevated and enter the realm of everlasting eternity, for they are Hashem’s deeds.[18] This elevation applies to the mitzvos of Shabbos itself[19] and also completes all the person’s service. His weekday deeds rise[20] to attach themselves to “You sanctified the seventh day for Your Name.” This is the deeper meaning of what we said about Shabbos service being the service of Gan Eden. It is the essence of Shabbos. With Hashem’s help we will explain how one crosses over and enters the holy Shabbos.

HEBREW TEXT · NEKUDOS ADDED

וְזֶה הַהֶבְדֵּל בֵּין מַעֲשֵׂי הַחֹל לַשַּׁבָּת, דִּבְשַׁבָּת אָנוּ אוֹמְרִים מִיָּד בִּתְפִלַּת עַרְבִית ״אַתָּה קִדַּשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי לִשְׁמֶךָ״, דְּהַיְנוּ שְׁמוֹ יִתְ׳ הַמְיֻחָד שֶׁפֵּרְשׁוֹ הַטּוּר (או״ח סִי׳ ה) הָיָה הֹוֶה וְעָתִיד, וּמַרְגִּישׁ הָאָדָם שֶׁהוּא יִתְ׳ עָשָׂה וְעוֹשֶׂה וְיַעֲשֶׂה לְכָל הַמַּעֲשִׂים, אָז מִזְדַּכְּכִים מַעֲשָׂיו וּמִתְרוֹמְמִים וּמִשְׁתַּיְּכִים לְגֻבּוֹל הַנֶּצַח נְצָחִים, דַּהֲרֵי הֵם מַעֲשָׂיו יִתְבָּרַךְ. וְלֹא זוֹ בִּלְבַד שֶׁמַּעֲשֵׂי הַמִּצְווֹת בְּשַׁבָּת הֵם בְּרוֹמְמוּת זוֹ, אֶלָּא זֶהוּ הַגְּמָר שֶׁל כָּל עֲבוֹדָתוֹ, שֶׁעוֹלִים מַעֲשָׂיו שֶׁעָשָׂה בַּחֹל לְהִדָּבֵק לְהָ״אַתָּה קִדַּשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי לִשְׁמֶךָ״, וְזֶה עֹמֶק הַבֵּאוּר בְּמש״נ דְּהָעֲבוֹדָה שֶׁל שַׁבָּת הִיא עֲבוֹדַת הַגַּן עֵדֶן, זֶה מַהוּת הַשַּׁבָּת. וּבְעֶזְרַת הַשֵּׁי״ת יִתְבָּאֵר אֵיךְ עוֹבְרִים וְנִכְנָסִים לְהַשַּׁבָּת קֹדֶשׁ.

What Friday night adds to the week. Shabbos brings the week’s avodah to completion the way Gan Eden completes the avodah of this world. Friday night’s lishmecha supplies the link. The next section explains what a person can do during the week to make that awareness possible.

Running commentary

18 Atah Kidashta speaks of Hashem sanctifying Shabbos for His Name, which points to His oneness through past, present and future. Think of a korban: the animal is consumed and the smoke rises. When a person gives up the claim to the credit for a deed, the deed can rise and attach to that eternal reality.

19 A five-year-old turns the wheel of an amusement-park car and thinks he is steering it. A track below guides the car, and the child still gets the pleasure of the ride. Shabbos lets a person recognize Hashem as the One who gives the mind to learn and the ability to daven, and thank Him for the pleasure of doing both.

20 Think of a mitzvah you did on Wednesday. At the time it seemed that you did it entirely on your own. On Shabbos you can recognize that Hashem gave you the ability then, too. Giving Him the credit retroactively is a form of teshuvah. The deeds of the preceding six days can thus rise with the korban of Shabbos.

CHAPTER 2 · STEP 4 · PARAGRAPHS 10–12

Weekday emunah prepares us for Shabbos

בִּנְיַן הָאֱמוּנָה בִּימֵי הַמַּעֲשֶׂה - הַהֶכְשֵׁר לַתְּפִיסָה הָעֶלְיוֹנָה דְּשַׁבַּת קֹדֶשׁ

Paragraph 10 · Original Hebrew page ו

ENGLISH TRANSLATION

The early authorities called our world “the world of changes.” Its conditions shift from time to time and place to place. Because our world is a world of trials, its changes are many. At sea there is no paved road. One ship does not lay a path for the next. So in this world of trials no person can open the way for another. Each person must travel the course of this world in his own way. Never knowing what will happen in the next moment is greatly unsettling. Yet this suffering and distress can become the vessel for the reward one will receive in the World to Come. A person prepared to bear what life brings, able to carry it without setting a limit and saying, “This I cannot bear,” receives his reward measure for measure. At the end of Creation it says, “And behold, it was very good.” Just as he bore everything without limit, the reward is “very,” beyond limit.

HEBREW TEXT · NEKUDOS ADDED

הָרִאשׁוֹנִים ז״ל כִּנּוּ אֶת עוֹלָמֵינוּ ״עוֹלַם הַתְּמוּרוֹת״, אֵין בּוֹ מַצָּב קָבוּעַ, אֶלָּא מִתְחַלֵּף מִזְּמַן לִזְמַן וּמִמָּקוֹם לְמָקוֹם. דַּהֲרֵי עוֹלָמֵינוּ הוּא עוֹלָם שֶׁל נִסְיוֹנוֹת, לָכֵן רַבּוּ בּוֹ הַתְּמוּרוֹת, וּכְמוֹ שֶׁאָמְרוּ דְּבָרִים אֵין דֶּרֶךְ סְלוּלָה, וְאֵין אֶנְיָה אַחַת סוֹלֶלֶת דֶּרֶךְ עֲבוּר הַבָּאָה אַחֲרֶיהָ, כֵּן עוֹלָמֵינוּ הוּא עוֹלָם שֶׁל נִסְיוֹנוֹת, וְאֵין אֶחָד כּוֹבֵשׁ דֶּרֶךְ בִּשְׁבִיל חֲבֵרוֹ, אֶלָּא כָּל אֶחָד צָרִיךְ לַעֲבֹר אֶת כָּל מַסְלוּל עוה״ז בְּדַרְכּוֹ הוּא. וְהִנֵּה מַצָּב כָּזֶה שֶׁאֵין הָאָדָם יוֹדֵעַ מַה יִּהְיֶה בָּרֶגַע הַבָּא, הוּא טִרְדַּת הַדַּעַת גְּדוֹלָה, אַךְ בֶּאֱמֶת סֵבֶל וְצַעַר זֶה הוּא הַ״בֵּית קִבּוּל״ לְכָל הַשָּׂכָר שֶׁיְּקַבֵּל בָּעוה״ב, פִּי׳ דְּאָדָם הַמּוּכָן לִסְבֹּל כָּל מְאוֹרְעוֹת הַחַיִּים, וְהוּא מְסֻגָּל לָשֵׂאת הַכֹּל, וְאֵין לוֹ הַגְבָּלָה לוֹמַר זֶה אֵינִי סוֹבֵל וְאֵינִי מְסֻגָּל לָשֵׂאתוֹ, אָז מִדָּה כְּנֶגֶד מִדָּה מְקַבֵּל שְׂכָרוֹ כְּמוֹ שֶׁכָּתוּב בְּסוֹף מע״ב ״וְהִנֵּה טוֹב מְאֹד״, הַיְנוּ כְּמוֹ שֶׁהוּא סָבַל הַכֹּל בְּלִי גְּבוּל, כֵּן הַשָּׂכָר הוּא מְאֹד בְּלִי גְּבוּל.

Explanation · The world of change

The ship image explains why emunah has to become personal. The *beis kibbul* is a capacity to receive. The author locates that capacity in what a person develops through meeting the uncertainties of life.

From Shabbos back to the week

Paragraph 9 showed how Friday night lifts the week’s deeds. Here Rav Weintraub asks how we become ready for that experience. His image of ships at sea begins the answer.

Weekday emunah prepares us for Shabbos

בִּנְיַן הָאֱמוּנָה בִּימֵי הַמַּעֲשֶׂה - הַהֶכְשֵׁר לַתְּפִיסָה הָעֶלְיוֹנָה דְּשַׁבַּת קֹדֶשׁ

Paragraph 11 · Original Hebrew page יו–יא

ENGLISH TRANSLATION

Of this it says, “To proclaim Your kindness in the morning and Your faithfulness in the nights.” In this world, which resembles night, a person is at the level of emunah, and here he builds his emunah. Since emunah reaches beyond reason and understanding, beyond what intellect can grasp, his reward will also be something beyond measure. This explains the Sages’ statement (Yalkut) that “very” is the angel of death. A person who takes the trials, the changes and the things opposed to life and turns them into life receives the reward of “very good” in the World to Come, where even those changes belong within the good. All the trials serve to build his emunah. Whether the trial is wealth or poverty, if he acquires emunah through it, it was all good. What decides the matter is the measure of emunah he reached in withstanding his trial, beyond his assessment in this world of what is good and what is its opposite.

HEBREW TEXT · NEKUDOS ADDED

וְעַל זֶה אָמְרוּ ״לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ וֶאֱמוּנָתְךָ בַּלֵּילוֹת״, בָּעוֹה״ז הַדּוֹמֶה לַלַּיְלָה, אָז הוּא דַּרְגָּה דְּ״אֱמוּנָה״, וְשָׁם בּוֹנֶה אֶת אֱמוּנָתוֹ, דְּהָאֱמוּנָה הִיא לְמַעְלָה מִטַּעַם וָדַעַת מַה שֶּׁא״א לְהַשִּׂיג בַּשֵּׂכֶל, כֵּן בְּשָׂכָרוֹ יְקַבֵּל גַּ״כ מַה שֶּׁהוּא לְמַעְלָה מִן הַמִּדָּה. זֶה פֵּירוּשׁ מַה שֶּׁאָמְרוּ ז״ל (יַלְקוּט) ״מְאֹד״ זֶה מַלְאַךְ הַמָּוֶת, שֶׁהָאָדָם שֶׁלָּקַח אֶת כָּל הַנִּסְיוֹנוֹת וְהַתְּמוּרוֹת וְהַנִּגּוּדִים לַחַיִּים וְהָפָכָם לַחַיִּים, מְקַבֵּל בַּעֲבוֹדָתוֹ שְׂכַר ״טוֹב מְאֹד״, בָּעוֹלָם הַבָּא שֶׁאַף הַתְּמוּרוֹת הֵם בִּכְלַל הַטּוֹב. וְכָל הַנִּסְיוֹנוֹת הֵם רַק לִבְנוֹת אֱמוּנָתוֹ, בֵּין נִסָּיוֹן הָעֹשֶׁר וּבֵין נִסָּיוֹן הָעֹנִי, אִם קָנָה בָּזֶה אֱמוּנָתוֹ הַכֹּל הָיָה טוֹב. וְדַעְתּוֹ שֶׁל אָדָם בָּעוֹה״ז מַהוּ טוֹב וּמַה לְהֶפֶךְ אֵינוֹ קוֹבֵעַ בָּזֶה, רַק מִדַּת הָאֱמוּנָה שֶׁהִשִּׂיג בַּעֲמִידָתוֹ בְּנִסְיוֹנוֹ.

Explanation · Faith at night

Background. The verse is from the psalm for Shabbos (Tehillim 92:3). The Midrash’s reading of “very good” in Bereishis 1:31 recurs in Chapter 3. Here the author asks how circumstances that seem opposed to life can become occasions for acquiring emunah.

CHAPTER 2 · STEP 4 · PARAGRAPHS 10–12

Weekday emunah prepares us for Shabbos

בִּנְיַן הָאֱמוּנָה בִּימֵי הַמַּעֲשֶׂה - הַהֶכְשֵׁר לַתְּפִיסָה הָעֶלְיוֹנָה דְּשַׁבַּת קֹדֶשׁ

Paragraph 12 · Original Hebrew page יא

ENGLISH TRANSLATION

This vessel is the passage into the world of Shabbos, the world of Gan Eden. This is what the poet meant by "Come in peace, crown of her husband … among the faithful of the treasured people." Building emunah in the nights of the working days prepares for the arrival of the bride in her perfection, the holy Shabbos. In this way a person merits an inheritance without bounds because his emunah in this world had no bounds. The belief that Hashem did, does and will do all deeds, which is beyond sensory perception in our world, can be felt more readily on Shabbos, a day sanctified for His Name. A person who merits entering this setting on Shabbos thereby seals all his deeds with the stamp of Hashem's deeds. They then belong to the worlds of everlasting eternity. If we reflect on these things, our whole preparation for, and entrance into, the holy Shabbos will be elevated.

HEBREW TEXT · NEKUDOS ADDED

וּכְלִי זֶה הוּא הַמַּעֲבָר לִיכָנֵס לָעוֹלָם שֶׁל שַׁבָּת שֶׁהוּא עוֹלָם שֶׁל גַּן עֵדֶן, וְזֶהוּ מַה שֶּׁאָמַר הַפַּיָּט "בּוֹאִי בְשָׁלוֹם עֲטֶרֶת בַּעְלָהּ כּוֹ' תּוֹךְ אֱמוּנֵי עַם סְגֻלָּה", דְּבִנְיַן הָאֱמוּנָה בַּלֵּילוֹת בִּימֵי הַמַּעֲשֶׂה הוּא הַמַּכְשִׁיר לְבִיאַת הַכַּלָּה הַכְּלוּלָה - שַׁבַּת קֹדֶשׁ, וּמִפְּנֵי זֶה יִזְכֶּה לְנַחֲלָה בְּלִי מְצָרִים, כֵּיוָן שֶׁבָּעוֹה"ז אֱמוּנָתוֹ הָיְתָה בְּלִי מְצָרִים. דְּהָאֱמוּנָה שֶׁהַקָּבָ"ה עָשָׂה וְעוֹשֶׂה וְיַעֲשֶׂה לְכָל הַמַּעֲשִׂים - שֶׁבְּעוֹלָמֵינוּ אֵינָהּ בְּחוּשׁ - בְּיוֹם הַשַּׁבָּת שֶׁמִּתְקַדֵּשׁ לִשְׁמוֹ יִתְ', אֶפְשָׁר יוֹתֵר לְהַרְגִּישׁ תְּפִיסָה זוֹ שֶׁהוּא יִתְ' עוֹשֶׂה כָּל הַמַּעֲשִׂים, וְאָדָם הַזּוֹכֶה לִיכָּנֵס לְרֶקַע זֶה בְּשַׁבָּת, חוֹתֵם בְּכָךְ אֶת כָּל הַמַּעֲשִׂים שֶׁלּוֹ בַּחוֹתֶמֶת שֶׁל מַעֲשָׂיו יִתְ', וְאָז הֵם מַעֲשִׂים הַשַּׁיָּכִים לְעוֹלָמוֹת הַנִּצָּח נְצָחִים. אִם נִתְבּוֹנֵן בְּדְבָרִים אֵלּוּ, כָּל הֲכָנָתֵנוּ וּכְנִיסָתֵנוּ לְשַׁ"ק תִּתְרוֹמֵם.

Explanation · "Come in peace" is the crossing

Background. The closing stanza of *Lecha Dodi* welcomes Shabbos among the *emunei am segulah*. The author hears in *emunei* the emunah built during the week. "An inheritance without bounds" echoes Shabbos 118a on delighting in Shabbos.

What does the neshamah do in Gan Eden?

Torah study and guarding its mitzvos (paragraph 1) and the korbanos (paragraph 6) help us picture the Garden's service. Paragraphs 8–9 describe its inner quality. The neshamah directly senses that Hashem brings about every deed. Gan Eden completes the avodah begun here, and Shabbos gives us a taste of it. The essay leaves open what form that service takes after death.

Shabbos Prayer

תְּפִלַּת שַׁבָּת

The preceding essay described entry into a world sanctified for Hashem's Name. This essay asks what that changes when a person stands before Him in prayer.

Paragraphs	Step and guiding question
1–2	**5. Remember and observe in one utterance** How can love and awe be spoken together?
3–6	**6. Knesses Yisrael completes the work of Creation** How does Israel complete the work of Shabbos?
7–8	**7. The community of Israel is Shabbos's partner** What does the additional neshamah reveal?
9–11	**8. Weekday daas distinguishes and Shabbos daas connects** How does choosing the good lead to attachment?
12–13	**9. The light of wisdom on Shabbos** Why does wisdom find expression in song?
14–16	**10. In Shabbos prayer, love and awe are united** What changes when we stand before the King?

Remember and observe in one utterance

זָכוֹר וְשָׁמוֹר - אַהֲבָה וְיִרְאָה - בְּדִבּוּר אֶחָד

Paragraph 1 · Original Hebrew page יב

ENGLISH TRANSLATION

On “Remember the Shabbos day to sanctify it,” Ramban in Parashas Yisro first discusses the halachah. “Remember” is a positive commandment and “observe” is a prohibition. “Take care,” “lest” and “do not” indicate prohibitions. The first version of the Tablets has “remember” and the second “observe.” There is no contradiction, Heaven forbid. They were said in one utterance; see his discussion there. He goes on to explain the service of the soul. “Remember,” a positive mitzvah, comes from love. “Observe,” a prohibition, comes from awe.[1] Love makes a person want to come close to Hashem by performing a mitzvah. Awe keeps a person from transgressing His command. These two powers of the soul prompt all a person’s acts of service. They were planted in him to help him keep the Torah’s positive and negative commandments. The other traits and powers are branches of these two. The Torah’s commands are positive or negative, so no further fundamental powers are needed.

HEBREW TEXT · NEKUDOS ADDED

כָּתַב הָרַמְבַּ״ן פָּרָשַׁת יִתְרוֹ עה״פ ״זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ״, אַחַר שֶׁדִּבֵּר עַל צַד הַהֶלָּכָה דְּ״זָכוֹר״ הוּא מִצְוַת עֲשֵׂה, וְ״שָׁמוֹר״ הוּא מִצְוַת ל״ת (הִשָּׁמֶר פֶּן וְאַל הֵם ל״ת) וּמ״מ בְּלוּחוֹת רִאשׁוֹנוֹת כָּתוּב זָכוֹר וּבַשְּׁנִיּוֹת שָׁמוֹר אֵינָם סְתִירָה ח״ו וּבְדִבּוּר אֶחָד נֶאֶמְרוּ עיי״ש, הִמְשִׁיךְ לְבָאֵר ע״ד עֲבוֹדַת הַנֶּפֶשׁ, וְכָתַב דְּזָכוֹר שֶׁהוּא מִצְוַת עֲשֵׂה הוּא יוֹצֵא מִמִּדַּת הָאַהֲבָה, וְשָׁמוֹר שֶׁהוּא ל״ת יוֹצֵא מִמִּדַּת יִרְאָה, דְּכָל מַעֲשֶׂה מִצְוָה הוּא מֵחֲמַת אַהֲבָה שֶׁרוֹצֶה לְהִתְקָרֵב אֵלָיו יִתְ׳, וְכָל שְׁמִירַת מִצְוַת ל״ת, הוּא יִרְאָה מִלַּעֲבֹר עַל מִצְוָתוֹ יִתְ׳. וְהֵם בְּ׳ כֹּחוֹת בַּנֶּפֶשׁ הַמְּבִיאִים לְכָל פְּעֻלּוֹת הָאָדָם בַּעֲבוֹדָתוֹ יִתְ׳, וְנִטְעוּ בּוֹ לְעָזְרוֹ לִשְׁמֹר אֶת הַתּוֹרָה בְּמ״ע וְל״ת וְכָל שְׁאָר הַתְּכוּנוֹת וְהַכֹּחוֹת הֵם סְנִיפִים מִכֹּחוֹת אֵלּוּ, דִּבְתוֹרָתֵינוּ יֵשׁ רַק עֲשֵׂה אוֹ ל״ת, וּמִמֵּילָא א״צ עוֹד כֹּחוֹת יוֹתֵר מִזֶּה.

The two drives of avodah. The two versions are Shemos 20:8 and Devarim 5:12. Shevuos 20b says the words were spoken in a single utterance. Ramban reads that pairing as a pairing of inner motives. Ahavah moves a person to approach Hashem. Yirah makes His command carry weight.

Running commentary

1 A husband gives his wife a gift because he loves her. Reverence for her makes him hold back a hurtful word. The same two forces shape avodas Hashem. Love moves a person to perform a mitzvah and draw closer. Awe makes him careful about what he does. These are chesed, the impulse to reach out, and gevurah, the strength to restrain oneself.

Remember and observe in one utterance

זָכוֹר וְשָׁמוֹר - אֲהֵבָה וְיִרְאָה - בְּדִבּוּר אֶחָד

Paragraph 2 · Original Hebrew page יב

ENGLISH TRANSLATION

Since these two powers drive every act of fulfilling and observing the Torah's mitzvos, and since we explained in the preceding essay that on Shabbos a person rises to live the life of the neshamah and follows the body's tendencies less, the two powers surely rise on Shabbos.[2] During the week they may be two distinct inclinations of the soul. Love moves toward closeness, while awe moves toward restraint and distance. On Shabbos, however, "they were said in one utterance." In the new form they take on there is no contradiction between them.[3]

HEBREW TEXT · NEKUDOS ADDED

וֶהְיוֹת דִּבֵּר כֹּחוֹת אֵלּוּ הֵם הַדּוֹחֲפִים אוֹתוֹ לְכָל קִיּוּם וּשְׁמִירַת מִצְווֹת הַתּוֹרָה, וְנִתְבָּאֵר (בַּמַּאֲמָר הַקּוֹדֵם) דִּבְשַׁבָּת אָדָם מִתְעַלֶּה לִחְיוֹת חַיֵּי נְשָׁמָה, הַנּוֹטֶה פָּחוֹת אַחֲרֵי תְּכוּנוֹת הַגּוּף, א״כ בֵּר כֹּחוֹת אֵלּוּ בְּוַדַּאי מִתְרוֹמְמִים בְּשַׁבָּת. וְעוֹד דְּאַף אִם בַּחֹל הֵם בֵּר נְטִיּוֹת בַּנֶּפֶשׁ שֶׁאֵין לָהֶם שַׁיָּכוּת אֵר לַשֵּׁנִי, דְּהָאַהֲבָה הוּא תְּנוּעָה לְהִתְקָרֵב, וְיִרְאָה הִיא תְּנוּעַת הִסְתַּיְּגוּת וְהִתְרַחֲקוּת, מ״מ בְּשַׁבָּת בְּדִבּוּר אֶחָד נֶאֶמְרוּ דִּבְּרָנִים הַחֲדָשׁוֹת שֶׁלָּהֶם אֵין בָּהֶם סְתִירָה כְּלָל.

How approach and restraint can agree. This is the question that the essay will answer at the end. Watch what happens when both impulses are directed toward the same King in the Amidah.

Running commentary

2 Imagine a four-cornered linen garment and wool tzitzis. The example assumes that the positive command and the prohibition of shatnez cannot both be kept. In such a case, the positive command takes precedence. The Ramban explains the principle through the two motives: performing the mitzvah is an expression of love, and observing the prohibition is an expression of awe. The Rambam's Sefer Ahavah includes tzitzis, tefillin, prayer and brachos. On Shabbos, when a person is more in touch with the neshamah, both impulses can be stronger, so the good one attempts during the week may come more readily.

3 Love draws someone closer. Awe of a king makes a person hesitate before putting an arm around him. Avraham and Yitzchak embody those different movements: Avraham runs out to greet people, and Yitzchak shows restraint. Yaakov brings the two together in Tiferes. On Shabbos, love and awe can take on a form in which they work together. That is what zachor and shamor being spoken together asks us to understand.

Knesses Yisrael completes the work of Creation

כְּנֶסֶת יִשְׂרָאֵל בַּת זוּגָהּ דְּהַשַּׁבָּת - לְהַשְׁלִים מַעֲשֵׂה בְרֵאשִׁית

Paragraph 3 · Original Hebrew page יב

ENGLISH TRANSLATION

To explain, let us begin with the words of the Sages. Shabbos said before Hashem, “You gave each one a partner, but You gave me no partner.” Day one, when light was created, has day four, when the luminaries were set in place to complete the work of light.[4] Day two has the work of the waters, and day five the creatures of the waters. On day three dry land was created, and on day six all who stand upon it. Hashem told Shabbos, “Knesses Yisrael will be your partner.” We must explain how the Jewish people complete the work of Shabbos in the way that one day completes the work of its partner.

HEBREW TEXT · NEKUDOS ADDED

נִבָּאֵר הַדְּבָרִים, וּבְהַקְדֵּם דִּבְרֵי חַזַ״ל, אָמְרָה שַׁבָּת לִפְנֵי הַקָּבָ״ה, לַכֹּל נָתַתָּ בֶּן זוּג וְלִי לֹא נָתַתָּ בֶּן זוּג, הַיְנוּ דְּיוֹם א׳ שֶׁבּוֹ נִבְרָא הָאוֹר יֵשׁ לוֹ בֶּן זוּג יוֹם ד׳ שֶׁבּוֹ נִתְלוּ הַמְּאוֹרוֹת שֶׁהוּא גְּמַר מְלֶאכֶת הָאוֹר, בְּיוֹם ב׳ מְלֶאכֶת הַמַּיִם וּבְיוֹם ה׳ בְּרוּאֵי הַמַּיִם, יוֹם ג׳ נִבְרָא הַיַּבָּשָׁה וּבְיוֹם ו׳ כָּל הָעוֹמְדִים עָלֶיהָ, אָמַר לָהּ הַקָּבָ״ה כְּנֶסֶת יִשְׂרָאֵל יִהְיוּ בֶּן זוּגֵךְ, וְצָרִיךְ לְבָאֵר בַּמֶּה הַכְּלַל יִשְׂרָאֵל גּוֹמְרִים אֶת פְּעֻלַּת הַשַּׁבָּת כְּמוֹ שְׁאָר יָמִים שֶׁאֶחָד גּוֹמֵר פְּעֻלַּת הָרִאשׁוֹן כַּנַ״ל.

Who completes Shabbos?. Bereishis Rabbah 11:8 depicts Shabbos asking for a partner. The author adds a question to the familiar Midrash. Each pairing brings something begun on the first day to fruition on its partner day. He asks what corresponding work Israel does for Shabbos.

Running commentary

4 What does it mean for one day to be another day’s partner? The first day gave light, and the fourth gave it the form of the sun and moon. Fish and birds complete the work begun with the waters, and animals and people complete the work begun with dry land. Shabbos, too, needs a partner to bring out what it can do. That task belongs to Knesses Yisrael, the Jewish people as a whole.

Knesses Yisrael completes the work of Creation

כְּנֶסֶת יִשְׂרָאֵל בַּת זוּגָהּ דְּהַשַּׁבָּת - לְהַשְׁלִים מַעֲשֵׂה בְרֵאשִׁית

Paragraph 4 · Original Hebrew page יג

ENGLISH TRANSLATION

At the end of Creation it says, “God saw all that He had made, and behold, it was very good.” The Sages say (Yalkut): “good” is the good inclination and “very” is the evil inclination. “Good” is the angel of life and “very” is the angel of death. The Vilna Gaon explains in Aderes Eliyahu there that in the future evil will be repaired and turned into good. “Good” is what is good in itself. What was at first not good and later turned into good is the “very” of the good, an addition to it.[5] Thus when this evil that is destined to be repaired and transformed was created, the work of Creation was complete. The world was created for the repair of evil. At any rate, we see that by the end of the working days evil was already included in the good and repaired, for on the sixth day it already said “very good.”[6]

HEBREW TEXT · NEKUDOS ADDED

בְּסוֹף מע״ב כְּתִיב ״וַיַּרְא אֱ׳ אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד״ וְאָמְרוּ ז״ל (יַלְקוּט) טוֹב זֶה יֵצֶר טוֹב מְאֹד זֶה יצה״ר, טוֹב זֶה מַלְאַךְ חַיִּים מְאֹד זֶה מַלְאַךְ הַמָּוֶת, וּפֵי׳ הַגְּרָ״א ז״ל בְּאַדֶּ״א שָׁם, דַּהֲרֵי הָרַע לֶעָ״ל יִתָּקֵן וְיֵהָפֵךְ לְטוֹב, א״כ טוֹב הוּא מַה שֶּׁהוּא טוֹב מֵעַצְמוֹ, וּמַה שֶּׁבַּתְּחִלָּה לֹא הָיָה טוֹב וְאַח״כ נֶהְפַּךְ לְטוֹב הוּא הַ״מְאֹד״ שֶׁל הַטּוֹב תּוֹסֶפֶת עַל הַטּוֹב, וְלָכֵן זֶהוּ הַגְּמָר דְּמע״ב דְּכְשֶׁנִּבְרָא הָרַע הַזֶּה שֶׁעָתִיד לְהִתַּקֵּן וּלְהֵהָפֵךְ לְטוֹב זֶהוּ גְּמַר מע״ב שֶׁנִּבְרָא לְתַקֵּן אֶת הָרַע. עכ״פ חָזִינַן שֶׁבְּסוֹף יְמֵי הַמַּעֲשֶׂה כְּבָר נִכְלַל הָרַע בַּטּוֹב וְנִתְתַּקֵּן, שֶׁהֲרֵי כְּבָר בְּיוֹם הַשִּׁשִּׁי נֶאֱמַר ״טוֹב מְאֹד״.

What “very good” adds. Aderes Eliyahu is the Vilna Gaon’s Torah commentary. The author reads the sixth day’s “very good” in light of evil’s eventual transformation. That gives him a pattern for what can happen each Friday, on a smaller scale.

Running commentary

5 “Very good” adds a kind of good that had to be brought out of something dangerous. A wild stallion may trample people. Under a trainer, that same animal can outrun a stable horse. A talmid chacham learns the facts from Torah. It takes daring to bring several facts together and see a new possibility in them. The yetzer hara has that kind of energy. Left on its own, it can lead a person astray. Directed toward Torah, it can produce an insight the person would otherwise have missed.

6 A bid due Thursday at four is worthless at 4:01. A deadline changes how a person uses the time before it. Knowing that life has an end likewise moves a person to do the mitzvos he can while he is here. That is how death itself can contribute to what the Torah calls “very good.” The words come at the end of Friday, when the work of turning what went wrong toward good reaches its culmination.

Knesses Yisrael completes the work of Creation

כְּנֶסֶת יִשְׂרָאֵל בַּת זוּגָהּ דְּהַשַּׁבָּת - לְהַשְׁלִים מַעֲשֵׂה בְרֵאשִׁית

Paragraph 5 · Original Hebrew page יג

ENGLISH TRANSLATION

A halachic example is tasting Shabbos food before Shabbos. The authorities apply the phrase “Those who taste it merit life.” The straightforward reason is to check whether it tastes good or needs adjustment.[7] That alone would apply to the cook. Yet it is explained that there is a mitzvah to taste each dish [a]. In our world the enticements of evil begin with food, as the first sin began with eating from the Tree of Knowledge. A person must of course eat to live, for that is part of preserving life. Beyond that lies a danger, and hence the warning, “Take care lest your heart be enticed.” Here, though, there is a rule to taste even though this is not a meal needed for sustenance. Shabbos food does not draw a person toward evil the way weekday food does.

HEBREW TEXT · NEKUDOS ADDED

דֻּגְמָא לַדָּבָר מֵהַהֲלָכָה שֶׁיֵּשׁ לִטְעֹם מִמַּאֲכָלֵי שַׁבָּת לִפְנֵי הַשַּׁבָּת, וְהִמְלִיצוּ הַפּוֹסְקִים בָּזֶה ״טוֹעֲמֶיהָ חַיִּים זָכוּ״, שֶׁבִּפְשׁוּטוֹ הוּא כְּדֵי לְהַרְגִּישׁ אֶת הַטַּעַם אִם הוּא טוֹב אוֹ צָרִיךְ תִּקּוּן, אַךְ א״כ אִי״ז דִּין לְכָל אֶחָד, רַק לְמִי שֶׁמְּבַשֵּׁל אֶת מַאֲכָלֵי שַׁבָּת, אֶלָּא דִּמְבֹאָר דְּיֵשׁ מִצְוָה לִטְעֹם מִכָּל הַתַּבְשִׁילִין [א], וְהוּא מִפְּנֵי דִּבְעוֹלָמֵינוּ כָּל פִּתּוּיֵי הָרַע מַתְחִילִים בְּמַאֲכָל, וְחֵטְא הָרִאשׁוֹן יוֹכִיחַ שֶׁהִתְחִיל בַּאֲכִילַת עה״ד, אָמְנָם מֻכְרָח הָאָדָם לְאֶכֹל כְּדֵי חִיּוּתוֹ שֶׁזֶּה בִּכְלַל שְׁמִירַת הַנֶּפֶשׁ, אֲבָל מַה שֶּׁמֻּעֲבָר לָזֶה הוּא סַכָּנָה וְיֵשׁ בָּזֶה אַזְהָרָה ״הִשָּׁמְרוּ לָכֶם פֶּן יִפְתֶּה לְבַבְכֶם״, וְאִילּוּ כָּאן יֵשׁ דִּין לִטְעֹם, וְאִי״ז סְעוּדָה הַנִּצְרֶכֶת לְחִיּוּתוֹ, אֶלָּא מְשׁוּם דְּמַאֲכָלֵי שַׁבָּת אֵינָם גּוֹרְרִים אֶת הָאָדָם לָרַע כְּמוֹ בַּחֹל.

Tasting before Shabbos. “Those who taste it merit life” is the phrase from Shabbos Mussaf discussed in Volume 1. Here it is applied to tasting food on Friday. The author draws out the difference between checking a dish and tasting something expressly prepared for Shabbos.

AUTHOR’S FOOTNOTE A · ORIGINAL PAGE יג

Mishnah Berurah 250:2 says it is a mitzvah to taste each dish on Erev Shabbos so that it can be prepared properly. See Shulchan Shlomo, which says that tasting every kind on Shabbos is certainly a mitzvah, with an allusion in “Those who taste it merit life.” Sha’ar HaTziyun writes that the tasting itself appears to be a mitzvah, and Be’er Heitev says so in the name of the Arizal.

כ״כ בְּמ״ב סִי׳ ר״נ סק״ב מִצְוָה לִטְעֹם מִכָּל תַּבְשִׁיל בְּע״ש כְּדֵי לְתַקְּנוֹ יָפֶה כַּהֹגֶן וְעַיֵּן בְּסֵפֶר שֻׁלְחָן שְׁלֹמֹה דְּהַטְּעִימָה בְּשַׁבָּת מִכָּל מִין בְּוַדַּאי הִיא מִצְוָה וְרֶמֶז לָזֶה טוֹעֲמֶיהָ חַיִּים זָכוּ, וּבְשָׁעָה״צ כ׳ דְּמַשְׁמַע דְּעֶצֶם הַטְּעִימָה הִיא מִצְוָה, וְהַבַּ״ח כ״כ בְּשֵׁם הָאֲרִיזַ״ל.

Running commentary

7 If tasting were only a way to check the seasoning, the cook could do it for everyone. The family’s taste has a further purpose. Take a spoonful of soup or a little cholent, enough to recognize its goodness and anticipate the delight of Shabbos. The same cholent eaten late Thursday night simply because it tastes good serves a different purpose. Friday’s taste prepares the person as well as the food.

Knesses Yisrael completes the work of Creation

כְּנֶסֶת יִשְׂרָאֵל בַּת זוּגָהּ דְּהַשַּׁבָּת - לְהַשְׁלִים מַעֲשֵׂה בְרֵאשִׁית

Paragraph 6 · Original Hebrew page יג

ENGLISH TRANSLATION

This illustrates that at the end of the working days, even before Shabbos, evil needs to be repaired and included in good, at least in some measure, so that a person can enter a foretaste of the World to Come.[8] If the world of Shabbos is a foretaste of a world free from evil, a person must be prepared, ready and fit to enter it. Here is the repair of the evil within a person before Shabbos enters. This is what it means for Knesses Yisrael to be the partner. Knesses Yisrael completes and repairs the work of Creation, and is the partner of Shabbos,[9] which completes the working days. The Sages hint at this in the Yalkut when they note that me'od has the letters of Adam.

HEBREW TEXT · NEKUDOS ADDED

וַהֲרֵי זֶה דָּגְמָא שֶׁכְּבָר לִפְנֵי שַׁבָּת בְּסוֹף יְמֵי הַמַּעֲשֶׂה צָרִיךְ לְתַקֵּן הָרַע וּלְכוֹלְלוֹ בַּטּוֹב עכ״פ בִּמְעַט, כְּדֵי שֶׁיּוּכַל לִיכָּנֵס לַ״מֵּעֵין״ עוה״ב, דְּאִם זֶהוּ עוֹלָמָהּ שֶׁל שַׁבָּת מֵעֵין עוֹלָם הַמְּשֻׁלָּל וּמֻפְקָע מֵהָרַע, צָרִיךְ אָדָם שֶׁיִּהְיֶה מוּכָן וּמְזֻמָּן וְרָאוּי לִיכָּנֵס לְעוֹלָם זֶה, וְכָאן הוּא תִּקּוּן הָרַע שֶׁבָּאָדָם לִפְנֵי כְּנִיסַת שַׁבָּת, וְזֶהוּ כְּנֶסֶת יִשְׂרָאֵל יִהְיֶה בֶּן זוּג, דִּכְנֶסֶת יִשְׂרָאֵל הַמַּשְׁלִימִים וּמְתַקְּנִים אֶת הַמע״ב, הֵם בְּנֵי זוּגָהּ שֶׁל הַשַּׁבָּת הַמַּשְׁלֶמֶת אֶת יְמֵי הַמַּעֲשֶׂה, וְע״ז רָמְזוּ חֲזַ״ל שָׁם בַּיַּלְקוּט ״מְאֹד״ אוֹתִיּוֹת אָדָם.

Preparing to enter a world of good. The consonants of me'od ("very") can be rearranged to spell Adam. This paragraph answers the earlier question about partnership. Israel's work of preparing and repairing is what makes it possible to enter the Shabbos that completes Creation.

Running commentary

8 Imagine the ice cream calling after a person has eaten enough: "Come on, you deserve it." Food that sustains life is good. The yetzer hara can take that same good thing and put it in the wrong place by making appetite the purpose. On Friday a person can take a little of the same food even without being hungry, this time to appreciate the sweetness of Shabbos. The pleasure has been redirected toward Hashem. That small change is an example of how the work of Erev Shabbos turns something that could lead a person away into a way of drawing close.

9 Kishka lends itself to a playful reading: a kush is a kiss in Yiddish, and Kah is how we refer to Hashem's two-letter Name, Yud–Hei. A taste of kishka on Shabbos can be taken as "a kiss from Hashem." Zachor is the love that welcomes the taste as a gift and delights in the closeness it expresses. Shamor is the awe that makes a person careful with that gift. Once a taste has done its work, the person stops before the desire for another helping takes over. The same act expresses both: the person takes the taste out of love and keeps it a taste out of awe. In this way, enjoying the food becomes part of the avodah of Shabbos.

The community of Israel is Shabbos’s partner

כְּנֶסֶת יִשְׂרָאֵל - כְּלַל הַצִּבּוּר - הִיא הַבַּת זוּג דְּשַׁבָּת

Paragraph 7 · Original Hebrew page יג–יד

ENGLISH TRANSLATION

We have explained several times that the spiritual entity called Knesses Yisrael, the totality of the souls of Israel, is enduring and does not change. We have a tradition that “a community does not die” (Horayos 6a). “A generation goes and a generation comes” refers to individuals. The community endures. The damage of the first sin, “To dust you shall return,” and of the Golden Calf, “Indeed, like Adam you shall die,” affects the members of the community individually. It does not touch the community in its entirety. When the Sages say Knesses Yisrael is the partner of Shabbos, the one-sixtieth of the World to Come, a world free from evil, belongs to the community of Knesses Yisrael. As a whole it is beyond sin and death. On Shabbos each Jew’s connection to that collective spiritual entity is revealed.[10]

HEBREW TEXT · NEKUDOS ADDED

כְּבָר נִתְבָּאֵר כַּ״פ דְּהַקּוֹמָה הָרוּחָנִית הַנִּקְרֵאת ״כְּנֶסֶת יִשְׂרָאֵל״ כְּלָלוּת נַפְשׁוֹת יִשְׂרָאֵל, הוּא דָּבָר קָבוּעַ וְקַיָּם וְאֵינוֹ מִתְחַלֵּף, דְּגְּמִירִי אֵין מִיתָה בְּצִבּוּר (הוֹרָיוֹת ו׳), וּמש״כ ״דּוֹר הוֹלֵךְ וְדוֹר בָּא״ הוּא רַק בָּאִישִׁים הַפְּרָטִיִּים, אֲבָל הַצִּבּוּר אֵינוֹ כָּלֶה. וְהַיְנוּ דְּכָל מַה שֶּׁנִּתְקַלְקֵל בַּחֵטְא הָרִאשׁוֹן ״וְאֶל עָפָר תָּשׁוּב״, וּבְחֵטְא הָעֵגֶל ״אָכֵן כְּאָדָם תְּמוּתוּן״, הוּא רַק בְּאִישֵׁי הַצִּבּוּר בִּפְרָטִיּוּת, אַךְ לֹא בְּקוֹמַת הַצִּבּוּר בִּכְלָלוּתָהּ, וּכְשֶׁאָמְרוּ ז״ל כְּנֶסֶת יִשְׂרָאֵל הוּא זוּגָהּ דְּהַשַּׁבָּת, הַיְנוּ דְּהָא׳ מִשִּׁשִּׁים בָּעוֹה״ב - דְּשָׁם הוּא מֻפְקָע מִן הָרַע - שַׁיָּךְ לַצִּבּוּר הַנִּקְרָא כְּנס״י, שֶׁהֵם בִּכְלָלוּתָם מֻפְקָעִים מִן הַחֵטְא וְהַמִּיתָה, אֶלָּא שֶׁבְּשַׁבָּת מִתְגַּלָּה בְּכָל יָחִיד מִיִּשְׂרָאֵל אֶת שַׁיָּכוּתוֹ לַקּוֹמָה הַכְּלָלִית הַנִּקְרֵאת כְּנֶסֶת יִשְׂרָאֵל.

Explanation · The individual and the enduring community

Background. Horayos 6a discusses communal offerings whose original members have died. The community still exists. Rav Weintraub extends that principle to the enduring spiritual whole of Israel. Berachos 57b calls Shabbos one-sixtieth of the World to Come.

Running commentary

10 Knesses Yisrael means the collective spiritual soul of the Jewish people. Individual souls come from that root and remain connected to it. Judging the whole people by one Jew’s mistake misses that larger reality. The pressures of the week can drown out awareness of the connection, like interference along a line. On Shabbos a person can sense the connection again and recognize that the goodness of the whole is something to which he already belongs.

The community of Israel is Shabbos’s partner

כְּנֶסֶת יִשְׂרָאֵל - כְּלַל הַצִּבּוּר - הִיא הַבַּת זוּג דְּשַׁבָּת

Paragraph 8 · Original Hebrew page יד

ENGLISH TRANSLATION

The Sages call this the “additional neshamah” (Beitzah, cited here as 15). A person receives a greater connection to the collective and passes from the individual sphere into the collective. At that level his mind and heart are naturally more elevated than on weekdays. Entry into Shabbos is impossible within the ordinary weekday order, so that order comes to rest. It is through Knesses Yisrael that one can enter the world of Shabbos, which is why it is Shabbos’s partner. The more the collective is revealed in a member of the community, the more his whole setting is elevated. Since the world of Shabbos is beyond evil and death, it endures from the giving of the Torah to the end of days and embraces all generations, who belong to Knesses Yisrael. This is the wording of Lecha Dodi, “among the faithful of the treasured people.” Emunah is a unique power in our world that has no bounds and embraces the whole world. As the previous essay explained, this power opens up on Shabbos. That is “Come in peace … among the faithful of the treasured people.”[11]

HEBREW TEXT · NEKUDOS ADDED

דָּבָר זֶה נִקְרָא בַּחֲזַ״ל (בֵּיצָה טו) ״נְשָׁמָה יְתֵירָה״, הַיְנוּ דְּקִבֵּל יוֹתֵר שַׂיָּכוּת לְקוֹמַת הַכְּלָל, וְיָצָא מִגְּדֶר פְּרָטִי לִכְלָלִי, וּכְשֶׁהִתְרוֹמֵם בְּדַרְגָּה זוֹ, אָז כַּמּוּבָן נִתּוֹסֵף בְּשִׂכְלוֹ וּבְלִבּוֹ רוֹמְמוּת יוֹתֵר עַל יְמוֹת הַחֹל. דִּבְעוֹלָם שֶׁל יְמוֹת הַחֹל א״א לִיכָּנֵס אֶל הַשַּׁבָּת, לָכֵן נִהְיֶה שְׁבִיתָה עַל עוֹלָם זֶה, וְרַק בְּקוֹמַת כְּנס״י אֶפְשָׁר לִיכָּנֵס לָעוֹלָמָהּ שֶׁל שַׁבָּת, לָכֵן הִיא בַּת זוּגָהּ. וּכְפִי כַּמָּה שֶׁכָּל אֶחָד מֵהַצִּבּוּר מִתְגַּלֶּה בּוֹ יוֹתֵר מִקוֹמַת הַצִּבּוּר, כֵּן הוּא מִתְעַלֶּה בָּרֶקַע שֶׁלּוֹ. וְכֵיוָן שֶׁעוֹלָמָהּ שֶׁל שַׁבָּת הוּא עוֹלָם הַמֻּפְקָע מֵהָרַע וּמִן הַמִּיתָה כַּנַּ״ל, א״כ הִיא קַיֶּמֶת מִמַּתַּן תּוֹרָה עַד אַחֲרִית הַיָּמִים, וְחוֹבֶקֶת בְּתוֹכָהּ כָּל דּוֹרוֹת עוֹלָם, שֶׁכֻּלָּם כְּלוּלִים בְּקוֹמַת כְּנֶסֶת יִשְׂרָאֵל. וְזֶה לְשׁוֹן הַפִּיָּט בְּלֶכָה דוֹדִי ״תּוֹךְ אֱמוּנֵי עַם סְגֻלָּה״ דְּהָאֱמוּנָה הִיא כֹּחַ יְחוּדִי בְּעוֹלָמֵינוּ שֶׁאֵין לוֹ גְּבוּל, וְחוֹבֵק אֶת כָּל הָעוֹלָם, וְכֹחַ זֶה נִפְתָּח בְּשַׁבָּת כְּמש״נ בַּמַּאֲמָר הַקּוֹדֵם, וְזֶהוּ ״בּוֹאִי בְשָׁלוֹם תּוֹךְ אֱמוּנֵי עַם סְגֻלָּה״.

Explanation · The additional neshamah and belonging

Background. The standard Vilna pagination for the teaching about the additional neshamah is Beitzah 16a. Chapter 2 read the final stanza of *Lecha Dodi* through the faith a person builds during the week. Here the same stanza also describes the enduring people among whom Shabbos arrives.

Running commentary

11 Through the additional neshamah, a Jew can sense a bond with Knesses Yisrael that was there all week. An entire Shabbos can pass without a person noticing it. Lecha Dodi invites us to experience the day “among the faithful of the treasured people,” as part of an enduring community.

Weekday daas distinguishes and Shabbos daas connects

ב · דַּעַת דְּחוֹל - הַבְדָּלָה, דַּעַת דְּשַׁבָּת - חִבּוּר

Paragraph 9 · Original Hebrew page יד

ENGLISH TRANSLATION

Rav Yisrael Salanter begins Iggeres HaMussar: a person is free in his imagination and bound by his understanding. Imagination flies without restraint and leads him astray along the path his heart desires. Intellect alone can bind him to reality. Let us examine his words. Berachos (33a) says that Havdalah is recited in the first blessing, since it is wisdom and was placed in the blessing for wisdom. The Yerushalmi asks, “If there is no daas, where does distinction come from?” These agree. Chochmah is the power of clarity that shows a person what lies before him (see Sanhedrin 7b on “Say to wisdom …” and the need for a matter to be clear). Daas is the power to distinguish one thing from another. Even things that share a feature do not resemble each other entirely, and daas can distinguish between them. Rashi in Shemini explains “to distinguish between the impure and the pure.” The verse need not tell us to distinguish an ox from a camel. It refers to distinguishing whether a majority or only half was cut in shechitah, a matter that requires discernment. This is the first power of daas.[12]

HEBREW TEXT · NEKUDOS ADDED

הַגְרַ״ס זצ״ל בְּרֵישׁ אִגֶּרֶת הַמּוּסָר כָּתַב הָאָדָם חָפְשִׁי בְּדִמְיוֹנוֹ וְאָסוּר בְּמֻשְׂכָּלוֹ, הַדִּמְיוֹן הוּא פּוֹרֵחַ בְּלִי הַגְבָּלָה כְּלָל, וּמוֹלִיכוֹ שׁוֹבָב בְּדֶרֶךְ לֵב רְצוֹנוֹ, אֲבָל לִקְשֹׁר הָאָדָם לַמְּצִיאוּת הוּא רַק בְּכֹחַ הַשֵּׂכֶל. נִכָּנֵס לְעֹמֶק דְּבָרָיו. אָמְרוּ בִּבְרָכוֹת (לג.) דְּהַבְדָּלָה נֶאֱמֶרֶת בַּבְּרָכָה רִאשׁוֹנָה, מִתּוֹךְ שֶׁהִיא חָכְמָה קְבוּעָה בִּבְרָכַת חָכְמָה, וּבִירוּשַׁלְמִי הַלָּשׁוֹן אִם אֵין דֵּעָה הַבְדָּלָה מִנַּיִן, וּמִזֶּה דְּאֵי״ז סְתִירָה, דְּחָכְמָה הִיא כֹּחַ הַבְּהִירוּת הַמְבָרֵר לָאָדָם מַה שֶּׁלְּפָנָיו, (כִּמְבֹאָר בְּסַנְהֶדְרִין דַּף ז׳ ״אֱמֹר לַחָכְמָה״ וְכוּ׳ אִם בָּרוּר לְךָ הַדָּבָר וְכוּ׳), וְדֵעָה הִיא כֹּחַ הַהַבְדָּלָה בֵּין דָּבָר לְדָבָר, וְאַף דְּבָרִים שֶׁנִּרְאֶה בָּהֶם צַד הַשָּׁוֶה אֵין בָּהֶם דִּמְיוֹן גָּמוּר, וּבְכֹחַ הַדֵּעָה מְסֻגָּלִים לְהַבְחִין בֵּינֵיהֶם, וּכְמ״ש רַשְׁ״י פ׳ שְׁמִינִי עה״פ ״לְהַבְדִּיל בֵּין הַטָּמֵא וּבֵין הַטָּהוֹר״, א״צ לוֹמַר בֵּין שׁוֹר לְגָמָל אֶלָּא בֵּין נִשְׁחַט רֻבָּהּ לְחֻצְיָהּ, שֶׁהוּא דָּבָר הַצָּרִיךְ הַבְחָנָה, זֶה כֹּחַ א׳ בַּדַּעַת.

Explanation · The first power of daas

Background. Havdalah is inserted into Atah Chonen, the first weekday petition after the opening praises of the Amidah. See Berachos 33a and Yerushalmi Berachos 5:2. Rashi on Vayikra 11:47 illustrates the distinction with a small difference that changes the halachic result.

Running commentary

12 A woman finds that her husband was invited and she was left out. Other couples were invited together. She assumes the host meant to slight her. Daas asks what the facts warrant. Has the host ever treated her that way? With hundreds of invitations, could there have been an oversight? That possibility gives her reason to judge favorably. We say Havdalah in Atah Chonen, the blessing for understanding, because the coming week calls for just this ability to distinguish fact from imagination.

Paragraph 10 · Original Hebrew page יד–טו

ENGLISH TRANSLATION

Daas has another power, familiar from Scripture. It joins two things, here the person and the idea he has grasped. This is the power that connects a person and binds him to what he understands. When he applies his mind to something, daas attaches and binds him to it. There are degrees of attachment to what one studies, measured by the delight one takes in it, as explained. The Sages in their Midrash called wisdom "Eden." The greatest delight possible in the world is in wisdom. The more a person delights in the idea he is studying, the more tightly he is bound and attached to it.[13]

HEBREW TEXT · NEKUDOS ADDED

עוֹד כֹּחַ יֵשׁ בַּדַּעַת וְהוּא מָצוּי בַּמִּקְרָאוֹת דְּהַדַּעַת הוּא כֹּחַ חִבּוּר בֵּין ב׳ דְּבָרִים כַּיָּדוּעַ, חִבּוּר בֵּין הָאָדָם וּבֵין הַמֻּשְׂכָּל הַיָּדוּעַ, וְכֹחַ זֶה הוּא הַמְחַבֵּר אֶת הָאָדָם וְאוֹסְרוֹ בְּמֻשְׂכָּלוֹ, דְּכְשֶׁאָדָם עוֹסֵק בְּשִׂכְלוֹ בְּדָבָר מְסֻיָּם, כֹּחַ הַדַּעַת מְחַבְּרוֹ וּמְקַשְּׁרוֹ לָזֶה. וְיֵשׁ בָּזֶה דְּרָגוֹת כַּמָּה הָאָדָם מְקֻשָּׁר לַדָּבָר שֶׁעוֹסֵק בּוֹ, וְזֶה נִמְדָּד כְּפִי שֶׁמִּתְעַנֵּג מֵאוֹתוֹ דָּבָר כְּמַשְׁנַ״ת. כְּמוֹ שֶׁמָּצִינוּ שֶׁחַזַ״ל בְּמִדְרָשָׁם כִּנּוּ אֶת הַחָכְמָה עֵדֶן, דְּעִקַּר הָעֹנֶג שֶׁיִּתָּכֵן בָּעוֹלָם הוּא בַּחָכְמָה, וּכְפִי כַּמָּה שֶׁאָדָם מִתְעַנֵּג מִן הַמֻּשְׂכָּל שֶׁעוֹסֵק בּוֹ, אָז הוּא אָסוּר וְקָשׁוּר אֵלָיו בְּיוֹתֵר.

Explanation · The second power of daas

Background. Bereishis 4:1 uses "knew" in a sense that entails closeness. Volume 1 used this meaning of *daas* to distinguish understanding from attachment. Rav Weintraub now adds discernment as a second function and asks when each function is foremost.

Running commentary

13 A person can repeat that overeating is unhealthy and still reach for cheesecake late at night. The fact is known, but it has yet to become part of the person's judgment. That is the second work of daas: binding a person to what he understands so the knowledge can guide him when it matters. How deeply has a Torah teaching taken hold? One sign is the pleasure a person takes in returning to it and thinking about it again.

Weekday daas distinguishes and Shabbos daas connects

ב · דַּעַת דְּחוֹל - הַבְדָּלָה, דַּעַת דְּשַׁבָּת - חִבּוּר

Paragraph 11 · Original Hebrew page טו

ENGLISH TRANSLATION

These two properties of daas mark the difference between weekday daas and Shabbos daas. Once a person has distinguished good from evil during the week and chosen the good, he must attach himself to the good and hold on to it. This is the daas of being "bound by his understanding," which binds him to the good he has grasped. This power opens especially on Shabbos, when there is cessation from the world in which evil is mixed in. This is what Ibn Ezra meant by "He blessed it with added intellect." It is the distinctive taste one feels in learning Torah on Shabbos.[14]

HEBREW TEXT · NEKUDOS ADDED

שְׁנֵי תְּכוּנוֹת אֵלּוּ שֶׁיֵּשׁ בְּכֹחַ הַדַּעַת הֵם הַחִילּוּק בֵּין הַדַּעַת דְּחוֹל לְהַדַּעַת דְּשַׁבָּת, דְּאַחַר שֶׁבַּחֹל הִבְדִּיל הָאָדָם בֵּין טוֹב לָרַע, וּבָחַר בַּטּוֹב, צָרִיךְ לְהִתְחַבֵּר אֶל הַטּוֹב וּלְהַחֲזִיק בּוֹ, זֶהוּ הַדַּעַת דְּ״אָסוּר בְּמֻשְׂכָּלוֹ״ הַקּוֹשֵׁר אוֹתוֹ לְמֻשְׂכָּלוֹ הַטּוֹב. וְזֶה נִפְתָּח בְּמְיֻחָד בְּשַׁבָּת שֶׁיֵּשׁ בָּהּ שְׁבִיתָה מִן הָעוֹלָם שֶׁמְּעוֹרָב בּוֹ רַע, וְהֵן הֵן דִּבְרֵי הָאב״ע ״בֵּרְכוֹ בְּתוֹסֶפֶת שֵׂכֶל״, וְזֶהוּ הַטַּעַם הַמְיֻחָד שֶׁמַּרְגִּישִׁים בְּלִמּוּד הַתּוֹרָה בְּשַׁבָּת.

Explanation · Weekday choice and Shabbos attachment

Background. Ibn Ezra on Bereishis 2:3 describes Shabbos's blessing in terms of added understanding. The author reads that blessing as the capacity to attach oneself to the good already discerned and chosen during the week.

Running commentary

14 At lunch, a person chooses tuna and salad. That evening the cupcake can still seem to call to him. Weekday daas helps him make the choice amid that struggle. On Shabbos he can take the next step and discover the pleasure in the good he chose. A child can taste how sweet an orange is when it no longer has to compete with candy. Torah learning works similarly. During the week one sorts out the arguments in a difficult sugya. Shabbos review can make the learning clear enough to enjoy. That delight can carry into the following week and make the next good choice easier.

The light of wisdom on Shabbos

אוֹר הַחָכְמָה בְּשַׁבָּת

Paragraph 12 · Original Hebrew page טו

ENGLISH TRANSLATION

The Sages say (Koheles Rabbah, ch. 8) that Rabbi Abbahu went to Caesarea and returned with a radiant face. The students told Rabbi Yochanan that Rabbi Abbahu had found a valuable object. “Why do you say so?” he asked. “His face is radiant,” they said. He replied, “Perhaps he heard a new teaching of Torah.” They went to him and asked what new Torah the master had heard. He answered, “An old Tosefta.” Rabbi Yochanan applied to him the verse, “A person’s wisdom makes his face shine.” That is, his face shone from the joy and delight of finding something new in Torah. The delight that comes from wisdom lights up the face. This is the radiance of a person’s face on Shabbos, which differs from that on a weekday (Tosafos, Kesubos 8a). In a Torah scholar it can shine by the power of Torah even on a weekday. This is what the Sages meant when they associated a talmid chacham with Shabbos.[15]

HEBREW TEXT · NEKUDOS ADDED

אָמְרוּ ז״ל (קֹהֶלֶת רַבָּה פ״ח) ר׳ אַבָּהוּ הָלַךְ לְקֵיסָרִין וְחָזַר מִשָּׁם וּפָנָיו מְאִירִים, אָמְרוּ הַתַּלְמִידִים לְר׳ יוֹחָנָן ר׳ אַבָּהוּ מָצָא מְצִיאָה, אָמַר לָהֶם לָמָּה, אָמְרוּ כִּי פָּנָיו מְאִירִים, אָמַר לָהֶם שֶׁמָּא תּוֹרָה חֲדָשָׁה שָׁמַע, עָלוּ אֵלָיו וּשְׁאָלוּהוּ אֵיזֶה תּוֹרָה חֲדָשָׁה שָׁמַע מַר, אָמַר תּוֹסֶפְתָּא עַתִּיקָא, קָרָא עָלָיו ר׳ יוֹחָנָן ״חָכְמַת אָדָם תָּאִיר פָּנָיו״, ע״כ, וְהַיְנוּ דְּהֶאָרַת פָּנָיו הָיְתָה מִן הַשִּׂמְחָה וְהַתַּעֲנוּג שֶׁמָּצָא דָּבָר חָדָשׁ בַּתּוֹרָה, דְּהָעֹנֶג הַבָּא מִן הַחָכְמָה הוּא מֵאִיר אֶת הַפָּנִים, וְזֶהוּ הַמָּאוֹר פָּנִים שֶׁל אָדָם בְּשַׁבָּת שֶׁאֵינוֹ דּוֹמֶה לְשֶׁל חֹל (תּוֹס׳ כְּתוּבוֹת ח), אֶלָּא שֶׁבְּת״ח זֶה יָכוֹל לְהָאִיר מִכֹּחַ הַתּוֹרָה גַּם בִּימוֹת הַחֹל (הוּא מ״ש ז״ל ת״ח בְּחִינַת שַׁבָּת).

Explanation · Why Rabbi Abbahu’s face was radiant

Background. The teaching was old and Rabbi Abbahu had newly encountered it. Rabbi Yochanan saw the delight of discovery on his face. The verse is Koheles 8:1.

Running commentary

15 Rabbi Abbahu’s radiant face looked to the students like the excitement of someone who had found a valuable object. Rabbi Yochanan understood that an insight in Torah could bring that much joy. The Tosefta was old, but the understanding was new to Rabbi Abbahu. That is why the episode belongs in an essay about Shabbos. The joy that ordinarily comes when a person can give his full attention to Torah can shine through a talmid chacham even during the week.

The light of wisdom on Shabbos

אוֹר הַחָכְמָה בְּשַׁבָּת

Paragraph 13 · Original Hebrew page טו

ENGLISH TRANSLATION

This power is permanently present in the community, for the community is beyond death, as explained. Of this it says, “Wisdom gives life to its possessors” (Koheles 7:12). When an individual joins the community and gains a hold on this power on Shabbos, his face shines from the delight in this wisdom. It opens before him the clarity of “There is none besides Him,” sensed in that world of Shabbos which “You sanctified for Your Name.” Sensing Hashem’s great Name and how He brings all that exists into being, the person lives in a world that declares His glory. The song bursts forth on its own: “The seventh day praises and says, ‘A psalm, a song for the day of Shabbos.’” From the person’s own soul the song breaks forth in “The soul of every living being shall bless Your Name.” [16]

HEBREW TEXT · NEKUDOS ADDED

וְכֹחַ זֶה נִמְצָא בַּצִּבּוּר בְּאֹפֶן קָבוּעַ דְּהַצִּבּוּר מֻפְקָע מִמִּיתָה כַּנַּ״ל וְע״ז נֶאֱמַר (קֹהֶלֶת ז׳) ״הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ״. וּכְשֶׁאָדָם הַפְּרָטִי מִשְׁתַּתֵּף אֶל הַצִּבּוּר וּמְקַבֵּל אֶחְיָזָה בָּזֶה בְּשַׁבָּת כַּנַּ״ל, מְאִירִים פָּנָיו מִן הָעִדּוּן שֶׁבַּחָכְמָה הַזֹּאת, שֶׁהִיא פּוֹתַחַת לְפָנָיו הָאָדָם אֶת הַבְּהִירוּת בְּהָ״אֵין עוֹד מִלְּבַדּוֹ״ הַמֻּרְגָּשׁ בְּאוֹתוֹ עוֹלָם שֶׁל שַׁבָּת אֲשֶׁר ״קִדַּשְׁתָּ לִשְׁמֶךָ״, וּבְהַרְגָּשַׁת שְׁמוֹ הַגָּדוֹל יִתְבָּרַךְ אֵיךְ שֶׁהוּא מְהַוֶּה כָּל הַוֶּה, אָז חַי הָאָדָם בָּעוֹלָם שֶׁכֻּלּוֹ אוֹמֵר כְּבוֹדוֹ יִתְ׳, וְהַשִּׁירָה בּוֹקַעַת מֵאֵלָיו ״יוֹם הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת״, וּמִנַּפְשׁוֹ שֶׁל הָאָדָם פּוֹרֶצֶת הַשִּׁירָה בְּ״נִשְׁמַת כָּל חַי תְּבָרֵךְ אֶת שִׁמְךָ״.

Explanation · When wisdom becomes song

Background. The first line comes from *LaKel asher shavas* in the Shabbos morning liturgy. The second opens *Nishmas*. Rav Weintraub hears the first as Creation’s song and the second as the human response that wells up when one can hear it.

AUTHOR’S FOOTNOTE B · ORIGINAL PAGE טו

This power of daas, too, is connected with chochmah. As explained, a person’s attachment to what he grasps is measured by delight, and delight is the very essence of chochmah, which is called Eden.

וְגַם כֹּחַ זֶה שֶׁל הַדַּעַת מְקֻשָּׁר עִם הַ״חָכְמָה״ כִּמש״נ דְּהַקֶּשֶׁר שֶׁל הָאָדָם עִם הַמֻּשְׂכָּל נִמְדָּד לְפִי הָעֹנֶג, וְעֹנֶג הוּא עֶצֶם מַהוּת הַחָכְמָה, שֶׁהִיא נִקְרֵאת עֵדֶן.

Running commentary

16 Two passages in the Shabbos morning prayers show what happens when understanding turns into delight. LaKel asher shavas gives voice to Creation itself, which sings when its work comes to rest. Nishmas then gives voice to the person who has begun to hear that song. When someone recognizes Hashem’s wisdom in the world around him, praise becomes the natural response to what he sees.

In Shabbos prayer, love and awe are united

בִּתְפִלַּת הַשַּׁבָּת מְאֻחָדִים הָאַהֲבָה וְהַיִרְאָה וְאֵינָהּ חוֹזֶרֶת רֵיקָם

Paragraph 14 · Original Hebrew page טז

ENGLISH TRANSLATION

Let us return to the Ramban with whom we began, first recalling the Vilna Gaon. On a weekday a prayer may fail to be accepted, since under the measure of justice it depends on a person's merit. On Shabbos, however, prayer is accepted because the accuser does not prosecute. To understand something of his words we must consider what it means to stand in prayer. From the Gemara it is known that one stands before the King. It is an essential condition that one stand as a servant before his master. To pour out supplications, a person should therefore feel trepidation and awe, to the point that he needs a separate prayer to open his mouth. Hence the institution of "Hashem, open my lips" (Nefesh HaChaim, Gate II). Yet prayer itself is great nearness and attachment to the Creator and strengthens love. Two distinct powers are present in a person's soul when he prays.[17]

HEBREW TEXT · NEKUDOS ADDED

נַחֲזוֹר לְדִבְרֵי הָרַמְבַּ״ן שֶׁפָּתַחְנוּ בָּהֶם, בְּהֶקְדֵּם דִּבְרֵי הַגְּרָ״א זִ״ל, דְּאַף דִּתְפִלָּה בְּיוֹם חֹל יִתָּכֵן שֶׁלֹּא תִּתְקַבֵּל, דְּתָלוּי בִּזְכוּתוֹ בְּמִדַּת הַמִּשְׁפָּט, מ״מ בְּשַׁבָּת הַתְּפִלָּה מִתְקַבֶּלֶת דְּאֵין שָׂטָן מְקַטְרֵג, לְהָבִין מְעַט דְּבָרָיו אֵלּוּ צְרִיכִים אָנוּ לַעֲמֹד עַל עִנְיַן עֲמִידָה בִּתְפִלָּה, דְּיָדוּעַ מִגְּמָ׳ שֶׁהִיא עֲמִידָה לִפְנֵי הַמֶּלֶךְ, וְהוּא תְּנַאי לְעִיכּוּבָא שֶׁצָּרִיךְ לַעֲמֹד כְּעַבְדָּא קַמֵּיהּ מָרֵיהּ, וּמִמֵּילָא הַהֶרְגֵּשׁ בַּנֶּפֶשׁ צָרִיךְ לִהְיוֹת בְּאֵימָה וְיִרְאָה לִשְׁפֹּךְ תַּחֲנוּנִים, עַד כְּדֵי כָּךְ שֶׁצָּרִיךְ תְּפִלָּה מְיֻחֶדֶת שֶׁיּוּכַל לִפְצוֹת פִּיו בִּתְפִלָּה, וְלָכֵן תִּקְּנוּ לוֹמַר ״ה׳ שְׂפָתַי תִּפְתָּח״ (נפה״ח ש״ב), אַךְ עֶצֶם מַעֲשֵׂה הַתְּפִלָּה הוּא קִרְבָה גְּדוֹלָה וּדְבֵקוּת בְּבוֹ״ת הַמְחַזֵּק מִדַּת הָאַהֲבָה, וְיֵשׁ כָּאן ב׳ כֹּחוֹת נִפְרָדִים בְּנַפְשׁוֹ שֶׁל אָדָם בְּעֵת הַתְּפִלָּה.

Explanation · Standing before the King

Background. "Hashem, open my lips" is Tehillim 51:17, recited at the start of the Amidah (Berachos 4b). Shabbos 10a supplies the image of a servant before his master. The ability to speak intimately before the King who inspires awe is the tension the essay set out to explain.

Running commentary

17 In court, a person weighs each word because he is standing before a judge. At the kitchen table, a husband and wife can speak openly because they trust one another. The Amidah brings both experiences into a single conversation. Standing before the King, a person may feel that he can barely bring himself to speak. So he asks, "Hashem, open my lips." Once he begins to speak, the prayer itself brings him closer to Hashem and deepens his love. Prayer is like a korban in this sense. Through it, a person draws near to the very One before whom he stands in awe.

CHAPTER 3 · STEP 10 · PARAGRAPHS 14–16

In Shabbos prayer, love and awe are united

בִּתְפִלַּת הַשַּׁבָּת מְאֻחָדִים הָאַהֲבָה וְהַיִרְאָה וְאֵינָהּ חוֹזֶרֶת רֵיקָם

Paragraph 15 · Original Hebrew page טז

ENGLISH TRANSLATION

On the holy Shabbos, however, a person is in the world that "You sanctified for Your Name," as explained. In that world one directly senses that Hashem is the First Being who brings everything into existence. It is a world that belongs to His Oneness. There is no contradiction there between love and awe, because both go in the same direction. In such a prayer there is no accuser or hindrance. This comes from Shabbos delight, the quality of wisdom called Eden. Wisdom includes all deeds, for "You made them all with wisdom." Delight, the inner content of wisdom, is surely the root of all roots. There everything is included together, without contradictions. Such is Shabbos prayer, in which a person delights and in which these forces no longer conflict in the soul. "Remember and observe were said in one utterance." [18]

HEBREW TEXT · NEKUDOS ADDED

אָמְנָם בְּשַׁבַּת קֹדֶשׁ שֶׁהָאָדָם נִמְצָא בָּעוֹלָם אֲשֶׁר "קִדַּשְׁתָּ לִשְׁמֶךָ" כַּנַּ"ל, עוֹלָם שֶׁמּוֹפִיעַ בּוֹ בְּחוּשׁ שֶׁהוּא יִתְ' מָצוּי רִאשׁוֹן הַמְהַוֶּה הַכֹּל, עוֹלָם הַשַּׁיָּךְ לְיִחוּדוֹ יִתְ', וְשָׁם אֵין סְתִירָה כְּלָל בֵּין אַהֲבָה לְיִרְאָה דִּשְׁנֵיהֶם הוֹלְכִים לְאוֹתוֹ כִּיוּוּן, בִּתְפִלָּה כָּזוֹ אֵין שָׂטָן וְאֵין פֶּגַע, וְכָל זֶה מִכֹּחַ הָ"עֹנֶג" שֶׁיֵּשׁ בְּשַׁבָּת, שֶׁעִנְיָנוֹ הוּא מִדַּת הַחָכְמָה הַנִּקְרֵאת "עֵדֶן" כַּנַּ"ל, וְהַחָכְמָה כּוֹלֶלֶת כָּל הַמַּעֲשִׂים דַּהֵרי "כֻּלָּם בְּחָכְמָה עָשִׂיתָ", וַדַּאי דְּהָעֹנֶג שֶׁהוּא תַּכְלִית הַפְּנִימִי שֶׁל הַחָכְמָה הוּא שֹׁרֶשׁ כָּל הַשָּׁרָשִׁים, דְּשָׁם הַכֹּל כָּלוּל בְּתוֹכוֹ, וְאֵין בּוֹ סְתִירוֹת. זוֹהִי תְּפִלַּת שַׁבָּת שֶׁאָדָם מִתְעַדֵּן בָּהּ, וְאָז אֵין אֶצְלוֹ סְתִירוֹת בַּנֶּפֶשׁ בָּזֶה, "זָכוֹר וְשָׁמוֹר בְּדִבּוּר אֶחָד נֶאֶמְרוּ".

Explanation · How love and awe become one

Background. "You made them all with wisdom" is Tehillim 104:24. "The First Being" recalls the language of Rambam, Hilchos Yesodei HaTorah 1:1. In the author's account, the greatness that inspires awe is the greatness of the very One to whom the person longs to draw near.

Running commentary

18 A child readily sees love in a gift. A limit set by the same parent may be harder to recognize as an expression of care. Shabbos lets a person see more clearly that Hashem's greatness, which inspires awe, is the greatness of the very One who draws him close. The two feelings can now deepen a single prayer. This is what zachor and shamor in one utterance can look like in the Amidah.

In Shabbos prayer, love and awe are united

בִּתְפִלַּת הַשַּׁבָּת מְאֻחָדִים הָאַהֲבָה וְהַיִרְאָה וְאֵינָהּ חוֹזֶרֶת רֵיקָם

Paragraph 16 · Original Hebrew page טז

ENGLISH TRANSLATION

This is what the Sages taught (Zohar, Tazria 46b) on “The man became a living being.” Onkelos renders it “a speaking spirit,” capable of speaking before the King. This is prayer. A person’s distinctive stature is speech that expresses his breath of life, the speech of prayer before the King. This is the rise in daas that a person attains on Shabbos when he receives an additional neshamah, as explained. It is the power of the community, of which it says, “Wisdom gives life to its possessors,” for the community lives forever. It is the emergence of the breath of life on Shabbos, as explained. A person then delights in standing before the King and speaking with Him. Such a prayer does not return empty. When he asks, “Sanctify us with Your mitzvos and grant us our portion in Your Torah,” his prayer is accepted. [19]

HEBREW TEXT · NEKUDOS ADDED

וְזֶהוּ שֶׁאָמְרוּ ז״ל (זֹהַר ק״ פ׳ תַּזְרִיעַ דַּף מו:) עה״פ ״וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה״, וְת״א ״לְרוּחַ מְמַלְלָא״ ״דְּיָכוֹל לְמַלָּלָא קֳמֵי מַלְכָּא״ הַיְנוּ תְּפִלָּה, דְּעִיקַּר מַעֲלָתוֹ שֶׁל הָאָדָם הוּא הַדִּיבּוּר הַמְבַטֵּא אֶת הַנִּשְׁמַת חַיִּים דִּידֵיהּ וְהוּא הַתְּפִלָּה, שֶׁיָּכוֹל לְדַבֵּר לִפְנֵי הַמֶּלֶךְ. זֶהוּ עֲלִיַּת הַדַּעַת שֶׁמִּתְעַלֶּה הָאָדָם בְּשַׁבָּת, שֶׁמְּקַבֵּל תּוֹסֶפֶת נְשָׁמָה יְתֵירָה כַּנַּ״ל, שֶׁהִיא כֹּחַ הַצִּיבּוּר שֶׁנֶּאֱמַר בּוֹ ״הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ״ דְּהַצִּיבּוּר חַי לְעוֹלָם כַּנַּ״ל, וְהִיא בְּלִיטַת הַנִּשְׁמַת חַיִּים דְּשַׁבָּת כְּמַשְׁנַ״ת, אָז מִתְעַנֵּג הָאָדָם עַל הָעֲמִידָה לִפְנֵי הַמֶּלֶךְ וְהַדִּיבּוּר עִמּוֹ, וּתְפִלָּה זוֹ אֵינָהּ חוֹזֶרֶת רֵיקָם, וְאָז כְּשֶׁמְּבַקֵּשׁ ״קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ״ מִתְקַבֶּלֶת תְּפִלָּתוֹ.

Explanation · The power to speak before the King

Background. Onkelos on Bereishis 2:7 renders *nefesh chayah* as a speaking spirit. The author brings together the neshamah of Shabbos, daas as attachment, and the ability to stand before the King. His closing example is the Shabbos Amidah’s own request for holiness and a share in Torah.

Running commentary

19 A person may dread a meeting with someone whose mood is unpredictable. A conversation with someone whose goodness is trusted can be a pleasure even if the answer is no. Hashem already knows every need a person brings to prayer. Speaking before Him is itself a privilege, and asking for help can express recognition that help comes from Him. In the Shabbos Amidah, the request for holiness through mitzvos and a share in Torah gives voice to the desire to draw close.

Terms and abbreviations

Term	Meaning in these essays
Avodah	Service of Hashem. In these essays it includes practical mitzvos, the service of Gan Eden, and prayer.
Daas	The power to distinguish between things and the power to become inwardly attached to what one understands.
Chochmah	Wisdom that brings clarity. The author connects its inner delight to Eden.
Daas of the serpent	The serpent's outlook within a person after Adam's sin. The author associates it with the yetzer hara.
Emunah	Faith in Hashem, developed amid the changing and uncertain conditions of weekday life.
Gan Eden	The Garden of Eden and, in this discussion, the realm of the neshamah's higher service.
Knesses Yisrael	The enduring spiritual community of Israel, encompassing its members across generations.
Neshamah yeseirah	The additional Shabbos soul. The author understands it here through the individual's enlarged connection to Knesses Yisrael.
Oneg	Delight. The author traces it from the Shabbos meal to the delight of wisdom and prayer.
Zachor / shamor	Remember / observe. Ramban links them to the positive command and love, and to restraint and awe.

ג״ע / עוה״ז / עוה״ב	Gan Eden / this world / the World to Come.
אדה״ר / מע״ב / יצה״ר	Adam HaRishon / the work of Creation / the evil inclination.
מ״ע / ל״ת / ביהמ״ק	Positive mitzvah / prohibition / Beis HaMikdash.
הגר״א / הגר״ס / האב״ע	The Vilna Gaon / Rav Yisrael Salanter / Ibn Ezra.

Bring the argument together

Chapter 1 · The Inner World of Shabbos. What special life do those who taste Shabbos merit? Shabbos gives us a taste of the neshamah's attachment to Hashem. Torah and refined middos prepare us for that attachment. Through daas, what we know becomes something we live. The body can share in that delight through the Shabbos meal.

Chapter 2 · Serving Hashem in the World of Shabbos. Gan Eden completes the avodah we begin through practical mitzvos. The Torah learning and offerings Rav Weintraub mentions help us picture that service. Its inner quality is a lived awareness that Hashem brings about every deed. The emunah we build during the week prepares us to taste that awareness on Shabbos, and it lifts the week's deeds as well.

Chapter 3 · Shabbos Prayer. During the week, daas helps us distinguish and choose. On Shabbos it helps us attach ourselves to the good we chose. Through Knesses Yisrael we share in the wisdom and delight of Shabbos. Standing before the King in the Amidah, we can feel awe and the desire to draw close at the same time.

When I say *"Sanctify us with Your mitzvos and grant us our portion in Your Torah,"* what do the three essays add to the way I stand before Hashem?

Questions for review

1. What special life does Shabbos offer, and how can the body share in it?
2. What do Torah and korbanos tell us about the avodah of Gan Eden?
3. What changes between believing during the week and sensing on Shabbos?
4. How does Knesses Yisrael complete the work of Shabbos?
5. What does daas do in Havdalah, and what does it do in Shabbos learning?
6. How does the final paragraph return to *zachor* and *shamor*?

Text from Rav Yisrael Eliyahu Weintraub, *Raza deShabbos*, original Hebrew pp. ז–ח, as reproduced in the supplied scan. Translation, added nekudos, explanations, background, and review material prepared for Rabbi Yossi Michalowicz's Shabbos morning class.