

FROM *DIVREI CHAIM* BY RABBI CHAIM FRIEDLANDER

Holy Building

Work may be done on six days [of the week], but on the seventh day, it shall be holy for you, a day of complete rest for Hashem... Take from among you an offering [of materials for constructing the *Mishkan*, the Tabernacle] for Hashem... Every wisehearted man among you should come and make everything [for the *Mishkan*] that Hashem has commanded. (35:2–10)

The tasks that were needed to build the *Mishkan* are juxtaposed with the restriction against doing work on Shabbos, so that we may learn from [the *Mishkan* exactly what constitutes the “work” that we must refrain from doing on Shabbos]. (Rashi, commentary to Talmud, Shabbos 49b)

RASHI IS SAYING THAT OUR CONCEPT OF there being 39 *M'lachos* (types of labor forbidden on Shabbos) is entirely derived from those very tasks that were performed in the creation of the *Mishkan*. But why do we derive the definition of “work” from the *Mishkan*, of all places?

Furthermore, Mechilta points out that by placing the commandment to observe Shabbos before the commandment to build the *Mishkan*, the Torah teaches us that, as important as constructing the *Mishkan* was, it did not override Shabbos. Why is this so?

To answer these questions, we must examine the deeper reasons behind the holiness of Shabbos and that of the *Mishkan*.

Regarding Shabbos: In the Ten Commandments, the Torah gives us one of the reasons why we must rest on Shabbos:

For in six days Hashem created the heaven and the earth, the seas and all that is in them; and on the seventh day, He rested. (20:11)

In other words, Hashem limited His acts of creation to six days, and refrained from creating on the seventh day, and we are commanded to do the same.

In regard to the *Mishkan*: The Zohar explains that the *Mishkan* was *olam katan*, a miniature world. Its components were culled from, and embodied, the totality of the physical and spiritual worlds. The blue-dyed wool, for example, represented the heavens; the cedar beams came from trees; and the outer tapestries were made from animal skins. In other words, the total representation and participation of the entire world was considered necessary for the *Mishkan*—for it is only through bringing them together and unifying the entire array of Hashem’s vast Creation that the highest form of Hashem’s service can be successfully carried out.

Now we can also understand why the construction of the *Mishkan* did

not override observing Shabbos. Since the *Mishkan* was patterned on the world, which was created in six days, we may appreciate that, however lofty its purpose, the *Mishkan* could only be built during the six days of the week which correspond to the six days of Creation.

On Shabbos, a person’s energies are, in fact, devoted to something even greater.

On Shabbos we are commanded to rest, as Hashem did during Creation. To define this idea of “rest,” we must look at the creation of the *Mishkan*, a miniature world, to see which acts are essential for Creation. Once we know what those acts are, we may infer which acts Hashem used to create the larger, “real” world. By refraining from those activities on Shabbos, we refrain from acts which are vital to creating the world.

Yet the question remains: Why is this so important?

The purpose of building the *Mishkan* was to maintain the connection to the Divine that the Jews achieved at Mount Sinai—i.e., the same level that Adam had before he sinned.

There is a slight difference between the Jews at Mount Sinai and Adam before the sin—Adam lived in a world totally untainted by sin! He was in a state that allowed for perfect spiritual growth. The Jews at Mount Sinai, however, lived in a time when the world had already been spiritually damaged by sin. Once

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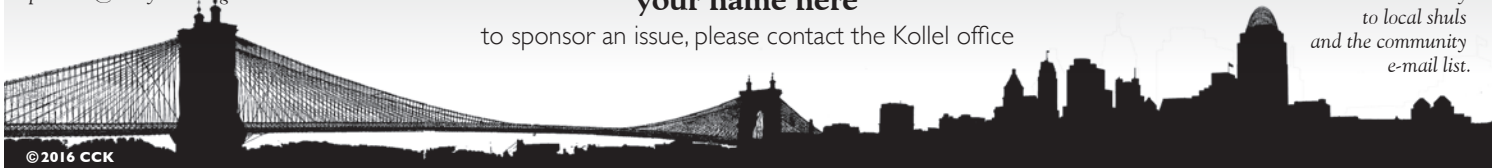
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Minyanim for Standard Time

Shacharis

Sunday8:15 AM
Monday–Friday7:20 AM

Mincha

Sunday *thru January*1:15 PM
Mon.–Thurs. *thru January*2:35 PM
Sunday–Thurs., *Feb.–Mar.*5:45 PM
Shabbos2:45 PM

Ma'ariv

In the Beis Midrash:

Sunday–Wednesday9:45 PM
Thursday10 PM

Holy Building CONTINUED

Adam had sinned, the Evil Inclination became part of man's very being. The world changed. It went from being one in which man would immediately recognize the inherent Godliness in every creation, to one in which man immediately viewed every object with selfishness; he first saw the potential to do evil with a given object—a selfish desire to please only himself and sate his own selfish desires, instead of pleasing his Creator.

In order to return to the conditions that Adam enjoyed before his sin, the world needed to be perfected. This, in a nutshell, is a Jew's mission in life: elevating the world by utilizing every aspect of it to serve Hashem. However, each individual is limited, by his specific situation, in how far he may reach into this world to perfect it. For example, a doctor may bring sanctity into the world in an aspect that he specifically touches, which an accountant does not and cannot—and vice versa.

The means that every Jew has, or at least once had, of touching every aspect of the world, was via the service in the *Mishkan*, for the *Mishkan* itself served as a microcosm of the world, a totality of both the physical and spiritual worlds. Through his service there, a Jew would touch the entire array of the world's vast qualities, enabling them all to reach a degree of holiness.

The one aspect of the world that Adam did not affect with his sin was... Shabbos! Shabbos is known as *mei'ain olam haba*, a microcosm of the World to Come. During the six days of the "work week," Adam's sin forces us to work, in a sense, to recreate the world as Hashem originally did—infused with sanctity. We do this by actively improving the world, by using it for holy purposes. On Shabbos, however, we don't work toward this goal, for Shabbos is a time when Hashem grants us the gift of closeness. Shabbos is not a time when holiness must be actively pursued; rather, it merely needs to be realized and absorbed.

The World to Come, and by extension, Shabbos, were not affected by Adam's sin. Thus the creative actions that we must perform to improve the world and bring it closer to Hashem—via the building of the *Mishkan*—didn't need to be done on Shabbos. Shabbos is not a time to reach Hashem by physical means. It's an occasion for us to focus on and utilize the gift of Divine closeness that Hashem grants on that day. 🕊

Every Day

👉 "Dirshu" Gemara Shiur

(Maseches Y'vamos)
Rabbi Yitzchok Preis.....
Sunday 7:15–8:15 AM
Monday–Friday 5:50–6:45 AM

👉👉 Kollel Yisgaber K'ari

(amud-a-day of Mishnah B'rurah)
Rabbi Chaim Heinemann
Monday–Friday 6:55–7:20 AM

👉👉 Kitzur Shuchan Aruch

Live video conference!
Rabbi Dani Schon.....
Monday–Friday 12:05–12:20 PM

👉 Daf Yomi

Rabbi Meir Minster.....
Sunday–Thursday 8–8:45 PM
Shabbos (at CZE) 1:00 pre-mincha

👉👉 Nightly Halacha Chabura

Rabbi Dani Schon
& Binyamin Teitelbaum
Monday–Thursday 9–9:45 PM

Sunday *Free brunch!*

👉👉 America Runs on Torah

(Jewish Law & Parasha)
Rabbi Dani Schon
and Yisroel Kaufman..... 10 AM
Grand Deluxe breakfast served

👉 Shivti

(Self-contained learning, geared
toward practical halacha) 10–noon A

Tuesday

👉👉 Partners in Torah at the Mayerson JCC

Rabbi Binyamin Teitelbaum.....8 PM

Wednesday

👉👉 Torah Treasures for Seniors at the Mayerson JCC

Rabbi Yitzchok Preis..... 10:30–11:15 AM

👉👉 Downtown Lunch-n- Learn at Strauss & Troy

Rabbi Yitzchok Preis..... 12–1 PM

Thursday

👉👉 Halacha based on the parasha

Rabbi Chaim Heinemann.....9:10–10 PM
Homemade refreshments served.

KEY: 👉👉 Beginners
👉 Intermediate
👉 Advanced
👉👉 for men and women