



KI HEIM
CHAYEINU
כי הם חיינו



Discover the Joy
of Shabbos

The Gift of Time

By Rav Pinchas Friedman shlita (Shiur E5)

What thought is meant to accompany our preparation for Shabbos? What is the relationship between the six days of the week and Shabbos?

Shabbos was fashioned by the other six days

There is a remarkable assertion made by the Rebbe, R' Yisroel Dov Ber of Viledniki in his Sefer, שארית ישראל. I was able to trace the assertion back to the mystical Sefer, גבול בנימין, who attributes the assertion to the great Kabbalist, R' Moshe Cordovero זצ"ל, known as the רמ"ק.

Every day had 28 hours

The assertion is that initially Hashem had created only six days, each with 28 hours (כמנין כ"ח). The days themselves turned to Hashem with a request for a seventh day. They understood that the purpose of Creation is to study Torah and serve Hashem, and they were concerned that this purpose would not be realized without a 'super' day. This proposed day would be the 'king' of the days and would enable man to dedicate himself entirely to his purpose in the world.

If that is your desire, make it happen

Hashem, the assertion goes on, agreed to their request. He told them that if they indeed want a 'king' day over them, they will have to contribute time that was theirs to making the day that they yearned for. They agreed to make the

contribution, and each contributed four hours, and thus gave birth, so to speak, to Shabbos.

R' Yisroel Dov Ber cites his Rebbe, R' Mottle Chernobyler (R' Mordechai Twersky of Chernobyl) who says that the four hours are not simply a mathematical division to create a new day and even out the others; it was a calculation to 'donate' the minimum hours of a day that a

person is engaged in spiritual pursuits between the three Tefilos and time for learning. Thus, the days 'gave' the spiritual contents for the 24-hour day of Tefilah and Torah study on Shabbos.

The weekdays yearned for Shabbos

The source for this Aggadah, the גבול בנימין, says that we can now better understand the words that we recite in

the Tefilah on Shabbos – חמדת ימים אותו קראת – "Hashem called Shabbos the *longing of the days*." It was the desire and longing of the weekdays that gave us Shabbos.

What it means for us

If we channel energy during the six days of the week into energizing the Shabbos, we will be fulfilling the Will of Creation. We will be using the six days to give spiritual energy to Shabbos and in so doing we will be recreating the Shabbos, so to speak. The six days have but one

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focus; to make room for Shabbos. If the six days are treated as though they are disconnected from Shabbos, then they are disconnected from their essence. And if we keep an eye on preparing for Shabbos then we are upgrading (תיקון) the six days to their original purpose. We will, as the רמב"ן puts it, be fulfilling the intent of the command לקדשו את יום השבת – remembering Shabbos to give it its sanctity.

The gift that gives back

Shabbos is not ungrateful. When we read ויברך אלקים את יום השביעי – Hashem blessed Shabbos – it does not simply mean that Shabbos is blessed.

Takeaway: I will try to see myself as 'making' Shabbos by learning and davening for the sake of Shabbos.

It means that Hashem made Shabbos the *source* of all blessing. The זוהר הק' states it clearly:

כָּל בְּרָכָאן דְּלְעֵילָא וְתַתָּא, בְּיוֹמָא שְׁבִיעָאָה תְּלִינן (זוהר יתרו פ.ח.)

All blessings, both spiritual and material, depend on Shabbos.

Shabbos repays the other days of the week by showering blessing on those who 'contribute' their six days to preparing and giving 'life' to Shabbos. If a person desires to reap blessing in his work week, the place to invest is in preparing for Shabbos.