

Discourse 11

“*Vayakhel Moshe* – Moshe assembled”

Delivered on Shabbat Parshat Vayakhel,
Shabbat Mevarchim Adar II, 5714
By the grace of *HaShem*, blessed is He,

1.

The⁸⁴⁴ Torah states,⁸⁴⁵ “Moshe assembled the entire assembly of the children of Israel and said to them: ‘These are the things that *HaShem*-יהו"ה commanded, to do them: On six days, work-*Melachah*-מלאכה may be done, but the seventh day shall be holy for you, a day of complete rest for *HaShem*-יהו"ה; whosoever does work on it shall be put to death. You shall not kindle fire in any of your dwellings on the Shabbat day” The next verse continues,⁸⁴⁶ “Moshe said to the entire assembly of the children of Israel saying: ‘This is the word that *HaShem*-יהו"ה has commanded,” and continues to elucidate the commandments regarding the construction and operation of the Tabernacle (*Mishkan*).

⁸⁴⁴ On the copy of the transcript of this discourse in the library of Agudat Chassidei Chabad, the Rebbe added a handwritten note: “Gathered from Torat Chayim.”

⁸⁴⁵ Exodus 35:1-3

⁸⁴⁶ Exodus 35:4

Now, the questions regarding the precision of the wording in these verses are well known.⁸⁴⁷ Firstly, why does the verse state, “Moshe assembled the entire assembly?” which seems to indicate that this is a general matter and general commandment, for which reason it was necessary to assemble the entire Jewish people. That is, we do not find this matter of assembling all the people, in regard to any other commandments. For example, later in Torah, where it deals with the fine details of the construction of the Tabernacle (*Mishkan*), we do not find that Torah states that Moshe assembled them. Rather, it is only here that he assembled them. Thus, it is understood that this is a general and encompassing matter, and we therefore must understand what it means.

Additionally, we must understand the words “These are the things that *HaShem*-ה' יהו" commanded.” That is, the word “things-*Dvarim*-דברים” is in the plural form, but the verse then continues and concludes, “On six days, work (*Melachah*) may be done, but the seventh day shall be holy etc.,” which is only one thing.

Furthermore, we must understand⁸⁴⁸ the meaning of the words, “These are the things that *HaShem*-ה' יהו" commanded, to do them.” At first glance, would it not have been sufficient to simply state, “These are the things that *HaShem*-ה' יהו" commanded?” Why then was it necessary to add the words, “to do them-*La'asot Otam*-לעשות אותם”? In addition, we must

⁸⁴⁷ See Alshich to this Torah portion, cited in Ohr HaTorah, Vayakhel, p. 2,116.

⁸⁴⁸ See the second discourse entitled “*Vayakhel*” in Torat Chayim, p. 619b (414b in the newer edition).

understand the precision of the Torah here, in using the double term, “a complete day of rest-*Shabbat Shabbaton* שבת שבתון.”

Now, the Ramban⁸⁴⁹ explained that the words “These are the things that *HaShem*-יהו"ה commanded, to do them,” refer to the construction of the Tabernacle (*Mishkan*) and all its vessels, as well as the service of *HaShem*-יהו"ה that took place therein. The reason that Torah prefaced with the *mitzvah* of Shabbat, is to teach us that, “on six days, work (*Melachah*) may be done,” but not on the seventh day, which is sanctified to *HaShem*-יהו"ה. (In other words, even though the work of constructing the Tabernacle (*Mishkan*) is itself holy, and one might think that it therefore would be permissible to work on its construction on Shabbat, the Torah is informing us that this is not so.)

However, the Ramban’s explanation does not answer why the seemingly extraneous words, “to do them-*La’asot Otam* לעשות אתם” are included in the verse, nor does he give a reason for the doubled expression, “a complete day of rest-*Shabbat Shabbaton* שבת שבתון.” Moreover, we need to understand his explanation that the words, “These are the things that *HaShem*-יהו"ה commanded, to do them,” refer to the construction of the Tabernacle (*Mishkan*), since, at first glance, the details of the construction of the Tabernacle (*Mishkan*) are only specified in later verses, and are introduced with the statement,⁸⁵⁰ “Moshe said to the entire assembly of the Children of Israel saying.” This being the case, why does he explain that

⁸⁴⁹ Ramban to Exodus 35:2

⁸⁵⁰ Exodus 35:4

the words “These are the things-*Eileh HaDvarim*-אלה הדברים” refer to the construction of the Tabernacle (*Mishkan*)?

Now, the Talmud⁸⁵¹ indeed states that the words, “These are the things-*Eileh HaDvarim*-אלה הדברים,” refer to the thirty-nine forms of labor (*Melachah*), and that what is defined as labor-*Melachah*-מלאכה is⁸⁵² “that which was a significant labor in the construction of the Tabernacle (*Mishkan*).” Therefore this fits with the Ramban’s explanation that the words, “These are the things-*Eileh HaDvarim*-אלה הדברים,” refer to the construction of the Tabernacle (*Mishkan*).

Nevertheless, this still is not fully understood, for, according to this, we find that these two parts of Torah were stated in reverse order. That is, the Torah should have started with the commandments about the construction of the Tabernacle (*Mishkan*), (that is, the part introduced by the words, “Moshe said to the entire assembly of the Children of Israel saying,”) and only afterwards state that these acts of labor (*Melachah*) are forbidden on Shabbat. Why then does it first state the forms of labor (*Melachah*) that are forbidden on Shabbat, and only afterwards tell us what the forms of labor (*Melachah*) in the construction of the Tabernacle (*Mishkan*) are?

Moreover, we also need to understand this very matter itself - that what is defined as labor-*Melachah*-מלאכה is, “that which was a significant labor in the construction of the

⁸⁵¹ Talmud Bavli, Shabbat 97b (and Rashi there).

⁸⁵² Talmud Bavli, Shabbat 96b

Tabernacle (*Mishkan*).” At first glance, what is the relationship between the two matters?

2.

Now, all this may be understood by prefacing with the general matter of the thirty-nine forms of labor-*Melachah*-מלאכה.⁸⁵³ Labor is necessary to satisfy man’s needs. This is to say that because man needs certain things, he therefore must perform certain labors to acquire them. Now, since the needs of man are generally divided into three categories; food, clothing, and housing,⁸⁵⁴ therefore the thirty-nine forms of labor-*Melachah*-מלאכה, whose purpose is to satisfy and perfect the deficiencies of man, are likewise divided into these three categories.⁸⁵⁵ That is, “the Tanna cited the sequence of preparing bread,”⁸⁵⁶ in deriving forms of labor-*Melachah*-מלאכה such as plowing and sowing etc., which are forms of labor (*Melachah*) relating to food. Similarly, spinning and weaving etc., are forms of labor (*Melachah*) relating to clothing, and building and demolishing etc., are forms of labor relating to housing.

The explanation is that food becomes internalized in a person, thus bonding the soul to the body. In other words,

⁸⁵³ See Torat Chayim ibid. p. 626b and on (418c and on in the newer edition); Also see Maamarei Admor HaZaken 5563 Vol. 1, p. 237 and on, and with the glosses in Ohr HaTorah, Vayakhel p. 2,133 and on.

⁸⁵⁴ See Likkutei Torah, Zot HaBracha 98d and on; Siddur Im Divrei Elokim Chayim 19d and on.

⁸⁵⁵ Also see Ohr HaTorah VaEtchanan p. 307; Shir HaShirim p. 465.

⁸⁵⁶ Talmud Bavli, Shabbat 74b

although it certainly cannot be said that the vitality of soul is from the food, nevertheless, since light (*Ohr*) cannot illuminate or be without a vessel (*Kli*),⁸⁵⁷ in the same way, the soul cannot bring about its effects⁸⁵⁸ without the body. Thus, the food strengthens the body, so that it can be the vessel and vehicle for the soul. Through eating, the soul bonds to the body, and additional vitality is then drawn to the soul, since the soul brings about its effects specifically through the body. All this comes about through the consumption of food, which becomes internalized in person and becomes part and parcel of his flesh and blood.

In contrast, not only are garments not internalized in a person's body, but they are external to him, that is, they hover over and encompass him. Now, although a person's garments are external to him, and only hover over and encompass him, they nevertheless protect him by shielding him from heat or rain etc. They also beautify him, as our sages, of blessed memory, taught,⁸⁵⁹ "Rabbi Yochanan would refer to his clothing as 'My glory.'"

However, a house is completely external to a person and encompasses him in a much more distant way than his clothing. Nevertheless, the house provides him with shelter, in that a house provides, "protection and refuge from the storm and

⁸⁵⁷ In that there must be somewhere for the light to be revealed

⁸⁵⁸ Such as sight, hearing, smelling, tasting, touching, moving, and all the other bodily functions, including the intellect of the brain and the emotions of the heart.

⁸⁵⁹ Talmud Bavli, Shabbat 113a

rain.”⁸⁶⁰ Additionally, a house also beautifies a person, as it states,⁸⁶¹ “The beauty of man is to dwell in a house.”

Now, although food is inner (*Pnimiyyut*), whereas one’s garments and house encompass (*Makifim*) him, nevertheless, the garments and house have an element of superiority to them, over and above food. For, although the matter of food is that it becomes internalized within man and causes a bond between the soul and the body, nevertheless, that which is revealed by way of food is only the revealed powers of the soul, which generally are the *Nefesh*, *Ru’ach* and *Neshamah* levels of the soul. That is, the food is the vessel (*Kli*) for these aspects of the soul. However, since they transcend vessels (*Keilim*), the transcendent encompassing lights (*Makifim*) of the soul (*Chaya* and *Yechidah*) are not revealed by way of food.

Nevertheless, the garment, which encompasses (*Makif*) a person, indeed can reach the encompassing aspects of the soul (*Makifim*). This is what the sages meant when they said that garments beautify a person. This is because the matter of beauty is something that encompasses (*Makif*) a person. That is, the revelation and bond of the soul to the body, brought about by strengthening the body through the consumption of food, is an internal matter (*Pnimi*). In contrast, beauty is an encompassing (*Makif*) matter. Nonetheless, even in the beauty affected by the garment, the beauty is brought out in the person himself. That is, it is an encompassing aspect (*Makif*) that

⁸⁶⁰ Isaiah 4:6

⁸⁶¹ Isaiah 44:13

relates to the inner aspect (*Pnimi*). It thus is in the aspect of the encompassing light of the *Chaya* level of the soul.

In contrast, the beauty and splendor brought about by the house – “The beauty of a man is to dwell in a house” – is not a beautification of the person himself. Thus, this encompassing aspect (*Makif*) does not relate to the inner aspect (*Pnimi*), and is the revelation of the encompassing light of the *Yechidah* level of the soul. This is analogous to how it is physically. Namely, although a garment encompasses (*Makif*) a person, it nevertheless encompasses him in close proximity to his body. Moreover, clothing is tailored according to the measurements of one’s body. In contrast, a house encompasses (*Makif*) him from a distance and is not at all commensurate to the measurement of his body. For, a house contains many things besides the person himself.

Now, this matter, that there is a superior quality to garments, over and above food, and a superior quality to a house, over and above garments, is also empirically observable. For, although it is true that man needs food more than he needs garments or a house, in that food is necessary to sustain his body, and similarly, when comparing garments to a house, garments are more necessary than a house, nonetheless, food does not last long, comes and goes each day, and is relatively inexpensive. Garments, on the other hand, are more expensive and last much longer. This certainly is the case regarding a house, which is much more expensive and lasts much longer. This is because food is internal (*Pnimi*), which is the lowest of these levels, whereas garments and a house are encompassing

(*Makifim*), that is, they are on a higher level. Therefore, they are more expensive and last much longer.

More particularly, the garments represent the close encompassing light (*Makif HaKarov*), whereas the house represents the distant encompassing light (*Makif HaRachok*). That is, in general, the distant encompassing light (the house) is the aspect of the four-cubits of a person,⁸⁶² within which his essential self is revealed.⁸⁶³

3.

Now, like everything else that exists below, the reason that man requires food, clothing, and housing, is rooted Above in Godliness. Thus, due to man's root in the "Supernal Man," it also applies to the matter of his food, clothing, and housing below. This refers to the matter of the ten *Sefirot*, in that they too have these three aspects; food, clothing, and housing. That is, the matter of the lights (*Orot*) and vessels (*Keilim*) of the ten *Sefirot* are the aspect of food. Similarly, there also is the aspect of clothing, as in the teaching,⁸⁶⁴ "He made garments for them." Likewise, there also is the aspect of the house, which refers to the matter of the Supernal dwellings and chambers (*Heichalot*), and like the teaching of our sages, of blessed memory,⁸⁶⁵ "Since

⁸⁶² Also see Imrei Binah of the Mittler Rebbe, Shaar HaKriyat Shma, Ch. 42-43; Torat Chayim, Beshalach 254b and on (p. 179d and on in the newer edition).

⁸⁶³ That is, when a person is in the comfort of his own home, he feels at ease to be himself. (See Shulchan Aruch, Orach Chayim 1:1)

⁸⁶⁴ Introduction to Tikkunei Zohar 17a

⁸⁶⁵ Talmud Bavli, Brachot 8a

the day that the Holy Temple was destroyed, the Holy One, blessed is He, dwells only within the four cubits of Torah law (*Halachah*).” As mentioned before, the four-cubits is the matter of the house, wherein one’s essential self is revealed.

To explain this in greater detail; that the matter of the lights (*Orot*) and vessels (*Keilim*) is the aspect of food, may be understood as follows: The reason that there is a drawing forth of lights (*Orot*) within vessels (*Keilim*) is because the vessels have some aspect, due to which, they draw forth the light within them, and this aspect is called by the term “food-*Mazon*-מזון.” For, just as the effect of food is that it bonds the soul with the body, through which additional vitality is also caused to be drawn to the soul, as previously explained, so likewise, this is the case with this aspect of the vessels (*Keilim*) which affect the drawing forth of the light (*Ohr*) and are called food (*Mazon*), in that they affect a bond between the lights (*Orot*) and vessels (*Keilim*), through which it also affects additional bestowal of illumination within the lights (*Orot*). However, this drawing forth is in the lights (*Orot*) as they are drawn forth to manifest within the vessels (*Keilim*), which is an inner matter and aspect (*Pnimi*).

The matter of clothing, on the other hand, which is the aspect of the Supernal Garment called *Chashmal*,⁸⁶⁶ is made from the externality of the Supernal *Sefirah* of understanding-*Binah*, and garbs *Zeir Anpin* and *Nukvah* until below their feet.

⁸⁶⁶ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A), Ch. 13; Torah Ohr Lech Lecha 12d, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 45-46.

Thus, this aspect reaches the encompassing light (*Makif*). Nevertheless, this encompassing light (*Makif*) is the close encompassing light (*Makif HaKarov*) which relates to the inner light (*Pnimi*). This is to say that this is the encompassing light (*Makif*) that is connected and relates to the vessels (*Keilim*).

In contrast, the dwellings and chambers (*Heichalot*), which are the aspect of the house, reach the distant encompassing light (*Makif HaRachok*), which is generally called by the term, “the distant encompassing light (*Makif HaRachok*).” More particularly, this refers to the encompassing light (*Makif*) that has no relation whatsoever to vessels (*Keilim*). For, in general, the encompassing lights (*Makifim*) are the aspect of the crown-*Keter*. In the crown-*Keter*, however, there are two aspects; the aspect of *Atik Yomin* and the aspect of *Arich Anpin*. Now, in regard to the aspect of *Arich Anpin*, even though it is encompassing (*Makif*), it nevertheless still relates to vessels (*Keilim*). In contrast, the aspect of *Atik*-עתיק, is “removed-*Ne’etak*-נעתק” and transcends the vessels, and even transcends the encompassing light (*Makif*) that relates to the vessels (which is the aspect of *Arich Anpin*).

Now, just as there are these divisions of food, clothing, and a house, in the aspect of the vessels (*Keilim*), meaning, in the aspect of the lights (*Orot*) as they are manifest in and relate to the vessels (*Keilim*), so likewise, this is the case in the lights (*Orot*) themselves. They too possess these three aforementioned aspects. That is, there is the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*); there is the light of *HaShem*-יהו"ה, blessed is He, that surrounds

all worlds (*Sovev Kol Almin*); and there is the aspect that transcends both these aspects and entirely transcends any relation to worlds altogether.⁸⁶⁷

To further explain the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) – the term “fills-*Memaleh*-ממלא” itself indicates that the matter is revealed in an inner pervading manner, in that it is manifest within. For, this is the meaning of the word “fills-*Memaleh*-ממלא.” In contrast, the matter of the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*), indicates that it is not manifest within them, but nevertheless has some relation to them. For, this is the meaning of the term “surrounds all worlds-*Sovev Kol Almin*-סובב כל עלמין.” That is, at the very least, it surrounds the worlds, meaning that even though it itself transcends being manifested within them, it nevertheless has some relation to them, in that, at the very least, it surrounds them.⁸⁶⁸ In other words, in and of itself, it is applicable for this light to become manifest within them, and it is only because of the limitations of the vessels that it remains transcendent and above them. Nevertheless, in and of itself, this light does relate to becoming manifest within vessels in an inner manner (*Pnimityut*).

⁸⁶⁷ See Siddur Im Divrei Elokim Chayim ibid. 20a; Ohr HaTorah VaEtchanan, p. 307; Shir HaShirim p. 465.

⁸⁶⁸ See Torah Ohr, Megillat Esther 98b

This clarifies the teaching that,⁸⁶⁹ “the inner aspect (*Pnimi*) of the upper level (*Elyon*) becomes the encompassing aspect (*Makif*) of the lower level (*Tachton*).” In other words, in and of itself, even the upper level (*Elyon*) is in the aspect of an inner light (*Pnimi*). Only that, as it is bound with the lower level (*Tachton*), since the lower level is lower than the upper level, it therefore cannot contain the upper level. Therefore, relative to the lower level, it is in the aspect of an encompassing light (*Makif*). However, in and of itself, it is in the aspect of an inner pervading light (*Pnimi*).

Now, all the above applies to the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*). However, when it comes to the aspect that even transcends the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*), which, in general, is the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, His Singular Essence does not at all relate to revelation and manifestation. This is not because of the limitations of the vessels or worlds, but because, in and of Himself, He has no relation to being manifested, not even in an encompassing or surrounding manner (*Makif*). The same is true of the level below this, which is His light and illumination that is the aspect of the revelation of His Essential Being to Himself. That is, the light and illumination that is an aspect of revelation to Himself, has utterly no relation to anyone other than Himself. Moreover,

⁸⁶⁹ See Etz Chayim, Shaar 40 (Shaar Pnimitiyut v'Chitzoniyyut), and particularly Drush 5 there; Tanya Kuntres Acharon 157a; Likkutei Torah Shlach 41d; Sefer HaMaamarim 5704 p. 116.

this is not because of the other, in that the other is incapable of receiving this illumination, but rather because, in and of Himself, He has no relation to “another” altogether, neither in an inner manner (*Pnimiyyut*) nor in an encompassing manner (*Makif*).

4.

Now, the three aforementioned levels are ordered according to their levels within the chaining down of the worlds (*Seder Hishtalshelut*). However, through the service of *HaShem*-יהוה, blessed is He, of refinement (*Birurim*), an influx of additional light and illumination within each of these three aforementioned aspects is caused to be. This then, is the matter of the thirty-nine forms of labor (*Melachah*), through which refinement (*Birur*) is affected in the three categories; food, clothing, and housing.

That is, “the Tanna cited the sequence of preparing bread,”⁸⁷⁰ in deriving forms of labor (*Melachah*) such as plowing and sowing etc., which are the forms of labor that relate to the refinement (*Birur*) of food. For example, the purpose of plowing is that,⁸⁷¹ “plowing is to loosen the earth,” meaning that it breaks down and weakens the physical. Similarly, sowing refers to the matter of the decomposition of the seed, meaning that everything that is superfluous to the seed rots away, until all that remains is the aspect of the ascent of the

⁸⁷⁰ Talmud Bavli, Shabbat 74b

⁸⁷¹ Talmud Bavli, Moed Katan 2b

feminine waters (*Ha'ala'at Mayim Nukvin*) which awaken the power of growth. All this refers to the process of refinements (*Birurim*) required in the preparation of food.

Similarly, spinning and weaving etc., are forms of labor (*Melachah*) that relate to clothing. For, the general matter of clothing is that they refine and separate. That is, clothing separates one person from another, and even separate the person from himself, in that he is not the same after being dressed, as he was before being dressed. That is, the matter of clothing, is that through it, the level and stature of the person is recognized and revealed,⁸⁷² which is a matter of refinement and separation. The same is likewise so when it comes to refinement (*Birur*) that applies to the matter of housing. That is, the house creates a separation between the exterior and the interior, the interior being the four-cubits that relate to the person who dwells within it.

Thus, it is through the thirty-nine forms of labor (*Melachah*), which is the refinement (*Birur*) of each of the three aspects of food, clothing, and housing, that additional light and illumination is caused to be drawn forth in each of the three aforementioned aspects. The addition is that they become perfected, in that *HaShem* 's-ה"ה Supernal Intent that, “the Holy One, blessed is He, desired a dwelling place for Himself

⁸⁷² A clear example of this are the various kinds of uniforms, crests, coats of arm, insignia, honorary patches and medals, found on military uniforms, all of which indicate rank, authority and level of accomplishment, thus separating one level from another.

in the lower worlds,”⁸⁷³ is fulfilled through them. This matter is drawn forth throughout the whole world, particularly in the place of the Tabernacle (*Mishkan*) and Holy Temple, as it states,⁸⁷⁴ “They shall make a sanctuary for Me, and I will dwell within them.”

5.

Now, the ability to serve *HaShem*-יהו"ה, blessed is He, by affecting refinements (*Birurim*) in all three above-mentioned aspects of the world, is by means of the thirty-nine forms of labor (*Melachah*) that took place in the construction of the Tabernacle (*Mishkan*). That is, because these matters exist spiritually, this empowers the possibility for these refinements to occur in the world too.⁸⁷⁵ The same is also true of the Tabernacle (*Mishkan*) itself. That is, the ability to perform the thirty-nine forms of labor (*Melachah*) that took place in the lower Tabernacle (*Mishkan*) is drawn from the upper Tabernacle (*Mishkan*).

To clarify, the lower Tabernacle (*Mishkan*), has a superiority that the upper Tabernacle (*Mishkan*) does not have. This is as stated,⁸⁷⁶ “Behold, the heavens and the heavens of the heavens cannot contain You etc.” The words “the heavens and the heavens of the heavens” refer to the upper Tabernacle

⁸⁷³ See Midrash Tanchuma, Bechukotai 3; Naso 16; Bereishit Rabba Ch. 3; Bamidbar Rabba 13:6; Tanya Ch. 36; and elsewhere.

⁸⁷⁴ Exodus 25:8

⁸⁷⁵ See Torat Chayim, Vayakhel ibid. 640b (427b and on).

⁸⁷⁶ Kings I 8:27

(*Mishkan*), about which it states that they, “cannot contain You.” Nevertheless, this aspect (about which it states that, “the heavens and the heavens of the heavens cannot contain You,”) indeed is drawn forth in the lower Tabernacle (*Mishkan*). Thus, when the Holy One, blessed is He, showed Moshe the Tabernacle (*Mishkan*) on the Mountain,⁸⁷⁷ He specifically instructed to construct the Tabernacle (*Mishkan*) below. That is, in and of itself, the Tabernacle (*Mishkan*) on the Mountain is insufficient, and it specifically is necessary for there to be a Tabernacle (*Mishkan*) below.

Nevertheless, the empowerment to construct the lower Tabernacle (*Mishkan*) specifically comes from the upper Tabernacle (*Mishkan*). This is why The Holy One, blessed is He, showed Moshe the Tabernacle (*Mishkan*) on the Mountain first, and only after this it became possible to build the lower Tabernacle (*Mishkan*).

This then, explains the verse about the construction of the Tabernacle (*Mishkan*),⁸⁷⁸ “Moshe said to the entire assembly of the Children of Israel saying: ‘This is the word that *HaShem* יהוה has commanded etc.’” That is, the commandment had to specifically be given by the hand of Moshe, since it is specifically He who beheld the upper Tabernacle (*Mishkan*). Thus, it was specifically by his hand that the children of Israel were empowered to construct the lower Tabernacle (*Mishkan*).

Now, just as in the matter of the Tabernacle (*Mishkan*), the empowerment to build the lower Tabernacle (*Mishkan*)

⁸⁷⁷ Exodus 26:30

⁸⁷⁸ Exodus 35:4

comes from the upper Tabernacle (*Mishkan*), so likewise, this is how it is regarding the refinement of the world at large. The empowerment to do so specifically comes from the Tabernacle (*Mishkan*). This is what is meant by the verse,⁸⁷⁹ “They shall make a Sanctuary for Me, and I will dwell within them,” in which the verse specifies, “within them-*B'Tocham*-בתוכם,” meaning, “within each and every Jew.”⁸⁸⁰ This is to say that through, “they shall make a Sanctuary for Me,” there comes to be, “I will dwell within them,” meaning, “within each and every Jew,” which empowers the refinement of the entire world.

With the above in mind, we can understand why that which is defined as labor (*Melachah*) is specifically⁸⁸¹ “that which was a labor in the construction of the Tabernacle (*Mishkan*).” For, since labor refers to serving *HaShem*-יהו"ה, blessed is He, by way of refinements (*Birurim*), as explained before, and the empowerment to do this is from the Tabernacle (*Mishkan*), therefore, “that which was a labor in the construction of the Tabernacle (*Mishkan*) is what constitutes labor,” since a person has the power to refine this. In contrast, he does not have the power to refine (*Birur*) “that which was not a labor in the construction of the Tabernacle (*Mishkan*),” and it therefore is not defined as labor (*Melachah*). That is, it is not the work that he needs to be engaged in. For, if it indeed was the work he needs to be engaged in, he would then be granted the empowerment to do so.

⁸⁷⁹ Exodus 25:8

⁸⁸⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1; Also see Shnei Luchot HaBrit 69a, 201a, 325b, 326b.

⁸⁸¹ Talmud Bavli, Shabbat 96b

With the above in mind, we can also understand why all forms of service of *HaShem*-יהו"ה, blessed is He, are tied to the place of the Holy Temple, and specifically to the place of the Altar. This refers to the matter of bringing offerings and sacrifices outside of the Holy Temple. That is, even if a person performs the service of the offering exactly as prescribed by Torah law (*Halacha*), nevertheless, since the offering took place outside the Holy Temple, it is invalid. This is because the general empowerment to serve *HaShem*-יהו"ה, blessed is He, through refinements (*Birurim*), comes specifically from the Tabernacle (*Mishkan*), because the upper Holy Temple is in alignment with the lower Holy Temple.⁸⁸² Thus, all service and work is specifically tied to the place of the Tabernacle (*Mishkan*) and the Holy Temple (*Mikdash*).

6.

This then, is the meaning of the verse,⁸⁸³ “Moshe assembled the entire assembly of the Children of Israel etc.” That happened on the day after Yom Kippur,⁸⁸⁴ when the Jewish people received atonement and forgiveness for the sin of the golden calf.⁸⁸⁵ The explanation is as follows: When the world was created, it “was created in a state of completion.”⁸⁸⁶

⁸⁸² See Talmud Yerushalmi, Brachot 4:5 and elsewhere.

⁸⁸³ Exodus 35:1-2

⁸⁸⁴ See Rashi to Exodus 35:1

⁸⁸⁵ See Rashi to Exodus 33:11

⁸⁸⁶ See Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and Yefeh To'ar commentary there).

However, “when the snake came upon Chava, it instilled contamination into her,”⁸⁸⁷ referring to the sin of the tree of the knowledge of good and evil. However, when the Torah was given, their contamination ceased.⁸⁸⁸ Then, when they sinned with the golden calf, the contamination returned.⁸⁸⁹

However, on the day after Yom Kippur, when the sin of the golden calf had already been forgiven and the world returned to its original state and standing, in that “the world was created in a state of completion,” at that point, it became possible for them to serve *HaShem*-יהו"ה, blessed is He, in an essential manner, that is, according to how the world is in a state of completion. It was specifically then that Moshe assembled the Jewish people and told them of the general matter of service of *HaShem*-יהו"ה, blessed is He, and stated, “These are the things that *HaShem*-יהו"ה commanded, to do them.”

The words, “These are the things-*Eileh HaDvarim*-אלה הדברים” refer to the thirty-nine forms of labor (*Melachah*). (The word “these-*Eileh*-אלה” has the numerical value of thirty-six. The word “things-*Dvarim*-דברים” in the plural, indicates two things, and with the addition of the prefix, “**the** things-*HaDvarim*-הדברים” it equals three, thus totaling thirty-nine.)⁸⁹⁰

As explained before, the intention of the thirty-nine forms of labor (*Melachah*) is the matter of refinement (*Birurim*) and rectification (*Tikkun*). This is the meaning of the words, “To do them-*La'asot Otam*-לעשות אתם,” in which the term “To

⁸⁸⁷ Talmud Bavli, Shabbat 146a; Zohar I 52b

⁸⁸⁸ Talmud Bavli, Shabbat 146a ibid; Zohar I 52b ibid.

⁸⁸⁹ See Zohar ibid.

⁸⁹⁰ Talmud Bavli, Shabbat 97b and Rashi there.

do-*La'asot* לעשות⁸⁹¹ means “to rectify-*Letaken* לתקן.”⁸⁹² The power to do this is granted from Above, as the verse says, “that *HaShem* יהו"ה commanded etc.” Moreover, the empowerment is granted through Moshe, who beheld the Tabernacle (*Mishkan*) on the Mountain. Thus, this is why it states, “Moshe assembled.”

The verse then continues, “On six days, work may be done.” That is, the general matter of serving *HaShem* יהו"ה, blessed is He, by way of refinements (*Birurim*), is during the time period of the six-thousand years.⁸⁹³ The service of *HaShem* יהו"ה, blessed is He, that takes place during this time is in preparation for the seventh day, “a day of complete rest-*Shabbat Shabbaton*.” This is as stated,⁸⁹⁴ “One who toils on the eve of Shabbat will eat on Shabbat,” as an automatic result. That is, it is through the toil of serving *HaShem* יהו"ה, blessed is He, in a way of refinement (*Birurim*) during the course of the six-thousand years, that we merit “the day that is entirely Shabbat and tranquil for everlasting life.”⁸⁹⁵

However, more particularly, there are two levels in this. There is “Shabbat” and there is “Shabbaton.”⁸⁹⁶ Shabbat, refers to the aspect that still relates to serving *HaShem* יהו"ה, blessed is He, through refinements (*Birurim*). On the other hand,

⁸⁹¹ Genesis 2:3

⁸⁹² See Midrash Bereishit Rabba 11:6 and Rashi there.

⁸⁹³ See Talmud Bavli, Rosh HaShanah 31a – “Rav Ketina said: The world will exist for six-thousand years, and for one thousand it will be destroyed, as stated (Isaiah 2:11): ‘*HaShem* יהו"ה **alone** will be exalted on that day.’”

⁸⁹⁴ Talmud Bavli, Avoda Zarah 3a

⁸⁹⁵ See Talmud Bavli, end of Tamid 33b

⁸⁹⁶ See Torat Chayim ibid. 436c and on.

Shabbaton is an aspect that entirely transcends the matter of refinements (*Birurim*).

This is similar to what is explained about the coming world (*Olam HaBa*), that at first, there will be the level about which the sages stated,⁸⁹⁷ “The Holy One, blessed is He, is destined to make a feast for the righteous-*Tzaddikim*.” There then will subsequently be an even loftier revelation, about which the sages stated,⁸⁹⁸ “There is no eating and drinking in the coming world (*Olam Haba*). The same holds true of these two aspects; “Shabbat” and “Shabbaton.”

Nevertheless, service of *HaShem*-יהו"ה, blessed is He, during the six-thousand years, affects both levels, since it is specifically by serving *HaShem*-יהו"ה, blessed is He, in a way of refinements (*Birurim*), that the revelation of these two levels, “Shabbat” and “Shabbaton,” will come about. This then, is why the verse states, “On six days, work may be done, but the seventh day shall be holy for you, a day of complete rest (*Shabbat Shabbaton*) for *HaShem*-יהו"ה etc.” For, it is through serving *HaShem*-יהו"ה, blessed is He, in a way of refinements (*Birurim*) that we merit the two levels, “Shabbat” and “Shabbaton.” This will come about on, “the day that is entirely Shabbat and tranquil for everlasting life!”

⁸⁹⁷ See Talmud Bavli, Pesachim 119b; Bava Batra 75a; Midrash Vayikra Rabba 13c and elsewhere.

⁸⁹⁸ Talmud Bavli, Brachot 17a