

The Roots of Preparing for Shabbos: Through Activity & Inactivity:

1. Preparing for Shabbos Through Thought, Speech, & Action:

- 4th Day of Week – we receive added level of Nefesh – aspect of action
- 5th Day of Week – we receive added level of Ruach – aspect of speech
- 6th Day of Week – we receive added level of Neshama – aspect of thought
- All 3 are essentially 3 different categories of activity.
- As opposed to the above, there are different preparations that are not defined as activities.

2. Preparations of Activity & Inactivity:

- Preparations for Shabbos fall into 2 broad categories: 1] Active Preparation; 2] Inactive Preparation.
- Active Preparations Include: 1] getting up early to prepare, 2] do it yourself – even if you have servants who can do it, 3] Rabbis personally cut vegetables, chopped wood, lit fire, straightened the house, etc.
- Inactive Preparations Include: 1] Not sailing on a boat 3 days before Shabbos, 2] Not to have feasts on Erev Shabbos, 3] Not to have a regular meal 3 hours before Shabbos, 4] Righteous people fast on Erev Shabbos
- This last category is not just “refraining from general activity”, but “conscious non-activity” as a preparation in honor of the Shabbos.
- All Shabbos preparations begin early in the week – but what is the last act of preparation before the Shabbos? Activity or Inactivity?
- Story: Brisker Rav would sit on his porch just before Shabbos, doing nothing, but anticipating the Shabbos.
- Rambam: “And one should sit seriously, waiting to greet the face of the Shabbos, as one would go out to greet a king.”
- The final preparation for the Shabbos is Inactivity.

3. 2 Ways of Receiving the Shabbos – Going Out to Greet It & Anticipating It:

- Talmud Relates 2 ways of how we greet the Shabbos: 1] “Let us go out and greet the queen”, 2] R’ Yannai wrapped himself in a Talis and said, “Come, my bride, come, my bride.”
- 1] One way is to go out and greet the bride. 2] The other way is to remain in your house and to ask the bride to come in. The Talmud records it in this order.
- 1] “Come let us greet the queen” – is the aspect of activity by going out to actively greet the queen; 2] Sitting at home and saying “Come, my bride,” is the aspect of inactivity, waiting for the queen to come.

4. The Root of Active & Inactive Shabbos Preparation – the Aspects of “Zachor” & “Shamor”:

- What are the roots of the Activity & Inactivity of Shabbos?
- First tablets write: “Zachor [remember] the Shabbos”; second tablets write “Shamor [safe-guard] the Shabbos.”
- Talmud: “Zachor” & “Shamor” were said simultaneously.
- Question: Why were they said simultaneously, and not one after the other?
- We first must understand these concepts independently – then understand them simultaneously.

- Since Shabbos has a “Zachor” and “Shamor” aspect – we need to prepare for both aspects before Shabbos.
- Ramban: “Zachor” is referring to active Mitzvos’ “Shamor” refers to non –active Mitzvos.
- “Zachor” is the active part of Shabbos; “Shamor” is the inactive part of Shabbos.
- Therefore, the preparation for “Zachor” must be active, and the preparation for “Shamor” must be inactive.

5. “Zachor” for the non-Jew; and “Shamor” for the Jew:

- The last preparation that a person does – he sits and anticipates the Shabbos – the preparation of inactivity.
- Inactivity is the primary and closest root to the Shabbos.
- Midrash: “Zachor” was given to the nations of the world; “Shamor” was given to the Jews.
- Talmud: A non-Jew who rests is liable for a death penalty. This is for “Shamor” However; they are not punished for “Zachor” such as making Kiddush on Shabbos.
- We see that the primary aspect of Shabbos is “Shamor.” Now we understand why the last level of preparation for Shabbos is inactivity – “Shamor.”

6. The First Tablets were broken; the Second Tablets with the “Shamor” aspect- are safe-guarded:

- The first tablets, which had “Zachor”, were broken – so what are we left with? The second tablets, which have “Shamor.” So we still have “Shamor.”
- “Zachor” is activity. Activity can build or destroy. Moshe was congratulated for breaking the tablets. The first tablets did not have the power of “Shamor” – safe-guarding – so they were broken. The second tablets are safe-guarded with the “Shamor.”
- The First Tablets were broken due to the subsequent sin of the golden calf. There were no sins following the second tablets.
- The first tablets were given publicly – they were susceptible to Ayin Hora; the second tablets were given discretely.
- First Tablets – “Zachor” – activity – vulnerable to destructive activity; second tablets – “Shamor” – that safe-guarded them not to be broken.
- Simply put, since the “Zachor” was broken, “Shamor” is primary because it remained.
- On a deeper level, the first tablets cannot be nullified because they were broken; for then we would no longer have the “Zachor” element of Shabbos – which we know is not true, as we today have aspects of “Zachor” in Halacha.

7. I Have a precious Gift in my Treasure House & Shabbos is its Name:

- Talmud: God gave the Jews all of the Mitzvos publicly except for Shabbos, which was given privately, as it says, “Between me & between you an eternal sign.”
- Talmud: “I Have a precious Gift in my Treasure House & Shabbos is its Name” - a treasure house is a private place.
- The Shabbos was given in a private way, and remains in a private place.
- Second tables – “Shamor” – Given Privately – Is suited for the essence of Shabbos, which is Private. This is the Shabbos that we have.
- “Zachor” is the revealed aspect of Shabbos; “Shamor” is the hidden, safe-guarded aspect of the Shabbos.

- The treasure house, which houses the Shabbos must be in a private place – not on Main St.!
- The essence of Shabbos is found in a safe-guarded and hidden place. So clearly the “Shamor” aspect of Shabbos is a much deeper aspect of Shabbos than “Zachor.”

8. “Shamor” is an Expression of Waiting and Anticipation:

- Shabbos means “Shvita” – stopping activity. “Shvita” is not defined as activity. “Shvita” is defined as safe-guarding. Therefore; the name “Shabbos” primarily is not focused on the “Zachor” – active aspect – rather on the “Shamor” aspect.
- “Shvita” means that the thing is protected as is. That is the essence of Shabbos. The word “Shabbos” testifies to the power of safe-guarding – not the power of activity.
- Ohr Chayim: Explains “Shamor” as anticipation from the Rashi in Genesis 37,11.
- “V’Shomru Bnei Yisroel Es HaShabbos” does not only mean to refrain from doing 39 activities – it also means ‘to anticipate.’ What are we anticipating?
- The anticipation for Shabbos begins already from the previous Motzei Shabbos, and continues throughout the week until Erev Shabbos.
- From the moment that the extra level of soul begins to leave on Motzei Shabbos, we anticipate the next Shabbos.
- Is there anticipation when the Shabbos actually comes? Apparently not! As the anticipated Shabbos has arrived! So the “Shamor” aspect – the anticipation – is during the 6 Days of the Week and not on Shabbos. This needs clarification, as “Zachor” and “Shamor” are said regarding the actual Shabbos! So what is the “Shamor” aspect on the Shabbos itself?
- We understand the “Zachor” aspect on Shabbos, as the Talmud says it refers to making Kiddush on wine or by verbalizing the Shabbos.
- So what is the “Shamor” aspect? Simply put, it is refraining from the 39 activities, which is inactivity. But what is the deeper aspect on Shabbos? Or is it “anticipation” during the 6 days, and “inactivity” on the Shabbos day itself?

9. Personal & Overall / General Shabbos:

- Another expression of anticipation is found in the Talmud, when a person is asked, “Did you anticipate the redemption?”
- Parallels of anticipating the Shabbos during the 6 days of the week, and anticipating the Moshiach during the 6 millennium of world history. These are not 2 separate anticipations, but 1 anticipation with two heads of the same coin!
- On the 6 days of the week, we anticipate our personal Shabbos. Parallel to that, we anticipate the overall Shabbos of the World to Come.
- So even on a regular Shabbos we are anticipating the overall / general Shabbos!

10. Six Days of Activity – 6 Lines – 6 Anticipations

- Shabbos is the center point of everything. Like the center point of a circle. The 6 Days of the week extend from the center point. All the lines go from the center.
- “Kav” [line] is from the root “Tikva” [anticipate]. The 6 days are anticipating coming back to the center.
- A person should have 2 types of anticipation during the 6 Days of the Week: 1] Anticipating the coming of the personal Shabbos; and 2] of the overall Shabbos of Moshiach.

- On the Shabbos itself, the person only can anticipate the overall Shabbos of Moshiach.
- Shabbos is a taste of the World to Come – once a person merits tasting that – he anticipates the World to Come. It is very hard for a person to anticipate the World to Come during the 6 Days, which do not have a taste of the World to Come.

11. The Tablets & Broken Tablets were Placed in the Ark – The Connecting of “Zachor” & “Shamor”

- The 2 Tablets were placed together in the Ark – so they are inseparable.
- Just like the Tablets are inseparable, so too are “Zachor” & “Shamor.”
- “Zachor” & “Shamor” were said in one speaking” was not only true when God said it at Sinai; but even after the sin of the golden calf, after the First **Tablets were broken, in our world today:** “Zachor” & “Shamor are said in one speaking.”

12. The Unity of “Zachor” & “Shamor” in the Nefesh:

- How do apply these concepts of “Zachor” & “Shamor”, and the preparation for them in Active & Inactive ways, in our daily lives?
- In our daily lives that we recognize, we separate the “Zachor” & “Shamor” from each other. There are things that we define as “Zachor” – the things that we do. There are things that we define as “Shamor” – things that we do not do.
- Just like the Ark in the Temple had both tablets resting in it; so too in the Ark of our soul there is a unity of “Zachor” & “Shamor.”
- Question: Where is the Ark of our soul where we merge “Zachor” & “Shamor”?
- In reality, our entire lives we simultaneously live with “Zachor” & “Shamor.”
- Example: People generally make efforts for Parnasa. We fulfill the obligation God gave us as a punishment to make the effort.
- Question: Why do we make the effort to make a Parnasa if we have Emuna in God?
- Answer: We have Emuna in Hashem, but not complete / perfect Emuna.
- Proof: Even a person, who makes effort, has a limit to his efforts. Even if a person works all day and night, and suddenly some work is taken away from him, what will be his reaction? “It was from Heaven!” But if everything is from heaven, then why is he working so hard? On the one hand he works so hard; but on the other hand, when his business is unjustly taken away from him, he is calm and believes it was ordained from God? How do we explain this contradictory behaviour?
- We have Emuna, but it is not perfect / complete. On the one hand he makes effort; on the other hand, he believes. Even when he is making effort, he reveals his Emuna. **THESE ARE TWO WORLDS THAT CAN NOT EVER BE SEPARATED!**
- In general, there is no Jew who does not reveal Emuna within his efforts for Parnasa. But the amount that is revealed differs from person to person. But nearly all Jews do have a point where they stop making effort. Even the workaholic will not get up in the middle of the night to work a few more hours! He will agree that doing that is beyond the limits of making effort.
- Conclusion: Part of our actions has the aspect of “Zachor” – activity; and in part he anticipates that God will do something – this is the “Shamor” aspect of anticipation.

- Talmud: "The order of Zeraim is referred to as Emuna." Meaning that man believes in God and plants. i.e. A person does his action of planting – "Zachor", and anticipates that God will finish off the job and have his plants grow – "Shamor" – anticipation.

13. All of a Person's Sustenance is Pre- Determined – Except for Shabbos & Yom Tov Expenses:

- Talmud: "All of a person's sustenance is "Katzuv" [pre-determined] from one Rosh Hashana to the next Rosh Hashana – except for his Shabbos and Yom Tov expenses."
- Deeper meaning: During the 6 Days of the week a person feels that his expenses depend on his actions, efforts. Not on Shabbos, where his expenses are not based on his work, effort.
- i.e. During the 6 Days, it is like the person is told: "You have a fixed amount in the pot, and use it as you see fit – how you do will depend on how you work." However on Shabbos & Yom Tov, there is a different source that is not all connected to our actions, and which does not have any set limit.
- Deeper: The 6 Days of the Week is the time for making effort, and Shabbos is the time for Emuna.
- We already clarified that the 6 Days of the Week are a combination of effort & Emuna. Similarly, "Zachor" & "Shamor" are happening every day simultaneously.
- "Zachor" is the power of activity during the 6 days of the week, and "Shamor" is the power of Shabbos. "Zachor" was also said for the non-Jews, as they also work 6 days a week; but "Shamor" was only said for the Jews who are connected to Shabbos.
- So Jews use the power of Emuna ["Shamor"] together with activity ["Zachor"] – but the relationship between the two will vary from person to person – but every believing Jew uses the power of "Shamor."
- "Zachor & Shamor were said simultaneously" really means a synthesis of Activity of the person & Emuna. The "Shamor" is the "sitting & anticipating" – like in the example when your business is taken away from you, you understand that it is now beyond your efforts. So what does he do? He doesn't act – he anticipates!
- We use these powers every day – we work and mix Emuna with our actions.
- What is the main thing by us – "Zachor" or "Shamor"? "Shamor" is the main thing. The goal of our actions is to bring us to Emuna!

14. The Holy Shabbos – The Root of the Light of Emuna:

- Shabbos testifies that God created the world in 6 days, and rested on the Shabbos. Just like God rested, so do we.
- Shabbos is the source of Emuna. On the other hand, the light of activity comes from the light of the six days of creation.
- The power of Inactivity in the person does not come from laziness, boredom, fear, or a lack of success. The intention is "to essentially not work." As will be explained.
- Moshol: A person has a debt to pay the bank. If it is closed, he will not go. This is one time of inactivity. Or he will not go to the bank, because he knows his son will take care of paying the debt. What is the difference? In the first scenario, he wants to go, but he is not able. In the second scenario, he does not go because things have been taken care of without his effort being needed.

- Nimshol: A person can be inactive because he is lazy or because he is not able to work. That is not the inactivity of Shabbos. That would be like a person not driving on Shabbos because he does not have a car – that is not keeping Shabbos! However, a person who does not drive on Shabbos because he believes deeply that he has an inner light that does not need to drive – that is essentially connecting to the light of resting of the Shabbos.
- ‘Shovas Vayinofash’ – The resting on Shabbos is an essential resting that comes from the root of Emuna within the soul of a person. That Emuna is the light of Shabbos.

15. The Holy Shabbos is the “Day of the Soul” – a Revelation of the Light of Emuna in the Soul:

- Question: How do we reach that light of Emuna?
- Answer: On the one hand, by doing actions that bring us to that revelation of Emuna, and on the other, by revealing the power of the “Shvita’ of the soul; which is the essential light of Emuna. This needs to be explained.
- We discussed the active & inactive preparations for Shabbos. Shabbos has a “Zachor” & “Shamor” aspect, which both need preparation beforehand. How do we do that? Superficially, by doing and refraining from doing things in honor of the Shabbos.
- How do we prepare on a deeper level?
- Shabbos is called the “Day of the Soul.” This requires us to not only prepare external utensils of activity & inactivity, but to also to bring out the roots of those powers of the soul, which are inside the person. So we need to prepare our souls internally in terms of activity & Inactivity.
- ‘Shamor’ is not merely the power of “Shvita” as just not working – but as a source of Emuna!
- During the 6 Days of the Week we need to prepare for the “Zachor” & “Shamor.” How? “Shamor” is Anticipating the Shabbos.
- “When Shabbos arrives, it should be in your eyes as if all your work is done – you should not think about the work.” But how can you do it, if your work is not really done?
- Answer: When does a person feel that it is as if all his work is done?
- Moshol: If you have a trusted worker, once you give him the job to do, you don’t worry about it anymore, because you know the job is going to get done, even if it is not done yet.
- Nimshol: So it is with Shabbos. If a person believes that Hashem will finish the work, then he can feel as if all the work is done!
- The wording of the Rabbis was “It should be in your eyes AS IF all your work is done “ – it did not say “THAT ALL your work is done.” The light of Emuna is to see it AS IF all your work is done.
- Conclusion: During the 6 Days of work a person does part of the job, and he anticipates that Hashem will finish off the job. On Shabbos, a person only anticipates, but does not work at all.

16. Zachor – the Aspect of Activity, like a Utensil to Reveal the Light of Emuna:

- During the 6 Days a person has to prepare himself for “Zachor’ & “Shamor.” How?
- Rambam: “He anticipates to greet the face of Shabbos “ – that anticipation is “Shamor.’ What is the deeper understanding of this anticipation?
- We long to be able to have a perception even during the 6 days of the week that “It is as if all your work is done.” We want to be able to feel the complete light of Emuna so that we believe in the depths of our soul that everything will resolve itself in the best way as God wants it, and not to worry at all! This is “Shamor” – what we anticipate during the weekdays.

- But a person must also prepare for the “Zachor” aspect of Shabbos, because all of us have a part of us that does not believe! People were created imperfect. Therefore, the person requires the “Zachor” aspect of activity, which will create a pathway to bring us to Emuna.
- When a person works and believes that his actions don’t really help and that Hashem prepares the result, then he begins to understand that the real reason for his working is the punishment God gave man. Then it is the very power of the action itself which brings him to the light of Emuna.
- The punishment that was decreed on man to work, was not just to work, but that Emuna should come as a result of the work!
- Shabbos is a taste of the world to come; and it does not have the sharp curse of work.
- On Shabbos, we don’t experience the contradiction in the world of action – rather in the world of speech!
- “Remember it verbally” – we are on a higher level on Shabbos. We left the curse of action, but we have not totally left the grasp of “and to work it.”

17. The Service of a Person is to Refine the Light of Emuna in All of His Actions:

- “Zachor” is the concept of activity; “Shamor” is the concept of Emuna. The secret of their unity is that a person must refine the Emuna he has in all his activities.
- A person who says he does not need to work, but only live with his Emuna is considered a heretic with foolish Emuna. God created man deficient in Emuna in specific areas. Man’s job is to perfect them. One way is by increasing one’s Emuna. And the other way is through his actions. Actions always need to be combined with Emuna.
- “It is not incumbent upon you to finish the work” Why? Because you are not the one who finishes it! God always finishes it. So every action needs to be refined with Emuna.
- Every time we do something, whether it is in Parnasa or in Avodas Hashem, we need to refine it with the light of Emuna that God is finishing it.
- If a person only works 6 days in the week, without refining it with Emuna, and still expects to have light of Emuna shine upon him – that is impossible!
- “He who makes effort on Erev Shabbos will eat on Shabbos” The Deeper meaning insofar as it applies to the World to Come & in terms of our deeper pleasure on Shabbos, refers to refining one’s Emuna amidst one’s actions – then he has what to enjoy in the World to come. Not from what he does – but by illuminating the Emuna within the actions – he will reach real Emuna!

18. “Did You Act Faithfully in Business? – Did You Anticipate the Redemption?”

- Deeper meaning of “Did you act faithfully in Business?” means were your actions refined with Emuna, or were they mere actions alone? If the answer is in the negative, then there is no need to ask, “Did you anticipate the redemption?” because he certainly did not!
- Anticipating the redemption is the anticipation to see everything as if all your work is done. How can a person see things as if all your work is done? By believing that Hashem finishes up all the work according to His will.
- If you answered, “Did you act faithfully in Business?” – then we can ask, “Did you anticipate the redemption?” – to determine to what level did you see that it was as if all your work was done.

- It was decreed upon man to work for a living. But man was intended to refine those actions and illuminate our Emuna. That is the question of “Did you act faithfully in Business”. Then we ask “Did you anticipate the redemption?”
- Anticipating the Shabbos or the Yom Shekulo Shabbos should not be for external, superficial reasons such as a break from a bitter life or as a solution to one’s problems. You should be anticipating the light of Emuna that Shabbos brings!
- God made man imperfect. That is why he has to work and develop our own perfection. It happens both through our actions and through our Emuna!

19. The Anticipation is Rooted in Desire, and the Desire is a Pipeline to Drawing the Light

- Question: What is the benefit of anticipating the redemption in terms of the Emuna we are longing for? The anticipation does not make it any better now – doesn’t bring it now?
- Simple Answer: If you anticipate something that means that it is precious to you and has value to you.
- Deeper Answer: The essence of anticipation transforms the person into a utensil for something.
- There is a light of Emuna. What kind of utensil must a person prepare in order to receive this light? Where does the person put this light? The first utensil is the “anticipation.” As the anticipation for something is the actual desire [ratzon] for it.
- “Ratzon” [desire] has the same letters as “Tzinor” [pipeline] – The desire itself creates the pipeline that draws the Emuna into the utensil.
- The anticipation for the redemption builds the receptacle inside us, it builds the pipeline, and draws the light of Emuna into us.

20. The Light of the Shabbos in the Future in the Sixth Millennium – The Light of Moshiach

- Our anticipation for the upcoming personal Shabbos draws in the extra levels of soul already 3 days before Shabbos
- Similarly, we have the ability to anticipate the Moshiach and draw in the light of Moshiach in our day and age which is so close to Moshiach.
- Not everyone merits this – only those who prepare through the anticipation.

21. Drawing the Light of the Moshiach Now – According to the Degree of the Anticipation of it:

- By Yaakov anticipating Yosef’s dream, drew forth that Yosef indeed became the king!
- If Yaakov would have been comforted by his family and ceased to anticipate Yosef’s future leadership, then it would not have materialised.
- Everything Yosef would attain, came from the power of Yaakov. Yaakov drew forth his nobility upon Yosef.