



EMOR

Shabbat: More than Just a Day

How One Day of Rest Can Transform the Week

PARSHAH OVERVIEW

Emor

Emor

The Torah section of *Emor* (“speak”) begins with the special laws pertaining to the *Kohanim* (priests), the *Kohen Gadol* (High Priest), and the Temple service: A *Kohen* may not become ritually impure through contact with a dead body, save on the occasion of the death of a close relative. A *Kohen* may not marry a divorcée or a woman with a promiscuous past; a *Kohen Gadol* can marry only a virgin. A *Kohen* with a physical deformity cannot serve in the Holy Temple, nor can a deformed animal be brought as an offering.

A newborn calf, lamb, or kid must be left with its mother for seven days before being eligible to be an

offering; one may not slaughter an animal and its offspring on the same day.

The second part of *Emor* lists the annual Callings of Holiness—the festivals of the Jewish calendar: the weekly Shabbat; the bringing of the Passover offering on 14 Nisan; the seven-day Passover festival beginning on 15 Nisan; the bringing of the *Omer* offering from the first barley harvest on the second day of Passover, and the commencement, on that day, of the forty-nine-day counting of the *Omer*, culminating in the festival of Shavuot on the fiftieth day; a “remembrance of shofar blowing” on 1 Tishrei; a solemn fast day on 10 Tishrei; the Sukkot festival—

during which we are to dwell in huts for seven days and take the four kinds—beginning on 15 Tishrei; and the immediately following holiday of the “eighth day” of Sukkot (Shemini Atzeret).

Next, the Torah discusses the lighting of the *menorah* in the Temple, and the showbread (*lechem hapanim*) placed weekly on the table there.

QUESTIONS FOR DISCUSSION

If someone attends services only on Rosh Hashanah and Yom Kippur, would you consider them High Holidays Jews or all-year-round Jews?

Would you at least consider them High Holidays Jews all year round?



There are six *mitzvot* we keep at all times because they come from the heart and don't depend on circumstances.



TEXT 1A

Sefer Hachinuch,
introduction

חויץ מְשֻׁשָׁה מְצֹת מֵהֵן שְׁחִיּוּבָן
תְּמִידִי, לֹא יִפְסֵק מֵעַל הָאָדָם
אֲפִילוֹ רָגַע בְּכָל יָמָיו, וְאֵלּוּ הֵן:

1. לְהֶאֱמִין בַּשֵּׁם.
2. שְׁלֹא לְהֶאֱמִין לְזוּלָתוֹ.
3. לְיִחְדּוֹ.
4. לְאַהֲבָה אוֹתוֹ.
5. לְיִרְאָה אוֹתוֹ.
6. שְׁלֹא לְתוֹר אַחַר מִחְשְׁבֶת
הַלֵּב וּרְאִית הָעֵינַיִם.

There are six commandments, the obligation of which is constant. It is lifelong and never leaves us for even a moment. They are:

1. to believe in G-d
2. to not believe in anything besides Him
3. to believe in His absolute oneness
4. To love G-d
5. to fear G-d
6. to not stray after the feelings of the heart and the vision of the eyes

TEXT 1B

Sefer Hachinuch,
ibid.

וּמִן הַמִּצְוֹת אֵלוֹ יֵשׁ שְׂאֲדָם חֵיב . . . לְקוּם וּלְעֲשׂוֹתוֹ בְּזִמְנֵי יְדוּעַ וְלֹא
קֹדֵם לָכֵן, כְּגוֹן מִצְוֹת סִכָּה וְלוּלָב וְשׂוֹפָר וְשִׁבְיַת מוֹעֲדִים וְקִרְיַאת
שְׁמַע וְכָל כִּיּוֹצֵא בָהֶם, שֵׁישׁ לָהֶם זִמְנֵי קְבוּעַ לְעֲשׂוֹתוֹ בַּשָּׁנָה אִוּ בַּיּוֹם
. . . וְהַחֵיּוֹב שֶׁל אֵלוֹ לְעֲשׂוֹתוֹ אֵינּוּ בְּכָל עֵת, רַק בְּזִמְנֵי יְדוּעִים
מִהַשָּׁנָה אִוּ מִן הַיּוֹם.

Among the commandments, there are those that a person is . . . obligated to do at a specific time and not earlier, such as the commandment to dwell in a sukkah, to wave the *lulav*, to rest on the holidays, to recite Shema, etc., which have a set time in the year or the day. . . . These obligations are not perpetual: they only pertain to certain times of the year or day.

shomer: someone who is defined
as observant=
“*Shomer Shabbat*”
Shabbat observant

QUESTION

Can Shabbat observance
extend to the entire week?

mo'ed: appointed time



zemanim: times

Maimonides renamed the section *Mo'ed* from the Mishnah to *Zemanim* in *Mishneh Torah*, showing these days impact all time, not just specific dates.

TEXT 2A

Psalms 119:111

נָחַלְתִּי עֵדוּתֶיךָ לְעוֹלָם כִּי-שִׂשׂוֹן לִבִּי
הֵמָּה

I inherited Your testimonies forever, for
they are the joy of my heart.

The book of *zemanim* covers *mitzvot* tied to specific days, like Shabbat and matzah, that testify to Creation and the Exodus.



QUESTION

Why would Maimonides refer to Shabbat and festivals, time specific *mitzvot*, as eternal and constant?

These days influence time beyond the calendar. Their impact is constant, not just limited to only specific appointed days

ZEMANIM ("TIMES")



MO'ED ("APPOINTED TIME")



TEXT 2B

Rabbi David Kimchi,
ad loc.

עֲדוֹתַיךָ, כִּמּוֹ נִחְלָה הֵם לִי. כְּלוּמַר שְׁאֲנִי מוֹחֲזֵק
בָּהֶם כְּאָדָם הַמּוֹחֲזֵק בְּנִחְלָתוֹ לְעוֹלָם. שְׁלֹא אֵצֶא
מֵהֶם שְׁעָה אַחַת שְׁלֹא אֲחֲזִיק בָּהֶם.

Your testimonials are like an inheritance to me,
meaning that I am locked into them just as we are
perpetually locked into our inheritance. There is
never a time when I depart from them and don't
abide by them.

TEXT 2C

Rabbi Yosef Engel,
Lekach Tov, Principle
Six

כְּמוֹ בְּיוֹם הַכִּיּוּרִים, שְׂיִשׁ עָלָיו חַיּוּב בְּכָל הַשָּׁנָה לְהִתְעַנּוֹת כְּשִׁיגִיעַ יוֹם הַכִּיּוּרִים. . . .
מֵאֵז שֶׁנֶּעְשְׂהָ גָדוֹל, הַחַיּוּב מוּטָל עָלָיו לְקַחַת לוֹלֵב וְלִישֵׁב בְּסוּפָה בְּזִמְנוֹ. וְאִין שׁוּם חִילוּק
בֵּין לִפְנֵי הַזְּמַן לְתוֹךְ הַזְּמַן רַק לְעֵנִין הַקִּיּוּם בְּפוּעֵל, שְׁהַקִּיּוּם בְּפוּעֵל הוּא רַק בְּתוֹךְ הַזְּמַן.
וּמִפְּעַל הַקִּיּוּם בְּפוּעֵל הוּא שֶׁנִּקְרְאוּ מִצְוֹת הַזְּמַנִּיּוֹת מִצְוֹת עֲשֵׂה שֶׁהַזְּמַן גְּרָמָא, לְפִי שְׂאִינָם
דְּוָמִים לְשֶׁאֲרֵי מִצְוֹת שְׁקִיּוּמָם תָּמִיד. אֲבָל בְּעֵנִין הַחַיּוּב אִין שׁוּם חִילוּק בֵּין לִפְנֵי הַזְּמַן
וּלְאַחַר הַזְּמַן.

All year long we are obligated to fast on Yom Kippur. . . . From the day we become Jewish adults, we are always bound to waving a *lulav* and dwelling in a sukkah during Sukkot. The obligation is constant, though the actual observance is only kept during the festival.

The label “time-bound commandments,” which distinguishes occasional rituals from continuous commandments, only pertains to their actual performance. Their obligations, however, are continual—equally binding before, during, and after their respective time slots.



Mitzvot have a **constant** obligation, even if some are performed at **specific times**.

Although Shabbat begins at sunset on Friday, we are in Shabbat mode from Thursday or even earlier.



TEXT 3A

Maimonides,
Mishneh Torah, Laws
of Shabbat 30:2-6

שְׁמַצְנָה עַל אָדָם לְרַחֵץ פָּנָיו יָדָיו וְרַגְלָיו
בְּחֶמֶן בְּעָרֵב שַׁבָּת, מִפְּנֵי כְבוֹד הַשַּׁבָּת.
וּמִתְעַטֵּף בְּצִיצִית וְיוֹשֵׁב בְּכִכּוּד רֹאשׁ,
מִיִּחַל לְהִקְבֵּלֵת פְּנֵי הַשַּׁבָּת, כְּמוֹ שֶׁהוּא
יוֹצֵא לְקִרְאת הַמֶּלֶךְ. . . . וּמְכַבֵּד הַשַּׁבָּת,
שְׂוֵלְבֵשׁ כְּסוּת נְקִיָּה. . . . וְעוֹרָא תַקֵּן
שֶׁיְהִי הָעֵם מְכַבְּסִים בְּחַמְיָשׁ, מִפְּנֵי כְבוֹד
הַשַּׁבָּת. . . .

מְסוּדָר אָדָם שֶׁלְחָנוֹ בְּעָרֵב הַשַּׁבָּת. . . .
וְצָרִיף לְתַקֵּן בֵּיתוֹ מִבְּעוֹד יוֹם לְכַבֵּד
הַשַּׁבָּת. וְיִהְיֶה גַר דְּלוּק וְשֶׁלְחָן עָרוּף
וּמִטָּה מְצַעֵת, שֶׁכָּל אֵלוֹ לְכַבֵּד שַׁבָּת הֵן.
אִם עַל פִּי שֶׁיְהִי אָדָם חָשׁוּב בְּיוֹתֵר, וְאִין
דְּרַכּוֹ לְקַח דְּבָרִים מִן הַשּׁוּק וְלֹא
לְהִתְעַסֵּק בְּמְלָאכּוֹת שַׁבְּבִית - חֲבִיב
לְעֲשׂוֹת דְּבָרִים שֶׁהֵן לְצָרֵף הַשַּׁבָּת בְּגוּפוֹ.

It is a *mitzvah* to honor Shabbat by bathing our faces, hands, and feet in hot water on Friday. We wrap ourselves in *tzitzit* and sit with proper respect, waiting to receive Shabbat as one would go out to greet a king. . . . We wear clean garments to honor Shabbat. . . . Ezra ordained that we do laundry on Thursday in honor of Shabbat. . . .

We must set our table on Friday . . . and clean the house during the day in honor of Shabbat. There must be a candle, a set table, and a couch bedecked with spreads, for all these elements honor Shabbat. Even a distinguished person who is not in the habit of making purchases in the market or performing menial tasks at home must prepare for Shabbat in person.

TEXT 3A

Maimonides,
Mishneh Torah, Laws
of Shabbat 30:2-6

חֲכָמִים הָרֵאשׁוּנִים - מֵהֶם מִי שֶׁהָיָה
מְפַצֵּל הָעֵצִים לְבִשְׁל בָּהֶן; וּמֵהֶן מִי
שֶׁהָיָה מְבַשֵּׁל, אוֹ מוֹלֵחַ בְּשֶׁר, אוֹ גוֹדֵל
פְּתִילוֹת, אוֹ מְדַלֵּיק נְרוֹת; וּמֵהֶן מִי
שֶׁהָיָה יוֹצֵא וְקוֹנֶה דְּבָרִים שֶׁהוּא צָרִיךְ
לְשַׁבֵּת מִמָּאֲכָל וּמִשְׁקָה, אֵף עַל פִּי שְׂאִין
דָּרְכוּ בְּכָד.

Our earliest sages—some chopped wood for cooking, some cooked, some salted meat, some braided wicks, some kindled lamps. Others went out and purchased food and beverages for Shabbat, though this was not their ordinary practice.

TEXT 3B

Rabbi Shneur Zalman
of Liadi, *Shulchan
Aruch Harav, Orach
Chayim 529:2*

שְׁאַמְרוּ חֲכָמִים שְׂמִצְוָה עַל הָאָדָם לְגַלַּח בְּעֶרְבַּיּוֹם טוֹב, כְּדֵי שֶׁלֹּא יִכְנָס לְרִגְלֵי כְּשֶׁהוּא מְגֻנָּל. וְכֵן מִצְוָה לְרַחֵץ בְּחַמְיָן וְלַחֲף רֵאשׁוֹ וְלִטּוֹל צִפְרָנָיו בְּעֶרְבַּיּוֹם טוֹב כְּמוֹ בְּעֶרְבַּי שַׁבָּת, כְּמוֹ שְׁנֵת־בָּאָר בְּסִמָּן ר"ס.

וְכֵן מִצְוָה לְלוּשׁ פֶּת בְּבֵיתוֹ בְּעֶרְבַּיּוֹם טוֹב לְכַבּוֹד יוֹם טוֹב, כְּמוֹ בְּעֶרְבַּי שַׁבָּת לְכַבּוֹד שַׁבָּת . . .

כִּיצַד מְשֻׁמָּחֵן?

הַקְּטָנִים נוֹתֵן לָהֶם קְלִיּוֹת וְאַגּוּזִים, וְהַנָּשִׁים קוֹנֶה לָהֶם בְּגָדִים וְתַכְשִׁיטִין כְּפִי מְמוֹנּוֹ. וְהָאֲנָשִׁים בְּזִמְן שַׁבִּית הַמְּקַדָּשׁ הָיָה קָיָם הָיוּ אוֹכְלִין בְּשֵׁר שְׁלָמִים לְשִׁמְחָה. וְעַכְשָׁיו שְׂאִין בֵּית הַמְּקַדָּשׁ קָיָם, אֵין יוֹצְאִים יְדֵי חוֹבֵת שְׁמִחָה אֶלָּא בְּיָנוּ.

Our sages declared it a *mitzvah* to cut our hair the day before a Jewish festival, so we don't enter the festival unkempt. It is also a *mitzvah* to bathe in hot water, wash our hair with soap, and trim our nails on the day before a festival, as it is before Shabbat.

It is also a *mitzvah* to knead bread at home on the day before a festival to honor the festival, as it is on Friday to honor Shabbat. . . .

How does one bring joy to one's family during the festivals?

We distribute treats to the children and provide finery and jewelry to the women, as we can afford. During the Temple era, men ate meat from the peace offerings to be joyful. Today, since the Temple is not standing, the obligation to be joyful can only be fulfilled [for men] with wine.



The days before Shabbat and festivals are for more than physical preparation, they are for spiritual preparation as well.

TEXT 4

The Rebbe, Rabbi
Menachem Mendel
Schneerson, *Hayom
Yom*, entry for 24
Kislev

מיטנוואך, אז מען הויבט אן טראכטן וואו
וועט מען נעהמען אויף שבת, הן
בפשוטות און הן מיט וואס וועט מען
שבת'ן. יעדער איד איז דאך שבת גאר
אנאנדער, ווערט מרה שחורה'דיג.
איז די עצה, לכו נרננה, בטחון.

ווען עס קומט דאנערשטאג, עס ווערט
נעהנטער צו שבת, און עס איז נאך אלץ
ניטא, איז יעמאלט נרננה'ט זיך ניט. מען
פארשטעהט אז מ'דארף עפעס טאן.

איז אז מ'זיצט דאנערשטאג'דיגע נאכט
און מ'לערענט חסידות, יעמאלט איז
פרייטאג דערהערט מען כי קל גדול גו'
ומלך גדול גו'. און מיט דעם שבת'ט א
איד.

On Wednesday, a Jew wonders: How will I make Shabbat? This is not just a concern about material provisions but also about spiritual provisions. On Shabbat, a Jew is more spiritual, and we grow despondent as we wonder where the inspiration might come from.

On Wednesday, the solution is to sing and trust that G-d will provide.

However, on Thursday, as Shabbat draws closer and inspiration has yet to strike, it becomes harder to sing. We realize that we must do something to generate the Shabbat inspiration.

On Thursday night, we sit down to study *Chasidut*. This brings about the inspiration, and by Friday, we appreciate G-d's profundity and glorious majesty. With this, we are rendered *Shabbos Yidden*.

Shabbat and festivals shape our mindset, helping us focus on freedom, joy, and our connection to G-d all year.



TEXT 5

Rabbi Shneur Zalman
of Liadi, *Likutei
Torah*, Devarim 92a

הַשְּׁתַחֲוֹאָה בְּחֵינֵת פְּנִימִיּוֹת הוּא
בְּחֵינֵת בְּטֹל רְצוֹנָהּ מִפְּנֵי רְצוֹנוֹ, וְשֹׂאִין
לוֹ רְצוֹן וְחֶפֶץ אַחֵר כָּלֵל . . .
וְהַשְּׁתַחֲוֹאָה זֹה הָיָה מִקְבְּלִים יִשְׂרָאֵל
עַל יְדֵי רְאִיָּה וְשֵׁלֶשׁ רִגְלִים בַּשָּׁנָה
בְּבֵית הַמִּקְדָּשׁ וְשֵׁשׁ הָיָה גִלּוּי שְׂכִינָה
. . . שֶׁעַל יְדֵי זֶה כָּל הַנְּשָׁמוֹת
מִתְבַּטְּלִים . . .

וְשֶׁהָיָה רְאִיָּה וְהַתְגַּלוּת פְּנִימִית . . .
שֶׁכָּל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל לְפִי
וְשִׁיעוּרָא דִּילִיָּה הָיָה מְקַבֵּל גִּלּוּי זֶה
כְּשֶׁהָיָה עוֹלִין לְרִגְלָהּ . . . וּמִשְׁלֵשׁ
רִגְלִים אֵלּוּ הָיָה מְקַבֵּל בְּחֵינֵת
הַשְּׁתַחֲוֹאָה לְהִיּוֹת כָּל הַשָּׁנָה בְּחֵינֵת
בִּיטוּל זֶה. כִּי מִכָּל רִגְלָהּ וַיּוֹם טוֹב הָיָה
נִמְשָׁךְ הַבִּיטוּל עַד הָרִגְלָהּ הַבָּא אַחֲרָיו.

When Jews made their three annual pilgrimages to the Holy Temple for the festivals, G-d was revealed, and they prostrated before Him . . . their souls experiencing sublimation. . . Their will was nullified before G-d's will. They had no yearning or desire except for what G-d desired.

Every Jew, each according to their capacity, saw and internalized G-d when visiting the Holy Temple. These sublime experiences lingered after the pilgrimage for the rest of the year: the experience of each festival lasted until the next festival.



TEXT 5

Rabbi Shneur Zalman
of Liadi, *Likutei
Torah*, Devarim 92a

וּמִשְׁתַּחֲרַב בַּיִת הַמִּקְדָּשׁ, הַגַּם שָׂאִין אָנוּ
יְכוּלִים לְהִשְׁתַּחֲוֹת, עַל כָּל פְּנִים
נִתְפַּשְׁטָה קְדוּשַׁת הָאָרֶז זוֹ אֶפֶס קָצָהוּ
בְּמִקְדָּשׁ מְעַט, בַּיִת הַכְּנֻסֶת וּבַיִת
הַמְדָּרֵשׁ. וְהֵינּוּ בְּשַׁעַת הַתְּפִלָּה, שָׂאִין
הָאָדָם מְדַבֵּק אֶת עֲצָמוֹ לְקוֹנוֹ וְרוֹצֵה
לְבַטֵּל אֶת עֲצָמוֹ נֶגֶד הַמֶּלֶךְ, מִלְּכוּת שֶׁל
עוֹלָם, כָּל חֵד לְפוּם שִׁיעוּרָא דִּילֵיהּ.

Now that the Holy Temple has been destroyed,
we can no longer prostrate before G-d.
Nevertheless, a glimmer of this sacred
sublimation can be experienced [during our
festivals] in our synagogues and study halls
during prayer, when Jews connect with G-d and
strive for holistic sublimation, each according to
their capacity.



The main message of Shabbat is that **G-d** created the world in six days and **rested** on the seventh.

TEXT 6

Exodus 31:17

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הוּא לְעֹלָם, כִּי שֵׁשֶׁת
יָמִים עָשָׂה ה' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם
הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.

It is an eternal sign between me and the Children of Israel that G-d made the heavens and earth in six days and ceased and rested on the seventh.

On Shabbat we disconnect from worries, embracing trust in G-d that carries through the week.



TEXT 7

Jamie Kahn, “What Keeping Shabbat Taught Me About Rest,” www.thegoodtrade.com

The first few times I kept shabbos, I found it somewhat exhausting. . . . I’d feel strange and uncanny with the silence, as I’m someone who often enjoys the croons of NPR and background music. Mostly, I’m embarrassed to admit, my difficulty adjusting centered around my phone. It felt strange to leave the house without it for hours at a time to go to shabbos dinners or shul. I’d wake up and reach for it before realizing that it wasn’t there.

But curiously, by Saturday afternoon, I’d always adjust. I wouldn’t itch for it quite so much. I’d feel at peace, more than ever before, without it around. Often, I wouldn’t notice how natural it felt to be away from my phone until Havdalah on Saturday night, when the sun goes down and shabbos ends, granting me access to my tech again. Quickly, I formed a habit of not wanting my phone back. Of dreading the moment that scrolling would once again be sanctioned. After cultivating the peace of a tech-free day, I rarely desire my phone back again. Now, I’ll sometimes leave it off until the next day. . . . Now, I have a severe habit of losing my phone constantly. . . . I frequently forget about it.

. . . So, the tech fast has served me well. But what about the rest of it? What about the pause on driving, cooking, and financial transactions?

. . . Often, this means . . . taking long walks, it means reading a favorite book, it means enjoying the company of those around you. It means letting yourself be bored, meditating, praying. It means basking in the beautiful experiences of enjoying the world in its current moment without altering it.



TEXT 7

Jamie Kahn, “What
Keeping Shabbat
Taught Me About Rest,”
www.thegoodtrade.com

. . . Shabbos is a day for reflection and enjoyment . . . to breathe. Like meditation, it is restful and rejuvenating. . . . Every time I observe shabbos, it teaches me. I see the world differently, more beautifully, and I take it with me into my daily life.

Just like—and perhaps, related to—my habit of forgetting my phone all around the house, the way I see the world on shabbos has opened me up to a deeper sense of mindfulness and appreciation on a daily basis. I feel like a more mindful person now. I can go for hours without my phone throughout the week. I have so many moments when I’m walking down the street feeling the breeze in my hair, spending time with a friend I love, writing, doing yoga, whatever it is, where I feel so present in my current moment—so connected to the world and to myself and to my spirituality.

I feel like shabbos has enriched those experiences for me. And when I remember this element of shabbos, it becomes my guiding light of the practice. So that even when I’m not feeling as strong in my Jewish practices, and even when I’ve strayed from my routine of observance, I know what I’m striving for. It’s that feeling, and those moments. And I allow that to guide me.



Shabbos never truly ends. It flows into the week, with Havdalah carrying it forward.

TEXT 8

The Rebbe, Rabbi
Menachem Mendel
Schneerson,
Likutei Sichot 31, p.
103

שְׁעַל יְדֵי הַזְכִּירָה בִּיצִיאָתוֹ נִמְשָׁךְ זְכוֹרוֹן הַשַּׁבָּת גַּם בְּיָמֵי
הַחֹל שְׁלֵאַחֲרֶיהָ. וּבְפִשְׁטוֹת, שְׁעַל יְדֵי זְכוֹרַת קְדוּשַׁת שַׁבָּת
בְּעֵת שְׂיוּצָאִים מִשַּׁבָּת לְחֹל, זוֹכְרִים אֶת יוֹם הַשַּׁבָּת גַּם
בְּיָמֵי הַחֹל.

By remembering Shabbat when it ends, its memory extends into the coming week. By remembering the holiness of Shabbat as we enter the mundane week and leave Shabbat behind, we remember Shabbat throughout the week.



If Havdalah is forgotten on Saturday night, it may be said until Tuesday, but not later.

TEXT 9

Rabbi Shneur Zalman
of Liadi, *Shulchan
Aruch Harav, Orach
Chayim 299:9*

שְׁג' יָמִים הָרֵאשׁוֹנִים שֶׁל הַשָּׁבוּעַ נִקְרָאִים יָמִים שְׂאֵחָר
הַשַּׁבָּת, וְהָרִי הֵן בְּכֻלָּל מוֹצָאֵי שַׁבָּת. אֲבָל ג' יָמִים
הָאַחֲרוֹנִים נִקְרָאִים יָמִים שֶׁלְּפָנֵי הַשַּׁבָּת הַבָּאָה וְאֵין לָהֶם
עֲנִין לְשַׁבָּת שְׂעֵבְרָה.

The first three days of the week follow the previous Shabbat; they are like a long Saturday night. However, the last three days of the week gear up for the following Shabbat and are not tied to the previous Shabbat.

TEXT 10

Rabbi Shneur Zalman
of Liadi, *Tanya*,
Likutei Amarim, ch.
25

וְהַיְינוּ, מִפְּנֵי אֹר ה' הַמְּלוּכָשׁ בְּנִפְשָׁם . . . שְׂאִינוּ בְּבְחִינַת
זְמַן וְשָׁעָה כָּלֵל, אֶלָּא לְמַעְלָה מִהַזְּמַן, וְשְׁלִיט וּמוֹשֵׁל עָלָיו
. . . וְיַחְוֹד זֶה לְמַעְלָה – הוּא נִצְחִי לְעוֹלָם וָעֶד, כִּי הוּא
יִתְבָּרַךְ וּרְצוֹנוֹ לְמַעְלָה מִהַזְּמַן.

This is because the Divine light in our soul . . . is entirely unconstrained by the limits of time. It transcends, dominates, and overrules time. . . . From G-d's perspective, the connection we make with Him is eternal because G-d and His desire transcend the boundaries of time.

When we do a *mitzvah*, we connect to the Divine perspective that each moment is eternal.



TEXT 11

The Rebbe, Rabbi
Menachem Mendel
Schneerson,
Likutei Sichot 32, p. 133

אף על פי שְׁבַעֲיָקָרָם הֵם חַיֹּבִים עַל הַגְּבֻרָא, מְכַל מְקוֹם, גְּדֻלָּה מַעֲלַת קִיּוֹם
הַמִּצְוֹת שֶׁל הַגְּבֻרָא, שְׁפוּעֵל בְּזִמְנָא.

וְעוֹד יוֹתֵר, שְׁפוּעֵל בְּעֵצָם הַחֲפָצָא שֶׁל הַזְּמַן. וְהֵינּוּ שְׁלֵא זֶה בְּלִבְד שְׁמֻקְיִים מִצְוֹת
בְּזִמְנָא שְׁכַבֵּר מוֹבְדֵל מִשְׁאָר הַזְּמַנִּים, יְמֵי מוֹעֵד, אֲלָא שְׁפוּעֵל בְּעֵצָם הַחֲפָצָא דְּהַזְּמַן,
גַּם בְּהַזְּמַן שְׁאִינוּ קְדוֹשׁ בְּקַדוּשַׁת שַׁבָּת וְיוֹם טוֹב.

Although the obligation of Shabbat is on the person, rather than the time, the *mitzvah* performed by the person has a profound impact on the time it is performed; the moment of the *mitzvah* becomes a sacred moment.

Moreover, our *mitzvah* influences time itself. Not only do we perform a *mitzvah* that is bound to a sacred moment, such as a festival, but we also uplift time itself. [All of time,] even mundane days and moments that are not part of Shabbat and the festivals, are sanctified.

ANSWER

Maimonides referred to time-specific *mitzvot* as eternal since they transform the entire time continuum.

Shabbat: Four levels of impact

1. **Obligation:** The *mitzvah* exists all year, even if we only do it on its specific day.
2. **Preparation:** The days before are for physical and spiritual readiness.
3. **Mindset:** The lessons and feelings stay with us, shaping the rest of the week.
4. **Performance:** Doing a time-bound *mitzvah* brings holiness to *all* of time.



Being observant on Shabbat or the High Holidays keeps us connected to G-d all year: shaping our mindset, guiding our actions, and strengthening our spiritual life.

KEY POINTS

1. Shabbat and Jewish holidays are not limited to the day(s) on which they fall. In many ways, they spill over into the days before and after.
2. Though we only practice Shabbat one day a week, our obligation is perpetual. We are perpetually committed to observing Shabbat on the seventh day of the week.
3. Observing Shabbat and Jewish holidays properly necessitates material and spiritual preparation in the days leading up to them.
4. The mindset we cultivate on Shabbat and Jewish holidays doesn't end when the day passes. We bring it with us to the rest of the week and year until it becomes permanent.
5. When we perform a *mitzvah*, we plug into a realm of G-dliness that transcends time. When we perform a time-bound *mitzvah*, we inject the transient with an element of the eternal. Thus, the moment lasts forever.

