

The Day of Blessing

The gemara (Shabbos 49b, See Shabbos 70a) tells us that the 39 melachos necessary for the construction of the Mishkan are those that are forbidden on Shabbos. This is indicated by the juxtaposition of the prohibition to do work on Shabbos with the section concerning the construction of the Mishkan (Rashi s.v. *kneged* to Shabbos 49b).

The Baal Haturim (Shemos 35:1, s.v. *la'asos*) points out that if we count the words from the beginning of Parshas Vayakhel, which discusses Shabbos, until the word *ha'Shabbos* (Shemos 35:3), we come to 39! Additionally, because the word *la'asos* is spelled without the letter *vav*, it spells *lamed* (gematria of 30), *teisha* (9). That is 30 and 9 which is 39, alluding to the 39 melachos. This is what we cannot do on Shabbos but can do (*la'asos*) on the six days of the week (The letter *vav* which is missing in the word *la'asos* has a gematria of 6.).

Essentially, the 39 melachos are 39 curses (Shomer Emunim Drush Habitachon, chapter 2, See Noam Elimelech, Devarim, s.v. *od b'pasuk*). The 39 are broken up into four parts starting with *sidura d'pas*, the labours that constitute the order of making bread (Shabbos 74b. These consist of the actions necessary in producing the lechem hapanim in the Mishkan). Putting so much effort in order to eat bread originates from the curse caused by Adam as it says *b'zeios apecha tochal lechem*, (Breishis 3:19) by the sweat of your brow shall you eat bread.

If we calculate the curses that arose because of the sin of Adam including those of the snake, Adam, Chava and the ground, what number do we get? 39, as the Tikunai Zohar (Tikun 48) says that the snake, Adam and Chava each received ten curses while the ground received nine. In fact, *lat*, spelled *lamed, tes* (gematria 39) means a curse as in the Targum Onkolos on *arur* which is *layit* (as in Devarim 27:15). On Shabbos we don't perform these 39 as it is *bracha*, the opposite of *klalla*, curse, like it says *vayivarech Elokim es yom hashvii*, Hashem blessed the seventh day (Breishis 2:3).

Adam's sin occurred prior to Shabbos. However,

Shabbos wasn't affected by the sin as the light that shone (Ohr Haganuz) prior to his sin continued until after Shabbos (Breishis Rabba 11:2). Tangentially, we don't say "goodnight" on Shabbos (rather we say Good Shabbos) since Shabbos is entirely light. The gemara tells us (Moed Katan 24a) that there is no observance of mourning on Shabbos. This is because during the week, the conduct of Hashem is through a malach whereas on Shabbos it is through Hashem Himself, and it says in regard to Hashem *chedvah bimkomo*, delight is in His place (Divrei Hayamim 1, 16:27). Getting back to our point, on Shabbos we don't perform the 39 melachos, klallos, curses, because it is a day of bracha!

Due to the sin of Adam, which caused the 39 melachos, good and evil became intermingled (Nefesh Hachaim 1:6, see Derech Hashem 2:4. Before the sin of Adam, there was no subjectivity. This is just as 1 and 1 is 2 which it is not bad or good rather it is just a fact. So, the snake had to come from the outside because there was no evil on the inside of Adam. Evil became part of Adam only after the sin. As a result, we need the death experience, since evil is part of us. Through Techias Hameisim, we come back with purity and holiness). Through the 39 melachos, we raise the sparks that got mixed in evil (See Likutai Torah, Behar). Shabbos, on the other hand, is *mei'ain olam haba*, a semblance of the world to come (Brachos 57b. Shabbos is 1/60th of the next world. This is what is meant in *yom she'kulo Shabbos u'menucha l'chayei ha'olamim*, the day which will be completely a Shabbos and rest day for eternal life [in Birchas Hamazon] which alludes to the next world after the final redemption.) – a day that is above and beyond. It is like Adam before the sin (The Ramban to Devarim 30:6 tells us that in the days of Moshiach, the choice of good will be natural. It will be like Adam before the sin. [see also the Maharal in Derech Chaim 4:18, Netzach Yisrael 46 and Daas Tevunos 40 and 44. See also Shabbos 151b]), which is shown by the fact that we don't perform the 39 melachos.

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