

But the seventh day shall be holy for you, a day of complete rest for Hashem. (35:2)

The *Zohar HaKadosh (Parashas Korach)* writes: “The *Shechinah*, Divine Presence, did not move away from *Klal Yisrael* on *Shabbos* and *Yamim Tovim* – even on *Shabbosos of chol*, weekday.” Obviously, the term *Shabbosos d'chol*, weekday *Shabbos*, or *Shabbos* weekday is fraught with ambiguity. *Shabbos* and *chol* are incongruous to one another. How do they weave together to create a *Shabbos* of weekday? Each in his own inimitable manner, the commentators address this *Zohar*. In *U'Masuk Haor*, *Horav Shlomo Levenstein*, *Shlita*, cites a number of expositions. I have selected a few that offer food for thought.

The *Pri Megadim (Kuntros Mattan Secharan shel Mitzvos)* posits that *Chazal* are addressing *Tosfos Shabbos*, the supplemental minutes that we add either preceding or at the end of *Shabbos*. Hashem considers this *Shabbos* a supplementary sanctification of *chol*, weekday, and He graces it with His Divine Presence.

Likutei Tzvi cites the divergent attitudes of *Bais Shammai* and *Bais Hillel* concerning their preparations for *Shabbos*. The *Talmud (Beitzah 16a)* says that the proponents of *Bais Hillel* waited until *Erev Shabbos*, relying on Hashem to provide them with the finest and best foods *l'kavod*, in honor of, *Shabbos*. The proponents of *Bais Shammai*, however, spent the entire week preparing for *Shabbos*. Whenever they came upon a delectable food, they would purchase it and set it aside for *Shabbos*. If, later on during the week, they chanced upon something better, they would sell the first item and purchase the second. Thus, their entire week was infused with a *Shabbos*-like atmosphere. This epitomizes preparation for a *mitzvah* in a manner such that the *hachanah* becomes part of the *mitzvah*.

Furthermore, explains *Likutei Tzvi*, one who lives in such abject poverty that he does not have the funds necessary to purchase *tzarchoi Shabbos*, his *Shabbos* needs, and has no incoming money with which to repay a loan – he should do without the *Shabbos* foods and not borrow money which he is unable to pay back. (This should be true for all other borrowing purposes.) Such a person, who is spending his *Shabbos* without the positive accouterments to enhance the sacred day, might think that the *Shechinah* does not repose over his *Shabbos* celebration; he is wrong. It may be a *Shabbos shel chol*, a *Shabbos* that appears like a weekday, but, in Hashem's eyes, it is not so.

Last, *Likutei Tzvi* suggests that the *Zohar* is addressing those Jews who are coerced not to observe *Shabbos* to its fullest. For example, soldiers in the Czar's army were forced to profane *Shabbos kodesh*, *kashrus* and other Jewish precepts. The *Chafetz Chaim, zl*, said that if they absolutely must consume non-kosher food (such as meat), they should not suck the bones. In other words, eat only what is necessary for survival. Likewise, on *Shabbos*, when one is required to do something as a soldier, he has no alternative but to do it. This does not, however, constitute a dispensation to disregard the holy *Shabbos*. Thus, smoking and anything that is not vital to living

(as a soldier) is still prohibited. This, too, is a form of *Shabbos shel chol*.

Nachalas Tzvi quotes the *Zohar Hakadosh* that likens *talmidei chachamim*, Torah scholars, to *Shabbos*, in that their demeanors during the week are similar to the manner in which they act on *Shabbos*. They live their lives with a greater element of *kedushah*, sanctity. Thus, they model *Shabbos shel chol*.

Rav Levenstein cites the *Tzlach* in his *drashos* (37) who explains the well-known *Chazal* that teach us that when *Klal Yisrael* properly observes two *Shabbosos*, we will be redeemed by *Moshiach Tziddkeinu*. The accepted interpretation is that *Chazal* refer to two *Shabbosos*. The *Tzlach* suggests that the first *Shabbos* is *Shabbos Bereishis*, the seventh day of the week, which we are enjoined to observe. The second *Shabbos* (as explained earlier) refers to the respect we must accord to the *talmid chacham*, who is likened to *Shabbos*. Thus, an individual who disrespects a *talmid chacham* – even if he simply speaks to him in the same manner in which one speaks to a common person -- is considered an *apikores*, heretic. It is as if he apostatized himself and worshipped an idol. One who is *mechallel Shabbos*, knowingly profanes *Shabbos*, is considered a *kofer*, one who denies Hashem. A *talmid chacham* is parallel to *Shabbos*. I believe the reader can “do the math.” No more need be said.

Perhaps we might suggest an innovative approach to *Shabbos shel chol*, along the lines of the *Likutei Tzvi*. *Shabbos shel chol* refers to the *baal teshuvah*, the penitent, who is slowly making his way back, returning to a life of faith. He is required to take baby steps. It is difficult for one who has lived without the sanctity of *Shabbos* as a vital part of his life to pick himself up and suddenly commence a life of *Shabbos* observance. Likewise, one who was there and -- for one reason or another (we do not and should not judge) -- left the fold, returns slowly. It does not happen overnight;