



## Sicha Summary

Chelek 15 | Vayetze | Sichah 1

### The Talmud:

*Whoever delights in the Shabbos, G-d gives him a boundless portion, as it says: “[If you... call Shabbos a delight...] then, you will delight with G-d... I will cause you to feast on the inheritance of Jacob your father.... (Yeshayahu 58:13-14). The reward for delighting in Shabbos is specifically the portion of Jacob ... about whom it is written, “And your offspring will be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south... (Bereishis 28:14. Shabbos 118a-b).*

### The Question:

The reward for a *mitzvah* reflects the theme of the *mitzvah* itself. What is the thematic connection between “delighting in the Shabbos” and an *unlimited* portion? And why is this concept of an unlimited expanse linked specifically with Yaakov?

### The Explanation:

Resting on Shabbos is fundamentally different from all other *mitzvos*. *Tefillin*, for example, calls for a person to work inwardly, “subjugating his mind and heart to G-d.” When it comes to this meditation and inner transformation, a spiritually sensitive person will be more accomplished than a less advanced person. But when it comes to abstaining from labor and enjoying a state of rest and tranquility, everyone is equal. No matter what labor a person does during the week, the pause of Shabbos is the same (*Rabbi Dovber Schneerson, Maamar Atah Echad, p. 8 ff.*).

The reason why rest on Shabbos is experienced by everyone equally is because the *mitzvah* of rest is connected to the essential core of the soul,

called *yechidah*, the “only one.” At this level of the soul every Jew is equal. Differentiation between people only exists in the conscious levels of the soul — where personality, intelligence, and emotional capacity emerge (*Ibid.*).

The cessation from all outward activity on Shabbos is an opportunity for a Jew to retreat to the essential core of who he is, and there all Jews are equal.

The reason why Shabbos rest (*Menuchas Shabbos*) can only be experienced by the essential core of the soul is because this unique dimension of tranquility is a gift from the infinite essence of G-d.

[The essence of the soul, however, cannot be tangibly expressed in human experience. We operate on the conscious levels of our souls. The sub-conscious *yechidah* “resides” externally, in our aura, the space “surrounding” us. This is referred to as the “four cubits” of a person’s space. These four cubits are a *halachic* designation of a person’s “space” within which he may move freely on Shabbos, even if he is outside of the 2,000 cubit “boundary” of Shabbos, beyond which movement is forbidden. (See *Eruvin* 48a)

Because the essence of a person’s soul - which is accessed on Shabbos - resides in his “four cubits,” this space is considered part of the person himself, and so he can move freely within it on Shabbos.]

This explains why the reward for resting on Shabbos is a “boundless portion.” Because the rest of Shabbos derives from G-d’s **boundless** Essence, and is experienced by the soul’s equally limitless essence, it also elicits a **boundless** reward of delight.

Of all three Patriarchs, Yaakov best embodied this limitless essence because he is associated with the attribute of truth and harmony (*tiferes*). Harmony incorporates and resolves the tension between the two poles of kindness and severity, because it is rooted in the essence which transcends particulars and creates balance between the extremes. Thus, Yaakov is

connected to the essence of the soul that transcends the levels of conscious expression.

Therefore, the expanse of Shabbos, which is derived from the soul's essence, is linked with the promise of Yaakov's expansion "to the west and to the east and to the north and to the south...."