

Rabbi Shulman on Rav Tzadok's *Kedushat Shabbat*: Shabbat Begins on Sunday, Human "Co-Creation," and the Avodah of Building the World

ABSTRACT

Rabbi Shulman introduces Rav Tzadok HaKohen's Sefer Kedushat Shabbat and develops its core claim: the קדושה and ברכה of shabbat are drawn from a person's avodah during the preceding six days, not from the formal onset of shabbat itself. He addresses an apparent textual anomaly where the Torah describes weekday work passively ("work will be done"), resolving it through the unique, divinely-assisted labor of the מושכן. From there, Rabbi Shulman broadens the theme into a theology of human purpose: the world is intentionally unfinished so that human beings can be partners in creation—through mitzvot, through יראת שמים, and even (in earlier eras) through the civilizational "toil" of making the world inhabitable.

I

FRAMING THE LEARNING: RAV TZADOK'S KEDUSHAT SHABBAT AND WHY IT READS DIFFERENTLY

A. The nature of this sefer

- Rabbi Shulman explains that *Kedushat Shabbat* is often printed within *Pri Tzadik*, but it differs from many sections of *Pri Tzadik*:
 - Much of *Pri Tzadik* is based on orally-delivered דרשות that were later written down.
 - This work is Rav Tzadok's own written composition—"בכתב יד קדשו"—and therefore displays unusual clarity and depth.

B. The thesis statement Rav Tzadok opens with

- קדושת השבת נמשכת מעבודת ששת ימי המעשה: **מאמר א**
- Rabbi Shulman emphasizes Rav Tzadok's assertion:
 - shabbat does **not** begin in a spiritual sense at קבלת שבת, nor even at ברכו.
 - Its קדושה is generated across the entire week.

II

SHABBAT IS ALWAYS INTRODUCED BY “SIX DAYS OF WORK” IN THE TORAH

1:01

A. *The repeated Torah pattern: first six days, then shabbat*

- Rabbi Shulman cites Rav Tzadok's observation that whenever the Torah commands/frames shabbat, it first mentions the six workdays:
 - “ששת ימים תעבוד ועשית כל מלאכתך ... ויום השביעי שבת”: **יתרו**
 - “ששת ימים תעבוד וביום השביעי תשבות”: **תשא**
 - “...ששת ימים תעשה מעשיך וביום השביעי”: **משפטים**

B. *The implication*

- The Torah's consistent structure suggests:
 - shabbat is not merely a day of rest after exertion.
 - Rather, the six days are *causative*—they build the reality of shabbat קדושה.

III

ANOMALY: “WORK WILL BE DONE” (PASSIVE) AND WHY IT SEEMS TO CONTRADICT THE THESIS

2:30

A. *The textual problem*

- Rabbi Shulman points out two openings that use passive language:
 - “...ששת ימים יעשה מלאכה”: **תחילת תשא**
 - “...ששת ימים תעשה מלאכה”: **תחילת ויקהל**
- Challenge:
 - If shabbat קדושה is drawn from *our active avodah*, why does the Torah describe weekday work as something that “just happens”?

B. *Rav Tzadok's answer: these verses speak about המשכן*

- “שם נִיחָא דְקָאִי אִמְלַאכְתָּהּ הַמִּשְׁכָּן”
- Since the context is the building of the **משכן**, passive phrasing is appropriate:
 - the work is portrayed as being done with overt **דְּשִׁמְיָא**.

C. *Supporting parallels: “it stood up by itself”*

- Rabbi Shulman notes Rav Tzadok's proofs from similar passive constructions:
 - “הוּקַם הַמִּשְׁכָּן” (sounds like it was erected on its own)
 - “וְהָבֵיתָ בְּהִבְנוּתָהּ” (the house “in its being built”)

D. *Practical takeaway*

- Outside the unique case of the משכן:
 - “Active” is the default: no work → no true rest; weekday avodah is a necessary lead-in to shabbat.

IV

A DEEPER QUESTION: WHY DOES THE TORAH MENTION SIX DAYS OF WORK IF WORK IS
(SEEMINGLY) OPTIONAL?

6:04

A. *Rav Tzadok's question as Rabbi Shulman frames it*

- “ואיזה צורך פתח הא דששת וגומר, שאינה אלא רשות?”
- If a person could theoretically not work (e.g., an inheritor), why not command only:
 - “יום השביעי שבת” and stop there?

B. *Answer from the reason for shabbat: Hashem's own “six days” (7:30)*

- Rabbi Shulman explains Rav Tzadok's move:
 - Even the *ta'am* for shabbat includes the same sequence—work first, then rest:
 - “...כי ששת ימים עשה ה' את השמים ואת הארץ... וינח... על כן ברך ה'”
- Conclusion:
 - The “six days” are not incidental human economics.
 - They are structurally part of what shabbat *is*.

C. *Key line: shabbat's blessing and holiness come through preceding labor*

- “דרך על ידי מעשה ששת ימים הקודמים... על ידי זה ברכו וקידשו”
- Rabbi Shulman underscores:
 - shabbat's ברכה and קדושה are an outcome of completion.

D. *משל: house-building and the celebration after completion*

- Rabbi Shulman quotes Rav Tzadok (from שאלות ותשובות and תנחומא):
 - “כמאן דבני ביתא... וגמר עבדתיה... ועביד יומא טבא”
- Meaning:
 - celebration is meaningful specifically as a marker of finishing real work.

V

“IN THE IMAGE OF GOD” MEANS HUMANS ARE MEANT TO COMPLETE CREATION

11:05

A. *Human beings mirror the divine pattern*

- Rabbi Shulman reads Rav Tzadok:
 - “האדם נברא בדוגמא עליונה... בצלמנו כדמותנו”

– Hashem's creation week becomes the ongoing blueprint for human life.

B. *Creation was left "unfinished" so humans can be partners*

- “וכל מה שברא הקדוש ברוך הוא צריך תיקון”
- Rabbi Shulman explains the יסוד:
 - Hashem intentionally left the world requiring תיקון so humans can “finish” it and thereby have זכות/ownership in the good.

C. *Example/analogy Rabbi Shulman gives: assembling the bike*

- A gift feels like “mine” when I participated in building it.
- Likewise, the world was made in a way that invites human completion.

D. *Classic debate: circumcision and human perfectioning of the body*

- Rabbi Shulman references the encounter between רבי עקיבא and טורנוסרופוס:
 - The claim that human deeds can be “greater” means:
 - Hashem creates to a certain stage, and man elevates it to completion.
- Rabbi Shulman illustrates with רבי עקיבא's wheat vs. baked goods example:
 - raw חיטים vs. finished גלוסקאות demonstrates the human role in perfecting creation.

VI

THE “OPEN NORTH” (צפון) AS THE SPACE OF בחירה, DANGER, AND REWARD

16:30

A. *The world's structural incompleteness*

- Rabbi Shulman cites Rav Tzadok's Midrashic idea:
 - the world is “closed” on three sides but left open on one side—צפון—symbolizing unfinishedness.

B. *Why an unfinished world is necessary: free will and the possibility of failure*

- Rabbi Shulman develops:
 - if the world were fully “finished,” there would be no יצר הרע and no בחירה.
 - the unfinished edge is what allows both קלקול and תיקון.

C. *Two outcomes of צפון*

- “ולעושה רע, מצפון תפתח הרעה”
 - choosing wrong opens the gate to destruction.
- “והבחר בטוב, מצפון זהב יאתה”
 - choosing good yields “gold” emerging from the same מקום of דין.

D. *Rabbi Shulman's symbolic note: gold, דין, and purification*

- He associates זהב with דין (as opposed to כסף with חסד).

- He entertains an additional layer:
 - gold requires purification—suggesting moral/spiritual refinement.

VII

THE “TREASURY” HASHEM HAS IN THIS WORLD: יראת שמים AND THE BOUNDARY OF DECREE

21:30

A. *Rav Tzadok's line and its meaning*

- “והוא האוצר של יראת שמים... שאין לו להקדוש ברוך הוא בעולמו אלא זה”
- Rabbi Shulman explains:
 - the precious “possession” is specifically what cannot be forced or decreed.

B. הכל בידי שמים חוץ מיראת שמים

- Rabbi Shulman connects:
 - everything else—talent, wealth, circumstances—is given.
 - what remains purely ours is the choice to fear Heaven and use בחירה correctly.

C. *Scriptural anchor*

- “מה ה' שואל מעמך? כי אם ליראה”
- The demand is not primarily for giftedness, but for chosen reverence and obedience.

VIII

“אדם לעמל יולד”: FROM PHYSICAL TOIL TO MOUTH-TOIL, AND ULTIMATELY TORAH

23:03

A. *Why toil is essential in the human design*

- Rabbi Shulman explains the purpose of עולם הזה:
 - not immediate entry into עולם הבא/דבקות,
 - but earning and owning spiritual attainment through עמל.

B. *Adam before the sin: עבודה and שמירה already imply choice and incompleteness*

- Rabbi Shulman rejects the misconception that pre-sin Adam lacked free will:
 - commandments imply בחירה.
- He cites the Torah's description:
 - “ויניחהו בגן עדן לעבדה ולשמרה”
- חז"ל's identification:
 - “לעבדה, אלו מצוות עשה; ולשמרה, אלו מצוות לא תעשה”

C. *The Gemara's דרשה (Sanhedrin): what "toil" means*

- Rabbi Shulman quotes the stages:
 - “איני יודע אם לעמל פה אם לעמל מלאכה”
 - “ועדיין איני יודע אם לעמל תורה אם לעמל שיחה”
 - prooftext: “לא ימוש ספר התורה הזה מפיו”
- Conclusion:
 - man’s essential עמל is ultimately עמל תורה.

IX

RAV TZADOK’S BROADENED VIEW: NON-TORAH ERAS AND THE AVODAH OF “SETTLING THE WORLD”

31:01

A. *Multiple legitimate “modes” of avodah*

- Rabbi Shulman highlights Rav Tzadok’s significant expansion:
 - “כולו גופי דרופתקי נינהו” — all forms can be service in their proper context.

B. *דרך ארץ שקדמה לתורה: the first 2,000 years*

- Rabbi Shulman explains Rav Tzadok’s historical framework:
 - before תורה was given (שני אלפים תהו), human mission centered on:
 - “ישובו של עולם” — building a habitable society.

C. *שבע מצות בני נח as a baseline, not the main “positive” building project*

- Rabbi Shulman notes:
 - these mitzvot are largely prohibitions (abstaining from damage).
 - the “toil” of those generations is framed primarily as civilization-building.

X

AVRAHAM’S SHIFTING EVALUATION OF LANDS: DECADENCE VS. CONSTRUCTIVE LABOR

34:32

A. *The Midrashic vignette Rabbi Shulman brings*

- Avraham sees one place where people “eat, drink, and act recklessly”:
 - “הלוואי לא יהיה לי חלק בארץ הזאת”
- He then sees people engaged in agricultural labor—pruning and weeding:
 - “הלוואי יהא חלקי פה”

B. *The message Rabbi Shulman draws (following Rav Tzadok)*

- Working to cultivate and improve the world is itself a spiritual merit.

- It fits the broader theme that human purpose is to perfect what is incomplete.

XI

THE ROLE OF THE NATIONS (AND CANAAN IN PARTICULAR) IN PREPARING MATERIAL REALITY FOR ISRAEL'S HIGHER MISSION

36:02

A. *Nations as builders/gatherers*

- Rabbi Shulman presents Rav Tzadok's idea:
 - the nations' function includes gathering and developing the material world.

B. *Canaan specifically*

- “וכנען בייחוד, עבד עבדים”
- Rabbi Shulman explains the directionality:
 - Canaan's preparation ultimately benefits Israel.

C. *ישראל inheriting a prepared land*

- Rabbi Shulman paraphrases the Torah's promise:
 - Israel will enter a land of houses, cisterns, and fields they did not build/dig/plant—prepared in advance.

D. *Ben Zoma's perspective: “all this is for me” (as a means to serve Hashem)*

- Rabbi Shulman closes with the idea:
 - the material infrastructure of the world exists so that one can serve Hashem through it.

XII

IN SUMMARY

- Rabbi Shulman explains Rav Tzadok's central claim that shabbat's קדושה is drawn from the avodah of the prior six days, paralleling creation itself.
- Passive “work will be done” language is resolved as unique to מלאכת המשכן, where divine assistance made the labor “happen” beyond ordinary human effort.
- Human beings are created בצלם אלוקים to complete an intentionally unfinished world, making them partners in creation through mitzvot and chosen יראת שמים.
- “אדם לעמל יולד” culminates in עמל תורה, yet Rav Tzadok broadens “toil” to include the civilizational עבודת ישוב העולם—especially before מתן תורה—while Israel's role builds upon that material foundation for higher spiritual service.