THE WORLD OF ATZILUT · THE BOOK OF SHABBAT

Shabbat

The Source of Blessing

THE HOME · THE WILL · THE ASCENT · THE QUEEN · MY SHABBAT · THE BRIDGE



We rise to Atzilut,
and come back down without forgetting.

TO KNOW · THE WORLD OF ATZILUT · SHABBAT, THE SOURCE OF BLESSING

The Book Before You

OPENING

Opening Words *Why another book about Shabbat, and why this way* 5

FIRST GATE · THE GATE OF THE HOUSE

Before We Begin *Shabbat is not a pause. It is the connection.* 7

What Is in This Gate *15 short chapters* 8

Glossary of the Gate *The ideas in today's language* 9

SECOND GATE · THE GATE OF WILL

Before We Begin *On Shabbat no one checks what you did. They check what you wanted.* 26

What Is in This Gate *16 short chapters* 27

Glossary of the Gate *The ideas in today's language* 28

THIRD GATE · THE GATE OF ASCENT

Before We Begin *You are here. And you are not here.* 46

What Is in This Gate *20 short chapters* 47

Glossary of the Gate *The ideas in today's language* 48

FOURTH GATE · THE GATE OF THE QUEEN

Before We Begin *Shabbat knows how to spoil you. And she remembers.* 70

What Is in This Gate *17 short chapters* 71

Glossary of the Gate *The ideas in today's language* 72

FIFTH GATE · THE GATE OF MY SHABBAT

Before We Begin *Shabbat does not come in one size. She is tailored to fit you.* 91

What Is in This Gate *12 short chapters* 92

Glossary of the Gate *The ideas in today's language* 93

SIXTH GATE · THE GATE OF THE BRIDGE

Before We Begin *Every generation adds a floor. No one starts from scratch.* 107

What Is in This Gate *13 short chapters* 108

Glossary of the Gate *The ideas in today's language* 109

CLOSING

Afterword *What to take with you to the candles* 123

SUMMARY OF THE BOOK

My Shabbat, Made to Measure *A summary of the Gate of My Shabbat · each source in its own words* 125

APPENDIX A

Seventeen Principles of Shabbat Mode *To hang by the candles* 131

APPENDIX B

The Sources in Full *Megaleh Amukot, the Zohar, Pardes Rimonim · in their own words* 132

SOURCES

Sources *References for the quotations and ideas in the book* 135

"Come, let us go to greet Shabbat, for she is the source of blessing"

— Lecha Dodi

· With the help of Heaven ·

And God blessed the seventh day
and made it holy,
because on it He rested from all His work

GENESIS 2:3

· OPENING ·

Opening Words

Why another book about Shabbat, and why this way

Shabbat is not a break from life. It is the moment when life reconnects to its source.

The connected generation

We live connected. The phone never switches off, the messages never stop, and the short videos run on and on. Every minute someone needs something. And in a generation like ours, Shabbat sounds like a disconnection: a day with no network, no screen, no updates.

This book says the opposite. Shabbat is not a disconnection. It is the most direct connection there is. All week long we receive our blessings through relays: work, income, luck, messengers. On Shabbat a direct line opens up, a fiber-optic cable running from the Source straight to your home. "A river flows out of Eden."

Why technology

This book is full of parables from the world of technology: the Shabbat mode on an oven, syncing to the cloud, a quantum computer, an elevator, a subscription that renews itself.

This is not meant to make Shabbat smaller. It is meant to make it visible. Our Sages spoke in the language of their time, about kings and fields and cattle. Our generation understands a different language, and the ideas are the very same ideas.

And every parable rests on a source. On every page you will find a verse, a passage of Talmud, the Zohar or the Megaleh Amukot. The parable is the window, and the source is the view.

> *"I have a precious gift in My treasure house, and Shabbat is its name, and I wish to give it to Israel"*
>
> — BABYLONIAN TALMUD · SHABBAT 10B

Six gates

The book is built like a house with six floors. **The Gate of the House** is the foundation: what "the Source of Blessing" means, what your home is, and what does not come into it. **The Gate of Will** is the engine: the thirty-nine forms of work, Rabbi Shimon who "acquired" Shabbat, "set aside your own will," and the three meals. **The Gate of Ascent** is the movement: Shabbat mode, here and not here, the *Kegavna*, the union, the extra soul, and coming back down without forgetting. **The Gate of the Queen** is the meeting: Shabbat as a queen and a bride, who herself gives the reward. **The Gate of My Shabbat** is your own home: a Shabbat made to measure, how much you put into it, a delight that means thinking about nothing else, and the family as the foundation. And **The Gate of the Bridge** is the groundwork: the chain of sources, and a map of the Megaleh Amukot's many explanations.

Each gate opens with a page called "Before We Begin," followed by a glossary of its ideas in today's language, and then short chapters, each one a single page, with drawings and tables. Every gate ends with "The Gate in One Sentence."

How to read: You can read it straight through, or you can open one chapter each Shabbat and read it at the table. Every chapter stands on its own.

· FIRST GATE ·

The Gate of the House

SOURCE OF BLESSING · A RIVER FLOWS FROM EDEN · THE POOR MAN AND THE MASTER OF THE HOUSE · THE NETWORK



Before you climb, you need to know where you are climbing from. The first gate lays the foundation: Shabbat is not the end of the week but its source. On Shabbat we connect directly to the Source, with no relays in between. And whoever knows what his home is also knows what does not come into it.

> *"Come, let us go to greet Shabbat, for she is the source of blessing"*
> — LECHA DODI

· FIRST GATE · BEFORE WE BEGIN ·

Shabbat is not a pause. It is the connection.

Everyone thinks Shabbat is a rest from the week. A day off. A battery that runs down over six days and charges up in one. That is true, but it is the smaller half.

The bigger half is the complete opposite. The week is not the source and Shabbat is not the rest stop. **Shabbat is the source**, and the six days are what flow out of it. Like a river flowing from a spring: whoever stands downstream sees water, and whoever climbs upstream discovers where it comes from.

In this gate we will build the foundation in three steps. First we will understand what "the Source of Blessing" means, and why we disconnect in order to receive. Then we will look at the connection itself: a river flowing from Eden, a direct fiber running from the Source to your home. And finally we will learn to draw the map of the home: the poor man and the master of the house, the four domains, the two thousand cubits, and the network that keeps trying to get inside.

Read this slowly. Everything that comes in the gates ahead, the ascent, the union, the Queen, rests on this one simple question: **what is your home?**

· FIRST GATE · THE GATE OF THE HOUSE ·

What Is in This Gate

§1	Why “the Source of Blessing”	DEFINITION	10
§2	“The First Day toward Shabbat”	COUNTING	11
♦	*The six days flow out of Shabbat*	DRAWING	11
§3	What the World Was Missing	WHAT WAS MISSING	12
§4	We Disconnect in Order to Receive	THE UPDATE	13
§5	A River Flows from Eden	THE CONNECTION	14
♦	*Eden · River · Garden*	DRAWING	14
§6	The Poor Man and the Master of the House	TWO PEOPLE	15
§7	No One Is Poor Except in Understanding	KNOWLEDGE	16
§8	The One Who Knows What His Home Is	THE MASTER OF THE HOUSE	17
♦	*The master of the house at the center*	DRAWING	17
§9	Four Domains for Shabbat	MAP OF THE NETWORK	18
♦	*The map of Shabbat’s networks*	DRAWING	18
§10	A Shared Private Network	THE ERUV	19
§11	Two Thousand Cubits	THE BOUNDARY	20
♦	*Infinite · Boundary · Home*	DRAWING	20
§12	Each in His Own Color	THE SHADE	21
♦	*A prism*	DRAWING	21
§13	The New Public Domain	THE CHALLENGE	22
♦	*Two Shabbats*	DRAWING	22
§14	What “the Source of Blessing” Means	ALL THE VIEWS	23
§15	The Gate in One Sentence	CLOSING	24

· FIRST GATE · GLOSSARY ·

Glossary of the Gate

The ideas of the Gate of the House, in the holy tongue and in today's language

Over-the-air update OTA UPDATE

An update that comes from the server to your device. It installs only when the device is free and plugged in. "As if all your work were done": you put the device down, and the update comes in.

Server and cache SERVER · CACHE

The server holds the source, and the device keeps a copy so it can work even without a connection. That is how the six days live on the blessing that came down on Shabbat.

Fiber optic FIBER

A direct line from the Source. No relays along the way to slow things down or scramble them. "Eden" is the server room, and "the river" is the fiber.

Relay RELAY · HOP

Every station the signal passes along the way. On weekdays, blessing passes through messengers and constellations. On Shabbat: a direct connection.

Home network LAN

The private domain. The place where you are the master of the house.

The internet WAN

The public domain. The space everyone passes through and no one owns.

Demilitarized zone DMZ

The *karmelit*. Neither a house nor a street. Our Sages set rules for it so that people would not confuse the two.

Virtual fence GEOFENCE

The Shabbat boundary. Two thousand cubits around the place where you are. A line you cannot see, and yet you know it is there.

Shared private network VPN

The *eruv*. Several homes become one home, and one domain.

Prism PRISM

A single white light that breaks into colors. Every person receives Shabbat in his own shade.

§1

· THE GATE OF THE HOUSE · DEFINITION

Why “the Source of Blessing”

Rabbi Shlomo Alkabetz wrote a line in Lecha Dodi that sounds like a song, but it is really a definition: “Come, let us go to greet Shabbat, for she is **the source of blessing**.” Not “a place of blessing,” not “a blessed day.” A source. Like a spring, like a power station, like a server.

And he did not invent this. These are the words of the Zohar:

> *“And all the blessings above and below depend on that seventh day”*
>
> — ZOHAR · BESHALACH (II, 63B)

All the blessings of the upper world and the lower world depend on the seventh day. And elsewhere: “From it all six days are blessed” (Zohar, Yitro). Think of a company where all the workers get paid on one day of the month. Whoever was not there that day did not get paid. On Shabbat, the blessing for the whole week comes down.

And in the Megaleh Amukot, in the notes called “Me’orot Natan,” it says plainly: the quality of Shabbat is **the quality of Malchut, which is the source of blessing**, and of it the verse says “And God blessed Abraham with everything.” We will come back to this in the Gate of the Queen.

· DEFINITION ·

Shabbat is not one day out of seven. It is the source from which the six days flow, and the blessing of all of them comes down on it.

§2

· THE GATE OF THE HOUSE · COUNTING

“The First Day toward Shabbat”

What is Sunday called in the holy tongue? It has no name. It is called “the first day toward Shabbat.” Monday is “the second day toward Shabbat.” And so every morning we open the Song of the Day with: “Today is the first day toward Shabbat, on which the Levites would sing in the Holy Temple.”

The Ramban, on “Remember the Shabbat day,” explains that this is a mitzvah to count all the days from Shabbat. Unlike the nations, who give each day a name of its own, we count “one toward Shabbat, two toward Shabbat,” and so we remember Shabbat every single day.

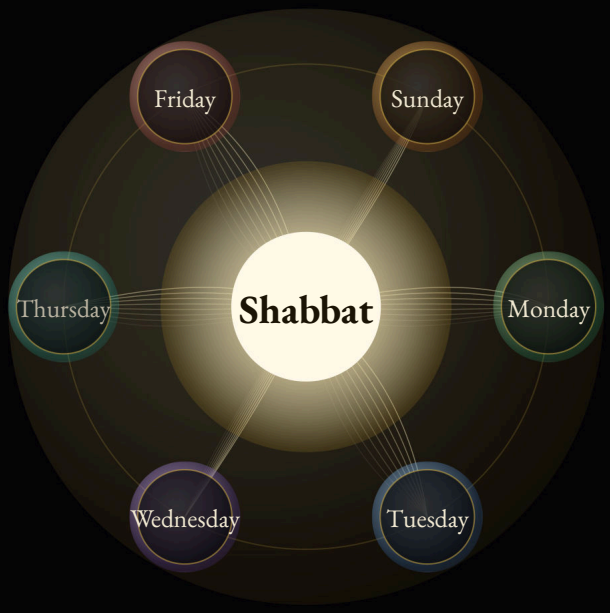
> *““Remember the Shabbat day”: remember it from the first day of the week”*
>
> — MECHILTA OF RABBI SHIMON BAR YOCHAI · YITRO

It is like a countdown to a launch. No one says “today is the third day of the launch.” They say “four more days to go.” The whole week is arranged around one point. The week does not stand on its own. It is an orbit pointed entirely toward Shabbat, and flowing out of it.

· THE RULE ·

The six days do not lead up to Shabbat. They flow out of it and return to it.

• A drawing for §2 · The six days flow out of Shabbat



Shabbat is at the center. Each day is a ray going out from it. Whoever looks only at the rays sees a week. Whoever looks at the center sees a source.

§3

· THE GATE OF THE HOUSE · WHAT WAS MISSING

What the World Was Missing

"And on the seventh day God finished His work which He had made." Rashi asks a simple question: if the world was finished on Friday, what was made on Shabbat? And he answers in one sentence:

> *"What was the world missing? Rest. Shabbat came, rest came, and the work was complete and finished"*
>
> — RASHI · GENESIS 2:2

Rest is not an absence. It is part of creation. Without Shabbat the world is a machine without an operating system: the hardware is there, but nothing makes it run.

The holy Ohr HaChaim goes one step further: God created the world for only six days. And when Shabbat comes, it gives the world the strength for six more days, and so on every week. It is like a software license good for one week. Every Shabbat it is renewed. Whoever was not there on Shabbat is running on an expired license.

· THE NEW INSIGHT ·

Shabbat is not a rest from the world. It is the soul that brings the world to life for the coming week.

§4

· THE GATE OF THE HOUSE · THE UPDATE

We Disconnect in Order to Receive

Anyone with a phone knows this: a system update does not install in the middle of a call. It waits until the device is free and plugged in. If you keep scrolling, the update waits. And if you pull out the charger halfway through, it stops.

That is all of Shabbat. Six days you transmit, send, answer, build. On Shabbat you stop transmitting so that you can receive. The pause is not emptiness. It is the condition.

> *"'And do all your work': when Shabbat comes, let it be in your eyes as if all your work were done, so that you do not think about work"*
>
> — RASHI · EXODUS 20:9

Notice: not only not to do. Not even to think about it. Because whoever is still thinking about it is still "running apps in the background." The update does not come down. Here lies the foundation of this whole book, and we will return to it in every gate: to believe that all your work is done. You are not in the middle. You are at the end. Everything is finished. And now you can receive.

· NATURALLY ·

Whoever believes that all his work is done naturally does nothing. He is not holding himself back. He is simply finished.

§5

· THE GATE OF THE HOUSE · THE CONNECTION

A River Flows from Eden

> *"And a river went out of Eden to water the garden"*
>
> — GENESIS 2:10

There are three places in this verse: Eden, river, garden. Eden is the source, which no eye has seen. The river is what flows out of it. And the garden is the place where people live and enjoy.

In today's language: Eden is the server room, the river is the fiber-optic cable, and the garden is your home network. On weekdays the signal reaches you through a thousand relays: servers, routers, amplifiers, and every relay adds a little delay and a little noise. In the language of the Kabbalists, the blessing passes through messengers, angels and constellations.

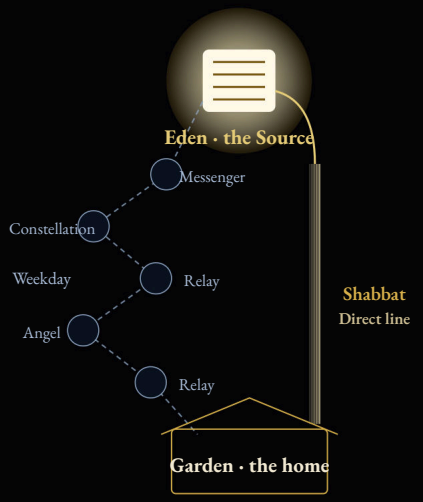
On Shabbat you are connected straight to the fiber. "Then you shall delight in the Lord" (Isaiah 58:14). Not in the messenger. In the Lord. There are no relays on the way. And that is why Shabbat feels different: the same house, the same table, and suddenly everything is clear.

And this is where the word *oneg*, delight, comes from. The Kabbalists take it apart into three letters: *Eden*, *Nahar* (river), *Gan* (garden). Delight is not a pleasure that you produce. It is the flow itself, from the Source all the way to the garden. We will say more about this in the Gate of Will.

· THE FIBER ·

On weekdays, blessing passes through relays. On Shabbat, a river flows out of Eden straight into your garden.

• A drawing for §5 · Eden · River · Garden



Above is Eden, the Source. Below is the garden, the home. On weekdays the blessing hops from relay to relay (the blue line). On Shabbat a direct line opens (the golden line): one river, with no stops.

§6

· THE GATE OF THE HOUSE · TWO PEOPLE

The Poor Man and the Master of the House

> *"The ways of carrying out on Shabbat are two, which are four, inside; and two, which are four, outside. How so? The poor man stands outside and the master of the house inside"*
>
> — MISHNAH · SHABBAT 1:1

The whole tractate of Shabbat, one hundred and fifty-seven pages, opens with two people. Not with candles, not with Kiddush, not with the thirty-nine forms of work. With a poor man and a master of the house, and the question of what passes between them through the doorway.

Why this way? Because the first question of Shabbat is not "what is forbidden." It is **where you are standing**. Inside or outside. Whoever does not know where his home is cannot keep Shabbat, because all the laws of carrying rest on the difference between one domain and another.

The poor man stands outside. He has no home, so he is always at the doorway, holding out his hand. The master of the house stands inside. He knows what is his, where the boundary is, and what goes out and what comes in. And the Mishnah teaches that even kindness, giving to the poor, has to pass through a clear understanding of the boundary.

· THE FIRST QUESTION ·

Before any law, Shabbat asks: where are you standing? Inside, or outside?

§7

· THE GATE OF THE HOUSE · KNOWLEDGE

No One Is Poor Except in Understanding

> *"No one is poor except in understanding... One who has this has everything; one who lacks this, what does he have? One who has acquired this, what does he lack? One who has not acquired this, what has he acquired?"*
>
> — BABYLONIAN TALMUD · NEDARIM 41A

Our Sages define poverty in a surprising way. A poor man is not someone who has no money. A poor man is someone who has no understanding. Whoever has understanding has everything. And whoever has no understanding, what does he have?

Think of a person with the newest phone and every app there is, and no signal. He is holding a device worth thousands in his hand, and in practice he is cut off. That is the poor man of the Mishnah: he stands outside, because he has no connection to his own home.

And the master of the house? He is the one who has understanding. He knows what his home is. That is why the Torah says of Shabbat: "For it is a sign between Me and you throughout your generations, **to know** that I am the Lord who makes you holy" (Exodus 31:13). Shabbat was given so that we would know. And in the Gate of Ascent we will see that the extra soul is exactly this: a connection to understanding and knowledge.

· POOR AND RICH ·

On Shabbat no one is poor or rich by his wallet. There is the one who comes inside, and the one who stays at the doorway.

§8

· THE GATE OF THE HOUSE · THE MASTER OF THE HOUSE

The One Who Knows What His Home Is

The master of the house is not necessarily the one with a big house. He is the one who knows what his home is. Where the walls are, what comes in, what stays outside. And each and every person has to draw this map for himself.

In one home, Shabbat is a long table full of guests. In another it is quiet, a book, and a window. For one person "inside" means the family, and for another it means the study hall. The Torah gives the walls, the halachah, and each person furnishes the rooms.

That is why whoever arrives at Shabbat without knowing what his home is feels that Shabbat is a list of prohibitions. And whoever knows feels that it is a home. The same walls. The opposite experience.

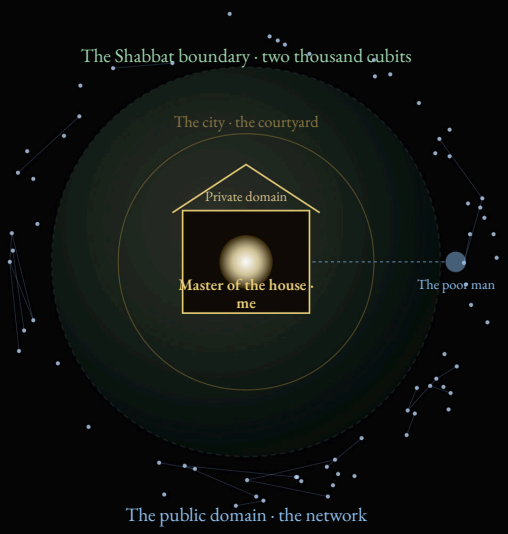
> *"Let every man stay where he is; let no man go out of his place on the seventh day"*
>
> — EXODUS 16:29

"Let every man stay where he is": each person in his own place. Shabbat is not only a day. It is also a place. And that place is you.

· A TASK FOR FRIDAY NIGHT ·

Before you light the candles, ask yourself: what is my home this Shabbat? What comes in, and what stays outside?

• A drawing for §8 · The master of the house at the center



At the center, the home and the master of the house. Around him the courtyard and the city, and beyond the boundary the public domain, the network. The poor man stands outside, joined to the doorway by a thin line.

§9

· THE GATE OF THE HOUSE · MAP OF THE NETWORK

Four Domains for Shabbat

> *"There are four domains for Shabbat: the private domain, the public domain, the karmelit, and the exempt place"*
>
> — BABYLONIAN TALMUD · SHABBAT 6A

The Talmud draws a map. If you set it next to a drawing of a computer network, you will be surprised how alike they are. Every network has an **internal network**, it has **the internet**, and it has a **demilitarized zone** in the middle, where you put the servers that need to talk to both sides.

THE FOUR DOMAINS · PARABLE AND MEANING

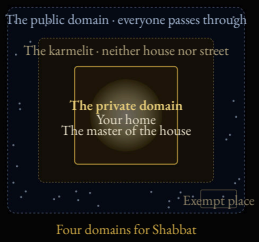
The domain	The Talmud's definition	In the network
Private domain	A place surrounded by walls ten handbreadths high, at least four by four handbreadths	LAN · your home network. You are the administrator
Public domain	A street sixteen cubits wide that many people pass through, and according to Rashi, six hundred thousand	WAN · the internet. Everyone passes through, no one owns it
Karmelit	Neither house nor street: a field, a sea, a valley. Forbidden by the Sages	DMZ · a demilitarized zone. A fence our Sages added so that no one would get confused
Exempt place	A small spot less than four by four, higher than three	A tiny endpoint, with no standing as a network

The last of the thirty-nine forms of work is "carrying from one domain to another." And the Tosafot already remarked that it is a "lesser kind of work," because seemingly nothing new is created. Something is only moved. And yet the tractate opens with it. Because on Shabbat the first question is not what you create. It is **what you carry out, and what you bring in**.

· MOVING DATA ·

Carrying is moving information between networks. On Shabbat we close the port.

• A drawing for §9 · The map of Shabbat's networks



Four domains for Shabbat

The private domain is at the center. Around it the karmelit, the demilitarized zone. Outside, the public domain. The arrows mark what may not be carried on Shabbat: from inside out, and from outside in.

§10

· THE GATE OF THE HOUSE · THE ERUV

A Shared Private Network

And what do you do when you want several homes to become one home? You make an *eruv*. All the residents of the courtyard share in one loaf of bread, they place it in one house, and the whole courtyard becomes a single domain. And with a city eruv, the whole neighborhood is surrounded by a "doorway shape," and suddenly an entire street is one home.

That is exactly what a shared private network does. A VPN: computers spread all over the world connect into one network, and as far as the system is concerned, they are "at home." The boundary was not erased. It was widened, so that everyone is inside.

And this is a great secret about Shabbat: it was never meant to cut you off from your community. It was meant to build the community into one home. The shared bread of the eruv is really a declaration: we are all masters of the same house.

· ERUV ·

A boundary that does not break, but widens until everyone is inside.

§11

· THE GATE OF THE HOUSE · THE BOUNDARY

Two Thousand Cubits

Even someone who leaves his home on Shabbat has a boundary: two thousand cubits from the place where he settled in for Shabbat. That is about a kilometer. You cannot see this line. There is no sign. And yet a Jew knows exactly where it runs. In today's language, it is a virtual fence, a geofence.

And here is the wonder. Shabbat is called "an inheritance without borders":

> *"Whoever delights in Shabbat is given an inheritance without borders... like Jacob, of whom it is written: you shall spread out to the west and to the east, to the north and to the south"*
>
> — BABYLONIAN TALMUD · SHABBAT 118A

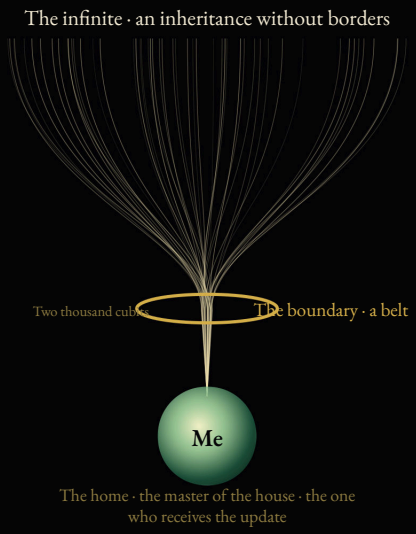
No borders at all. And on that very same day you have a boundary of two thousand cubits. How can both be true together? Because the infinite, when it has no vessel, spills out and is lost. To receive the infinite you need a belt. The boundary does not make Shabbat smaller. It is the vessel that holds it.

Think of a laser. The same light that spreads in every direction from an ordinary bulb is gathered into one line in a laser, and that is why it can cut steel. The narrowing is what gives it its power.

· THE SECRET ·

The boundary does not contradict the infinite. It is what makes it possible to receive it.

• A drawing for §11 · Infinite · Boundary · Home



Above, the light that has no limit. In the middle, the belt, the boundary. Below, the home, where the light is gathered in and becomes Shabbat.

§12

· THE GATE OF THE HOUSE · THE SHADE

Each in His Own Color

White light goes into a prism and comes out a rainbow. The light is one, the colors are many. And so it is with Shabbat: the same Shabbat for everyone, the same laws, and yet each person receives it in a different shade.

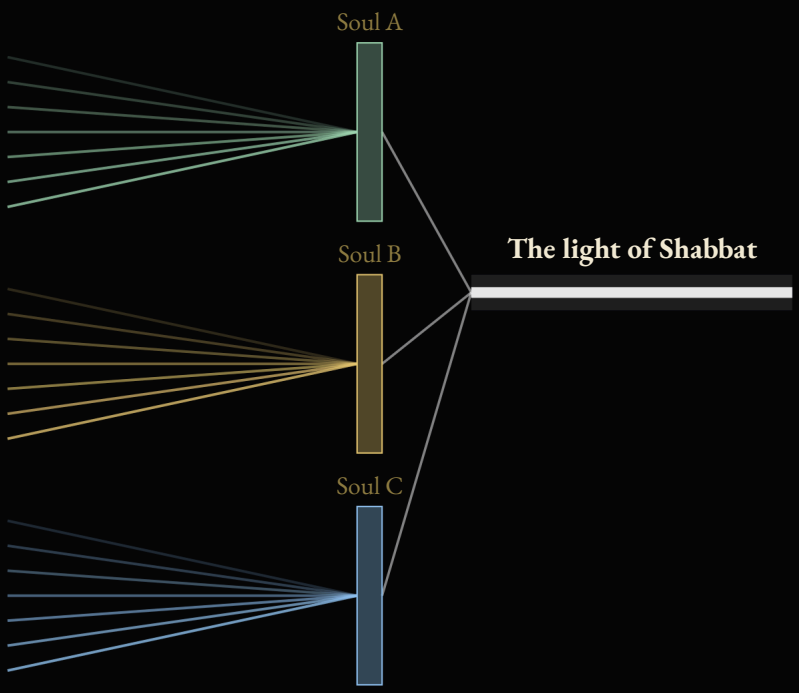
One receives Shabbat through prayer, another through the table, a third through sleep, and a fourth through learning. Our Sages said that Shabbat was given for delight, and every person's delight is different. This is not permission to invent a new Shabbat; the halachah is one for everyone. It is an invitation **to know in which color the light comes into you**.

And in the language of Kabbalah: the six days are the six colors, Chesed, Gevurah, Tiferet, Netzach, Hod, Yesod. And Shabbat is the white light that holds them all. That is why it is not one more color in the rainbow. It is the light before the prism.

· THE QUESTION ·

In which color does Shabbat come into you? Start there.

• A drawing for §12 · A prism



The shade · the personal update

One light, many colors. Shabbat is the white light before the prism. Every person receives it in his own shade.

§13

· THE GATE OF THE HOUSE · THE CHALLENGE

The New Public Domain

Once, the public domain was a street. Today it sits in your pocket. Whoever holds a connected phone is standing inside the largest public domain there has ever been: billions of people, with no walls, no boundary, no master of the house.

And this explains why Shabbat today is harder, and also more important. You can sit at home, beside a set table, and be outside. The poor man of the Mishnah had to stand at the doorway. Today you can stand at the doorway from your couch.

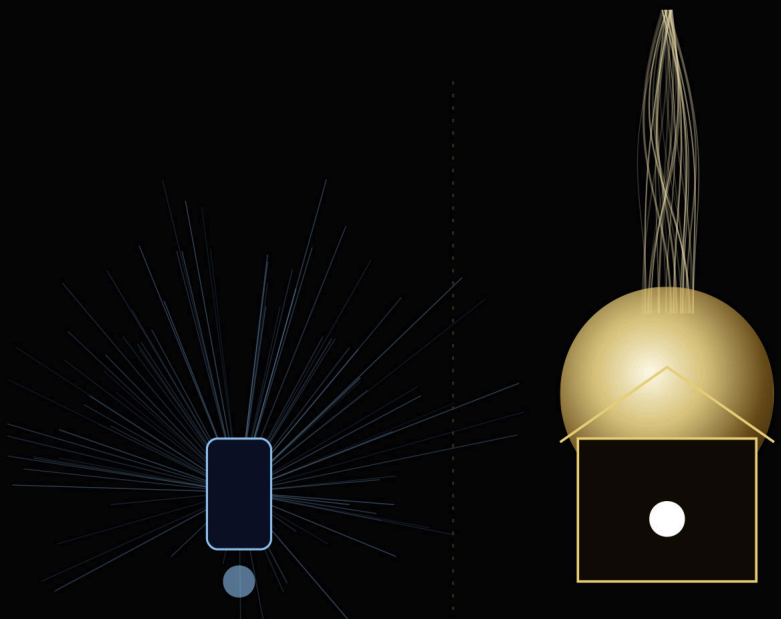
And whoever stays connected to the network all Shabbat long has not yet entered Shabbat at all. He has not taken the elevator. His body is at home, and he himself is still out in the marketplace.

A note: the parable here is a teaching meant to help us understand, not a ruling of halachah. Using the internet and electrical devices on Shabbat is forbidden according to the halachic authorities, and practical questions should be brought to a rabbi.

· THE CHOICE ·

The phone is the public domain. Switching it off is the candle-lighting of our generation.

• A drawing for §13 · Two Shabbats



Poor in understanding
In the public domain · has not entered Shabbat

The master of the house
Disconnected from the network · connected to the Source

On the left, a Shabbat where the network stays open: information keeps flowing in and out all the time. On the right, a closed Shabbat: the home is full of light from within.

§14

· THE GATE OF THE HOUSE · ALL THE VIEWS

What “the Source of Blessing” Means

Each view answers the same question from a different angle: how does Shabbat bless the week?

THE TABLE OF VIEWS · SOURCE OF BLESSING

The source	What it says	In our language
Torah · Genesis 2:3	“And God blessed the seventh day and made it holy”	The first day ever to receive a blessing by name
Mechilta · Ramban	We remember Shabbat from the first day of the week	The whole week is a countdown to Shabbat
Rashi · Genesis 2:2	The world was missing rest	Rest is part of creation
Ohr HaChaim	The world was created for six days, and Shabbat renews it	A license that renews every week
The Zohar · Beshalach and Yitro	All the blessings depend on the seventh day	The server everything comes down from
Lecha Dodi	“For she is the source of blessing”	Shabbat is the source, not the rest stop
Megaleh Amukot · Me’orot Natan	The quality of Shabbat is the quality of Malchut, the source of blessing	Shabbat herself gives the reward
Rambam · Shabbat 30:15	Shabbat is the sign between God and us	The sign that connects the whole network

§15

· THE GATE OF THE HOUSE · CLOSING

The Gate in One Sentence

Shabbat is not the end of the week. It is its source. On Shabbat we disconnect from the relays and connect straight to the fiber, a river flowing out of Eden into the garden.

But to receive, you have to know what your home is. The poor man stands outside, and the master of the house knows what is inside. The boundary is the belt that holds the infinite, and every person receives it in his own shade.

> *"For it is a sign between Me and you throughout your generations, to know that I am the Lord who makes you holy"*
>
> — EXODUS 31:13

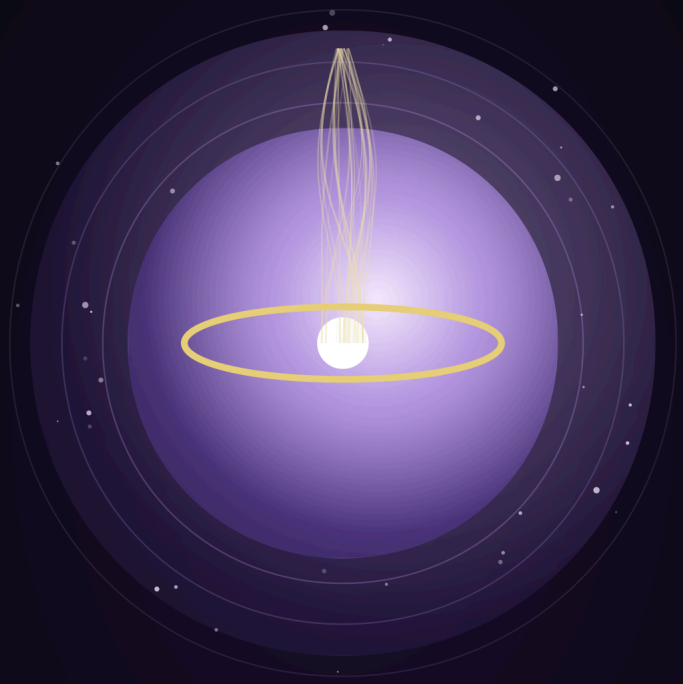
· IN ONE SENTENCE ·

Whoever knows what his home is, and believes that all his work is done, connects straight to the Source of Blessing.

· SECOND GATE ·

The Gate of Will

THE THIRTY-NINE LABORS · RABBI SHIMON · PURPOSEFUL WORK · THE WILL OF ALL WILLS · DELIGHT



Shabbat did not stay a list of deeds. Rabbi Shimon bar Yochai came out of the cave and acquired it anew: it is not the deed that decides, but the will behind it. In this gate we move from the world of action to the world of will, which is the world of Atzilut, and we discover that there Shabbat becomes delight.

> *"The Torah forbade purposeful work"*
>
> — BABYLONIAN TALMUD · CHAGIGAH 10B

· SECOND GATE · BEFORE WE BEGIN ·

On Shabbat no one checks what you did. They check what you wanted.

In the first gate we built a home. Now we ask what happens inside it. What exactly is forbidden on Shabbat? The simple answer: the thirty-nine labors. The deeper answer: **will**.

The Torah did not forbid movement, it did not forbid effort, and it did not forbid getting tired. You can carry heavy books around inside your house all Shabbat long, and you can strike a single match and break it. What is the difference? The difference is thought. A labor that has intention and purpose in it.

In this gate we will follow in the footsteps of Rabbi Shimon bar Yochai, who built the laws of Shabbat on will. We will see how this leads straight to the world of Atzilut, which is the world of will. And we will discover why it is exactly there, in a will that lets itself go, that delight is born.

And notice the paradox that will walk with us through this whole gate: the one who sets aside his own will is precisely the one who is given the higher will. **Set aside your will.**

· SECOND GATE · THE GATE OF WILL ·

What Is in This Gate

§1	The Thirty-Nine Labors	THE TABERNACLE	29
§2	Read Only	THE MODE	30
♦	*Thirty-nine write commands*	DRAWING	30
§3	Twelve Years, and One More	THE CAVE	31
♦	*Twelve years, and one more*	DRAWING	31
§4	Purposeful Work	INTENTION	32
§5	The Unintended Act and the Certain Result	SIDE EFFECTS	33
§6	Work Not Needed for Itself	THE PURPOSE	34
§7	The Shabbat Timer	TIMING	35
§8	Rabbi Shimon Acquired Shabbat	THE ACQUISITION	36
♦	*The house that was acquired*	DRAWING	36
§9	Set Aside Your Will	LETTING GO	37
§10	The World of Will	THE WORLD	38
♦	*Four worlds · The world of will*	DRAWING	38
§11	The Will of All Wills	THE PEAK	39
§12	Call Shabbat a Delight	PLEASURE	40
§13	Eden · River · Garden	THREE	41
♦	*Eden · River · Garden*	DRAWING	41
§14	The Three Meals	ALL THE VIEWS	42
§15	Partners in the Work of Creation	PARTNERSHIP	43
♦	*Partners in creation*	DRAWING	43
§16	The Gate in One Sentence	CLOSING	44

· SECOND GATE · GLOSSARY ·

Glossary of the Gate

The ideas of the Gate of Will, in the holy tongue and in today's language

Read-only mode READ-ONLY

You may read, enjoy, use. You may not write to the world. On Shabbat the world is in read-only mode.

Write command WRITE

Each of the thirty-nine labors is an action that changes the world and creates something new in it.

Intention INTENT

Purposeful work. Only an action done with intention and with a purpose counts as a labor.

Side effect SIDE EFFECT

An unintended act. According to Rabbi Shimon, it is permitted.

Guaranteed side effect GUARANTEED SIDE EFFECT

Psik reisha. If the result is certain, you cannot say you did not intend it.

Scheduled task SCHEDULED TASK

A Shabbat timer. What was set before Shabbat runs by itself. "As if all your work were done."

Acquisition ACQUISITION

Rabbi Shimon "acquired" Shabbat: he did not change the house, he rewrote what drives it.

Root access ROOT ACCESS

Ra'ava de'Ra'avin. At Shabbat afternoon prayer, the Will of all Wills opens, the very highest level.

User experience UX

Delight. Not what the system does, but how it feels to the one inside it.

§1

· THE GATE OF WILL · THE TABERNACLE

The Thirty-Nine Labors

> *"The primary labors are forty less one"*
> — MISHNAH · SHABBAT 7:2

Where does the list come from? The Talmud says: they correspond to the labors of the Tabernacle (Shabbat 49b). Everything that was needed to build a home for the Divine Presence is what we may not do on Shabbat. Because on Shabbat the home is already built. The Divine Presence is already inside. There is nothing left to build.

THE THIRTY-NINE LABORS · SEVEN GROUPS

The group	The labors	Number
Making bread	Sowing, plowing, reaping, gathering, threshing, winnowing, sorting, grinding, sifting, kneading, baking	11
Making cloth	Shearing, bleaching, combing, dyeing, spinning, warping, making loops, weaving, separating threads, tying, untying, sewing, tearing	13
Hide and writing	Trapping, slaughtering, skinning, salting, tanning, smoothing, cutting, writing, erasing	9
Building	Building, demolishing	2
Fire	Extinguishing, kindling	2
Finishing	The final hammer blow	1
Carrying	Carrying from one domain to another	1
Total	**Forty less one**	**39**

The Megaleh Amukot (in way 38) adds a hint: *lamed-tet*, thirty-nine, read backward is *tal*, dew. On Shabbat the heavenly dew comes down and fills the world, so there is no need to work in order to bring it.

· THE RULE ·

On Shabbat we do not build the Tabernacle. We sit inside it.

§2

· THE GATE OF WILL · THE MODE

Read Only

Every file on a computer has permissions. You can open it to read and to write, or you can open it as read only. In that mode everything is open, everything is visible, you can enjoy every word, and you cannot change a single letter.

That is Shabbat. The whole world lies open before you: the food, the light, the family, the Torah, the sleep. You may enjoy all of it, and it is even a mitzvah. But you may not write to the world. You may not change it, build in it, or create in it something that was not there before.

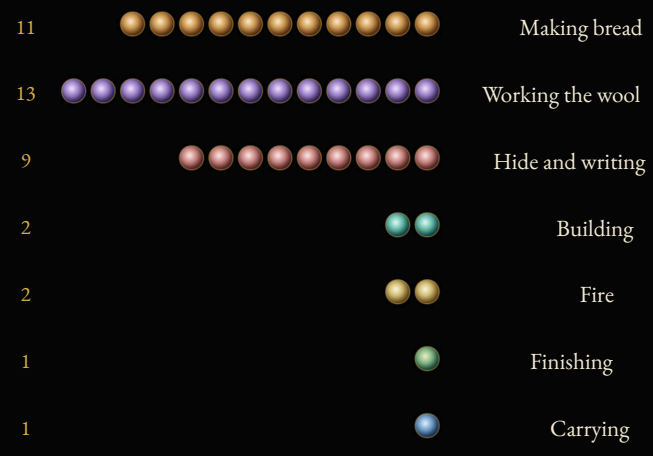
Why? Because on Shabbat God "rested and was refreshed." Creation is complete. And whoever writes to a finished file is really saying that it is not finished. Whoever does a labor on Shabbat testifies that the world is still lacking. And whoever rests testifies that "the heavens and the earth were finished."

> *"For in six days the Lord made the heavens and the earth, and on the seventh day He rested and was refreshed"*
>
> — EXODUS 31:17

· TESTIMONY ·

Resting is a testimony. You are not taking a break from the world. You are testifying that it is complete.

• A drawing for §2 · Thirty-nine write commands



39 labors · matching the work of the Tabernacle

Forty less one, in seven groups. Every square is an action that changes the world. On Shabbat they are all switched off, and the world is open for reading only.

§3

· THE GATE OF WILL · THE CAVE

Twelve Years, and One More

Rabbi Shimon bar Yochai and his son Rabbi Elazar fled from the Romans and hid in a cave. Twelve years. A carob tree and a spring, and Torah from morning till night. When they came out and saw people plowing and sowing, they said: "They abandon eternal life and busy themselves with the life of the hour!" And every place they set their eyes on burst into flames at once (Shabbat 33b).

A heavenly voice went out: "Have you come out to destroy My world? Go back to your cave!" One more year. Twelve months, like the judgment of the wicked in Gehinnom. And only then, when they came out the second time, did they understand.

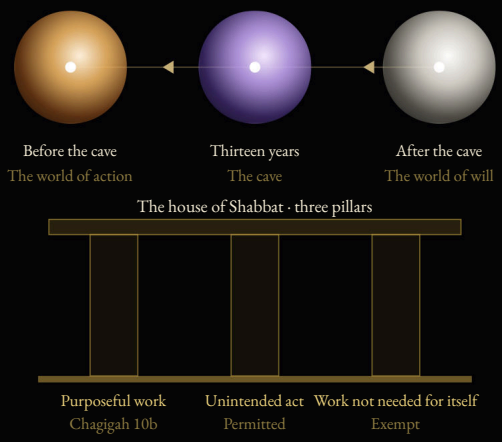
> *"On the eve of Shabbat, just before sunset, they saw an old man holding two bundles of myrtle and running at twilight... "One for Remember and one for Keep." He said to his son: "See how dear the mitzvot are to Israel." And their minds were set at ease"*
>
> — BABYLONIAN TALMUD · SHABBAT 33B

A simple old man, two branches of myrtle, Shabbat eve. That is what set at ease the mind of a man who had learned Torah for thirteen years in a cave. He saw that the physical world, the earth, the fragrance, the myrtle, can rise up. That you do not have to burn the world in order to become holy. You have to raise it.

· THE SECOND YEAR ·

The first year in the cave taught him to escape from the world. The second year taught him to raise it up.

• A drawing for §3 · Twelve years, and one more



Twelve years of burning fire, and one more year in which the fire becomes light. At the end, on Shabbat eve, an old man with two myrtles: Remember and Keep.

§4

· THE GATE OF WILL · INTENTION

Purposeful Work

> *"The Torah forbade purposeful work"*
>
> — BABYLONIAN TALMUD · CHAGIGAH 10B · BAVA KAMMA 26B

Three words in the original, and all of Shabbat stands on them. The Torah did not forbid every action. It forbade a labor that has thought in it. A labor done on purpose, in the way people normally do it, and for the sake of its purpose.

A programmer knows this: code written by mistake, a line pasted in without meaning to, is not "the program." The program is what the programmer meant to build. So it is with Shabbat. The Torah does not judge the movement of the hands. It judges the thought that moves them.

And from here the road opens to Rabbi Shimon. If the thought is what matters, then Shabbat is not only a world of deeds. It is a world of will.

· THE FOUNDATION ·

On weekdays they ask what you did. On Shabbat they ask what you were thinking.

§5

· THE GATE OF WILL · SIDE EFFECTS

The Unintended Act and the Certain Result

A man drags a bench across the courtyard, and as he does, a groove is cut in the ground. Did he "plow"? Rabbi Yehudah says: forbidden. Rabbi Shimon says: an unintended act is permitted. He did not want to plow. He wanted to move a bench.

But there is a limit. If the result is certain, you cannot say "I didn't mean it." The Talmud calls this "cut off its head and it will not die?": a man who cuts off a chicken's head and says he did not want it to die. Here even Rabbi Shimon agrees that it is forbidden.

SIDE EFFECTS · IN THE LANGUAGE OF SYSTEMS

The concept	What it says	In the language of systems
Purposeful work	Only an intended action counts as a labor	Only a command the user actually ran
Unintended act	The result is neither wanted nor certain; permitted according to Rabbi Shimon	A possible side effect
Psik reisha	The result is certain; forbidden according to all views	A guaranteed side effect. It is part of the command
Work not needed for itself	Doing the labor, but not for its own purpose	Running a command for something other than what it was meant for

Most of the early authorities ruled like Rabbi Shimon on the unintended act. And the whole halachah was built on his foundation: **the will decides**.

· THE LESSON ·

On Shabbat we are responsible for what we want, and for what is certain to happen.

§6

· THE GATE OF WILL · THE PURPOSE

Work Not Needed for Itself

A man digs a hole on Shabbat because he needs the earth, not the hole. He did the deed, but not for the purpose that the labor is meant for. Rabbi Shimon says: exempt. Rabbi Yehudah says: liable.

ALL THE VIEWS · WORK NOT NEEDED FOR ITSELF

The view	The ruling	The reason
Rabbi Yehudah	Liable	The deed was done, and a labor is a labor
Rabbi Shimon	Exempt	A labor is measured by its purpose, not by the deed alone
The Tosafot and most early authorities	Like Rabbi Shimon	Purposeful work also requires the purpose
The Rambam · Shabbat 1:7	Like Rabbi Yehudah	It is enough that he intended the deed
The later authorities	Exempt by Torah law, forbidden by rabbinic law	The fence is kept, and Rabbi Shimon's foundation remains

Look at how deep this goes: even the Rambam, who disagrees, agrees that the thought decides. The argument is only about which thought. For Rabbi Shimon, Shabbat asks not only "did you want to do it?" but "what did you want it for?" This is no longer a world of deeds. It is a world of purpose.

· THE WHY ·

Rabbi Shimon asks not only what you did, and not only what you wanted, but what for.

§7

· THE GATE OF WILL · TIMING

The Shabbat Timer

In every Jewish home there is a small device that says it all: the Shabbat timer. You set it on Friday, and it switches the lights on and off by itself all Shabbat long. No one touched a thing.

In computer systems this is called a scheduled task. You set it up in advance, and it runs on its own. And this is exactly "as if all your work were done." Everything that needed deciding was decided on Friday. On Shabbat you only enjoy.

And there is a wonderful lesson here. Shabbat eve is a time for setting things up, and Shabbat is a time for running them. "Whoever took the trouble on Shabbat eve will eat on Shabbat" (Avodah Zarah 3a). Whoever set things up well on Friday enters Shabbat free. Whoever did not will find himself all Shabbat long "fixing the settings" in his head.

A note: there are detailed laws about using a Shabbat timer and scheduled devices, and a rabbi should be asked.

· SHABBAT EVE ·

Friday is not just getting ready for Shabbat. It is writing the program that will run on it.

§8

· THE GATE OF WILL · THE ACQUISITION

Rabbi Shimon Acquired Shabbat

A parable: there is an old and splendid house up for sale. Everyone knows it. The walls are thick, the rooms are large. But whoever lived in it until now used it only as a storeroom: a long list of things you may not move.

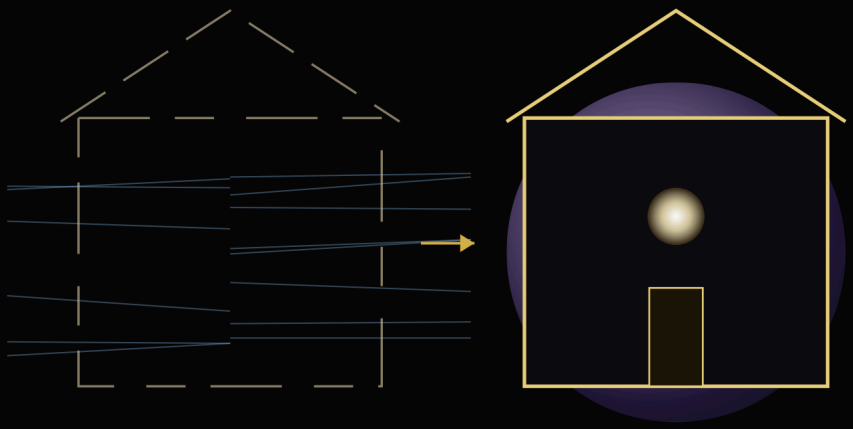
Then a new buyer comes along. He does not knock down a single wall. He does not change a single room. He only switches on the light, and suddenly everyone sees that it is a palace. That is what Rabbi Shimon did with Shabbat. The laws stayed. The thirty-nine labors stayed. But he changed what drives them: **deed became will**.

In the language of business: this is not new construction. It is an acquisition. You buy an existing company, keep the product, and rewrite the engine inside it. And that is why Rabbi Shimon is also the author of the Zohar. The one who acquired Shabbat from the outside opened its secret from the inside.

· THE PURCHASE ·

Rabbi Shimon did not change Shabbat. He switched on its light.

• A drawing for §8 · The house that was acquired



The open, unguarded house
No owner · everyone comes and goes

The acquired house
A wall · a gate · the master of the house inside

On one side, Shabbat as a list of deeds: closed rooms. On the other, the same house after the acquisition: the same walls, and everything lit from within by will.

§9

· THE GATE OF WILL · LETTING GO

Set Aside Your Will

> *"Make His will as your will, so that He will make your will as His will. Set aside your will before His will, so that He will set aside the will of others before your will"*
>
> — MISHNAH · AVOT 2:4

All week long you decide. What to buy, what to build, whom to answer. You are the system administrator. And on Shabbat you hand over the wheel. Not because you have no will, but because you understand that there is a higher will, and that it has already arranged everything.

And right here is the foundation of Shabbat: **set aside your will**. Not "do whatever you want on your day off." The opposite: tell me what to do. Eat, because it is a mitzvah. Sleep, because it is the delight of Shabbat. Speak, because it honors Shabbat. The private will lets go, and what comes in its place is greater beyond measure.

And this is what joins this gate to the Gate of Ascent and the Gate of the Queen. The Infinite who makes Himself small, the Divine Presence who grows wide, a person who gives up his own will. Each side gives way, and they become one.

· THE PARADOX ·

Whoever sets aside his will on Shabbat receives the higher will.

§10

· THE GATE OF WILL · THE WORLD

The World of Will

In the book "The World of Atzilut" we saw that there are four worlds, one above the other: *Asiyah*, the world of action. *Yetzirah*, the world of feeling. *Beriah*, the world of thought. And above them all *Atzilut*, the highest world, the world of will, where there is not yet any separate "I." Only one will.

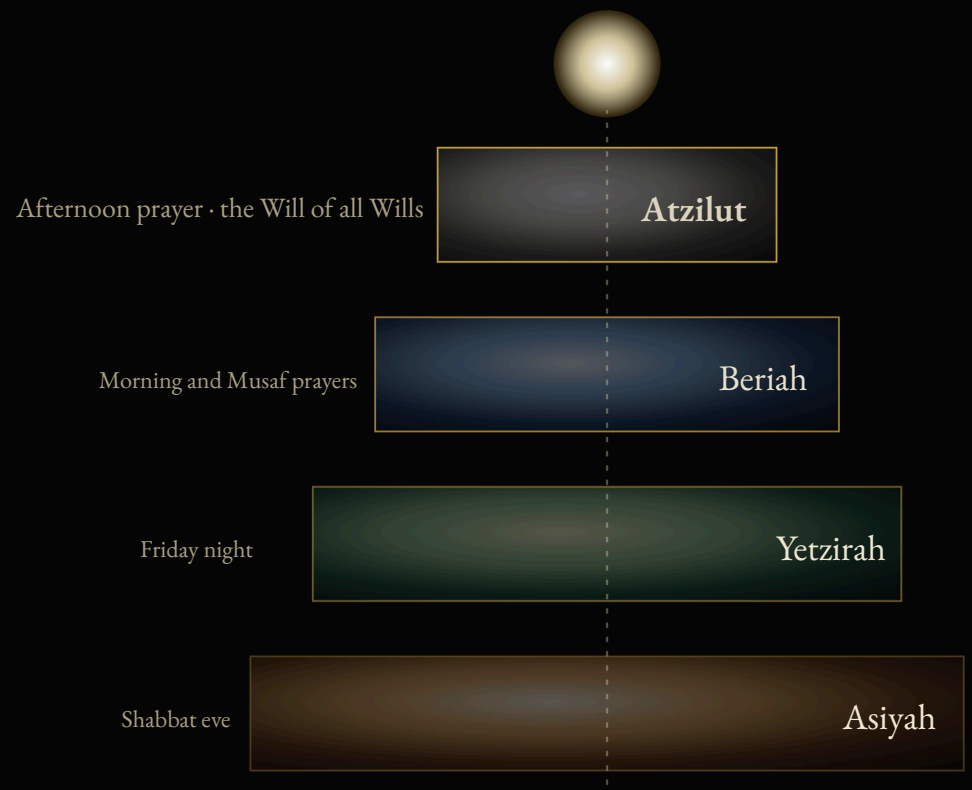
The six working days live in Asiyah. There we work, build, repair. Shabbat, according to the Arizal, raises all the worlds step after step, until at the afternoon prayer of Shabbat everything rises to a place where there is no action at all. Only will.

And from here comes Rabbi Shimon's logic. If Shabbat is an ascent to the world of will, then of course its halachah is measured by will. Whoever still thinks in deeds has not gone up. And whoever thinks in will is already there.

· THE ASCENT ·

Action, feeling, thought, will. Shabbat rises through all of them, all the way to will.

• A drawing for §10 · Four worlds · The world of will



Action, feeling, thought, will. Shabbat lifts a person from level to level, from deed to will.

§11

· THE GATE OF WILL · THE PEAK

The Will of All Wills

There is one moment in the week that the Zohar calls *Ra'ava de'Ra'avin*, the Will of all Wills. It is the time of the Shabbat afternoon prayer. The sun is sinking, Shabbat is about to leave, and precisely then the very highest will opens up.

> *"As for me, my prayer is to You, O Lord, at a time of favor; O God, in Your great kindness, answer me with the truth of Your salvation"*
>
> — PSALMS 69:14 · SAID AT THE SHABBAT AFTERNOON PRAYER

In the language of systems, this is root access. For most of the week you have the access of an ordinary user. You can ask, but you cannot reach everywhere. At the Shabbat afternoon prayer the deepest access opens. And that is exactly why we put in the verse about "a time of favor" right then. It is no accident.

And the Zohar adds that this is the hour when Moshe our teacher passed away. And so there is longing in it too. The highest access opens exactly when we feel that Shabbat is about to leave. We will come back to this in the Gate of Ascent.

· A TIME OF FAVOR ·

The Shabbat afternoon prayer: the hour when the higher will is completely open.

§12

· THE GATE OF WILL · PLEASURE

Call Shabbat a Delight

> *"If you turn away your foot because of Shabbat, from doing your own desires on My holy day, and call Shabbat a delight... then you shall delight in the Lord"*
>
> — ISAIAH 58:13–14

Notice the order. First "from doing your own desires," giving up the private will. And only afterward "and call Shabbat a delight." The delight does not come instead of the letting go. It comes out of it.

The Sefer Yetzirah says: "There is nothing in good higher than *oneg*, delight, and nothing in evil lower than *nega*, affliction." The same three letters. *Ayin-nun-gimel* in one order is the peak. *Nun-gimel-ayin* in reverse order is the abyss. What is the difference? Where the *ayin* stands. *Ayin* also means a spring, a source. When the source is at the head, there is delight. When it is at the end, there is affliction.

In today's language, this is the user experience. The system is the same system. But if it is built around the Source, it is a pleasure. If it is built around the person, it is exhaustion.

· THE ORDER ·

First you give up your own desires. Then delight is born.

§13

· THE GATE OF WILL · THREE

Eden · River · Garden

We saw in the Gate of the House: "And a river went out of Eden to water the garden." Now we will see that this verse is really the order of the whole of Shabbat. The three meals are the three stages of the flow: from the garden, through the river, to Eden.

On Friday night we are in the garden. The table, the candles, the Kiddush. This is the "field of holy apples." In the morning we rise to the river, to the flow itself: "the Holy Ancient One." And at the third meal, "the meal of Ze'ir Anpin," at the hour of the Will of all Wills, when the ascent reaches its peak, we arrive at the Source.

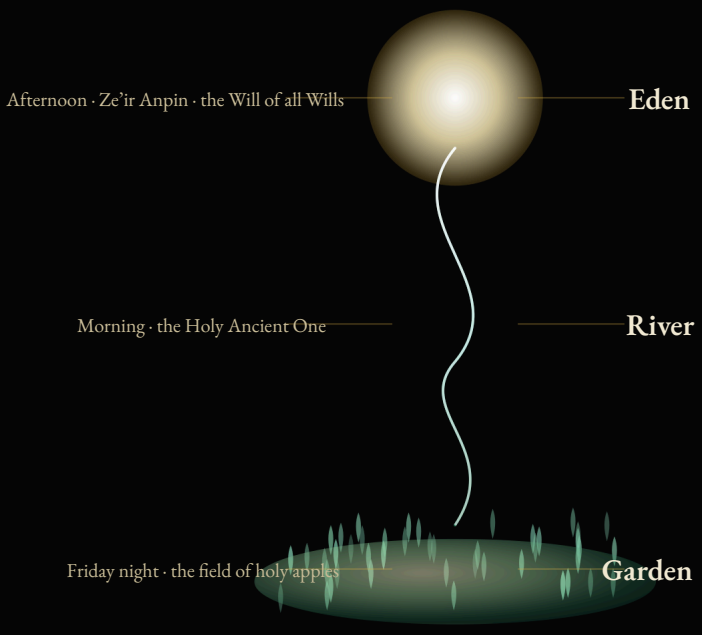
And so it becomes clear that the delight of Shabbat is not a single thing. It is a journey. From the garden to the Source. And every meal is a station along the way.

And why eat at all? Whoever is connected to the higher understanding, why does he need bread and fish? Because Shabbat takes the physical and lifts it up. We do not eat for ourselves. We let go of our own will, and through the meal we receive understanding. Whoever eats this way raises the whole world up with him.

· THE JOURNEY ·

The first meal in the garden, the second in the river, the third in Eden.

⬩ A drawing for §13 · Eden · River · Garden



E · N · G = Oneg, the delight of Shabbat

The three meals as three stations in the flow: the garden on Friday night, the river in the morning, and Eden, the Source, at the third meal.

§14

· THE GATE OF WILL · ALL THE VIEWS

The Three Meals

THE THREE MEALS · ALL THE VIEWS

The source	Friday night	Morning	Third meal
The Talmud · Shabbat 117b	The first “today”	The second “today”	The third “today”
The Zohar · Yitro	The field of holy apples	The Holy Ancient One	Ze’ir Anpin
The Arizal · the Shabbat songs	*Azamer Bishvachin*	*Asader Lisudata*	*Bnei Heichala*
The parable of the river	The garden	The river	Eden
Megaleh Amukot	Abraham	Isaac	Jacob
Oneg, delight	G · Gan, garden	N · Nahar, river	E · Eden

Three meals, three forefathers, three letters of *oneg*. And the Megaleh Amukot adds that the meals correspond to the three forefathers, and that Musaf corresponds to Joseph. And in way 34 he finds, in the double loaves of the three meals, a hint to the Divine Name.

· THE RULE ·

Each meal is a step, and the three together are one ascent.

§15

· THE GATE OF WILL · PARTNERSHIP

Partners in the Work of Creation

> *"Whoever prays on Shabbat eve and says "Vayechulu," Scripture considers him as if he became a partner with the Holy One, blessed be He, in the work of creation"*
>
> — BABYLONIAN TALMUD · SHABBAT 119B

"Vayechulu," "and they were finished," is said standing in the Amidah prayer, and again at Kiddush. And why standing? Because saying "Vayechulu" is testimony. And testimony is given standing. We stand up and testify that God created the world.

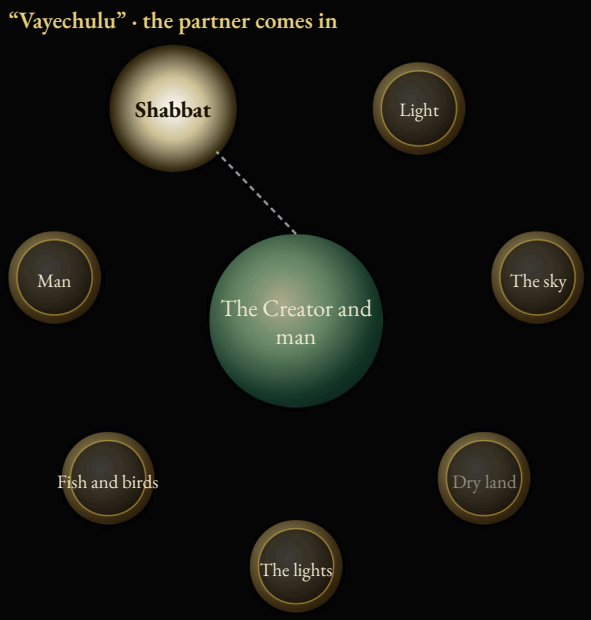
In today's language, this is a digital signature. A document without a signature could be anything. A signed document is binding. Every Shabbat, when a Jew says "Vayechulu," he signs his name to creation. And whoever signs becomes a partner.

And notice: not a partner who built, but a partner who testified. God did all the work. We only say "it is finished." That is Shabbat: all your work is done, and you only bear witness to it.

· THE SIGNATURE ·

Every Kiddush is a signature on creation.

• A drawing for §15 · Partners in creation



The six days of creation rise step after step up to Shabbat. And on Shabbat, by saying "Vayechulu," man joins in as a partner and bears witness.

§16

· THE GATE OF WILL · CLOSING

The Gate in One Sentence

Shabbat is not a list of deeds. It is a world of will. The Torah forbade only purposeful work, and Rabbi Shimon built the whole of Shabbat on that: what decides is the will and the purpose.

And so whoever sets aside his will rises to the world of will. There, in the Will of all Wills, delight is born: Eden, river, garden. And even the food rises, because we do not eat for ourselves.

> *"Then you shall delight in the Lord, and I will make you ride upon the high places of the earth"*
> — ISAIAH 58:14

· IN ONE SENTENCE ·

On Shabbat we do not do. We want. And whoever sets aside his own will is given the Will of all Wills.

· THIRD GATE ·

The Gate of Ascent

SHABBAT MODE · HERE AND NOT HERE · KE'GAVNA · THE EXTRA SOUL · REMEMBER



On Shabbat we rise. We rise, and rise, and rise, all the way to the world of Atzilut. The body stays at the table, and the soul is up above. This gate is the heart of the book: what Shabbat mode is, how the six sides become one, why everything we do on Shabbat is Shabbat, and how we come back down on Saturday night without forgetting.

> *"Just as they unite above in One, so she too unites below in the mystery of One"*
>
> — ZOHAR · TERUMAH (II 135A)

· THIRD GATE · BEFORE WE BEGIN ·

You are here.
And you are not here.

Some people feel every Shabbat like someone who has fallen into another world. As if all week long they live inside a movie, and suddenly, when the candles are lit, a door opens and the real world appears. And on Saturday night they do not want it to leave. They go looking for it: Shabbat, where are you?

This is not a romantic feeling. It is an exact description of what the Kabbalists say really happens. According to the Arizal, on Shabbat all the worlds rise, level after level. And whoever keeps Shabbat rises with them. The body stays at the table, and the soul is in the world of Atzilut. **Here, and not here.**

There are science fiction stories about a person split in two: one who lives in one world, and one who works in another, and neither remembers the other. Shabbat is the exact opposite. The same person goes up and comes down, and does not forget. The first commandment of Shabbat is "Remember."

And from here comes all our behavior. If you are truly up above, then the clothes are clothes from there, the food is food from there, and the speech is speech from there. Everything is Shabbat. In this gate we will understand how it works: *Ke'gavna*, the union, the extra soul. And we will learn how to come down without losing anything.

· THIRD GATE · THE GATE OF ASCENT ·

What Is in This Gate

§1	What Is Shabbat Mode	DEFINITION	49
§2	All the Worlds Rise	THE ASCENT	50
♦	*The three ascents of Shabbat*	DRAWING	50
§3	The Body Is Here, the Soul Is There	HERE AND NOT HERE	51
§4	Remember · Rising Without Forgetting	THE ELEVATOR	52
♦	*The Shabbat elevator*	DRAWING	52
§5	Six Become One	KE'GAVNA	53
♦	*Ke'gavna · how it works*	DRAWING	53
§6	How the Infinite Meets a Vessel	UNION	54
♦	*Each side gives something up*	DRAWING	54
§7	The Extra Soul	THE SOUL	55
§8	The Connection to Understanding and Knowing	BINAH	56
§9	Shabbat, Where Are You?	LONGING	57
§10	I Fell into This World	THE STRANGER	58
§11	Why the Clothes, Why the Food	EVERYTHING	59
§12	Speech Rises	SPEECH	60
§13	Weekday Prayers Rise on Shabbat	SYNC	61
♦	*The sync queue*	DRAWING	61
§14	The Spirit Rises to the Soul	TWO GARDENS	62
§15	Twenty-Six Hours	THE ADDITION	63
♦	*Twenty-six hours*	DRAWING	63
§16	Something Remains	THE SPICES	64
§17	You Don't Pull the Plug	MELAVEH MALKAH	65
§18	Six Thousand Lanes	TIME	66
♦	*Six thousand lanes*	DRAWING	66
§19	What Happens Above, Hour by Hour	THE SHABBAT MAP	67
§20	The Gate in One Sentence	CLOSING	68

· THIRD GATE · GLOSSARY ·

Glossary of the Gate

The ideas of the Gate of Ascent, in the holy tongue and in today's language

Shabbat mode SABBATH MODE

A setting on an oven or a fridge in which the appliance keeps working, but in a completely different pattern. The same person, a different mode.

Superposition SUPERPOSITION

In the quantum world a particle can be in two states at once. On Shabbat: here, and not here.

Entanglement ENTANGLEMENT

Two particles linked so that whatever happens to one instantly affects the other. "One facing One": the world above facing the world below.

Coherence COHERENCE

A quantum computer works only when it is shielded from noise. Any touch from outside "collapses" the state. So it is with Shabbat: every labor is noise that drops you back down.

Elevator ELEVATOR

Lighting the candles and welcoming Shabbat are the elevator going up. Havdalah is the elevator going down.

Temporary upgrade PREMIUM LICENSE

The extra soul. An added capacity given on Friday evening and taken back on Saturday night.

Grace period GRACE PERIOD

Adding to Shabbat. We add from the weekday onto the holy, both coming in and going out.

Sync queue SYNC QUEUE

The weekday prayers gathered all week long rise on Shabbat all at once.

Save state SAVE STATE

The spices at Havdalah. Something from above stays with you below.

Graceful shutdown GRACEFUL SHUTDOWN

Melaveh Malkah. You do not shut a computer off at the wall. You escort the Queen out.

§1

· THE GATE OF ASCENT · DEFINITION

What Is Shabbat Mode

Many ovens and fridges have a button called “Shabbat mode.” The appliance does not turn off. It keeps working. But it switches to a completely different pattern: the light does not come on when you open the door, the beeps go quiet, and it does not respond to every touch.

This is a wonderfully exact definition of a person on Shabbat. He does not stop living. He eats, walks, talks, sleeps. But all of these run in a different pattern. His walking is not weekday walking, his speech is not weekday speech, and his food is not weekday food.

> *““And you shall honor it”: your Shabbat clothing should not be like your weekday clothing... “from doing your own ways”: your Shabbat walk should not be like your weekday walk... “nor speaking your own words”: your Shabbat speech should not be like your weekday speech”*
>
> — BABYLONIAN TALMUD · SHABBAT 113A–B

The Talmud goes through every system: clothing, walking, speech. Each one switches into Shabbat mode. Not because it is forbidden, but because you are somewhere else. No one walks through a palace the way he walks down the street.

· SHABBAT MODE ·

The same person, the same body, the same house. A completely different pattern.

§2

· THE GATE OF ASCENT · THE ASCENT

All the Worlds Rise

The holy Arizal teaches in Sha'ar HaKavanot and in Pri Etz Chaim that on Shabbat all the worlds rise. Not only the person. Everything: Asiyah, Yetzirah, Beriah, and even Atzilut itself rises above its place.

And this ascent does not happen all at once. It begins on Friday afternoon, continues with Kabbalat Shabbat and the evening prayer, rises again at the morning and Musaf prayers, and reaches its peak at the Shabbat afternoon prayer, at *Ra'ava de'Ra'avin*. Three ascents, like the three meals.

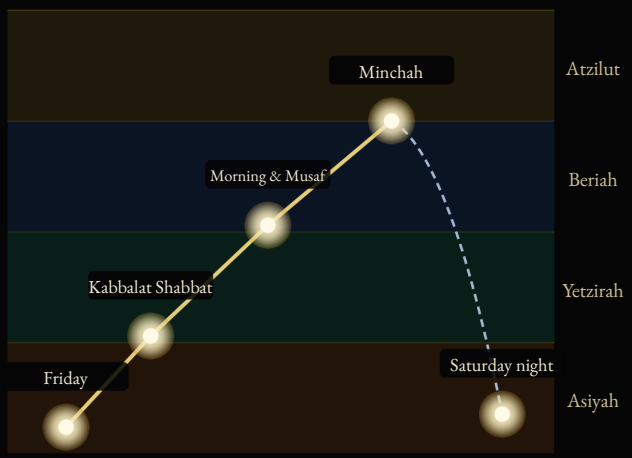
Picture a glass elevator in a tall building. On every floor the city looks different. On the first floor you see a street. On the tenth, a neighborhood. On the fiftieth, the whole city. And from the top floor you see the sea. It is the same city. The view has changed, because you are somewhere else.

And that is why the Shabbat prayers are different from the weekday prayers. There are no requests in them. Someone who is up above does not ask. He gives thanks, he bears witness, and he sings.

· RISING ·

On Shabbat you do not only rest. You rise, floor after floor, all the way to Atzilut.

• A drawing for §2 · The three ascents of Shabbat



Rising · rising · rising · and coming down without forgetting

Four worlds, and over them the timeline of Shabbat. From Friday, through the night and the morning, until the afternoon prayer, all the worlds rise. On Saturday night they come down, and the person comes down with them, without forgetting.

§3

· THE GATE OF ASCENT · HERE AND NOT HERE

The Body Is Here, the Soul Is There

In the quantum world there is something that sounds like Kabbalah: superposition. A particle can be in two states at once. It is not “here or there.” It is here and also there, until the moment something from outside measures it.

And that is exactly a person on Shabbat. The body sits at the table at home. And the soul is in the world of Atzilut. Not half here and half there. All of him here, and all of him there.

And science discovered something else: a quantum computer works only when it is isolated. It is cooled almost to absolute zero and wrapped against magnets and noise. Any small touch from outside “collapses” the double state, and the particle falls back into an ordinary state. This is called losing coherence.

Now you can understand why a labor on Shabbat is not “just one more act.” It is a measurement. It is noise from outside that collapses the state. The moment you write, build, or light a fire, you fall from above to below. And whoever keeps Shabbat keeps the isolation, and stays in both worlds.

· ISOLATION ·

Shabbat is the sealed room in which a person can be in two worlds at once.

§4

· THE GATE OF ASCENT · THE ELEVATOR

Remember · Rising Without Forgetting

There are stories about a person who steps into an elevator, and it splits him in two: one who lives up above and one who lives down below, and neither knows about the other. These stories are frightening, because they describe a person who has lost himself.

Shabbat is an elevator that works the other way. It does not split. It unites. The same person goes up when the candles are lit, the same person comes down at Havdalah, and what he saw up above he carries with him down below.

> *"Remember the Shabbat day, to keep it holy"*
>
> — EXODUS 20:8

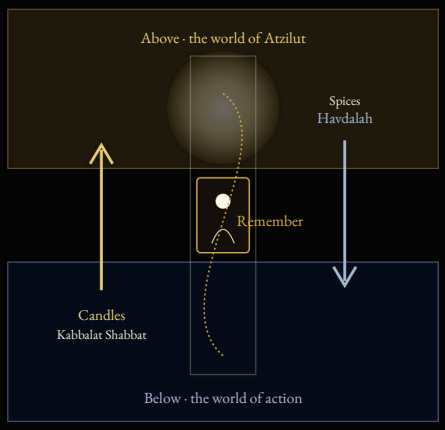
Notice how the Torah opens the commandment of Shabbat: not "stop," not "rest." **Remember.** The whole commandment begins with memory. And we have already seen how the Ramban explains it: to remember Shabbat every day of the week, "the first day toward Shabbat, the second day toward Shabbat." Memory is the thread that connects the top floor to the bottom floor.

And so whoever was truly in Shabbat does not come back on Sunday as a different person. He goes to work, answers the phone, signs contracts, and remembers. Something in him has stayed there.

· THE OPPOSITE ·

Not a split person who forgets. One person, who goes up, comes down, and remembers.

• A drawing for §4 · The Shabbat elevator



Two floors. Below, the world of action; above, the world of Atzilut. The candles are the button going up, and Havdalah the button going down. The golden thread running between the floors is "Remember."

§5

· THE GATE OF ASCENT · KE'GAVNA

Six Become One

> *"Just as they unite above in One, so she too unites below in the mystery of One, so that she may be with them above, One facing One"*
>
> — ZOHAR · TERUMAH (II 135A) · SAID ON FRIDAY NIGHT

This is the passage we say on Friday night before *Barchu*, and it holds the whole secret. "Just as they unite above in One": who are "they"? The six qualities, Chesed, Gevurah, Tiferet, Netzach, Hod, Yesod. The six days. The six sides of the world. All week they are separate, each one working on its own.

And on Shabbat they all unite "in One." And "so she unites below": the Divine Presence, Malchut, Shabbat, unites below in the same secret. And then: "One facing One." One opposite One. The world above facing the world below.

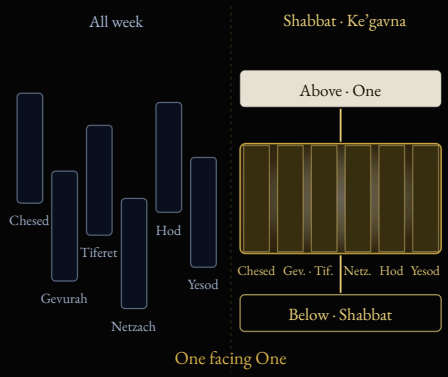
Picture the mechanism of a giant clock. Hundreds of parts go up and down, turn, slide in and out, each at its own pace. And suddenly, in one moment, they all lock into place, and the whole machine becomes a single smooth strip. The city above is mapped onto the city below, like a map facing its own reflection.

> *"The secret of Shabbat: she is Shabbat, who is united in the mystery of One, so that the mystery of One may rest upon her"*
>
> — ZOHAR · TERUMAH

· KE'GAVNA ·

All week the parts move on their own. On Shabbat they lock into one another and become one, facing the One above.

• A drawing for §5 · Ke'gavna · how it works



The six parts, Chesed through Yesod, rise and fall all week, each at its own pace. On Shabbat they lock into a single strip. Above them, the world above; below them, the world below: One facing One.

§6

· THE GATE OF ASCENT · UNION

How the Infinite Meets a Vessel

And here is the greatest question of all: how is this possible? The Holy One, blessed be He, is infinite. The Divine Presence, Malchut, is limited, the last of the spheres, the smallest vessel. How can the Infinite unite with something bounded? How does a light without limit enter a vessel?

And the answer is the secret of Shabbat, and the secret of every union: each side gives something up. The light holds itself back and comes down from its place, so that the vessel can hold it. And the vessel widens and rises from its place, so that it can be worthy of the light. Neither of them stays where it began. And they meet in the middle.

In the language of the Kabbalists: all week Malchut stands "back to back." On Shabbat she rises and becomes "face to face." And this is not the rising of one side. It is a movement of both.

And this is also the lesson for the home. Every couple who want to be one must do the same thing: each one gives something up, each one does something higher and greater than himself. And that is why the Sages set that "the time for Torah scholars is from Friday night to Friday night" (Ketubot 62b). The union below is *ke'gavna*, just like, the union above.

· THE SECRET ·

The Infinite holds back, the vessel widens. Each side gives something up, and they become one. This is the secret of Shabbat, and the secret of the home.

• A drawing for §6 · Each side gives something up



Above, the great light, which holds itself back and comes down. Below, the small vessel, which widens and rises. In the middle they meet, and become one light.

§7

· THE GATE OF ASCENT · THE SOUL

The Extra Soul

> *"An extra soul is given to a person on Friday evening, and on Saturday night it is taken from him"*
> — BABYLONIAN TALMUD · BEITZAH 16A · RESH LAKISH

Rashi there explains what it is: "a wideness of heart for rest and for joy, and to be open and at ease." Not one more soul in the sense of one more person. More width. More room. The heart becomes bigger.

In today's language, it is a temporary upgrade. All week you work with ordinary memory and an ordinary processor. On Friday evening you receive an advanced license: more memory, more speed, more ability to take things in. And suddenly things that seemed complicated during the week become simple. You understand more, love more, rejoice more.

And on Saturday night the license is taken back. That is why there is a feeling of something missing. Whoever does not feel it probably did not use the license. And whoever does feel it knows that he had something.

· A WIDE HEART ·

The extra soul is not another soul. It is more room in the heart.

§8

· THE GATE OF ASCENT · BINAH

The Connection to Understanding and Knowing

Why exactly a "soul," *neshamah*? Because according to Kabbalah a person has five levels: *nefesh*, *ruach*, *neshamah*, *chayah*, *yechidah*. And the *neshamah* corresponds to Binah, the higher Mother. *Nefesh* corresponds to Malchut, *ruach* to the six qualities, and *neshamah* to Binah.

In other words: on Shabbat a direct connection to Binah opens for a person. On a weekday you understand through feeling and action. On Shabbat you connect to the place from which understanding itself flows. And that is why the Torah says of Shabbat, "to know that I am the Lord who makes you holy." *Da'at*, knowing, is the link between Binah and the qualities. And Shabbat is the day on which that link is open.

And in the book "The World of Atzilut" we saw: Binah is *alma de'cheiru*, the world of freedom. From there comes the Exodus from Egypt, and from there the fifty gates. Shabbat is a taste of that world: not a slave of the deed, but a free person of the will.

And whoever wants to be connected to understanding, to knowing, and to Torah only needs to know that on Shabbat the channel is open. What takes an hour to learn during the week enters in a moment on Shabbat.

· THE CHANNEL ·

Nefesh from Malchut, *ruach* from the qualities, and on Shabbat, *neshamah* from Binah.

§9

· THE GATE OF ASCENT · LONGING

Shabbat, Where Are You?

> *"Beloved of my soul, merciful Father... my soul is sick with love for You"*
>
> — YEDID NEFESH · RABBI ELAZAR AZIKRI

Rabbi Chanina would wrap himself in his garments and stand on Friday evening and say: "Come, let us go out to greet Shabbat the Queen." Rabbi Yannai would put on his garments and say: "Come, O bride, come, O bride" (Shabbat 119a). These are not people waiting for a day off. These are people who long.

And this is a sign of truth. Whoever waits for Shabbat only to rest does not long for it on a Tuesday. Whoever has been up above in it looks for it all week. Like someone who came home from his father's house and is waiting to go back. Shammai the Elder would find a fine animal on Sunday and say, "This is for Shabbat" (Beitzah 16a). He was not shopping for Shabbat. He was living for Shabbat.

And so the question "Shabbat, where are you?" is not a weakness. It is the thread of "Remember," pulling from below. Every day of the week we say in the Psalm of the Day, "Today is the first day toward Shabbat," and remind ourselves that she has not gone. She is only waiting.

· LONGING ·

Whoever misses Shabbat on a Tuesday was truly in it.

§10

· THE GATE OF ASCENT · THE STRANGER

I Fell into This World

> *"I am a stranger in the land; do not hide Your commandments from me"*
>
> — PSALMS 119:19

Sometimes, on Sunday morning, there is a strange feeling: as if you fell into this world by mistake. As if your real home is there, in Shabbat, and here you are only a guest. King David said it in words: "I am a stranger in the land."

But we must be careful. This world is not a mistake. "He did not create it for emptiness; He formed it to be lived in" (Isaiah 45:18). Look at the word: *lashevet*, to be lived in, which also sounds like *la-Shabbat*, for Shabbat. The world was created so that people would live in it, so that there would be a home in it. And you can read a hint in this: the world was created in order to bring Shabbat into it.

In other words, your mission down here is not an exile from Shabbat. It is bringing Shabbat down. Whoever comes down on Sunday and remembers is a messenger. He takes what he saw there and builds a home out of it here. And when this work is finished, there will be "a day that is all Shabbat."

· THE MISSION ·

You did not fall here by mistake. You came down to bring Shabbat down.

§11

· THE GATE OF ASCENT · EVERYTHING

Why the Clothes, Why the Food

If on Shabbat you are truly up above, then everything changes. Not because there is a rule, but because of where you are. Whoever is invited to a palace wears palace clothes. Whoever sits at the king's table eats a king's food. Whoever stands before the Queen speaks in the language of royalty.

WHAT CHANGES, AND WHY

The system	On weekdays	On Shabbat	The source
Clothing	Work clothes	Clothes from above	"Your Shabbat clothing should not be like your weekday clothing" · Shabbat 113a
Walking	Fast, to the point	Unhurried	"Your Shabbat walk should not be like your weekday walk" · there
Speech	Business, plans	Speech that rises	"Your Shabbat speech should not be like your weekday speech" · there, 113b
Thought	What else is needed	All your work is done	Rashi · Exodus 20:9
Food	Fuel for the body	Matter that rises	"And call Shabbat a delight" · Isaiah 58
Sleep	Rest	Delight	"Sleep on Shabbat is a pleasure" · folk saying

And none of this is for show. All of it is so that you match where you are. Just as in the elevator of an office building you straighten your tie before the doors open on the executive floor.

· THE RULE ·

Whoever knows he is up above behaves like someone who is up above. Everything is Shabbat.

§12

· THE GATE OF ASCENT · SPEECH

Speech Rises

Why speech in particular? Because speech is the thing closest to the soul. “And man became a living soul,” and Onkelos translates: “a speaking spirit.” Speech is where the soul meets the world.

And the Megaleh Amukot (in way 28) brings from the Zohar: on Shabbat speech rises upward, six levels, all the way to the Throne of Glory. And that is why we may not speak weekday talk on Shabbat. Not because the words are bad. Because the microphone is connected to the main speaker. What is said on Shabbat does not stay in the room.

Picture a conference where everything you say on your phone is shown on the big screen. You would speak differently. And that is Shabbat: every word is broadcast upward. And so the Shabbat songs, the words of Torah, the good conversation around the table are not decoration. They are the broadcast.

· THE BROADCAST ·

On Shabbat every word rises. Speak like someone who is broadcasting to the Throne of Glory.

§13

· THE GATE OF ASCENT · SYNC

Weekday Prayers Rise on Shabbat

The Megaleh Amukot (in way 27) reveals something wonderful: the prayers a person prays all week do not always rise right away. They wait. And on Shabbat they all rise. The extra soul lifts them up with it. "The burnt offering of each Shabbat on its Shabbat."

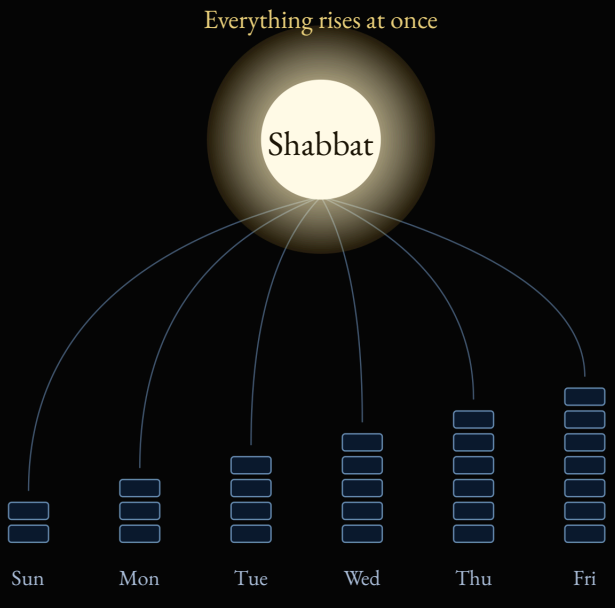
In today's language, this is syncing. All week you work offline. You write, you pray, you ask, and what you wrote is saved in a queue. And on Shabbat, when the direct connection opens, the whole queue goes up to the cloud at once.

And in way 42, in the name of the book Ma'ayan HaChochmah: Elijah and Raziel lift up on Shabbat the Torah and the mitzvot of the entire week. In other words, nothing gets lost. What you did on Tuesday, even if it seemed not to get through, is waiting for Shabbat.

· THE QUEUE ·

Not one prayer was lost. It was only waiting for Shabbat.

• A drawing for §13 · The sync queue



The six days gather prayers and mitzvot in a queue. On Shabbat the direct line opens, and everything rises up at once.

§14

· THE GATE OF ASCENT · TWO GARDENS

The Spirit Rises to the Soul

In way 57 the Megaleh Amukot brings the Zohar on the portion of Terumah: there are two Gardens of Eden. The lower Garden of Eden, where a person's *ruach*, spirit, stands, and the upper Garden of Eden, where the *neshamah*, soul, stands. And every Shabbat the spirit goes from the garden below and links with the soul in the garden above, and the two of them rise together before the Holy One, blessed be He.

> *"And it shall be, from new moon to new moon and from Shabbat to Shabbat, all flesh shall come to bow down before Me"*
>
> — ISAIAH 66:23

And this is exactly "here and not here." There is a part of you that stays below, and there is a part of you that is always above. All week they are far apart. And on Shabbat they connect. And the two rows of the showbread, six facing six, are the two gardens, one facing the other.

· THE CONNECTION ·

On Shabbat the part below meets the part above, and the two rise together.

§15

· THE GATE OF ASCENT · THE ADDITION

Twenty-Six Hours

Shabbat begins before sunset and ends after the stars come out. “We add from the weekday onto the holy” (Yoma 81b). We do not wait for the last second. We come in early, and we leave late.

The Megaleh Amukot (in way 30) does the arithmetic: when you add an hour before and an hour after, Shabbat is twenty-six hours, the numerical value of the Name *Havayah*. In other words, the addition is not only caution. It is what turns Shabbat into the complete Name of God.

In the language of systems, this is a “grace period.” The subscription starts before the time and ends after the time, so that there is not a single moment of disconnection. And the Shulchan Aruch rules: “We delay the evening prayer on Saturday night, in order to add from the weekday onto the holy” (Orach Chaim 293:1). We do not want her to leave. And this is law.

· TWENTY-SIX ·

An hour before, an hour after: twenty-six hours, the complete Name of God.

• A drawing for §15 · Twenty-six hours



24 hours · plus an hour coming in and an hour going out

Twenty-four hours of Shabbat, plus an added hour coming in and an hour going out. Together, twenty-six, the numerical value of the Name Havayah.

§16

· THE GATE OF ASCENT · THE SPICES

Something Remains

On Saturday night we say a blessing over spices. Why? The early authorities wrote: to restore the spirit, which grieves at the leaving of the extra soul (brought in the Tur, Orach Chaim 297). Scent is the one thing the soul enjoys without the body.

And in the language of computers, this is a save state. Before you close the game, you save. And when you come back, you find yourself where you left off. The spices are the saved file of Shabbat. Something from above stays with you on the way down.

And this is the great difference from the stories about the split person. There, the moment you come down, everything is erased. Here, the scent of Shabbat remains. It goes with the person into the week, and every morning reminds him where he came from.

· THE SCENT ·

The spices are the memory of Shabbat, which stays when she leaves.

§17

· THE GATE OF ASCENT · MELAVEH MALKAH

You Don’t Pull the Plug

> *“A person should always set his table on Saturday night, even if he needs no more than an olive’s worth”*
> — BABYLONIAN TALMUD · SHABBAT 119B

You do not turn off a good computer by pulling the plug. You close one program after another, you save, and only then do you shut down. This is called a graceful shutdown. And *Melaveh Malkah*, escorting the Queen, is exactly that: we do not drop Shabbat all at once. We escort her out, the way you walk a queen to the door.

This meal is called “the meal of David, the King Messiah.” And there is a tradition that a person has one bone, the *luz*, that is nourished only by this meal, and from it the person will rise at the resurrection of the dead. In other words: the meal of leaving Shabbat feeds what in a person never dies.

· THE ESCORT ·

You do not throw the Queen out of the house. You escort her, and you keep something of her for the week.

§18

· THE GATE OF ASCENT · TIME

Six Thousand Lanes

Picture a bowling alley with six thousand lanes, one for each year in the history of the world. In every lane a ball is rolling. And whoever stands on the floor sees them one after another: the first year, the second year, and so on.

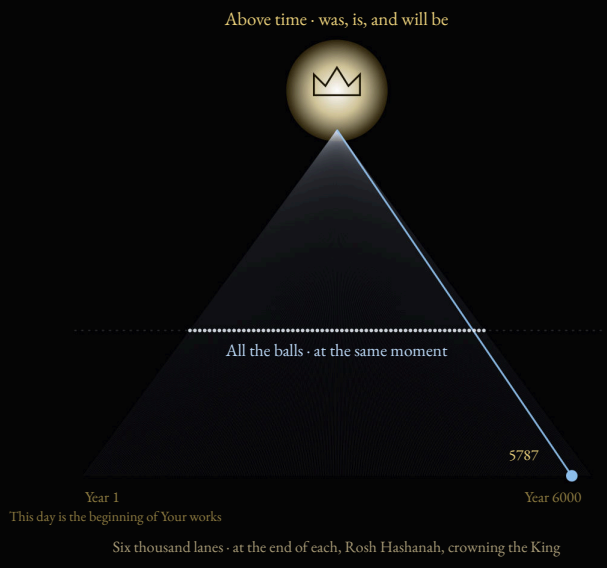
But whoever stands up above, over the hall, sees something else: all the balls are rolling at the same moment. The first year and the last year happen together. This is the view of "was, is, and will be," a view from above time.

And Shabbat is the moment we climb up to the gallery. "A taste of the World to Come" (Berachot 57b). And in the Mishnah in Tamid: "A Psalm, a song for the Shabbat day: for the time to come, for the day that is all Shabbat and rest for life everlasting." On Shabbat we see, for a moment, all the lanes at once, and understand that everything is already aimed, everything is already whole. And once more: all your work is done.

· THE GALLERY ·

On Shabbat we rise above time, and see that everything is already rolling toward the right place.

• A drawing for §18 · Six thousand lanes



From below you see one year after another. From above, over time, all six thousand lanes are rolling at the same moment. Shabbat is the climb up to the gallery.

§19

· THE GATE OF ASCENT · THE SHABBAT MAP

What Happens Above, Hour by Hour

THE SHABBAT TIMELINE

The time	What happens above	What you do	System state
Friday, after midday	The preparation for the ascent begins	Finishing, preparing, immersing	Setting the tasks
Lighting candles	Shabbat enters the home	Lighting and welcoming	The elevator button
Kabbalat Shabbat · Ke'gavna	The six sides unite, the Divine Presence is crowned	Lecha Dodi, "Come, O bride"	The parts lock in place
Evening prayer and Kiddush	The first ascent	"Vayechulu" in the Amidah	Signing on creation
First meal	The field of holy apples	The garden, the table	The G of *oneg*
Morning and Musaf	The second ascent, "A crown they will give You"	A prayer of thanks	The N of *oneg*
Second meal	Atika Kadisha, the Holy Ancient One	The river, the flow	Full reception
Minchah	Ra'ava de'Ra'avin, the third ascent	"And as for me, my prayer is to You at a time of favor"	Root access
Third meal	Ze'ir Anpin	Eden, the longing	The E of *oneg*
Saturday night	The worlds come down	Delaying, Havdalah, smelling the spices	Save state
Melaveh Malkah	The meal of David, the King Messiah	Escorting the Queen	Graceful shutdown

Keep this table. It is the map of the ascent, and it shows that Shabbat is not one day. It is a journey of twenty-six hours, from the garden to Eden and back again.

§20

· THE GATE OF ASCENT · CLOSING

The Gate in One Sentence

On Shabbat all the worlds rise, and the person rises with them. The body is here and the soul is there, like a particle in two states, which stays that way as long as it is shielded from the noise of labor.

In *Ke'gavna* the six sides lock into one, One facing One. The Infinite holds back and the vessel widens, each side gives something up and they become one. The extra soul connects us to understanding and to knowing, and so everything is Shabbat: the clothes, the food, the speech. And on Saturday night we come down, smell the spices, and do not forget.

> *"A Psalm, a song for the Shabbat day: for the time to come, for the day that is all Shabbat and rest for life everlasting"*
>
> — MISHNAH · TAMID 7:4

· IN ONE SENTENCE ·

On Shabbat you are up above. Behave like someone who is up above, and come down without forgetting.

· FOURTH GATE ·

The Gate of the Queen

A PARTNER · A GOOD GIFT · SHABBAT GIVES THE REWARD · WEALTH BEFORE GOD · LIKE A KING AMONG HIS TROOPS



Shabbat is not only a time. She is a queen, a bride, and a partner. And whoever honors her, she herself repays. In this gate we will learn what wealth is that stands before God and does not vanish, and why the king sits in the middle of his troops.

> *"Come, let us go out to greet Shabbat the Queen"*
>
> — BABYLONIAN TALMUD · SHABBAT 119A

· FOURTH GATE · BEFORE WE BEGIN ·

Shabbat knows how to spoil you. And she remembers.

In the last gate we went up. We saw how the six sides become one, and how each side gives something up in order to unite. Now we will meet the one who stands at the center of this union: Shabbat the Queen.

The Sages did not speak of Shabbat as a day. They spoke of her as a woman, a bride, a queen, a partner. Rabbi Chanina went out to greet her. Rabbi Yannai called her "bride." And the Holy One, blessed be He, said to her: "The Congregation of Israel shall be your partner."

And a queen knows how to give back. The Megaleh Amukot brings an explanation that is the heart of this gate: **Shabbat herself gives the reward.** Not only "there is no reward for a mitzvah in this world," but wealth that stays, wealth "before the Lord." And there is a huge difference between wealth like that and wealth that comes from somewhere else.

In this gate we will go through the gift, the partner, the good angel, Shammai and Hillel, Joseph who honored Shabbat, and the king who sits in the middle of his troops. And at the end you will receive a practical guide: how to honor a queen.

· FOURTH GATE · THE GATE OF THE QUEEN ·

What Is in This Gate

§1	Shabbat the Queen	QUEEN	73
♦	*Shabbat the Queen*	DRAWING	73
§2	"The Congregation of Israel Shall Be Your Partner"	A PARTNER	74
§3	"I Have a Good Gift in My Treasure House"	A GIFT	75
§4	Shabbat Herself Gives the Reward	THE REWARD	76
§5	Before God · Before the Lord	TWO KINDS OF WEALTH	77
♦	*Two kinds of wealth*	DRAWING	77
§6	"And the Lord Blessed Abraham with Everything"	IN ALL THINGS	78
§7	Joseph Who Honored Shabbat	JOSEPH	79
§8	An Inheritance Without Limits	WITHOUT BORDERS	80
§9	"May the Next Shabbat Be Just Like This"	THE ANGELS	81
§10	Shammai and Hillel	TWO WAYS	82
♦	*Shammai and Hillel*	DRAWING	82
§11	Like a King Among His Troops	THE KING	83
♦	*Like a king among his troops*	DRAWING	83
§12	Fifty Voices	CROWNING	84
♦	*The crowning*	DRAWING	84
§13	Remember and Keep	STEREO	85
§14	Peace in the Home	THE HOME	86
♦	*The full home*	DRAWING	86
§15	The Most Desired of Days	LONGING	87
§16	Your Shabbat Guide	PRACTICAL	88
§17	The Gate in One Sentence	CLOSING	89

· FOURTH GATE · GLOSSARY ·

Glossary of the Gate

The ideas of the Gate of the Queen, in the holy tongue and in today's language

Gift GIFT · GRANT

"I have a good gift in My treasure house, and Shabbat is its name." Not a wage for work. A gift.

Reward DIVIDEND

What Shabbat herself gives back to whoever honors her. Not a one-time bonus, but a steady dividend.

Leveraged wealth LEVERAGE

Wealth that comes from judgment, from the north. It grows fast, and it can collapse fast. "Before God."

Stable wealth EQUITY

Wealth that comes from mercy, "before the Lord." It stays. "And He adds no sorrow with it."

Auto-renew AUTO-RENEW

The good angel says, "May it be His will that next Shabbat be just like this," and the bad angel must answer "Amen," against his will.

The pressure of forty LOW BATTERY

Shammai, who searched all week for the best things for Shabbat. Every day he lived in a state of getting ready.

Safe mode SAFE MODE

"Like a king among his troops." The king in the middle, guarded on every side.

Stereo sound STEREO

"Remember" and "Keep" in a single utterance. Two channels, one sound.

§1

· THE GATE OF THE QUEEN · QUEEN

Shabbat the Queen

Rabbi Chanina would wrap himself in fine garments on Friday evening, stand, and say: “Come, let us go out to greet Shabbat the Queen.” Rabbi Yannai would put on his garments and say: “Come, O bride, come, O bride” (Shabbat 119a).

These two words, queen and bride, are not two names for the same thing. A queen is someone you honor, someone you go out to greet, someone you dress up for. A bride is someone you love, someone you become one with. Shabbat is both. And that is why there is both honor and delight.

And from here comes *Lecha Dodi*. “Come, my beloved, to greet the bride; let us welcome the face of Shabbat.” At the end of the song we stand and turn toward the door and say, “Come, O bride.” This is not just singing. It is a welcome for a queen who is coming in right now.

· QUEEN AND BRIDE ·

Honor for the queen, delight for the bride. Shabbat is both.

• A drawing for §1 · Shabbat the Queen



The crown at the center, and around it the day and the night, the honor and the delight.
Whoever goes out to greet her receives her.

§2

· THE GATE OF THE QUEEN · A PARTNER

“The Congregation of Israel Shall Be Your Partner”

> *“Shabbat said before the Holy One, blessed be He: Master of the world, every day has a partner, and I have no partner! The Holy One, blessed be He, said to her: The Congregation of Israel shall be your partner”*
>
> — BERESHIT RABBAH 11:8

The six days come in pairs: Sunday and Monday, Tuesday and Wednesday, Thursday and Friday. Only Shabbat is alone. And the Holy One, blessed be He, says to her: you are not alone. The people of Israel are your partner.

And this changes the whole picture. Shabbat is not something you do. She is someone you meet. And she has expectations. She waits all week for her partner. And if he does not come, she is alone.

And the Megaleh Amukot (in way 49) adds: at the three meals we receive the three heads, *telat reishin*. In other words, this union does not happen in one moment. It happens three times, on three floors, just as we saw in the Gate of Ascent.

· THE PARTNER ·

Shabbat is waiting for you. You are her partner.

§3

· THE GATE OF THE QUEEN · A GIFT

“I Have a Good Gift in My Treasure House”

> *“I have a good gift in My treasure house, and Shabbat is its name, and I wish to give it to Israel. Go and let them know”*
>
> — BABYLONIAN TALMUD · SHABBAT 10B

Notice: a gift. Not a wage. Not a debt. Not a task. And a gift from the treasure house, from the king’s locked vault. Something that had been kept there since the six days of creation.

And the Talmud goes on: from here we learn that whoever gives a gift to a friend must let him know. In other words, the Holy One, blessed be He, did not only give Shabbat. He wanted us to know that it is a gift. Because whoever receives something and does not know it is a gift treats it as an obligation.

And the Megaleh Amukot (in way 40) explains why it is called “good”: because on Shabbat Metatron and Sandalfon, the two great princes, are busy tying the crowns and lifting up the prayers. The gift is not only the day. It is everything that happens in it.

· THE GIFT ·

Shabbat is not a tax on your time. It is a gift from the treasury, and you need to know that it is a gift.

§4

· THE GATE OF THE QUEEN · THE REWARD

Shabbat Herself Gives the Reward

Here is the heart of the gate. The Megaleh Amukot (in way 3) brings a third explanation of Shabbat, and it is different from everything we have seen: Shabbat herself pays. It is not only that we keep a mitzvah and receive a reward in the World to Come. Shabbat is a source of wealth, and she gives back to whoever honors her.

And where does this come from? From the Talmud about Joseph who honored Shabbat, and about the wealthy: "And those in other lands, by what merit are they rich? Because they honor Shabbat" (Shabbat 119a). They asked: by what merit are the wealthy rich? And the answer: by Shabbat. Shabbat knows how to spoil you.

Think of an investment. Most investments give you something back and then they end. And there is one rare investment that pays a steady dividend for your whole life. And more than that: it pays according to how much you honor it, not according to how much you put in.

That is why the Megaleh Amukot is not satisfied with "honor Shabbat because it is a mitzvah." He says: honor her, because she honors you back. She does not take. She gives.

· SHABBAT CAN SPOIL YOU ·

Whoever honors Shabbat, she herself gives back to him. And it never runs out.

§5

· THE GATE OF THE QUEEN · TWO KINDS OF WEALTH

Before God · Before the Lord

And here is the deep secret of this explanation. There are two kinds of wealth. There is wealth that comes from the side of judgment, from *Elokim*, from the north ("out of the north comes gold"). It is real wealth, but it comes from a place of judgment, and so it can turn over. Today you have it, tomorrow you don't.

And there is wealth that comes from the side of mercy, from *Havayah*. This wealth stands before the Lord. It does not depend on luck, on the market, or on the season. And Shabbat, which is the quality of Malchut that receives from mercy, gives wealth of the second kind.

> *"The blessing of the Lord makes rich, and He adds no sorrow with it"*
>
> — PROVERBS 10:22

"And He adds no sorrow with it": wealth that does not bring worry along with it. In today's language, this is the difference between leveraged wealth, which grows fast on debt and falls fast, and equity, which stays yours even when the market goes down. Shabbat does not give leverage. She gives equity.

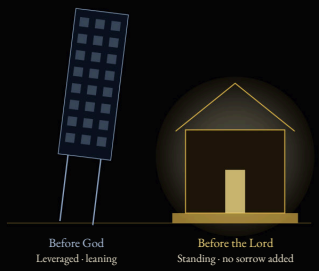
TWO KINDS OF WEALTH

	Before God	Before the Lord
The quality	Judgment · Gevurah	Mercy · Tiferet
The direction	North	The Source of blessing
The character	Leveraged, fast	Stable, standing firm
The risk	Can turn over	"He adds no sorrow"
The way of Shabbat	—	"Because they honor Shabbat"

· TWO KINDS OF WEALTH ·

There is wealth that comes and goes, and there is wealth that stands before the Lord. Shabbat gives the second.

• A drawing for §5 · Two kinds of wealth



On one side, a tower that grew fast on thin pillars, and it leans. On the other, a house standing on a wide foundation. The first is before God; the second, before the Lord.

§6

· THE GATE OF THE QUEEN · IN ALL THINGS

“And the Lord Blessed Abraham with Everything”

In the notes “Me’orot Natan” on the Megaleh Amukot (letter 24) it is written: the quality of Shabbat is the quality of Malchut, and she is the source of blessing. And of her it is said: “And the Lord blessed Abraham *bakol*, with everything.”

What is *bakol*? The Talmud in Bava Batra (16b) brings several opinions, and one of them is: “Abraham had a daughter, and *Bakol* was her name.” And the Kabbalists, the Ramban on the Torah and Rabbi Yosef Gikatilla in Sha’arei Orah, explain: *bakol* is a name for the quality of Malchut, the vessel that gathers all the blessings and passes them on.

In other words: Shabbat is *bakol*. She is the vessel in which everything is found. Whoever has Shabbat has *bakol*. He lacks nothing, because he is connected to the vessel that holds everything.

· WITH EVERYTHING ·

Shabbat is the vessel that gathers all the blessings. Whoever is connected to her has everything.

§7

· THE GATE OF THE QUEEN · JOSEPH

Joseph Who Honored Shabbat

In the neighborhood of Joseph, called *Mokir Shabbei*, "who honors Shabbat," there lived a very rich gentile. The stargazers told him: all your property will pass to Joseph. So the gentile went and sold everything he had, bought one precious jewel with it, and sewed it into his hat. As he crossed a bridge, the wind blew, knocked his hat into the river, and a fish swallowed it.

On Friday afternoon the fish was brought to the market. People asked: who would buy at a time like this? They said: go to Joseph who honors Shabbat, he always buys for Shabbat. He bought it, opened it, and found the jewel inside. And he sold it for thirteen attics full of gold coins (Shabbat 119a).

> *"Whoever borrows for Shabbat, Shabbat repays him"*
>
> — BABYLONIAN TALMUD · SHABBAT 119A

Whoever lends to Shabbat, Shabbat repays him. Not someone else. Not luck. Shabbat herself. This is exactly the third explanation of the Megaleh Amukot. The gentile tried to put all his wealth into one asset, and Shabbat found it even at the bottom of the river.

· SHABBAT REPAYS ·

Whoever lends to Shabbat, Shabbat herself pays him back.

§8

· THE GATE OF THE QUEEN · WITHOUT BORDERS

An Inheritance Without Limits

> *"Whoever delights in Shabbat is given an inheritance without limits... as it says: "And I will feed you with the inheritance of Jacob your father""*
>
> — BABYLONIAN TALMUD · SHABBAT 118A

Abraham was told, "Arise, walk through the land, its length and its breadth," and that has a limit. Isaac was told, "For to you and to your descendants I will give all these lands," and that has a limit. But Jacob was told, "And you shall spread out to the west and to the east, to the north and to the south." Without a limit.

And whoever delights in Shabbat receives the inheritance of Jacob. Why Jacob in particular? Because Jacob is the quality of Tiferet, mercy, the middle. And this is exactly the wealth "before the Lord" that we saw. Not only a lot, but without limit.

· WITHOUT LIMITS ·

The delight of Shabbat gives an inheritance without borders, the inheritance of Jacob.

§9

· THE GATE OF THE QUEEN · THE ANGELS

“May the Next Shabbat Be Just Like This”

> *“Two ministering angels walk a person home from the synagogue on Friday evening, one good and one bad… The good angel says: May it be His will that the next Shabbat be just like this. And the bad angel must answer “Amen,” against his will”*
>
> — BABYLONIAN TALMUD · SHABBAT 119B

The first explanation of the Megaleh Amukot (in way 1) deals with this. What decides is what the angels see in the house: a lit candle, a set table, a made bed. And by that they decide the next Shabbat.

In today’s language, this is auto-renew. Like a subscription that renews by itself. If this Shabbat was good, the next one renews in the same state. And even the bad angel signs the renewal, against his will.

And so the preparation is not only for this Shabbat. It sets the subscription. Whoever prepares a beautiful Shabbat receives another one just like it. And the opposite too.

· THE RENEWAL ·

What the angels find in the house this week is what will be there next week.

§10

· THE GATE OF THE QUEEN · TWO WAYS

Shammai and Hillel

> *"They said of Shammai the Elder: all his days he ate in honor of Shabbat. If he found a fine animal, he would say, "This is for Shabbat." If he found a finer one, he would set aside the second and eat the first. But Hillel the Elder had a different way, for all his deeds were for the sake of Heaven, as it says: "Blessed is the Lord, day by day""*
>
> — BABYLONIAN TALMUD · BEITZAH 16A

Shammai lived all week for the sake of Shabbat. Every day was preparation for him. He did not know what tomorrow would bring, and so whatever he found, he saved.

Hillel lived all week from within Shabbat. He trusted that tomorrow would bring something even better. "Blessed is the Lord, day by day."

The Megaleh Amukot (in way 2) explains that both are right: Shammai from the side of judgment, Hillel from the side of kindness. And together they are Shabbat: the "Remember" of Shammai, who remembers every day; and the "Keep" of Hillel, who keeps it in trust.

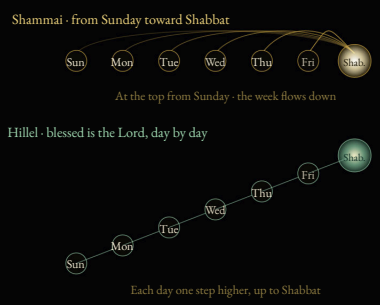
TWO WAYS TO SHABBAT

	Shammai	Hillel
The quality	Gevurah · judgment	Chesed · kindness
The direction	From the week toward Shabbat	From Shabbat into the week
The feeling	Preparation, care	Trust, joy
The verse	"Remember the Shabbat day"	"Blessed is the Lord, day by day"
In today's language	Pressure toward the goal	Flow from the Source

· TWO WAYS ·

One lives for Shabbat, and one lives from within her. And both are Shabbat.

• A drawing for §10 · Shammai and Hillel



Seven days. Shammai sets aside the best of every day for Shabbat. Hillel lives every day from the trust that Shabbat is already here.

§11

· THE GATE OF THE QUEEN · THE KING

Like a King Among His Troops

The Megaleh Amukot (in way 26) brings a parable from the verse "like a king among his troops" (Job 29:25), and from Sefer Yetzirah: the king sits in the middle of his troops. Soldiers on every side: to the right, to the left, in front, behind, above, below. Six sides. And the king in the middle.

> *"Six edges for six directions... and the Holy Palace is set in the middle, and it carries them all"*
>
> — SEFER YETZIRAH 4:3

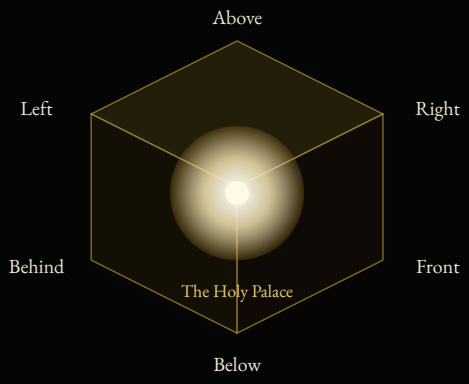
The six days are the six sides. And Shabbat is the Holy Palace in the middle, which carries them all. Without the middle, the sides fall apart. With the middle, they become one structure. Exactly *ke'gavna*.

And in today's language: this is safe mode. When the system enters this mode, every protection is switched on, and everything that runs, runs around the core. That is why we say on Shabbat, "and all judgments pass away from her." The king is protected, and whoever is with him is protected.

· THE MIDDLE ·

The six days are the troops, and Shabbat is the king in the middle.

• A drawing for §11 · Like a king among his troops



The six days around · Shabbat in the middle

A cube of six sides: right and left, front and back, above and below. And at its heart, the Holy Palace. The six days around, Shabbat in the middle.

§12

· THE GATE OF THE QUEEN · CROWNING

Fifty Voices

How do you crown a king? With the people. “In the multitude of people is the glory of the king.” The king does not appoint himself. The voices of the people are what make him king. And this is the secret of Shabbat: every Shabbat we crown the Holy One, blessed be He, anew.

That is why at Musaf we say, “A crown they will give You.” And the Megaleh Amukot (in ways 25 and 26) explains: *le-chem*, bread, has the numerical value seventy-eight, three times the Name *Havayah*; “they shall arrange it” is the crown, and the meals are the setting of the king’s table. Every blessing, every song, every “Amen” is a voice in the crowning.

And just as Binah has fifty gates, so Shabbat crowns through fifty voices. Whoever does not sing has not given his voice. And whoever sings is part of the crowning.

· THE CROWNING ·

Every Shabbat we crown the King anew. And your voice is part of the crown.

• A drawing for §12 · The crowning



Every Shabbat · one voice in the crowning

A remembrance of creation · at every Kiddush, as if for the first time

Fifty voices rise from the table, from the prayer and from the songs, and meet in a single crown.

§13

· THE GATE OF THE QUEEN · STEREO

Remember and Keep

> *""Remember" and "Keep" were said in a single utterance, something the mouth cannot say and the ear cannot hear"*
>
> — BABYLONIAN TALMUD · SHEVUOT 20B

On the first tablets it is written "Remember," and on the second "Keep." And the Talmud says: both were said in a single utterance. A human mouth cannot say two words at once. And the Holy One, blessed be He, did.

It is like stereo. Two channels, left and right, playing together. Whoever hears only one hears half. Whoever hears both hears a full sound, with depth.

And the Megaleh Amukot (in way 23) explains: "Remember" is the day, the masculine side, the Written Torah. "Keep" is the night, the feminine side, the Oral Torah. And on Shabbat both are heard at once. And this, again, is the union: two sides that become one sound.

· TWO CHANNELS ·

Remember and Keep, day and night, written and oral. On Shabbat we hear both at once.

§14

· THE GATE OF THE QUEEN · THE HOME

Peace in the Home

> *"A Shabbat candle and a Chanukah candle: the Shabbat candle comes first, because of peace in the home"*
>
> — BABYLONIAN TALMUD · SHABBAT 23B

If a person has money for only one candle, a Shabbat candle or a Chanukah candle, he buys the Shabbat candle. Why? Because making the miracle known is important, but peace in the home is more important. And the Shabbat candle is the peace of the home.

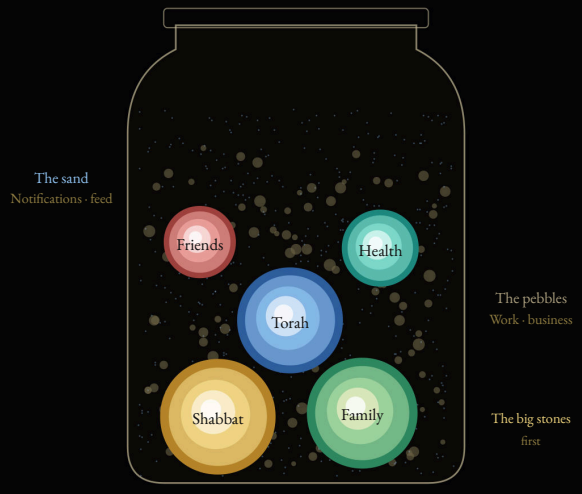
And why does the woman light? Because she is the heart of the home, and Shabbat is the quality of Malchut, the feminine side. The woman in the home is *ke'gavna*, the very likeness, of Shabbat in the worlds. When she lights, she opens the elevator.

And what happens at home on Shabbat flows out to the whole family. Like a jar that you pour water into, and it fills up and overflows onto everything around it. Shabbat is the time of the family, and so the challot, the songs, the blessings over the children. This is the home made whole.

· THE HOME ·

The Shabbat candle comes before everything, because it is the peace of the home.

• A drawing for §14 · The full home



The candle at the center, and its light flows to everyone in the home. What fills up on Shabbat flows out into the whole week.

§15

· THE GATE OF THE QUEEN · LONGING

The Most Desired of Days

In the Musaf prayer of Shabbat we say: "You called it the most desired of days." *Chemdah*, desire, is not just love. It is longing. It is what you want more and more of.

And where does this come from? Rashi on "And God finished on the seventh day": "What was the world missing? Rest. Shabbat came, rest came." And some explain *vayechal*, "He finished," also from the words "my soul yearns, and even pines" (Psalms 84:3), a language of desire and longing. In other words: on the seventh day the Holy One, blessed be He, as it were, longed for what He had made.

And this is the answer to the question "Shabbat, where are you?" Whoever looks for her all week is standing exactly where the Holy One, blessed be He, stands, for He too longed for her. The longing is not a sign of something missing. It is a sign that you understand what she is.

· THE MOST DESIRED OF DAYS ·

God Himself longed for Shabbat. Whoever misses her feels what He feels.

§16

· THE GATE OF THE QUEEN · PRACTICAL

Your Shabbat Guide

HOW TO HONOR A QUEEN · ONE WEEK

When	What to do	Why	The source
Every day	“Today is the … day toward Shabbat”	We remember, we count from Shabbat	Ramban · Exodus 20:8
When you find something good	“This is for Shabbat”	The way of Shammai	Beitzah 16a
Thursday	Shopping for Shabbat	We lend to Shabbat, and she repays	Shabbat 119a
Friday	Tasting the cooking	“Those who taste it merit life”	Musaf prayer
Friday	Fine clothes, washing	We go out to greet the Queen	Shabbat 119a · 113a
Before sunset	Adding from the weekday	Grace period	Yoma 81b
Lighting candles	The candle of the home	Peace in the home	Shabbat 23b
Coming home	Candle, table, bed	The angels see, and the subscription renews	Shabbat 119b
The meals	Two loaves, meat, wine	Delight, and through it, wealth	Shabbat 118a
Saturday night	Late evening prayer, spices	We don’t want her to leave	Shulchan Aruch OC 293
Melaveh Malkah	Setting the table	Escorting her out	Shabbat 119b

Each one of these things is small. And all of them together are what the Megaleh Amukot calls “honoring Shabbat.” And it is exactly for this that Shabbat gives back.

§17

· THE GATE OF THE QUEEN · CLOSING

The Gate in One Sentence

Shabbat is a queen and a bride, and the people of Israel are her partner. She is a gift from the treasure house, and whoever honors her, she herself repays: not leveraged wealth that comes from judgment, but wealth that stands before the Lord, "and He adds no sorrow with it."

She is *bakol*, the vessel that gathers all the blessings. She repays whoever lends to her, gives an inheritance without limits, and renews herself according to what the angels find in the house. She is the king in the middle of the troops, and every Shabbat she is crowned anew.

> *"Whoever borrows for Shabbat, Shabbat repays him"*
>
> — SHABBAT 119A

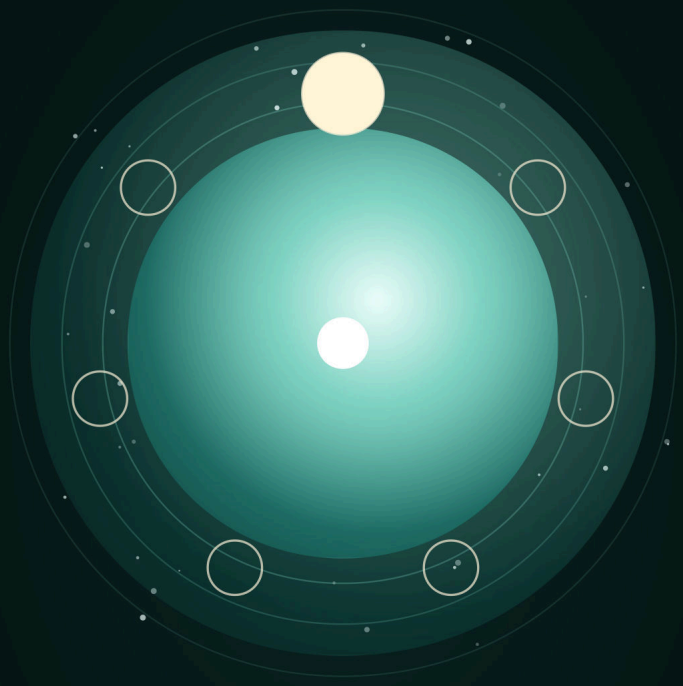
· IN ONE SENTENCE ·

Honor Shabbat, and she will honor you. And that is wealth that never runs out.

· FIFTH GATE ·

The Gate of My Shabbat

MADE TO MEASURE · WILL · INVESTMENT · DELIGHT · FAMILY · BEING ONE



Until now we have seen what happens on Shabbat. In this gate we ask what Shabbat is for me. Shabbat is infinite, and still each of us can make her his own Shabbat: by how much we invest in her, by how little we think about anything else, and by how closely we come together around the table, with family and with friends.

> *"And the children of Israel shall keep the Shabbat, to make the Shabbat throughout their generations"*
>
> — EXODUS 31:16

· FIFTH GATE · BEFORE WE BEGIN ·

Shabbat does not come in one size. She is tailored to fit you.

We have seen Shabbat from above: the source of blessing, the world of will, the ascent to Atzilut, the Queen. Now we come down to your table. The question of this gate is simple: what is my Shabbat?

The Torah does not only say "keep the Shabbat." It says "to **make** the Shabbat." Shabbat is something you make. She is holy in herself, but how much of her comes into the house depends on the one who makes her.

And so this gate is practical. We will talk about will, and not about "doing nothing"; about an investment that begins already on Friday, on Thursday, and even on Sunday; about a delight that means not thinking about anything else; and about the family, which is the foundation of everything.

And notice the rule that will walk with us through the whole gate: **Shabbat knows who invests in her.** Whatever we give her, she gives back, and more.

· FIFTH GATE · THE GATE OF MY SHABBAT ·

What Is in This Gate

§1	Not Half Board	WILL	94
§2	Anointed from the Very Beginning	INFINITE	95
§3	To Make the Shabbat	PERSONAL	96
♦	*My Shabbat settings*	DRAWING	96
§4	Whoever Prepared on Friday	INVESTMENT	97
§5	From Sunday	LEVELS	98
♦	*As much as you invest*	DRAWING	98
§6	Shabbat Knows Who Invests in Her	THE RETURN	99
§7	Whoever Delights in Shabbat	DELIGHT	100
§8	Fewer Thoughts, More Blessing	THE UPDATE	101
§9	The Family Line	THE FOUNDATION	102
§10	Give Up, Widen, Connect	WIDENING	103
♦	*The table · the family · the friends*	DRAWING	103
§11	Disconnect from the Whole World, and Be One	ONENESS	104
§12	The Gate in One Sentence	CLOSING	105

· FIFTH GATE · GLOSSARY ·

Glossary of the Gate

The ideas of the Gate of My Shabbat, in the holy tongue and in today's language

Personalization PERSONALIZATION

The same Shabbat for everyone, and each person tunes her to his home, his family, and the way he grew up.

Profile PROFILE

Your custom. "Hold fast to the custom of your fathers": the family line that shapes what your Shabbat looks like.

All-inclusive ALL-INCLUSIVE

A hotel where you do nothing. Shabbat is not that: she is the world of will, and you have to want.

Deposit DEPOSIT

Everything you invest in honor of Shabbat: clothing, food, effort, thought.

Return RETURN

"Whoever borrows for Shabbat, Shabbat repays him": Shabbat gives back what was invested in her.

Pre-download PRE-DOWNLOAD

Preparing from Friday, from Thursday, or from Sunday, so that on Shabbat everything is already ready.

Closing background apps CLOSE BACKGROUND APPS

Not thinking about anything else. When the mind is free, the bandwidth is free for the update.

Network NETWORK

The family at the center, the friends around it, and everyone connected to the same Source.

Sync SYNC

Being one: "You are One and Your Name is One, and who is like Your people Israel, one nation."

§1

· THE GATE OF MY SHABBAT · WILL

Not Half Board

Some people think Shabbat is a day of "doing nothing." Like half board at a hotel: breakfast, dinner, and in between you lie around. But that is not the Shabbat of Rabbi Shimon bar Yochai.

We saw in the Gate of Will: Rabbi Shimon taught that on Shabbat we rise to the world of Atzilut, and that the Torah forbade only "purposeful work" (Chagigah 10b). In other words, everything depends on thought and on will. And if Shabbat is the world of will, then the first thing she asks of us is to want.

At a hotel you get what the hotel decided. On Shabbat you get according to what you wanted. Whoever wants a little gets a Shabbat of rest. Whoever wants a lot gets a Shabbat of ascent. This is the plain meaning of the world of will: the will is the key.

> *"If you turn back your foot because of Shabbat, from doing your own desires on My holy day, and call Shabbat a delight"*
>
> — ISAIAH 58:13

· THE RULE ·

Shabbat is not a vacation package. She is the world of will, and you have to want.

§2

· THE GATE OF MY SHABBAT · INFINITE

Anointed from the Very Beginning

Anointed from the start, last in deed

Shabbat is infinite. How do we know? Because she came before the world. In *Lecha Dodi* we sing: "From the beginning, from of old, she was anointed; last in deed, first in thought." Shabbat was created last in deed, but she rose first in thought.

And the Sages said that the Torah existed two thousand years before the world was created. "And I was with Him as a nursling, and I was His delight day after day" (Proverbs 8:30). A day of the Holy One, blessed be He, is a thousand years, and two days are two thousand years (Bereshit Rabbah 8:2; Midrash Tehillim 90). It is important to be precise: the Sages said the two thousand years about the Torah. About Shabbat it is said that she was "first in thought," even before any deed.

And notice the word "delight." What existed before the world is delight. And so Shabbat too, which came first in thought, is delight. Whoever delights in Shabbat touches what existed before creation.

> *"Come, let us go to greet Shabbat, for she is the source of blessing; from the beginning, from of old, she was anointed, last in deed, first in thought"*
>
> — LECHA DODI · RABBI SHLOMO ALKABETZ

· BEING PRECISE ·

The Torah came before the world by two thousand years. Shabbat came before every deed, in thought.

§3

· THE GATE OF MY SHABBAT · PERSONAL

To Make the Shabbat

Shabbat is infinite, and precisely because of this she can be mine. Something limited fits only one size. Something infinite fits every size.

In today's language, this is personalization. The same system for everyone, and each person sets it up for himself. One connects through the songs, one through learning, one through the food, one through sleep, and one through the children around the table. All of them inside the same Shabbat.

And the Torah says it outright: "to make the Shabbat throughout their generations." Not only to keep, but to make. And in every generation, and in every home, Shabbat is made a little differently. "Hold fast to the custom of your fathers" (Beitzah 4b): each of us carries on the Shabbat he received in the home where he grew up.

· MY SHABBAT ·

The same Shabbat for everyone, and each person makes her his own Shabbat.

• A drawing for §3 · My Shabbat settings



The same Shabbat, and each person tunes her: clothes, food, songs, learning, family, friends. At the center, the one Source.

§4

· THE GATE OF MY SHABBAT · INVESTMENT

Whoever Prepared on Friday

> *"Whoever toiled on Friday will eat on Shabbat"*
>
> — BABYLONIAN TALMUD · AVODAH ZARAH 3A

You can invest only a little in Shabbat. Only on Shabbat itself: come to the table, hear Kiddush, rest. And that is good too, and you still receive: you connect, and you get the update.

But Shabbat is the world of will, and so you can invest in her even before she arrives. The Talmud tells how the greatest of the Amoraim worked with their own hands in honor of Shabbat: Rava salted a fish, Rav Chisda chopped beets, Rabbah and Rav Yosef split wood, Rabbi Zeira lit the fire, and Rav Nachman bar Yitzchak carried the utensils into the house and out of it on his own shoulders (Shabbat 119a). And they said: "It is a greater mitzvah to do it yourself than through a messenger" (Kiddushin 41a).

And why with their own hands? Because whoever works for it himself is getting ready to host and to be hosted. He is not only preparing food. He is preparing himself to meet the Queen. And whoever set everything up on Friday enters Shabbat free.

· THE RULE ·

Shabbat begins with the one who prepares her.

§5

· THE GATE OF MY SHABBAT · LEVELS

From Sunday

How long can you invest in Shabbat? The Talmud tells of Shammai the Elder: “All his days he ate in honor of Shabbat. If he found a fine animal, he would say: This is for Shabbat. If he found a finer one, he would set aside the second and eat the first” (Beitzah 16a). His whole week was preparation for Shabbat.

And the Mechilta says on “Remember the Shabbat day”: “Remember it from the first day of the week, so that if you come across a beautiful thing, you set it aside for Shabbat.” And also: “Do not count the way others count, but count toward Shabbat” (Mechilta Yitro, Bachodesh 7; Ramban, Exodus 20:8). And that is why we say every day: “Today is the first day toward Shabbat.”

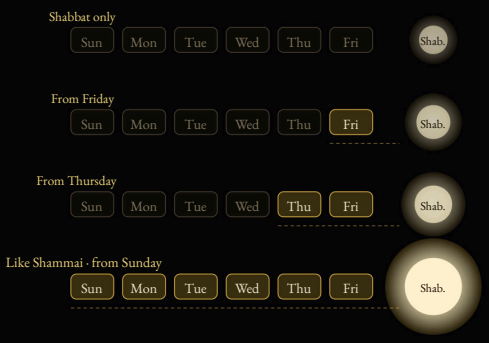
THE LEVELS OF INVESTING IN SHABBAT

The level	When you begin	What you receive
Shabbat only	As Shabbat comes in	Connection and an update. Even a little is a lot
Friday	From Friday	“Whoever toiled on Friday will eat on Shabbat”
From Thursday	A day before Friday	The house is ready, and the mind is already in Shabbat
Like Shammai	From Sunday	All week long, “this is for Shabbat”
The peak	All week you think only of Shabbat	No extra effort is needed. All his work is done

· THE PEAK ·

Whoever thinks only of Shabbat all week arrives at her without effort. This is the highest level.

• A drawing for §5 · As much as you invest



The whole week from left to right, from Sunday to Shabbat. The earlier you begin, the greater the light of Shabbat.

§6

· THE GATE OF MY SHABBAT · THE RETURN

Shabbat Knows Who Invests in Her

> *"Whoever borrows for Shabbat, Shabbat repays him"*
>
> — BABYLONIAN TALMUD · SHABBAT 119A

Whoever borrows in honor of Shabbat, Shabbat herself repays him. The Talmud tells of Joseph who honored Shabbat, who would buy the most expensive fish in the market in honor of Shabbat. Inside the fish a pearl was found, and he became rich from it. And a certain elder said to him: whoever lends to Shabbat, Shabbat repays him.

This is exactly the third explanation of the Megaleh Amukot that we saw in the Gate of the Queen: Shabbat herself gives the reward. She is not only a day on which we receive. She gives. "Shabbat knows how to spoil you."

And in today's language: this is the investment with the safest return there is. What you give to Shabbat is never lost. Shabbat knows who invests in her, and she gives back, and more.

· THE RETURN ·

Whatever you give to Shabbat, Shabbat repays.

§7

· THE GATE OF MY SHABBAT · DELIGHT

Whoever Delights in Shabbat

> *"Whoever delights in Shabbat is granted the wishes of his heart, as it says: "Delight in the Lord, and He will give you the wishes of your heart""*
>
> — BABYLONIAN TALMUD · SHABBAT 118B

What does it mean to delight in Shabbat? Beautiful clothes, good food, sleep. All of these are delight. But there is another level, a deeper one. The law says: weekday speech is forbidden, but thinking is allowed (Shabbat 150a). You may think about business on Shabbat; you may only not talk about it.

And still, the Shulchan Aruch adds: "Nevertheless, because of the delight of Shabbat, it is a mitzvah not to think about them at all, and it should be in his eyes as if all his work were done" (Shulchan Aruch, Orach Chaim 306:8). In other words, the delight of Shabbat is not only what we do. It is what we do not think about.

And where does this come from? From the Mechilta on "and do all your work": can a person really do all his work in six days? Rather, rest as if all your work were done. And so Rashi explains (Exodus 20:9): "When Shabbat comes, let it be in your eyes as if all your work were done, so that you do not think about work."

· DELIGHT ·

To delight in Shabbat: not to think about anything else.

§8

· THE GATE OF MY SHABBAT · THE UPDATE

Fewer Thoughts, More Blessing

Anyone who has ever updated a phone knows: if twenty apps are open, the update won't go through. You have to close the processes running in the background. Only when the device is free does the update download.

And so it is on Shabbat. The less you think about anything else, the more of the update you receive. Every thought about work, about money, about what needs to be done on Saturday night, takes up "bandwidth." And whoever closes them all receives the whole blessing.

And here is the link to the extra soul: "The Holy One, blessed be He, gives a person an extra soul on Friday evening" (Beitzah 16a). The great update of the week comes in precisely to the one who made room for it. And whoever thinks only of Shabbat all week arrives at her when everything is already free. He does not need to make any effort at all.

THREE LEVELS OF SHABBAT DELIGHT

The level	The law	What happens inside
Weekday speech	Forbidden · "nor speaking your own words"	The words stay in the weekday
Thinking about business	Allowed by the strict law	The mind is still working in the background
Not thinking at all	A mitzvah, for the delight of Shabbat	Everything is free. The update downloads

· THE ARITHMETIC ·

Fewer thoughts, more update. More update, more blessing.

§9

· THE GATE OF MY SHABBAT · THE FOUNDATION

The Family Line

Each of us makes Shabbat in his own way, the way he grew up. But all the ways have one foundation: the family. Shabbat passes from generation to generation along the family line. Grandpa's tune, Grandma's dish, the family's way of saying Kiddush.

And why the family in particular? Because the Shabbat candle was given "for the sake of peace in the home" (Shabbat 23b). And the Talmud says that when a person comes home from the synagogue on Friday night, two angels walk with him. If they find a lit candle, a set table, and a made bed, the good angel says: "May it be His will that the next Shabbat be just like this" (Shabbat 119b).

And what holds the family line together are the three meals. Friday night, the morning, and the third meal. We saw in the Gate of Will that they are garden, river, and Eden. And here we add: they are also three times when the family sits together, around the same table.

· THE FOUNDATION ·

Each person in his own way, and the foundation is the family.

§10

· THE GATE OF MY SHABBAT · WIDENING

Give Up, Widen, Connect

We saw in the Gate of Ascent the secret of the union: the Infinite holds itself back, the Divine Presence widens, and each side gives something up. What happens above happens around the table too.

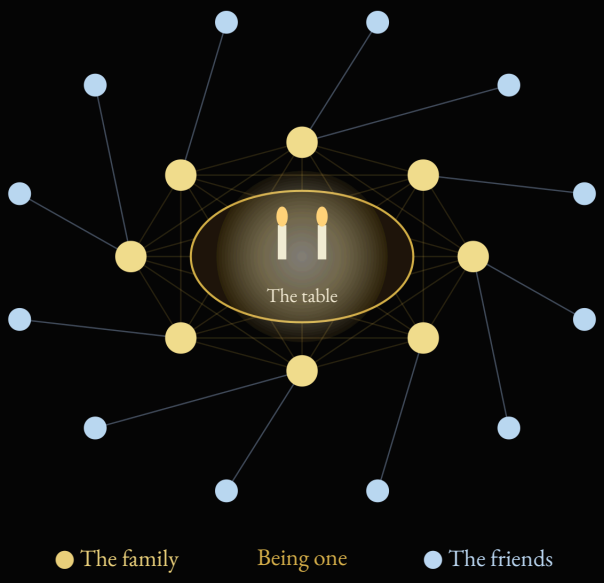
It is very important to invest in this, and especially in our time: to give up something of ourselves. To give up our opinion, our place, our small sense of being right. To widen, and to open the table to friends and guests too. “Great is hospitality” (Shabbat 127a). And whoever prepares himself to host also prepares himself to be the guest of the Queen.

In today’s language this is a network. The family is the hub at the center, the friends connect to it, and all of them together are connected to the same Source. The wider the network, the more blessing flows through it.

· THE RULE ·

Whoever gives up something of himself widens. And whoever widens, connects.

• A drawing for §10 · The table · the family · the friends



At the center, the table and the candles. Around it the family, and around the family, the friends. Everyone is connected, and they become one.

§11

· THE GATE OF MY SHABBAT · ONENESS

Disconnect from the Whole World, and Be One

The Zohar says in *Ke'gavna*: "Just as they unite above in One, so she too unites below in the mystery of One." Shabbat is the secret of One. And what prepares her below is that we become one.

That is why we say at the Shabbat afternoon prayer, at *Ra'ava de'Ra'avin*: "You are One and Your Name is One, and who is like Your people Israel, one nation on earth." When we are one, one family and one people, we are a vessel for the One above.

And what do we need to do? Disconnect from the whole world. Turn off the messengers, the phone, the news. And think only and entirely about Shabbat. To connect, and to be one. This is my Shabbat, made to measure, and this is the Shabbat of all of us.

> *"You are One and Your Name is One, and who is like Your people Israel, one nation on earth"*
>
> — SHABBAT AFTERNOON PRAYER · BASED ON I CHRONICLES 17:21

· THE ONE ·

Disconnect from the whole world, think only of Shabbat, and be one.

§12

· THE GATE OF MY SHABBAT · CLOSING

The Gate in One Sentence

Shabbat is infinite, and so she can be mine. She is not half board. She is the world of will, and you have to want. As much as you invest in her, from Friday, from Thursday, and even from Sunday, so she gives back. Shabbat knows who invests in her.

And the greatest delight is not to think about anything else. The less you think, the more you receive. And the foundation of everything is the family, the three meals, and the friends around the table. Give up, widen, connect, and be one.

> *"Delight in the Lord, and He will give you the wishes of your heart"*
> — PSALMS 37:4

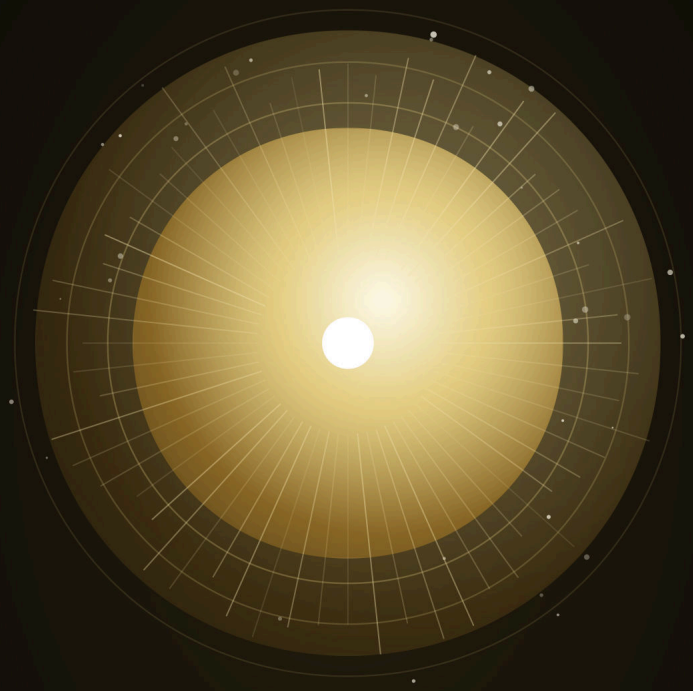
· IN ONE SENTENCE ·

Whoever makes his own Shabbat, and gives her everything, receives everything from her.

· SIXTH GATE ·

The Gate of the Bridge

THE CHAIN OF SOURCES · FROM THE TORAH TO THE MEGALEH AMUKOT · THE MAP OF EXPLANATIONS



Nothing we have seen was invented. It passes down in a single chain: from the Torah, through the Prophets and the Sages, to the Zohar, Sefer Yetzirah, the Ramak, the Arizal, and the Megaleh Amukot. This gate is the bridge: it shows how each link adds a floor, and gathers all the explanations into one map.

> *"And the children of Israel shall keep the Shabbat, to make the Shabbat throughout their generations, an everlasting covenant"*
>
> — EXODUS 31:16

· SIXTH GATE · BEFORE WE BEGIN ·

Every generation adds a floor. No one starts from scratch.

In the five gates before this one we built a house: the foundation, the will, the ascent, the Queen, and my Shabbat. Now we will do what every engineer does at the end: look at the plan of the foundations. What does all of this stand on?

The answer is a chain. Each link holds the next. The Torah says “Remember” and “Keep.” The Prophets add “and call Shabbat a delight.” The Sages add “queen,” “bride,” “gift.” The Zohar adds *Ke’gavna* and “from her they are blessed.” And the Kabbalists add the ascent through the worlds.

And the Megaleh Amukot stands at the end of the chain and ties it all together in short, sharp explanations. Rabbi Natan Nata Shapira of Krakow wrote two hundred and fifty-two explanations of a single prayer of Moses, and in each of them he shows how one verse holds a whole world.

This gate can serve as a map. Whoever wants to go back to the source of a particular idea will find here where it came from.

· SIXTH GATE · THE GATE OF THE BRIDGE ·

What Is in This Gate

§1	Remember and Keep	THE TORAH	110
§2	And Call Shabbat a Delight	THE PROPHETS	111
§3	Queen · Bride · Gift	THE SAGES	112
§4	Ke'gavna · From Her They Are Blessed	THE ZOHAR	113
§5	The Holy Palace in the Middle	SEFER YETZIRAH	114
§6	Eden · River · Garden	THE RAMAK	115
♦	*Oneg = Eden · River · Garden*	DRAWING	115
§7	The Ascent Through the Worlds	THE ARIZAL	116
§8	Rabbi Natan Nata Shapira	THE MEGALEH AMUKOT	117
§9	The Map of Explanations	MAP	118
§10	The Map of Explanations · B	MAP	119
§11	The Map of Explanations · C	MAP	120
§12	Shabbat as One Network	SEVENTY-TWO	121
♦	*Seventy-two points*	DRAWING	121
§13	The Book in One Sentence	CLOSING	122

· SIXTH GATE · GLOSSARY ·

Glossary of the Gate

The ideas of the Gate of the Bridge, in the holy tongue and in today's language

Chain CHAIN

Every source rests on the one before it, and adds to it.

Version VERSION

Every generation reads the same text and discovers a new layer in it. The Torah does not change; the understanding grows.

Source code SOURCE CODE

The verse itself. All the explanations are runs of the same code.

Interface API

The Zohar and the Kabbalah are the interface that connects the verse to the worlds.

Gematria CHECKSUM

A number that confirms the link between two words. Twenty-six hours = *Havayah*.

§1

· THE GATE OF THE BRIDGE · THE TORAH

Remember and Keep

> *"For in six days the Lord made the heavens and the earth... and He rested on the seventh day; therefore the Lord blessed the Shabbat day and made it holy"*
>
> — EXODUS 20:11

In the Torah, Shabbat has two roots. In the first Ten Commandments: "Remember," because the Holy One, blessed be He, rested from creation. In the second: "Keep," "and remember that you were a slave in the land of Egypt." Creation and redemption. The work of the beginning, and the Exodus from Egypt.

And one word in the verse is the foundation of this whole book: "therefore He blessed." The blessing is not a result of Shabbat. It is inside her. And from here comes "the source of blessing."

And one more foundation: "It is a sign between Me and you" (Exodus 31:13), "to know that I am the Lord who makes you holy." Shabbat is a sign, a mark of the covenant, and a vessel of knowing. From here comes the link to understanding and to knowing that we saw in the Gate of Ascent.

· THE ROOT ·

Remember and Keep, creation and redemption, blessing and knowing. It is all already in the Torah.

§2

· THE GATE OF THE BRIDGE · THE PROPHETS

And Call Shabbat a Delight

> *"If you turn back your foot because of Shabbat, from doing your own desires on My holy day, and call Shabbat a delight... then you shall delight in the Lord"*
>
> — ISAIAH 58:13–14

The prophet adds two floors. The first: "your own desires." Shabbat is not only holding back from deeds. It is holding back from the will of the weekday. From here comes "set aside your will," which we saw in the Gate of Will.

And the second: "delight." And "then you shall delight in the Lord": the delight below is a gate to the delight above. And from here come the Ramak and the Arizal, who took apart the word *oneg* into Eden, river, and garden.

And another prophet, Jeremiah (17:21–25), promises: if you keep Shabbat, "then kings and princes shall enter the gates of this city." Shabbat is a condition for kingship. From here comes Shabbat the Queen.

· THE SECOND FLOOR ·

The Prophets added the will, the delight, and the kingship.

§3

· THE GATE OF THE BRIDGE · THE SAGES

Queen · Bride · Gift

The Sages took the verses and gave them a face. Shabbat is a queen (Rabbi Chanina), a bride (Rabbi Yannai), a gift from the treasure house (Shabbat 10b), the partner of the Congregation of Israel (Bereshit Rabbah 11:8).

And they also gave her a structure. Thirty-nine labors corresponding to the work of the Tabernacle (Shabbat 49b). Four domains. Two thousand cubits. Adding to Shabbat. Three meals. Kiddush and Havdalah. All of these are the architecture of the day.

And above all, they gave her depth: "a taste of the World to Come" (Berachot 57b), the extra soul (Beitzah 16a), "as if all your work were done" (Mechilta), "whoever delights in Shabbat is granted the wishes of his heart" (Shabbat 118b).

SHABBAT IN THE WORDS OF THE SAGES

The subject	The source	What it added
Queen	Shabbat 119a	We go out to greet her
Bride	there	We become one with her
Gift	Shabbat 10b	From the treasure house
Partner	Bereshit Rabbah 11:8	The Congregation of Israel
Extra soul	Beitzah 16a	A wide heart
A taste of the World to Come	Berachot 57b	One sixtieth
The wealthy	Shabbat 119a	Because they honor Shabbat
An inheritance without limits	Shabbat 118a	The inheritance of Jacob
The angels	Shabbat 119b	"May the next Shabbat be just like this"
Shammai and Hillel	Beitzah 16a	"This is for Shabbat" · "Blessed is the Lord, day by day"

· THE THIRD FLOOR ·

The Sages gave Shabbat a face, a structure, and depth.

§4

· THE GATE OF THE BRIDGE · THE ZOHAR

Ke’gavna · From Her They Are Blessed

The Zohar is the floor on which Shabbat becomes a mechanism. Not only a holy day, but a moment when the worlds connect. Four passages are the foundation:

FOUR PASSAGES IN THE ZOHAR

The passage	Where	The idea
“Ke’gavna”	Terumah	The six sides unite in One, One facing One
“From her all six days are blessed”	Yitro	The six days are blessed from Shabbat
“Shabbat is the Name of the Holy One”	Yitro	Shabbat is the very Name of God
“Ra’ava de’Ra’avin”	Terumah	At Shabbat afternoon prayer the Will of all Wills is revealed

And in the Zohar there is also the secret of the three meals: the first meal, “the field of holy apples”; the second, “Atika Kadisha”; the third, “Ze’ir Anpin.” And this is what the Arizal wrote in the Shabbat songs “Azamer Bishvachin,” “Asader Lis’udata,” and “Bnei Heichala.”

And in the Zohar on “and a river goes out of Eden”: the river is the channel through which the abundance flows from Binah to the qualities. On Shabbat it flows without stopping. From here comes the direct line we saw in the Gate of the House.

· THE FOURTH FLOOR ·

The Zohar made Shabbat into a mechanism that connects the worlds.

§5

· THE GATE OF THE BRIDGE · SEFER YETZIRAH

The Holy Palace in the Middle

> *"Six edges for six directions... and the Holy Palace is set in the middle, and it carries them all"*
>
> — SEFER YETZIRAH 4:3

Sefer Yetzirah does not speak of Shabbat outright in this sentence. But the Kabbalists, and the Megaleh Amukot too (in way 26), read in it the secret of Shabbat. Six sides, six edges of the world, the six days. And the seventh, the palace in the middle, carries them all.

This is geometry. Every cube has six faces. And it also has a center, a single point that has no face, but all the faces lean on it. Shabbat is the center of the cube of time.

· THE CENTER ·

Six faces, and one center that carries them all.

§6

· THE GATE OF THE BRIDGE · THE RAMAK

Eden · River · Garden

Rabbi Moshe Cordovero, the Ramak, in Pardes Rimonim and in other books, lays out the spheres like a map. And according to this order, the secret of delight is explained in the words of the Kabbalists: *oneg*, עֹנֶג, is an acronym of Eden, *Nahar* (river), and *Gan* (garden).

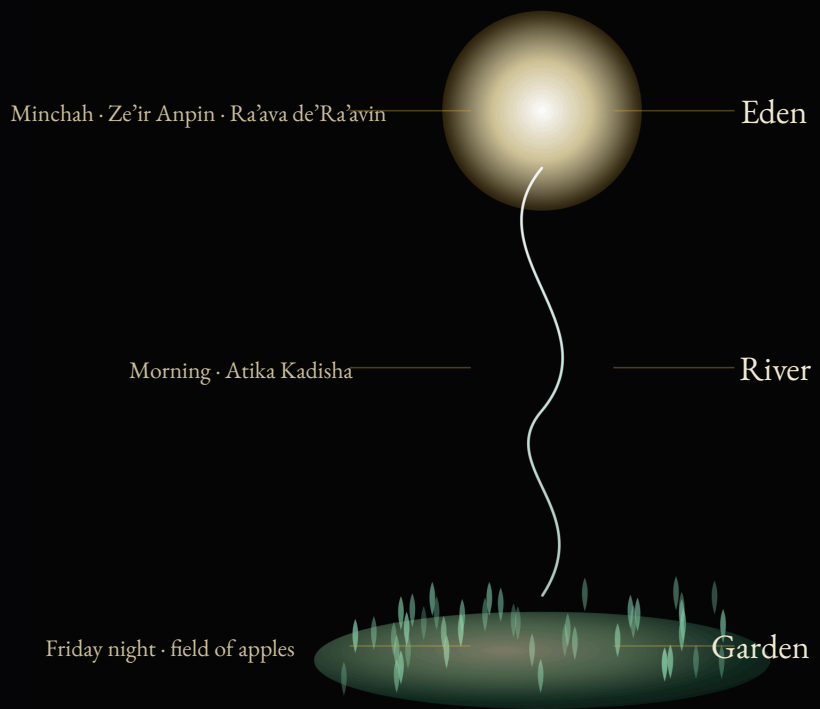
Eden is Chochmah, the hidden source. The river is Binah, in which the source becomes a stream. The garden is Malchut, Shabbat, where the stream waters the ground. And when the three are connected, there is delight, *oneg*. When they are separated, *oneg* turns into *nega*, an affliction, God forbid.

And this is exactly what the Megaleh Amukot writes in the fourth explanation: Shabbat is "a palace of delight." And in ways 28–29: on Friday night the Torah scholars connect to the *Gan*, the garden, in which thirteen rivers of balsam are revealed.

· THE ORDER ·

Eden is the source, the river is the channel, the garden is the home. And when everything is connected, delight.

• A drawing for §6 · Oneg = Eden · River · Garden



E · N · G = the delight of Shabbat

Three stations of the stream: Eden above, the river in the middle, the garden below. On Shabbat they are joined in one line.

§7

· THE GATE OF THE BRIDGE · THE ARIZAL

The Ascent Through the Worlds

The holy Arizal, in Safed, took all the layers and joined them into a timetable. For him Shabbat is not only a state. It is a journey. With every prayer and every meal the worlds rise another floor.

From him come customs that many keep today: going out to the field to welcome Shabbat, saying "A Psalm of David" and *Lecha Dodi* (written by Rabbi Shlomo Alkabetz, one of the sages of Safed), setting out myrtle branches, arranging twelve loaves corresponding to the showbread, and singing the Shabbat songs he wrote.

And what matters most in the Arizal for this book: the person rises with the worlds. What happens above does not happen without him. His prayer and his meal are the elevator. Without Israel welcoming Shabbat, there is no one to rise.

· THE FLOOR OF THE ARIZAL ·

Shabbat is a journey of ascent, and the person is the elevator.

§8

· THE GATE OF THE BRIDGE · THE MEGALEH AMUKOT

Rabbi Natan Nata Shapira

Rabbi Natan Nata Shapira, head of the rabbinical court in Krakow, lived in the generation before the massacres of 1648–1649. He is famous for his book "Megaleh Amukot" on *Va'etchanan*, two hundred and fifty-two explanations of a single prayer of Moses. And in the section "Holy Shabbat" he writes seventy-two ways, *ayin-bet*, on a single verse: "On the Shabbat day, on the Shabbat day, he shall arrange it" (Leviticus 24:8).

The verse speaks of the showbread, which was arranged anew every Shabbat on the table in the Temple, six facing six. And in each way the Megaleh Amukot opens the verse from a different angle: the angels, the wealth, the delight, the speech, the prayers, the souls. And there is a tradition in the Zohar that Moses our teacher passed away on Shabbat, at the time of the afternoon prayer, at *Ra'ava de'Ra'avin*.

The style of the Megaleh Amukot is short and sharp: gematria, acronyms, verses joined together. But behind every combination there is one idea. And the idea that keeps returning, which is also the heart of this book: Shabbat is the source, and she gives.

· THE LAST LINK ·

The Megaleh Amukot ties the whole chain together in short explanations, and in all of them Shabbat is the source.

§9

· THE GATE OF THE BRIDGE · MAP

The Map of Explanations

The table that follows gathers, in order, the explanations of the Megaleh Amukot on Shabbat that we have read. It is not complete. It is a map for the road, and whoever wants to learn should go back to the book itself.

THE MAP OF EXPLANATIONS · A

Way	The subject	The idea
1	The angels	"May the next Shabbat be just like this": the preparation decides the next one
2	Shammai and Hillel	Judgment and kindness, Remember and Keep
3	Wealth	Shabbat herself gives the reward, wealth before the Lord
4	A palace of delight	*Oneg* = Eden, river, garden
23	Remember and Keep	Day and masculine, night and feminine, written and oral
24	Twelve tribes	Six on one stone and six on the other
25–26	*Lechem*, bread	Three times *Havayah*, "he shall arrange it," a crown
26	Like a king among his troops	The king in the middle, the Holy Palace
27	The prayers	Weekday prayers rise on Shabbat
28	Speech	Speech rises; no weekday talk
28–29	Torah scholars	Friday night, the *Gan*, thirteen rivers
29	Born and passed away	One who was born on Shabbat and passed away on Shabbat

§10

· THE GATE OF THE BRIDGE · MAP

The Map of Explanations · B

THE MAP OF EXPLANATIONS · B

Way	The subject	The idea
30	Twenty-six hours	Adding to Shabbat = *Havayah*
31	Thirty-one hours	The kings, the fourth meal
32–33	Clouds of glory and challah	Five clouds, five quarters
34	Two loaves	Three meals = twenty-six
35	Twenty-seven channels	Shabbat, the source of all blessings
36	*Lechem panim*	The showbread and the face of Shabbat
37	The forefathers	Three meals for the forefathers, Musaf for Joseph
38	39 = *tal*, dew	The labors turn into dew
39	"Give"	Three times "give," thirteen rivers
40	A good gift	Metatron and Sandalfon
41	The souls	Six facing six
42	Elijah and Raziel	They lift up the Torah of the whole week

§11

· THE GATE OF THE BRIDGE · MAP

The Map of Explanations · C

THE MAP OF EXPLANATIONS · C

Way	The subject	The idea
43	Whoever studies laws	The learning of Shabbat
44	*Ehyeh* and *Havayah*	"And there was light"
45	Kindness	Shabbat and the quality of Chesed
46	Day and night	*El* and *Elokim*, twelve and twelve more
47	The wings of a dove	The Divine Presence rises, the crowns are tied
48	One hundred ninety-six worlds	"For in Yah the Lord is the Rock of worlds," the treasury of souls
49	Your partner	Three meals, three heads
50	*Akik*	The Name *Ehyeh* shines, "Open for me the gates of righteousness"
51	The Name *Havayah*	*Yud-Heh* in heaven, *Vav-Heh* on earth
57	Two Gardens of Eden	The spirit rises and links with the soul

The ways were read from photographs of the pages, and some pages are partial. Before quoting exactly, please check against a printed edition of the book.

§12

· THE GATE OF THE BRIDGE · SEVENTY-TWO

Shabbat as One Network

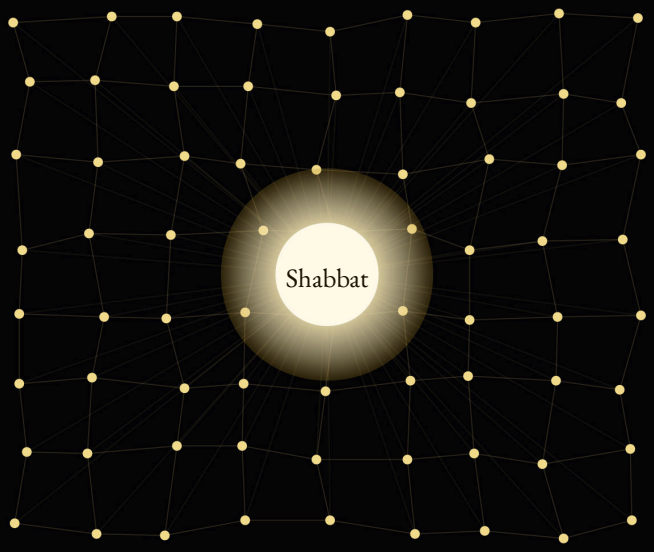
When you look at the map, you discover one thing: all the explanations connect. The angels are linked to the renewal. The wealth is linked to kingship. The delight is linked to Eden. The speech is linked to the prayers. These are not separate explanations. They are a network.

And this is also what this book has tried to do: to take dozens of points, from the Torah to the Megaleh Amukot, and join them into one picture. And the network in the drawing is built of seventy-two points, the number of the seventy-two ways of the Megaleh Amukot, and the numerical value of *chesed*, kindness, for Shabbat is kindness that comes down from above. In the Gate of the House, the foundation. In the Gate of Will, the engine. In the Gate of Ascent, the movement. In the Gate of the Queen, the union and the reward. In the Gate of My Shabbat, the personal fit. And in the Gate of the Bridge, the foundations.

· THE NETWORK ·

Many points, and one picture: Shabbat is the source.

⬩ A drawing for §12 · Seventy-two points



72 points · 72 ways · Chesed

A network of seventy-two points, the number of the seventy-two ways and the numerical value of chesed. Every point is an idea, and the lines between them are the links. At the center, Shabbat.

§13

· THE GATE OF THE BRIDGE · CLOSING

The Book in One Sentence

Shabbat is the source of blessing. The six days come out of her. Whoever sets aside his will rises with her to the world of Atzilut. There, the six sides become one, the Infinite holds back and the vessel widens, and each side gives something up in order to unite.

And whoever honors her, she herself repays, with wealth that stands before the Lord. And on Saturday night we come down, but we do not forget. And every day of the week we count, "the first day toward Shabbat, the second day toward Shabbat," until she returns. Until the day comes that is all Shabbat.

> *"Come, let us go to greet Shabbat, for she is the source of blessing; from the beginning, from of old, she was anointed, last in deed, first in thought"*
>
> — LECHA DODI

· THE BOOK IN ONE SENTENCE ·

Shabbat is the source. We rise to her, we become one in her, and she gives. And we come down without forgetting.

· AS SHABBAT COMES IN ·

Afterword

WHAT TO TAKE WITH YOU TO THE CANDLES



"Come in peace, crown of her husband... come, O bride, come, O bride"

— LECHA DODI

Afterword

Friday afternoon. The phone is still buzzing. One more message, one more call, one more thing that needs to be wrapped up. And then, the candles.

In that moment the elevator opens. The six days lock into a single strip. The Divine Presence is crowned, and the Infinite holds itself back in order to meet her. The extra soul comes in, the heart grows wide, and understanding is open. **You are here, and you are there.**

And what is left to do is simple: to believe that **all your work is done.** To set aside your own will. To sit down at the table, eat the meals, and let the material world rise. To wear the clothes from there, to speak the speech from there. Everything is Shabbat.

And on Saturday night, when the elevator goes down, to smell the spices, to escort the Queen, and not to forget. And to count, from Sunday on: "Today is the first day toward **Shabbat**."

And this Shabbat is yours. She is infinite, and so she is tailored to your size: as much as you want, as much as you invest in her, from Friday, from Thursday, and even from Sunday, and as much as you free your mind from everything else. And the foundation is the family around the table, the friends who join, and all of us together, becoming one. In the pages that follow, the Gate of My Shabbat is summed up, each idea together with its source.

· IN CLOSING ·

Shabbat knows how to spoil you. She is waiting for you. Go out to greet her.

· SUMMARY OF THE BOOK · THE SOURCES IN FULL ·

My Shabbat, Made to Measure

A summary of the Gate of My Shabbat · each source in its own words

The Gate of My Shabbat is the floor on which everything we saw above comes down to your table. Shabbat is infinite, and so she can be yours. She is not half board but the world of will. As much as you invest in her, so she gives back. The greatest delight is not to think about anything else. And the foundation of everything is the family, the table, and the friends, until we become one.

In this chapter each idea from the gate is brought together with its source, in the words of the source, followed by a short explanation in plain language and a reference to where it appears in the book. This way the whole gate can be learned from the sources themselves.

MY SHABBAT · THE SUMMARY IN ONE TABLE

The principle	The source	What to do
To make the Shabbat	Exodus 31:16	Not only to keep her. To make her your own
The world of will	Isaiah 58:13 · Chagigah 10b	To want, and not to “do nothing”
Infinite, and so personal	Lecha Dodi · Beitzah 4b	To tune her to your home and your custom
The investment	Avodah Zarah 3a · Shabbat 119a	To work for her yourself, from Friday, from Thursday, from Sunday
The return	Shabbat 119a	Whatever you give to Shabbat, Shabbat repays
The delight	Shabbat 118b · Shulchan Aruch OC 306:8	Not to think about anything else
The foundation	Shabbat 23b · 119b	The family, the candle, the set table
Widening	Shabbat 127a	To give up, to widen, to open the door to guests
Oneness	Zohar Terumah · Shabbat afternoon prayer	To disconnect from the world and be one

· SUMMARY OF THE BOOK · THE SOURCES IN FULL ·

My Shabbat · The Sources

Fifteen sources, from the Torah to the Zohar

1 TORAH · EXODUS 31:16–17

Shabbat is something you make

> *"And the children of Israel shall keep the Shabbat, to make the Shabbat throughout their generations, an everlasting covenant. Between Me and the children of Israel it is a sign forever, for in six days the Lord made the heavens and the earth, and on the seventh day He rested and was refreshed."*

IN PLAIN WORDS · The Torah says not only "keep" but also "to make the Shabbat." Shabbat is holy in herself, but how much of her comes into the house depends on the one who makes her. And "throughout their generations": in every generation and in every home she is made a little differently.

In the book: The Gate of My Shabbat, Before We Begin, chapter 3

2 PROPHETS · ISAIAH 58:13–14

The world of will, not a vacation package

> *"If you turn back your foot because of Shabbat, from doing your own desires on My holy day, and call Shabbat a delight, the holy day of the Lord honored, and honor it by not doing your own ways, not pursuing your own desires or speaking your own words: then you shall delight in the Lord, and I will make you ride upon the heights of the earth, and I will feed you with the inheritance of Jacob your father, for the mouth of the Lord has spoken."*

IN PLAIN WORDS · The prophet speaks of desires, that is, of will. Shabbat is not "doing nothing," but exchanging the will of the weekday for the will of Shabbat. And together with what we learned from Rabbi Shimon, that "the Torah forbade purposeful work" (Chagigah 10b), it follows that Shabbat is the world of will, and you have to want.

In the book: The Gate of My Shabbat, chapter 1; the Gate of Will

3 BERESHIT RABBAH 8:2 · LECHA DODI

First in thought

> *"Rabbi Shimon ben Lakish said: The Torah came two thousand years before the creation of the world, as it is written: "And I was with Him as a nursling..." And a day of the Holy One, blessed be He, is a thousand years, as it is written: "For a thousand years in Your eyes are like yesterday.""*

> *"Come, let us go to greet Shabbat, for she is the source of blessing; from the beginning, from of old, she was anointed, last in deed, first in thought."*

IN PLAIN WORDS · It is important to be precise: the Sages said the two thousand years about the Torah. About Shabbat we sing that she was "first in thought": created last in deed, she rose first in thought. And so she is infinite, and something infinite fits every size.

In the book: The Gate of My Shabbat, chapter 2

4 BABYLONIAN TALMUD · BEITZAH 4B

The family line

> *"They sent word from there: Be careful with the custom of your fathers that is in your hands."*

IN PLAIN WORDS · Each of us makes Shabbat the way he grew up: Grandpa's tune, Grandma's dish, the family's way of saying Kiddush. The same Shabbat for everyone, and every home tunes her according to the custom it received.

In the book: The Gate of My Shabbat, chapters 3 and 9

5 BABYLONIAN TALMUD · AVODAH ZARAH 3A

Whoever prepared

> *"Whoever toiled on Friday will eat on Shabbat. Whoever did not toil on Friday, from where will he eat on Shabbat?"*

IN PLAIN WORDS · Shabbat begins with the one who prepares her. What was prepared before Shabbat is what we eat on Shabbat.

In the book: The Gate of My Shabbat, chapter 4

6 BABYLONIAN TALMUD · SHABBAT 119A · KIDDUSHIN 41A

The great ones of the generation work with their own hands

> *"Rav Safra would singe the head of an animal. Rava would salt a fish. Rav Huna would light the lamps. Rav Papa would twist the wicks. Rav Chisda would chop beets. Rabbah and Rav Yosef would split wood. Rabbi Zeira would kindle the fire. Rav Nachman bar Yitzchak would carry things in on his shoulder and carry things out on his shoulder. It is a greater mitzvah to do it yourself than through a messenger."*

IN PLAIN WORDS · Rava salted a fish, Rav Chisda chopped beets, Rabbah and Rav Yosef split wood, Rabbi Zeira lit the fire, and Rav Nachman bar Yitzchak carried things on his shoulder into the house and out of it. And in Kiddushin they learned from this that "it is a greater mitzvah to do it yourself than through a messenger." Whoever works for it himself is preparing himself to meet the Queen.

In the book: The Gate of My Shabbat, chapter 4

7 BABYLONIAN TALMUD · BEITZAH 16A · SHABBAT 119A

This is for Shabbat

> *"They said of Shammai the Elder: all his days he ate in honor of Shabbat. If he found a fine animal, he would say: This is for Shabbat. If he found a finer one, he would set aside the second and eat the first. But Hillel the Elder had a different way, for all his deeds were for the sake of Heaven, as it says: "Blessed is the Lord, day by day.""*

> *"I was a butcher, and of every animal that was fine, I would say: This one will be for Shabbat."*

IN PLAIN WORDS · Shammai lived the whole week toward Shabbat, from Sunday on. And in Shabbat 119a we are told of the butcher from Laodicea, who set aside every fine animal for Shabbat, and in that merit he was given a table of gold. This is the highest level of investment: all week long, "this is for Shabbat."

In the book: The Gate of My Shabbat, chapter 5; the Gate of the Queen, chapter 10

8 MECHILTA OF RABBI YISHMAEL · YITRO, BACHODESH 7 · RAMBAN, EXODUS 20:8

Remembering from the first day of the week

> *"Elazar ben Chananiah ben Chizkiyah ben Chananiah ben Garon says: "Remember the Shabbat day to keep it holy": remember it from the first day of the week, so that if something beautiful comes your way, you prepare it for the sake of Shabbat."*

IN PLAIN WORDS · Already from Sunday we remember Shabbat, and every beautiful thing that comes our way we keep in her honor. And the Ramban brings that Israel count all the days toward Shabbat: "the first day toward Shabbat, the second day toward Shabbat." And that is why we say every morning, "Today is the first day toward Shabbat."

In the book: The Gate of My Shabbat, chapter 5; the Gate of the House, chapter 2

9 BABYLONIAN TALMUD · SHABBAT 119A

Shabbat repays

> *"He sold it for thirteen attics full of gold coins. A certain elder met him and said: Whoever borrows for Shabbat, Shabbat repays him."*

IN PLAIN WORDS · Joseph who honored Shabbat bought the most expensive fish in the market in honor of Shabbat and found a pearl inside it. Whoever lends to Shabbat, Shabbat herself repays him. And this is exactly the third explanation of the Megaleh Amukot: Shabbat herself gives the reward. Shabbat knows who invests in her.

In the book: The Gate of My Shabbat, chapter 6; the Gate of the Queen, chapters 4 and 7

10 BABYLONIAN TALMUD · SHABBAT 118B · PSALMS 37:4

The wishes of his heart

> *"Rabbi Yehudah said in the name of Rav: Whoever delights in Shabbat is granted the wishes of his heart, as it says: "Delight in the Lord, and He will give you the wishes of your heart.""*

IN PLAIN WORDS · Delight is not a luxury. It is the doorway to everything the heart is asking for.

In the book: The Gate of My Shabbat, chapters 7 and 12

11 SHABBAT 150A · SHULCHAN ARUCH, ORACH CHAIM 306:8 · MECHILTA · RASHI, EXODUS 20:9

Delight: not to think

> *""Nor pursuing your own desires or speaking your own words": speech is forbidden; thinking is permitted."*

> *"Thinking about one's business is permitted, and nevertheless, because of the delight of Shabbat, it is a mitzvah not to think about it at all, and it should be in his eyes as if all his work were done."*

> *""Six days you shall labor and do all your work": can a person of flesh and blood really do all his work in six days? Rather, rest as if all your work were done."*

> *"When Shabbat comes, let it be in your eyes as if all your work were done, so that you do not think about work."*

IN PLAIN WORDS · Three levels: weekday speech is forbidden; thinking is permitted by the strict law; and it is a mitzvah, for the delight of Shabbat, not to think about it at all. Like a phone that downloads an update only when every background process is closed: the less you think about anything else, the more you receive.

In the book: The Gate of My Shabbat, chapters 7–8

12 BABYLONIAN TALMUD · BEITZAH 16A

A wide heart

> *"Rabbi Shimon ben Lakish said: The Holy One, blessed be He, gives a person an extra soul on Friday evening, and on Saturday night it is taken from him, as it says: "He rested and was refreshed," shavat vayinafash: once he has rested, woe, the soul is lost."*

IN PLAIN WORDS · The great update of the week comes in precisely to the one who made room for it. Whoever has a free mind receives the extra soul in full.

In the book: The Gate of My Shabbat, chapter 8; the Gate of Ascent, chapter 7

13 BABYLONIAN TALMUD · SHABBAT 23B · 119B

The foundation is the home

> *"The candle of his home and a Chanukah candle: the candle of his home comes first, because of peace in his home."*

> *"Two ministering angels walk a person home from the synagogue on Friday evening, one good and one bad. When he comes home and finds a lit candle, a set table, and his bed made, the good angel says: May it be His will that the next Shabbat be just like this, and the bad angel must answer "Amen," against his will. And if not, the bad angel says: May it be His will that the next Shabbat be just like this, and the good angel must answer "Amen," against his will."*

IN PLAIN WORDS · Each person in his own way, and the foundation is the family. The Shabbat candle is the peace of the home, and what the angels find in the house this week is what will be there next week.

In the book: The Gate of My Shabbat, chapter 9; the Gate of the Queen, chapters 9 and 14

14 BABYLONIAN TALMUD · SHABBAT 127A

Opening the table

> *"Rabbi Yehudah said in the name of Rav: Welcoming guests is greater than receiving the face of the Divine Presence."*

IN PLAIN WORDS · Just as in the union above, where each side gives something up and widens, so it is around the table: to give up our opinion and our small sense of being right, and to open the house to friends and guests. Whoever prepares himself to host also prepares himself to be the guest of the Queen.

In the book: The Gate of My Shabbat, chapter 10; the Gate of Ascent, chapter 6

15 ZOHAR · TERUMAH (II 135A) · SHABBAT AFTERNOON PRAYER · I CHRONICLES 17:21

Being one

> *"Just as they unite above in One, so she too unites below in the mystery of One, so that she may be with them above, One facing One."*

> *"You are One and Your Name is One, and who is like Your people Israel, one nation on earth."*

IN PLAIN WORDS · Shabbat is the secret of One. When we are one, one family and one people, we are a vessel for the One above. And what do we need to do? Disconnect from the whole world, think only of Shabbat, and be one.

In the book: The Gate of My Shabbat, chapter 11; the Gate of Ascent, chapter 5

· IN ONE SENTENCE ·

Whoever makes his own Shabbat, and gives her everything, receives everything from her.

· APPENDIX A ·

Seventeen Principles of Shabbat Mode

To hang by the candles

1	Everything begins with Shabbat	The six days come out of Shabbat; they do not lead up to her.
2	Disconnect in order to connect	Turn off the messengers, and open a direct line to the Source.
3	A river goes out of Eden	Eden is the source, the river is the channel, the garden is the home.
4	The poor man outside, the master inside	"There is no poor man except in knowledge." First, know what my home is.
5	Shabbat mode	The same person, the same body, a completely different pattern.
6	Set aside your will	Not "it is forbidden to do," but "there is nothing for me to do." All your work is done.
7	The material rises	The meals, the clothes, the speech: everything is made holy and rises.
8	Here and not here	The body at the table, the soul in Atzilut, as long as we keep the isolation.
9	Ke'gavna	The six sides lock into one, One facing One.
10	Each side gives something up	The Infinite holds back, the vessel widens, and they become one.
11	The extra soul	A wide heart, and a direct line to understanding and knowing.
12	Remember	We go up, we come down, and we do not forget.
13	Shabbat gives	Whoever honors Shabbat, she herself repays.
14	Wealth before the Lord	Wealth that stands, "and He adds no sorrow with it."
15	Like a king among his troops	The six days around, Shabbat in the middle, carrying them all.
16	We don't want her to leave	We add from the weekday onto the holy, and we escort the Queen.
17	A day that is all Shabbat	Every Shabbat is a taste of the end.

· APPENDIX B ·

The Sources in Full

Megaleh Amukot, the Zohar, Pardes Rimonim · in their own words

MEGALEH AMUKOT · HOLY SHABBAT · 72 WAYS ON "ON THE SHABBAT DAY HE SHALL ARRANGE IT"

Shabbat herself gives the reward

The third way · Shabbat herself gives the reward

> *"We say in Shabbat: the wealthy of Babylon, by what merit are they rich? Because they keep Shabbat... And this is the meaning of the verse "on the Shabbat day": whoever keeps Shabbat properly, the letter bet of beyom haShabbat means "for the sake of," that is, for the sake of honoring the Shabbat day he merits wealth on the Shabbat day itself... And so both are explained in the verse "on the Shabbat day": because he honors the Shabbat day, he merits that the quality of Shabbat herself gives him his reward. And then it explains what the reward is that the Shabbat day gives him: first, that the wealth comes to him "before the Lord" and not "before God"; and second, "always," that this wealth remains forever."*

The third way · wealth from the side of mercy

> *"Wealth comes from the side of the north: whoever wishes to become rich, let him turn north. But the wealth that comes in the merit of Shabbat comes from the side of mercy, as it is written, "the blessing of the Lord, she makes rich": "she," precisely, which refers to the quality of Shabbat... And that wealth has endurance, for it remains forever; this is what it means, "and He adds no sorrow with it.""*

Me'orot Natan · letter 24

> *"She is the quality of Malchut, which is the source of blessing, and of her it is said, "And the Lord blessed Abraham with everything," as explained in the Ramban there, and at length in Sha'arei Orah, gate one, and as explained in the holy Zohar in many places."*

The first way · the good angel

> *"In the Talmud, in the chapter Kol Kitvei: on Friday at twilight two angels walk with a person as he goes home from the synagogue, one good and one bad, and when he finds a set table, the good angel says: May it be His will that the next Shabbat be just like this... The verse tells us that when Israel keep Shabbat, the angels bless him that he may merit to make the next Shabbat, and so it will be throughout their generations."*

The second way · the House of Shammai and the House of Hillel

> *"According to the view of the House of Shammai... that on every one of the days of the week he should prepare and "arrange it before the Lord" for the needs of Shabbat; this is what it means, "always, from the children of Israel," on all the days of the week. And according to the House of Hillel, the meaning of the verse is that his deeds should be for the sake of Heaven, and "he shall arrange it before the Lord," that he should bless the Lord every day with a share of His blessings; this is what it means, "always," on every day of the week."*

The fourth way · the palace of delight

> *"It is found in the Zohar, portion Pekudei, on the matter of the palaces, that in the palace of merit there is above a palace called Oneg, delight, and this is what is said in Sefer Yetzirah: there is nothing higher than oneg, delight, and nothing lower than nega, affliction... And the three meals are hinted in the word oneg: Eden, river, garden. And at each of the meals we say the verse with "then": "Then you shall delight in the Lord," "Then you shall call and the Lord will answer," "Then your light shall break forth like the dawn.""*

IN PLAIN WORDS · This is the heart of the matter: whoever honors Shabbat, the quality of Shabbat herself gives him his reward. The reward comes "before the Lord," from the side of mercy, and not "before God," from the side of judgment, and so it remains forever. And Shabbat is Malchut, "which is the source of blessing," and of her it is said, "And the Lord blessed Abraham with everything." In other words: Shabbat knows how to spoil you. And in the other ways: one Shabbat gives birth to the next; Shammai and Hillel are written into the doubled words of the verse; and the palace of delight is Eden, river, garden.

In the book: The Gate of the Queen · Shabbat herself gives the reward; Two kinds of wealth

---

ZOHAR · PART II, 88A–B

The three meals · the meal of faith

> *"When Rabbi Shimon would come to the meal, he would say this: Prepare the meal of the higher faith, prepare the meal of the King. And he would sit and rejoice. When he finished the third meal, they would proclaim over him: "Then you shall delight in the Lord, and I will make you ride upon the heights of the earth, and I will feed you with the inheritance of Jacob your father.""*

> *"Rabbi Elazar said to his father: How are these meals arranged? He said to him: Of Friday night it is written, "and I will make you ride upon the heights of the earth": on that night the Queen is blessed, and the whole field of apples, and a person's table is blessed, and a soul is added... On the Shabbat day, at the second meal, it is written, "then you shall delight in the Lord": "in the Lord," truly, for at that hour Atika Kadisha, the Holy Ancient One, is revealed, and all the worlds are in joy and wholeness... At the third meal of Shabbat it is written, "and I will feed you with the inheritance of Jacob your father": this is the meal of Ze'ir Anpin, who is in his wholeness, and all six days are blessed from that wholeness."*

IN PLAIN WORDS · When Rabbi Shimon came to the meal he would say: "Prepare the meal of the higher faith, prepare the meal of the King," and he would sit and rejoice. Friday night is the meal of the Queen, "the field of apples," and a soul is added. At the daytime meal, "Atika Kadisha" is revealed, and all the worlds are in joy. The third meal is the meal of "Ze'ir Anpin" in his wholeness, and from it all six days are blessed.

In the book: The Gate of Will · The three meals; the Gate of the House · The source of blessing

---

ZOHAR · PART II, 88B

Ra'ava de'Ra'avin · the Shabbat afternoon prayer

> *"Come and see: on all six days of the week, when the hour of the afternoon prayer arrives, strict judgment rules and all the judgments are stirred. But on the Shabbat day, when the time of the afternoon prayer arrives, the Will of all Wills is found, and Atika Kadisha reveals His will, and all judgments are subdued, and will and joy are found in everything."*

IN PLAIN WORDS · Come and see: on all six days of the week, at the time of the afternoon prayer, strict judgment rules. But on Shabbat, at the time of the afternoon prayer, the Will of all Wills is present; "Atika Kadisha" reveals His will, all judgments are subdued, and there is will and joy in everything.

In the book: The Gate of Will · Ra'ava de'Ra'avin

PARDES RIMONIM · GATE 23 (THE GATE OF NAMES), CHAPTER 16 · THE RAMAK

Oneg · Eden, River, Garden

> *"Oneg, delight: Rabbi Shimon bar Yochai, of blessed memory, explained in the Tikkunim that it is the sum of three Shabbatot, which are Binah, Tiferet, and Malchut. And this word is the acronym of Eden, Nahar, Gan. He explained: Eden is Binah, with Chochmah and Keter included in them. River is Tiferet, which is the river that goes out of Eden and waters the garden, which is Malchut. And all of this is hinted in the word oneg. And in the Zohar, portion Emor, he explained that delight and pleasure are in Binah, and this is "delight in the Lord," precisely, that is, Binah."*

IN PLAIN WORDS · The word *oneg*, delight, is an acronym of Eden, river, garden: Eden is the higher source; the river is the stream that flows out of it; the garden is the place that receives and grows. The delight of Shabbat is the whole flow, from the Source, through the river, all the way to your garden.

In the book: The Gate of Will · Eden, river, garden; the Gate of the Bridge · the Ramak

SHABBAT SPOILS YOU · EVEN ONE WHO HAS NO MERITS

Four sources for one idea

Babylonian Talmud · Shabbat 118b

> *"Rabbi Chiya bar Abba said in the name of Rabbi Yochanan: Whoever keeps Shabbat properly, even if he worships idols like the generation of Enosh, he is forgiven, as it says: "Happy is the man who does this... who keeps Shabbat from profaning it," do not read mechalelo, "from profaning it," but machul lo, "he is forgiven.""*

Babylonian Talmud · Shabbat 10b

> *"The Holy One, blessed be He, said to Moses: Moses, I have a good gift in My treasure house, and Shabbat is its name, and I wish to give it to Israel. Go and let them know."*

Bnei Yissaschar · Ma'amarei HaShabbatot, essay 3, letter 9

> *"This is well for one who has his own means: let him not worry that his property will be diminished by the expenses of Shabbat, for the blessing pays it back. But one who has nothing of his own, for him it says, "and He made it holy": kadesh in the sense of preparing and inviting... meaning, as it were, that the Blessed One already set aside for every Jew his Shabbat expenses from the beginning of creation. And so let his heart be firm and secure."*

Megaleh Amukot · brought in the book Remazei Shabbat, letter 628

> *"On Shabbat the Holy One, blessed be He, sits and waits for the prayers of Israel."*

Babylonian Talmud · Shabbat 118a–b

> *"Whoever delights in Shabbat is given an inheritance without limits... Whoever delights in Shabbat is granted the wishes of his heart."*

IN PLAIN WORDS · Shabbat was not built as a wage. She is a gift from the treasure house. She forgives even the one who is farthest away. And whoever has nothing of his own, it was already set aside for him in advance. And the King sits on Shabbat and waits. From here: Shabbat spoils even the one who has no merits, and surely the one who invests in her.

In the book: The Gate of the Queen · Shabbat herself gives the reward

· SOURCES ·

Sources

References for the quotations and ideas in the book

SCRIPTURE

Genesis 2:2–3; 2:10	"And they were finished… and God blessed the seventh day" · "And a river goes out of Eden to water the garden"
Exodus 16:29	"Let every man stay where he is; let no man leave his place on the seventh day"
Exodus 20:8–10; 31:13–17	"Remember the Shabbat day" · "For it is a sign between Me and you… to know"
Isaiah 58:13–14	"And call Shabbat a delight"
Psalms 68:20; 69:14	"Blessed is the Lord, day by day" · "And as for me, my prayer is to You, Lord, at a time of favor"
Proverbs 3:18	"She is a tree of life to those who hold fast to her"
Malachi 3:10	"And I will pour out for you a blessing beyond measure"
Exodus 20:11	"Therefore the Lord blessed the Shabbat day and made it holy"
Leviticus 24:8	"On the Shabbat day, on the Shabbat day, he shall arrange it"
Jeremiah 17:21–25	"Then kings and princes shall enter the gates of this city"
Isaiah 45:18	"He did not create it for emptiness; He formed it to be lived in"
Isaiah 66:23	"And from Shabbat to Shabbat all flesh shall come to bow down"
Psalms 84:3; 119:19	"My soul yearns, and even pines" · "I am a stranger in the land"
Psalms 37:4	"Delight in the Lord, and He will give you the wishes of your heart"
I Chronicles 17:21	"And who is like Your people Israel, one nation on earth"
Job 29:25	"And I dwelt like a king among his troops"
Proverbs 10:22	"The blessing of the Lord makes rich, and He adds no sorrow with it"

MISHNAH AND TALMUD

Mishnah Shabbat 1:1	The carryings-out of Shabbat… the poor man stands outside and the master of the house inside
Mishnah Tamid 7:4	"A Psalm, a song for the Shabbat day": for the day that is all Shabbat
Bavli Shabbat 10b	"I have a good gift in My treasure house, and Shabbat is its name"
Bavli Shabbat 22a; 41b	Rabbi Shimon: an unintended act is permitted (dragging a bed, chair, or bench)
Bavli Shabbat 23b	The candle of his home comes first, because of peace in his home
Bavli Shabbat 33b	Rabbi Shimon bar Yochai in the cave; the elder with two myrtle branches, for Remember and Keep
Bavli Shabbat 118a–b	An inheritance without limits · the wishes of his heart · even an idol worshipper like the generation of Enosh is forgiven
Bavli Shabbat 119a–b	Shabbat the Queen · two angels walk with him · "Vayechulu": a partner in the work of creation
Bavli Beitzah 16a	Shammai: all his days in honor of Shabbat; Hillel: blessed is the Lord, day by day · the extra soul
Bavli Rosh Hashanah 16a	Say before Me verses of kingship, so that you crown Me over you
Bavli Sanhedrin 97a	The world will exist for six thousand years
Rosh Hashanah prayer book · Musaf	"This day is the beginning of Your works, a remembrance of the first day"
Bavli Nedarim 41a	There is no poor man except in knowledge
Bavli Menachot 36b	Shabbat and festivals are not a time for tefillin, for they are themselves a sign

Bavli Chagigah 10b	The Torah forbade purposeful work
Bavli Sanhedrin 65b	The rest of Shabbat, even for those under judgment (the story of Turnus Rufus)
Bavli Shabbat 118b	Whoever delights in Shabbat is granted the wishes of his heart
Bavli Shabbat 150a	Speech is forbidden; thinking is permitted
Bavli Beitzah 16a	Shammai: all his days he ate in honor of Shabbat · the extra soul
Bavli Beitzah 4b	Be careful with the custom of your fathers that is in your hands
Bavli Avodah Zarah 3a	Whoever toiled on Friday will eat on Shabbat
Bavli Kiddushin 41a	It is a greater mitzvah to do it yourself than through a messenger
Bavli Shabbat 23b; 127a	The candle of his home, for peace in his home · great is hospitality
Bereshit Rabbah 8:2; Midrash Tehillim 90	The Torah came two thousand years before the world
Bavli Shabbat 49b	The thirty-nine labors, corresponding to the work of the Tabernacle
Bavli Shabbat 113a–b	Your Shabbat clothing, walk, and speech should not be like those of the weekday
Bavli Shabbat 119a	Joseph who honored Shabbat · whoever borrows for Shabbat, Shabbat repays him · the wealthy, because they honor Shabbat
Bavli Shabbat 119b	A person should always set his table on Saturday night
Bavli Yoma 81b	We add from the weekday onto the holy
Bavli Ketubot 62b	The time of Torah scholars is from Friday night to Friday night
Bavli Shevuot 20b	Remember and Keep were said in a single utterance
Bavli Berachot 57b	Shabbat is one sixtieth of the World to Come
Bavli Bava Batra 16b	"And the Lord blessed Abraham with everything"

MIDRASH, COMMENTARY, AND LAW

Bereshit Rabbah 11:8	"To each You gave a partner… the Congregation of Israel shall be your partner"
Mechilta of Rabbi Shimon bar Yochai, Yitro	Shammai: from the first day of the week toward Shabbat
Rashi, Genesis 2:2; Exodus 20:9; Deuteronomy 26:16	Shabbat came, rest came · as if all your work were done · as if new
Shulchan Aruch OC 316:8; 334:27	Ruled anonymously like Rabbi Shimon: work not needed for itself is exempt (and forbidden rabbinically)
Aruch HaShulchan OC 334:4	Most authorities rule like Rabbi Shimon on work not needed for itself
Mechilta, Yitro, Bachodesh 7	Remember it from the first day of the week · rest as if all your work were done
Shulchan Aruch OC 306:8	For the delight of Shabbat, it is a mitzvah not to think about them at all
Lecha Dodi · Rabbi Shlomo Alkabetz	From the beginning, from of old, she was anointed; last in deed, first in thought
Rashi, Beitzah 16a	The extra soul: a wideness of heart for rest and for joy
Ramban, Exodus 20:8	To remember Shabbat every day: the first day toward Shabbat, the second day toward Shabbat
Tur and Shulchan Aruch OC 293; 297	We delay the evening prayer on Saturday night · spices to restore the spirit
Shulchan Aruch OC 280:1	The time of Torah scholars on Friday night
Siddur · Shabbat afternoon prayer	You are One and Your Name is One
Yedid Nefesh · Rabbi Elazar Azikri	My soul is sick with love for You

ZOHAR AND KABBALAH

Zohar II, Yitro 88a	From her all the days are blessed
Zohar II, Yitro 88b	Ra'ava de'Ra'avin at the Shabbat afternoon prayer · the three meals
Pardes Rimonim 23:16 (the Ramak)	*Oneg*: the acronym of Eden, river, garden, following the Tikkunim
Writings of the Arizal · Sha'ar HaKavanot, Discourses on Shabbat	The ascent of the worlds on Shabbat up to the world of Atzilut

Sha'ar HaKavanot, Discourses on Rosh Hashanah 1:3 (the Arizal)	The secret of the *nesirah*: every Rosh Hashanah, Malchut is built anew
Lecha Dodi · Rabbi Shlomo HaLevi Alkabetz	The source of blessing · last in deed, first in thought
Bnei Yissaschar, Ma'amarei HaShabbatot 3:9	"And He made it holy," an invitation: even for one who has nothing of his own, the expenses of Shabbat were set aside from creation
Megaleh Amukot, Holy Shabbat: 72 ways on "On the Shabbat day he shall arrange it" (Leviticus 24:8), ways 1–4	The good angel: may the next Shabbat be just like this · the House of Shammai and the House of Hillel · wealth from the side of mercy · the palace of delight
Megaleh Amukot, there · Me'orot Natan, letter 24	The quality of Malchut, which is the source of blessing
Megaleh Amukot (brought in Remazei Shabbat, 628)	On Shabbat the Holy One, blessed be He, sits and waits for the prayers of Israel
Zohar II, Terumah 135a–b	Ke'gavna · the secret of Shabbat
Zohar II, Beshalach 63b	All the blessings above and below depend on the seventh day
Zohar II, Terumah	Two Gardens of Eden; the spirit rises to the soul on Shabbat
Sefer Yetzirah 4:3	The Holy Palace is set in the middle, and it carries them all
Sha'arei Orah · Rabbi Yosef Gikatilla	*Bakol*, "with everything": a name for the quality of Malchut
Pri Etz Chaim · Sha'ar HaShabbat (the Arizal)	The three ascents of the worlds on Shabbat
Megaleh Amukot, Holy Shabbat, ways 23–57	Remember and Keep · like a king among his troops · prayers rise · twenty-six hours · a good gift · two Gardens of Eden

Notes: (a) The interpretation in this book, including the parables from the world of technology (the network as a public domain, the elevator, the quantum computer, leveraged wealth), is homily and illustration, and is not a ruling of Jewish law. Using the internet and electronic devices on Shabbat is forbidden according to the halachic authorities. (b) The reading of the Megaleh Amukot was made from photographs of pages, and some pages are partial. (c) It is recommended to check the references in the Zohar and in the writings of the Arizal against a printed edition before publication.