· A SHORT EDITION TO SHARE IN THE COMMUNITY ·

Shabbat

The Source of Blessing

THE HOME · THE WILL · THE QUEEN · MY SHABBAT



The day we disconnect,
in order to receive everything.

· WITH THE HELP OF HEAVEN ·

Shabbat · The Source of Blessing

A short edition, to share in the community

This booklet is the essence of the book "Shabbat – The Source of Blessing." Three gates, thirteen ideas, six diagrams, and at the end a summary chapter on My Shabbat, with fifteen sources in their own words, so that everyone can take one new thing with them to the Shabbat table. The central idea is simple: **everything begins with Shabbat.** Shabbat is not the end of the week. She is its source. We disconnect in order to receive all the updates for the week ahead.

1 The Source of Blessing

2 The Poor Man and the Master

3 Two Thousand Cubits

4 The New Public Domain

5 Rabbi Shimon Acquired Shabbat

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7 Eden · River · Garden

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9 The Shabbat That Spoils You

10 Shammai and Hillel

11 Crowning Him Every Shabbat

12 Family Mode

13 The Most Desired of Days

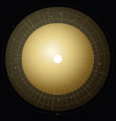
• Summary: My Shabbat, Made to Measure

· FIRST GATE ·

The Gate of the House

THE MASTER OF THE HOUSE · TWO THOUSAND CUBITS · THE PUBLIC DOMAIN





· IDEA 1 ·

The Source of Blessing

Shabbat is not rest after work. She is the source from which the work is blessed. Like a device that disconnects in order to receive an update: we stop broadcasting outward, so that we can take in what to do and where to be at every moment of the week.

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

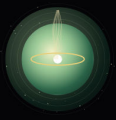


· IDEA 2 ·

The Poor Man and the Master of the House

The first Mishnah in Tractate Shabbat opens with two people: **the poor man stands outside, and the master of the house inside.** "There is no poor man except in knowledge." The poor man is the one who does not know what his home is, and so he always stands in the street. The master of the house is the one who knows what his home is, what is inside and what is outside. Shabbat asks each of us: where are you standing?

> *"The poor man stands outside, and the master of the house inside"*
> — MISHNAH SHABBAT 1:1



· IDEA 3 ·

Two Thousand Cubits

Shabbat is infinite, and still she has a boundary. Two thousand cubits are not a limit on the infinite. They are **its vessel.** Don't look beyond the two thousand cubits: what is inside your boundary is what comes to you this Shabbat.

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



· IDEA 4 ·

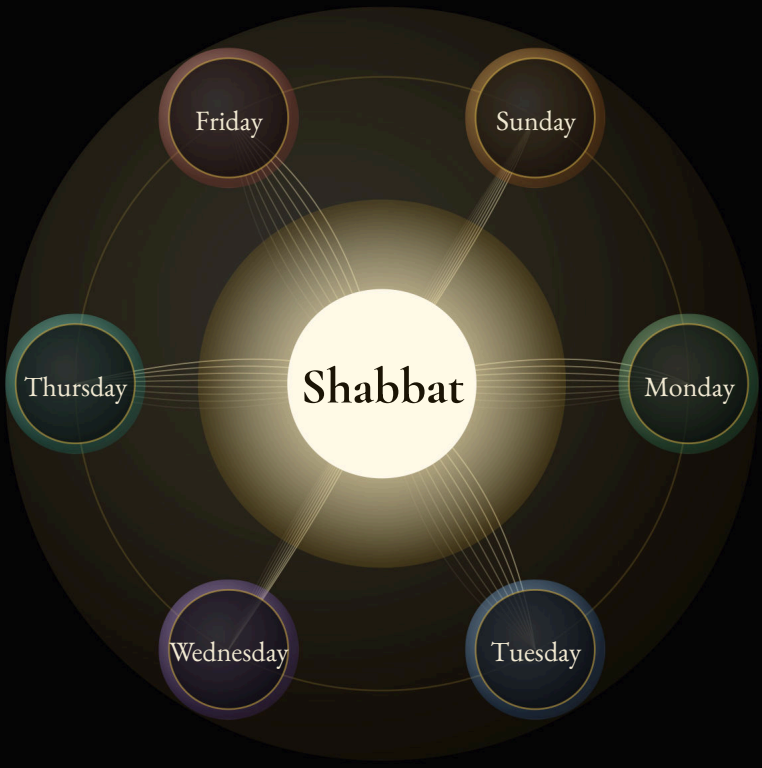
The New Public Domain

The network is the public domain of our generation. Whoever stays connected all Shabbat long has not yet come into Shabbat. He is "poor in knowledge," standing outside. The new idea is not to judge him, but **to teach him and see the good in him**: to show him the door of the house. (This is a homily and a parable; using devices on Shabbat is forbidden by Jewish law.)

> *"There is no poor man except in knowledge"*
> — NEDARIM 41A

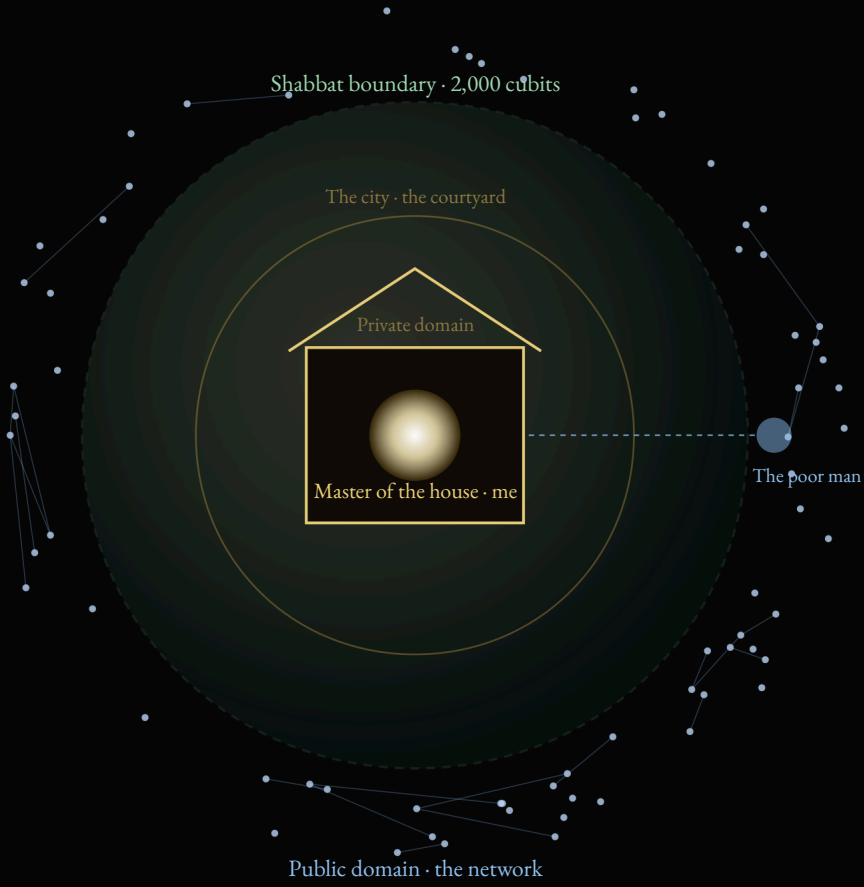
Shabbat at the Center of the Week

Everything begins with Shabbat: the six days come out of her



The Private Domain · The Boundary · The Public Domain

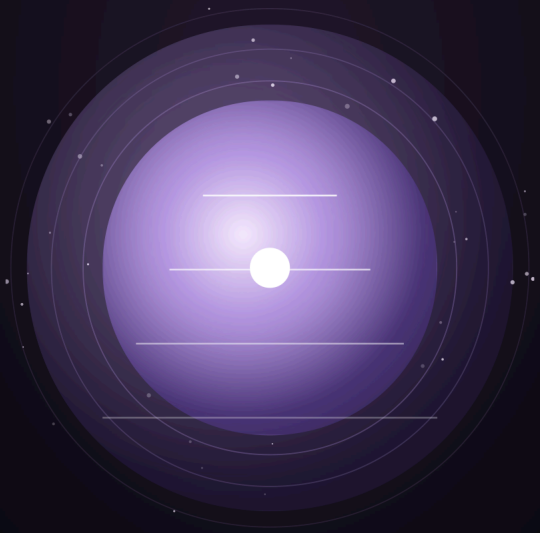
The home, the two thousand cubits, and the network outside



· SECOND GATE ·

The Gate of Will

RABBI SHIMON · THE WORLD OF WILL · EDEN, RIVER, GARDEN





· IDEA 5 ·

Rabbi Shimon Acquired Shabbat

Shabbat was like a house with its walls broken open. Rabbi Shimon bar Yochai, whose view is the law on "an act done without intention" and on "work not needed for its own sake," moved Shabbat into the realm of thought and will: "the Torah forbade purposeful work." In this way he acquired Shabbat and became the master of her house.

> *"Why do you have these? He said to them: in honor of Shabbat"*
> — SHABBAT 33B



· IDEA 6 ·

The World of Will

Shabbat belongs to the world of will, the world of Atzilut. She came before the deed: "last in deed, first in thought." And at the Shabbat afternoon prayer, says the Zohar, *Ra'ava de'Ra'avin* is revealed: the Will of all Wills.

> *"Last in deed, first in thought"*
> — LECHA DODI



· IDEA 7 ·

Eden · River · Garden

Oneg, delight, stands for Eden, River, Garden (Pardes Rimonim). Shabbat is a river that flows out of Eden and waters the garden. The three meals are three places to stand on the riverbank and drink: Friday night, the field of apples; Shabbat day, *Atika Kadisha*; the third meal, *Ze'ir Anpin*.

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



· IDEA 8 ·

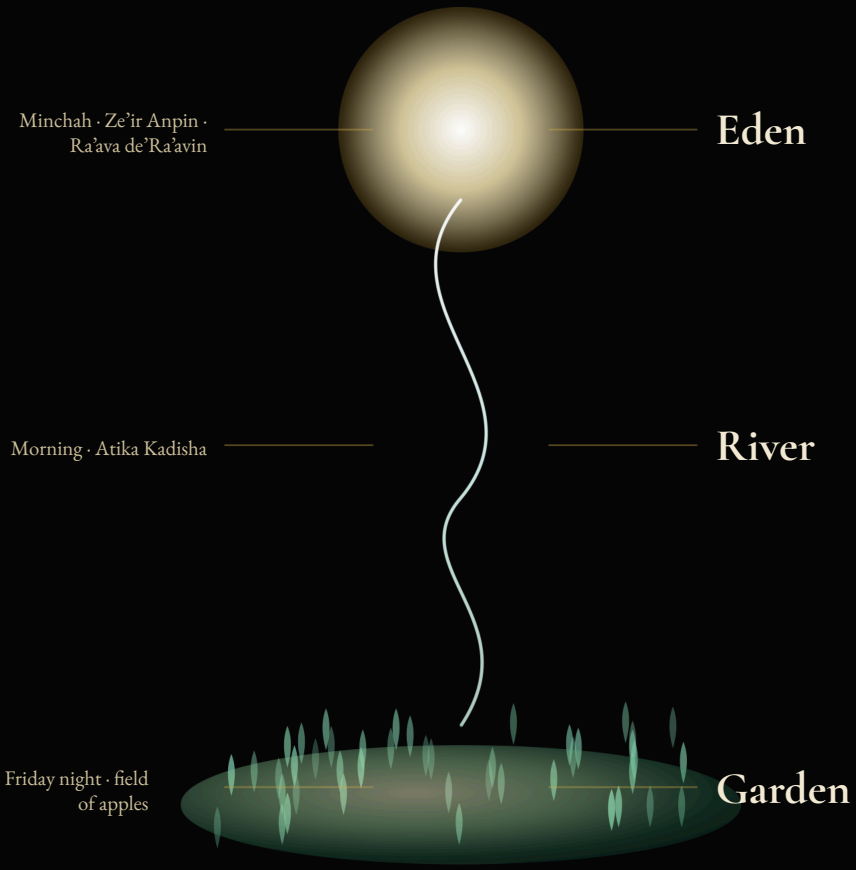
Partners in Creation

Whoever says *Vayechulu* becomes a partner with the Creator in the work of creation. Shabbat is not a finished product. You create your own Shabbat mode: which table, which songs, which learning. "She is a tree of life to those who hold fast to her."

> *"Whoever prays on Friday evening and says Vayechulu becomes a partner with the Holy One, blessed be He"*
>
> — SHABBAT 119B

Eden · River · Garden

The delight of Shabbat and the three meals



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

· THIRD GATE ·

The Gate of the Queen

THE QUEEN · SHAMMAI AND HILLEL · THE FAMILY



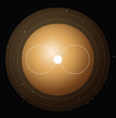


· IDEA 9 ·

The Shabbat That Spoils You

Shabbat is a queen and a bride: a relationship, not a list of duties. She spoils even the one who has no merits: "I have a good gift in My treasure house"; "Whoever keeps Shabbat properly... is forgiven." And she is jealous: she loves whoever invests in her. Come, spoil me.

> *"Whoever delights in Shabbat is granted the wishes of his heart"*
> — SHABBAT 118B



· IDEA 10 ·

Shammai and Hillel

Shammai goes "straight to the top" already on Sunday: all his days are in honor of Shabbat. Hillel goes up one step each day: "Blessed is the Lord, day by day." Two paths to the same summit, and the Megaleh Amukot finds both in the doubled words of the verse, "On the Shabbat day, on the Shabbat day, he shall arrange it before the Lord always." And "set aside your will": Shabbat is not a burden. She is a privilege. "Tell me what to do."

> *"All his days he ate in honor of Shabbat"*
> — BEITZAH 16A



· IDEA 11 ·

Crowning Him Every Shabbat

Every Kiddush is like the first time, "a remembrance of the work of creation." You don't come to a New Year's party in clothes from the eighties. Picture a bowling alley with **six thousand lanes**, one lane for every year, and at the end of each one, Rosh Hashanah: the separation, and the crowning anew. Above, there is no time, and all the lanes run at once, the first year and the last in the same moment. And us? We are the lane of 5787. And each of the fifty Shabbatot is a voice in the crowning.

> *"Say before Me verses of kingship, so that you crown Me over you"*
> — ROSH HASHANAH 16A



· IDEA 12 ·

Family Mode

Before anything else, a list of priorities. The big stones first: Shabbat, family, Torah. Then the gravel: work. And last of all, the sand: the notifications. The blessing is the family, and the friends. We disconnect from the network in order to be in **family mode.**

> *"The candle of his home comes first, because of peace in his home"*
> — SHABBAT 23B



· IDEA 13 ·

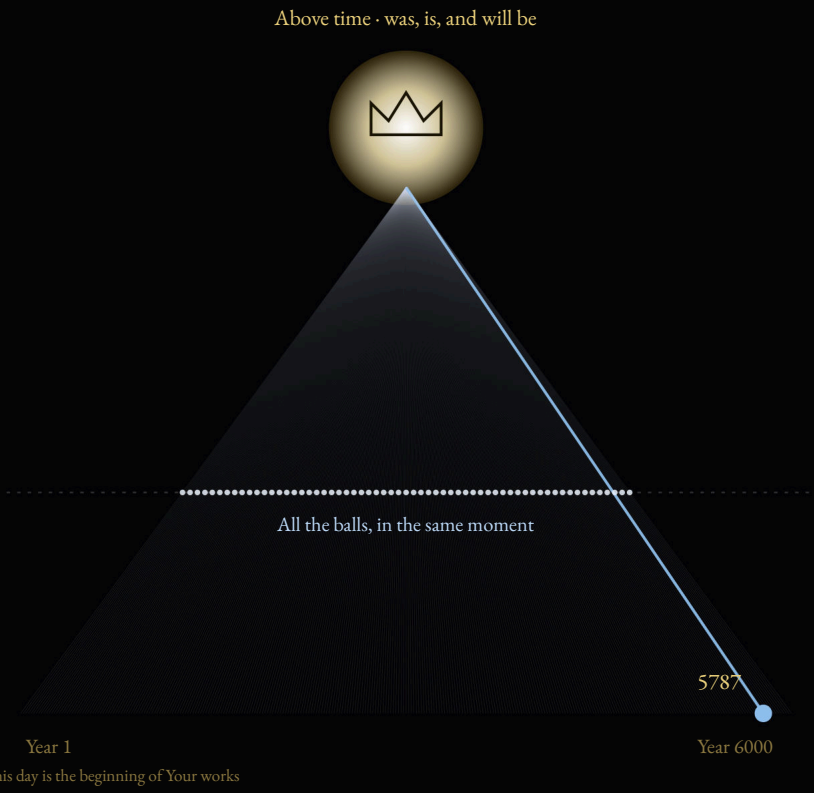
The Most Desired of Days

"Shabbat? I have to sit." Not "to do nothing," but to do the nothing of Shabbat. "A Psalm, a song for the Shabbat day": for the day that is all Shabbat. Whoever sits still on Shabbat comes out of her carrying the whole week.

> *"The most desired of days You called it, a remembrance of the work of creation"*
> — SHABBAT PRAYER

Six Thousand Lanes · One Time

A lane for every year, and all of them running at once



Six thousand lanes · at the end of each lane, Rosh Hashanah: the separation and the crowning

Two Paths to Shabbat

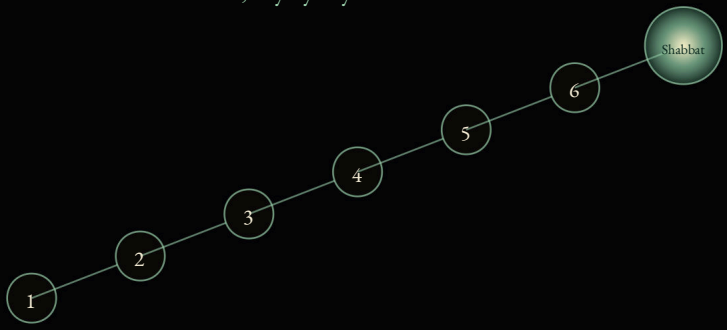
Shammai: from Sunday. Hillel: day by day

Shammai · from Sunday toward Shabbat



Already at the top on Sunday, and the week comes down from above

Hillel · Blessed is the Lord, day by day



Each day goes up a step, little by little, until Shabbat

The Big Stones First

Shabbat, family, Torah, and then everything else

The sand
Notifications · feed



The gravel
Work · business

The stones
first

· SUMMARY OF THE BOOK ·

My Shabbat

MADE TO MEASURE · FIFTEEN SOURCES



· SUMMARY OF THE BOOK · MY SHABBAT ·

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 full 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 full 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 full 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 full 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 full 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 full 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 full 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 full 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 full 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 full 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 full 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 full 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 full 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 full 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 full 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.

· TO HANG BY THE CANDLES ·

Thirteen Principles

1	Everything begins with Shabbat	The six days come out of Shabbat; they do not lead up to her.
2	Disconnect in order to receive	Turn off the broadcast outward, in order to take in the update.
3	The poor man outside, the master inside	"There is no poor man except in knowledge." First know what my home is, and be master over that.
4	Two thousand cubits	My Shabbat, my size. Don't look beyond the boundary.
5	The network is the public domain	Whoever is connected all Shabbat has not yet come in. See the good; don't judge.
6	Rabbi Shimon acquired Shabbat	Purposeful work: Shabbat moved from the world of deed to the world of will.
7	Ra'ava de'Ra'avin	At the Shabbat afternoon prayer, the Will of all Wills is revealed.
8	Eden · River · Garden	The three meals: three stations along the river.
9	Partners	Whoever says Vayechulu is a partner in creation, and creates his own Shabbat mode.
10	Shabbat spoils you	A queen and a bride, who loves whoever invests in her.
11	Shammai and Hillel	From Sunday to the top, or day by day: two paths to one Source.
12	Crowning Him every Shabbat	Fifty Shabbatot, fifty voices. Every Kiddush like the first time.
13	Family mode	The big stones first. Disconnect in order to connect.

· REFERENCES ·

Sources

Mishnah Shabbat 1:1 · Babylonian Talmud, Shabbat 10b; 23b; 33b; 41b; 118a–b; 119a–b

Bavli Beitzah 16a · Rosh Hashanah 16a · Sanhedrin 97a · Nedarim 41a · Chagigah 10b

Shulchan Aruch, Orach Chaim 316:8; 334:27 · Aruch HaShulchan, Orach Chaim 334:4

Zohar II, 88a–b · Pardes Rimonim, Gate 23, chapter 16

Sha'ar HaKavanot, Discourses on Rosh Hashanah (the secret of the *nesirah*) · Bnei Yissaschar, Ma'amarei HaShabbatot 3:9 · Megaleh Amukot, Holy Shabbat (72 ways on "On the Shabbat day he shall arrange it") · Megaleh Amukot (brought in Remazei Shabbat, 628) · Lecha Dodi

The summary chapter: Exodus 31:16–17 · Isaiah 58:13–14 · Psalms 37:4 · I Chronicles 17:21 · Bereshit Rabbah 8:2 · Mechilta of Rabbi Yishmael, Yitro, Bachodesh 7

Bavli Beitzah 4b · Avodah Zarah 3a · Kiddushin 41a · Shabbat 127a; 150a · Rashi and Ramban, Exodus 20:8–9 · Shulchan Aruch, Orach Chaim 306:8 · Zohar Terumah (Ke'gavna) · the Shabbat afternoon prayer

The interpretation in this booklet (Shabbat as an "update," the network as the "public domain," the poor man and the master of the house as a parable for knowledge) is homily and parable, and is not a ruling of Jewish law. For practice, ask a halachic authority.

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

— Lecha Dodi

From the book "Shabbat – The Source of Blessing" · The World of Atzilut