

## The 3 Types of Shabbos:

### 1. Different Levels of the Illumination of Shabbos as [as expressly stated in Jewish law]:

- From sunset - Biblical - "And it was evening and it was morning – one day"
- A Few minutes before – in order to be careful not to start too late
- Tosefes Shabbos – Biblical – To sanctify that which is originally mundane
- Work that is necessary for Shabbos can be done until Shabbos
- Work that is unrelated to Shabbos must stop by Mincha.
- Friday morning you must prepare the Shabbos food – "On the sixth day prepare that which you will bring."

### 2. The Illumination of the Holiness of Shabbos – 3 Days Before Shabbos:

- "One does not travel on a boat 3 days before Shabbos  
1] To avoid desecrating the Shabbos, 2] To not suffer on Shabbos
- 4<sup>th</sup> Day of Week – Extra Level of "Nefesh" soul enters the person
- 5<sup>th</sup> Day of Week – Extra Level of "Ruach" enters the person
- 6<sup>th</sup> Day of Week – Extra Level of "Neshama" enters the person

### 3. The Conduct of Shamai

- From the 1<sup>st</sup> Day of the week you worry about the Shabbos
- The whole week is a preparation for the Shabbos

### 4. If the Jews would keep 2 Shabbosos properly, they would be redeemed immediately:

- Why do you need 2 Shabbosos – 1 should be enough?
- Talmud discusses how a person counts his Shabbos when lost. Do you start with Shabbos and then count 6 days; or count 6 days and end with Shabbos?
- Is the cycle compared to the Creation of the world, which is from God's perspective; or from man's perspective, who was created on the 6<sup>th</sup> Day?
- Do 6 Days of work precede Shabbos; or does Shabbos precede 6 Days of work?
- These are the 2 Types of Shabbos: 1] The Shabbos of Creation, 2] The Shabbos of First Man

### 5. 2Types of Shabbos: 1] Resting from activity; 2] Resting in an absence of activity:

- Just like God ceased [rested] from doing work, when He created the world, so do we.
- God rested on the seventh day after working for 6 days – so the day of rest is clearly after 6 days of work.
- Before God created the world, He also was not working – He was resting. This is rest before working.
- God "rested within the context of this world" – resting after working 6 days.
- God "rested before He did any work at all" – rest with no connection to work at all! [This is a much deeper concept of "rest."]

### 6. Shabbos Kodesh – As if all your work is done:

- Question: How can a person feel that on Shabbos that all his work is done, when it isn't done?
- You can feel as if your work is done; or you can feel that there never was a need to do any work to begin with!
- Moshol: If a buyer cancels a contract with a carpenter, he stops working because as far as he is concerned, all the work is done, as there is no reason to build, once the order is cancelled.

- Something can be defined as “finished” either because 1] The work was actually finished, or 2] The work does not need to be done.
- Something can be defined as “finished” either because the thing 1] Has reached a conclusion, or 2] It has never started. [It is considered as if it is done, because there is no need at all.]
- “Done” means Complete & lacking nothing.
- Man only makes something if there is something missing to begin with. But if it isn’t missing anything, there is nothing to complete.
- Before God created the world, He in His infinite reality was not missing anything. At that point. “all the work was finished” – as there was nothing to finish.
- After the world was created in 6 days, when Shabbos comes, when a person stops working, God says that you should consider as if your work is finished.
- However, the Shabbos before creation was not “as if the work was finished” – that Shabbos revealed that there is a reality of an Infinite being alone, where nothing is missing, everything is perfect, and there is no need to work.

#### 7. The Six Days of Work – The “Average” [Memutza] between the Previous Shabbos & the Upcoming Shabbos:

- The Shabbos really begins from the previous Shabbos
- A person should not only view the 6 days of the week as days of work – he must approach them from the perception of the previous Shabbos.
- There is one pathway of 6 days TOWARDS the upcoming Shabbos, which begins on the first day of the week.
- Deeper Level: A person steps into the 1<sup>st</sup> day of the week AWAY FROM the previous Shabbos.
- The person simultaneously is moving TOWARDS the Shabbos and FROM the Shabbos.
- 1<sup>st</sup> Day of Week – Extra Level of “Neshama” soul leaves the person
- 2<sup>nd</sup> Day of Week – Extra Level of “Ruach” leaves the person
- 3<sup>rd</sup> Day of Week – Extra Level of “Nefesh” leaves the person
- On Days 4-6: Extra Levels of soul enter for the upcoming Shabbos, while on Days 1-3: correspond to the last 3 days.

#### 8. The Jewish People Are the Mate of Shabbos:

- Midrash says that the 1<sup>st</sup> & 6<sup>th</sup>; 2<sup>nd</sup> & 5<sup>th</sup>; 3<sup>rd</sup> & 4<sup>th</sup> Days of the week are mates. Shabbos had no mate.
- 1<sup>st</sup> & 6<sup>th</sup> Days have the Extra level of Neshama of the previous and upcoming Shabbos.
- 2<sup>nd</sup> & 5<sup>th</sup> Days have the Extra level of Neshama of the previous and upcoming Shabbos.
- 3<sup>rd</sup> & 4<sup>th</sup> Days have the Extra level of Neshama of the previous and upcoming Shabbos.
- The Jewish people are the mate of the Shabbos
- A non-Jew who keeps the Shabbos is put to death – it is like being with a married woman.

#### 9. Shabbos Kodesh – the Source of Blessing – or is it?:

- There are 2 aspects of Shabbos.
- We can look at the 6 days of the week as the 6 steps of the ladder leading up to the 7<sup>th</sup> step, which is Shabbos
- “Shabbos is the source of blessing” – Why? Zohar: Shabbos is the source of the 6 Days of the week, and they are all blessed from the Shabbos.

- Question / Contradiction: “He who prepares on Shabbos, will eat on Shabbos. He who does not prepare on Erev Shabbos, from where will he eat on Shabbos?” This appears that the 6 Days give to the Shabbos.
- Who is giving to who? The 6 Days to Shabbos – or Shabbos to the 6 Days?

#### 10. The double concept of Shabbos – Before the Action & After the Action:

- Many things on Shabbos are double; 2 goats, double expression of death, double expression of reward, double warnings, double expression of song
- The “double” does not mean duplication of the same thing [like double payment for stealing] – the double of Shabbos means “2 aspects /perceptions of Shabbos.”
- The double aspect corresponds to “If the Jews would keep 2 Shabbosos properly, they would be redeemed immediately” – Those 2 Shabboses are 2 aspects of Shabbos.
- 2 aspects of Shabbos mean that there are essentially 2 Shabbosos.
- Pattern of creation was: 1]rest, 2]work, 3]rest The double rest was one type of rest before Shabbos and one type of rest after Shabbos. This is the double aspect of Shabbos.
- If we only have 1 aspect of either 1]6 days of work, followed by 2] rest; or 1 aspect of 1]rest, followed by 2] 6 Days of work – then we would not define reality as resting. Why? Because just like you have a time for one, you have a time for the other.
- But when we see both aspects of Shabbos on both ends of the 1]Rest, 2}work, 3]Rest continuum, then what we are dealing with is a reality of resting with working in the middle!
- It is all one thing: The double Shabbos, the Jews keeping 2 Shabbosos – it all means that the essence of creation is 2 Shabbosos on both ends, with a something in the middle!

#### 11. Shabbos Kodesh – Is like [a taste of] the World to Come:

- Midrash: There are 3 types of “Novlos” [unripe fruits that fall off of a tree.]
- 1]Premature sleep – Death, 2] Premature prophecy – a dream, 3] Premature Olam Haba – Shabbos
- Shabbos has dropped off from the supernal light of the World to Come.
- Shabbos is like the World to Come, and the World to Come is called “a day that is completely Shabbos.
- In the historical aspect, we have 1] Shabbos before creation – complete rest, 2] 6,000 years of work, 3] Yom Shekulo Shabbos – Olam Haba – complete rest.
- In this world we see it revolving around the number 7 – 6 Days followed by 1 Day of Shabbos; In the supernal world of deeper reality, it is revolving around the number 8 – 1 Day of rest before creation, 6 millennium of world history/ work, and 1 era of Olam Haba.

#### 12. The Secret of 8 – Rest, Work, Rest:

- The system we are accustomed to is: 6 Days of Work followed by Shabbos; therefore, our rest cannot be complete rest, since it is a temporary rest followed by more work. We work 6 days, but only rest for 1 day!
- Even if there were 6 days on Shabbos, there still would be 2 forces – the force of rest against the force of work.
- The Secret of 8 is a system of rest – work – rest.
- Meaning that the work comes forth from one type of rest and returns to a different type of rest.
- The stature of creation is essentially moving from a state of rest to a state of rest.

- If we understand the system as only a path starting with 6 days and ending with Shabbos, we need to explain why do we have to prepare for the Shabbos so early – from the 1<sup>st</sup> Day? The simple answer is that the 6 days are means to reach the goal of Shabbos. But the 1<sup>st</sup> Day has no essential illumination of the Shabbos – only in terms of being a means to get to Shabbos.
- However, based on every day having some extra level of Shabbos soul in it, then we have the essential aspect of Shabbos illuminating into each of the 6 Days.
- How do the Rabbi refer to these 6 middle days?

### 13. Work is in the Middle – The secret of Compromise:

- Talmud: When 2 litigants come to court, it is initially a Mitzva to make a “Bitzua” compromise. Compromise means to take the 2 extreme positions and bring them to an agreeable mid-point.
- “Bitzua” is the same expression of “breaking” bread.
- The simple concept of compromise is to not lean too much to one side /extreme. Rather it is to reach a mid-point that includes both sides.
- Deeper: The mid-point is not an independent position, rather it is the middle of both sides. It is the furthest extreme of one extreme that coincides with the furthest extreme of another side. It is part of both sides. E.g. the mid –point of 2 circles that are next to each other and overlapping in the middle.
- If you see a week as 6 days of work and one day of Shabbos – the six days are not the middle of the week – just the opposite! They are THE BEGINNING of the week! A week that starts on the 1<sup>st</sup> day and ends on the Shabbos. Consequently, the 6 days of work are not a part of the Shabbos at all!
- If our seven day week is patterned after the creation/historic system, of with 6 Days of work in between 2 sides – 2 Shabbosos – then the 6 days become the midpoint in between those 2 Shabbosos, and are part of those 2 Shabbosos

### 14. The Secret of the Circle – Shabbos is the Mid-point:

- Once the world recognizes the essence of the World to Come, it will be revealed retroactively that the midpoint of the circle was Shabbos.
- Level 1 – 6 Days of work followed by Shabbos steps of a ladder – 6 Days are not Shabbos – just a means
- Level 2 – Rest – Work – Rest – 6 Days have aspects of the 2 Shabboses
- Level 3 – Yom Shekulo Shabbos - If everything is Shabbos, then Shabbos is the middle of the circle. So the mid-point is part of the circle with everything else. So everything shares what Shabbos is.

### 15. The Perception of Shabbos to First Man Before He Sinned:

- Had first man not sinned – he would have immediately entered into “Yom Shekulo Shabbos” and eternal rest.
- Had first man not sinned – would there have been 6 days of work? No. He would have instantly entered the world of “Yom Shekulo Shabbos!” – and there would never have been a concept of 6 days of work at all!
- This is the concept of 8 days that are all Shabbos!
- Level 1 – We know of 6 Days of work leading up to Shabbos - 7 Days – totally a “this worldly” understanding.

- Level 2 – Shabbos – Work – Shabbos – 8 Days - has some connection to First Man before he sinned, which is hidden from us, but still exists on a supernal level
- Level 3 – 8 Days – which are all Shabbos – this is totally hidden from us now.

#### 16. Shabbos is an Expression of Teshuva:

- The purpose of all mankind is to first do Teshuva on our individual sins
- Then to do Teshuva on First man's root sin of the Eitz Hada'as.
- Then to return to the supernal root which is beyond the possibility of sin.
- Shabbos is an expression of Teshuva – to return.
- Shabbos is one of the 4 times of Teshuva: 1 [Every night we make a Cheshbon Hanefesh, 2] Erev Shabbos, 3] Erev Rosh Chodesh, 4] Erev Rosh Hashana.
- Shabbos is a day of Teshuva, because everything returns to its source on Shabbos.
- Midrash; Adam composed Mizmor Shir L'yom HaShabbos after he heard that Kayin's Teshuva was accepted by God. This means that Shabbos is THE ESSENCE OF TESHUVA!
- We must first use the Shabbos in order to do Teshuva for our personal sins, and afterwards to bring the Shabbos to place of where man would have never sinned.

#### 17. The Inner Light of Shabbos Kodesh:

- The light of Shabbos is the essential source of all the Jewish holidays.
- Shabbos was permanently established from the beginning of creation, and does not depend on a Beis Din. The holidays depend on when the months are established.
- Shabbos is called "the day of the soul." That is the source of the light of Shabbos that every Jewish soul yearns for.
- The goal of what we are learning about Shabbos is to reach the inner light that exists within the essence of Shabbos.
- Shabbos is found by every Jew, regardless of where they are.
- There are Mitzvos that you can only do when they come to you – like 4 species or Matza. If you don't have them – you can't do them. But Shabbos reaches everyone.
- There are different levels of Shabbos that come to us. On a superficial level, it is the "time" of Shabbos that comes on the 7<sup>th</sup> day. On a deeper level – it is "light."
- What is this "light" that we are hoping to receive on Shabbos?
- The first aspect of "light" – Our efforts of the 6 Days of the Week – "He who works on Erev Shabbos will eat on Shabbos, etc...." the system of 6 and 1 – no previous Shabbos. This means that the "Light of Shabbos" is parallel to the actions that you were occupied with during the 6 days of work. The Shabbos will illuminate based on the holiness of his actions of the 6 days of the week.
- This is a light that a person receives according to his actions.
- Does this light illuminate based on the rest or the action?

#### 18. He Who Occupies Himself on Erev Shabbos Will Eat on Shabbos – The Light of Action:

- Even though Shabbos means rest, but the light that illuminates at this level, IS THE ACTIVITY of the previous 6 days!
- The Menucha of Shabbos is in relation to the value of effort that was made. That is the Shabbos we understand.

- This is the Shabbos as a result of the sin of first man. For had man not sinned, there would not have been 6 days of work at all! There would only be God's actions – not man's.
- "He who occupies himself on Erev Shabbos" – The focus is on man's efforts.
- This is the Shabbos that comes as a result of all of us being after the sin of first man.
- This is the first level of light that we receive on Shabbos. Meaning, the actual actions that we did during the 6 days, illuminate upon a person much more when the Shabbos comes.
- During the 6 days, the actions do not illuminate to their full potential, due to the greyishness of our physical existence.
- But on Shabbos, the day of Teshuva, where the actions of man return to their source, they are able to illuminate more - "He who occupies on Erev Shabbos will eat on Shabbos."

### 19. The Day That is Completely Shabbos & Eternal Rest:

- 2<sup>nd</sup> Level: Man leaving Shabbos and the using the 6 Days to reach Shabbos.
- The previous Shabbos illuminates into the 6 Days of the week.
- This is not a light resulting from activity, but is rather rooted in rest.
- This is the light of first man had he not sinned, entered into Shabbos, after 6 creation days.
- 3<sup>rd</sup> Level: Had first man never sinned, there would have been constant eternal Shabbos – this is where creation wants to return to.
- The Shabbos we have today is "like the World to Come." Living Shabbos is meant to bring us to a longing to get to the Source.
- If a person is satisfied with the light of Shabbos now, it is like having a piece from an entire loaf of bread, and he is satisfied from that piece.

### 20. The Shabbos is the Bridge Between This World & the World to Come:

- We live in this world, and we will one day enter the World to Come.
- Moshol: You build a bridge to cross over a river that separates two cities,
- Shabbos is the bridge between the 2 worlds.
- How do you build a bridge?
- You first need to know that there is a city on the other side of the river! Otherwise, there is no need to build the bridge! You only build a bridge if you see the need for it.
- The Holy writings call this bridge – a "Tzinor" [pipeline] Tzinor – reversing the letters spells "Ratzo" – desire.
- We first need to know that there is an inner, deep light of Shabbos. Then we have to build a desire, yearning for the inner light of that Shabbos.
- To the degree that you yearn for that light, that will be the level you will merit in the World to Come.
- Not only in the next world, but even today – to the degree of your yearning, you will receive today more sparks and light from the light of the World to Come.
- Conclusion of the 3 Aspects of Shabbos:
- 1st Level: The one we recognize now – the one we have to make efforts towards from the 6 Days of the week leading up to the Shabbos.
- 2<sup>nd</sup> level: The Shabbos after the creation of first man. Shabbos – 6 days – Shabbos
- 3<sup>rd</sup> Level: The light of complete rest – the light of first man had he not sinned.