

THE HOLINESS OF SHABBAT

If you restrain your foot because of the Shabbat, from pursuing your business on my holy day; and call the Shabbat a delight, the holy day of the Lord honorable; and shall honor it, not doing your own ways, nor pursuing your own business, nor speaking of vain matters; Then shall you delight yourself in the Lord; and I will cause you to ride upon the high places of the earth, and feed you with the heritage of Jacob your father; for the mouth of the Lord has spoken it.

(Isaiah 58:14 - 15)

“There is no other praise and exaltation before the Holy One blessed be He, compared to the praise of Shabbat; the Heavenly and earthly creatures all praise Him in unison, and even the Shabbat day itself actually praise Him”

(Zohar Chadash Bereishit 22a).

THE GREAT REWARD AND GLORY PROMISED TO HIM WHO SANCTIFIES THE HOLINESS OF SHABBAT AND THE PUNISHMENT TO HIM WHO DESECRATES THE SHABBAT

THE PUNISHMENTS FOR THE TRANSGRESSORS

- 1) "To fear the L-rd your G-d all your days"- This refers to Shabbat and festivals (Yevamoth 93).
- 2) "Fires are common only where there is desecration of the Shabbat" (Shabbat 119b).

- 3) "Jerusalem was destroyed only because the Shabbat was desecrated" therein (ibid.).
- 4) When Rabbi Shimon ben Yochai would see his mother talking too much on Shabbat, he would say to her, "Mother, today is Shabbat (Yerushalmi Shabbat 15:3)."

IDOLATRY AND DESECRATION OF SHABBAT HAVE THE SAME GRAVITY

- 5) "We may accept sacrifices from Jewish sinners so that they will repent, except from an apostate who offers wine as a libation to idols, or a flagrant violator of the Shabbat. From here we deduce that idolatry and desecration of the Shabbat are of equal gravity" (Eruvin 69b).
- 6) "I would think that honoring one's father and mother would supersede the Shabbat. Scripture states, therefore: Each man shall fear his mother and father, and you shall observe my Shabbatot" (Yevamoth 5b).
- 7) "One who casts excessive fear upon the members of his household, will eventually desecrate the Shabbat" (Gittin 6b).
- 8) "Said Haman, "if you wish to uproot them, uproot the Shabbat and curtail it, afterwards you will destroy them" (Esther Rabbah 7).
- 9) "Tur Shimon was destroyed because they would play ball on Shabbat" (Eichah Rabbah 2:3).
- 10) "Desecration of Shabbat is one of three sins for which their perpetrators are blamed for committing all sins." (Midrash Tannaim, Deut. 5).
- 11) "Whoever desecrates Shabbat, although he possesses Torah and good deeds, has no share in the World to Come" (Avoth d'Rabbi Nathan, ch. 26).

IT IS CONSIDERED AS VIOLATING ALL OF THE TORAH

- 12) "If you desecrated the Shabbat, I (G-d) consider it as though you desecrated all the commandments" (Shemoth Rabbah 25)
- 13) "Whoever desecrates the Shabbat, testifies before He Who spoke and the world came into existence, that He did not create His world in six days and rest on the seventh" (Mechilta Yitro)
- 14) "Any Jew who did not observe Shabbat in this world, has no rest to eternity. One official takes his body and brings it into Gehinnom in the presence of the wicked, where

his soul has no rest in the fires of Hell. When Shabbat is over, that official returns his body to its place, and each is tortured individually" (Midrash quoted by Maavar Yabbok, Sifthei Renanoth 39).

THE EXILE CAME THROUGH THE DESECRATION OF SIN

15) "Because of desecration of Shabbat, we were scattered through the Diaspora" (Tana d'vei Eliyahu Rabba ch. 26).

16) "As long as one honors his father and mother, neither the sin of desecration of Shabbat nor other sins will come about through him." (Tana d'vei Eliyahu Rabba 26).

A BEAUTIFUL AND AWESOME STORY

17) "This incident occurred to a man who had an ox that he used to plow with every week day. When Shabbat arrived, he would let it rest. After a time, this righteous man lost his property and was required to sell the ox to a gentile. When Shabbat arrived, the ox refused to plow, as was its wont, even after receiving many cruel blows from the gentile. Consequently, the gentile turned to the Jew, the former owner, and requested that he take back the ox. The tzaddik immediately understood, and whispered into the ox's ear that now he belonged to a gentile and was obligated to perform his master's work even on Shabbat. He immediately stood up, ready to perform his work. Upon viewing this incident, the gentile feared that the ox was enchanted and did not let the tzaddik go until he related to him the entire matter.

A SMART DEDUCTION MADE BY THE GENTILE

When the gentile heard the story, he became frightened, quaked, and deduced the following concerning himself. He reasoned, "if this animal, which has neither knowledge nor understanding, recognizes its Maker, is it not proper that I, whom the Holy One, Blessed be He, created in His image and His likeness, and gave me knowledge and understanding. Is it not proper that I, too, recognize my Maker?" Immediately, he turned to the fear of heaven and was privileged to learn Torah. He was called Rabbi Yohanan ben Torasa" (lit. the son of a cow) (Pesikta d'Rav Kahana, ch. 24; Midrash Aseres Hadibros).

18) "Because Rabbi Eleazar ben Azariah did not protest the desecration of Shabbat perpetrated through his neighbor's cow, it was counted on his name [he was held responsible] and his teeth became black on account of the fasts [he performed to repent]" (Shabbat 54 Betzah 23 Yerushalmi ibid.).

19) "Whoever desecrates Shabbat, has no forgiveness to eternity" (Midrash Tannaim, Deut. 5). [author's remark- unless he repents wholeheartedly]

20) "Whoever desecrates Shabbat is judged as having committed all evil" (ibid.).

A SPECIAL PLACE IN GEHINOMM FOR THOSE WHO VIOLATE THE SHABBAT

21) "There is a special place in Gehinnom for desecrators of Shabbat (Zohar introduction 14).

22) "Whoever desecrates Shabbat intentionally, cannot raise his head until he repents" (Letters of Rabbi Akiva).

SHABBAT IS THE NAME OF THE HOLY ONE BLESSED BE HE

23) "Shabbat is the Name of the Holy One, Blessed be He, as is explained in the holy Zohar, Shemoth 88. It is, therefore, prohibited to pronounce 'it' where we may not utter holy words of Torah, I know some very pious people who exercise caution not to mention the word Shabbat unnecessarily" (B'nei Yissochor, 1:1). 26) "It is stated in the book Ruach Chaim (by Rabbi Chaim Palaggi o.b.m.) ch. 84, that, according to Chesed L'Avraham, who maintains that, according to the Zohar, Shabbat may not be mentioned in an unclean place, one should rather say, "Shabbah" instead of "Shabbat". Without a vow, I will take care to say, "Shabbah" instead of "Shabbat" (Sedey Chemed).

WOMEN DIE DURING CHILDBIRTH FOR NOT LIGHTING SHABBAT CANDLES

24) "Because of three sins, women die during childbirth: ... One of these are because they are not careful with the kindling of the Shabbat lights" (Shabbat 31b).

25) "Both Shabbat [observance] and [the interdiction of] idolatry, are each as important to us as all the mitzvot of the Torah. Shabbat is the sign between the Holy One, Blessed be He, forever, and us. Therefore, all those who transgress other mitzvot, are included among the wicked of Israel, but those who flagrantly desecrate Shabbat are regarded as idolaters in all respects" (Rambam hil. Shabbat 7:15).

26) "An apostate for one sin is not regarded as an apostate for the entire Torah, and his slaughtering is not invalid, but an apostate who desecrates Shabbat is regarded as an

apostate on the entire Torah, and his slaughtering is invalid, his wine is considered like that offered in libation to idols" (Chulin 5a, Orach Chaim 385:3 Yoreh Deah 3, 119).

QUOTATIONS FROM THE HOLY ZOHAR

- 1) "If one ignites fire on Shabbat, the Holy One, Blessed be He, says, "I quenched the fire so that it would not burn, yet you ignite it. You will, therefore, burn in Gehinnom" (Tikkunei Zohar 24, 69b).
- 2) "If the Jews do not observe the Shabbat, Scripture says: 'Sending away, you shall send away,' implying two expulsions" (Tikkunei Zohar 6, 21b).

THE ONE WHO KEEPS SHABBAT IS MADE IN G-D'S IMAGE OTHERWISE NOT

- 3) "If one keeps the mitzvah of Shabbat, he is "in our image." Otherwise, he has no part of the seed of Israel" (ibid. 47, 83b).
- 4) "All those who flagrantly desecrate the Shabbat and festivals, with no consideration for the honor of their Creator, just as they did not keep Shabbat in this world, so they do not keep it in the future world and they have no peace in Gehinnom. Rabbi Yehudah says: They keep Shabbat against their will." (Vol. 2, 150b).

THE FIRE OF GEHINOMM NEVER DIES FOR THE WICKED WHO VIOLATED THE SHABBAT

- 5) "Those wicked who never keep Shabbat - the fire of Gehinnom never subsides for them, and all the wicked in Gehinnom ask about them. The angels of justice reply to them: "These are the wicked who denied the existence of the Most Holy, Blessed be He, and desecrated the entire Torah by not keeping Shabbat" All the wicked emerge from their place to look at them, as one angel puts the bodies of the Shabbat desecrators into Gehinnom within view of the other wicked who see that their worms do not die, nor does their fire extinguish itself all the wicked surround him and announce, "This is so-and-so, the wicked, who had no consideration for the honor of his Creator. He denied the existence of the Holy One, Blessed be He, and the entire Torah. Woe is to him! It would have been better for him had he not been created. If so, he would not come to this judgment and action" (Vol. 2, 151).

6) Just as a person welcomes his "Neshamah Yeseirah", (his extra soul) on the eve of the Shabbat with eagerness and pleasure and joy, so will his soul be welcome upon his departure from this world" (Tikkunei Zohar 6, 23b).

7) "Shabbat is, respected more than all other festivals" (vol. 2. 88).

8) "A spirit, known as nega, a lesion, has jurisdiction over all tables that were not set on Shabbat with proper delicacies (oneg) " (vol. 2, 261b).

9) "One who can afford to delight (oneg) on Shabbat, yet does not do so, the (oneg) (pleasure) is converted for him into a lesion (nega) of leprosy" (Tikkunei Zohar 21, 58, vol 3, 273).

AMALEK ATTACKED BECAUSE ISRAEL DID NOT OBSERVE SHABBAT PROPERLY

10) "Amalek attacked Israel just because they did not keep Shabbat" (Zohar Chadash Beshallach 37b).

11) "One who detracts from the delight of Shabbat is regarded as though he steals from the Shechinah" (Tikkunei Zohar 201, 59b).

12). "One who carries out of a private domain to a public domain on Shabbat, causes the Shechinah to be void and empty, and darkness to hover over the tehom" (Tikkunei Zohar 30, 73b).

13) "Whoever desecrates Shabbat is left unguarded by the Holy One, Blessed be He" (Tikkunei Zohar, Introduction 12a).

14) "One who tells untruths on Shabbat, is as though he lies about the entire Torah" (vol, 2, 90a).

WE NEED TO ADD SOME TIME TO THE SHABBAT

15). "Those who do not add [minimum time] to Shabbat and festivals; if he is a scholar, his wisdom departs; if he is wealthy, his wealth departs and he becomes deprived of blessings" (Tikkunei Zohar 19, 38a).

WOE TO THE ONE WHO DOES NOT EAT THE THREE MEALS OF SHABBAT

16) "Woe to the person who does not observe the adequate number (3) of Shabbat meals" (vol. 2, 88b).

17) "One who detracts from the Shabbat meals, his punishment will be severe" (vol. 2, 88a).

18) "The one who omits a meal on Shabbat - his fault appears on high, and he demonstrates that he is not [one] of the inhabitants in the King's palace and not of the holy seed. He is sentenced to three severe punishments of the punishments of Gehinnom..." (vol. 288b).

19) "Upon the departure of Shabbat the evil forces come out hurriedly and glide throughout the world, striving to rule over the nation of Israel. The Rabbis therefore, instituted the recitation of the song of demons (Ps. 91, which refers to G- d's protection of the righteous from demons). When they see the Jews praying and reciting this Psalm, reciting havdalah in prayer and over a cup of wine, they fly away from them and on into the desert" (vol. 1, 14b).

20) "When Jews recite "ve'hee no'am" at the conclusion of Shabbat, all the wicked in Gehinnom say, "You are fortunate, O Israel" (vol. 2, 207a).

HONOR GIVEN TO SHABBAT AND THE GREAT REWARD OF SHABBAT OBSERVERS

(From Talmud, Midrash, Zohar, and Halachic authorities)

1)"Whoever fulfills the mitzvah of eating three meals on Shabbat, is saved from three evils; viz. the birth pangs of the Mashiach, the retribution of Gehinnom, and the war of Gog and Magog" (Shabbat 118a).

HERITAGE WITHOUT LIMITS

2) "Whoever takes delight in Shabbat is given a heritage without limits" (ibid.).

3.) "Whoever takes delight in Shabbat will be granted all his heart's desires" (Shabbat 118b).

ONE IS FORGIVEN EVEN FOR THE SIN OF IDOLATRY

- 4) "Whoever observes Shabbat according to the law, should he even worship idols like the generation of Enosh, he is forgiven" (ibid.).
- 5) "Had the Israelites observed the first Shabbat, no nation or tongue would dominate them" (ibid.).
- 6) "If Israel would only observe (2) two Shabbatot according to the law, they would be immediately redeemed"(ibid.).
- 7). "The L-rd's blessing will bring riches" (Prov. 10:22 - "This is the blessing of Shabbat" (Yerushalmi Berachoth 2:8).
- 8) "He who lends to Shabbat, the Shabbat repays him" (Shabbat 119a).
- 9) "The Holy One, blessed be He, grants the requests of those who delight in the Shabbat. (Tikkunei Zohar, 5o, 18, 33b).
- 10) "Whoever prays on Shabbat eve and says "Vayechulu", two ministering angels escort him, lay their on his head and say to him, "Your iniquities will be forgiven (Shabbat 119b).
- 11) "On the eve of Shabbat two ministering angels escort a man from the synagogue to his home. One good and the other bad, and upon his homecoming, finds a candle lit, a table and a couch covered with a spread, the good angel announces "May it be His will that next Shabbat be adorned this one," and the evil angel unwillingly responds, "Amen, (Ibid)

THE HIGHEST PRAISE BEFORE THE HOLY ONE BLESSED BE HE

- 12) "There is no other praise and exaltation before the Holy One blessed be He, compared to the praise of Shabbat; the Heavenly and earthly creatures all praise Him in unison, and even the Shabbat day itself actually praise Him" (Zohar Chadash Bereishit 22a).
- 13) "Whoever prays on the eve of Shabbat and says, 'yechullu," is considered by the Scripture as if he were a with the Holy One, blessed be He, in the work of creation (ibid.).
- 14) "Said the Holy One, Blessed be He to Israel, "My children, borrow on My account [buy wine in order to] recite the kiddush for the day, and believe Me that I will reimburse you" (Betzah 15b).

15) "All one's food is allotted to him from Rosh Hashanah to Yom Kippur except for the expenditures of the Shabbat" (Betzah 116a).

16) "The Holy One, blessed be He, gives a person an additional soul on the eve of Shabbat and takes it back at the conclusion of the Shabbat" (ibid.).

17) "All worlds become permeated with blessings on Shabbat" (vol. 3 94b).

EVEN THE WICKED IN GEHINOM REST ON SHABBAT

18) When the wicked in Gehinnom are crowned on the Shabbat day, and are granted rest and tranquility" (Zohar Chadash . Bereishit 22a).

19) "On Shabbat, neither the Gehinnom nor its officials have dominion" (Tikkunei Zohar 24:69 Zohar vol. 2, 88b, 130a).

20) "The wicked in Gehinnom rest on the holy Shabbat day" (vol. 3, 94b).

21) "One who engages in mundane conversation on Shabbat, desecrates the Shabbat" (vol. 63b, Tikkunei Zohar 48, 88b).

22) "On Shabbat, no judgment is executed either above or below" (vol. 3, 288b).

23) "Just as a person makes a dwelling in his heart for the Holy One, blessed be He, and for His Shechinah, so that they are able to rest with him on Shabbatot, so does the Holy One, blessed be He prepare a dwelling for him in the World to come" (Zohar Chadash, tikkun 137).

24) "Shabbat is a bride, who is never brought in to any dwelling except one fit for her honor" (Zohar Chadash Ruth 23b).

25) "Those who run to hear the sermon on Shabbat have a special palace reserved for them" (vol. 3, 229b).

SHABBAT BRINGS ABUNDANCE FOR THE WHOLE WEEK

26) "All days of the week receive abundance in the merit of the Shabbat (vol. I 75b,).

27) "When one observes and honors Shabbat, and delights it in honor of the Holy One, blessed be He, the Holy One, Blessed be He, gives him a place on high, and he rests from the toil of this world" (Tikkunei Zohar 70, 131a).

28) "Just as a person brings pleasure to the Holy One, blessed be He, and his Shechinah on Shabbat, so does the Holy One, blessed be He, will do for him and his mate in the world to come" (Zohar Chadash, Tikkunim 137b).

29) "When the evil forces see that Jews have made a change in honor of Shabbat in all matters, both in attire and in food, they have no permission to come close to them" (Tikkunei Zohar 201, 57).

30) "On Shabbatot and festivals, Satan has no dominion; nor does he have power in Gehinnom" (vol. 3, 243).

31) "When the Holy One, blessed be He, created the world, it was unable to exist until peace and rest abided; that was the Shabbat (vol. 3, 176).

32) "Shabbat is a sample of the World to come" (vol. 1, 48, Zohar Chadash Bereishis 21b).

PASSAGE FROM THE HOLY ZOHAR ON THE IMPORTANCE OF SHABBAT AND OF THE THREE MEALS IN PARTICULAR

REMEMBER THE SHABBAT DAY, TO SANCTIFY IT. Said R. Isaac: 'It is written, "And G-d blessed the seventh day" (Gen. II, 3); and yet we read of the manna, "Six days you shall gather it, but on the seventh day, the Shabbat, in it there shall be none" (EX. 16, 26). If there was no food on that day what blessing is attached to it? Yet we have been taught that all blessings from above and from below depend upon the seventh day. Why, then, was there no manna just on this day?

ALL THE SIX DAYS OF THE WEEK DERIVE THEIR SUSTENANCE FROM SHABBAT

The explanation is that all the six days of the transcendent world derive their blessings from it, and each supernal day sends forth nourishment to the world below from what it received from the seventh day. Therefore he who has attained to the grade of Faith must prepare a table and a meal on the Shabbat eve (Friday) so that his table may be blessed all through the other six days of the week. For, indeed, at the time of the Shabbat preparation there is also prepared the blessing for all the six days that shall follow, for no blessing is found at an empty table. Thus one should make ready the table on Shabbat night with bread and other food.' R. Isaac added: 'Also on the Shabbat day.'

ONE MUST REJOICE OVER THREE MEALS

Said R. Judah: 'One must rejoice oneself on this day with three meals, in order that this day may be one of satisfaction and refreshment.' Said R. Abba: 'One must do so in order that blessing may spread to those supernal days which receive their blessing from the seventh.' On this day the, head of the "Little Face" is filled with the dew which descends from the Holy Ancient One, the Most Hidden One; He causes it to descend into the holy "Field of Apples" three times after the entrance of the Shabbat, in order that all together may enjoy the blessing. Therefore it is necessary, not only for ourselves that we should have these three meals during the day, but for all creation, for therein is consummated the true faith in the Holy Ancient One, the "Little Face", and the "Field of Apples", and we should rejoice and delight in all three.

HE WHO DOESN'T EAT THE THREE MEALS BRINGS IMPERFECTION TO THE WORLD

But he who lessens the number of the meals, as it were brings imperfection and blemish into the regions above, and great will his punishment be. Said R. Shimon: 'When a man has completed the three meals on the Shabbat a voice proclaims concerning him: "Then shall you delight yourself in the Lord." This is in reference to one meal, in honor of the Ancient, the All Holy. Then it proclaims, "and I will cause you to ride upon the high places of the earth"-this in reference to a second meal, in honor of the holy "Field of Apples"; then, "and feed you with the heritage of Jacob your father" (Isa. 58, 14)--completing the triad with a reference to the "Little Face". Correspondingly man should complete the number of three meals, and find joy and refreshment in all three and in each one of them separately, because this is a manifestation of perfected faith.

SHABBAT IS MORE PRECIOUS THAN ALL OTHER SEASONS

Therefore the Shabbat is more precious than all other times and seasons and festivals, because it contains and unites all in itself, whereas no other festival or holy day does so.' R. Hiya said: 'Because all things are found in the Shabbat it is mentioned three times in the story of Creation: "And on the seventh day G-d ended his work"; "and he rested on the seventh day"; "and G-d blessed the seventh day" (Gen. II, 2, 3) R. Hammuna the ancient, when he sat at his Shabbat meals, used to find joy in each one. Over one he would exclaim: "This is the holy meal of the Holy Ancient One, the All-hidden." Over another he would say: "This is the meal of the Holy

One, blessed be He.” And when he came to the last one he would say: “Complete the meals of the Faith”

**RABBI SHIMON BAR YOCHAI MAY HIS MERIT SHIELD US
WOULD SIT TO ENJOY THE MEALS WITH A GLAD HEART**

R. Shimon used to say when the time of the Shabbat meal arrived: “Prepare the meal of the supernal Faith Make ready the meal of the King”. Then he would sit with a glad heart. And as soon as he had finished the third meal it was proclaimed concerning him: “Then shall you delight yourself in the Lord, and I will cause you to ride upon the high places of the earth and feed you with the heritage of Jacob your father.” R. Eleazar asked his father, R. Shimon, in what order the three meals corresponded to the three divine grades. R. Shimon replied: “Concerning the meal of Shabbat night (i.e. Friday night) it is written: “I will cause you to ride upon the high places of the earth.” In this night the Holy Matrona (Shechinah) is greatly blessed, and the whole “Field of Apples” also, and the man's table is blessed who partakes of his meal duly and with joy, and a new soul is added unto him. This night signifies the rejoicing of the Shechinah. Man therefore has to participate in Her joy and partake of Her meal. Concerning the second meal on the Shabbat day, it is written: “Then shall you delight yourself in the Lord”-that is, in the very Lord (Y-H-V-H); for at that hour the Holy Ancient One reveals Himself and all the worlds are irradiated with joy, and we, in participating in this meal, contribute to that joy.

AT THE TIME OF THE THIRD MEAL THERE IS PERFECTION IN THE WORLD

Concerning the third meal it is written: “And feed you with the heritage of Jacob your father.” This is the meal of the “Little Face” who is then complete in harmonious perfection, from which perfection all the six days that are to come will receive blessing. Therefore one must wholeheartedly rejoice in these meals, and complete their number, for they are meals of the perfect Faith, the Faith of the holy seed of Israel, their supernal Faith, which is not that of the heathen nations: “A sign between me and the children of Israel” (Ex. 31, 17). And mark this.

By these meals the children of Israel are distinguished as the King's sons, as belonging to the Palace, as sons of Faith; and he who abstains from one of these meals causes an incompleteness in the regions above; thus such a man testifies of himself that he is not one of the King's sons, not of the Palace, not of the holiness of Israel's seed, and he will be made to bear the burden of a threefold punishment in Gehinomm. 'Also mark this.

**ON ALL OTHER FESTIVALS ONE IS PUNISHED IF HE
DOESN'T FEED THE POOR BUT NOT ON SHABBAT**

On all festivals and holy days a man must both rejoice himself and give joy to the poor. Should he rejoice himself only and not give a share to the poor, his punishment will be great. Concerning such a one it is written: "Behold, I will reprove your seed and spread dung upon your face, the dung of your solemn feasts" (Mal. 2, 3)- This particular verse, however, applies only to festivals, not to the Shabbat. Similarly, the words, "Your new moons and your appointed feasts my soul hates" (Isa. 1, 14), do not include the Shabbat. The unique character of the Shabbat is expressed in the words "Between Me and the children of Israel." And because the Faith is centered in the Shabbat, man is given on this day an additional, a supernal soul, a soul in which is all perfection, according to the pattern of the world to come.

SHABBAT IS THE NAME OF THE HOLY ONE BLESSED BE HE

What is "Shabbat"? It is The Name of the Holy One, the Name which is in perfect harmony at all sides." Said R. Jose: 'It is indeed so. Woe to him who does not help to complete the joy of the Holy King. And what is His joy? Those three meals of the Faith, the meals wherein Abraham, Isaac, and Jacob participate, and which express joy upon joy, the perfect Faith from all sides. On this day-so we have been taught-the Fathers crown themselves and all the Children imbibe power and light and joy, such as is unknown even on other festive days. On this day sinners find rest in Gehinnom. On this day punishment is held back from the world. On this day the Torah crowns herself in perfect crowns. On this day joy and gladness resound throughout two hundred and fifty worlds. Mark also this.

**NO JUDGMENT IS PRESENT AT THE TIME OF MINCHA IN
SHABBAT AS IN THE OTHER SIX DAYS**

On all the six days of the week, when the hour of the afternoon prayer arrives, the attribute of Justice is in the ascendant, and punishment is at hand. But not so on the Shabbat. When the time of the Shabbat afternoon prayer arrives benign influences reign, the kindness of the Holy Ancient One is manifested, all chastisements are kept in leash, and all is satisfaction and joy. In this time of satisfaction and goodwill Moses, the holy, faithful prophet, passed away from this world, in order that it should be known that he was not taken away through judgment, but that in the hour of grace of the Holy Ancient One his soul ascended, to be hidden in Him. Therefore "no man

knows of his sepulcher unto this day" (Deut. 34, 6). As the Holy Ancient One is the All-hidden One, whom neither those above nor those below can comprehend, so was this soul of Moses hidden in the glory of G-d's good will at the hour of the Shabbat afternoon prayer. This soul is the most hidden of all hidden things in the world, and judgment has no dominion over it. Blessed is the lot of Moses.

THE TORAH CROWNS HERSELF WITH BEAUTY ON SHABBAT

'On this day the Torah crowns herself with all beauty, with all those commandments, with all those decrees and punishments for transgressions in seventy branches of light which radiate on every hand. What it is to behold the little twigs which constantly emanate from each branch-five of which stand in the Tree itself, all the branches being comprised in it. What it is to behold the gates which open at all sides, and through which bursts forth in splendor and beauty the streaming, inexhaustible light. A voice is heard: "Awake, ye supernal saints Awake, holy people, chosen from above and from below, Awake in joy to meet your Lord, awake in perfect joy! Prepare yourselves in the threefold joy of the three Patriarchs! Prepare yourselves for the Faith, the joy of joys!

FORTUNATE ARE YOU ISRAEL FOR THE SHABBAT

Fortunate are you, O Israelites, holy in this world and holy in the world to come! This is your heritage over and above that of all heathen nations- "a sign between Me and you!" "Said R. Judah: 'It is indeed thus. Hence: "Remember the Shabbat day to sanctify it"; "Be you holy, for I the Lord am holy" (Lev. 19, 2); "Call the Shabbat a delight, the holy of the Lord, honorable" (Isa. 58, 13)-' All the souls of the righteous-so we have been taught- on this day are feasted on the delights of the Holy Ancient One, the All-hidden. A breath of this rapture is extended through all the worlds; it ascends and descends, and spreads abroad to all the children of the holy, to all the guardians of the Torah, so that they enjoy perfect rest, forgetting all cares, all penalties, all toil and drudgery.

THE SHABBAT IS EQUAL IN IMPORTANCE TO ALL THE TORAH

It is the day on which "the Lord gives you rest from your sorrow, and from your fear, and from the hard bondage wherein thou were made to serve" (Isa. XIV, 3). **Therefore the Shabbat is equal in importance to the whole Torah, and whosoever observes the Shabbat fulfils the**

whole Torah: "Blessed is the man that does this, and the son of man that lays hold on it: that keeps the Shabbat from profaning it, and keeps his hand from doing any evil" (Ibid. 56, 2).' (The Holy Zohar, Parashat Yitro)

THE FIRE OF GEHINOMM NEVER RESTS FOR THOSE WHO VIOLATE THE SHABBAT

Every eve of Shabbat at the time of the sanctification of the day, messengers are sent to proclaim throughout the length of Gehinomm: "Cease from punishing the wicked I The Holy King is come; the Shabbat is about to be sanctified. He takes them all under His protection", and all chastisements cease and the wicked find rest for a space. But the fire of Gehinomm never ceases to burn those souls who have never kept the Shabbat, and sinners there ask concerning them: "Wherein lies the difference between these and those? Why find these no rest?" And the lords of judgment make answer - "These are sinners who have denied the Holy One, blessed be He, and have broken the whole Law, because they kept not the Shabbat; therefore now have they no rest." Then all other kinds of sinners are allowed to come and see these, the tormented, for whom there is no rest. And a certain angel, named Santriel, goes away to fetch the body of such a sinner from the grave and brings it to Gehinomm, holding it up before the eyes of all the sinners, that they may see how it has bred worms; and that soul has no rest in the fire of Gehinomm. Then all the sinners of Gehinomm swarm round it and call out: "This is such a one, a sinner, who regarded not the honor of his Lord I He denied the Holy One, He denied the whole Torah, Woe unto him I Better it were had he never been born that such punishment and disgrace should not have come upon him" Concerning such it is written: "And they shall go forth and look upon the carcasses of the men, that have transgressed against Me. for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh" (Isa. 66, 24)- "Their worm shall not die" refers to the body; "their fire shall not be quenched", to the soul; "an abhorring (deraon) unto all flesh"; that is to say, all the other sinners will say, "de-raon", we have seen enough of this horrible thing' Said R. Jose: 'Quite true I For Shabbat is of equal importance with the whole Torah. The Torah is fire, therefore those who have broken it are doomed to be eternally burnt by the fire of Gehinomm'

(The Holy Zohar, Parashat Teruma 150b)