The Land of Israel

The Eyes of the Lord Your God Are Always upon It

EYE · SOURCE · REACTOR · TORAH · MY SHARE · BLESSING · WILL



A land right up against the Source,
and from there, blessing for the whole world.

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· *With the help of Heaven* ·

אֶרֶץ אֲשֶׁר ה' אֱלֹקֶיךָ דֹּרֵשׁ אֹתָהּ, תָּמִיד עֵינֵי ה' אֱלֹקֶיךָ בָּהּ, מֵרֵשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה.

A land the Lord your God cares for; the eyes of the Lord your God are always upon it, from the beginning of the year to the end of the year.

DEUTERONOMY 11:12

OPENING

Opening Words

What Is the Land of Israel?

What is the Land of Israel? Before anything else we have to ask this question, because whoever does not know how precious something is will not give up anything for it.

There are people who live far away, and know it would be good to come, and still they stay. Because of a living, because of habit, because it is hard to start over. This book does not come to judge anyone. It comes to show a picture, so that each person can see at a glance what is here.

"The eyes of the Lord your God are always upon it." The Land of Israel is not one more place on the map. It is the main tap of the world, the vault of the world's bank. The gold in the vault is not taken out and not counted, and still the whole world stands against it. So is the Land: it is not something you can finish or hold all of. It is infinite. And from it all the abundance goes out to the world.

The Land of Israel is the world of will. And in the world of will they do not ask "how much did you do," but "how much do you care." Whoever does something, even something small, shows that he cares. And whoever shows that he cares, merits.

It is not a burden and not a punishment. It is a chance to connect. To clean the pipe, and to keep a clean line all the way to the Source.

Seven gates in this book

The Gate of the Eye, on "the eyes of the Lord are always upon it." The Gate of the Source, on the main tap that all the abundance comes out of. The Gate of the Reactor, on whoever is close and so needs little, and whoever is far and so adds. The Gate of Torah, on "there is no Torah like the Torah of the Land of Israel." The Gate of My Share, on a land acquired through hardship, and on everyone who shows that he cares. The Gate of Blessing, on the tithe and on an exact blessing. And the Gate of Will, on the teshuva that cleans the pipe, and on the rise to Atzilut. Then a connecting chapter: Shabbat and the Land of Israel, and how each person connects them. The Morning chapter: how to begin every day in the Land of Israel with a clean line. The Blessing chapter: the Land of Israel, source of blessing. The Money chapter: the blessing in money, and what it tells us in daily life. The Secret chapter: what Kabbalah says about the Land of Israel and Atzilut. And at the end, the closing chapter: how we connect to Atzilut.

· FIRST GATE ·

The Gate of the Eye

LIVE LOCATION · ALWAYS · FROM THE BEGINNING OF THE YEAR TO ITS END · THROUGH IT, ALL THE LANDS



There is one place in the world the gaze never leaves. Not because the rest of the world is forgotten, but because through this place everything is seen.

תָּמִיד עֵינֵי ה' אֱלֹקֶיךָ בָּהּ

"The eyes of the Lord your God are always upon it."

— DEUTERONOMY 11:12

FIRST GATE · GLOSSARY

Glossary of the Gate

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

Live location LIVE LOCATION

A father who keeps his child's location on all the time. Not to check up on him, but because the child is his. So "the eyes of the Lord are always upon it."

Always connected ALWAYS ON

Not a connection that opens and closes, but a line that never closes, "from the beginning of the year to the end of the year."

Fixed satellite GEOSTATIONARY

A satellite that always stands above one point, and through it covers half the world. So the Land: "through that care... He cares for all the lands with it."

Yearly update ANNUAL UPDATE

On Rosh Hashanah it is set what will be at the year's end. The version for the whole year comes down in one day.

§1 THE GATE OF THE EYE

Always, Not Sometimes

> אֶרֶץ אֲשֶׁר ה' אֱלֹקֶיךָ דֹּרֵשׁ אֹתָהּ, תָּמִיד עֵינֵי ה' אֱלֹקֶיךָ בָּהּ, מֵרֵשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה
>
> *"A land the Lord your God cares for; the eyes of the Lord your God are always upon it, from the beginning of the year to the end of the year."*
>
> — DEUTERONOMY 11:12

The Torah does not say "sometimes," and does not say "at special times." It says "always." From the first day of the year to its last day, the eye does not move.

In our world this has a name: "live location." A parent who loves his child keeps the child's location on, not to control him, but because the child is part of him. So the Land of Israel: it is the place the Holy One keeps His gaze on, all the time.

§2 THE GATE OF THE EYE

Through It, All the Lands

> וַהֲלֹא כָּל הָאֲרָצוֹת דּוֹרֵשׁ... אֶלָּא כִּבְיָכוֹל אֵינוֹ דּוֹרֵשׁ אֶלָּא אוֹתָהּ, וְעַל יְדֵי אוֹתָהּ דְּרִישָׁה שֶׁדּוֹרְשָׁהּ, דּוֹרֵשׁ אֶת כָּל הָאֲרָצוֹת עִמָּהּ
>
> *"Does He not care for all the lands?... Rather, as it were, He cares only for it, and through that care He gives it, He cares for all the lands with it."*
>
> — RASHI ON DEUTERONOMY 11:12 · SIFREI EKEV 40

Rashi asks: does the Holy One not care for the whole world? He brings rain even on a desert where no one lives. And he answers: as it were, He cares only for it, and through it He cares for all the lands.

It is like a satellite that always stands above one point. It does not "ignore" the rest of the world. Just the opposite: precisely because it is fixed on one point, it covers a huge area from it. The Land of Israel is not the place where the good stops. It is the place from which it goes out to everyone.

♦ A drawing for §2 · The Gate of the Eye



One eye, one point, and from it to all the lands

§3 THE GATE OF THE EYE

From the Beginning of the Year to Its End

> מֵרֹאשׁ הַשָּׁנָה נְדוֹן מַה יְּהֵא בְּסוֹפָהּ
>
> *"From Rosh Hashanah it is judged what will be at its end."*
>
> — RASHI ON DEUTERONOMY 11:12

Rashi adds: "from the beginning of the year," on Rosh Hashanah it is set what will be at its end. The whole year comes down in one day, like an update installed once that runs all year.

And the eye watches over the Land "to see what it needs." Not a look that checks, but a look that cares: what is missing, what more can be given.

§4 THE GATE OF THE EYE

Guardian of Israel, Guardian of All

> הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל, וְכִי יִשְׂרָאֵל בִּלְבַד הוּא שׁוֹמֵר? וְהַלֹּא הוּא שׁוֹמֵר אֶת הַכֹּל
>
> *"Behold, the Guardian of Israel neither slumbers nor sleeps. Does He guard only Israel? Does He not guard everything?"*
>
> — SIFREI EKEV 40

The Sifrei brings another example of the same rule: "Guardian of Israel." Does He guard only Israel? He guards everything, but as it were guards only them, and for their sake, everyone.

This is the way of Atzilut: there is one point right up against the Source, and from it the light spreads further. Whoever is connected to this point is connected to the whole stream.

IN SHORT

The Land of Israel is the place the Holy One's gaze is always on, and through it that gaze pours out to the whole world.

THE GATE IN ONE LINE

The eyes of the Lord are always upon it: a live location that never switches off.

· SECOND GATE ·

The Gate of the Source

THE MAIN TAP · THE GOLD IN THE VAULT · NO RELAY · ALL HEARTS TO ONE PLACE



All the abundance in the world comes out of one place. Whoever understands this understands how precious this land is.

> אֶרֶץ יִשְׂרָאֵל מַשְׁקָה אוֹתָהּ הַקָּדוֹשׁ בָּרוּךְ הוּא בְּעַצְמוֹ, וְכָל הָעוֹלָם כּוּלּוֹ עַל יְדֵי שָׁלִיחַ
>
> *"The Land of Israel the Holy One, blessed be He, waters Himself, and the whole world through a messenger."*
>
> — TAANIT 10A

SECOND GATE · GLOSSARY

Glossary of the Gate

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

Main tap MAIN VALVE

In every building there is one tap that the water goes out from to every apartment. The world has one tap like that.

The Gold in the Vault GOLD RESERVE

The gold is not taken out and not sold. It lies quietly, and everything outside stands against it.

Fiber optics FIBER

A line of light that goes straight from the Source, without heating up and without losing. So "He waters it Himself."

Antenna CELL TOWER

Devices in every direction turn to the same antenna. So "all Israel direct their hearts to one place."

§1 THE GATE OF THE SOURCE

Himself, Not through a Messenger

> אֶרֶץ יִשְׂרָאֵל מַשְׁקֶה אוֹתָהּ הַקָּדוֹשׁ בָּרוּךְ הוּא בְּעַצְמוֹ, וְכָל הָעוֹלָם כּוּלּוֹ עַל יְדֵי שְׁלִיחַ, שֶׁנֶּאֱמַר: הַנֹּתֵן מָטָר עַל פְּנֵי אָרֶץ וְשֹׁלֵחַ מַיִם עַל פְּנֵי חוּצוֹת
>
> *"The Land of Israel the Holy One, blessed be He, waters Himself, and the whole world through a messenger, as it says: Who gives rain upon the face of the earth and sends water upon the face of the fields."*
>
> — TAANIT 10A

The Gemara says something amazing: the whole world the Holy One waters through a messenger, and the Land of Israel He waters Himself.

Think of the difference between a message that passes through several servers on the way, and a direct line. At every station the signal weakens a little, is delayed a little, gets filtered. On a direct line, what leaves the Source is what arrives. The Land of Israel is the direct line.

§2 THE GATE OF THE SOURCE

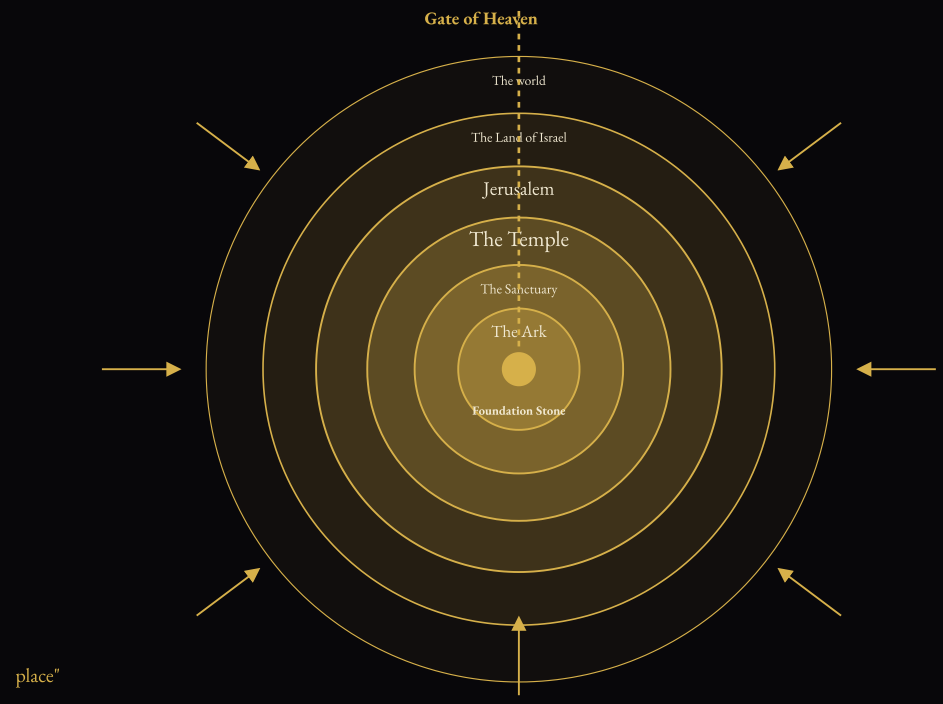
It Drinks First

> אֶרֶץ יִשְׂרָאֵל שׁוֹתָה תְּחִילָּה, וְכָל הָעוֹלָם כּוּלּוֹ לְבַסּוֹף... מָשָׁל לְאָדָם שֶׁמְּגַבֵּל אֶת הַגְּבִינָה, נוֹטֵל אֶת הָאוֹכֶל וּמַנִּיחַ אֶת הַפְּסוֹלֶת
>
> *"The Land of Israel drinks first, and the whole world afterward... like a man who makes cheese: he takes the food and leaves the waste."*
>
> — TAANIT 10A

The Gemara also says: the Land of Israel drinks rainwater, and the whole world drinks from what remains. It drinks first, and the world after it. And it was created first, "and the whole world was created afterward."

Someone who makes cheese takes the good and leaves the rest. This land receives the water before it passes through anything else. It is the first point the stream meets.

♦ A drawing for §2 · The Gate of the Source



Circle within circle: from the whole world to the Source, and from the Source to the whole world

§3 THE GATE OF THE SOURCE

The Gold in the Vault

כָּל הַדָּר בְּאֶרֶץ יִשְׂרָאֵל דּוֹמֶה כְּמִי שֶׁיֵּשׁ לוֹ אֱלוֹהַּ

"Whoever lives in the Land of Israel is like one who has a God."

— KETUBOT 110B

In the world's bank there is a vault, and in it gold. This gold is not taken out and not traded. It lies quietly, and still the whole world stands against it.

So is the Land of Israel. It is not one more asset you can finish or count. It is infinite, "like one who has a God." And Jerusalem above all, and above all the place where the Temple stood. People do not realize that everything in the world depends on it.

§4 THE GATE OF THE SOURCE

No Minister over It

> אֲבָל אֶרֶץ יִשְׂרָאֵל, אֶמְצָעוּת הַיִּשּׁוּב, הִיא נַחֲלַת ה' מְיֻחֶדֶת לִשְׁמוֹ, לֹא נָתַן עָלֶיהָ מִן הַמַּלְאָכִים קָצִין שׁוֹטֵר וּמוֹשֵׁל
>
> *"But the Land of Israel, the center of the inhabited world, is the Lord's inheritance set apart for His name; He set over it no officer, guard or ruler from among the angels."*
>
> — RAMBAN ON LEVITICUS 18:25

The Ramban explains: to every nation and every land the Holy One gave an appointed minister, an angel or a star, through which the abundance passes to them. But the Land of Israel is "the Lord's own inheritance, set apart for His name." There is no minister over it. Between it and the Source there is no station at all.

That is exactly the difference between a copper wire and a fiber-optic cable. Copper touches the current, heats up and loses some of it. Fiber only marks the path for the light, and the light passes through clean. The Land of Israel is the fiber.

§5 THE GATE OF THE SOURCE

Circle within Circle

> אֶרֶץ יִשְׂרָאֵל יוֹשֶׁבֶת בְּאֶמְצָעִיתוֹ שֶׁל עוֹלָם, וִירוּשָׁלַיִם בְּאֶמְצָעִיתָהּ שֶׁל אֶרֶץ יִשְׂרָאֵל, וּבֵית הַמִּקְדָּשׁ בְּאֶמְצַע יְרוּשָׁלַיִם, וְהַהֵיכָל בְּאֶמְצַע בֵּית הַמִּקְדָּשׁ, וְהָאָרוֹן בְּאֶמְצַע הַהֵיכָל, וְאֶבֶן שְׁתִיָּה לִפְנֵי הָאָרוֹן, שֶׁמִּמֶּנָּה הֻשְׁתְּתָת הָעוֹלָם
>
> *"The Land of Israel sits in the middle of the world, Jerusalem in the middle of the Land of Israel, the Temple in the middle of Jerusalem, the Sanctuary in the middle of the Temple, the Ark in the middle of the Sanctuary, and the Foundation Stone before the Ark, from which the world was founded."*
>
> — TANCHUMA, KEDOSHIM 10

The Midrash draws a map of circles: the world, and in it the Land of Israel, and in it Jerusalem, and in it the Temple, and in it the Sanctuary, and in it the Ark, and before it the Foundation Stone.

"Just as the navel is set in the middle of a person, so the Land of Israel is set in the middle of the world." The navel is the place through which the unborn child receives life, even before it breathes on its own.

§6 THE GATE OF THE SOURCE

All Hearts to One Place

> הָיָה עוֹמֵד בְּחוּצָה לָאָרֶץ, יְכַוֵּין אֶת לִבּוֹ כְּנֶגֶד אֶרֶץ יִשְׂרָאֵל... נִמְצְאוּ כָּל יִשְׂרָאֵל מְכַוְּונִין אֶת לִבָּם לְמָקוֹם אֶחָד
>
> *"If he was standing outside the Land, he should direct his heart toward the Land of Israel... so all Israel direct their hearts to one place."*
>
> — BERAKHOT 30A

Whoever stands outside the Land directs his heart to the Land of Israel. Whoever is in the Land, to Jerusalem. Whoever is in Jerusalem, to the Temple. And so, from every end of the world, all Israel turn to one point.

The Gemara calls it "a hill that all mouths turn to." Think of millions of phones in every direction, all pointed at the same antenna. From wherever you stand, you have a line to the center.

IN SHORT

The whole world is watered through a messenger, and the Land of Israel the Holy One waters Himself. It is the main tap, and from it all the abundance comes out.

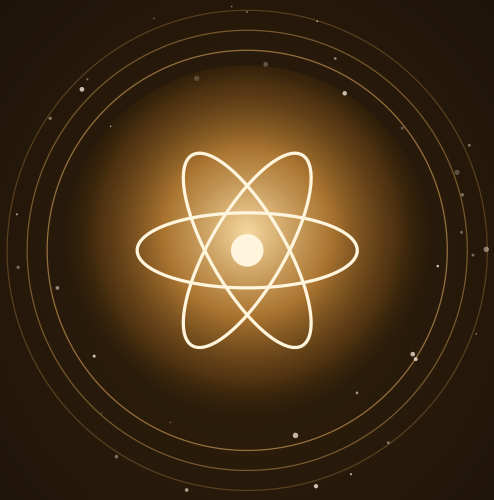
THE GATE IN ONE LINE

The Land of Israel is the gold in the vault: no one touches it, and the whole world stands against it.

· THIRD GATE ·

The Gate of the Reactor

HOW THEY MERIT · JUST PRESS THE SWITCH · A HUNDRED BLESSINGS · WHOEVER IS FAR ADDS



The closer you are to the Source, the less you need. Whoever stands inside the reactor does not need to invent anything. He just presses the switch.

> עֲשִׁירִים שֶׁבְּאֶרֶץ יִשְׂרָאֵל בַּמָּה הֵן זוֹכִין? בְּשְׁבִיל שֶׁמְּעַשְּׂרִין
>
> *"The rich of the Land of Israel, how do they merit it? Because they tithe."*
>
> — SHABBAT 119A

THIRD GATE · GLOSSARY

Glossary of the Gate

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

Reactor REACTOR

A place with enormous power. Whoever stands inside it does not need to make power, only to open and close.

Switch SWITCH

One simple press. No theories and no dreams. Pray, bless, do.

Amplifier BOOSTER

Whoever is far from the antenna needs an amplifier. Whoever is far from the Land adds: honors Shabbat from Sunday.

§1 THE GATE OF THE REACTOR

How They Merit

> עֲשִׁירִים שֶׁבְּאֶרֶץ יִשְׂרָאֵל בַּמָּה הֵן זוֹכִין? אָמַר לֵיהּ: בִּשְׁבִיל שֶׁמְּעַשְּׂרִין... שֶׁבְּבָבֶל בַּמָּה הֵן זוֹכִין? בִּשְׁבִיל שֶׁמְּכַבְּדִין אֶת הַתּוֹרָה. וְשֶׁבִּשְׁאָר אֲרָצוֹת בַּמָּה הֵן זוֹכִין? בִּשְׁבִיל שֶׁמְּכַבְּדִין אֶת הַשַּׁבָּת
>
> *"The rich of the Land of Israel, how do they merit it? He said to him: because they tithe... Those in Babylonia, how do they merit it? Because they honor the Torah. And those in the other lands, how do they merit it? Because they honor Shabbat."*
>
> — SHABBAT 119A

Rebbi asked Rabbi Yishmael son of Rabbi Yosei: the rich people everywhere, how do they merit it? And he heard three answers, by place. In the Land of Israel, because they tithe. In Babylonia, because they honor the Torah. And in the other lands, because they honor Shabbat.

It is a map of circles. At the center, in the Land, the thing is simple: they tithe. Further away more is needed: honoring the Torah. And further still, one has to make an effort and honor Shabbat. The further you go from the Source, the more you add to connect.

§2 THE GATE OF THE REACTOR

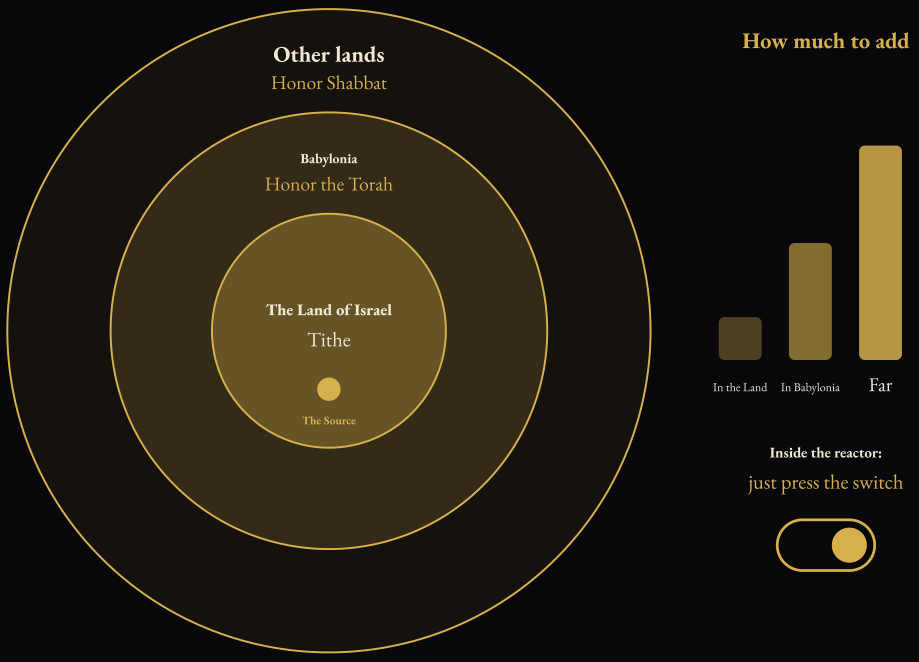
Just Press the Switch

> חַיָּיב אָדָם לְבָרֵךְ מֵאָה בְּרָכוֹת בְּכָל יוֹם, שֶׁנֶּאֱמַר: וְעַתָּה יִשְׂרָאֵל מָה ה' אֱלֹקֶיךָ שֹׁאֵל מֵעִמָּךְ
>
> *"A person must make a hundred blessings every day, as it says: And now, Israel, what does the Lord your God ask of you."*
>
> — MENACHOT 43B

Think of the greatest scientist in the world, standing inside the nuclear reactor. They tell him: do not bring your theories and your dreams about how to save the world. Just switch it on and switch it off. Inside the reactor, that is all that is needed.

So whoever is in the Land of Israel, close to Jerusalem, close to the Source. You do not need to catch angels or do extras. Pray. Say the words. Make a hundred blessings. "What does the Lord your God ask of you," and what does He ask? A little, with intention.

♦ A drawing for §2 · The Gate of the Reactor



Three circles: in the Land they tithe, in Babylonia they honor the Torah, and in the other lands they honor Shabbat

§3 THE GATE OF THE REACTOR

Whoever Is Far Adds

בֵּית שַׁמַּאי אוֹמְרִים: מֵחַד שְׁבִיתְךָ לְשַׁבָּתְךָ, וּבֵית הִלֵּל אוֹמְרִים: בָּרוּךְ ה' יוֹם יוֹם

"Beit Shammai say: from the first day of the week, for your Shabbat. And Beit Hillel say: Blessed is the Lord day by day."

— BEITZAH 16A

Shammai the Elder would prepare for Shabbat from Sunday. If he found a fine animal, he said: this is for Shabbat. If he found a finer one, he set the second aside for Shabbat and ate the first.

Whoever is far from the Source needs an amplifier. He honors Shabbat from Sunday, buys more, prepares more, goes beyond his strength. Not because it is a punishment, but because it gives him the ability to connect to the thing itself. And who does not want to be closer?

§4 THE GATE OF THE REACTOR

Whoever Borrows for Shabbat

מַאן דְּיָזֵיף שַׁבָּתָא, פָּרְעֵיהּ שַׁבָּתָא

"Whoever borrows for Shabbat, Shabbat repays him."

— SHABBAT 119A

On the same page the Gemara tells of Yosef who honored Shabbat, who spent all he had in honor of Shabbat, and found a pearl inside a fish. An old man said to him: whoever borrows for Shabbat, Shabbat repays him.

What is added from far away is not lost. It comes back. This is the line that connects Shabbat to the Land: whoever is not here yet connects through the honor he gives.

IN SHORT

In the Land of Israel, close to the Source, it is enough to press the switch: to pray, to bless, to tithe. Whoever is far adds, and what he adds connects him.

THE GATE IN ONE LINE

Inside the reactor you do not need theories. Just press the switch.

· FOURTH GATE ·

The Gate of Torah

NO TORAH LIKE THE TORAH OF THE LAND OF ISRAEL · THE AIR MAKES WISE · SO THEY KEEP HIS LAWS



Torah is the first gate, and everything comes out of it. The Land of Israel is the place where the Torah feels at home.

> מְלַמֵּד שֶׁאֵין תּוֹרָה כְּתוֹרַת אֶרֶץ יִשְׂרָאֵל, וְלֹא חָכְמָה כְּחָכְמַת אֶרֶץ יִשְׂרָאֵל
>
> *"This teaches that there is no Torah like the Torah of the Land of Israel, and no wisdom like the wisdom of the Land of Israel."*
>
> — BERESHIT RABBAH 16:4

FOURTH GATE · GLOSSARY

Glossary of the Gate

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

Native app NATIVE

Software running on the system it was written for. Everything works smoothly and fast. So is Torah in the Land of Israel.

Emulator EMULATOR

The same software on another system. It works, but not at full strength.

Full signal FULL SIGNAL

"The air of the Land of Israel makes wise": the air itself adds wisdom, like full signal next to the antenna.

The building plan BLUEPRINT

The Torah came before the world. The Land was given so the plan would be built in it.

§1 THE GATE OF TORAH

The Gold of That Land

> אֲשֶׁר שָׁם הַזָּהָב, אֵלּוּ דִּבְרֵי תוֹרָה... וְזָהָב הָאָרֶץ הַהִיא טוֹב, מְלַמֵּד שֶׁאֵין תּוֹרָה כְּתוֹרַת אֶרֶץ יִשְׂרָאֵל
>
> *"Where there is gold: these are words of Torah... And the gold of that land is good: this teaches that there is no Torah like the Torah of the Land of Israel."*
>
> — BERESHIT RABBAH 16:4

About the river that goes out of Eden it is written: "And the gold of that land is good." The Midrash says: the gold is words of Torah, and that land is the Land of Israel. There is gold everywhere, but the gold there is better.

Torah learned anywhere in the world is Torah. But in the Land of Israel it is like software running on the system it was written for. Everything settles, everything opens.

§2 THE GATE OF TORAH

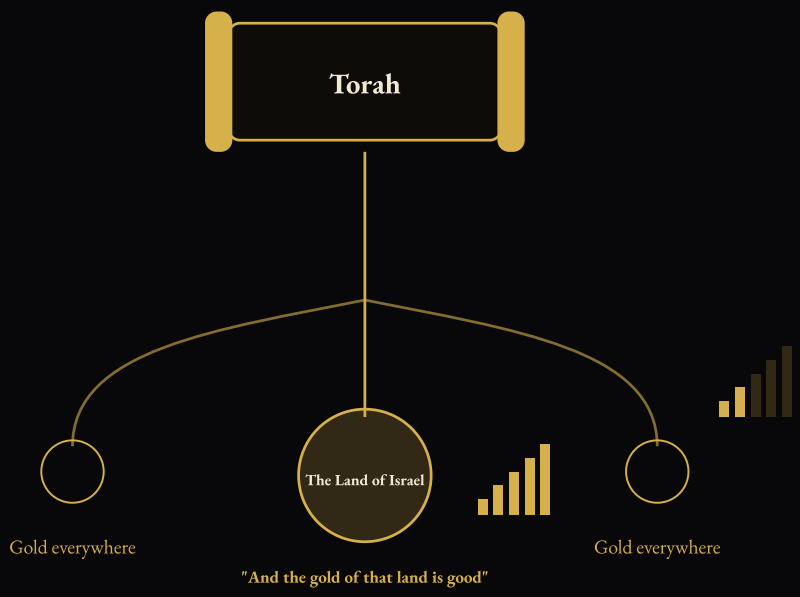
The Air Makes Wise

> אֲוִירָא דְּאַרְעָא דְּיִשְׂרָאֵל מַחְכִּים
>
> *"The air of the Land of Israel makes wise."*
>
> — BAVA BATRA 158B

Rabbi Zeira went up to the Land of Israel and changed his mind on a question he was studying. He said: learn from this, the air of the Land of Israel makes wise.

Not a new book and not a new teacher. The air itself. Like someone standing next to the antenna who gets full signal without doing anything.

♦ A drawing for §2 · The Gate of Torah



From the Torah to the Land: the same gold, and the gold of that land is good

§3 THE GATE OF TORAH

One of Them Is Like Two

> אָמַר רָבָא: וְחַד מִינַן כִּי סָלֵיק לְהָתָם, עָדִיף כִּתְרֵי מִינַיְיהוּ
>
> *"Rava said: and one of us, when he goes up there, is better than two of them."*
>
> — KETUBOT 75A

Rava said: one of us, when he goes up there, is worth two of them. And he brings proof: Rabbi Yirmiyah, when he was here in Babylonia, did not understand what the Sages were saying, and when he went up there he called us "foolish Babylonians."

It is not that the person changed. The place opened him.

§4 THE GATE OF TORAH

This Is Why It Was Given

> וַיִּתֵּן לָהֶם אַרְצוֹת גּוֹיִם... בַּעֲבוּר יִשְׁמְרוּ חֻקָּיו וְתוֹרֹתָיו יִנְצֹרוּ
>
> *"And He gave them the lands of nations... so that they keep His laws and guard His teachings."*
>
> — PSALMS 105:44–45

Why was the Land given? The verse answers: "So that they keep His laws and guard His teachings." The Land was given for the sake of the Torah.

And this is the line that runs through all of Atzilut: the Torah is the first gate, and the Land comes out of it. The Torah is the plan, and the Land is the place where we build by it.

IN SHORT

The Land was given for the sake of the Torah. And in it the Torah is more open, wiser, more whole.

THE GATE IN ONE LINE

There is no Torah like the Torah of the Land of Israel: the plan, in the place it was written for.

· FIFTH GATE ·

The Gate of My Share

THE PLOT OF THE FIELD · ACQUIRED THROUGH HARDSHIP · EVEN ON SHABBAT · TRANSFORMER · A GATE FOR EVERY TRIBE



The Land of Israel is the world of will. And in the world of will you have to show that you care. Whoever does something, even something small, takes a share in it.

> וּמִי שֶׁיֵּשׁ לוֹ בָּהּ חֵלֶק, חֲשׁוּב הוּא כְּחֵלֶק עוֹלָם הַבָּא
>
> *"And whoever has a share in it, it is as precious as a share in the World to Come."*
>
> — IBN EZRA ON BERESHIT 33:19

FIFTH GATE · GLOSSARY

Glossary of the Gate

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

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Transformer TRANSFORMER

The electricity from abroad does not go into the socket here as it is. You have to convert it to connect.

Reserving a place RESERVATION

Cannot yet afford a whole apartment? Reserve a place. A small share, a right, a first step. Show that you care.

Prism PRISM

One white light breaks into twelve colors. One land, twelve gates.

You are here YOU ARE HERE

The blue dot on the map. Wherever you stand, you have a line to the center.

§1 THE GATE OF MY SHARE

The Plot of the Field

חֶלְקַת הַשָּׂדֶה: חֵלֶק בַּשָּׂדֶה, וְהִזְכִּיר זֶה הַכָּתוּב לְהוֹדִיעַ כִּי מַעֲלָה גְּדוֹלָה יֵשׁ לְאֶרֶץ יִשְׂרָאֵל, וּמִי שֶׁיֵּשׁ לוֹ בָהּ חֵלֶק, חָשׁוּב הוּא כְּחֵלֶק עוֹלָם הַבָּא

"The plot of the field: a share in the field. And the verse mentions this to let us know that the Land of Israel has a great quality, and whoever has a share in it, it is as precious as a share in the World to Come."

— IBN EZRA ON BERESHIT 33:19

Yaakov comes back to the Land and buys a small plot of a field, near Shechem. Why does the Torah bother to tell about buying a plot of ground? Ibn Ezra answers: to let us know that the Land of Israel has a great quality, and whoever has a share in it, it is as precious as a share in the World to Come.

Notice the word: "share." Not the whole Land, not a large estate. A share. A small plot of a field, and it already touches the World to Come. The infinite does not ask you to hold all of it. It asks that you have a share in it.

§2 THE GATE OF MY SHARE

Acquired through Hardship

שְׁלֹשׁ מַתָּנוֹת טוֹבוֹת נָתַן הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל, וְכוּלָּן לֹא נִתָּנָן אֶלָּא עַל יְדֵי יִסּוּרִין, אֵלּוּ הֵן: תּוֹרָה וְאֶרֶץ יִשְׂרָאֵל וְהָעוֹלָם הַבָּא

"The Holy One, blessed be He, gave Israel three good gifts, and gave all of them only through suffering. These are they: Torah, the Land of Israel and the World to Come."

— BERAKHOT 5A

Three good gifts, and all of them were given only through hardship: Torah, the Land of Israel and the World to Come. And notice: Ibn Ezra said that a share in the Land of Israel is as precious as a share in the World to Come. Both are on the same list, and both are acquired the same way.

That is why it is not easy. Moving here is hard, settling in is hard, making a living is hard. But that is not a sign the way is wrong. It is the price of a good gift. And the more precious it is, the more it is worth.

♦ A drawing for §2 · The Gate of My Share



One land, twelve gates, and each in its own color

§3 THE GATE OF MY SHARE

Even on Shabbat

> וְהַלּוֹקֵחַ בַּיִת בְּאֶרֶץ יִשְׂרָאֵל, כּוֹתְבִין עָלָיו אוֹנוֹ אֲפִילוּ בְּשַׁבָּת
>
> *"And whoever buys a house in the Land of Israel, the deed may be written for him even on Shabbat."*
>
> — BAVA KAMMA 80B · GITTIN 8B

Whoever buys a house in the Land of Israel may have the deed written even on Shabbat, by a non-Jew. The Gemara explains: asking a non-Jew is a rabbinic prohibition, but "for the sake of settling the Land of Israel the Sages did not decree."

How precious is it? Shabbat itself makes room for buying a house in the Land. So what have you done? Bought an apartment? Bought property? And if you do not have the money for a whole apartment, at least take a step. Reserve a place. Take a small share. Show that you care. This is the world of will, and in the world of will they see who wants.

§4 THE GATE OF MY SHARE

The Transformer

> לְעוֹלָם יָדוּר אָדָם בְּאֶרֶץ יִשְׂרָאֵל, אֲפִילּוּ בְּעִיר שֶׁרוּבָּהּ גּוֹיִם
>
> *"A person should always live in the Land of Israel, even in a city that is mostly non-Jews."*
>
> — KETUBOT 110B

Someone who comes from America is used to living big: a big house, many closets, a lot of storage. The electricity there is at a different voltage. To connect here you need a transformer, something that converts the voltage so it fits the socket.

That is scaling down. Not living with the minimum, but living exactly. Nothing extra. And whoever scales down changes, and connects. It is not easy, but it is worth it.

§5 THE GATE OF MY SHARE

A Gate for Every Tribe

> וְשַׁעֲרֵי הָעִיר עַל שְׁמוֹת שִׁבְטֵי יִשְׂרָאֵל... שַׁעַר רְאוּבֵן אֶחָד, שַׁעַר יְהוּדָה אֶחָד, שַׁעַר לֵוִי אֶחָד
>
> *"And the gates of the city by the names of the tribes of Israel... the gate of Reuven, one; the gate of Yehudah, one; the gate of Levi, one."*
>
> — EZEKIEL 48:31

The Jerusalem of the future will have twelve gates, and on each gate the name of a tribe. Not one gate everyone crowds into, but a gate for each one.

This is the prism: one white light goes in, and twelve colors come out. The city is one and the holiness is one, and each person enters by his own gate.

§6 THE GATE OF MY SHARE

And Even Whoever Only Longs

> וּלְצִיּוֹן יֵאָמַר אִישׁ וְאִישׁ יֻלַּד בָּהּ... אֶחָד הַנּוֹלָד בָּהּ, וְאֶחָד הַמְצַפֶּה לִרְאוֹתָהּ
>
> *"And of Zion it shall be said, this one and that one were born in her... both one who was born in her and one who longs to see her."*
>
> — KETUBOT 75A · PSALMS 87:5

On the verse "And of Zion it shall be said, this one and that one were born in her," the Gemara says: one who was born in her, and one who longs to see her. Even whoever only longs is counted as one born in her.

And so in prayer too: whoever stands far away directs his heart toward the Land of Israel. Your blue dot can be anywhere on the map, and the line to the center is open.

IN SHORT

The Land of Israel is acquired through hardship, like the Torah and like the World to Come. Each person, in their own color, can do something that shows they care, and so take a share in it.

THE GATE IN ONE LINE

Show that you care. This is the world of will.

· SIXTH GATE ·

The Gate of Blessing

TITHE SO THAT YOU BECOME RICH · MITZVOT THAT DEPEND ON THE LAND · AND YOU WILL EAT YOUR FILL · NOTHING OVER, NO LACK



We do not come to the Land of Israel only to receive. We come to fulfill, to give and to connect. And its blessing is an exact blessing.

וְצִוִּיתִי אֶת בִּרְכָתִי לָכֶם

"And I will command My blessing for you."

— LEVITICUS 25:21

SIXTH GATE · GLOSSARY

Glossary of the Gate

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

Upload UPLOAD

We do not only download from the network, we also upload to it. The tithe is the upload.

Only here LOCAL ONLY

Some actions work in only one place. The mitzvot that depend on the Land.

Exact JUST IN TIME

No storage and no surplus: what is needed arrives exactly when it is needed.

Storage WAREHOUSE

Whoever needs to see quantity gets quantity. And with it the worry of where to put it.

§1 THE GATE OF BLESSING

Tithe So That You Become Rich

> בִּשְׁבִיל שֶׁמְּעַשְּׂרִין, שֶׁנֶּאֱמַר: עַשֵּׂר תְּעַשֵּׂר, עַשֵּׂר בִּשְׁבִיל שֶׁתִּתְעַשֵּׁר
>
> *"Because they tithe, as it says: aser te'aser, tithe so that you become rich."*
>
> — SHABBAT 119A

The rich of the Land of Israel merit it because they tithe. And in our way there is a hint here too: whoever tithes in the Land of Israel shows why he came to live in it.

Do not live in the Land of Israel only to receive all the abundance. Live in it because it has mitzvot that exist nowhere else. Whoever separates terumot and tithes says without words: I have arrived, and I care.

§2 THE GATE OF BLESSING

Many Mitzvot, One Place

> הַרְבֵּה מִצְוֹת נִצְטַוּוּ יִשְׂרָאֵל, וְאֵין מִתְקַיְּימִין אֶלָּא בְּאֶרֶץ יִשְׂרָאֵל. אָכְנַס אֲנִי לָאָרֶץ כְּדֵי שֶׁיִּתְקַיְּימוּ כוּלָּן עַל יָדִי
>
> *"Israel were commanded many mitzvot that are kept only in the Land of Israel. Let me enter the Land, so that all of them are kept through me."*
>
> — SOTAH 14A

Why did Moshe Rabbeinu want so much to enter the Land? Did he need to eat its fruit? Rather, he said, there are many mitzvot that can be kept only in the Land of Israel. I want to enter so that all of them are kept through me.

He did not want the Land for the sake of the Land. He wanted it for the sake of the Torah that can be kept only in it.

♦ A drawing for §2 · The Gate of Blessing



Two blessings: a little that satisfies, or a pile that needs storage

§3 THE GATE OF BLESSING

Eats a Little, and Is Full

> וַאֲכַלְתֶּם לָשֹׂבַע: אַף בְּתוֹךְ הַמֵּעַיִם תִּהֵא בוֹ בְּרָכָה
>
> *"And you will eat your fill: even inside the body there will be blessing in it."*
>
> — RASHI ON LEVITICUS 25:19

About the Shemitah year the Torah says: "And you will eat your fill." And Rashi explains: there will be blessing even inside the body. You eat a little, and you are full.

This is the highest blessing. Not a lot, but enough. Not a pile, but satisfaction.

§4 THE GATE OF BLESSING

And Whoever Asks "What Will We Eat"

> וְכַאֲשֶׁר יִסְתַּפֵּק זֶה אֶצְלְכֶם, וְלֹא תִּבְטְחוּ שֶׁיִּהְיֶה הַמְּעַט מַסְפִּיק בְּאֵיכוּתוֹ... וְעָשָׂת אֶת הַתְּבוּאָה: בְּאֹפֶן שֶׁתִּשְׂבַּע עַיִן מֵרְאוֹת
>
> *"And if this is not enough for you, and you do not trust that the little will be enough in its quality... and it will yield produce: so that the eye is satisfied by seeing."*
>
> — SEFORNO ON LEVITICUS 25:20–21

And the Torah continues: "And if you say, what will we eat... I will command My blessing for you in the sixth year, and it will yield produce for three years." Seforno explains: whoever does not trust that the little will be enough will get quantity, so that the eye is satisfied by seeing.

But what does it mean, produce for three years? Now you need storehouses. You need to build, you need logistics, you need to guard it. Is that a curse? No, that is a blessing too. But the most precious blessing any person has is exactly what he needs. The less you have to think about another storehouse, another closet, another place, the freer your head is.

§5 THE GATE OF BLESSING

Nothing Over, No Lack

> וְלֹא הֶעְדִּיף הַמַּרְבֶּה וְהַמַּמְעִיט לֹא הֶחְסִיר, אִישׁ לְפִי אָכְלוֹ לָקָטוּ
>
> *"Whoever gathered much had nothing over, and whoever gathered little had no lack; each gathered according to what he eats."*
>
> — EXODUS 16:18

In the desert, everyone gathered manna, and whoever gathered a lot had nothing left over, and whoever gathered a little had no lack. Each person got according to what he eats.

There is no blessing greater than exact. And in the Land of Israel, next to the main tap, you can live this way: without hoarding, without worrying, with an open pipe.

IN SHORT

We come to the Land to keep its mitzvot, not only to receive. And its blessing is exact: a little that satisfies, exactly what is needed.

THE GATE IN ONE LINE

There is no blessing greater than exact.

· SEVENTH GATE ·

The Gate of Will

ERETZ, FROM RATZON (WILL) · TESHUVA CAME BEFORE THE WORLD · UP TO THE THRONE OF GLORY · EVERYTHING IS CONNECTED



Atzilut is the world of will, the world right up against the Source. And the Land, already in its name, is will. Teshuva is not a gate of its own. It is what cleans the pipe, so the will can flow.

> לָמָּה נִקְרָא שְׁמָהּ אֶרֶץ, שֶׁרָצְתָה לַעֲשׂוֹת רְצוֹן קוֹנָהּ
>
> *"Why is it called eretz? Because it wanted to do the will of its Owner."*
>
> — BERESHIT RABBAH 5:8

SEVENTH GATE · GLOSSARY

Glossary of the Gate

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

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Sync SYNC

Two devices that show exactly the same thing. "It wanted to do the will of its Owner": its will and the will of the Source are one.

Elevator ELEVATOR

You do not climb floor by floor. You step in, and the will lifts you. Land, city, Temple, Gate of Heaven.

Pipe cleaning FLUSH

A clean pipe carries everything. Teshuva is the cleaning, so the abundance flows without delay.

One system ECOSYSTEM

Torah, Shabbat, the Land of Israel: different devices, one account. What connects in one connects in all.

§1 THE GATE OF WILL

A Land That Wanted

> וַיִּקְרָא אֱלֹהִים לַיַּבָּשָׁה אֶרֶץ, לָמָּה נִקְרָא שְׁמָהּ אֶרֶץ, שֶׁרָצְתָה לַעֲשׂוֹת רְצוֹן קוֹנָהּ
>
> *"And God called the dry land eretz. Why is it called eretz? Because it wanted to do the will of its Owner."*
>
> — BERESHIT RABBAH 5:8

The Midrash asks: why is the dry land called "eretz"? And it answers: because it wanted (ratzetah) to do the will of its Owner. The word "eretz" itself comes from will and from running.

This is the point of Atzilut. Atzilut is the world right up against the Source, a world where the will of the created and the will of the Creator are one. Like two devices in full sync: what happens on one happens on the other. The Land, already in its name, wanted.

§2 THE GATE OF WILL

Your Servants Wanted Its Stones

> גְּדוֹלֵי הַחֲכָמִים הָיוּ מְנַשְּׁקִין עַל תְּחוּמֵי אֶרֶץ יִשְׂרָאֵל וּמְנַשְּׁקִין אֲבָנֶיהָ וּמִתְגַּלְגְּלִין עַל עֲפָרָהּ, וְכֵן הוּא אוֹמֵר: כִּי רָצוּ עֲבָדֶיךָ אֶת אֲבָנֶיהָ וְאֶת עֲפָרָהּ יְחֹנֵנוּ
>
> *"The greatest of the Sages would kiss the borders of the Land of Israel, kiss its stones and roll in its dust, and so it says: For Your servants wanted its stones and cherish its dust."*
>
> — RAMBAM, LAWS OF KINGS 5:10 · PSALMS 102:15

The Gemara tells: Rabbi Abba would kiss the stones of Akko. Rabbi Chanina would fix the obstacles in the roads. Rabbi Ami and Rabbi Asi would get up and move from sun to shade and from shade to sun. And Rabbi Chiya bar Gamda would roll in its dust (Ketubot 112a–b).

"For Your servants wanted its stones." Again the same word: ratzu, from ratzon, will. Whoever loves needs no explanation. He recognizes the Land by the first stone, like a device that recognizes its owner at once.

♦ A drawing for §2 · The Gate of Will



The ascent: Land, Jerusalem, Temple, Gate of Heaven, will

§3 THE GATE OF WILL

The Will Counts as the Deed

> אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא: כְּלוּם אַתָּה מְבַקֵּשׁ אֶלָּא לְקַבֵּל שָׂכָר? מַעֲלֶה אֲנִי עָלֶיךָ כְּאִילּוּ עֲשִׂיתָם
>
> *"The Holy One, blessed be He, said to him: Are you asking for anything but to receive reward? I count it for you as if you had done them."*
>
> — SOTAH 14A

Moshe Rabbeinu longed to enter the Land, and did not enter. And the Holy One said to him: I count it for you as if you had kept all the mitzvot.

This is the secret of the world of will: the will itself already lifts. Whoever truly wants, touches. Even whoever has not yet arrived, even whoever is far. The will is the elevator.

§4 THE GATE OF WILL

Weighs against Everything

זָקְפוּ עֵינֵיהֶם וְזָלְגוּ דִּמְעוֹתֵיהֶם וְקָרְעוּ בִגְדֵיהֶם... אָמְרוּ: יְשִׁיבַת אֶרֶץ יִשְׂרָאֵל שְׁקוּלָה כְּנֶגֶד כָּל הַמִּצְוֹת שֶׁבַּתּוֹרָה. חָזְרוּ וּבָאוּ לָהֶם לְאֶרֶץ יִשְׂרָאֵל

"They lifted their eyes, their tears flowed and they tore their garments... They said: living in the Land of Israel weighs against all the mitzvot in the Torah. And they went back and came to the Land of Israel."

— SIFREI RE'EH 80

Some Sages left the Land and reached Platanos. There they remembered the Land of Israel, lifted their eyes, the tears flowed, and they read the verse "and you shall inherit it and dwell in it." They said: living in the Land of Israel weighs against all the mitzvot in the Torah. And they went back to the Land.

They did not go back because of a command from outside. They went back because they remembered, and the heart wanted.

§5 THE GATE OF WILL

Teshuva Came before the World

שִׁבְעָה דְּבָרִים נִבְרְאוּ קוֹדֶם שֶׁנִּבְרָא הָעוֹלָם, וְאֵלּוּ הֵן: תּוֹרָה, וּתְשׁוּבָה, וְגַן עֵדֶן, וְגֵיהִנֹּם, וְכִסֵּא הַכָּבוֹד, וּבֵית הַמִּקְדָּשׁ, וּשְׁמוֹ שֶׁל מָשִׁיחַ

"Seven things were created before the world was created, and these are they: Torah, teshuva, the Garden of Eden, Gehinnom, the Throne of Glory, the Temple, and the name of Mashiach."

— PESACHIM 54A

Before the world was created, Torah and teshuva were already there, and also the Temple. Teshuva was not added afterward as an emergency repair. It was part of the plan from the beginning.

That is why teshuva is not a gate of its own. It comes by itself. It is the cleaning of the pipe: a person is cleaned, and becomes ready, fit for the King. And when the pipe is clean, the abundance passes through it to the whole world.

§6 THE GATE OF WILL

Up to the Throne of Glory

> גְּדוֹלָה תְּשׁוּבָה שֶׁמַּגַּעַת עַד כִּסֵּא הַכָּבוֹד, שֶׁנֶּאֱמַר: שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ
>
> *"Great is teshuva, for it reaches up to the Throne of Glory, as it says: Return, Israel, up to the Lord your God."*
>
> — YOMA 86A

Teshuva reaches up to the Throne of Glory, up to the highest place. It is the elevator of the world of will.

All Israel are pipes of abundance. So each person needs to be a clean pipe: through teshuva, to be ready for the King. In the Land, so the tap works. And on Shabbat, which is the source of blessing and brings more abundance.

§7 THE GATE OF WILL

Everything Is Connected

> שַׁבָּת, אֶחָד מִשִּׁשִּׁים לָעוֹלָם הַבָּא
>
> *"Shabbat is one sixtieth of the World to Come."*
>
> — BERAKHOT 57B

The three gifts acquired through hardship are Torah, the Land of Israel and the World to Come (Berakhot 5a). And Shabbat is one sixtieth of the World to Come. So everything ties together: the Torah is the first gate, the Land comes out of it, and Shabbat gives a taste of the World to Come already now.

Look at the Torah, look at Shabbat, look at the Land, and you will see that everything is connected. And everything is will. That is why it is worth fighting for. A person will change, will scale down. It is not easy, but it is worth it.

§8 THE GATE OF WILL

The Ascent: From the Land to the Will

> כִּי שָׁם צִוָּה ה' אֶת הַבְּרָכָה, חַיִּים עַד הָעוֹלָם
>
> *"For there the Lord commanded the blessing, life forever."*
>
> — PSALMS 133:3

Now the whole way can be seen: a land that wanted. And in it a city, and in it a Temple, and in it the Gate of Heaven, and from there we rise to the will itself, to the Will of all wills.

And each person makes this journey in their own color. One goes up on foot, one in prayer, one in longing. But all of them go up in the same elevator: the will.

IN SHORT

Eretz, land, comes from ratzon, will. Teshuva cleans the pipe, Shabbat brings the blessing, the Land is the tap, and the Torah is the gate. Everything is connected, and everything is will.

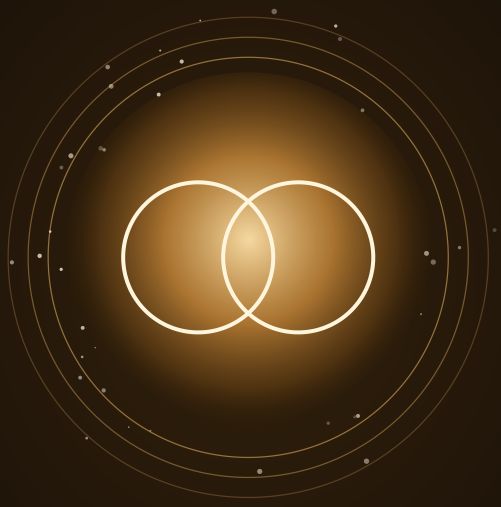
THE GATE IN ONE LINE

A clean pipe, an open tap, and one will.

· CONNECTING CHAPTER ·

Shabbat and the Land of Israel

TWO GIFTS · AND THE LAND SHALL REST A SHABBAT TO THE LORD · WHOEVER IS FAR CONNECTS THROUGH SHABBAT · DOUBLE BREAD AND EXACT BREAD



Shabbat is holiness in time, and the Land of Israel is holiness in place. This is the way to see them as one thing: Shabbat is the source of blessing, and the Land is the tap. Whoever connects them keeps the pipe open from both sides.

> וְשָׁבְתָה הָאָרֶץ שַׁבָּת לַה׳
>
> *"And the land shall rest a Shabbat to the Lord."*
>
> — LEVITICUS 25:2

CONNECTING CHAPTER · GLOSSARY

Glossary of the Gate

The ideas of Shabbat and the Land of Israel, in the holy tongue and in today's language

Two keys TWO-FACTOR

An entrance that needs both time and place. Shabbat opens the time, the Land opens the place.

Bridge BRIDGE

Whoever is far from the Land connects to it through Shabbat. Shabbat is the bridge.

Same account SAME ACCOUNT

Shabbat and the Land of Israel are two devices on one account: what goes in on one shows up on the other.

A taste PREVIEW

Both show the World to Come in advance: "a taste of the World to Come."

§1 SHABBAT AND THE LAND OF ISRAEL

Two Gifts from the Treasure House

> מַתָּנָה טוֹבָה יֵשׁ לִי בְּבֵית גְּנָזַי וְשַׁבָּת שְׁמָהּ, וַאֲנִי מְבַקֵּשׁ לִיתְּנָהּ לְיִשְׂרָאֵל, לֵךְ וְהוֹדִיעֵם
>
> *"I have a good gift in My treasure house and Shabbat is its name, and I want to give it to Israel. Go and let them know."*
>
> — SHABBAT 10B

Shabbat is called "a good gift" from the treasure house. And the Land of Israel is also "a good gift," one of the three gifts the Holy One gave Israel (Berakhot 5a).

Two gifts from the same treasury. One is given in time, once a week. The other is given in place, all the time. And whoever receives both receives everything: the right moment in the right place.

§2 SHABBAT AND THE LAND OF ISRAEL

The Land Rests Too

> כִּי תָבֹאוּ אֶל הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם, וְשָׁבְתָה הָאָרֶץ שַׁבָּת לַה'... וּבַשָּׁנָה הַשְּׁבִיעִת שַׁבַּת שַׁבָּתוֹן יִהְיֶה לָאָרֶץ
>
> *"When you come into the land that I give you, the land shall rest a Shabbat to the Lord... and in the seventh year there shall be a Shabbat of complete rest for the land."*
>
> — LEVITICUS 25:2–4

Here the connection is clearest. The Torah does not only say that the person rests. It says that the Land itself rests: "And the land shall rest a Shabbat to the Lord." The Land of Israel has a Shabbat of its own, the Shemitah year.

That is, Shabbat and the Land are not two separate matters. The Land is a place that knows how to rest. And whoever lives in it keeps Shabbat not only in his house but also in his field.

♦ A drawing for §2 · Shabbat and the Land of Israel



Shabbat in time, the Land of Israel in place, and one will in the middle

§3 SHABBAT AND THE LAND OF ISRAEL

Whoever Is Far Connects through Shabbat

> וְשֶׁבִּשְׁאָר אַרְצוֹת בַּמָּה הֵן זוֹכִין? אָמַר לֵיהּ: בִּשְׁבִיל שֶׁמְּכַבְּדִין אֶת הַשַּׁבָּת
>
> *"And those in the other lands, how do they merit it? He said to him: because they honor Shabbat."*
>
> — SHABBAT 119A

This is the central point of this path. In the Land of Israel they merit through the tithe. And in the other lands, far from the Source, they merit through honoring Shabbat. For whoever is not here yet, Shabbat is his bridge to the Land.

That is why whoever lives far away honors Shabbat more: prepares from Sunday, buys more, prepares more. That is his amplifier. Every Shabbat he honors brings him closer to the place, until he comes himself.

§4 SHABBAT AND THE LAND OF ISRAEL

Double Bread, Exact Bread

> רְאוּ כִּי ה' נָתַן לָכֶם הַשַּׁבָּת, עַל כֵּן הוּא נֹתֵן לָכֶם בַּיּוֹם הַשִּׁשִּׁי לֶחֶם יוֹמָיִם
>
> *"See, the Lord has given you the Shabbat; therefore on the sixth day He gives you bread for two days."*
>
> — EXODUS 16:29

In the desert, every day the manna came down exactly according to need. And on Friday it came down double, for Shabbat. And in Shemitah, in the sixth year the produce is enough for three years (Leviticus 25:21).

It is the same blessing in two places. On Shabbat and in Shemitah you see that the abundance comes in advance, exact, without having to chase it. Whoever relies on Shabbat learns to rely on the Land, and whoever lives in the Land learns to live as on Shabbat.

§5 SHABBAT AND THE LAND OF ISRAEL

Both Are a Taste of the World to Come

> שַׁבָּת, אֶחָד מִשִּׁשִּׁים לָעוֹלָם הַבָּא
>
> *"Shabbat is one sixtieth of the World to Come."*
>
> — BERAKHOT 57B

Shabbat is one sixtieth of the World to Come. And a share in the Land of Israel "is as precious as a share in the World to Come" (Ibn Ezra on Bereshit 33:19).

So both give a taste of the World to Come already now. One in time, one in place. And whoever has Shabbat in the Land of Israel has two tastes together.

§6 SHABBAT AND THE LAND OF ISRAEL

And What Does It Mean for Me?

> מַאן דְּיָזֵיף שַׁבְּתָא, פָּרְעֵיהּ שַׁבְּתָא
>
> *"Whoever borrows for Shabbat, Shabbat repays him."*
>
> — SHABBAT 119A

Whoever lives in the Land: Shabbat here is like pressing a switch. You light candles, make Kiddush, bless, and everything flows. Nothing more is needed.

Whoever lives far away: honor Shabbat the way the Land is honored. Add something in honor of Shabbat, and direct your heart to the Land of Israel. What is added for Shabbat is not lost, it comes back. And every such Shabbat is a step toward the Land.

IN SHORT

Shabbat and the Land of Israel are two gifts from the same treasury. The Land itself rests, Shabbat connects whoever is far, and both give a taste of the World to Come.

THE GATE IN ONE LINE

Shabbat is the source of blessing, the Land is the tap. Together, the pipe is open.

· MORNING CHAPTER ·

Every Day on a Clean Line

A PURE SOUL · STRONG AS A LION · TO THE PLACE · A COIN BEFORE PRAYER · I SET THE LORD BEFORE ME ALWAYS



Every morning begins a new page. The line opens again, clean. The only question is what we do in the first minutes, so that the whole day flows through the right pipe.

חֲדָשִׁים לַבְּקָרִים רַבָּה אֱמוּנָתֶךָ

"They are new every morning; great is Your faithfulness."

— LAMENTATIONS 3:23

MORNING CHAPTER · GLOSSARY

Glossary of the Gate

The ideas of Every Day on a Clean Line, in the holy tongue and in today's language

Reset RESET

Every morning the system boots again, clean. "The soul You gave me is pure."

Startup BOOT

The first minutes set how the whole system will run. "Strong as a lion to rise in the morning."

First connection FIRST CONNECT

The first connection of the day goes to the Source, before anything else. "And Avraham rose early in the morning to the Place."

Sync SYNC

The gaze from above is always on the Land, and my gaze is always toward Him. "I set the Lord before me always."

§1 EVERY DAY ON A CLEAN LINE

A Pure Soul

כִּי מִתְּעַר אוֹמֵר: אֱלֹהַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה. אַתָּה יְצַרְתָּהּ בִּי, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי

"When he wakes he says: My God, the soul You gave me is pure. You formed it in me, You breathed it into me, and You guard it within me."

— BERAKHOT 60B

The first word of the morning is "pure." We do not say "another hard day," but "the soul You gave me is pure." Every night the pipe is cleaned, and every morning it comes back clean.

This is the simplest teshuva: you do not need to clean everything again. Only to know that the line is already clean, and to guard it from the first moment.

§2 EVERY DAY ON A CLEAN LINE

To Rise Like a Lion

יִתְגַּבֵּר כַּאֲרִי לַעֲמֹד בַּבֹּקֶר לַעֲבוֹדַת בּוֹרְאוֹ, שֶׁיְּהֵא הוּא מְעוֹרֵר הַשַּׁחַר

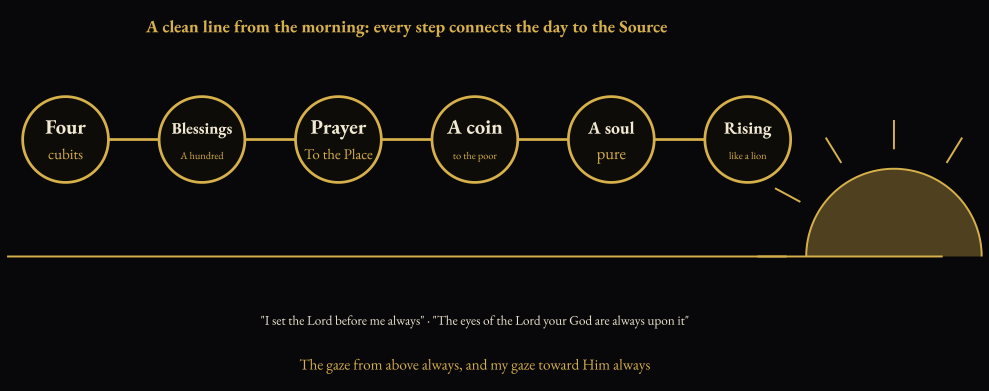
"He should be strong as a lion to rise in the morning for the service of his Creator, so that he wakes the dawn."

— SHULCHAN ARUCH, ORACH CHAIM 1:1

The Shulchan Aruch opens all its laws with the morning: to get up with strength, like a lion, and to be the one who wakes the dawn, not the one the dawn wakes.

Like a device booting up: the first minutes set how it will run all day. Whoever begins with will, the whole day follows the will.

♦ A drawing for §2 · Every Day on a Clean Line



The morning as a clean line: rising, a pure soul, a coin, prayer, blessings, four cubits

§3 EVERY DAY ON A CLEAN LINE

To the Place

> אַבְרָהָם תִּקֵּן תְּפִלַּת שַׁחֲרִית, שֶׁנֶּאֱמַר: וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר אֶל הַמָּקוֹם אֲשֶׁר עָמַד שָׁם
>
> *"Avraham instituted the morning prayer, as it says: And Avraham rose early in the morning to the place where he had stood."*
>
> — BERAKHOT 26B

The first morning prayer in the world was Avraham's, and it went "to the Place." Morning and the Place are tied together from the beginning.

The first connection of the day goes to the Source, before the phone, before the news, before work. A first line, a clean line.

§4 EVERY DAY ON A CLEAN LINE

The Heart to the Center

> הָיָה עוֹמֵד בְּאֶרֶץ יִשְׂרָאֵל, יְכַוֵּין אֶת לִבּוֹ כְּנֶגֶד יְרוּשָׁלַיִם... נִמְצְאוּ כָּל יִשְׂרָאֵל מְכַוְּונִין אֶת לִבָּם לְמָקוֹם אֶחָד
>
> *"If he was standing in the Land of Israel, he should direct his heart toward Jerusalem... so all Israel direct their hearts to one place."*
>
> — BERAKHOT 30A

Whoever is in the Land of Israel turns to Jerusalem, whoever is in Jerusalem turns to the Temple, and whoever is abroad turns to the Land of Israel. Every morning, from every place, all Israel direct themselves to one point.

In the Land of Israel it is almost pressing a switch: you stand, you turn, and you pray. The line is short, and the abundance is close.

§5 EVERY DAY ON A CLEAN LINE

A Coin before Prayer

> רַבִּי אֶלְעָזָר יָהֵיב פְּרוּטָה לְעָנִי, וַהֲדַר מְצַלֵּי. אָמַר, דִּכְתִיב: אֲנִי בְּצֶדֶק אֶחֱזֶה פָּנֶיךָ
>
> *"Rabbi Elazar would give a coin to a poor man, and then pray. He said, as it is written: I, in righteousness, will see Your face."*
>
> — BAVA BATRA 10A

Rabbi Elazar would give a coin to a poor man, and only then pray. "I, in righteousness, will see Your face."

This is the morning tithe. One small act of giving, before asking for anything. It shows that you care, and opens the pipe in both directions.

§6 EVERY DAY ON A CLEAN LINE

A Hundred Blessings

חַיָּיב אָדָם לְבָרֵךְ מֵאָה בְּרָכוֹת בְּכָל יוֹם

"A person must make a hundred blessings every day."

— MENACHOT 43B

From the morning on, the whole day passes through blessings. On water, on bread, on clothing, on rising. A hundred times a day the line opens.

You do not need to catch angels. Only to say the words, with intention. That is the switch inside the reactor.

§7 EVERY DAY ON A CLEAN LINE

I Set the Lord before Me Always

שִׁוִּיתִי ה' לְנֶגְדִּי תָּמִיד, הוּא כְּלָל גָּדוֹל בַּתּוֹרָה וּבְמַעֲלוֹת הַצַּדִּיקִים

"I set the Lord before me always: this is a great principle in the Torah and in the levels of the righteous."

— REMA, ORACH CHAIM 1:1

This book opened with "the eyes of the Lord your God are always upon it": the gaze from above on the Land, always. And the Rema, at the start of the Shulchan Aruch, says the other side: "I set the Lord before me always." My gaze toward Him, always.

Two gazes that meet. Like two devices in full sync. This is the clean line: He sees me, and I see Him, all day.

§8 EVERY DAY ON A CLEAN LINE

Four Cubits

> כָּל הַמְהַלֵּךְ אַרְבַּע אַמּוֹת בְּאֶרֶץ יִשְׂרָאֵל מוּבְטָח לוֹ שֶׁהוּא בֶּן הָעוֹלָם הַבָּא
>
> *"Whoever walks four cubits in the Land of Israel is assured that he is a son of the World to Come."*
>
> — KETUBOT 111A

And then we leave the house. The first steps of the morning, on the street, on the way to work, are four cubits in the Land of Israel.

Whoever lives in the Land walks four cubits like this every morning, and sometimes forgets. It is enough to remember, and every step becomes part of it.

IN SHORT

Every morning the soul comes back pure. We get up with will, the first connection goes to the Place, we give a coin, pray toward Jerusalem, bless, and go out for four cubits. I set the Lord before me always.

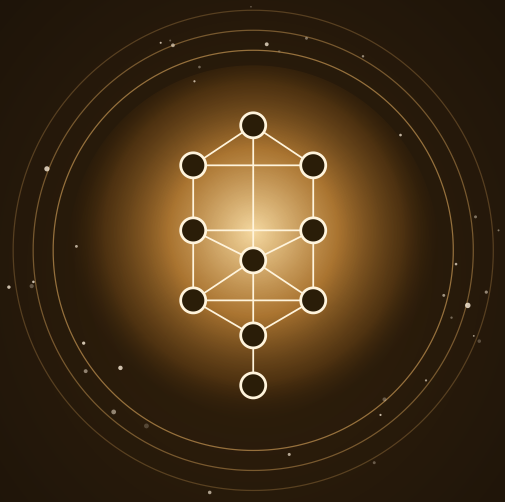
THE GATE IN ONE LINE

He always sees me, and I always see Him. This is the clean line.

· SECRET CHAPTER ·

The Land of Israel in Kabbalah

MALCHUT OF ATZILUT · LAND OF DESIRE · WITHOUT AN INTERMEDIARY · IN HIS DOMAIN ALONE · DRAWING BLESSINGS · THE UPPER LAND OF ISRAEL



The Zohar, the Arizal, the Ramban, the Shelah and the books of Chassidut all say the same thing, each in its own language: the Land of Israel below is the face of the Land of Israel above. And its root is in Atzilut.

> לָמָּה נִקְרָא שְׁמָהּ אֶרֶץ, שֶׁרָצְתָה לַעֲשׂוֹת רְצוֹן קוֹנָהּ
>
> *"Why is it called eretz? Because it wanted to do the will of its Owner."*
>
> — BERESHIT RABBAH 5:8

SECRET CHAPTER · GLOSSARY

Glossary of the Gate

The ideas of The Land of Israel in Kabbalah, in the holy tongue and in today's language

Malchut of Atzilut ENDPOINT

The last point of Atzilut, where the will goes out to the world. According to the Arizal, this is the Land of Israel.

Land of desire WILL

The land where the higher will is revealed. "Eretz" from ratzon, will.

Without an intermediary DIRECT LINE

No angel and no minister in the middle. The line comes straight down from the Source.

Above and below MIRROR

The upper Land of Israel and the Land of Israel below, facing each other.

§1 THE LAND OF ISRAEL IN KABBALAH

Malchut of Atzilut

> הנה ארץ ישראל, היא נוקבא דז"א [מלכות], והיא כלולה מי"ס [עשר ספירות]... מחוץ לתחום ארץ ישראל, שהיא מלכות דאצילות
>
> *"Behold the Land of Israel, it is the Nukva of Ze'ir Anpin [Malchut], and it includes ten sefirot... outside the border of the Land of Israel, which is Malchut of Atzilut."*
>
> — SHA'AR HAPESUKIM, PARASHAT MATOT

The Arizal says it explicitly: the Land of Israel is Malchut of Atzilut. Malchut is the last sefirah, the place where the will above goes out to the world.

And it has ten complete sefirot, like a complete floor. The borders of the Land too are set according to this form. What is inside is Atzilut, and what is outside is already another world.

§2 THE LAND OF ISRAEL IN KABBALAH

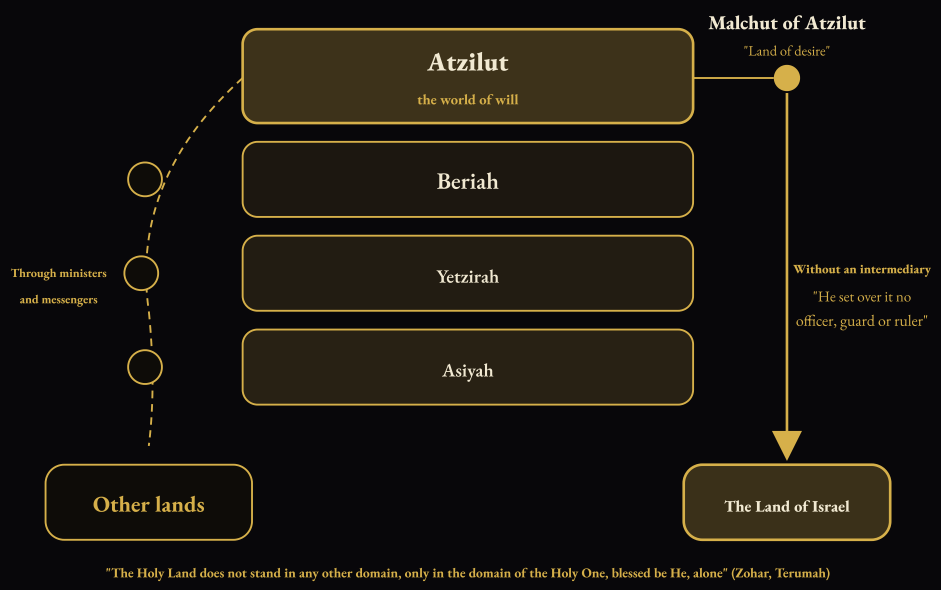
Land of desire

> ולכן נק[ראת] המלכות... ונק[ראת] ג[ם] כן[ן] ארץ חפץ, ע[ל] ש[ם] גילוי הרצון בה דוקא
>
> *"And so Malchut is called... and it is also called a land of desire, because of the revelation of the will in it specifically."*
>
> — TORAH OR, VA'ERA

The prophet calls it "a land of desire" (Malachi 3:12), and Torah Or explains why: because the will is revealed in it. Desire is will.

And this is also its name. "Why is it called eretz? Because it wanted to do the will of its Owner." Atzilut is the world of will, and the Land of Israel is the place where the will touches the ground.

♦ A drawing for §2 · The Land of Israel in Kabbalah



Four worlds: Malchut of Atzilut comes straight down to the Land of Israel, and the other lands receive through messengers

§3 THE LAND OF ISRAEL IN KABBALAH

Without an intermediary

> אֲבָל אֶרֶץ יִשְׂרָאֵל, אֶמְצָעוּת הַיִּשּׁוּב, הִיא נַחֲלַת ה' מְיֻחֶדֶת לִשְׁמוֹ, לֹא נָתַן עָלֶיהָ מִן הַמַּלְאָכִים קָצִין שׁוֹטֵר וּמוֹשֵׁל
>
> *"But the Land of Israel, the center of the inhabited world, is the Lord's inheritance set apart for His name; He set over it no officer, guard or ruler from among the angels."*
>
> — RAMBAN ON LEVITICUS 18:25

The Ramban reveals a secret here: every land in the world receives through an appointed minister, an angel standing in the middle. Only over the Land of Israel is there no minister. It receives straight from the Source.

This is a sign of Atzilut: there is no screen in it and no separation. Like a direct line with no switchboard in the middle.

§4 THE LAND OF ISRAEL IN KABBALAH

In His Domain Alone

> דְּהָא אַרְעָא קַדִּישָׁא לָא קַיְימָא בִּרְשׁוּ אַחֲרָא, אֶלָּא בִּרְשׁוּ דְּקוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי
>
> *"For the Holy Land does not stand in any other domain, only in the domain of the Holy One, blessed be He, alone."*
>
> — ZOHAR, TERUMAH

The Zohar says the same thing in its own language: the Holy Land does not stand in any other domain. It is in the domain of the Holy One alone.

Whoever is in it is in one domain. There are no two powers there. Only one will.

§5 THE LAND OF ISRAEL IN KABBALAH

Drawing Blessings

> בְּזִמְנָא דְּהָווּ יִשְׂרָאֵל בְּאַרְעָא קַדִּישָׁא, אִינּוּן הָווּ מָשְׁכֵי בִּרְכָאן מִלְּעֵילָּא לְתַתָּא
>
> *"At the time when Israel were in the Holy Land, they would draw blessings from above to below."*
>
> — ZOHAR, VAYETZE

When Israel are in the Land, they draw blessings from above to below. They are the tap, and the whole world receives through them.

This is what the Gemara says openly, "the Land of Israel drinks first" (Taanit 10a), and the Zohar says the secret: whoever is in the Land opens the pipe for everyone.

§6 THE LAND OF ISRAEL IN KABBALAH

Above All of Them

> שִׁבְעָה אָרָצוֹת לְתַתָּא... וְאֶרֶץ יִשְׂרָאֵל עִלָּאָה מִכֻּלָּא, וִירוּשָׁלַם עִלָּאָה מִכָּל יִשּׁוּבָא
>
> *"Seven lands below... and the Land of Israel is above them all, and Jerusalem above all the inhabited world."*
>
> — ZOHAR, VAYIKRA

Just as there are seven heavens one above the other, there are seven lands. And the Land of Israel is the highest of all, and Jerusalem the highest of all the inhabited world.

That is why we say "aliyah," going up, to the Land. It is not only a route on the map. It is a move from floor to floor.

§7 THE LAND OF ISRAEL IN KABBALAH

The Upper Land of Israel

> ארץ ישראל העליונה שהיא ארץ חפץ
>
> *"The upper Land of Israel, which is the land of desire."*
>
> — SHELAH, LECH LECHA, TORAH OR

The Shelah speaks of "the upper Land of Israel," and he calls it by this name: a land of desire. There is a Land of Israel above and a Land of Israel below, and they stand facing each other.

Everything done here, in the stones, in the fields and in the houses, touches there. The Land below is the window to the Land above.

§8 THE LAND OF ISRAEL IN KABBALAH

And What Does It Mean for Me?

> שיכנסו ישראל לארץ ישראל בקדושה ובטהרה בקבלת עול מלכות שמים בשלמות
>
> *"That Israel should enter the Land of Israel in holiness and purity, accepting the yoke of the kingship of Heaven completely."*
>
> — BAT AYIN, SHELACH

If the Land of Israel is Malchut, the way to connect to it is the way of Malchut: to receive. The book Bat Ayin says that entering the Land is through accepting the yoke of the kingship of Heaven.

You do not need to understand all the sefirot. It is enough to do His will as if it were my will. One blessing, one tithe, four cubits. Each of these is a touch of Malchut of Atzilut.

IN SHORT

In Kabbalah, the Land of Israel is Malchut of Atzilut, a land of desire where the will is revealed. There is no minister over it, and it is in His domain alone. Whoever is in it draws blessings for the whole world, and it is the highest of all lands. The way to it: to accept His will.

THE GATE IN ONE LINE

The Land of Israel is the place where Atzilut touches the ground.

· BLESSING CHAPTER ·

The Land of Israel, Source of Blessing

FOR THERE IS THE SOURCE OF BLESSING · THE WHOLE WORLD DRINKS FROM IT · YOU WILL LACK NOTHING IN IT · AND I WILL BLESS YOU · THE REVEALED END · LAND OF THE DEER · A SHARE IN THE LAND



If Shabbat is the source of blessing in time, the Land of Israel is the source of blessing in place. We think our living comes from here or from there. But in the end all blessing passes through the Land of Israel, and there are promises about it in the Torah, in the Sages and in Kabbalah.

> אֶרֶץ אֲשֶׁר לֹא בְמִסְכֵּנֻת תֹּאכַל־בָּהּ לֶחֶם לֹא־תֶחְסַר כֹּל בָּהּ
>
> *"A land where you will eat bread without scarcity; you will lack nothing in it."*
>
> — DEUTERONOMY 8:9

BLESSING CHAPTER · GLOSSARY

Glossary of the Gate

The ideas of The Land of Israel, Source of Blessing, in the holy tongue and in today's language

Source SOURCE

The place the abundance comes out of. In time it is Shabbat, and in place it is the Land of Israel.

What remains OVERFLOW

What is left after the Land has drunk, and from it the whole world drinks.

Promise PROMISE

A blessing spoken in advance, in the Torah and the Prophets, that does not depend on luck.

Share SHARE

"Whoever has a share in it." A real hold in the Land, even for whoever lives far away.

§1 THE LAND OF ISRAEL, SOURCE OF BLESSING

For There Is the Source of Blessing

> הַשָּׁפַע כְּפוּלָה הַנִּמְשָׁךְ מֵאֶרֶץ יִשְׂרָאֵל שֶׁשָּׁם מְקוֹר הַבְּרָכָה
>
> *"The double abundance drawn from the Land of Israel, for there is the source of blessing."*
>
> — LIKUTEI HALACHOT, BIRKAT HAMAZON 4:18

The book Likutei Halachot says it in these very words: the Land of Israel, "for there is the source of blessing." And from there a double abundance is drawn.

Shabbat and the Land are the two sides of the same Source. On Shabbat the blessing comes once a week, and in the Land of Israel it comes every day, in every place.

§2 THE LAND OF ISRAEL, SOURCE OF BLESSING

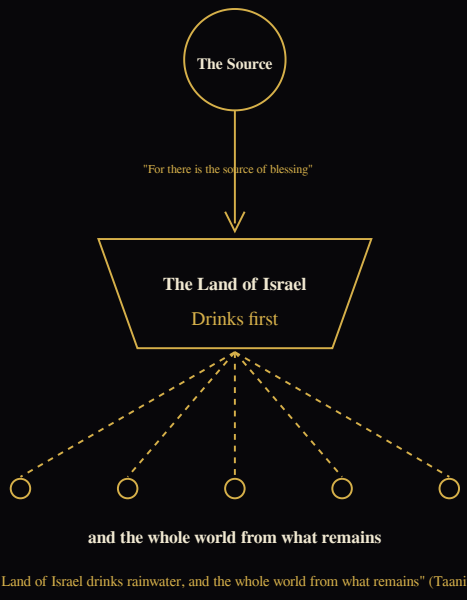
The Whole World Drinks from It

> אֶרֶץ יִשְׂרָאֵל שׁוֹתָה מֵי גְשָׁמִים, וְכָל הָעוֹלָם כּוּלּוֹ מִתַּמְצִית
>
> *"The Land of Israel drinks rainwater, and the whole world from what remains."*
>
> — TAANIT 10A

The Land drinks first, and the whole world drinks from what is left. Whoever thinks his living comes from somewhere else should know that the somewhere else also drinks from here.

And the Zohar says: when Israel are in the Land, they "draw blessings from above to below" (Zohar, Vayetze). The Land is the tap, and the whole world receives through it.

♦ A drawing for §2 · The Land of Israel, Source of Blessing



The source of blessing: from the Source to the Land of Israel, and from what remains to the whole world

§3 THE LAND OF ISRAEL, SOURCE OF BLESSING

You Will Lack Nothing in It

> אֶרֶץ חִטָּה וּשְׂעֹרָה וְגֶפֶן וּתְאֵנָה וְרִמּוֹן אֶרֶץ־זֵית שֶׁמֶן וּדְבָשׁ
>
> *"A land of wheat and barley, vine, fig and pomegranate, a land of olive oil and honey."*
>
> — DEUTERONOMY 8:8

The Torah lists the Land detail by detail: water, wheat, vine, olive oil, honey, iron and copper. And then it says simply: "You will lack nothing in it."

And in our days we see it with our eyes. What is not found in the Land of Israel? Fruit, water, wisdom, Torah and homes. Everything is here, and the promise is coming true before us.

§4 THE LAND OF ISRAEL, SOURCE OF BLESSING

And I Will Bless You

> לְפִי שֶׁהַדֶּרֶךְ גּוֹרֶמֶת לִשְׁלֹשָׁה דְּבָרִים, מְמַעֶטֶת פְּרִיָּה וּרְבִיָּה וּמְמַעֶטֶת אֶת הַמָּמוֹן וּמְמַעֶטֶת אֶת הַשֵּׁם, לְכָךְ הֻזְקַק לִשְׁלֹשָׁה בְּרָכוֹת הַלָּלוּ, שֶׁהִבְטִיחוֹ עַל הַבָּנִים וְעַל הַמָּמוֹן וְעַל הַשֵּׁם
>
> *"Because the road causes three things: it lessens children, lessens money and lessens one's name. So he needed these three blessings, for He promised him children, money and a name."*
>
> — RASHI ON BERESHIT 12:2

The first command to Avraham was to go to the Land. And Rashi says: "Go for yourself, for your benefit and for your good" (Bereshit 12:1). And on "and I will bless you" he says: "with money."

The way to the Land does not take away. Just the opposite, it brings with it a promise for children, for a living and for a name.

§5 THE LAND OF ISRAEL, SOURCE OF BLESSING

There Is No End More Revealed than This

> אֵין לְךָ קֵץ מְגוּלֶּה מִזֶּה, שֶׁנֶּאֱמַר: וְאַתֶּם הָרֵי יִשְׂרָאֵל עַנְפְּכֶם תִּתֵּנוּ וּפִרְיְכֶם תִּשְׂאוּ לְעַמִּי יִשְׂרָאֵל
>
> *"There is no end more revealed than this, as it says: And you, mountains of Israel, will put out your branches and bear your fruit for My people Israel."*
>
> — SANHEDRIN 98A

The Sages say that the clearest sign of redemption is that the Land gives fruit again. When the mountains put out branches and fruit for the people of Israel, the end is already revealed.

And we see it in our days. The land that was desolate for hundreds of years gives its fruit again. It is not only economics. It is a promise coming true.

§6 THE LAND OF ISRAEL, SOURCE OF BLESSING

Land of the Deer

> לָמָּה אֶרֶץ יִשְׂרָאֵל נִמְשָׁלָה לִצְבִי? לוֹמַר לְךָ: מָה צְּבִי זֶה אֵין עוֹרוֹ מַחֲזִיק בְּשָׂרוֹ, אַף אֶרֶץ יִשְׂרָאֵל אֵינָהּ מַחְזֶקֶת פֵּירוֹתֶיהָ
>
> *"Why is the Land of Israel compared to a deer? To tell you: just as the skin of the deer cannot hold its flesh, so the Land of Israel cannot hold its fruit."*
>
> — KETUBOT 112A

The blessing of the Land is bigger than its vessel. It cannot hold all its fruit, like the skin of a deer that cannot hold its flesh.

This is what we mean when we say it is infinite. There is always more in it than can be seen, and there is always room for one more.

§7 THE LAND OF ISRAEL, SOURCE OF BLESSING

A Share in the Land

> כי מעלה גדולה יש לארץ ישראל, ומי שיש לו בה חלק, חשוב הוא כחלק עולם הבא
>
> *"For the Land of Israel has a great quality, and whoever has a share in it, it is as precious as a share in the World to Come."*
>
> — IBN EZRA ON BERESHIT 33:19

Yaakov bought a plot of a field in Shechem. And Ibn Ezra says that the Torah tells it to teach that whoever has a share in the Land of Israel, it is as precious as a share in the World to Come.

And whoever does not yet live here can hold a share of his own in it. One corner, one field, a real tie. That way he is already connected to the source of blessing.

§8 THE LAND OF ISRAEL, SOURCE OF BLESSING

And What Does It Mean for Me?

> רַבִּי חִיָּיא בַּר גַּמְדָּא מִיגַּנְדַּר בְּעַפְרָה, שֶׁנֶּאֱמַר: כִּי רָצוּ עֲבָדֶיךָ אֶת אֲבָנֶיהָ וְאֶת עֲפָרָהּ יְחוֹנֵנוּ
>
> *"Rabbi Chiya bar Gamda would roll in its dust, as it says: For Your servants wanted its stones and cherish its dust."*
>
> — KETUBOT 112B

Rabbi Chiya bar Gamda would roll in the dust of the Land out of great love. "For Your servants wanted its stones." Ratzu, from ratzon, will. The blessing goes to whoever wants it.

Whoever lives here: know that your living comes from the Source, and receive it with joy. Whoever lives far away: love the Land, take a share in it, and direct your heart to it. The greatest blessing waits for whoever wants.

IN SHORT

The Land of Israel is the source of blessing in place, as Shabbat is the source of blessing in time. The whole world drinks from what remains of it, nothing is lacking in it, and there are promises about it for children, for a living and for a name. And whoever has a share in it has a share in the World to Come.

THE GATE IN ONE LINE

All blessing passes through the Land of Israel.

· MONEY CHAPTER ·

The Blessing in Money

WHO GIVES YOU STRENGTH · IN YOUR STOREHOUSES · AND THE LORD BLESSED HIM · BECAUSE OF THIS THING · BLESSING IN THE HOME · IN GOOD FAITH · FOR THE GOOD LAND



The blessing of the Land is not only an idea. It comes down into the pocket, into the home and onto the table. The Torah promises blessing "in all the work of your hands," and the Sages teach how to receive it on an ordinary day: in the morning, at work, in giving, at home and at the table.

> יְצַו ה' אִתְּךָ אֶת־הַבְּרָכָה בַּאֲסָמֶיךָ וּבְכֹל מִשְׁלַח יָדֶךָ וּבֵרַכְךָ בָּאָרֶץ אֲשֶׁר־ה' אֱלֹקֶיךָ נֹתֵן לָךְ
>
> *"The Lord will command the blessing with you in your storehouses and in all the work of your hands, and He will bless you in the land the Lord your God gives you."*
>
> — DEUTERONOMY 28:8

MONEY CHAPTER · GLOSSARY

Glossary of the Gate

The ideas of The Blessing in Money, in the holy tongue and in today's language

Strength POWER SUPPLY

"Who gives you strength to make wealth." The strength to work and to earn comes from the Source, not from us.

Storehouse STORAGE

The place where what you have is kept. There the blessing rests, precisely in what is not shown to the eye.

Tithe AUTO SHARE

A fixed part of every income that goes back to the Source. That way the line stays open.

Dealing in good faith CLEAN LINE

Honesty in every deal. This is the first question a person is asked.

The blessing for the Land DAILY ACK

After eating we give thanks for the Land, and connect our living to its Source.

§1 THE BLESSING IN MONEY

Who Gives You Strength to Make Wealth

> וְזָכַרְתָּ אֶת־ה' אֱלֹקֶיךָ כִּי הוּא הַנֹּתֵן לְךָ כֹּחַ לַעֲשׂוֹת חָיִל
>
> *"And remember the Lord your God, for He is the one who gives you strength to make wealth."*
>
> — DEUTERONOMY 8:18

This verse is said in the same passage that describes the Land: "a land where you will eat bread without scarcity." Right after it the Torah warns: do not say "my strength and the might of my hand made me this wealth."

The strength to work, the good idea, the customer who came: all of these come from the Source. Whoever remembers this in the morning starts the day connected.

§2 THE BLESSING IN MONEY

The Blessing in Your Storehouses

> אֵין הַבְּרָכָה מְצוּיָה אֶלָּא בְּדָבָר הַסָּמוּי מִן הָעַיִן, שֶׁנֶּאֱמַר: יְצַו ה' אִתְּךָ אֶת הַבְּרָכָה בַּאֲסָמֶיךָ
>
> *"Blessing is found only in a thing hidden from the eye, as it says: The Lord will command the blessing with you in your storehouses."*
>
> — TAANIT 8B

The blessing does not rest on what is shown to everyone. It rests on what is kept modestly. Whoever does not show off what he has gives the blessing room to grow.

And on the same page of Gemara it says: "Great is the day of rain, when even the coin in the pocket is blessed." The rain falls on the Land, and the blessing reaches the coin in the pocket.

⧫ A drawing for §2 · The Blessing in Money



"And He will bless you in all the work of your hands" · one day, six points of connection

One day of blessing: strength in the morning, good faith at work, tithe and giving, honor at home, and a blessing for the Land

§3 THE BLESSING IN MONEY

And the Lord Blessed Him

> מאה שערים. שֶׁאָמְדוּהָ כַּמָּה רְאוּיָה לַעֲשׂוֹת, וְעָשְׂתָה עַל אַחַת שֶׁאָמְדוּהָ מֵאָה. וְרַבּוֹתֵינוּ אָמְרוּ אֹמֶד זֶה לְמַעַשְׂרוֹת הָיָה
>
> *"A hundredfold: they estimated how much it should yield, and it yielded a hundred times their estimate. And our Rabbis said this estimate was for the tithes."*
>
> — RASHI ON BERESHIT 26:12

Yitzchak sowed in a year of famine, and reaped a hundredfold. And Rashi says the measuring was for the tithes. He measured to know how much to give.

This is the secret of blessing in money: whoever measures in order to give receives more. And in the Gemara we already saw: "Tithe so that you become rich" (Shabbat 119a).

§4 THE BLESSING IN MONEY

Because of This Thing

> נָתוֹן תִּתֵּן לוֹ וְלֹא־יֵרַע לְבָבְךָ בְּתִתְּךָ לוֹ כִּי בִּגְלַל הַדָּבָר הַזֶּה יְבָרֶכְךָ ה' אֱלֹקֶיךָ בְּכָל־מַעֲשֶׂךָ וּבְכֹל מִשְׁלַח יָדֶךָ
>
> *"Give to him, and let your heart not be bad when you give to him, for because of this thing the Lord your God will bless you in all your deeds and in all the work of your hands."*
>
> — DEUTERONOMY 15:10

The Torah does not only say "give." It says: give with a good heart. And because of this giving, the blessing will reach everything you do.

Giving is not an expense. It opens the pipe. What goes out from you to whoever needs it comes back to you from the Source.

§5 THE BLESSING IN MONEY

Blessing inside the Home

> לְעוֹלָם יְהֵא אָדָם זָהִיר בִּכְבוֹד אִשְׁתּוֹ, שֶׁאֵין בְּרָכָה מְצוּיָה בְּתוֹךְ בֵּיתוֹ שֶׁל אָדָם אֶלָּא בִּשְׁבִיל אִשְׁתּוֹ
>
> *"A person should always be careful with the honor of his wife, for blessing is found in a person's home only because of his wife."*
>
> — BAVA METZIA 59A

Blessing in money begins at home. The Sages say it comes in the merit of the wife, and so one must be careful with her honor. And Rava said to the people of Mechoza: "Honor your wives, so that you become rich."

A home where there is honor is a home the blessing can settle in.

§6 THE BLESSING IN MONEY

Did You Deal in Good Faith

> בְּשָׁעָה שֶׁמַּכְנִיסִין אָדָם לְדִין, אוֹמְרִים לוֹ: נָשָׂאתָ וְנָתַתָּ בֶּאֱמוּנָה? קָבַעְתָּ עִתִּים לַתּוֹרָה
>
> *"When a person is brought to judgment, they say to him: Did you deal in good faith? Did you set times for Torah?"*
>
> — SHABBAT 31A

The first question a person is asked is not how much he earned, but how. Was he honest in every deal.

This is the clean line in money. Money that came honestly is connected to the Source, and there the blessing can rest. And right after: did you set times for Torah? Even on a busy day there is a fixed time for learning.

§7 THE BLESSING IN MONEY

For the Good Land

> וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ — זוֹ בִּרְכַּת הַזָּן, אֶת ה' אֱלֹקֶיךָ — זוֹ בִּרְכַּת הַזִּמּוּן, עַל הָאָרֶץ — זוֹ בִּרְכַּת הָאָרֶץ
>
> *"And you will eat and be satisfied and bless: this is the blessing of the One who feeds. The Lord your God: this is the blessing of the zimun. For the land: this is the blessing for the Land."*
>
> — BERAKHOT 48B

Every time we eat bread, we bless for the Land. Yehoshua instituted the blessing for the Land when Israel entered the Land. So every meal, anywhere in the world, connects to the Land of Israel.

"And you will eat and be satisfied, and bless the Lord your God for the good land He has given you" (Deuteronomy 8:10). The living comes from the Land, and the thanks go back to it.

§8 THE BLESSING IN MONEY

And What Does It Mean for Me Every Day?

> אֵיזֶהוּ עָשִׁיר, הַשָּׂמֵחַ בְּחֶלְקוֹ, שֶׁנֶּאֱמַר... יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ
>
> *"Who is rich? One who is happy with his share, as it says: When you eat the labor of your hands, happy are you and it is good for you."*
>
> — AVOT 4:1

In the morning: remember "for He is the one who gives you strength," and go out to work connected. At work: deal in good faith, without shortcuts.

With every income: set aside the tithe before anything else. Every day: give something, with a good heart. At home: give honor, because that is where the blessing rests. At the table: bless for the good land. And at the end of the day: be happy with what there is. The rich one is the one who is happy with his share.

IN SHORT

The blessing in money comes down from the Source through the Land into the work of your hands. It rests in what is hidden from the eye, grows through the tithe and through giving, settles in a home where there is honor, and is kept through honesty. And at every meal we give thanks for the good land.

THE GATE IN ONE LINE

Whoever remembers where the strength comes from receives blessing from it.

· CLOSING CHAPTER ·

How We Connect to Atzilut

THE WORLD OF WILL · ONE BOOK IN FOUR CHAPTERS · THE PLAN · THE PLACE · THE TIME · THE CLEAN PIPE



This book was about the Land of Israel. But the Land is not a book on its own. It is the second chapter of one great book, which has four chapters. Atzilut is the world right up against the Source. It is the world of will. Whoever connects to His will is connected to Atzilut.

> עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנֶךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ
>
> *"Make His will your will, so that He will make your will His will."*
>
> — AVOT 2:4

CLOSING CHAPTER · GLOSSARY

Glossary of the Gate

The ideas of How We Connect to Atzilut, in the holy tongue and in today's language

---

The plan BLUEPRINT

Torah. The blueprint the world was built by.

The place LOCATION

The Land of Israel. The point God's eyes are always on.

The time TIME SLOT

Shabbat. The day the whole world rests and receives.

The Clean Pipe CLEAN LINE

Teshuva. What keeps the line open, so that everything can flow.

§1 HOW WE CONNECT TO ATZILUT

The World of Will

> עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנְךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ
>
> *"Make His will your will, so that He will make your will His will. Set aside your will before His will."*
>
> — AVOT 2:4

Above wisdom and the mind there is will. That is where everything begins. Whoever wants what He wants is already there.

This is Atzilut: not more knowledge, but one will. My will and His will, on one line.

§2 HOW WE CONNECT TO ATZILUT

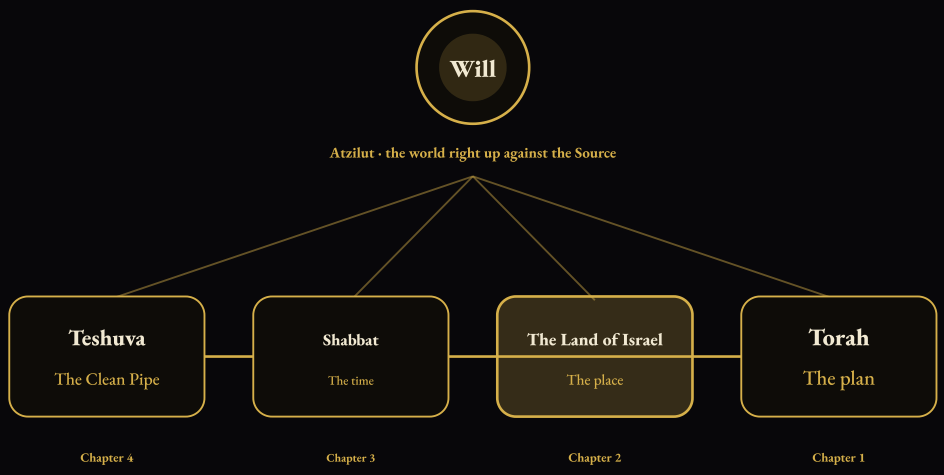
Three Gifts

> שָׁלֹשׁ מַתָּנוֹת טוֹבוֹת נָתַן הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל, וְכֻלָּן לֹא נִתָּנָן אֶלָּא עַל יְדֵי יִסּוּרִין. אֵלּוּ הֵן: תּוֹרָה, וְאֶרֶץ יִשְׂרָאֵל, וְהָעוֹלָם הַבָּא
>
> *"The Holy One, blessed be He, gave Israel three good gifts, and gave all of them only through suffering. These are they: Torah, the Land of Israel, and the World to Come."*
>
> — BERAKHOT 5A

The Sages list the gifts in order: first Torah, then the Land of Israel, and then the World to Come.

Torah is the plan. The Land of Israel is the place where the plan is built. And what waits at the end is the World to Come.

♦ A drawing for §2 · How We Connect to Atzilut



One book in four chapters: Torah, the Land of Israel, Shabbat, teshuva, and from all of them one line to the will

§3 HOW WE CONNECT TO ATZILUT

One Sixtieth

> שַׁבָּת, אֶחָד מִשִּׁשִּׁים לָעוֹלָם הַבָּא
>
> *"Shabbat is one sixtieth of the World to Come."*
>
> — BERAKHOT 57B

You can taste the World to Come already now, once a week. Shabbat is the taste.

That is why Shabbat stands in third place: it is the time when the World to Come enters our week.

§4 HOW WE CONNECT TO ATZILUT

The Clean Pipe

> גְּדוֹלָה תְּשׁוּבָה שֶׁמַּגַּעַת עַד כִּסֵּא הַכָּבוֹד, שֶׁנֶּאֱמַר: שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹהֶיךָ
>
> *"Great is teshuva, for it reaches up to the Throne of Glory, as it says: Return, Israel, up to the Lord your God."*
>
> — YOMA 86A

And what connects it all? All three gifts are given "through suffering," and of suffering it says there: "they scour away all of a person's sins." Scouring is cleaning.

That is teshuva. Not a punishment, a cleaning. It is the clean pipe that runs through all the chapters, and it reaches all the way to the Throne of Glory, to the Source.

IN SHORT

Torah is the plan, the Land of Israel is the place, Shabbat is the time, and teshuva is the clean pipe. Four chapters in one book, and all of them rise to the will.

THE GATE IN ONE LINE

Whoever wants what He wants is already in Atzilut.

CLOSING

My Land of Israel

How each person receives the Land in their own color

The Land of Israel is one for everyone, and the laws are one for everyone. And still each person touches it in their own way. Here are some of the ways, each with its source.

Who	How they touch the Land	Source
Someone who lives in the Land	"Whoever lives in the Land of Israel is like one who has a God." It is enough to press the switch: prayer, a hundred blessings.	Ketubot 110b · Menachot 43b
Someone who has a field or a garden	Separates terumot and tithes, and shows why he came. "Tithe so that you become rich."	Shabbat 119a
Someone who buys a house there	"The deed may be written even on Shabbat." And "whoever has a share in it, it is as precious as a share in the World to Come."	Bava Kamma 80b · Ibn Ezra on Bereshit 33:19
Someone who cannot yet afford an apartment	Takes a step: reserves a place, takes a small share. Shows that he cares.	Berakhot 5a
Someone who came and is settling in	A transformer: scales down, changes, and lives exactly. "He had nothing over and he had no lack."	Exodus 16:18
Someone who comes to visit	"Whoever walks four cubits in the Land of Israel." A few steps, and they already touch.	Ketubot 111a
Someone who lives far away	Honors Shabbat from Sunday. "Whoever borrows for Shabbat, Shabbat repays him."	Shabbat 119a · Beitzah 16a
Someone who learns Torah	"In Babylonia, because they honor the Torah." And "there is no Torah like the Torah of the Land of Israel."	Shabbat 119a · Bereshit Rabbah 16:4
Someone who prays from far away	"He should direct his heart toward the Land of Israel." The line to the center is open from every place.	Berakhot 30a
Someone who wants to and cannot	"I count it for you as if you had done them." The will counts.	Sotah 14a
Someone who does teshuva	Cleans the pipe, and reaches "up to the Throne of Glory."	Yoma 86a

CLOSING

The Book in One Line

The Land of Israel is the place the eyes of the Lord are always upon, the main tap that all the abundance comes out of. Whoever is close only needs to press the switch, and whoever is far adds. It is acquired through hardship, so each person shows that he cares and takes a share in it. Its blessing is exact. And teshuva cleans the pipe, so that everything flows to the will.

CLOSING

Afterword

The Land of Israel is not a prize handed out to whoever deserves it, and not a test you have to pass. It is a gift. And a gift this precious is acquired with will.

"Bring back our captivity, Lord, like streams in the Negev" (Psalms 126:4). The Negev is dry land, and if streams of water ran through it, "it would be a great wonder and a great good" (Radak there). So the return will come: suddenly, all at once, and beautifully.

A day will come, and everyone will come up. Until then, each person can show that he cares: one prayer in the right direction, one Shabbat honored from Sunday, a small share in the Land.

"The eyes of the Lord your God are always upon it." And those eyes see you too.

APPENDIX

The Sources in Full

Every source quoted in the book, in its own words, in the order of the gates

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The Gate of the Eye

Always, Not Sometimes (Deuteronomy 11:12)

אֶרֶץ אֲשֶׁר ה' אֱלֹקֶיךָ דֹּרֵשׁ אֹתָהּ, תָּמִיד עֵינֵי ה' אֱלֹקֶיךָ בָּהּ, מֵרֵשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה

"A land the Lord your God cares for; the eyes of the Lord your God are always upon it, from the beginning of the year to the end of the year."

Through It, All the Lands (Rashi on Deuteronomy 11:12 · Sifrei Ekev 40)

וַהֲלֹא כָּל הָאֲרָצוֹת דּוֹרֵשׁ... אֶלָּא כְּבָיכוֹל אֵינוֹ דּוֹרֵשׁ אֶלָּא אוֹתָהּ, וְעַל יְדֵי אוֹתָהּ דְּרִישָׁה שֶׁדּוֹרְשָׁהּ, דּוֹרֵשׁ אֶת כָּל הָאֲרָצוֹת עִמָּהּ

"Does He not care for all the lands?... Rather, as it were, He cares only for it, and through that care He gives it, He cares for all the lands with it."

From the Beginning of the Year to Its End (Rashi on Deuteronomy 11:12)

מֵרֹאשׁ הַשָּׁנָה נִדּוֹן מַה יִּהְיֶה בְּסוֹפָהּ

"From Rosh Hashanah it is judged what will be at its end."

Guardian of Israel, Guardian of All (Sifrei Ekev 40)

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל, וְכִי יִשְׂרָאֵל בִּלְבַד הוּא שׁוֹמֵר? וַהֲלֹא הוּא שׁוֹמֵר אֶת הַכֹּל

"Behold, the Guardian of Israel neither slumbers nor sleeps. Does He guard only Israel? Does He not guard everything?"

The Gate of the Source

Himself, Not through a Messenger (Taanit 10a)

אֶרֶץ יִשְׂרָאֵל מַשְׁקֶה אוֹתָהּ הַקָּדוֹשׁ בָּרוּךְ הוּא בְּעַצְמוֹ, וְכָל הָעוֹלָם כּוּלּוֹ עַל יְדֵי שָׁלִיחַ, שֶׁנֶּאֱמַר: הַנֹּתֵן מָטָר עַל פְּנֵי אֶרֶץ וְשֹׁלֵחַ מַיִם עַל פְּנֵי חוּצוֹת

"The Land of Israel the Holy One, blessed be He, waters Himself, and the whole world through a messenger, as it says: Who gives rain upon the face of the earth and sends water upon the face of the fields."

It Drinks First (Taanit 10a)

אֶרֶץ יִשְׂרָאֵל שׁוֹתָה תְּחִילָּה, וְכָל הָעוֹלָם כּוּלּוֹ לְבַסּוֹף... מָשָׁל לְאָדָם שֶׁמְּגַבֵּל אֶת הַגְּבִינָה, נוֹטֵל אֶת הָאוֹכֶל וּמַנִּיחַ אֶת הַפְּסוֹלֶת

"The Land of Israel drinks first, and the whole world afterward... like a man who makes cheese: he takes the food and leaves the waste."

The Gold in the Vault (Ketubot 110b)

כָּל הַדָּר בְּאֶרֶץ יִשְׂרָאֵל דּוֹמֶה כְּמִי שֶׁיֵּשׁ לוֹ אֱלוֹהַּ

"Whoever lives in the Land of Israel is like one who has a God."

No Minister over It (Ramban on Leviticus 18:25)

אֲבָל אֶרֶץ יִשְׂרָאֵל, אֶמְצָעוּת הַיִּשּׁוּב, הִיא נַחֲלַת ה' מְיֻחֶדֶת לִשְׁמוֹ, לֹא נָתַן עָלֶיהָ מִן הַמַּלְאָכִים קָצִין שׁוֹטֵר וּמוֹשֵׁל

"But the Land of Israel, the center of the inhabited world, is the Lord's inheritance set apart for His name; He set over it no officer, guard or ruler from among the angels."

Circle within Circle (Tanchuma, Kedoshim 10)

אֶרֶץ יִשְׂרָאֵל יוֹשֶׁבֶת בְּאֶמְצָעִיתוֹ שֶׁל עוֹלָם, וִירוּשָׁלַיִם בְּאֶמְצָעִיתָהּ שֶׁל אֶרֶץ יִשְׂרָאֵל, וּבֵית הַמִּקְדָּשׁ בְּאֶמְצַע יְרוּשָׁלַיִם, וְהַהֵיכָל בְּאֶמְצַע בֵּית הַמִּקְדָּשׁ, וְהָאָרוֹן בְּאֶמְצַע הַהֵיכָל, וְאֶבֶן שְׁתִיָּה לִפְנֵי הָאָרוֹן, שֶׁמִּמֶּנָּה הֻשְׁתְּתָת הָעוֹלָם

"The Land of Israel sits in the middle of the world, Jerusalem in the middle of the Land of Israel, the Temple in the middle of Jerusalem, the Sanctuary in the middle of the Temple, the Ark in the middle of the Sanctuary, and the Foundation Stone before the Ark, from which the world was founded."

All Hearts to One Place (Berakhot 30a)

הָיָה עוֹמֵד בְּחוּצָה לָאָרֶץ, יְכַוֵּין אֶת לִבּוֹ כְּנֶגֶד אֶרֶץ יִשְׂרָאֵל... נִמְצְאוּ כָּל יִשְׂרָאֵל מְכַוְּונִין אֶת לִבָּם לְמָקוֹם אֶחָד

"If he was standing outside the Land, he should direct his heart toward the Land of Israel... so all Israel direct their hearts to one place."

The Gate of the Reactor

How They Merit (Shabbat 119a)

עֲשִׁירִים שֶׁבְּאֶרֶץ יִשְׂרָאֵל בַּמָּה הֵן זוֹכִין? אָמַר לֵיהּ: בִּשְׁבִיל שֶׁמְּעַשְּׂרִין... שֶׁבְּבָבֶל בַּמָּה הֵן זוֹכִין? בִּשְׁבִיל שֶׁמְּכַבְּדִין אֶת הַתּוֹרָה. וְשֶׁבִּשְׁאָר אֲרָצוֹת בַּמָּה הֵן זוֹכִין? בִּשְׁבִיל שֶׁמְּכַבְּדִין אֶת הַשַּׁבָּת

"The rich of the Land of Israel, how do they merit it? He said to him: because they tithe... Those in Babylonia, how do they merit it? Because they honor the Torah. And those in the other lands, how do they merit it? Because they honor Shabbat."

Just Press the Switch (Menachot 43b)

חַיָּיב אָדָם לְבָרֵךְ מֵאָה בְּרָכוֹת בְּכָל יוֹם, שֶׁנֶּאֱמַר: וְעַתָּה יִשְׂרָאֵל מָה ה' אֱלֹקֶיךָ שֹׁאֵל מֵעִמָּךְ

"A person must make a hundred blessings every day, as it says: And now, Israel, what does the Lord your God ask of you."

Whoever Is Far Adds (Beitzah 16a)

בֵּית שַׁמַּאי אוֹמְרִים: מֵחַד שְׁבִיךְ לְשַׁבָּתָיךְ, וּבֵית הִלֵּל אוֹמְרִים: בָּרוּךְ ה' יוֹם יוֹם

"Beit Shammai say: from the first day of the week, for your Shabbat. And Beit Hillel say: Blessed is the Lord day by day."

Whoever Borrows for Shabbat (Shabbat 119a)

מַאן דְּיַזֵּיף שַׁבָּתָא, פָּרְעֵיהּ שַׁבָּתָא

"Whoever borrows for Shabbat, Shabbat repays him."

The Gate of Torah

The Gold of That Land (Bereshit Rabbah 16:4)

אֲשֶׁר שָׁם הַזָּהָב, אֵלּוּ דִּבְרֵי תוֹרָה... וּזֲהַב הָאָרֶץ הַהִיא טוֹב, מְלַמֵּד שֶׁאֵין תּוֹרָה כְּתוֹרַת אֶרֶץ יִשְׂרָאֵל

"Where there is gold: these are words of Torah... And the gold of that land is good: this teaches that there is no Torah like the Torah of the Land of Israel."

The Air Makes Wise (Bava Batra 158b)

אֲוִירָא דְּאַרְעָא דְּיִשְׂרָאֵל מַחְכִּים

"The air of the Land of Israel makes wise."

One of Them Is Like Two (Ketubot 75a)

אָמַר רָבָא: וְחַד מִינַּן כִּי סָלֵיק לְהָתָם, עָדִיף כִּתְרֵי מִינַּיְיהוּ

"Rava said: and one of us, when he goes up there, is better than two of them."

This Is Why It Was Given (Psalms 105:44–45)

וַיִּתֵּן לָהֶם אַרְצוֹת גּוֹיִם... בַּעֲבוּר יִשְׁמְרוּ חֻקָּיו וְתוֹרֹתָיו יִנְצֹרוּ

"And He gave them the lands of nations... so that they keep His laws and guard His teachings."

The Gate of My Share

The Plot of the Field (Ibn Ezra on Bereshit 33:19)

חֶלְקַת הַשָּׂדֶה: חֵלֶק בַּשָּׂדֶה, וְהִזְכִּיר זֶה הַכָּתוּב לְהוֹדִיעַ כִּי מַעֲלָה גְּדוֹלָה יֵשׁ לָאָרֶץ יִשְׂרָאֵל, וּמִי שֶׁיֵּשׁ לוֹ בָהּ חֵלֶק, חָשׁוּב הוּא כְּחֵלֶק עוֹלָם הַבָּא

"The plot of the field: a share in the field. And the verse mentions this to let us know that the Land of Israel has a great quality, and whoever has a share in it, it is as precious as a share in the World to Come."

Acquired through Hardship (Berakhot 5a)

שְׁלֹשׁ מַתָּנוֹת טוֹבוֹת נָתַן הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל, וְכוּלָּן לֹא נִתָּנָן אֶלָּא עַל יְדֵי יִסּוּרִין, אֵלּוּ הֵן: תּוֹרָה וְאֶרֶץ יִשְׂרָאֵל וְהָעוֹלָם הַבָּא

"The Holy One, blessed be He, gave Israel three good gifts, and gave all of them only through suffering. These are they: Torah, the Land of Israel and the World to Come."

Even on Shabbat (Bava Kamma 80b · Gittin 8b)

וְהַלּוֹקֵחַ בַּיִת בְּאֶרֶץ יִשְׂרָאֵל, כּוֹתְבִין עָלָיו אוֹנוֹ אֲפִילּוּ בְּשַׁבָּת

"And whoever buys a house in the Land of Israel, the deed may be written for him even on Shabbat."

The Transformer (Ketubot 110b)

לְעוֹלָם יָדוּר אָדָם בְּאֶרֶץ יִשְׂרָאֵל, אֲפִילּוּ בְּעִיר שֶׁרוּבָּהּ גּוֹיִם

"A person should always live in the Land of Israel, even in a city that is mostly non-Jews."

A Gate for Every Tribe (Ezekiel 48:31)

וְשַׁעֲרֵי הָעִיר עַל שְׁמוֹת שִׁבְטֵי יִשְׂרָאֵל... שַׁעַר רְאוּבֵן אֶחָד, שַׁעַר יְהוּדָה אֶחָד, שַׁעַר לֵוִי אֶחָד

"And the gates of the city by the names of the tribes of Israel... the gate of Reuven, one; the gate of Yehudah, one; the gate of Levi, one."

And Even Whoever Only Longs (Ketubot 75a · Psalms 87:5)

וּלְצִיּוֹן יֵאָמַר אִישׁ וְאִישׁ יֻלַּד בָּהּ... אֶחָד הַנּוֹלָד בָּהּ, וְאֶחָד הַמְצַפֶּה לִרְאוֹתָהּ

"And of Zion it shall be said, this one and that one were born in her... both one who was born in her and one who longs to see her."

The Gate of Blessing

Tithe So That You Become Rich (Shabbat 119a)

בִּשְׁבִיל שֶׁמְּעַשְּׂרִין, שֶׁנֶּאֱמַר: עַשֵּׂר תְּעַשֵּׂר, עַשֵּׂר בִּשְׁבִיל שֶׁתִּתְעַשֵּׁר

"Because they tithe, as it says: aser te'aser, tithe so that you become rich."

Many Mitzvot, One Place (Sotah 14a)

הַרְבֵּה מִצְוֹת נִצְטַוּוּ יִשְׂרָאֵל, וְאֵין מִתְקַיְּימִין אֶלָּא בְּאֶרֶץ יִשְׂרָאֵל. אֲכַנֵּס אֲנִי לָאָרֶץ כְּדֵי שֶׁיִּתְקַיְּימוּ כּוּלָּן עַל יָדִי

"Israel were commanded many mitzvot that are kept only in the Land of Israel. Let me enter the Land, so that all of them are kept through me."

Eats a Little, and Is Full (Rashi on Leviticus 25:19)

וַאֲכַלְתֶּם לָשֹׂבַע: אַף בְּתוֹךְ הַמַּעַיִם תְּהֵא בּוֹ בְּרָכָה

"And you will eat your fill: even inside the body there will be blessing in it."

And Whoever Asks "What Will We Eat" (Seforno on Leviticus 25:20–21)

וְכַאֲשֶׁר יִסְתַּפֵּק זֶה אֲצָלְכֶם, וְלֹא תִבְטְחוּ שֶׁיִּהְיֶה הַמְּעַט מַסְפִּיק בְּאֵיכוּתוֹ... וְעָשְׂתָה אֶת הַתְּבוּאָה: בְּאֹפֶן שֶׁתִּשְׂבַּע עַיִן מֵרְאוֹת

"And if this is not enough for you, and you do not trust that the little will be enough in its quality... and it will yield produce: so that the eye is satisfied by seeing."

Nothing Over, No Lack (Exodus 16:18)

וְלֹא הֶעְדִּיף הַמַּרְבֶּה וְהַמַּמְעִיט לֹא הֶחְסִיר, אִישׁ לְפִי אָכְלוֹ לָקָטוּ

"Whoever gathered much had nothing over, and whoever gathered little had no lack; each gathered according to what he eats."

The Gate of Will

A Land That Wanted (Bereshit Rabbah 5:8)

וַיִּקְרָא אֱלֹהִים לַיַּבָּשָׁה אֶרֶץ, לָמָּה נִקְרָא שְׁמָהּ אֶרֶץ, שֶׁרָצְתָה לַעֲשׂוֹת רְצוֹן קוֹנָהּ

"And God called the dry land eretz. Why is it called eretz? Because it wanted to do the will of its Owner."

Your Servants Wanted Its Stones (Rambam, Laws of Kings 5:10 · Psalms 102:15)

גְּדוֹלֵי הַחֲכָמִים הָיוּ מְנַשְּׁקִין עַל תְּחוּמֵי אֶרֶץ יִשְׂרָאֵל וּמְנַשְּׁקִין אֲבָנֶיהָ וּמִתְגַּלְגְּלִין עַל עֲפָרָהּ, וְכֵן הוּא אוֹמֵר: כִּי רָצוּ עֲבָדֶיךָ אֶת אֲבָנֶיהָ וְאֶת עֲפָרָהּ יְחֹנֵנוּ

"The greatest of the Sages would kiss the borders of the Land of Israel, kiss its stones and roll in its dust, and so it says: For Your servants wanted its stones and cherish its dust."

The Will Counts as the Deed (Sotah 14a)

אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא: כְּלוּם אַתָּה מְבַקֵּשׁ אֶלָּא לְקַבֵּל שָׂכָר? מַעֲלֶה אֲנִי עָלֶיךָ כְּאִילּוּ עֲשִׂיתָם

"The Holy One, blessed be He, said to him: Are you asking for anything but to receive reward? I count it for you as if you had done them."

Weighs against Everything (Sifrei Re'eh 80)

זָקְפוּ עֵינֵיהֶם וְזָלְגוּ דִּמְעוֹתֵיהֶם וְקָרְעוּ בִּגְדֵיהֶם... אָמְרוּ: יְשִׁיבַת אֶרֶץ יִשְׂרָאֵל שְׁקוּלָה כְּנֶגֶד כָּל הַמִּצְוֹת שֶׁבַּתּוֹרָה. חָזְרוּ וּבָאוּ לָהֶם לְאֶרֶץ יִשְׂרָאֵל

"They lifted their eyes, their tears flowed and they tore their garments... They said: living in the Land of Israel weighs against all the mitzvot in the Torah. And they went back and came to the Land of Israel."

Teshuva Came before the World (Pesachim 54a)

שִׁבְעָה דְּבָרִים נִבְרְאוּ קוֹדֶם שֶׁנִּבְרָא הָעוֹלָם, וְאֵלּוּ הֵן: תּוֹרָה, וּתְשׁוּבָה, וְגַן עֵדֶן, וְגֵיהִנֹּם, וְכִסֵּא הַכָּבוֹד, וּבֵית הַמִּקְדָּשׁ, וּשְׁמוֹ שֶׁל מָשִׁיחַ

"Seven things were created before the world was created, and these are they: Torah, teshuva, the Garden of Eden, Gehinnom, the Throne of Glory, the Temple, and the name of Mashiach."

Up to the Throne of Glory (Yoma 86a)

גְּדוֹלָה תְּשׁוּבָה שֶׁמַּגַּעַת עַד כִּסֵּא הַכָּבוֹד, שֶׁנֶּאֱמַר: שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ

"Great is teshuva, for it reaches up to the Throne of Glory, as it says: Return, Israel, up to the Lord your God."

Everything Is Connected (Berakhot 57b)

שַׁבָּת, אֶחָד מִשִּׁשִּׁים לָעוֹלָם הַבָּא

"Shabbat is one sixtieth of the World to Come."

The Ascent: From the Land to the Will (Psalms 133:3)

כִּי שָׁם צִוָּה ה' אֶת הַבְּרָכָה, חַיִּים עַד הָעוֹלָם

"For there the Lord commanded the blessing, life forever."

Shabbat and the Land of Israel

Two Gifts from the Treasure House (Shabbat 10b)

מַתָּנָה טוֹבָה יֵשׁ לִי בְּבֵית גְּנָזַי וְשַׁבָּת שְׁמָהּ, וַאֲנִי מְבַקֵּשׁ לִיתְּנָהּ לְיִשְׂרָאֵל, לֵךְ וְהוֹדִיעֵם

"I have a good gift in My treasure house and Shabbat is its name, and I want to give it to Israel. Go and let them know."

The Land Rests Too (Leviticus 25:2–4)

כִּי תָבֹאוּ אֶל הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם, וְשָׁבְתָה הָאָרֶץ שַׁבָּת לַה'... וּבַשָּׁנָה הַשְּׁבִיעִת שַׁבַּת שַׁבָּתוֹן יִהְיֶה לָאָרֶץ

"When you come into the land that I give you, the land shall rest a Shabbat to the Lord... and in the seventh year there shall be a Shabbat of complete rest for the land."

Whoever Is Far Connects through Shabbat (Shabbat 119a)

וְשֶׁבַּשְּׁאָר אֲרָצוֹת בַּמָּה הֵן זוֹכִין? אָמַר לֵיהּ: בִּשְׁבִיל שֶׁמְּכַבְּדִין אֶת הַשַּׁבָּת

"And those in the other lands, how do they merit it? He said to him: because they honor Shabbat."

Double Bread, Exact Bread (Exodus 16:29)

רְאוּ כִּי ה' נָתַן לָכֶם הַשַּׁבָּת, עַל כֵּן הוּא נֹתֵן לָכֶם בַּיּוֹם הַשִּׁשִּׁי לֶחֶם יוֹמָיִם

"See, the Lord has given you the Shabbat; therefore on the sixth day He gives you bread for two days."

Both Are a Taste of the World to Come (Berakhot 57b)

שַׁבָּת, אֶחָד מִשִּׁשִּׁים לָעוֹלָם הַבָּא

"Shabbat is one sixtieth of the World to Come."

And What Does It Mean for Me? (Shabbat 119a)

מַאן דְּיָזֵיף שַׁבְּתָא, פָּרְעֵיהּ שַׁבְּתָא

"Whoever borrows for Shabbat, Shabbat repays him."

Every Day on a Clean Line

A Pure Soul (Berakhot 60b)

כִּי מִתְעַר אוֹמֵר: אֱלֹהַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה. אַתָּה יְצַרְתָּהּ בִּי, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי

"When he wakes he says: My God, the soul You gave me is pure. You formed it in me, You breathed it into me, and You guard it within me."

To Rise Like a Lion (Shulchan Aruch, Orach Chaim 1:1)

יִתְגַּבֵּר כָּאֲרִי לַעֲמֹד בַּבֹּקֶר לַעֲבוֹדַת בּוֹרְאוֹ, שֶׁיִּהֶא הוּא מְעוֹרֵר הַשַּׁחַר

"He should be strong as a lion to rise in the morning for the service of his Creator, so that he wakes the dawn."

To the Place (Berakhot 26b)

אַבְרָהָם תִּקֵּן תְּפִלַּת שַׁחֲרִית, שֶׁנֶּאֱמַר: וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר אֶל הַמָּקוֹם אֲשֶׁר עָמַד שָׁם

"Avraham instituted the morning prayer, as it says: And Avraham rose early in the morning to the place where he had stood."

The Heart to the Center (Berakhot 30a)

הָיָה עוֹמֵד בְּאֶרֶץ יִשְׂרָאֵל, יְכַוֵּין אֶת לִבּוֹ כְּנֶגֶד יְרוּשָׁלַיִם... נִמְצְאוּ כָּל יִשְׂרָאֵל מְכַוְּונִין אֶת לִבָּם לְמָקוֹם אֶחָד

"If he was standing in the Land of Israel, he should direct his heart toward Jerusalem... so all Israel direct their hearts to one place."

A Coin before Prayer (Bava Batra 10a)

רַבִּי אֶלְעָזָר יָהֵיב פְּרוּטָה לְעָנִי, וְהָדַר מְצַלֵּי. אָמַר, דִּכְתִיב: אֲנִי בְּצֶדֶק אֶחֱזֶה פָּנֶיךָ

"Rabbi Elazar would give a coin to a poor man, and then pray. He said, as it is written: I, in righteousness, will see Your face."

A Hundred Blessings (Menachot 43b)

חַיָּיב אָדָם לְבָרֵךְ מֵאָה בְּרָכוֹת בְּכָל יוֹם

"A person must make a hundred blessings every day."

I Set the Lord before Me Always (Rema, Orach Chaim 1:1)

שִׁוִּיתִי ה' לְנֶגְדִּי תָּמִיד, הוּא כְּלָל גָּדוֹל בַּתּוֹרָה וּבְמַעֲלוֹת הַצַּדִּיקִים

"I set the Lord before me always: this is a great principle in the Torah and in the levels of the righteous."

Four Cubits (Ketubot 111a)

כָּל הַמְהַלֵּךְ אַרְבַּע אַמּוֹת בְּאֶרֶץ יִשְׂרָאֵל מוּבְטָח לוֹ שֶׁהוּא בֶּן הָעוֹלָם הַבָּא

"Whoever walks four cubits in the Land of Israel is assured that he is a son of the World to Come."

The Land of Israel in Kabbalah

Malchut of Atzilut (Sha'ar HaPesukim, Parashat Matot)

הנה ארץ ישראל, היא נוקבא דז"א [מלכות], והיא כלולה מי"ס [עשר ספירות]... מחוץ לתחום ארץ ישראל, שהיא מלכות דאצילות

"Behold the Land of Israel, it is the Nukva of Ze'ir Anpin [Malchut], and it includes ten sefirot... outside the border of the Land of Israel, which is Malchut of Atzilut."

Land of desire (Torah Or, Va'era)

ולכן נק[ראת] המלכות... ונק[ראת] ג[ם] כן[ן] ארץ חפץ, ע[ל] ש[ם] גילוי הרצון בה דוקא

"And so Malchut is called... and it is also called a land of desire, because of the revelation of the will in it specifically."

Without an intermediary (Ramban on Leviticus 18:25)

אֲבָל אֶרֶץ יִשְׂרָאֵל, אֶמְצָעוּת הַיִּשּׁוּב, הִיא נַחֲלַת ה' מְיֻחֶדֶת לִשְׁמוֹ, לֹא נָתַן עָלֶיהָ מִן הַמַּלְאָכִים קָצִין שׁוֹטֵר וּמוֹשֵׁל

"But the Land of Israel, the center of the inhabited world, is the Lord's inheritance set apart for His name; He set over it no officer, guard or ruler from among the angels."

In His Domain Alone (Zohar, Terumah)

דְּהָא אַרְעָא קַדִּישָׁא לָא קַיְימָא בִּרְשׁוּ אַחֲרָא, אֶלָּא בִּרְשׁוּ דְּקוּדְשָׁא בְּרִיךְ הוּא בִּלְחוֹדוֹי

"For the Holy Land does not stand in any other domain, only in the domain of the Holy One, blessed be He, alone."

Drawing Blessings (Zohar, Vayetze)

בְּזִמְנָא דְּהֲווּ יִשְׂרָאֵל בְּאַרְעָא קַדִּישָׁא, אִינּוּן הֲווּ מָשְׁכֵי בִּרְכָאן מִלְּעֵילָּא לְתַתָּא

"At the time when Israel were in the Holy Land, they would draw blessings from above to below."

Above All of Them (Zohar, Vayikra)

שִׁבְעָה אֲרָצוֹת לְתַתָּא... וְאַרְעָא יִשְׂרָאֵל עִלָּאָה מִכֻּלָּא, וִירוּשְׁלַם עִלָּאָה מִכָּל יִשּׁוּבָא

"Seven lands below... and the Land of Israel is above them all, and Jerusalem above all the inhabited world."

The Upper Land of Israel (Shelah, Lech Lecha, Torah Or)

ארץ ישראל העליונה שהיא ארץ חפץ

"The upper Land of Israel, which is the land of desire."

And What Does It Mean for Me? (Bat Ayin, Shelach)

שיכנסו ישראל לארץ ישראל בקדושה ובטהרה בקבלת עול מלכות שמים בשלמות

"That Israel should enter the Land of Israel in holiness and purity, accepting the yoke of the kingship of Heaven completely."

The Land of Israel, Source of Blessing

For There Is the Source of Blessing (Likutei Halachot, Birkat HaMazon 4:18)

הַשֶּׁפַע כְּפוּלָה הַנִּמְשָׁךְ מֵאֶרֶץ יִשְׂרָאֵל שֶׁשָּׁם מְקוֹר הַבְּרָכָה

"The double abundance drawn from the Land of Israel, for there is the source of blessing."

The Whole World Drinks from It (Taanit 10a)

אֶרֶץ יִשְׂרָאֵל שׁוֹתָה מֵי גְּשָׁמִים, וְכָל הָעוֹלָם כּוּלּוֹ מִתַּמְצִית

"The Land of Israel drinks rainwater, and the whole world from what remains."

You Will Lack Nothing in It (Deuteronomy 8:8)

אֶרֶץ חִטָּה וּשְׂעֹרָה וְגֶפֶן וּתְאֵנָה וְרִמּוֹן אֶרֶץ־זֵית שֶׁמֶן וּדְבָשׁ

"A land of wheat and barley, vine, fig and pomegranate, a land of olive oil and honey."

And I Will Bless You (Rashi on Bereshit 12:2)

לְפִי שֶׁהַדֶּרֶךְ גּוֹרֶמֶת לִשְׁלֹשָׁה דְּבָרִים, מְמַעֶטֶת פְּרִיָה וּרְבִיָה וּמְמַעֶטֶת אֶת הַמָּמוֹן וּמְמַעֶטֶת אֶת הַשֵּׁם, לְכָךְ הֻזְקַק לִשְׁלֹשָׁה בְּרָכוֹת הַלָּלוּ, שֶׁהִבְטִיחוֹ עַל הַבָּנִים וְעַל הַמָּמוֹן וְעַל הַשֵּׁם

"Because the road causes three things: it lessens children, lessens money and lessens one's name. So he needed these three blessings, for He promised him children, money and a name."

There Is No End More Revealed than This (Sanhedrin 98a)

אֵין לְךָ קֵץ מְגוּלֶּה מִזֶּה, שֶׁנֶּאֱמַר: וְאַתֶּם הָרֵי יִשְׂרָאֵל עַנְפְּכֶם תִּתֵּנוּ וּפִרְיְכֶם תִּשְׂאוּ לְעַמִּי יִשְׂרָאֵל

"There is no end more revealed than this, as it says: And you, mountains of Israel, will put out your branches and bear your fruit for My people Israel."

Land of the Deer (Ketubot 112a)

לָמָּה אֶרֶץ יִשְׂרָאֵל נִמְשֶׁלָה לִצְבִי? לוֹמַר לְךָ: מָה צְבִי זֶה אֵין עוֹרוֹ מַחֲזִיק בְּשָׂרוֹ, אַף אֶרֶץ יִשְׂרָאֵל אֵינָהּ מַחְזֶקֶת פֵּירוֹתֶיהָ

"Why is the Land of Israel compared to a deer? To tell you: just as the skin of the deer cannot hold its flesh, so the Land of Israel cannot hold its fruit."

A Share in the Land (Ibn Ezra on Bereshit 33:19)

כי מעלה גדולה יש לארץ ישראל, ומי שיש לו בה חלק, חשוב הוא כחלק עולם הבא

"For the Land of Israel has a great quality, and whoever has a share in it, it is as precious as a share in the World to Come."

And What Does It Mean for Me? (Ketubot 112b)

רַבִּי חִיָּיא בַּר גַּמְדָּא מְיַגַּנְדַּר בְּעַפְרָהּ, שֶׁנֶּאֱמַר: כִּי רָצוּ עֲבָדֶיךָ אֶת אֲבָנֶיהָ וְאֶת עֲפָרָהּ יְחוֹנֵנוּ

"Rabbi Chiya bar Gamda would roll in its dust, as it says: For Your servants wanted its stones and cherish its dust."

The Blessing in Money

Who Gives You Strength to Make Wealth (Deuteronomy 8:18)

וְזָכַרְתָּ אֶת־ה' אֱלֹקֶיךָ כִּי הוּא הַנֹּתֵן לְךָ כֹּחַ לַעֲשׂוֹת חָיִל

"And remember the Lord your God, for He is the one who gives you strength to make wealth."

The Blessing in Your Storehouses (Taanit 8b)

אֵין הַבְּרָכָה מְצוּיָה אֶלָּא בְּדָבָר הַסָּמוּי מִן הָעַיִן, שֶׁנֶּאֱמַר: יְצַו ה' אִתְּךָ אֶת הַבְּרָכָה בַּאֲסָמֶיךָ

"Blessing is found only in a thing hidden from the eye, as it says: The Lord will command the blessing with you in your storehouses."

And the Lord Blessed Him (Rashi on Bereshit 26:12)

מאה שערים. שֶׁאָמְדוּהָ כַּמָּה רְאוּיָה לַעֲשׂוֹת, וְעָשְׂתָה עַל אַחַת שֶׁאָמְדוּהָ מֵאָה. וְרַבּוֹתֵינוּ אָמְרוּ אֹמֶד זֶה לְמַעֲשְׂרוֹת הָיָה

"A hundredfold: they estimated how much it should yield, and it yielded a hundred times their estimate. And our Rabbis said this estimate was for the tithes."

Because of This Thing (Deuteronomy 15:10)

נָתוֹן תִּתֵּן לוֹ וְלֹא־יֵרַע לְבָבְךָ בְּתִתְּךָ לוֹ כִּי בִּגְלַל הַדָּבָר הַזֶּה יְבָרֶכְךָ ה' אֱלֹקֶיךָ בְּכָל־מַעֲשֶׂךָ וּבְכֹל מִשְׁלַח יָדֶךָ

"Give to him, and let your heart not be bad when you give to him, for because of this thing the Lord your God will bless you in all your deeds and in all the work of your hands."

Blessing inside the Home (Bava Metzia 59a)

לְעוֹלָם יְהֵא אָדָם זָהִיר בִּכְבוֹד אִשְׁתּוֹ, שֶׁאֵין בְּרָכָה מְצוּיָה בְּתוֹךְ בֵּיתוֹ שֶׁל אָדָם אֶלָּא בִּשְׁבִיל אִשְׁתּוֹ

"A person should always be careful with the honor of his wife, for blessing is found in a person's home only because of his wife."

Did You Deal in Good Faith (Shabbat 31a)

בְּשָׁעָה שֶׁמַּכְנִיסִין אָדָם לְדִין, אוֹמְרִים לוֹ: נָשָׂאתָ וְנָתַתָּ בֶּאֱמוּנָה? קָבַעְתָּ עִתִּים לַתּוֹרָה

"When a person is brought to judgment, they say to him: Did you deal in good faith? Did you set times for Torah?"

For the Good Land (Berakhot 48b)

וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ — זוֹ בִּרְכַּת הַזָּן, אֶת ה' אֱלֹקֶיךָ — זוֹ בִּרְכַּת הַזִּמּוּן, עַל הָאָרֶץ — זוֹ בִּרְכַּת הָאָרֶץ

"And you will eat and be satisfied and bless: this is the blessing of the One who feeds. The Lord your God: this is the blessing of the zimun. For the land: this is the blessing for the Land."

And What Does It Mean for Me Every Day? (Avot 4:1)

אֵיזֶהוּ עָשִׁיר, הַשָּׂמֵחַ בְּחֶלְקוֹ, שֶׁנֶּאֱמַר... יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ

"Who is rich? One who is happy with his share, as it says: When you eat the labor of your hands, happy are you and it is good for you."

How We Connect to Atzilut

The World of Will (Avot 2:4)

עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנְךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ

"Make His will your will, so that He will make your will His will. Set aside your will before His will."

Three Gifts (Berakhot 5a)

שָׁלֹשׁ מַתָּנוֹת טוֹבוֹת נָתַן הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל, וְכֻלָּן לֹא נִתְּנָן אֶלָּא עַל יְדֵי יִסּוּרִין. אֵלּוּ הֵן: תּוֹרָה, וְאֶרֶץ יִשְׂרָאֵל, וְהָעוֹלָם הַבָּא

"The Holy One, blessed be He, gave Israel three good gifts, and gave all of them only through suffering. These are they: Torah, the Land of Israel, and the World to Come."

One Sixtieth (Berakhot 57b)

שַׁבָּת, אֶחָד מִשִּׁשִּׁים לָעוֹלָם הַבָּא

"Shabbat is one sixtieth of the World to Come."

The Clean Pipe (Yoma 86a)

גְּדוֹלָה תְּשׁוּבָה שֶׁמַּגַּעַת עַד כִּסֵּא הַכָּבוֹד, שֶׁנֶּאֱמַר: שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹהֶיךָ

"Great is teshuva, for it reaches up to the Throne of Glory, as it says: Return, Israel, up to the Lord your God."

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