

# Shabbat Basics

**A Dream and a PR**

**Nissan 8, 5770 / March 23, 26, 2010**

**Shabbat HaGadol, Tzav, Vayikra 6:1-8:36**

This **Dream** and **PR** were received by one of the members of Shaar-Israel on the week of Shabbat HaGadol, (the Great Shabbat) and as such it is a Divine pun, telling us that the Shabbat, any Shabbat, the observance of which is the subject of this PR, is indeed “great / gadol.” Since it is the first of the commanded “holy” days, it is truly “great” among the commandments. The instruction in the dream and the added PR is that it is to be esteemed as such by proper keeping and observance by the returnees of the Ten Tribes. The narrative is in the words of the receiver of the dream and the PR. It is important to note that this dream appears to be in series with the previous dream given on Jan 30, 2010 about [Shabbat Essentials](#).

## **The Narrative:**

*A little before 6:00 am, I was awakened by a poke on the right arm but when I woke, no one was there !!*

## **Comment:**

It is to be noted, that the dreamer was awakened to make sure that she remembers this dream. We dream several dreams a night as part of “housekeeping” for the mind. We remember the one in which we wake up. Had she not been awakened, by a “poke on the right arm” she would not have remembered the dream. This tells us that this dream is a very, very important message to be received not just by the dreamer, but it is to be valued as such by the returning members of the Ten Tribes of which she is a member. The dream's importance was reinforced two days later with a **PR**.

*In the dream, I was in my living room but the room was not any room that I had ever lived in my lifetime. The room was very large and spacious and clean and bright and cheery. There were only the basics in the room, no clutter, nicknacks, pictures on the wall, nothing like that. There was a couch and coffee table with a formica*

*top and an area rug under the table. The furnishings were like that of the 1950's, the wood on the legs of the furniture was the blond wood of that era.*

*My two sons were small, about 6 and 7 years of age and they were seated on the floor at the coffee table, coloring pictures from their coloring books. Everything seemed picture perfect. There was a sense of total peace and contentment in that space, it seemed like not a care or worry was taking place.*

*My children asked me if they could bring out more toys and I told them that it was the Sabbath and nothing could come into the Sabbath or be taken out of the sabbath and what toys were already out, were the toys that they could play with. I said this in a very calm direct matter and all was well.*

*Some people came to the door and were standing in our attached garage and I spoke to them from behind our screen door but would not go out or let them in.*

*This was all to the dream.*

**Comment:**

At first this writer did not know how to understand this dream at all. When he saw the second part, he immediately saw that this **PR** was the Divinely sent “key” to unlock the meaning of the the dream. As such it bears the “finger print” of G-d. Truly it is the Lord G-d, who reveals His secrets to us, (Dan. 2:28-30). As the G-d of Israel revealed the interpretation of dreams to Joseph, likewise He reveals it to the progeny of Joseph in the “latter days” (Gen. 40:8, 41:16). Two days later, he received this message from the dreamer:

*Concerning the dream that I sent you yesterday, I don't know what it is telling us but, this morning I was feeling sad/anxious and got alone with the L-rd and while waiting on Him, He gave me **Nehemiah**, and so I read and then I come to **chapter 13:19**:*

**“When shadows filled the gateways of Jerusalem at the approach of the Shabbath, I gave orders that the doors be closed, and ordered them not to be opened until after the Sabbath. I stationed some of my servants at the gates, so that no goods**

**should enter on the Shabbath.”**

*Don't know if this is helpful or not but am sending it off to you.*

**Comment:**

Nehemiah the governor and the prophet Malachi were leaders in a situation very similar to ours. It was the time of the return of a very small pioneering "remnant" from Babylon to ruined Jerusalem. Most Jews did not return to Israel, but remained in Babylon. Hence this [remnant](#) / אֶשֶׁר-נִשְׁאַרוּ (Neh. 1:3), was viewed by Nehemiah as those who have “escaped” / הִפְלִיטָה (Neh. 1:2), from Babylon and its corrupting pagan influences. Ezra, also prayed for these “[remnant to escape](#),” (Ezra 9:8, 14). The setting is Jerusalem that has become for decades inhabited by squatters who have known nothing about the religious observance of the Jews who have left 70 years before. The returnees did not know enough either, for they intermarried with the foreigners who brought their pagan gods, religions and customs with them. In addition to the influence of many non-Jews, the returnees were beset by vociferous enemies bent on frustrating them with all kinds of vexations whose goal was to prevent the returnees to do the necessary restorations.

Overall, the "new living room" is a picture of your "new living conditions," a time and space you have not been before, the "present new **life**" into which you have "returned" "to live in." The living room's spaciousness, and lack of nick, knacks, pictures, etc. depict your new life into which you have not brought, nor are we supposed to bring the trappings of our old religious life. We are starting our lives "anew" with new furnishings to be added, when and if the occasion arises, and should they be necessary. Its few furnishings show that for now we need to concentrate only on the barest necessities of our new spiritual life. The dream is instructive in that we should not stuff our new life full of "knick-knacks." i.e. religious trappings and customs we picked up from others or have brought with us from our former lives. They will only detract and confuse us about what we need to be and do. We are shown that we need to have only the bare necessities for a frugal, careful, and unencumbered spiritual life, where no religious trappings would take our focus off the essential "basics."

In particular, we need to look at the immediate subject matter of the Shabbat, which is the “time” specified in the dream. As such the dream and the key **PR**, give instructions on the the necessary “basics” of Shabbat observance. One of these basics is the couch, picturing rest and meeting with a few others. The table is for physical and spiritual daily bread. The third symbol of the basics is the rug, picturing comfort and a place of prayer.

Your two "young sons" are not picturing your literal sons at all, but are only actors from your memory. They picture parts of your “self” and are acting out your "new" responsibilities of your “new / young self.” They are doing fine, quietly coloring pictures, etc. However, they are "young children" and need to be monitored for they do not know some basics about Shabbat observance, They have some learning and growing up to do. The elementary grades are ahead of them.

The 50s era relaxed atmosphere is to personally picture to you in a custom- made way the aura of contentment you are experiencing in your new life, as well as what the Shabbat atmosphere needs to be. It is one of peace and serenity, as picured by the coloring of by the boys. The coloring is added by the boys, to something that already is outlined in black and white. The coloring does not change the essence of the drawings. This shows us that G-d has already told us in His Torah in black and white what we need to do. We are also hinted that the Shabbat does not need to be one of dour observance with no joy in it. Rather we can add our own “colors” of customization, yet all staying in the boundaries of the “basic outlines.” Coloring can be muted or bright and resonant. They are analogous to “contemplative and loud praising parts that [Shabbat services](#) and observance need to have. We need to have long serene periods when we can meditate on and contemplate very quietly and silently the words of G-d in the weekly Torah readings and the haftara sections. The command to “listen,”/ Shema Israel,” needs to be practiced throughout, for God will communicate to our souls the Words and concepts He wants us to know then and there. We also need to praise Him with psalms and songs of joy. This will make services and Shabbat observance in Ten Tribes / Ephraimite gatherings differ in local “color” from place to

place. Yet, they will all have the same “basics,” outlined in the black and white letters of G-d's instructions.

The kids wanting to bring more toys out from their rooms into the living room, and the **PR of Neh. 13:19** go together. It is not that the kids are not to bring toys into the living room on the Sabbath that is the issue here. Carrying toys from one room to another does not constitute carrying heavy burdens forbidden on the Shabbat. We know that as members of the Ten Tribes, we are not to carry heavy physical burdens on the Shabbat. In real life, in your own house, the carrying of toys and such is not an infraction of the prohibition to carry burdens on the Shabbat. It is the *function* of the commands given in both instances to which we need to pay attention.

Also to be noted is the fact that the boys are not aware of what is improper to do on the Shabbat. The dream informs us, young immature returnees, that we are not to bring what we are occupied with in our every-day lives into the sacred space place where we are doing the “living,” i.e. being concerned with the words of Life.

The symbology of the bedrooms, where the rest of the toys are kept, is to be noted for they are where of the kids have been “sleeping.” Sleep is an unconscious state where we are not aware. Sleep has been viewed as a kind of death, and as such they picture our past state in the Valley of Dry Bones, (Ez. 37, Hos. 13:14). We are not to bring the every-day activities that we used to do in our unenlightened state **from** our past life into the sacred, “*holy*” time of the Shabbath. We are to keep it “*set aside, holy*” for sacred purposes. We are told, “*Be ye holy for I am holy.*” (Lev.11:45).

Nehemiah means "G-d comforts / Comforted by G-d," and it is related to the "comfortable, relaxing 50s living room setting." It is part of a perfect dream, whose every detail shows that it was composed by G-d, using items and characters from the central casting and prop room of your memories. With this dream and PR, G-d is fulfilling His prophecy by Hosea:

Therefore, behold, I will allure her, and bring her into the wilderness, and speak tenderly unto her.

לְכֹן, הִנֵּה אֲנִי כִי מִפְתִּיָהּ, וְהָ לְכַתִּיָהּ, הַמְדַבֵּר; וְדַבַּרְתִּי, עַל-לִבָּהּ

Nehemia recounts the reason we were cast out of the Land; (Neh. 1:7), leads the people in confessing their sins, (Neh. 9), and upbraids us for profaning the Shabbat, (13:16- 19).

Amazingly, the haftarah reading that goes with parasha Tzav when it falls on Shabbat HaGadol, like this year, is [Malachi 3:4-24](#). Malachi is the prophet of restoration who worked with Nehemiah and is also the prophet of restoration for the last days. He sternly warns the returnees to "[remember the Torah of Moses, with the statutes and the judgments.](#)" The dream's message is truly reinforced from all sides.

The **dream** and the **PR** both picture the same principles that we are to "**observe and keep**" in our time of restoration among the "returning remnant." In both scenarios, the observance of the Shabbat is the subject. Nehemiah posted "guards" at the gates of Jerusalem to prevent the entering of those who were breaking the Shabbat carrying burdens for business. The command is to "keep and observe" the Torah and restrict ourselves to "sacred, holy" activities. Further, we are not to let others who are not of us draw us into activities not suitable and forbidden to do on the Sabbath.

**Summary:**

The dream explains the essentials of Shabbat observance by its furnishings, which point to rest, gathering, spiritual food and prayer. The room is comfortable and **comforting**, and not cluttered with all sorts of minutia from our past and former lives. We are in the elementary stages of learning. The Nehemiah PR is the key to unlocking the dream: the returnees need to observe and keep the Shabbat and guard against profaning it. As such, the dream is not necessarily for the dreamer alone, but for whom she represents, "returning, gathering Israel of the Ten Tribes." This is instruction for ALL returnees, who may be confused and are uninformed about the basics of Shabbat observance, and are influenced by traditions (knick knacks) from all sides, i.e. Babylon, meaning "confusion." We need to come out of it, and return to the basics that Nehemiah wants us to carefully guard and sternly warns against. In your dream your standing behind the screen door to keep out the negative and every-day disturbing influences of those who do not know any better, parallels Nehemiah building a wall around the returnees and posting

guards by the gates. That is why this dream was given on the week of parsha *Tzav/ commandment*, which is concerned with many sacrifices to be given by those who committed "inadvertent" sins out of ignorance. It can be said, that most sins are out of ignorance. As such, the dream is a warning to the returning Ten Tribes to be educated about Shabbat observance by returning to the basics of rest, fellowship with like believers, taking in physical and spiritual food, and communing with G-d.

It is to be noted that most Jews remained in Babylon, the land of confusion and only a few remnant, who have "escaped" Babylon, returned, but they had a lot to learn and unlearn in order to properly to "keep and observe" the holy Shabbat. This dream and PR has the same instructive content for us, the returning remnant of the "last days." It is all included in the overall [Work of Eli Y-h.](#)

Let us give thanks to the G-d of Abraham, Isaac and Jacob, for resurrecting us from the Valley of Dry Bones. Let us give thanks to the G-d of Joseph for this dream and the key to its interpretation. Let us confess our ignorance and ask for forgiveness. Let us praise Him for turning His face toward us in "the latter days," which we are most blessed to see.

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