

בעה"י

ספר
תקוני
השבת

Sefer Tikkuney HaShabbat

The Rectifications of Shabbat

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Nissan 5770

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Hakdama/Introduction

The Holy Zohar (Volume III, 272b) lists 10 *tikkunim*/rectifications that must be accomplished at the Shabbat table. Discussing Torah at the table is very important, for according to rabbinic tradition, the Shekhinah dwells as any table where Torah is discussed. In Pirke Avot Chapter 3 we read:

Rabbi Hanina son of Tradyon would say: Two who sit and no words of Torah pass between them, this is a session of scorners, as is stated, "*And in a session of scorners he did not sit*" (*Tehillim* 1:1). **But two who sit and exchange words of Torah, the Divine Presence rests amongst them**, as is stated, "*Then the Gd-fearing conversed with one another, and Gd listened and heard; and it was inscribed before Him in a book of remembrance for those who fear Gd and give thought to His name*" (*Malakhi* 3:16). From this, I know only concerning two individuals; how do I know that even a single individual who sits and occupies himself with the Torah, G-d designates reward for him? From the verse, "*He sits alone in meditative stillness; indeed, he receives [reward] for it*" (*Eikha* 3:28).

Rabbi Shimon Bar Yohai [the author of the Zohar] would say: Three who eat at one table and do not speak words of Torah, it is as if they have eaten of idolatrous sacrifices; as is stated, "*Indeed, all tables are filled with vomit and filth, devoid of the Omnipresent*" (*Yeshayah*28:8). But three who eat at one table and speak words of Torah, it is as if they have eaten at Gd's table, as is stated, "*And he said to me: This is the table that is before Gd*" (*Yehezkel* 41:22).

Through the learning that one does during his meal, one should intend to sift the Nefesh-Ruah-Neshamah which are reincarnated and in particular the portion of the Neshamot/souls which are in the Holy Sparks in the food that were sifted through the intentions of eating.

Some say that best learning for our souls are *Mishnayot* and Holy Zohar. *Mishnayot* because the word *Mishnah* מִשְׁנָה has the same letters as *Neshamah* נִשְׁמָה, hinting to the elevation that comes from the review of the Oral Law. And the praise for learning the Holy Zohar even in English is voluminous. The Holy Zohar represents the Sod aspect of the PaRDeS categories of Torah learning, and as such its study connects to those supernal yeshivot from whence it emanated. The Zohar selections translated below come from a variety of *shitot*/methods for learning the Zohar at the Shabbat meals. The 24 chapters of Mishnah Shabbat are divided into 8 for the Evening Meal, 8 for the Morning Meal, and 8 for the Afternoon Meal. These 24 chapters correspond to the 24 books of the written Torah that we learn on Shavuot, and they are like the 24 adornments with which a bride is beautified on her wedding day. (*Yeshaya* 3:18) There are 24 permutations for the Name Ado-nay אֲדֹנָי, which is a name for the bride, the Shekhinah, and they are intended, one permutation for each book. So too are the 24 names we intend on Shavuot night derived from the verses read from each book. The method of this derivation is beyond the scope of this present treatment.

To assist the process of learning, we are to meditate **IN OUR MIND ONLY** on the names of angels related to a particular vowel point that is involved on Shabbat. The Tikkuney HaZohar gives over that each Sefirah is connected to a vowel point. The 6 days of the week corresponding 6 emotional attributes to *Hesed, Gevurah, Tiferet, Netzah, Hod, and Yesod* have related vowels of *Segol, Sheva, Holom, Hirik, Kubbutz, Shuruk*. Shabbat, however, comes from a higher source, namely the mentalities of *Keter, Hokmah* and *Binah*, related to the vowel points of *Kamatz,*

Patah, *_* and *Tzere*. .. The angels that go with these points are derived from the Hebrew

spelling of each vowel. These meditations will accompany the *Mishnayot* learned at the particular meal. Again, we never say these names out loud, contemplate only in our mind.

May these translated Zohars and intentions help raise your Shabbat to the highest heights as imagined by our Sages of Blessed Memory, and may the dwelling of the Divine Presence become apparent as She learns by your side.

For the elevation of the soul of my father Shemuel ben Moshe Yaakov

Rahmiel Hayyim Drizin

Weekday Meditation:

Tikkun 48 (Tikkuney HaZohar 85A, p. 603-611 in Metok MeDevash)

It is said that if Yisrael would just keep one Shabbat, we would merit redemption. But keeping that one Shabbat means to also be intensely contemplating the Shabbat for the previous week before the Shabbat, when additional soul levels are added even during the weekday. In this spirit, please find a translation of *Tikkun 48*, which concerns the energy of Shabbat. It is suggested that one recite it daily, namely the words in regular print, and to skim with one's eyes the bold print. It is a wondrous *segulah*/treasure for man to rectify his Nefesh/soul, Ruah/spirit, and Neshama/super-spirit. The Arizal suggested that each day one recite after prayer *Tikkun 48* of the *Tikkuney HaZohar* to remedy when one blemishes the Covenant, and particularly on a day in which one has an involuntary seminal emission, Gd-forbid! May Hashem merit us to rectify our Nefesh, Ruah and Neshamah, for we do not enter in shame the World of Truth. Reading this daily helps to:

- (1) Rectify one's Nefesh, Ruah and Neshamah;
- (2) Samkel and his group are separated from him;
- (3) One will not come to have a quick involuntary seminal emission;
- (4) One won't see his child's death;
- (5) Hashem will merit one to be able to fear Him;
- (6) One will have success in all of his ways;
- (7) One will not come to debilitating (falling) illness;
- (8) One's heavenly influence will ascend and it will not be faltering;
- (9) One will not be poor and needy, and one will not be needy of other people;
- (10) All of one's enemies will fall below him;
- (11) One will merit a long life; and
- (12) One will merit the World to Come.

Amen, So may it be.

“May the pleasantness of my Lrd, our Gd, be upon us—our handiwork, may He establish for us; our handiwork, may He establish”

[Rabbi Shimon opened and said] “*Beresheet/In the beginning*” [in the word *Beresheet* there are the letters *Tre*/two and the letters *Shabbat* (the letter *Tav* is doubled), and he explains (with the notes of the **GRA**)] This hints to 2 Shabbats, for it says, “*The Children of Yisrael will observe the Shabbat, to make the Shabbat [an eternal covenant for their generations. Between Me and the Children of Yisrael it is a sign forever that in six days Hashem made heaven and earth, on the seventh day He rested and was refreshed]*” (*Shemot 32:15*) The Shabbat is mentioned twice here to correspond to the supernal Shabbat [which is **Binah**] and to the lower Shabbat [which is **Malkut**, and he goes one to explain the rest of the verse.]

“*[F]or their generations.*” [There is a question:] What does “*for their generations*” mean? [this word *Ledorotom* is missing a letter *Vav*] Rather, praiseworthy are those who make a dwelling place on Shabbat [for **Binah** and **Malkut**] in the 2 chambers of their heart. [in the right chamber for **Binah**, and in the left chamber for **Malkut**]. And inside there [in the left chamber] too is the Evil Inclination which [brings one to] is the profanation of Shabbat. [and through guarding oneself on Shabbat from anger, which is considered profaning Shabbat, for anger involves burning a fire in one’s body, as will be explained]

[And what does it mean after this] “*[A]n eternal covenant*”? This is the righteous [meaning that the inclusion of **Zeir Anpin (ZA)** is sometimes called by the name “righteous”], for which the 2 Shekhinah faces [described] above dwell upon him. One [the **Binah**] fills him [with the expanded consciousness which is vested in her **Netzah Hod** and **Yesod**, and the **Hassadim** and **Gevurot** which come from her **Yesod** extends in all the body of **Zeir Anpin**], and one [the **Malkut**] is filled from him. [when it unites with **ZA** then she is filled by him, for she receives from **ZA** all the lights of the mentalities and the lights of the **Hassadim** and **Gevurot** at the time of union, for she has none of her one save for that what she receives from **ZA**]

[After this it says, “*between Me and] the Children of Yisrael.*” [This means] these are the secret of the 2 kidneys [which are the inside faces] of the **Netzah** and **Hod** [of **ZA**, which correspond to the back side of **ZA** where **Malkut** stands, and she receives her lights through them, and the reason why **Netzah** and **Hod** are called “*the Children of Yisrael*” is because] they are children of **Yisrael Saba**/grandfather [who is the **Tiferet** of **ZA**, for the **Netzah** and **Hod** come out from him].

[And why does it say after this] “*And on the seventh day*”? [this means that the Shabbat is] The middle pillar [which is the **Tiferet** that stands in the middle and is called the seventh day which gives flow in **Malkut** which is the 7th **Sefirah**] that includes the three Patriarchs [and the **Tiferet** includes the 3 Patriarchs who are the **Hesed**, **Gevurah**, and **Tiferet**, which are the secret of] the three [times that the word] “Seventh” [is mentioned in the verse of *Vayikulo* said concerning the seventh day, for it is called seventh because it gives flow to the **Malkut**]

[Now the nickname **Nahar**/river means the **Yesod**, for it will say later on **Daf 88a** “and the river everywhere is called *Vav*”, and know that the aspect of the **Yesod** in particular and

general is referred to by the word Nahar][Now we will explain the rest of the matter of Shabbat, as it says] The Oneg/delight of Shabbat [is hinted to what is written in *Beresheet* 2:10] “*Nahar/river which flows from Eden to water the Gan/garden*”[the initial letters of Nahar, Eden Gan is Oneg/delight] Nahar/river [which flows from Eden, means] There is a river called *Plagan* [from *Shoftim* 5:2 which is the Yesod of ZA from which flows to it the rivers of Hesed and Gevurah, and each aspect to itself, for each of the 5 Hassadim or the 5 Gevurot are joined in it, thus all the divided portions come in it], and this river is called the original river. [which is the Yesod of Abba and Imma, they are original from the original waters, for they draw down the Hassadim and Gevurot to ZA].

[Why does it say *the river flows from Eden*?] Supernal Eden [which is Arik Anpin] on this it says “*No eye had ever seen a Gd except for you.*”(Yeshayah 64:3)[no eye ever comprehended Him, and he says] and this river is [the letter] *Vav* [meaning that the Yesod of Arik Anpin which is called river is the letter *Vav*—as all are all the Yesods]—which comes from the Supernal Eden which is [the secret of the letter] *Alef* [for the letter *Alef* is in Arik Anpin that is the first partzuf in the world of Atzilut, and from the Yesod of Arik Anpin, is drawn the Hassadim and Gevurot to ZA]. And it passes [and invests in the Yesods] between Abba and Imma. It proceeds for 500 years [for there are 5 Hassadim or 5 Gevurot that come forth from Arik Anpin each includes 10 Sefirot, and each 10 includes 10 Sefirot, so we have $5 \times 10 \times 10 = 500$ particular aspects which extend from the 5 extremities of HaGaT Netzah and Hod of ZA] and it touches the righteous one [who is the Yesod of ZA], the Seventh [counting from Binah to below] and from there [the Yesod of ZA] it waters [with the lights of Hesed Gevurah and Tiferet] the garden who is the lower Shekhinah.

Fortunate is he who guards a [pure] dwelling place for Shabbat in his heart [where Binah and Malkut dwell]! For he does not bring to there either sadness from the spleen [which is from the partner of Samkel called spleen, for from there comes sadness] or anger from the gall bladder [for anger comes from Samkel called liver, and the gall bladder is the Binah of the Klipah which is aroused through anger] which is the fire from Gehinnom [in the heart of man] Concerning anger it says “*You shall not kindle fire in all your dwellings [namely the chambers of your heart] on Shabbat.*” [for then one’s anger is problematic]. Truly all who get angry [on Shabbat it is considered] it is as if they light the fire of Gehinnom [on Shabbat].

[Here is explained the matter of prohibited work on Shabbat] [For prohibited work, there are] 40 [lashes] minus one [last for a total of 39 lashes, as explained in Shabbat 73a.]”Concerning principal categories of work, there are forty minus one... **Mishnah: Behold, these are the principal categories of Work – forty minus one. Gemara asks: Why do I need to know the number?** Why does the Tanna need to write that there are thirty nine categories of work – I can count them myself?! The Gemara answers: **Said Rabbi Yohanan:** To teach you that if a person did all of them (the thirty nine categories of work) in one period of forgetfulness, he is liable to bring a sin-offering on each and every one of the categories of work that he did] These are the 40 lashes minus one received for [doing prohibited work on] Shabbat. These are [the 39 lashes correspond to] 10 lashes [are the 10 punishments received by] Adam. 10 for Eve, 10 for the

Serpent, and 9 for the earth. **[which all total 39]** Corresponding to this the Masters of the Mishnah said that lashes are not given on Shabbat. For these **[39 types of work which are required to do during the work weekdays]**, they are considered as if Yisrael received the 39 lashes **[as an atonement for Yisrael corresponding to the 39 lashes. However, on Shabbat when Yisrael restricts itself from doing the 39 works, they are exempted from the 39 lashes]**

[As it says in the beginning of Gemara Shabbat:] The *yeti'ot* of Shabbat, **[i.e. bringing out an object on Shabbat from the private domain to the public domain, or bringing in an object from the public domain to the private domain]** are two **[that are forbidden by Torah law]**. These are the picking up **[in a private dwelling]** and putting down **[in a public domain]** when done at one time **[as when one picks up an item on a pillar and places it on a Makom Patur, exempted place, now is the explanation of the secret, and he says]** Whomever uproots the Tree of Life which is the Covenant **[meaning the Yesod of ZA which is the secret of the Shabbat Day]** and places it in a foreign domain **[meaning in the place and domain of the Other Side]** whoever does this, causes the uprooting of one's soul from its domain **[of holiness]** and depositing in another domain which is the spleen and gallbladder. **[which are the 2 holes of the Binah (of Leah) and Malkut of the Klippot]**. They go in exile to the foreign land which is the *Reshut HaRabim* /public domain **[which is the domain of the Other Side]**. And this is one who brings the Holy Covenant into foreign domain **[meaning into a non-Jewish woman, May the Merciful One save us! This is considered as if one brought the drop from the Unique One of the World to the domain of the Other Side, and causes exile of the Holy Shekhinah]**.

[What follows has been explained by Rashi in Berakhot 59b, that there is a group of 7 planets: Saturn, Jupiter, Mars, Sun, Venus, Mercury, and Moon. It is explained that these correspond to the 7 Sefirot, sometimes the 7 Sefirot of Holiness, and sometimes the 7 Sefirot of Impurity][He explains the matter of the spleen and gallbladder] Saturn **[which is one of the group of 7 planets corresponds to and]** is the spleen **[which is the Malkut of the Klippah]** The sun is **[the aspect of]** the bad woman called the gallbladder. Of Saturn it is said, *"The pit was empty, there was no water in it."* (*Beresheet 37:24*). **[Gemara Shabbat 22B explains: And Rav Kahana said: Rav Natan bar Manyumi expounded in the name of Rav Tanchum: What is the meaning of that which is written (Beresheet 37:24) "The pit was empty – there was no water in it"? Now, surely, from the inference of what it said that "The pit was empty", would I not know that there is no water in it? Rather, what does it come to teach when it says "there was no water in it"? That only water was not in it, i.e. the pit was empty only in regard to the absence of water. But snakes and scorpions were in it.]** Water was not in it, but snakes and scorpions were in it. **[This means that since Saturn is the first of the 7 planets, it is the aspect of the first place of the palaces of the Klippot from below to above, which corresponds to the Malkut of Holiness which is full with all the light of the Sefirot that pour into it. Saturn is full of all the evil power called snakes and scorpions]** And these **[which come from the punishments of]** Hunger, Thirst, Jealousy, Mourning, Darkness, and Gloom, which is the exile of Yisrael. **[these 6 things correspond to the 6 extremities in it, and each is the reverse of the delight of Shabbat where one is required to delight in eating meat and fish and in drinking wine, and joy and happiness, and the light of the lamp for the honor of Shabbat. Thus to be saved from the evil powers of Saturn who rules on Shabbat]** One needs to make Shabbat different from the rest of the week, as explained earlier.

[In the matter of observing Shabbat] Weekday secular talk is prohibited on Shabbat [as our Sages said in Shabbat 113b “*And speaking a word.*” That your speech of Shabbat should not be like your speech of a weekday, such as speaking of business and accounts] Thus, they [the Klippot] do not find a place [in the limbs of man] to dwell on [through the observing of Shabbat from not participating in anger and sadness and weekday secular talk] They are banished as the maidservant [Hagar] from Avraham, as it says “*From Sarai my mistress I [the Nukva of Klippot] am running.*” (*Beresheet* 16:8) [for the Nukbah of Klippot flees from whomever sanctifies himself with the holiness of Shabbat, for the Shekhinah will rest upon him].

The spleen: **[who is the Nukva of Samkel]** it is said of it “*Take your sandals from your feet.*” (*Shemot* 3:5) The sandal is soiled from a putrid drop [for removed from one is the soul called “sandal”, for attached to it is the Nukvah of the Klippah made filthy from a putrid drop] “*For the place you are standing is holy ground.*” This is Shabbat. **[Those who observe Shabbat merit to the dwelling of the Shekhinah called holy ground, and She is the aspect of Shabbat]** Concerning her **[the Nukvah of Klippah]** the Shekhinah says (in *Shir HaShirim* 5:3), “*I have taken off my robe [which is the garment of the workdays to which the Nukvah of Klippah attaches do to the sins of Yisrael] how can I don it? [and thus profane the Shabbat] I have washed my feet [which are the secret of the Netzah Hod and Yesod of the Shekhinah during the weekdays when “Her feet descend onto death,” and on Shabbat eve, they elevate from the Klippot to the place of the Hesed, Gevurah and Tiferet] how can I soil them? [if I return them to descend to the place of the Klippah through profaning Shabbat, Gd forbid!]* And concerning this **[to distance oneself from the Klippot]**, on Shabbat one must change one’s clothing **[to beautiful garments]**, in **[the illuminating of one’s home with]** candles, and in **[the preparation of good] food [in the honor of Shabbat].**

Also one must add from the secular weekday to the Holy **[in bringing in Shabbat and through this one separates from the attachment of the Klippot Nogah from Holiness, and if one adds to Shabbat the remaining attachment of the Klippot Nogah called “weekday”, then one adds to the Holy, so that the Klippot Nogah becomes completely good, and this is the secret of the addition to Shabbat].** And all who add **[from weekday secular to the holy]** adds an extra soul on Shabbat **[from the Malkut who has distanced from herself the attachment of the Klippot Nogah in the addition of Shabbat].** [On the other hand] And all who subtract **[from the addition of Shabbat, meaning after they receive Shabbat of if they end Shabbat early]** they cause the diminution of their extra Shabbat soul, Gd forbid! **[and the rest of the weekday soul which is the Klippot Nogah, and thus it is necessary to be careful to add from the weekday upon the Holy Shabbat].**

Zohars adapted after consultation with Soncino & www.kabbalah.com/k/index.php/p=zohar

Rehovot HaNahar Zohars Selected for Erev Shabbat (With Roman Numerals)(p. 11)

It is proper to prepare before the beginning of the Holy Shabbat in thought, in word, and in deed, to bring to one's learning the words of the Holy Zohar as the Ben Ish Hai wrote in the *Lashon Hakamim* to make oneself wise in the deeds of Hashem may He be blessed on the Day of Holy Shabbat. What follows is a collection of Zohars that *Siddur Od Yosef Hai* recommends to be read before the morning meal. *Rehovot HaNahar* recommends it to be read before Shabbat.

Shabbat, Shabbat! You are the Holy 7th Day! How beloved and precious you are above and below. You are good for this world and good for the World to Come! On you rests the Holy One blessed be He more than on anything else. And all blessings both above and below depend on you, for you deposit blessings on the 6 days of the week. On you is filled the head of Zeir Anpin from the Supernal dew that flows from Atika Kadisha, the most concealed of all. And Zeir Anpin then bestows the dew to the Field of the Holy Apples three times on Shabbat, so that all are blessed together.

Shabbat, Shabbat! On you depends the faith above in Atika Kadisha and Zeir Anpin and the Field of the Holy Apples, for on you it says, "*It is the blessing of Hashem that enriches, and one need not add toil with it*". For there is no toil in the addition of your holiness.

Shabbat, Shabbat! You are more precious than all times and festivals, for all are found in you, and there is not found any time or festival like you. That is why you are mentioned three times, "*And Elokim finished his work on the Seventh Day (1) that He had done, and He abstained on the Seventh Day (2) from all His work which He had done, and Elokim blessed the Seventh Day.(3)...*"

Shabbat, Shabbat! You are the joy of the Holy King. And on you are the 3 meals of the Supernal Matron, which are the meals of Avraham, Yitzhak, and Yaakov included together. They are all doubly joyous faith that is perfect in every respect. And the Holy nation Yisrael's heritage is your meals, for on these meals Yisrael is recognized as the children of the King, that they belong to the King's chamber, and that they are children of faith.

Shabbat, Shabbat! How beloved and precious are you. On you the patriarchs and all their issue are crowned, which is not the case on any of the other festivals or special occasions On this day even the wicked in Gehenom have respite. On this day, all severe judgments are held in check and not stirred up in the world. On this day the Torah is crowned with perfect crowns. On this day, celebration and pleasure are heard in 250 worlds. On you when the Torah is crowned it is crowned with everything—with all the mitzvot, with all the decrees and punishments.

On you the Torah is crowned the 70 Faces of Light that shine from every side. On you the souls of all the *tzaddikim* delight in the pleasures of the Holy Ancient One Who is utterly concealed. One spirit from the Ancient One's delight spreads throughout the worlds rising and alighting

upon all the holy children, upon all those who keep the Torah. They rest in total tranquility.

On you the lower point shines in rising higher with the beauty of seventy crowns, the additional parts. And the eldest of the old is awakened. On you all the evil spirits and prosecutors are gone from the world, and we do not need to pray for protection. On you Yisrael are kept protected by that spirit, and the tabernacle of peace spreads its wings over them, and keeps them safe from all harm. On you the holy nation of Yisrael hasten to come to the synagogue gladly, dressed in their best attire, and bedeck themselves with that holy, high crown from above, and with that spirit which awaits them below. They sing with praises and hymns, and the hymns go up. The higher and the lower beings are all glad, adorned together. On you Yisrael is praised in the meaning of the twenty two sacred high and holy letters that crown themselves with the patriarchs, and with the holy supernal Chariot.

On you there is the joy of the supernal Torah in the Written Torah, and the Torah below which is the Oral Torah. On you is blessed and crowned the Throne from the secret of the Written Torah, and all are sanctified in the supernal holiness as is proper. On you are the aliyot of the 7 men to the Sefer Torah, and they receive the 7 voices which are the secret of the Torah. On you is found the Will of Wills as found in the prayer of *Minhah* where Atika Kadisha reveals His favor, and all judgments are suppressed, while favor and joy is found everywhere.

Shabbat, Shabbat! You are the joy of all, and you are the day of souls, that are crowned in the bundle of souls in the praise of their Master. On you is established both above and below one coupling, in the crown of the extra supernal holy spirit. On you it is written, “*And Elokim finished his work on the Seventh Day that He had done, and He abstained on the Seventh Day from all His work which He had done, and Elokim blessed the Seventh Day...*” He blessed from the side of blessing, He sanctified from the side of holiness, and He abstained from the side of unity. And this is “*He finished*” which includes the three fathers which are the secret of the Name Ab (72) [י"ד ה"י ו"ו ה"י]. On you Yisrael tastes from all good food, so that they can connect and pour the blessings from the Shekhinah on all the Sefirot, so that they water all below.

Shabbat, Shabbat! How pure are you! Shabbat is called a Name of the Holy One blessed is He, a Name which is complete on all sides. And you are equivalent to the entire Torah, and that anyone who observes *Shabbat* is considered as if he observes the entire Torah. And it is written, “*Happy is the person who does this, the individual who holds fast to it: keeping the Shabbat so as not to desecrate it, staying his hand from doing anything wrong.*”

Shabbat, Shabbat! You are the Holy Seventh Day, and you are crowned with 70 crowns, and the Supernal Holy Name is completed on all sides, and it illuminates all levels. And all is joyful and blessed, and holiness is added upon extra holiness.

Shabbat, Shabbat! You are the Holy Seventh Day called holy, joy and protection is on you. You are the day in which Abba and Imma are crowned. And an extra holiness is added upon your holiness, a holiness that is not found on the rest of the days. For you are holy and crowned in holiness, and holiness is added upon your holiness. You are the day of joy, and above and below all rejoice on you. You are filled with blessings in all of the worlds, and all are nourished by you. You comfort both above and below. You are the day of the joy of the King, on you is the wedding of the King and His Matron/Queen. On you the King is crowned with a crown of delight. As it is written, "*If you call the Shabbat Delight...*" On you is blessed the Field of Holy Apples, from the blessings above and below. On you is seen the joy in the 390 firmaments.

On you the Tree of Life gets awakened and a wind blows from the World to Come and beats at its leaves. The branches in the tree shake and exude fragrances from the World to Come. The Tree of Life awakens and produces sanctified souls, and spreads over the world. On you all of Yisrael are adorned with the crowns of these sanctified souls, and all are in happiness and repose.

On you all the righteous that are in the Garden ascend and take pleasure in that uppermost pleasure of the World to Come. On you the souls descend to rest upon the holy nation, and the souls of the righteous ascend above to the Tree of Life in joy.

I. Beresheet 48A: Come and see [picture the arrangement of the Tree of Life diagram of the *sefirot*]: When the day is sanctified on the evening of Shabbat, a tabernacle of peace descends and settles on the world. What is this tabernacle of peace? It is the Shabbat. On Shabbat, all the evil spirits, stormy spirits, demons, and the impure hide behind the millstone of the chasm of the great abyss. For when the holiness spreads over the world, the spirit of defilement does not waken; one runs from the other. Thus, the world is under supernal protection. As a result, there is no need to pray for protection, as when one says, "who protects his people, Yisrael, forever, Amen." This blessing was ordered for weekdays, when the world needs protection, but on Shabbat, a tabernacle of peace is spread over the world and protects it from all directions. Even the sinners of Gehenom are preserved, and all remain in peace, both the upper and lower. Hence, upon sanctifying the day, we say, "He who spreads the tabernacle of peace over us and over all His people Yisrael and over Jerusalem.

Why over Jerusalem? Because it is the abode of this tabernacle. One should summon the Tabernacle so that it will be spread upon us, dwell with us, and be to us like a mother protecting her children. One, therefore, fears nothing from any side. Therefore, one says, "who spreads the tabernacle of peace over us."

Come and see [picture the arrangement of the Tree of Life diagram of the *sefirot*] When Yisrael bless and call the Tabernacle of Peace, the Holy Guest spreads the Tabernacle of Peace. Then the supernal sanctity comes down, spreads its wings over Yisrael, and covers them as a mother covers her children. And all evil leaves the world, and the people of Yisrael remain under the holiness of their Master. Consequently, this Tabernacle of Peace gives new souls to her

children. What is the reason So that souls dwell in and issue from her. And because she dwells upon and spreads her wings over her children, she sheds new souls upon each and every one of them.

Rabbi Shimon says further that this is the reason why we have learned that Shabbat is similar to the world to come, and this is true. Just as Shemitah and Yovel are equal to one another, so are Shabbat and the world to come. The extra soul comes from the secret of remembering to the Tabernacle of Peace that extends from the world to come. The additional is given to them, to the Holy Nation. The people are elated with the addition, and all worldly matters, sorrows, and evil are forgotten. Thus, it is written: "*On the day that Hashem shall give you rest from sorrow and from your troubles*" (Yeshayah 14:3).

On the afternoon before Shabbat, one should taste of all food, to show that this Tabernacle of Peace embraces all. This is as long as nothing is lacking from the Shabbat day meal. Others say further that from the two meals of the day, and it is well. And it is needless to say that if one has more than two on the day, he can still taste of all the foods as long as two dishes remain for the day of Shabbat. This was fully explained.

The Shabbat candles were given to the wives of the holy people to light, and the friends have given a reason for that. They explained that when Havah extinguished the candle of the world, and darkness came to the world., and this is good. Nevertheless, a deeper interpretation is that the Tabernacle of Peace is the Mother of the world, and the souls, which are Supernal candles, reside within her. Thus, a mother should light the candles. By doing so, she stands in Her stead as she does so. A woman should light the candles of Shabbat with a joyful heart and great concentration, because the supernal glory is hers. It is a great merit to herself to give birth to holy sons who are the shining candles of Torah and piety, and who will bring peace to the world. By lighting the candles, she also gives her husband long life. Hence, she should be very careful with this.

Come and see [picture the arrangement of the Tree of Life diagram of the *sefirot*] The evening and day of Shabbat combine "*Remember*" and "*Keep*." It was written, "*Remember the Shabbat*" (Shemot 20:8) and too, it was written, "*Keep the Shabbat*" (Devarim 5:12). "*Remember*" is the male and "*Keep*" is the female; when "*Remember*" joins "*Keep*," all is one. Joyful are the people of Yisrael, who are the lot of the Holy One, blessed be He, His destiny and His inheritance. Of them, it is written: "*Happy is the nation that this is their lot. Happy is that Nation that has Hashem as its Gd.*" (Tehilim 144:15).

II. Shelah Lekha 273a Each Shabbat eve when the children of Yisrael sanctify the day below, the proclamation goes out to the four corners of the world to assemble holy camps and prepare the thrones. Who saw such joy! In 390 firmaments many appointed ones and many rulers gather to their stations. As soon as Yisrael below sanctify, the Tree of Life gets awakened and a wind blows from the World to Come and beats at its leaves. The branches in the tree shake

and exude fragrances from the World to Come. The Tree of Life awakens and produces sanctified souls, and spreads over the world. With all this, souls come and souls go. Those stir those. Therefore, these leave and these ascend and the Tree of Life is joyful.

Then all of Yisrael are adorned with the crowns of these sanctified souls, and all are in happiness and repose. And all of the Shabbat, they enjoy that happiness and satisfaction. All the just that are in the Garden ascend and take pleasure in that uppermost pleasure of the World to Come. When Shabbat ends, all the souls fly away and go up.

Come and see [picture the arrangement of the Tree of Life diagram of the *sefirot*]: When the Shabbat arrives, the souls come down to rest on a holy nation. And the souls of the righteous ascend above. When the Shabbat ends, those souls that dwelt upon the children of Yisrael rise above and the souls of the just descend.

As soon as all the souls that dwelt on Yisrael have risen above, they rise and stand, in form, in the presence of the sanctified King. The Holy One, blessed be He, asks all of them, What new things in the Torah have you had in that world? Praised is the one that says in His presence a new insight in the Torah, as so much joy is produced by the Holy One, blessed be He. He gathers His entourage and says: Hear the new words of Torah, which that soul of so-and-so is recounting. All explain that point in the two Yeshivot below, and the Holy One, blessed be He, above seals that item.

III. Devarim 272b. On Shabbat, one should from his weekdays to holiness in everything he does, in his food and drink, his dress and his seating. He should prepare a comfortable reclining bed with many pillows and embroidered cushions from all that he has in his house, as when preparing the marriage canopy for the bride, because the Shabbat is both a queen and a bride. Due to this, the sages of the Mishnah used to hasten to come out on Shabbat eve to welcome her on her way. And they used to say, “*Boi Kalah, Boi Kalah!* Come bride, Come bride.” There is a need to sing that song at one’s table for her joy.

There is yet another secret meaning to it. as one should to welcome a lady by lighting many lamps for Shabbat, by many pleasures, beautiful clothes, a house set with many adorned vessels and nicely set up comfortable chairs for everyone. For joy and preparation cause the evil handmaid to remain in the dark in hunger, in weeping, in mourning, and in black dress like a widow. When the one is filled, the other is destroyed. The Good Inclination is the Holy Queen, Malkhut of holiness that descended on Shabbat that is comprised of ten Sefirot. She is decorated with seven names that are not erased, with the many Chariots of the living creatures, and with the many armies and camps. The King goes out to her with many camps, and the Evil Inclination that is the wicked handmaid remains in the dark, like a widow without her husband, without any Chariots.

It was said about them: *"to those who sacrifice and burn incense to the queen of the heavens, and the constellation which I have not commanded"* (Devarim 17:3), which is the worship the wicked handmaid that rules on Shabbat eve and on Wednesday eves. What do they do?: They wear black clothes, extinguish their lights, and lament on Shabbat eve to participate as she is, because *"Gd has made the one as well as the other."*

IV. Shemot 205B

The Shabbat prayer of the holy people consists of three prayers, which correspond to three Shabbatot as was explained. And all of them are one. Once the holy nation comes to the synagogue, they are not allowed to concern themselves even with the needs of the synagogue, but with words of praise, prayers and Torah study, as they should.

And whoever is occupied with other things and with worldly matters, desecrates the Shabbat, and has no portion in the people of Yisrael. Two angels are appointed to that task on Shabbat. They put their hands on his head and say: Woe to so and so, who has no portion in the Holy One, blessed be He. Therefore they should strive to pray, sing and praise their Master, and study the Torah.

Shabbat is the day of the souls, for with it the bundle of souls,, is decorated. To that purpose the praise of the souls is sung 'The soul of every living being shall bless Your name, Hashem our Gd, and the spirit of all flesh... (*Nishmat Kal Hai*)'. Praises refer solely to the side of the Ruah and Neshamah. This day too pertains to the Ruah and Neshamah and not to the body.

V. Shemot 22B

Under the living creature, glow four Seraphim - Seraph'el, Barkiel, Krishiel, Kedumiyah. These four are under the living creature to the four directions of the world. They are appointed to watch over those who keep the Shabbat and delight it as they ought. When the four travel, sparks of fire come out. From the sparks 72 wheels glowing with fire were made, whence the river of fire was made. Thousands will serve this river. All the four watch over those who give pleasure to the Shabbat. The living creature is above them, and they travel according to it and under it.

Every day the river of fire flows and burns spirits and rulers. When Shabbat arrives, a proclamation resounds, and the river is calmed. All the storms, glimmers, and sparks are calmed. This living creature stands on the four Seraphim, and enters the middle of the chamber, the place called 'delight'. In this place, once Shabbat enters, all the tables are set of the people, called 'the children of the King's chamber'. Thousands and tens of thousands of chieftains stand at these tables. The supernal living creature above the four Seraphim, enters and looks at each table, how each of them is given pleasure, and it blesses that table. And the thousands and tens of thousands of chieftains, all open and say 'Amen'. What is the blessing it says over the table, pleasing and properly set? It is, *"then shall you delight yourself in Hashem...for the mouth of Hashem has*

spoken it" (Yeshayah 58:14). And everybody says, "Then shall you call, and Hashem shall answer..." (58: 9). When the table has the pleasure of all the three meals, the supernal spirit [do not say this Name out loud, only meditate on it] Zekhut El at the last meal, finishes by saying about all the preceding ones, "Then shall your light break forth like the morning, the glory of Hashem shall be your rearguard" (58: 8). All the seventy other lights on the three sides open and say, "Behold, thus shall the man be blessed who fears Hashem" (Tehilim 128:4).

When a man's table is not at the place properly set to please, then this living creature with the four underneath it, and the thousands and tens of thousands all reject it outside, to the Other Side. And the accusers take it and put it in a place opposite called 'pestilence'. When they put it there, they say, "*for he loved cursing, and it came to him; and he delighted not in blessing, and it was far from him" (Tehilim 109:17), "Let the creditor seize everything that he has...let there be none to extend kindness to him" (109:11-12). May the Merciful One save us.*

Since the delight of Shabbat is the Faith in the Holy One, blessed be He, are standing in front of the river of fire, and do not let them burn in it, who enjoy their pleasure properly.

Shabbat Meal Zohars (English translation of Zohar 2.88-89 by R. *Yehoshua* Starret in Breslov Bencher; *Metuk Medevash* translations by *Rahmiel Hayyim* Drizin)

Evening Meal: Some recite this after singing *Eishet Hayyil*, others after learning the first 8 *Mishnayot* of *Meskheth Shabbat* before singing *zemiroth* and *Birkhat Hamazon*.

“Remember the Shabbat day to keep it holy.” R. *Yitzhak* said, “It is written[concerning the **Shabbat of the Creation**] ‘Gd blessed the 7th day’ [and therefore on **Shabbat there is a blessing from the unification of the world**]. Yet concerning the manna it is written, “Six days you will gather it, but on the 7th day, the Shabbat, there will be none. [for the manna did not fall on **Shabbat**].” [Therefore, we have a difficulty, for] With no food provided [since on **Shabbat there was not found any nourishment—in the desert the manna did not fall on Shabbat—and if blessing requires food, it is necessary to know**], what blessing is there [since we find that on the **Shabbat of the Creation, it is written “Gd blessed the 7th Day**] ?

“However, it has been taught: ‘All blessing, that of above and that of below, is dependant on the 7th day.’ It has also been taught: ‘Why is the manna not given on the 7th day? The reason is that the six supernal days [which are blessed by **Shabbat, the 6 sefirot HaGaT NaHY of ZA, for Shabbat has its source in Binah which is the source of all blessings , then all days are blessed through the HaGaT NaHY of ZA which stand below Binah**] derive blessing from her, and each on, on its day, provides food from the blessing that is received on the 7th day.’ [so each day receives its own blessing from the 7th Day, meaning that *Hesed* rules over the first day from the great bounty it receives from the day of **Shabbat from Binah, and the same for Gevurah on the 2nd day, until the Yesod on the 6th day, also the Malkut receives bounty from the Binah, for the Malkut divides the bounty of food to below. Thus, the manna did not fall on Shabbat for only spiritual—not physical—bounty from Binah was bestowed below. For we have learned in the phrase *Gd blessed the 7th Day*, all blessings from above and below depend on the 7th day, for the 7th day is the Binah, and the source of all blessings, of which depend all appropriate blessings both above and below [RaMaK] Now to complete what was said above that the day of **Shabbat** itself blesses all the 6 supernal days, since on the day of **Shabbat** the world is nourished from spiritual nourishment through the *Shekhinah*--who is dressed in the garments of *Beriah* called the garments of **Shabbat and Holidays of the Shekhinah**--these adornments are from spiritual bounty, and thus there is found not physical bounty on Shabbat other than the spiritual bounty which is the soul’s nourishment. On the weekdays, on the other hand, the world is nourished through the intermediary of the angel *Mem Tet*, who is the ruler of the world of *Yetzirah* who governs the 6 days of the week, and the physical bounty then descends through the garments of the world of *Yetzirah* which is near the world of *Asiyah*. All the 6 days of the week, the angel *Mem Tet* suckles from **Shabbat from the Shekhinah’s** spiritual nourishment, and through the physicality all lower worlds and all people are supplied with the physical bounty].**

“Therefore [since all blessings flow from the *Shabbat*], someone who is on the level of Faith [all Israel is holy and their souls are from the world of *Atzilut* called “faith”, as explained that the word “Faith” means all our faith and service must be directed to the *Ayn Sof* Blessed be He Who is revealed in the 10 *Sefirot* of *Atzilut*] must set a table and prepare a meal for the night of *Shabbat*. This way his table will be blessed the entire six days of the week [through this meal]. For it is then that blessing is available for all six days of the week [for at this time blessing and bounty blesses the days of the week, and as man prepares his table for the evening meal of *Shabbat*, his table is blessed for all the days of the week], and blessing is not to be had at an empty table. Accordingly, one should set one’s table on the night of *Shabbat* with bread and food.”[one’s table mirrors the table of Showbread in the Temple which was arranged and provided bounty to all, since one *Shabbat* enters and the table is set, thus all the food is blessed for all the days of the week and one need not therefore arrange his table for the rest of the meals of the *Shabbat* day]

[The Arizal said that one should be very careful to eat at a table with 4 legs, which is in the form of the table in the Temple, meaning that one’s table must mirror the table in the Temple, for the Showbread was arranged on the table of the Temple to descend bounty to all Israel. Similarly, one’s own table should be arranged and ordered with bread and food in the honor of *Shabbat* in order to descend the bounty of blessing to all the days of the week. Also it was the custom of the Arizal to leave on the table after the meal the tablecloth, *Kiddush* cup, and some bread. In particular, overnight he would leave some drops of wine in the cup that remain from the earlier blessing as well as a broken loaf that was well wrapped up to protect it from cats.]

[In adding to the words of the above discussion:]“This is true,” said *R. Yitzhak*, “of the daytime as well.”[for although one has received in the night from the blessings of Faith through the *Malkut* through the set table, also one needs to receive from the blessings of the day of *Shabbat* which are greater than the night]

R. Yehudah said: “One should enjoy oneself on this day, eating 3 meals on *Shabbat* so that there should be satisfaction and delight in the world on that day.” [from the day of *Shabbat* bestows bounty and satisfaction in all the 6 days of the week thus one should eat and enjoy on *Shabbat* for the Honor of *Shabbat* so there will be delight in this world from the bounty that comes from Above]

R. Abba said: “[One should enjoy oneself on this day, eating three meals on *Shabbat*] in order to connect to the supernal days that receive blessing from this day. [which unites *ZA* and *Nok of Atzilut* in the secret of the 7 lower *Sefirot HaGaT NaHY’M* which receive the bounty from *Binah* through the *Shabbat* meals, and what follows is the explanation of the drawing down of this bounty:] On this day, the head of *ZA* is filled [*Binah* fills *ZA*’s head with the *Mohin* of *HaBaD*] with the dew that descends from the Holy Ancient One, Who is utterly concealed. [the dew is the secret of the bounty that descends from the ‘Concealed Mind’ to *Binah*] This [dew] is passed on to the Orchard of Sacred Apples [*Malkut*; *ZA* bestows bounty to the

***Shekhinah* who is called the Orchard of Sacred Apples] 3 times from the beginning of *Shabbat*, in order that all [the lower *sefirot*] be blessed as one.[so that the 7 lower *Sefirot* together receive bounty which descends through the *Binah*, and through this draws bounty to all the days of the week].**

[This secret is explained in the Gate of Intentions, concerning the receiving of *Shabbat* in a Field, where the *Malkut* receives the *NaHY* of *ZA* in her *Mohin*, and then She is called *Hakal*/Orchard. And after this, when we say “*Vayakulo*” the second time after the *Amidah*, She receives the *HaGaT* of *ZA* in her *Mohin*, and then she is called *Hakal Tapuah*/the Orchard of Apples in the secret of the 3 Patriarchs who are called “Apples.” And then we we say *Kiddush*, she receives in her *Mohin* the 3 first *sefirot*—the *HaBaD* of *ZA*, and then she is called the Orchard of Sacred Apples in the secret of the 3 *Mohin* of *ZA* called Sacred, and these illuminate Her 3 *Mohin*.]

“Thus a person should enjoy these three times, since [the flow] of supernal faith[drawing of bounty from above from the light of the *Ayn Sof* Blessed Be He]—into the Holy Ancient One [*Arik Anpin*], *ZA* [who receives the bounty from *Arik*], and the Apple Orchard [who is the *Malkut* which receives the bounty from *ZA*, thus man must delight in the 3 meals for his enjoyment stirs up the supernal delight and draws bounty from the light of the *Ayn Sof* Blessed be He through *Arik*, *ZA*, and *Malkut*]—depends upon this . One should therefore delight in them and rejoice in them. Someone who skips any of these meals causes a blemish to appear Above [thus causing a deficiency in the bounty from all the *Partzufim* of *Atzilut*], and his punishment is severe. This is the reason a person needs to set his table 3 times from the onset of *Shabbat*, not leaving his table bare [for the table is the vessel to receive blessing]. He will then be blessed on all the other days of the week. Through [the three meals] he reveals and arouses the supernal faith.[which rectifies the world of *Atzilut* and draws the bounty from the *Ayn Sof* Blessed be He]’

R. Shimon said: “When someone completes the 3 meals on *Shabbat*, a voice from Heaven proclaims concerning him: ‘*Then you will delight over Gd*’—[and *R. Shimon* explains that this is] alluding to one meal, that which parallels the Ancient One [*Arik*], the most holy [than even *Abba* or *Imma*, who are called “Holy Ones”]; ‘and I will cause you to ride over the heights of the earth’—alluding to a second meal, that which parallels the Orchard of Sacred Apples [for the *Malkut* is called ‘the earth’, as well as the Orchard of Sacred Apples]; ‘and I will give you to eat from the portion of your forefather *Yaakov*’—this is the completion that occurs within *ZA* [from the Ancient One who is revealed at the time of *Minhah* prayer on the day of *Shabbat*, which is called ‘the portion of your forefather *Yaakov*’ meaning the portion of *ZA* called *Yaakov* receives from the Ancient One]. To parallel this, one needs to complete his meals [to receive the bounty from the mouth of the Ancient One as *ZA* then receives].

[Another explanation is: *Then you will delight over Gd*’ which a voice calls out on *Shabbat* corresponds to the Ancient Holy One, which is the Morning meal, meaning at the time of the meal then one merits to receive the delight from the Ancient Holy One who is higher than

ZA called Gd;and then it is written, ‘and I will cause you to ride over the heights of the earth’ which [another] voice calls out on *Shabbat* corresponding to the meal of the Orchard of Sacred Apples, which is the Evening meal, meaning at the time of the meal one merits to ‘ride’ upon the *Malkut* to receive the bounty from ZA,; and finally it is written, ‘I will give you to eat from the portion of your forefather Yaakov’ which a voice calls out on *Shabbat* concerning the meal of ZA which is the Afternoon meal, meaning at the time of the meal one merits to eat from the portion of ZA called *Yaakov*, received from the Ancient Holy One, for at this time ZA elevates in the Beard of the Ancient One in the supernal *Mazel* which is the place of the mouth of the Ancient One, and from there ZA eats at this meal, and solely receives bounty in the food of this meal...]

“A person should delight in all the meals and rejoice in each one, for [*Shabbat*] is the element of perfect faith. **[and thus rectifies the world of *Atzilut*]** This is why *Shabbat* is more precious than any other special occasion or festival—since all [**the *sefirot/partzufim***] are included within it **[through the 3 meals, for the 3 *partzufim* which are in *Atzilut* which are the Ancient One, ZA, and Malkut, for *Abba* and *Imma* are concealed under the Beard of *Arik*],** which we do not find to be the case on any of the [**other**] special occasions and festivals.”**[for each festival does not reveal save for its level only of *Atzilut*].**

R. *Hiyya* said: “For this reason—that all [***partzufim of Atzilut***] is included within [*Shabbat*] she is mentioned 3 times. As is written, ‘*Gd finished on the 7th day [corresponding to the *Malkut* called ‘Elokim’/Gd]...and He ceased on the 7th day [corresponding to the Ancient One who is concealed, as it was said, “*Ayn Elokim Imadi*” for there is no direction of judgment in the Ancient One] ...Gd blessed the 7th day.’”**[which corresponds to ZA who is also sometimes called *Elokim/Gd*]***

Whenever R. *Abba* (alternatively R. *Hamnuna Saba*) sat down to one of his *Shabbat* meals, he would rejoice. He would say, “This is the sacred feast [**in honor**] of the Ancient Holy One, Who is utterly concealed [**from all the other *partufim of Atzilut***].” At a different meal, he would say, “this is the feast [**in honor**] of the Holy One [**ZA**], blessed be He.” He would do this at each meal **[saying it at the Evening meal corresponding to the Orchard of Sacred Apples, and at the Morning meal corresponding to the Ancient Holy One]** and rejoice at every one of them**[note that he specified only the Afternoon meal of ZA above, to give forth a new interpretation, that in this meal ZA elevates to the Beard of the Ancient One, even though the Morning Meal of the Ancient One has a higher source, the master of the 3rd meal is ZA and it is from him whom we receive bounty]** And after completing the [3] meals, he would say, “This completes the meals of faith.”**[which correspond to the *partzufim* of *Atzilut* called “Faith’.** And the reason why one describes each meal by speech and not by one’s thoughts alone, is that the meals of *Shabbat* include the elements of thought, speech and action: one intends to draw upon oneself the power of Wisdom which is the supernal thought; and through the power of speech , one draws upon oneself the power of *Tiferet*; and through the action of eating one draws upon oneself the power of *Malkut*]

When *R. Shimon* would come to [eat] the meal, he would say as follows: “Prepare the feast of exalted faith [to rectify *Atzilut*]; prepare the meal in honor of the King.” He would then sit down [at the table] and rejoice. When he would complete the third meal, [a voice from Heaven] would proclaim concerning him: “Then you will delight over Gd, and I will cause you to ride over the heights of the earth and to eat from the portion of your forefather Yaakov.”

R. Elazar asked his father: “What is the order of these [*Shabbat*] meals?” [for the verse *Then you will delight over Gd...*] would seem to show that the first meal corresponds to Ancient One, the 2nd meal would be *Malkut*, and the 3rd meal would be *ZA* [*R. Shimon*] answered him: “Of *Shabbat* night it is written, ‘and I will cause you to ride over the heights of the earth.’ [meaning to ride upon the *Malkut* and to receive the bounty She receives] On the night of *Shabbat*, the Queen [*the Shekhinah/Malkut*] and all aspects of the Apple Orchard [which extend in all the lower worlds of *Beriah, Yetzirah, and Asiyah*] are blessed [from the bounty of the Ancient One through *ZA*]. From that, a person’s table is blessed and he is granted an additional soul [through the blessings received by the *Malkut*]. Thus, *Shabbat* night is the Queen’s joy [as the *Malkut* unites with *ZA*]. One must share Her joy and partake of Her meal. [since at this Evening meal She eats and is nourished from the mouth of *ZA* through the light and food She receives from the 3 *Mohin* in the head of *ZA* which emanate through *ZA*’s mouth.]’

Zohar, Wayakel 207b (Metuk Medevash, Volume 8, p. 334)

Friday Night: The next two are said right before Kiddush.

The essay that comes next is described in the *Shaar Hakavannot* concerning the matter of receiving *Shabbat* in a field, where the *Nukbah of ZA* receives the light of the *Nezah-Hod-Yesod* of *ZA* from His *Mohin*, and then She is called “*Hakal*.” After this, in the 2nd *Wayakulo* said after the *Amidah*, She receives the light from the *Hesed-Gevurah-Tiferet of ZA*, and then She is called “*Hakal Tapuhin*.” And now, in the 3rd *Wayakulo* said at the *Kiddush* She receives the light from the 3 *Mohin* from the *Hokmah-Binah-Da’at of ZA*, and thus She is called *Hakal Tapuhin Kadishin* in the secret of the 3 *Mohin of ZA* truly called *Kodesh/holy*. She thus stands below the *Nezah Hod Yesod of ZA*, and from there to above descends the light onto her.

Also it is written there, the matter of the 35 words in the *Wayakulo* section. One must intend here that the *Malkut* receive the light of the *Mohin of ZA* as mentioned above, and thus there are 35 words corresponding to the 32 paths of *Hokmah*, and the 3 extra are either the *Nezah Hod Yesod*, (total 35) or they correspond to the 3 *Mohin* themselves of *ZA*, or they correspond to the 3 *Elokims* mentioned in the *Wayakulo* section. Also it is written there that in the *Wayakulo* section there are 3 mentions of *Elokim* from above to below: *Binah, Gevurah, Malkut*, and the 3 mentions of the word “*Shevi’i*” are from below to above: *Malkut, Yesod, and Hesed*.

The Kiddush recited on Shabbat Night brings in a holiness equal to that of the Shabbat of Creation which the *Malkut* itself is sanctified, ***which was sanctified by the 32 paths*** of Wisdom called “*Reisheet*” ***and the three Holy Apple Trees*** which are the level of the *Nezah Hod Yesod* of ZA which make *Mohin* for her, and when she is illuminated by the *HaBaD* and *HaGaT* of ZA, she is called *Tapuhin Kadishin*. ***Thus in the Kiddush we have to mention all completion of the workings of Creation***, thus we remember the workings of Creation to witness what *Hashem* did in the 32 Paths of *Hokmah* ***and rest in the secret of the 32 paths and the 3 levels which are included with them*** which are the *NaHY* of ZA which are included in the *Kiddush* of the day.

The secret of witnessing the workings of Creation—which we say before the *Kiddush* of the night—***is in the passage “And the heaven and the earth were finished, and all the Heavenly hosts...and Gd finished... on the 7th day all the work He did”***, through our witnessing this we complete and cause the additional holiness to the *Malkut*, ***which is the witnessing of the 35 words*** which represent ***the 32 paths*** of *Hokmah* ***and the 3 levels of the Holy Apple Trees***.

These 3 levels are [the 3 mentions of] “Seventh, Seventh, Seventh” as mentioned in the *Wayakulo* section ***which allude to the Supernal World***, which is the secret of the World to Come which is the *Binah*, which is the 7th *Sefirot* from the *Yesod* to above, ***allude to the Lower World*** which is the secret of the *Malkut*, which is the 7th *Sefirot* from *Hesed* to below, ***and which allude to the Divine Faith*** which is the *Yesod* of ZA, that includes the *Hesed* and *Gevurah* called “*Faith*”, and this is the 7th *Sefirah* from *Binah* to below (in the introduction based on the Ari we explained the 3 times mentioning “*Seventh*” which corresponds to the *Malkut*, *Yesod*, and *Hesed*, and here we explained that the 3rd *Seventh* is the *Binah*, and the reason is that the *Hesed* receives first from the *Binah*) And why we mention ***The word Elokim is mentioned 3 times*** in the *Vayakulo* section, showing ***the lower world*** which alludes to the *Malkut* called *Elokim*, ***the “Fear of Isaac”*** this is the *Gevurah* also called *Elokim*, ***and the highest world*** which is *Binah* also called *Elokim*, called ***Holy*** from the side of *Hokmah*, and called ***the Holy of Holies*** which is from the side of *Keter*.

One must give this testimony gladly and with desire of the heart from the side of *Keter*, and the intention of the heart is from the 32 (Lev) paths of *Hokmah* ***before his Master of Faith*** to witness from the side of the six extremities of ZA [*HaGaT NaHY*], before the Master of Faith who is *Malkut*, because in Her is the faithful ones of Israel, ***And all one must witness with all his heart and mind to atone for all one’s sins***, for this rectifies all the workings of Creation, and connects all the *Sefirot*, and reveals the Supernal light to illuminate below. And this truly rectifies the blemish of our actions in all the workings of Creation which *Hashem* created and truly we can trust that all blemishes will be purified and atoned for.

The kiddush of the day—“Blessed are You, Hashem, our Gd, King of the Universe, who has sanctified us by His commandments and has taken pleasure in us...” is the kiddush that balances the testimony of faith that was said earlier “*Thus the heavens were finished,*” ***and similarly it contains 35 other word, as in “thus the heavens..” There are seventy total words with which to crown Shabbat in its beginning. Happy is the portion of whoever contemplates these things to the glory of his Master.***

Lashon Hakamim (Helek Alef, Siman Gimmel) Ereb Shabbat, (Zohar Wayakel 203b)

Be prepared, O Chariots; be prepared, O legions, before your Master. [and through this all is included in the light of the Shekhinah, and she is adorned by them, and then the supernal light extends and descends unto this world, and all are included in their sources] **Arouse and bring forth the precious garment of Shabbat from the side of the South,** [this is the secret of the Name Eloah, which is in Hesed, and which is in the right hand which ensconces all legions and camps] **which expands over all those armies and legions of the right side** [this is the Ruah of the Holy Name Eloah which spreads over all legions and camps of the right side which is the side of holiness].

When the holy point [which is Malkut] **ascends** [from Beriah to Atzilut] **and its light is shining, it adorns itself with the patriarchs. When it does so, it is joined and united with them and together everything is called Shabbat.** This is the secret of the 3 patriarchs [for the Shin Ψ has 3 lines hinting to the 3 fathers who are Hesed, Gevurah, and Tiferet], **who are united in the only daughter** [who is the Malkut], **and she, is crowned with them** [so she can receive Mohin from them]; **and they are crowned in the World to Come** [for the HaBaD and HaGaT of ZA receives on the night of Shabbat all the Mohin of Gadlut from Abba and Imma, and also the Makif of the Lamed of Tzelem, and from them the Mohin are drawn from the light of the NaHY of ZA to the Malkut who stands face to face opposite to ZA there], **and all is one** [in the secret of unification]. **The word 'Shabbat' has** [the letters] **Shin and the segment Bat** [and the secret of Shin Bat is the HaGaT of ZA and the Malkut are unified. **And** [the word] **Shabbat indicates that all are one. The holy point ascends and is seen and adorned, and all happiness is found above and below, and the entire world is happy.**

At [Shabbat] **night, the point** [which is Malkut] **expands along with its lights, and spreads its wings over the world** [in the secret of the Sukkah of Peace upon Israel]. **Then all other rulers** [of the Angel Mem Tet, the ruler of the world and of the weekdays through the lower powers; no outsiders rule on Shabbat] **are removed, and the world is protected** [for the Shekinah protects Israel]. **Then** [when the Malkut spreads its lights] **a Ruah of the Soul is added to Yisrael, to each and every one. When this Ruah [the extra soul] comes down, washes itself with perfumes of the Garden of Eden, and descends to rest upon the holy nation. When the Ruah descends** [from the world of Atzilut], **sixty Chariots decorate the six directions, descend with it to the Garden of Eden** [where the tzaddikim reside]. **When the Ruah arrives in the Garden of Eden, then all these spirits and souls in the Garden of Eden, are bedecked with the Holy Ruah.**

That Ruah [which extends from the Malkut of Atzilut in the secret of the extra soul] **partakes on this day in the pleasures and delights of Yisrael** [for the Ruah ensconces in the body of man who enjoys on Shabbat all the pleasures of Israel, and the body delights in them]. **It therefore should be given pleasure in food and drink three times in the three meals of the three grades of the Faith** [in the 3 partzufim of Atzilut which are Arik Anin, and ZA, and Malkut], **as was explained** [for the 3 meals of Shabbat correspond to the Shefa and meal of Arik Anpin, ZA, and

Malkut which receive from the Partzufim above them each in its time] . And that [Ruah] receives gladness and pleasure from these meals of Yisrael [for the soul enjoys when physical man receives this pleasure].

That Ruah enjoys during the six days [when it is concealed in the Malkut of Atzilut] the Supernal Spirit of the most Ancient [of Arik Anpin called the most Ancient for it is a more elder Partzuf than Abba or Imma, and also is called elder to ZuN]. On Shabbat day [when Israel partakes of the 3 meals] , after descending and washing in the Garden of Eden during the night [at the time of evening, which is a time of mercy], it takes pleasure in the physical pleasure at the meals of Faith [which correspond to Arik, ZA, and Malkut] , and is adorned above and below. It is situated on all sides, on the higher crown and pleasure, , and the lower crown and pleasure. Therefore it is written: "Wherefore the children of Yisrael shall keep the Shabbat." Shabbat is the lower point [the Malkut]. " Et HaShabat/The Shabbat" refers to that Ruah [Et refers to something additional, here the additional soul].

When holiness was added to that point, and blessings from above [upon the Malkut thru the Mohin received from Abba and Imma] , everything became illuminated [from the Malkut, which are the extra souls which Israel receives on Shabbat], and turned into a Ruah luminous on all sides. [One half] divides and turns up and shines [in Malkut], and [one half] divides and turns down and shines [upon Israel]. This is the meaning of "between Me and the children of Yisrael" (Shemot 31:16), and together we share a portion and heritage [for this Ruah 's source is from Arik and descends to Malkut, and there it divides in half, where half remains in Malkut, and half descends to Israel]. The upper portion [in Malkut] is adorned by with the lower pleasure [in Israel] , by enjoying the meals, therefore one should delight it with food and drink, with respectable attire, and much joy. When the lower portion is adorned and kept as it should be, it rises up high and joins the other, [higher] portion [as it rises up on Motzai-Shabbat and joins the portion of the other supernal Ruah which remains in the Malkut]. And that point, [Malkut] receives everything from the upper [portion] and the lower [portion], and is incorporated on all sides [and the point of the Malkut receives and takes all, from above from Arik and from below from Israel and includes all aspects]

Shabbat Shalom! You are Peace, and all that is you is Peace. Hashem will bless his people with peace [and will give] to them His covenant of Peace. And they will enjoy more than the greatest Peace. Shabbat Shalom! You are Peace, and all that is you is Peace!

Kavanot/Intentions from Siddur HaAri

When you learn Torah meditate on the word מִצַּף" , which is At-Bash Shem Havaya (יהו"ה) with the vowels of the word Samim/spices, from the verse "Hashem said to Mosheh, take yourself spices, stacte, onycha and galbanum, spices..." (Shemot 30:34).

Tonight's meal relates to Yitzhak, the Holy Apple Field, and **Binah**/understanding, so meditate on *Shem Sag* with the vowel point Tzere: יו"ד ה"י וא"ו ה"י. Contemplate the Name of the

angel related to that vowel point צוריאל with the vowel Tzere. Meditate on Shem Havaya יהו"ה with the vowels of Segol and Sheva, showing the Hesed (Segol) sweetening the Gevurah (Sheva). Contemplate the Name of 42 from the Anna Bekoah prayer related to Shabbat שקוצית with the vowels that come from the initial letters of the words from the verse "And Elokim said, Behold I have given you.." (Beresheet 1:29) Meditate on the following angel names related to the vowel points

Sheva / שבע :
שמעיאל ברכיאל אהניאל

Segol / סגול :
סמטוריה גבריל וענאל למואל

Tzere / צרי :
צוריאל רזיאל יופיאל

Mishnah Shabbat:

Chapter 1: יפ בנ אדני
Chapter 3: הת בר אנדי
Chapter 5: הד כל אידנ
Chapter 7: הם בו דאני

Chapter 2: ענ בל אדינ
Chapter 4: הת ינ אניד
Chapter 6: בנ בר אינד
Chapter 8: שם מל דאינ

Some suggest learning the 10 Chapters of *Mesket Eruvin*, and meditate that the word עירוב consists of both ע"ב (gematria Hesed) and רי"ו (gematria Gevurah).

Morning Meal

Shabbat Morning Learning:

Even though one will read *Mishnayot Shabbat* Chapters 9-16 at the Morning Meal (p. 34), it is a tradition to review Chapter 7 again, since it is daytime and we need to remind ourselves of the various type of constructive work which are prohibited on Shabbat.

In our home the tradition is to sing the following song from “Barukh Learns About Shabbat” with the joyful Ashkenazic melody for *Tzur Mishelo* . Very young children can be taught the rhyming word at the end of each verse.

I do all kinds of work, my name is Mr. Fix
But Shabbat day I don't, I work the other six.
I shelp, I build, I paint, a whole week I don't sit,
But Shabbat day I won't, that's the day I quit.

I will not dig a hole, pour water on a plant,
I will not mow the lawn, the Torah says I can't.
I will not milk a cow, I don't even know how.
To grind up grains of wheat, the Torah won't allow.

Chorus: Cause Shabbat I don't do melakhah
Like it says in the halakhah
That is why I have hatzlakhah
In all the weekday work I do.
There are 39 nine melakhas
I will do for your mishpakhah
Except on Shabbat, what a brakhah
Then my work is through.

If you want bread or cake, there's something you should know:
On Shabbat I don't bake, I do not knead the dough.
I will not cut you hair, your beard I will not clip.
I really do not care if I don't get a tip.

I will not wash your shirt, I will not clean your socks.
I will not paint your wall, I won't wind up your clocks.
I won't sew up your pants, even if they tear,
Don't tell me it's not fair, go wear another pair.

CHORUS:

I won't tear open mail that comes into my house.
I will not kill a bug, or catch a little mouse.
I cannot write your name, or draw a funny face.
And pictures that I've drawn, I cannot erase.

I will not tie in knots the laces on my feet.
I won't cut up a board or a paper sheet.
I will not build your house anywhere in town.
A building you don't want, I will not knock it down.

CHORUS:

I will not fix a chair with broken legs or feet.
I'm sorry if you must find another seat.
I will not light a fire, on Shabbat I refrain.
And I won't put it out; instead I'll wait for rain.

I would never go on Shabbat for a ride,
And I would surely never carry things outside.
I left out some melakhas, but please let me stress
That I will not do any of the Lamed-Tes (לש).

CHORUS:

Many read *Mishnah Keilim* Chapter 1, Mishna 6 and Chapter 2, Mishnah 1 before the Shabbat Meal. By reading these two *Mishnayot* one connects the strength of the Torah with the Land of Yisrael, Jerusalem, the Temple, and Shabbat.

Ten Levels of Kedusha (Sanctity)(adapted from R. Avraham Sutton)

There are ten levels of Kedusha.

(1) Eretz Yisrael [**Malkut**] has greater kedushah than any other land. What is its kedushah? From its produce we bring the first barley offering (Omer) and the first fruits (Bikurim) as well as the two special loaves on Shavuot. This is not done anywhere else.

(2) Within the land, walled cities (**Yesod**) (from the days of Yehoshua bin Nun) have greater kedushah, for individuals who have plague or leprosy are not allowed to remain within these walls. Although the dead may not be buried within them, their bodies may be accompanied through the streets. Once outside, however, they may not be returned.

(3) Within the walls of Yerushalayim (**Hod**) there is greater kedushah. Only there can offerings of lighter kedushah and ma'aser sheni be eaten.

(4) The Temple Mount (**Netzah**) has greater kedushah or those with any kind of abnormal emission including women in menstruation and after childbirth may not enter there.

(5) The Rampart (**Tiferet**) has greater kedushah, for gentiles as well as those who are unclean from contact with the dead may not enter.

(6) The Women's Courtyard (**Gevurah**) has greater kedushah, for those who have immersed in a mikveh but awaits sunset may not enter (although if they did enter unknowingly they are not required to bring a sin-offering).

(7) The Courtyard of Yisrael (**Hesed**) has greater kedushah, for even after sunset and having immersed for an abnormal emission or menstrual flow or childbirth. If anyone entered unknowingly, they are nevertheless required to bring a sin-offering as well.

(8) The Courtyard of the Priests (**Da'at**) has greater kedushah, for a Yisrael may not enter except to lay hands on his offering, to slaughter the animal and to waive it.

(9) The area between the Sanctuary and the copper outer Altar (**Binah**) has greater kedushah, for the priests with certain types of bodily defects as well as those who have not had a haircut for more than thirty days may not enter there.

(10) The Sanctuary (**Hokmah**) has greater kedushah, for even a priest may not enter there if he has not washed his hands and feet from the copper washstand.

(11) The Holy of Holies (**Keter**) has the greatest kedushah of them all, for only the High Priest is allowed to enter only on Yom Kippur itself, and only during the actual service.

Rabbi Yossi said: The area between the Sanctuary and the copper Altar is equal to the Sanctuary in five days in terms of who may not enter there: a priest with a bodily defect, one in need of a haircut, or who has drunk wine, or has not washed his hands and feet from the copper washstand. In addition to all this, a curtain is spread out between the Sanctuary and the outer Altar when the priest offers the daily incense sacrifice on the golden Altar.

Chapter 2: Wooden, leather, bone or glass instruments which are not made to contain anything are not susceptible to ritual impurity. Vessels made of the same material are susceptible. If broken, however, they are then pure. Once repaired, they again become susceptible. Vessels made of ceramic or nitrum¹ have the same status with regard to impurity.² If something impure

¹In the laws of Tumah articles made of nitrum are always mentioned in conjunction with ceramic. Nitrum is a natural occurring form of sodium carbonate, which in ancient times was used to make ceramics. However this identification is by no means universally held. Others hold it to be alum and chalk. (Artscroll, Gemara Shabbat 16a1.3)

² Derived from the wording of *Vayikra* 11:33 “*and every earthenware vessel*”, Torat Kohanim holds that nitrum vessels are also classified as ceramic vessels.

is dangled inside their walls (even if it does not touch the walls) they are rendered impure.³ Once contaminated, any food or liquids that touch their outer surface are then also rendered impure.⁴ Without touching, they are not contaminated. In all cases, if these vessels are broken, they are then pure.⁵

	Keter/Holy of Holies	
Binah/area between Sanctuary and outer Altar		Hokmah/Sanctuary
	Da'at/ Priest's Courtyard	
Gevurah/Women's Courtyard		Hesed/Yisrael's Courtyard
	Tiferet/Rampart	
Hod/Jerusalem		Netzah/Temple Mount
	Yesod/Walled Cities	
	Malkut/Land of Yisrael	

The Lubavitcher Rebbe writes on this subject (www.sichosinenglish.org):

Ten Levels of Holiness

The *Mishnah* mentions ten levels of holiness within *Eretz Yisrael*: the walled cities, the city of Jerusalem, Mount Moriah, the area within the surrounding rampart, the Women's Courtyard, the Courtyard of the Israelites, the Priestly Courtyard, the area between the altar and the Entrance Hall to the Sanctuary, the building of the Sanctuary, and the Holy of Holies.

There are two dimensions to these levels of holiness:

1. that each is an independent entity with laws relating to its own individual sphere;

³Both ceramic and nitrum vessels acquire impurity when an *av hatumah* enters the airspace of their cavity. It is not necessary for the *av hatumah* to touch the vessel; as soon as it enters the confines of the cavity, the vessel becomes impure.

⁴Some vessels have a second cavity aside from the main receptacle. For example a goblet with a stem and a base often has a cavity on the underside of the base. The *Mishnah* teaches that the airspace of this second cavity—referred to as exterior—can also transmit impurity to the vessel.

⁵They do not become pure by immersion; they must be broken to make them pure.

2. that these levels are each interrelated with the other.

To explain the latter concept: The lower levels of holiness depend on the higher levels - i.e., the entire sanctity of Jerusalem and the *Beis HaMikdash* stems from the fact that the Holy of Holies is the resting place for the Divine Presence. Because Gd manifests His presence in the Holy of Holies, the nine lesser rungs of holiness are endowed with sanctity. Conversely, it can be explained that the lower rungs of holiness prepare for the higher rung. For the more elevated levels of holiness cannot become manifest in our material world unless settings are created for them.

Do Our Rabbis See These Levels of Sanctity as Dependent on Each Other?

From a *halachic* perspective, the nature of this interdependence is a matter of question. To cite an example: There are opinions that the conquest of the *Beis HaMikdash* by the gentiles nullified its sanctity. Nevertheless, even according to this view, when the gentiles had conquered the exterior portions of the *Beis HaMikdash* complex, the fact that they had nullified the holiness of these portions did not affect the sanctity of the inner portions of the building. Even at this time, it was possible to eat sacrifices of the highest order in the Sanctuary building. From this ruling, we see that even when the lower levels of sanctity were nullified, the higher levels remained intact. We find, however, other views among our Rabbis. For example, *Tosafos* states: "Jerusalem was sanctified only because of the *Beis [HaMikdash]*. How is it possible to say that the sanctity of the *Beis [HaMikdash]* will be nullified, and the sanctity of Jerusalem will remain?" This clearly implies that the lower level of holiness cannot remain intact if the higher level is nullified.

When All Authorities Accept the Concept of Interdependence

There are several ways to resolve this issue. Even the authorities which maintain that each level of holiness has an independent standing, accept a certain measure of interdependence; to cite an example - the time of the initial manifestation of the holiness of the *Beis HaMikdash*. At that time, the holiness of the lower levels was derived from the higher levels, and conversely, the lower levels were necessary for the holiness of the higher levels to be realized. This, however, held true only at the time of the dedication of the *Beis HaMikdash*. Afterwards, these authorities maintain, when every particular rung of holiness had been endowed with its sanctity, that sanctity would remain for all time, independent of any connection to the other rungs of holiness. Moreover, it can be explained that even the authorities that conceive of every separate rung as possessing an independent dimension of holiness, agree that when all ten levels of holiness exist, every particular level is endowed with a greater and more complete measure of sanctity. May we soon merit the time when all these ten levels become manifest, with the rebuilding of the walled cities throughout *Eretz Yisrael*, the rebuilding of Jerusalem, and the rebuilding of the *Beis HaMikdash*. And may this take place in the immediate future.

Rabbi Yitzchok Ginsburgh has a wondrous meditation on 6 of the 10 levels in this Mishnah.

1. The Jewish People was commanded upon entering the Land of Yisrael (**Malkut**) to first purify it from all idolatry. This purification of the very ground of the land of Yisrael, the direction of below, corresponds to the second of the Ten Commandments. MEDITATE ON BELOW/DENYING IDOLATRY.

2. The walled cities of Yisrael (**Yesod**) are those settlements physically protected from foreign invasion. In the soul, this corresponds to the consciousness of the commandment to shield one's mind from foreign negative thoughts. MEDITATE ON BACK/WEST AND GUARDING ONE'S THOUGHTS.

3. In Kabbalah and Hassidut, Yerushalayim (**Hod**) is read as "consummate fear/awe" *sheleimut hayirah*) Malkitzedek had previously called the city *Shalem*, ("complete"), Avraham called it *yirah* "awe". Yerushalayim is a composite of the two, which awe preceding complete. This clearly corresponds to the commandment to fear Gd. MEDITATE ON LEFT/NORTH AND TO FEAR GD.

4. Avraham asked Gd for the Temple mount (**Netzah**) and referred to the Temple-to-be as "mountain." Kabbalah and Hassidut "mountain" symbolizes great love, the Divine attribute personified by Avraham. This then alludes to the commandment to love Gd. MEDITATE ON RIGHT/SOUTH AND TO LOVE GD.

5. Yaakov called the Temple-to-be "house" and this is its name forever. Inside the Temple, the Jewish soul experiences the absolute unity of Gd. One reaches the level of consciousness within the soul of Yaakov/Yisrael and the commandment to unify Gd, "Hear O Yisrael, Gd is our Gd, Gd is one." MEDITATE ON FRONT/EAST AND TO UNIFY GD.

6. In the Holy of Holies (**Keter**), Gd's essence is revealed. His very essence expressed in the first word of the Ten Commandments: "I am". Here the kernel essence of the first commandment grasped in the simple perfect faith of every Jew. MEDITATE ON ABOVE/SIMPLE BELIEF IN GD.

Finally, R. Pinchas Winston has a guided meditation concerning the Mishkan, the prototype of the Temple, where we intend that the Veil of the Mishkan corresponds to the letter ה Heh of Hashem's Name, the Courtyard of the Mishkan corresponds to the letter ו Vav of Hashem's Name, the Sanctuary of the Mishkan corresponds to the first letter ה Heh of Hashem's Name, and the Holy of Holies corresponds to the letter י Yod of Hashem's Name. With the above in mind, contemplate that the table before you is the Shulchan in both the Tabernacle and the Mishkan. Say "And he said to me, 'This is the table which is before Hashem'" (Yehezkel 41:22)

Shabbat Zohar from Parshat Yitro: Many read this before the meal.

The day of *Shabbat*: Of the second meal it is written, “*Then you will delight over Gd (Y-H-V-H)*—specifically “*over Y-H-V-H, [the intention is that the writing hints to the Holy Ancient One who is above ZA called Y-H-V-H]*” for at that time [the more exalted light of] the Holy Ancient One is revealed. All the worlds are joyous and perfect [from the light of Holy Ancient One who reveals Himself through the *Malkut*.] It is we who bring the Ancient One to rejoice, and this is certainly His meal [for He elevates and is nourished from the world of *Akudim* which comes from the mouth of *Adam Kadmon*.]

Of the third *Shabbat* meal, it is written, “*and I will give you to eat from the portion of your forefather Yaakov.*” This is the meal of ZA, which is now whole [through the beard of the Ancient One and is nourished from the light that comes from the mouth of the Ancient One, and that is why the food is called ‘*from the portion of your forefather Yaakov*’ for this food is the portion of ZA called *Yaakov*, and receives from the Ancient Holy One]; and through this perfection all the 6 weekdays [which are the 6 ends are] are blessed [through the perfection of ZA they thereby receive.].

A person should be happy at his [*Shabbat*] meal [of ZA]. He should complete these [3] meals, which are [testimony to] the perfect faith [for the *Shabbat* meals are the secret of the Supernal *sefirot* of the world of *Atzilut* {called complete faith, for in complete faith does Israel believe in the Holy One, Blessed be He} of the holy Jewish children. For this exalted faith belongs to them [for these Supernal *sefirot* are only to them who receive the bounty of the *Ayn Sof* Blessed be He] and not to the nations [who receive bounty from the *sefirot* of the *Klippot* called “lower crowns”] who worship idols. This is why the Holy One says [of the *Shabbat*], “[*It is a sign*] between Me and the children of Israel.[for on *Shabbat* it is a sign between the *Ayn Sof* Blessed Be he and between the children of Israel through the *sefirot* of *Atzilut*, and not to the nations who have their portion in this world”]

Come see [picture the arrangement of the Tree of Life diagram of the *sefirot*]: at these meals the Jewish people are recognized as the King’s children,[for when the Jewish people eat the meal of ZA in joy, they appear to be the children of King ZA whose souls are found in Him] that they belong to the King’s chamber [which is the *Malkut* called the palace of ZA, for when the Jewish people eat the first meal then the meal of the Queen is filled with joy, then they appear to be the children of the Queen whose source is *Malkut*], and that they are children of faith [when the Jewish people eat the second meal which is the meal of the Ancient one which includes all

of *Atzilut*, and fills it with joy, then they appear to be the children of faith and their souls are from the world of *Atzilut*]. Someone who fails to eat any of these meals causes a blemish to appear Above [in the partzufim of *Atzilut*]. And he reveals about himself that he is not a child of the Supreme King [ZA], or of the King's chamber [which is *Malkut*]; that he is not of the holy Jewish stock [whose souls are from *Atzilut*]. He is thus liable for the 3 severe punishments: the judgments of Hell [fire and snow; the trials of *Gog and Magog*; and the tribulations of the *Mashiah's* coming, which correspond to the meals that were nullified, for even if one nullifies just one of them, he is punished as if he nullified all, for he blemished one *partzuf* which is attached to two other *partzufim* and thus if one nullifies one meal it appears that the rest of the meals he eats are not to his benefit].

And come see [picture the arrangement of the Tree of Life diagram of the *sefirot*] [after we discuss how the 3 meals of the Jewish people are fulfilled on *Shabbat*, and how they rejoice with all of the *partzufim* of *Atzilut*, then]: on all other special occasions and festivals a person has to rejoice and cause the poor to rejoice. If he rejoices alone without providing for the poor, he will be punished severely for celebrating alone [during the meals] without bringing joy to others [by giving them food]. Of such a person it is written, “*I will spread dung—the dung of your festivals—on your faces.*” However, if on *Shabbat* he rejoices by himself, without providing for others, then he is not punished as [severely] as if it had been a special occasion or festival, for it is written, “*the dung of your festivals*”—it says “*the dung of your festivals*” and not the dung of your *Shabbats*. It is also written, “My soul despised your new moons and your holidays.” *Shabbat*, however, is not mentioned. [for on *Shabbat*, the Holy One Blessed is He is the master of the meals and the master of joy and he rejoices and makes all happy whom He desires; thus if one rejoices {on *Shabbat*, since one is neither the master of the meal nor the master of joy} one is not required to make others happy, as compared to festivals which are days of rejoicing and we are the masters of the meals and thus are obligated to make all happy whom we find are sad] . This why the Torah writes [for this reason Hashem said that *Shabbat* is a sign], “*between Me and the children of Israel*” [for He is the master of the meal and makes us happy in joy].

Since the [light of *Atzilut* called] fullness of faith is to be found on *Shabbat*, a person is awarded an extra soul [on Friday night from the side of *Malkut* which is greater than on the weekday, and also one is given], an exalted soul [higher from the side of ZA, and even greater one is added from the side of *Binah*], a soul that possesses every sort of perfection [which makes one able to delight on *Shabbat*, which is], akin to the World to Come [which is different than on festivals that are not like *Shabbat*, for the extra soul on festivals is only a specific branch of the world of *Atzilut*: *Pesah* from the side of *Hesed* only, *Shabuout* from the side of *Tiferet* only, *Sukkot* from the side of *Geburah* only, *Rosh Hodesh* from the side of *Malkut* only. On *Shabbat*, however, all the *partzufim* of *Atzilut* illuminate us if we merit to receive an additional soul, spirit, and super-soul].

[The Arizal wrote that on the Evening of *Shabbat*, one should intend to receive the secret of the additional holiness in *Nefesh, Ruah* and *Neshamah* from the side of the female, included and called *Nefesh*, meaning when one says “*Boi Kalah*” one intends to receive the additional *Nefesh*, and when the prayer leader says *Barkhu*, one intends to receive the additional *Ruah*, and when one says *Ufros Alenu*, one intends to receive the additional *Neshama*. On the day of *Shabbat*, one intends to receive the additional holiness in *Nefesh Ruah* and *Neshamah* from ZA, included and called *Ruah*, meaning when one says *Nishmat Kal Hai*, one receives the additional *Nefesh*, when one connects the *Geulah* to the prayer, one intends to receive the additional *Ruah*, and in *Keter Musaf* when one says “*Ayeh*” one intends to receive the additional *Neshamah*. In the words of the *Zohar*, one merits also a *Nefesh, Ruah* and *Neshamah* from the side of *Imma* which is called *Neshamah*, as well as an additional *Haya* and *Yehidah* from the side of *Abba* and *Arik Anpin*]

This is the reason [the 7th day] is called *Shabbat*. What does “*Shabbat*” mean? It is the Name of the Holy One blessed be he, the Name that is perfect in every respect [from all aspects of the *sefirot* of *Atzilut*, for *Shabbat* has the letters *Shin Bet Tav*, which can spell *Shin Bat*, *Bat* is the *Malkut*, and the heads of the 3 lines in the *Shin* stand for *Keter, Hokmah* and *Binah*, and the 3 lines themselves are the 3 *Vavs* in the secret of the 3 lines of *HaGaT* of ZA, so the word *Shabbat* includes all *partzufim* of *Atzilut* which illuminate us through the extra *Nefesh Ruah Neshamah* on the day of *Shabbat*, and thus all the *sefirot* too are illuminated, so the day is called this {*Shabbat* from *Shin Bat* שבת "ש"}].

R. Yosi said: “This is certainly so [concerning whomever blemishes one of the 3 meals of *Shabbat* too blemishes above]. Woe to the person who does not contribute to the Holy King’s joy. What is His joy? It is the 3 meals of faith [which rectify all the *partzufim* of *Atzilut*], the meals that included *Avraham* [in the morning related to the Ancient One who is the source of *Hesed* in the secret of “Give kindness to *Avraham*”], *Yitzhak* [in the evening meal related to *Malkut* for the *Malkut of Binah* is from the *Gevurot of Yitzhak*] and *Yaakov* [which is the Afternoon meal related to ZA]. They are all doubly joyous [the joy of all the 3 Patriarchs reveals joy of the *supernal partzufim*]; faith that is perfect in every respect [since all aspects of the *partzufim* of *Atzilut* are rectified].

We have learned: On this day [of *Shabbat*] the patriarchs [the secret of *HaGaT* through the light of the *Mohin* of *HaBaD*] and all their issue [which are the *NaHY* which are nourished by *HaGaT*] are crowned, which is not the case on any of the other festivals or special occasions [for there they are crowned by only one of the Patriarchs: On *Pesah* by *Avraham*, on *Shavuot* by *Yaakov*, and on *Sukkot* by *Yitzhak*]. On this day even the wicked in *Gehenom* have respite. On this day, all severe

judgments [of the weekdays] are held in check and not stirred up in the world. On this day the Torah is crowned with perfect crowns [through ZA who is the secret of the Torah who is crowned with *Mohin* from *Abba and Imma*]. On this day, [the sounds of] celebration and pleasure are heard in 250 worlds [which relate to the 3 unifications of *Hawaya-Ekyeh*, *Hawaya-Elokim*, and *Hawaya-Adnut*, which total 250 or *Ner*, corresponding the 250 lights which are concealed in the worlds, and all these aspects are not found during festivals and other special occasions]. Blessed is Gd, *Amen! Amen!*

Shabbat Day Kiddush, *Wayakel 207b (Metuk Medevash, Volume 8, p. 334)* Said right before Kiddush.

The Kiddush of the day this is Kiddusha Rabbah *consists of the blessing over the cup of wine, and no more.* meaning there is not in this Kiddush like the night which has 70 crowns. *The reason is that the day sanctifies itself* meaning ZA sanctifies the Malcut which is the cup, *whereas the evening has to be sanctified by us by the recital just mentioned* for the evening we must sanctify the Malcut thru saying the 70 words in the Kiddush just mentioned. *The Evening is only consecrated by the holy people on earth what time the [extra] spirit descends upon them* in the power of the Kiddush added upon us on Shabbat (RaMaK) And the power which is upon us in this Kiddush, extends from Atzilut thru all, and we are illuminated in the secret of this Kiddush., *thus we have to sanctify it with special concentration of our thought on this.* As we say the words of the Kiddush of night, we must intend all this, for the sanctification depends on this. *But the day*, the day of Shabbat is the aspect of Male, and is higher than the Female, and it is not required to do this, *which makes itself holy* ZA sanctifies the Malkut and He sanctifies us thru observing the Shabbat Day, higher and higher, and we say only the Blessing “Who creates the fruit of the vine” *and Israel, being hallowed*, meaning in all this Israel has a portion of the holiness of Malcut, and this is made *through prayers and supplications* which we arouse and couple and draw upon the holiness thru our prayers, and then *sanctify themselves still further through the holiness of the day.* Also we further sanctify the holiness of Malkut (RaMaK)

Kavannot/Intentions from Siddur HaAri

When you learn Torah meditate on the word מִצַּפִּי"ץ with the vowels of the word *Levonah/frankincense*, from the verse “*Hashem said to Mosheh, take yourself spices, stacte, onycha and galbanum, spices, frankincense ..*” (Shemot 30:34).

The morning meal relates to Avraham, Atika Kadisha, and ***Keter /Crown***, so meditate on *Shem Ab (gematria Hesed* related to Avraham)with the vowel point Kamatz ה"י: י"ו. Contemplate in your mind only the Name of the angel related to that vowel point and that of Sheva:

קמץ / Kammatz
קדומיאל מלכיאל צריאל

שבע / Sheva
שמעיאל ברכיאל אהניאל

Mishnah Shabbat

את יי דנאי Chapter 9

את יי דיאנ Chapter 11

לב הץ נאדי Chapter 13

הד את נדאי Chapter 15

וו לל דניא Chapter 10

שה יה דינא Chapter 12

די הי נאיד Chapter 14

אם עד נדיא Chapter 16

Afternoon Meal: There is no Kiddush in most traditions, though it is a good thing to drink wine during the meal and meditate that the word יַיִן *Yayyin* (wine) has a gematria of 70 which equals the words גּוֹג מַגּוֹג *Gog Magog*. The intent is that the Afternoon meal rectifies the negative energies of *Gog* and *Magog*. Some will say the following Zohar from Parshat Yitro before *Hamotzi* to prepare the table with words. Others will recite it before *Birkhat Hamazon*.

Come see [picture the arrangement of the Tree of Life diagram of the *sefirot*], on all six days of the week, when the time for the [afternoon] *Minhah* prayer arrives, severe judgment is dominant [from the side of *Gevurah* of *Yitzhak*], and all the judgments are stirred up [of the external forces]. On *Shabbat*, however, when it comes time for the *Minhah* prayer, the will of wills is present in the world. The Holy Ancient One reveals His will [for on *Shabbat Minhah* is revealed the forehead of will of the Ancient One which is ensconced in the *Hesed* of the Ancient One], and all [supernal] judgments [of holiness as well as lower judgments of the external forces] are held in check. Will and joy are prevalent throughout [the worlds].

It was in this will that *Mosheh*, the holy, faithful prophet, passed away. [His soul was taken then] so that it would be known that he did not die due to [the attribute of] judgment. Rather, at that time, in [power of the arousal of] the will of the Holy Ancient One—his soul departed and was concealed within it [in the Palace of Will in the world of *Beriah*].

That is why it is written, “No man knows where [*Mosheh*] is buried.” The Holy Ancient One is totally hidden and incomprehensible to all creatures above and below. Likewise, this soul [of *Mosheh* which is in the Palace of Will in the world of *Beriah*] which is concealed within the will that is revealed at the time of the *Shabbat Minhah* prayer, has written about it, “No man knows where he [namely his soul] is buried.” [*Mosheh*’ soul] is the most hidden thing in the world, and the aspect of judgment has not control over it. Fortunate is *Mosheh*’s lot!

We have learned: On this day [of *Shabbat*] when the Torah [which is the secret of *ZA*] is crowned it is crowned with everything—with all the [248 positive] mitzvot [illuminated from the side of *Hesed* and the 365 negative mitzvot illuminated from the side of *Gevurah*], with all the decrees [of the Rabbis illuminated from the side of *Malkut*] and punishments [of the Torah illuminated from the side of the group of judgments, so the Torah is crowned], with the 70 Faces of Light [of the Torah] that shine from every side [the 6 extremities of *ZA* for each one itself illuminates in the 70 Faces]. Who can see the branches [of light] that grow from each and every branch [of the 70 faces]? Five [trunks corresponding to the 5 books of Torah] are present

within each [supernal] tree [of ZA who is *Tiferet*], and all the branches grip them firmly. Who can see [and comprehend] the gates that open [on the day of *Shabbat*] in every direction [of the 6 extremities of ZA]? They all glow with the light that radiates and never stops [as it says, “*A River flows from Eden*”, which means that the light of *Binah* which comes from *Hokmah*, “to water the Garden”, the “Garden” meaning *ZuN*, and these gates are the 50 gates of *Binah* which are opened on the day of *Shabbat*, and each gate corresponds to all worlds that open to illuminate the Jewish people. Thus each *mitzvah* done on the day of *Shabbat* and all new interpretations of the Torah which are brought forth on *Shabbat*, there is in them an additional holiness, for the holiness of the day causes an elevation of the Torah study and *mitzvot* through the crowns of the Torah which are crowned on *Shabbat*].

A voice proclaims from heaven. Awake, you holy exalted [righteous] ones. Awake [and elevate *Mayin Nukbin* through joy, O] holy nation that is chosen Above and below. Grow happy in the Presence of your Master. Grow happy with perfect happiness [as the *Malkut* ascends with perfection above]. Prepare yourselves for the celebrations of the 3 Patriarchs [who are the 3 meals of *Shabbat*]. Prepare yourselves to greet faith [from the *Binah* which is the bounty of the world of *Atzilut*], the greatest of all joys. Fortunate is your lot, Israel, the holy ones of this world and the next [for you merit to receive the light of *Shabbat*]. The [*Shabbat*] is your inheritance and not of any of the nations that serve idols. That is why it is written, “*between Me and the children of Israel [is a sign forever]*”, for the nations do not have an inheritance in *Shabbat*.]

R. Yehudah said, “That is certainly so. And therefore it is written, “*Remember the Shabbat day to keep it holy*’ [meaning that the *Shabbat* day is ZA who draws to himself the light of *Hokmah* through *Binah* as He is sanctified in his supernal *Mohin* of *HaBaD*]; and [the Holy One Blessed be He says to the Jewish people:] ‘*Be holy* [through the sanctification of *Shabbat*], for I, Gd, and holy [meaning that ZA who is *Shabbat* day through sanctification of His *HaBaD*]; and ‘*If you call Shabbat, Delight*, [which is the drawing of the bounty from *HaBaD* which are hinted in the initial letters of the word *Oneg*: *Eden Nahar Gan*, for ZA is the *Shabbat* day] *the holy* [day], of Gd, Honored’” [since the *Shabbat* day is called ‘*Honored*’, it is therefore {also} called ‘*holy of Gd*, meaning that the bounty aroused from the *HaBaD* is drawn to ZA and this is ‘*Honored*.’]

We have learned: On *Shabbat* the souls of all the *tzaddikim* [which rest in the supernal Garden of Eden which is in the world of *Beriah* and where their souls dwell] delight in the pleasures of the Holy Ancient One Who is utterly concealed [and who is concealed and ensconced inside *Abba and Imma*, who are concealed and ensconced in *ZuN*]. One spirit from the Ancient One’s delight [from the supernal Garden of

Eden, which is the extra Shabbat spirit] spreads throughout the worlds [of *Beriah, Yetzirah and Asiyah*], rising and alighting [in the secret of ‘running and returning’] upon all the holy children[~~--the Jewish people--~~], upon all those who keep the Torah. They rest in total tranquility; all anger, judgment [or types of severities of depression, illness, and death] , and troubles [of weekday toils] are removed from them. Concerning this it is written, “*on the day [of Shabbat] that Gd released you [by giving you an extra soul] from your depression [from judgments], your anger, and hardships.*”

This is the reason that *Shabbat* is equivalent to the entire Torah [because just as the Torah adds a holy spirit to a convert who accepts it, so to the *Shabbat* adds a holy spirit to those who gather under Her wings] and that anyone who observes *Shabbat* is considered as if he observes the entire Torah. And it is written, “*Happy is the person who does this, the individual who olds fast to it: keeping the Shabbat so as not desecrate it, staying his hand from doing anything wrong.*” From this it is understood that someone who observes *Shabbat* is like someone who obeys the entire Torah. *Blessed is Hashem. Amen! Amen!*

Lashon Hakamim (p. 30) says to say the following two Zohars before the Third Meal.

Shemot 22B

Under the living creature, glow four Seraphim - [DO NOT SAY THESE NAMES OUT LOUD!!!] Seraph'el, Barkiel, Krishiel, Kedumiyah. These four are under the living creature to the four directions of the world. They are appointed to watch over those who keep the Shabbat and delight it as they ought. When the four travel, sparks of fire come out. From the sparks 72 wheels glowing with fire were made, whence the river of fire was made. Thousands will serve this river. All the four watch over those who give pleasure to the Shabbat. The living creature is above them, and they travel according to it and under it.

Every day the river of fire flows and burns spirits and rulers. When Shabbat arrives, a proclamation resounds, and the river is calmed. All the storms, glimmers, and sparks are calmed. This living creature stands on the four Seraphim, and enters the middle of the chamber, the place called 'delight'. In this place, once Shabbat enters, all the tables are set of the people, called 'the children of the King's chamber'. Thousands and tens of thousands of chieftains stand at these tables. The supernal living creature above the four Seraphim, enters and looks at each table, how each of them is given pleasure, and it blesses that table. And the thousands and tens of thousands of chieftains, all open and say 'Amen'. What is the blessing it says over the table, pleasing and properly set? It is, "*then shall you delight yourself in Hashem...for the mouth of Hashem has spoken it*" (*Yeshayah 58:14*). And everybody says, "*Then shall you call, and*

Hashem shall answer..." (58: 9). When the table has the pleasure of all the three meals, the supernal spirit **[do not say this Name out loud, only meditate on it]** Zekhut El at the last meal, finishes by saying about all the preceding ones, "*Then shall your light break forth like the morning, the glory of Hashem shall be your rearguard*" (58:8). All the seventy other lights on the three sides open and say, "*Behold, thus shall the man be blessed who fears Hashem*" (*Tehilim* 128:4).

Hazinu: Iddra Zuta

The forehead that is revealed in Atika Kadisha is called will. For this supernal head that is concealed above extends one force, mitigated and pretty that is included in the forehead and revealed by compromise. This forehead is called will. When this will is exposed the Will of all wills is present throughout the worlds. All prayers below are accepted then, the face of Zeir Anpin shines, everything is in a state of mercy and all judgments hide and are subdued.

On Shabbat, during Minhah service, is a time when all judgments awaken, this forehead is revealed. All judgments are subdued and mercy abides throughout the worlds. Hence Shabbat is without judgment above as well as below; even the fire of Gehenom sinks into its place and evil people take rest. Therefore an additional soul of joy is added on Shabbat. One must rejoice in the three meals on Shabbat, for the whole Faith and the entirety of faith is present in it. And one must set his table, eat the three meals of faith and rejoice in them.

Rabbi Shimon said, I bring all those present here as witnesses that I have never neglected these three meals in my life. Due to their merit, I did not have to resort to fasting on Shabbat and even on other days I did not have to and all the more so on Shabbat. For whoever merits them, merits the entire faith. One is the meal of the Queen, one is the meal of the Holy King, and one is the meal of the most concealed Atika Kadisha. In that world, one can merit these. When this will is revealed, all judgments are subdued in their chains.

The establishment of Atika Kadisha is such that it was established as one structure that includes all structures. It is supernal, hidden Hokhmah which incorporates all the rest, and is called supernal, hidden Eden. It is the brain of Atika Kadisha. This brain expands in every direction and from it spreads another Eden. From that Eden is engraved.

That hidden head in the head of Atika, which is unknown when it extended a force constructed so as to illuminate, it struck that brain, became engraved and shone with many lights. It produced and marked a compromise, in that forehead. Then a light, which is called will, was imprinted, which spread downwards through the beard down to the place where it settled in the beard called supernal Hesed. This is "*abundant in Hesed*". When this will is revealed the prosecutors see it and surrender.

Kavannot/Intentions from Siddur HaAri

When you learn Torah meditate on the word מצפץ with the vowels of the word *Zakah/pure*, from the verse “*Hashem said to Moshe, take your self spices, stacte, onycha and galbanum, spices, pure frankincense ..*” (*Shemot 30:34*).

The Afternoon meal relates to Yaakov, Zeir Anpin and *Tiferet/Harmony*, so meditate on *Shem Mah* with the vowel point Patah אַ: יו"ד ה"א וא"ו ה"א. Contemplate in your mind only the Name of the angel related to that vowel point and that of Sheva

Patah / פתח אַ

פדאל תומיאל חסדיאל

Sheva / שבע אַ :

שמעיאל ברכיאל אהניאל

Mishnah Shabbat

Chapter 17 את ום נידא

Chapter 19 הה הי יאדנ

Chapter 21 אב וע ידאנ

Chapter 23 הם אי ינאד

Chapter 18 מו לל ניאד

Chapter 20 לה במ יאנד

Chapter 22 לך לץ ידנא

Chapter 24 אר עו ינדא

Fourth Meal: *Siddur Od Yosef Hai* (p. 515) recommends these Zohars concerning Eliyahu HaNavi. One should say the entire *Petahat Eliyahu* at one's table.

From *Tikkuney HaZohar, Tikkun 70*, page 134A [**Metok MiDevash in bold black brackets**]

Eliyahu HaNavi, May he be remembered for good opened **[himself up as a vessel to experience the spiritual. After this he trail-blazed to open up a new pipeline of Torah which he poured forth through his lesson]**and said: Master of the Universe! May it be Your will to protect the secret words in an upright fashion as is proper. **[meaning he prayed to merit to reveal supernal secrets]**. For all the secrets in measure are in the stature of Your Divine Presence **[I will reveal all the secrets in the proper measure of the Shekhinah]**.

He opened **[himself up as a vessel to experience the spiritual. After this he trail-blazed to open up a new pipeline of Torah which he poured forth through his lesson]**and said “*This is your stature, like a palm tree*” (*Shir Hashirim 7:8*). Why the palm tree? **[why do we compare the stature of the Shekhinah to a Lulav which is the palm tree, for it is the aspect of the Yesod of Zeir Anpin?]** Rather should we not say, “*The righteous will blossom like the palm tree*” (*Tehillim 92:13*) **[meaning that the righteous are the Yesod of ZA, and they will blossom and grow like a palm in the inside of ZA until his Daat, and from there will be drawn a drop from the union, and as it says in the Torah] “Branches of date palms” (Wayikra 23:40) [meaning from the Yesod called palm tree and its branches which connect with the Malkut which seems like a palm tree, and Eliyahu says of the Shekhinah] “Your stature” is like a Lulav [which is the Yesod, for also the Malkut elevates at the end of the first blessing of the Shemoneh Esray until the Daat]** and it is not “free” said the Masters of the Mishnah [**Sukkah 29b**], that if the Lulav spine is spread out, it is *pasul*/not usable **[for the Mitzvah since the supernal Yesod too is “spread out”]**.

[Also the Sages said in the Midrash Rabba Chapter 30.14] The Lulav is like the spine of the body **[meaning that the spine includes the Tiferet in the secret of the body, and the inside of the Yesod elevates and descend on it. Also we make the Lulav which is the Yesod in the image of the spine which is Tiferet]** . It is the letter Vav which stands above all. **[the Tiferet is the secret of the great letter Vav in the Name Hawaya which is the main stature of the body, and the Yesod is the secret of the small letter Vav, for the 2 look like each other]**. and it totals 6 **[the letter Waw totals 6, and this shows how the Tiferet includes the 6 extremities, thus the Yesod too includes the light of the 6 extremities]**.

[He continues to say] Five branches extend from it [these are the 5 Sefirot Hesed Gevurah Tiferet Netzah and Hod which extend from the Tiferet], and it is the body of the Tree in the middle [the Tiferet is the secret of the body of the Tree in the middle of the branches, for it is the secret of the Tree of Life which stood 500 hundred cubits corresponding to the 5 Sefirot HaGaT Netzah and Hod that come from it—for the Tiferet has 2 aspects. One is the general aspect of the Tree of Life which all branches extend from it, and the other is the aspect of the particulars which are the 6 extremities].

The five branches **[which extend from the Tiferet]** are the two **[Sefirot]** from the **[left]** side **[meaning Gevurah and Hod on the left and which do judgment]** and three **[Sefirot]** from this side **[meaning Hesed, Tiferet, and Netzah from the right which do mercy]**. Concerning them it is said, *“twigs of a plaited tree and brook willows”* **[meaning the 3 myrtles that are on the 3 sides of the Lulav, as it says]”***Anaf”/twigs* **[meaning]** to the left **[of the Lulav in the secret of Gevurah, and it says] ”***Avot”/plaited* **[meaning]** to the right **[to the right of the Lulav in the secret of the Hesed, and it says] “***Aitz”/tree* **[meaning]** in the middle **[of the spine which is the lulav in the secret of Tiferet, and it says] “***brook willows”* **[in plural showing] two [sefirot which are Netzah and Hod, and it explains] “***Avot”/plaited* **[means] three [that one needs three branches in the secret of HaGaT] and all total five [aspects corresponding to the 5 Sefirot included in the Tiferet].** These correspond to the 2 thighs **[the two willows correspond to the two thighs which are Netzah and Hod]** and the Covenant **[the Lulav corresponds to the Covenant which is the Yesod]** and the two arms **[with the body are represented by the 3 myrtles]**, and the Etrog/citron **[which corresponds to the heart]** in the middle. **[The etrog is the aspect of the crown of the Yesod of ZA which is the source for the Malkut, and as she elevates to be face to face with Zeir Anpin in his HaGaT, she stands from his chest and below where there is the heart in the middle of the body of ZA, then the Malkut is called “heart”, which means] It is the main essence of the tree and its branches [the essence is the Tiferet, and the branches are HaGaT and Netzah and Hod] and it is the fruit of the tree [the crown of the Yesod is the fruit of the tree] and thus it says “***Fruit trees yielding fruit after its kind” (Beresheet 1:11)* **[the crown of the Yesod is the fruit of the tree]**

[What follows is a collection of Zohars on Eliyahu]

Rise Eliyahu! For You can fly across the world with four flaps to find amongst all of Yisrael that they do perform the circumcision ritual. Rise in the awe of the Name Hawaya and all of its essences and nicknames. Do not hold back permission from the Holy One Blessed be He to descend and to protect the flock of the Holy One Blessed be He. You are crowned in all the Names of the Holy One Blessed be He, to guard with them (these Names) upon them (the flock). Eliyahu, Eliyahu! You ascend to above, to the Cause of Causes--He loads you with all good to care for the Holy Matron, to be a Kherub beneath her, [that] She should descend upon you, filled with all good.

Petachat Eliyahu (transl. R. Ariel Bar-Tzaddok;

Eliyahu, of blessed memory began and said: "Master of the universe, You are a Unity that cannot be reckoned. You are above all those who are above and concealed more than any that are concealed. No thought is able to grasp You at all. You are the One who has brought forth "ten levels" (*tikunim*), which we refer to as the ten sefirot. By them do You guide all the worlds, both the revealed and the concealed. Through them are You concealed from the human race. You are the One who unites them and joins them. You dwell within them. Therefore, anyone who would dare try to separate one of these ten sefirot from another is considered having tried to separate Your Unity. These ten sefirot all follow in accordance to their nature; one is long, one is short and one is in the middle. You are the One who guides them, though there is none who guides You, not from above, not from below, not from any side. You have ordained them to be garments, from which come forth the souls of human beings. How many are the bodies You have made? They are all called "bodies," for they clothe that which is concealed within them.

This is their order: **Hesed** is the right arm; **Gevurah** is the left arm; **Tiferet** is the torso; **Netzah** and **Hod** are the two legs. **Yesod** is at the end of the body; it is the sign of the holy covenant. **Malkhut** is the mouth; we refer to Her as the Oral Torah. **Hokhma** is the brain, which is inner contemplation. **Binah** is the heart, for it is the heart that understands. Regarding these two (sefirot), it is written: "*the hidden things belong to Adonai our G-d*" (*Devarim 29:28*). The Supernal **Keter** is the crown of Malkhut; of it is said, "*It tells the end from the beginning*" (*Yishaya 46:10*). This is the skull, the place where the Tefillin rest.

From within comes the Name Havaya D'MAH [י"ד ה"א ו"א ה"א], this is the path of Atzilut. This Name is the provider of Water to all the Tree (of the sefirot), in all its limbs and branches. Like water that irrigates a tree, by this Water is this Tree strengthened and thus grows. Master of the universe! You are above all and the Cause of all causes. You who waters the Tree with that great Flow. That great Flow is like the soul to the body. It is the life of the body. Yet, within You there is no image or form of body, not from anything inside or out. You have created the heavens and the earth and brought forth with them the Sun and the Moon, the stars and the constellations. Upon the earth, You have brought forth the trees, the grass, the Garden of Eden, herbs, animals, birds, fish and human beings. All were brought forth in order that they may know that which is above. That all may know the order of operations of those things above and below, to recognize the relationship between above and below.

Yet, none can know You. Aside from Your Unity, there is no unity, not above or below. You are known to be over all and Lord of all things. All the sefirot, every one of them has a known Name. You fill each of these Names. You are the One who completes each one. When You withdraw from them, their Names are left as bodies without a soul. You are Wise, but not with a knowable wisdom. You understand, but not with knowable understanding. You have no known place, yet human beings will perceive Your strength and power, to show them how the world operates in accordance with mercy and severity, which are righteousness and justice, all in accordance with the actions of those below.

Judgment is severity; justice is the center column. Righteousness is the holy kingdom; the scales of justice are supported by truth. Righteousness is the sign of the covenant. All is to show how the world operates, not that there is not righteousness that is severe, or justice that is merciful, for within each are all.

Rise up, Rabbi Shimon! And let new things be revealed by your hands. For to you has permission been granted that by your hands shall be revealed the most sublime of secrets that which no one has been allowed to reveal, until now. Rabbi Shimon arose and began to say: *"To You Adonai is the greatness and the severity, etc..." (I Divrei 29:11)*. Those above are listening, those who sleep in Hebron, as well as the Faithful Shepherd. Rise up from your sleep! *"Awaken and sing, you who sleep in the dust" (Is. 26:19)*. These are the Righteous, who come forth from the side referred to as *"I sleep, yet my heart is awake" (Shir HaShirim 5:2)*. These ones are not dead, therefore are they told to 'awake and sing.'

Faithful Shepherd, you and the fathers must awake and sing in order to arouse the Shekhinah that sleeps in the exile. For up to now all the Righteous are asleep, the slumber is upon their eyes. Immediately the Shekhinah cries out three times to the Faithful Shepherd, saying to him "Rise up! For of you it is written: *"The voice of my beloved is knocking" (Shir HaShirim 5:2)*, this by the four letters of the Name. It also says: *'Open to me, my sister, my beloved, my pure one' (ibid.)*, for *"the punishment of your sins is fulfilled, O daughter of Zion, no more will you be carried away into exile" (Eikha 4:22)*. For *My Head is full of dew (Tal)*. What does this mean *"My Head is full of dew (Tal)"*? The Holy One, blessed be He answers and says: "You have thought that from the day the Temple was destroyed, that I have entered My (heavenly) house and dwelt there, but this is not so! I have not entered it at all! For as long as you are in exile, you have a sign: *My Head is full of dew" (Tal)*. The final Hey ה"ה of Havaya, She is the Shekhinah in exile. Her life and Her completion comes from the *"dew" (Tal)*. This *"dew"* is the letters of the Name Yod Hey Vav ו"ה א"ה יו"ד , (which numerically equals 39, or *Tal*, in Hebrew). The final Hey of the Name Havaya D'MAH [ו"ה א"ה ו"ה א"ה יו"ד] is not included in the value of *"Tal"*. Only Yod Hey Vav [ו"ה א"ה יו"ד] alone equal *"Tal"*. This is what flows down to the Shekhinah (Hey ה"ה) from all the supernal sources. Immediately arose the Faithful Shepherd and the holy fathers with him. This is all that can be revealed about the secret of Unity. *Blessed be G-d, forever and ever. Amen and amen.*

May it be the will before the Ancient One, Holiest of all holies, most Hidden of all hidden, most Concealed of all, that there should be issued the supernal dew from Him to fill the head of Zeir Anpin and to bedew the Field of Apples which are Sacred with a lustrous Countenance with the desire and the joy of all. And there should be issued from before the Ancient One, Holiest of all Holies, most Hidden of all hidden, most Concealed of all, favor and compassion, grace and kindness, with brilliance that is supernal, with favor and joy, upon me and upon all the members of my household, and upon all who are associated with me, and upon all the Children of Yisrael, His people.

May He redeem us from all troubles that are evil that may come upon the world, and prepare that there be given to us nourishment and good sustenance, free from distress and trouble through the conduit that all nourishment is dependent on it. And may He save us from an evil eye, and from the sword of the Angel of Death, and from the judgment of Gehinnom. May there come to us and to all of our souls, grace and kindness, life that is long, sustenance that is ample, and compassion from before Him. Amen. May such be His will. Amen and amen.

It is a good thing to say 130 times at this meal

אליהו הנבא י זכור לטוב

Elijah the Prophet may he be remembered for the good! Intend that this phrase totals 400 in *gematria* which stand for the 400 soldiers of Esav (*Beresheet* 33:1), and which also totals the words *Ra Ayin* עי"ן ר"ע (evil eye). In particular, one should intend

Eliyahu אליהו is gematria Shem Ben יו"ד ה"ה ו"ו ה"ה

HaNavi הנבא is gematria Shem Sag יו"ד ה"י ו"א ה"י

Zakor זכור is gematria Shem Ab יו"ד ה"י ו"י ה"י
and Shem Ekyeh beYodin אל"ף ה"י יו"ד ה"י

Latov לטוב is gematria the weaving of Havaya and Ekyeh like this יאההויה"ה

Some additionally attend the Name אגל"א which comes from the initial letters of our second Amidah prayer for Gevurot "You are eternally mighty, my L-rd"

Some say just י הנבא אליהו 130 times. Note that 130 is the gematria of the word עי"ן Eye to counter the Evil Eye. 130 are the number of words in *Berik Shemeh*, Tehillim 91 (The Psalm Against Demons), and the number of years Adam separated from Havah and was besieged by female demons. R. Adin Steinstalz writes in The Miracle of the Seventh Day that there are 130 mentions of Eliyahu in the traditional songs sung after Shabbat

Some say that no one should know that you are reciting this *Segulah*/remedy.

Sefer Yetzirah 4:16 holds "5 stones build 120 houses." The word אליהו has 5 letters which means it has 120 permutations. The most sublime way to say this *segulah* is to intend the following 12 permutations on the next page with the final 10 (to get to 130 repetitions) with the simple אליהו..
