In the Book Shoshon Sodot it is Taught Hashem said to Moshe I have a good gift in my house of treasures its called the Shabot. And I want to give it to Yisrael. To it are things hidden and revealed. נסתר is the upper Shabot, which is “sadeek yesod olam” hid in aterah called המלך גנזי. One who guards Shabot merits a חים זאור in sadeek Yesod olam, midah for midah. As it is said the reward for a mitzvah is a mitzvah. So the reward for Shabot is Shabot. It is as if the king had 7 sons, each with his own palace. The last son said I will not return to my place as I refuse to be so far from you. The father said " I shall surround you all so to see you all day" "this is guard the Shabots". So none of the 7 sons is far from the light. It is just that there are different levels each is called Shabot, as it includes 1000 worlds. Shabot is all Rachamim with
no evil it is “sadeek yesod olam”.¹ In Giloy Razia its taught that Shabot was only made so to see the greatness of Hashem. There there is left the light hidden for Sadeekem.² In the Benay Yishachar it is written Hashem destroyed the Holy Temple and gave Yisrael a “git” (divorce), but the “git” does not apply in the “Place of Hashem”. The whole world is His place but he has a special place for Yisrael in His Courtyard, because of this it is forbidden to descend to physicality on Shabot. So it says “My Shabot you shall guard, my sanquary you shall fear.” One must purchase this place.³ In Marachot Elokim it is taught that the 7th day Shabot is the Yesod it is in the aspect of Olam Haba, it is ”life of the worlds”. It is the light that was hid for sadeekem. By this day are sustained all נפשות and blossoms all Nashamot. It is the Yesod for all ”hashgacha” of this world. It is the yesod והכל, but the world is not fit to work with this light. Shabot is theזוג (soul mate) of Caneset Yisrael. Shabot is the end of Olam Atzilut. From Shabot Caneset Yisrael recieves tasks from Hashem to build the world.⁴ Rising on Shabot in Atzilut illuminates great light

¹ Shosan Sodot
² Giloy Razia
³ Benay Yesachar p.15
⁴ Marechot Elohim
from the power of the Sefirot of Z"a.\(^5\) Rabbi Manachem Azariyah teaches that a man who does not occupy himself with Shabot will have no merit to the light of Atzilut.\(^6\) Yaakov Abuchizera teaches שבת is Rosh HaTeve ShelleyTorah Baholol \(^7\) Rabbi Nachman of Breslov teaches Shabot is the complete tikun to sight. Through Shabot we are able to give to Hashem a great gift. Shabbot reveals simple “achdut”.\(^8\) The Emek HaMelch teaches that the Yesod of "olam Aynsof " is called Shabot.\(^9\) The Nashama is in the body, this is the אuíר in the head. This is what it means, "with my flesh I shall seize Hashem" This is the light of supernal form, which is the Shabot including all sefirot as one thing. Shabot is the Head of each limb. By sin there was made to the body a garment of skin. But by light of Torah and Mitzvot this garment becomes one of light. On Shabot this is the light called אור רשון (the hidden light from the first day of creation), which is hidden in the Torah on Shabot. It goes away after Shabot. The yichud of Ayn sof and its hiddeness, rising the name in secret of 13 levels concieled which is Shabot minuchah called

\(^5\) Mahchshif Halavan p.382  
\(^6\) Svaot Hashem  
\(^7\) Petachy Chotem p.131  
\(^8\) Lecutey Maharon p.226  
\(^9\) Emek Hamelech
This is the great yichud. Minuchah is the aspect of Navua will tikun. This is a aspect of Mashiach.

Minuchah is “Olam Haba” (the world to come). All life force to fulfill sustain creation is from "yichud Elyon". Tying all into connection in one unity. Hashem illuminates in 10 sefirot of Atzilut, and 10 of Bria and in 10 powers of Malchut and 10 Gilgul of the Rekia. In unity there spreads out in them. With out this is no flow. The main yichud is מנוחה שבת as Shabot was only created for yichud. To tie together the creation completely. the secret of וישבות is in the 7th day. It is returning of the Yesod in Malchut and Malchut in Yesod as stated in the Zohar. The Manuchah applies not to the creator, but the emanated, created, formed making completion of connection. Shabot is loshon Nakavah also the Yesod is called Shabot. Shabot is Malchut the Nakavah of Z”a. On Shabot all worlds rise. On Shabot Nhy”m rises to Chaga”t. In Safer Temunah its taught in Atzlut the main thing of Yovel is the Atterot,

10 Safer Temunah, Benay Yisachar p.11
11 Lecutey Maharon p.36
12 Benay Yishachar p.5
13 Shur Kuma p.104
14 Safer HaKahnah
15 Mahcshif haLavon p.223
16 Lekutey Torah
Smitah-Yesod and on Shobot the main thing concerns Binna. Through zivug with Malchut in Shabot, which is true zivug. There is then in our hands to receive from the upper Markava. During the week Nakavah joins Z'a at N"h of Z"a, on Shabot She rises to Imma and Z'a rises to Aba. “Gadolim” is Yisrael and Rachel. This “zivug” is only on Shabot.

Know and believe that Shabot is all emuna and all Torah. The Renewal of the world, establishment of nature. It is the binding of miracles and wonders. It is the gate where there enters man to life. It is the gate for man to Olam Haba. Both are called Shabot. שבטותי (Shabot plural) refers to Shabot of Bina and Shabot of Malchut. If man has no Shabot in this world there is to him no gate to enter Olam Haba.

The 50 gates בינה are in Yesod of Tevunah. They are 2 Shabot crowns from א"לハイ and א"לハイ, these gates sweeten the dinim. In Ezekial its written "The eastern gate of the Temple is closed all week and open on Shobot and Rosh Chodesh" (46:1). It is closed during the 6 days of the week, so that the other side

17 Safer Temunah  
18 Mahcshif haLavon p.230  
19 Nahar Shalom p.211  
20 Ner Yisrael p.308  
21 Emek haMelech
will gain no nourishment. On Shobot and Rosh Chodesh it is open so that the Sacred can have use of the Sacred. But all days do draw sustance from Shabot. Yisrael on Shabot sanctifies the coming month so its saruf will illuminate. Each Rosh Chodesh one needs to bring close all months of all the time of 'galut' (exile). So to on Shabot are brought close all levels of Kidusha. All things in the week are according to the Shabot and Rosh Chodesh. Yakov loved Rachel to sweeten din in chassadim. So Shabot and Rosh Chodesh arouse Chassidim. In tefilla it say "כל בשר" alluding to the end of all dinim. All Shabot is to sweeten hard and light din. this is the secret to the females Rachel and Leah.

In Chesed laAvraham we learn that in the day of Shabot illuminates light in measure according to the world of Bria. 10 levels of the kesay is Atzilut connected to. This flow is of sweetened light and minucah. This is of the Temple, the day of Shabot and Rosh Chodesh. The gate of the inner courtyard opens on Shabot and Rosh Chodesh. This light is small it is not physical but spiritual. It ascends and descends according to level. It contains 2 levels that of Shabot and Rosh Chodesh when the temple

22 Zohar Barashit p.75a
23 Beney Yisachar p.28b
stands, and also in the future will be all shabot. As when the Temple exists there is there is yichud above. But below since it dresses in physical of Asiyah and there is not the ability to recieve this light below. So there is only recieved below "tosaphot Nashama". Then there is minuchah both spiritually and physically. Very little of this light is received now as when it dresses in the physical the mesach (filter) separates it. As the sin of Adam caused klipot to dress to the Nefesh.

Now this klipa "skin of the serpent" (which before was a "coat" of light) is the mesach. The upper levels Nanhaga (Divine Providence) the mouth is unable to communicate, or the ear to hear.24 The 6 days of the week "nanhaga" (Divine guidance) is from Yetzera, while on Shabot its from Bria.25 It says in the Torah "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all his work which God created and made. These are the generations of the heavens and of the earth when

24 Chesed 1Avraham
25 Aor Enyim p184
they were created, in the day that the Lord God made the earth and the heavens". (Gen 2) When the day is sanctified on the evening of Shabbat, a tabernacle of peace descends and settles on the world. It is the Shabbat. On Shabbat, all the evil spirits, stormy spirits, demons, and the defiled hide behind the millstone of the chasm of the great abyss. For when the Sanctity spreads over the world, the spirit of defilement does not waken; one runs away from the other. Thus, ON SHABBAT, 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 prescribed 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. Upon sanctifying the day, we say, "He who spreads the tabernacle of peace over us and over all His people Yisrael and over Jerusalem," 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 Neshamot (souls) to her children. If one merits to have a Nefesh, Ruach and Nashama during the week days. They merit to more of each of these levels on Shabot. One with only a Nefesh, gets a Nefesh Yetera on Shabot. This Nefesh is from Malchut of Bria. A man can merit to a world of Shabot in weekdays, if his providence is from Yetzera (not din of Asiyah). The main exisstance of Shabot rests in Yetzera, as Bria is upon Yetzera so there is hasgacha of Shabot on week days. This makes Matto"t go out of his nature, by this beauty that is upon him. On Shabot nanhaga of Atzilut dresses in Bria.

SHABBAT is the Mother of the world, and the souls, which are Supernal candles, reside within her. Thus a WOMAN, should light the candles. A woman should light the candles of Shabbat with a joyful heart and great concentration, because the supernal Glory that is hers. By lighting the candles, she also gives her husband long life. Hence, she should be very careful with THE LIGHTING OF THE CANDLES, AND SHOULD DO SO WITH GREAT CONCENTRATION. Call the Shabot candles Shalom.
On the seventh day, the world was completed, and all was preserved. It is written: "His work which he had made," and not 'all his work,' because the written Torah, WHICH IS ZEIR ANPIN, created the world through the power of written words, which are MOCHIN extended from Chochmah. But the world was completed, and all was preserved by the power of the seventh day WHICH IS MALCHUT, which is the Oral Torah.

All worlds were made in Shabot in secret of א"ג = אחד, this is אחד יהוה, (as in the Sma)²⁶

The seventh day was mentioned three times in the text, "And Elohim finished on the seventh day... and He rested on the seventh day... and Elohim blessed the seventh day." "And Elohim finished on the seventh day" refers to the Oral Torah, WHICH IS MALCHUT, THE NUKVA OF ZEIR ANPIN. For by means of the seventh day, the world was finished

²⁶ Zohar, Aor enyim p.239, Chesed LAvraham
and completed, as we have said. ברכה (blessing) is a thing of flow, not a thing of measure. Blessing does not rest of things with limit. Wrapping in sitzet is the idea of Aor Makiff (surrounding lights), that is the source of ברכה (blessing). The makiff does not enter the vessel like the aor penimi. (internal light) So to "Elohy"m blessed the 7th day" (gen 2:3) falls into this catagory. 12 (permutations) of יהוה rule the 12 months of the year. Shabot is the Nashama to all times. So the months are blessed on the Shabot day by the 12 permutations of יהוה.27

"For on it He rested" indicates that in it, can be found rest for all, the upper and lower. In it is the Shabat, for rest. "Which Elohim created" indicates that from the "remembering," "keeping" had come forth, to finalize the manufacturing of the world. "To make" is the craftsmanship of the world; "to make" alludes to the completed work, A DOING THAT PERFECTS EVERYTHING.

When the Sabbath was brought forth into Creation, it greatly diminished the influence of the created negative forces. In our world, this same

27 Benay Yishachar p.5
power is given to us through the Sabbath. On Shabot it is possible to nullify all “dinim” (Harsh judgments) and “gazarot” (harsh rulings). In righteousness and the power of Kidusha of Shabot all participating in this time is created anew. All who observe Shabot according to Halacha (Torah Law), even if they transgress in Idolatry they will be forgiven. Idolatry is transgressing all the Torah. While Shabot is as forfilling all the Torah. All anger is as Idolatry and it extinguishes the mitzvah of Shabot. So anger is forbidden on Shabot. This is also the idea of making no fire in your dwellings on Shabot. 

LEVELS OF SHOBOT

On Shabbat day, the Holy One, blessed be He, rules sitting upon His throne of glory. All are included within Him, and the dominion is His.

THE HOLY ONE, BLESSED BE HE, transmits calmness to all the worlds and the holy nation, which is called the one nation on earth,

28 ZOHAR Benay Yishachar p.9
29 Benay Yishachar p.10,26
receives the inheritance of this day. 30 ùáúåú alludes to atara and Yesod and 3rd aspect is mother and her children. 1 draws 1 is sadeek yesod olam. 2 “pashut” is Shabot Hagadol. These 3 are ùáúåú. מ”מ alludes to Mother with children and “canesset Yisrael”.

31 Upper teshuva is from love, it is the first מ of קדשא. Bina is Shabot haGadol, Yovel that sends a man out to "freedom". Shabot haGodol is "yom Dat". 32 Shabbat is Bina as Shabot Hagadol is Binna, this is the beginning of calling Holiness. Bina on Shobot is sanctified by the midst of Binna and Chuchmah sanctifying Teferet. One who desecrates Shabot has no portion in Yisrael. 33 One who desecrates Shabot blemishes in the ד”ר of י”ה, which is Chuchmah and Kodesh. 34 The Aor HaChym teaches that no incense in havdala of Yom Tov as there is not then "Nashama Yetera" as its Kidusha comes from men and cannot add up to more than his actions. On Shabot there goes in mochin of Chuchmah by themselves, not through our actions. So it is called Shabot. It is a gift. On Yom Tov goes in Bina and Chuchmah from actions and tefilla. The main thing of

30 Zohar barashit
31 Shoshan Sodot
32 Benay Yisachar p.36
33 Matak MDavash on Tikuney Zohar p.1060
34 Beney Yishachar p.5
Kodesh is Chuchmah. The lights of the mochin of Chuchmah of Shobot go in according to ones actions. The tefilla of Yom tov when it falls on Shabot is a great glory to Shabot. In tefilla Yom Tov is the main thing. As Shabot will be sanctified even without tefilla, but the Kidusha of Yom Tov is mainly recieved through Tefilla. קודש is Chuchmah, the drawing of Chuchmah is Torah. Shabot is the day of the Nashema, the brain where there is Chuchmah. Which is the day of Torah. Hashem does works on Shobot guiding all worlds from each day renewing in good in each day allways the work of creation. All powers of creation are born from לחש. We begin “malachah” (work-during week days) and it is completed from Atzilut in Shabot. This is אלהי”ם אשר בראการทำ. By אלהי”ם is made Shabot from the 6 days of the week. From והיכולו to לעשה are יוחל (angels) of all worlds. All renewal is from power and flow of Divine guidance of Hashem.35 The main thing of Chuchmah is מזונות (food) of Teferet called Shabot. 36 Shabot and Torah are completely one thing. By these Moshe inherited his prophesy (powers). From the aspect of Teferet is שביעי which is Shabot that is in

35 Benay Yisachar p.9, Giloy Razia
36 Beney Yishachar p.5
the middle pillar. As a point from ו. Its branches are Torah Shabot and Moshe. All 3 go out of the "moch illah" (Supernal brain). The is as the letter ו"ד That has Rosh-Toch and Sof (beginning middle and end). These being Torah Shabot and Moshe.37

The main thing of this world is Teferet. All in this world is included in it. Hashem rules the world in the Nefesh of Sadeekem and creates the world, according to the Yesod of their Nashama. Their cavanot spreads out in the world. We say Hashem rules the world with Teferet and Atera in the place of the Nefashot of Sadeekem. This is their minuchah. By this they go in this world, and are given Olam Haba. As from there is the histashalut of Nashamot. The Teferet is Shabot Hagadol. It goes in to sustain Neshamot. As it explains in the Bahir "It is I Hashem who makes all". The day of Shabot sustains all Nefashot. The upper world (Shabot) is called 1/3 King of the world.38 את השבת את is the Ruach (Nashama) Yetara. It requires special attention if it is to stay with a man. The Nashama Yetara partakes of all the enjoyments and delights Yisrael enjoys on this day. So have food and drink 3 times on this day. These 3

37 Giloy Razia
38 Merachot Elokim
meals correspond to 3 levels of emuna. During the 6 days of the week this ruach experiences delight of Atik, but on Shabot it descends and bathes itself in Gan Aden and has pleasure in these meals of faith. So this ruach has delights of both the upper and the lower world. It is this ruach that is referred to as "It is a sign between me and the children of Yisrael". Meaning it is shared jointly between Yisrael and Hashem. The heavenly part of it has joy of Atik. While the earthly part enjoys the physical pleasures of shabot. So we should provide it with food, garments and whatever else is joyful. A man also possess a special Ruach that is adorned by the aditional ruach of Shabot.\(^{39}\) One who marits to have a Nefesh, Ruach and Nashama in weekdays merits more of each on Shabot. One who has only a Nefesh during the week gets more of Nefesh. This Nefesh is from Malchut of Bria.\(^ {40}\) The Nashama Yetara is called “the Holy Glory of Hashem”. It is Ruach haKodesh that rests on one. Ruach haKodesh is called חַיֵּים \(^ {41}\) The Nefesh Yetara of Shabot is Ruach ha Kodesh (Spirit of Holiness), crowning Yisrael in crowns of Holiness, in crowns of “Malachim” (angels). This is the Ruach that in the

\(^{39}\) Zohar Vayachal
\(^{40}\) Chesed L’Avraham
\(^{41}\) Benay Yishachar p.18
future will rest on Sadeekem. Because men are obligated to (Holy honor of Shabot). This is the idea of mikva, (שבת כבוד). To receive (spiritual guests) which is called Kodesh (Holy) that is Chuchmah. The main (Delight) of “Ruchney” (spirituality) is Torah, and “avoda” (Divine Service), not food and drink. The Aor ha Chyim says Shabot renews the 6 days of creation and all the host of Heaven. If God forbid the world was without "shomer Shabot people" (those who guard the Shabot) it would return to "tohu and vohu" (waste and desilation). Because of this each and every Shabot the world is in danger, but the world is delivered from this danger by Yisrael observing the Shabot. The idea of "oneg" (delight) of Shabot is the (guests) which are called Holy. This is what the prophet says " I will make you ride on the high places of the earth". The earth in this verse refers to this world. This is the portion of Asev, but Yisrael merits it by this judgement. The verse concludes "And I will nourish you with the heritage of Yaakov your father". This is Olam Haba (The world to come). So guard this Shabot and deliver the world from destruction and inherit 2 worlds. This is what is meant by these worlds from the Prophets. In Benay Yishachar p.17
are included all the worlds in Atzilut. The Chayah does not illuminate on weekdays only Shabot. Because there is added a 4th vessel called Chashmal, when the light of the Nashama is in Chuchmah. Ruach is in Bina. and the Nefesh is in Z"a. then is the 4th vessel called Chashmal. Then there is cleansed the aspect of flesh called Yesod. This is the secret of "atera". The 5th vessel is not cleansed, it is the vessel called skin. Its cleansing requires light of Yichida. (There are vessels of skin, flesh, bone and sinews) In is אָרֶץ שָׁהלָה, Olam Haba, Olam Nashama. In the 6 days rules mulchut it rises up higher and higher drawing supernal light from all Atzilut. Yichud elyon in Gan Aden of Shabot is only possible by raising Mym Nukvin (during the week) to receive mym duchrin. (on Shabot) Abba and Imma is Shabbot. Z"a then rises to Abba and Imma dressing to their hairs, and drawing moch Atik. On Rosh Chodesh and Shabot souls ascend from the lower Gan Aden to the place called “The walls of yerushalm” (upper Gan Aden). Every Shabot and Rosh Chodesh the Nr”n join and dress together till

43 Machshif HaLavan p.250
44 Sahr Bat Hacavanot #85
45 Shar Mimori Rashbi P.21
46 Ner Yisrael p.98
united to come before Hashem. After each returns to its place.\textsuperscript{47} It is proper to say on Shabot because of rachamim of Abba and Imma. As Abba and Imma are in \textit{חברה} (joined) on Shabot.\textsuperscript{48} Shabot is the \textit{ג"ה} (first 3 sefirot).\textsuperscript{49} Shobot is secret of \textit{ראח נא} Arich included in Abba and Imma and spread in \textit{כלא}. \textsuperscript{50} Shabot is rising of Z’a in Atik who reveals all of \textit{חול} (tikunim made in the week) in tikun of Shabot.\textsuperscript{51} \textit{יהוה + אדני} + 613 = \textit{שבת}. The (chidushim) New ideas revealed by the extra soul of Shabot, create new heavens.\textsuperscript{52} Whoever is occupied in worldly matters desecrates Shabot, and has not portion in the people of Yisrael. Isaiah writes "and shall honor it, not doing your own ways" (Ibid.) is fine, but what does, "nor pursuing your own business, nor speaking of vain matters". The Zohar explains that this refers to not speaking thing that are “secular”, or unholy on Shabbot. There should only be “Holy speech”. When non-holiness is awakened on the holy day it surely causes deficiency. And the Holy One, blessed be He, and the Congregation of Yisrael ask about him, who is it that desires

\textsuperscript{47} Zohar Smot p.212a, Achrey Mot
\textsuperscript{48} Shoshan Sodot
\textsuperscript{49} Shur Kuma p.7
\textsuperscript{50} Adir Birumim p.226
\textsuperscript{51} Adir bMarom p.172
\textsuperscript{52} Sni Luchot ha brit- vayachal pekudy
to interrupt our union? Who is he that needs the non-holy? Atika Kadisha does not appear nor dwell on the non-holy. But when Atika Kadisha is revealed, every kind of freedom and joy abides because he is revealed in the feast of joy of the King, So say good things. On Shabot Hashem created the "soul" of the world, by withdrawing to his essence. Shabot reveals the first 3 sefirot of Malchut. Zachor is the chest and above (of Z"a). Shomer is the chest and below. On Shabot there is joined the מֶלֶךְ and מֶלֶכה face to face by way of the חַלְפָּן which is Yesod making them one body, and all the world is blessed. The sanctity of Shabot Malchut is the same as Shabot of creation which is Bina, being 32 names Elokim of the 32 paths of Chuchmah, and the 3 Holy apples which are 3 pillars. In the day of Shabot kodesh goes in light to the letters of Nakavah from Atik. In the tikun of Shabot are also מָנָסָב. Shabot reveals completion of Malchut and Bina in face to face revelation with Z"a. Zu"n rises up into Aba and Ima called י"ה, and recieves flow from Arich when its called Atik. But during the days of the week there is not completion of

53 Zohar Emor,Vayachal
54 Aor HaChyim
55 Sulam on Zohar tikunim p.188
56 Brit Menuchah #533
57 Zohar Vayachal p.294
58 Machashif HaLavan p.58
the Malchut, and there will not be until the time arrives for the "complete tikun". The Zivug of Z"a and Malchut now lacks (revelation) of the first 3 sefirot. On Shabot Z'a gets the first 3 sefirot from Malchut.59 Nakavah in completeness and corrected is called Shabot.60 On Shabot Z'a illuminates on the "kings that died" through the "kav". (Light of) 7 kings was only drawn in the first Shabot, not the whole "smittah".62 On Shabot one cannot tikun the 7 kings, worlds just rise as they are.63 The "kavana" of Shabot prayer is to raise the worlds to Atzilut. Raise Bria to Atzilut so the Nashama can reeieve from Arich which descends by the "mazolot" of Ima. Arich also flows in the Yesod of z"a. On Shabot all worlds rise to Atzilut at Minchah of Shabot rises to the 8th dikna, called "Notzer Chesed" "Mazel Elyon". And all the worlds are included in the Challal. 64 On Shabot the intention of tefila (prayer) is not as on week days intending to raise (up the sparks). But on Shabot all we do is receive and we prepare to receive. In the beginning before creation the Nashamot of the Sadeekem took part in the creation, but

59  Sulam on Zohar Yitro p.104 #a1602
60  Machshif HaLavan p.472
61  Yaakov Semach on Idra #83
62  Shar Mimori Rashbi p.213
63  Lekutey Torah p.200
64  Emek HaMelech
their work was not عمل (actualized), but only preparation so as to be able to receive the light. Like on the Shabot we do not do work. We do not intend through works of out cavana any rising above on Shabot. As all the rising is made (for us) from Atzilut. There is rising on Shobot according to זמנים (times) made by Atzilut. In Tefilla and Kidush of Shabot we say “Remembering the work of creation”. Like during the work of creation there is not arousal from below. All works are made upon the man at the time of the Shobot evening prayer, by his cavana in receiving Shabot and the preparations he made on the 6th day. By this is adding to Holiness of “Chol”. In this receiving of Shabot we rise. In the beginning before creation the Nashamot of the Sadeekem took part in the creation, but their work was not عمل (actualized), but only preparation so as to be able to receive the light. Like on the Shabot we do not do work. The receiving of “tosophot Shabot” potential power becomes actualized from work we have done, before Shabot by our preparations made on Shabot. Hashem rested from all His work on the 7th day, except He created and made the Shabot. So we are obligated to refrain from all work but the mitzvah of making the Shabot. Make a new Shabot. In Sulam on Zohar Chadash Achri mot p.26
Shabot we intend or works from (the power) above, without our arousal.

This is Manuchah that was created in the time of the creation of the world. Work of Holiness of Shabot is without arousal (below). Like in the work of creation one prepares in power of potential for actualization. So Yisrael must make preperation in “tosephot Shobot” and intend that works are part of the Holiness of the time. The customs of this time if done correctly are called preperations. These “preperations” are actualized in power as “work”. This is which is the meaning of . On the 7th day “tosephot Shobot that Yisrael makes by their preperations, by this is actualized the Holiness of the day. this blessing is without “mida” (measure).

This is as the sages say there is no blessing on that which is counted or as the sages say “There is no blessing above or less than 100. As 1000 is as without measure, to receive Holiness of the day of Shabot. Its brachah must prepare and correct the vessel, but the vessel for blessing of Shabot is the vessel with out limit.66 Atzilut is called , all below is Nakavah.67 Shabot above is Binna, Shabot day is Z'a and Night of Shabot

66 Benay Yisachar p.8,4
67 Pre Atz Chyim p.402
is Malchut.\textsuperscript{68} Only on Shabot day is there yichud of Yisrael with Rachel.\textsuperscript{69} Shabot is called ateret ha Yesod, including malchut and Yesod.\textsuperscript{70} Shabot is Zivug Z"a and Nakavah face to face. Rising up to Aba and Ima. There they recieve the third aspect (of mariv Tefila) Malchut of Malchut, and its flow. But since we are now in a time before complete "tikun".this light of Aba and Ima is not enjoined except in Torah and Sedek. and then in a aspect of back and not from the aspect of itself in its place.\textsuperscript{71} On Shabot malchut rises up to Binna making Ketter to Z'a, this is the יוד on the letter ז. On Shabot Zu"n rises to Aba and Ima, this is called "kodesh".\textsuperscript{72} As on Shabot we do yichud between Aba and Ima which are pace is מזר וקדוש. \textsuperscript{73} Abba which is chassadim, it is Shabot.\textsuperscript{74} The mochin of Abba and Imma that are recieved on Shabot are said to be not known or revealed as these mochin have chassidim covering. The ה of יוהי illuminates the 5 letters of אלהי"ם being all camps. ! from each letter. This is אלהי"ם of "misa Barashit", being

\textsuperscript{68} Sulam Zohar Yitro P.135
\textsuperscript{69} Aor Eniyim part 2, p.88
\textsuperscript{70} Sulam Zohar Tikunim p.352,
\textsuperscript{71} Sulam Zohar Tikunim p.137
\textsuperscript{72} Sulam Zohar Tikunim p.435
\textsuperscript{73} Avodat Yisrael p.32
\textsuperscript{74} Machshif HaLavan p.561
Yesoi"t. 5 camps are Keter, Chuchmah Bina teferet and Malchut of Yesoi"t.⁷⁵ של יסוי הוא שיחר ושהי"ש הוא חגד, וה היא מלחמת.⁷⁶ שבת של יסוי הוא חגד שיחר ושהי"ש הוא חגד שבת.⁷⁶ שבת של יסוי הוא חגד שיחר ושהי"ש הוא חגד שבת is Chaga"t, the מ is Malchut.⁷⁷ שבת של יסוי הוא חגד שיחר ושהי"ש הוא חגד שבת is the Chagat of Z"a it reveals Malchut of Atzilut. ב שבת של יסוי הוא Aba and Ima.⁷⁷ שבת של יסוי הוא Aba and Ima is fire water and air.⁷⁸ The day of שבת rises up to Aba and Ima which is under the hairs of Arich, dressing to them. The hairs draw Chuchmah from the "moch" of "Chuchmah Stima" of Arich, drawing water from the sea of Chuchmah. The flow is drawn down the Peot and then outside. The hair is the form of עז.⁷⁹

On Festivals the avot are crowned in mochin of Yesoi"t, but on Shabot the Avot are crowned in Aba and Ima.⁸⁰ After the Bait Hamikdash there doesn't rise the chitzonim of worlds at all through our zivugim, but we raise up the Penimi. The chitzon (of soul) does rise up on Yom tov and Shabot with the Shechinah and the Mym nukvin being included in penimi. On Shabot the Chitzon of worlds also rise up, but all of the

⁷⁵ Zohar Achray Mot p.35
⁷⁶ Sulam Zohar Tikunim p.125
⁷⁷ Sulam Zohar Tikunim p.208
⁷⁸ Lekutey Maharon p.78
⁷⁹ Shar Kavanot p.50
⁸⁰ Sulam Zohar Yitro P.117
worlds will not rise till Mashiach. In Shabot the world rise up. On week
days only Nashamot rise up. Before Adam's sin we were all in the aspect
as it is above, but now only on Shabot. Now only the penimi of worlds
rise not the chitzon. In weekdays Zu"n is returned face to face, but only
below in its place. After sin Adam and Chava they were back to back.
Also in Galut, except in the time of Tefila when they are rewarded with
face to face revelation in the words:

וכן אנו נמשיכים תוחר

but after the tefila they return to being back to back. But on Shabot they
remain face to face, and rise levels according to tefila. 81

Shabot is called יעשבי יום it is Kodesh Kidoshim (top 3 sefirot) of each
world rising leaving the 7 lower below. On Shabbot only the vessel and
body of Z"a rise, also the vessels of Nakavah are in the place of Z"a
(rising with Z"a). 82 The day of Shabot in Aretz Yisrael is the main thing
as by the minuchah of Shabot is the spreading out of Kidusha from
Hachel Lavanot Hasaphir. In Galut Jews only get the Kidusha after it
dresses in the מסר (screen-filter) of "ruach sarah", cloud and fire. They

81 Shar Kavanot P.15, Pre Atz Chyim p.378
82 Pre Atz Chyim P.13,374
are secret of the אלייכם and are called desert, snake, שרף, צמאון. On the Night of Pasach Zu"n rises to upper Binna, While on Shabot rises at Mincha to dikna Arich, on Shavuot also to dikna Arich.

is rosha teva שבת, שבת, all mitzvot one does during the week add extra holiness to Shabbot. Allowing one to see more on Shabot. As the Talmid Chuchum has the same Nefesh during the week as on Shabot. This extra Kidusha is the reward. is closed 6 days of the week, and opens on Shabot. As during the week there is no zivug Zu"n Gedolim, but in Shabot opens zivug with Z'a. It opens according to one’s actions during the week. They rise in the Shabot. During the days of the week Abba and Imma stand under mazel Arich, but on Shabot Z"a rises up to them to dress hairs of mazel arich. The 7th day is the Yesod. In the 7th day are worked all days. In it is mammash "minuchah". All Gigulim are there and all their aspects. Only by this yesod is minuchah drawn below. Minuchah of Shabot is drawn from above, it is extra Holiness. It is

83 Chesed LAvraham  
84 Shar Cavanot p.159 #308,302  
85 Lekutey Torah p.191  
86 Matok MDavash on Tikuney Zohar p.396  
87 Mishnat Chassidim
received from above and arouses below. Arrousing by the Yesod, menuchah arouses Teferet below, which is the 7th day. The 7th day works with all the other days.\(^{88}\) Hashem created all in 6 days it was all חומר (substance) with out צורה (form). After Hashem created Shabot which is צורה allowing all creations to receive צורה. This is like the Nashama on the body. The world lacked Minuchah which is צורה until the creation of the Shabot which is minuchah. Shabot is צורה זמן (form of time), Yisrael is צורה נש (form of soul), but the nations are חומר (substance) having no relation to צורה (form). As the body is חומר and cannot rise to a spiritual place. So to the nations are חומר and are prevented from keeping Shabot so they are not killed, as they are חומר. But minuchah (Shabot rest) is from the side of צורה coming upon the level of צורה must be nullified. As Shabot is called Kodesh. צורה is the חיות (life force) of חומר and that which sustains it. From from צורה is created זמן (time). The 6 days of the week are חומר времן. But Shabot is חומר זמנה of צורה and (like the) Nashama to the body. צורה is Minuchah.\(^{89}\) Cleave in menuchah found in Shabot, with this there shall be the time of

\(^{88}\) Aor Yakar Barashit p.13
\(^{89}\) Benay Yishachar p.5
Mashiach. As Yisrael keeps Shabot there shall be Geula. The 3 avot are energy of the ש of Shabot. On Shobot Hashem takes up prayer in 3 avot which is the ש of Shabot. There goes out from potential to actual, from גנוז on Shabot. The גדרות (of) Shabot, are revealed from work of the week. During the week there comes in flow of blessings from חיים מקור, blessing always all sefirot. “Remember the Shabot” to bring its Holiness into the 6 days of the week. As Holiness of Shabot is form of זמֶן (Divine guidance in time). Holiness of Shabot Hashem gave us in גבול (limit) of זמֶן, but we can draw lights of its Holiness to each day as its light is with out interruption or גבול. Blessing the 7th day is light of the face of angels. During the 6 days of week we purify (sparks) from the kings that died. All that is fixed returns to its proper place in Atzilut. There is no refinement made on Shabot, becouse the refinement, the בירור is done only in the 3 worlds By"a alone. What fell from the kings that died we raise back to Atzilut. On Shabot there is rest and delight from the refinements that were raised up during the week. There is rest

90 Tefilot Ramchal
91 Zohar Chadash Tikunim p.
92 Safer Paliyah
93 Benay Yishachar p.15
94 Benay Yisachar p.6
from the difficulties of the Klipot, and they Quit. On Shabot goes in the reception of fulfillment of the 6 days of the week. They rest in the 7th day. Power is emanated according to (what ever) form of work. The main guarding of Shabot involves the guarding of the 6 days of the week. The week days coorespond to "halachah", Shabot cooresponds to the secrets of the Torah. One should dress on Shabot with Royal garments, Holy garments. As one who stands in the chamber of the King needs garments of Malchut. In the "rest" of Shabot, a man needs to rest speech and actions. If a man says oneg is laughter and touring, this is not good. This is NOT oneg to Shabot. This does not give כבוד (glory) to Shabot, there is oneg from Shabot. There is "oneg" from stories. On Shabot it is proper to arouse powers of Saturn of "oneg" from Gan Aden. But those who love cursing and not blessing are distanced from this. All those who merit this are given by mazel "oneg" of Atik. Do not wear the Holy garments of Shabot during the week, as these are worn

95 Machshif HaLavon p.335
96 Shur Kuma p.104
97 Machshif HaLavan p.295
98 Lekutey Torah p.260
99 Ner Yisrael p.308
100Benay Yishachar p.24
101Emek HaMelech
in Olam Haba. Do not wear less than 4 white garments coresponding to יהו"ו . The color you wear on Shabot you wear in Olam Haba., they are garments of Bria. When putting on חלולך all in nikud "chereek". When dressing intend אכתריא"ל . When putting on shoes intend יצפחירו"ן . When washing hands intend הוה"ה in nikud דודי. 102 The Ar"i didnt dress in regular weekday garments on Shobot. You need to dress in white Garments, not other colors. Chym Vetal saw souls dressed in black after leaving the world. They said it was punishment for wearing black on Shabot.103

Mikvah before Mariv

Hashem's Chuchmah guides creation shining continually in the brightness of "Shabot Kodesh". By the light of this Chuchmah We rise above to Holiness. A man of Chuchmah heals. Only after illness exists does the chuchmah arise to heal it. Then this man's healing can be made by this Chuchmah. Never can healing be made for a future illness. After the illness is created, its preparations for healing are completed so that it

102Mishnat Chassidim #302
103Shar Cavanot p.30
may be fulfilled. All this is Chuchmah of Hashem till the end of all
generations. We recieve the brightness of ancient foundation to return
man in Teshuva erev Shabot. Wash mikva dress in white to the glory of
Shabot, so to reveal light of Chuchmah. We rise above to Holiness to the
aspect of "Kodesh Yisrael".104

When Rav Hanunah Saba rose from the river at the beginning of the
Shobot. He would sit and raise his eyes and was happy seeing the joy of
the supernal angels ascending and descending.105 On Erev Shabot each is
given an angel of Yetzer Hora and Yetzer tov and both bless him, if he
merits. The Yetzer hora is forced to bless him.106 At the Mikvah of Erev
Shabot intend the 7 names from יה"ו אֲדֹנִי אֲלֹהֵי קָדָשָׁנִי הָאָדָם הַשָּׁפָדָם הַשָּׁפָדָם הָאָדָם הָאָדָם הָאָדָם הָאָדָם הָאָדָם הָאָדָם הָאָדָם הָאָדָם הָאָd
.107

The field of Shabot

In the field of Kaballat Shabot we get Toshpot Nefesh in aspect of

104Avodat Yisrael p.24
105Zohar trumah 114
106Zohar Chadash Tikunim
107Emek HaMelech
The Kaballat Shabot is in Nh”y Asiyah called “makom panoy”. It rises to Chaga”t of Asiyah. In the field begins the rising of the chitzon of worlds, the hachalot, malachim ruchim. Feet is the place called שדה which is between Atzilut to Bria. It is farther than 2000 amot from Atzilut to Bria. So one cannot travel more than 2000 amot on Shabot. As beyond this is Bria which contains klippot. The place of klipa is called מדבר, as it is not like a place of planting. With it is the place called פנוי מקום which on Shabat is called שדה. This is when the Holiness called "house" passes away. A שדה can be planted in, even if the Kidusha has went away there is "ruchniyut". It is like a "sleeping man". The 3 lower sefirot is a distance of 3 parsa, this is the measure of space left פנוי (empty) of Shabot. The space between klipa and Kidusha. Head of Z"a of Atzilut grows till including the 3 lower parts of של"ם of Abba and Imma and the vessel of Nh"y of Z"a rises to dress the essence of Chaga”t and the great amounts of lights of the Yesod of Imma that breaks forth among them. Including chasadim enjoined to Chaga”t that become covered there. Chaba”d Bria rises to be

108 Shar Kavanot p.75
109 Shar kavanot p.37
110 Safer Lakutim p.182
111 Pre Atz Chyim P.371
included in Nh"y Atzilut. Nh"y Asiyah dresses essence of Chaga"t Asiyah. By this possessing all supernal vessels, and all of "tosepot Kidusha" that goes in them. The illumination of this (new state) of Nh"y Asiyah is "Tosephot Shabot". By Nh"y rising to Chaga"t there is left (where Nh"y was) a פנוי מקום with only Hashem there. The פנוי מקום is 3 פרסה, each parsa is the measure of אדב"י + סנדלפו"ן = פרסה, the measure of the camp of Isreal is 12 Mil this is 3פרסה.112 Shabot is the place where all seperation and limitation disappear and creation coalescences into a single unity. Sin and harsh judgment have absolutely no place. It is the essence of the forgiveness of sin. Thus keeping the Shabot brings one to the ultimate truth which is beyond limit and separation.113

Shabot night Malchut rises to Nh"y of Z"a. 114Kabalat Shabot in field rises worlds. The Amida rises Chitzon and penimi of Nashamot.115 In Kaballat Shabot face west towards a mountain, say all with you eyes

112Shar Cavanot p.33
113Lekutey Maharon 6:3
114Shar Cavanot P.21
115Pre Atz Chyim P.378
closed. In Licha Dodi the first 2 כלא ואי say loud, as they are Chuchmah and Bina of Yetzera rising. But the third say quietly as this is rising of Dat of Yetzera. In כלא ואי we recieve toshpot Nefesh. In (kabbalat Shabot) beginning of Shabot there rises the inside of worlds (penimi) of worlds alone. The evening of Shabot rises the essence which is below. In the night of Shabot and "Kabballat Shabot" chitzon of worlds rise, but not in the morning during the week then only the Penimi. In Toshpot Shabot the penimi of Asiyah rises in Yetzera. But during the week only the penimi of Nashama rises and not the worlds. ארי"ה אפיני is also of the word of Bria. Moshe returns to Yisrael erev Shabot the crowns that were taken from Yisrael at the sin of the calf. Every erev Shabot many sadeekem descend and raise up with words those of the dead and the living. Those who are "dead" in the depth of the Klipa, which no man can raise up. So it is fit to free them in Shabot. The 7th day is Holy, no Sata'n or evil of the Yetzer hora. This is "Sadeekem sit with crown in their head". They are surrounded by light

116Pre Atz Chym P391
117Shar Cavanot p.248
118Chesed LAvraham
119Atz Chym p.289
120Pre Atz Chym P.399
121Mishnat Chassadim
of Bahir. On erev Shabot every person must go through all 4 worlds.
The world of Asiyah is hard enough to go through, let alone the others.

Becareful with the wine of the Kidush of Shabot. In the Kiddush of Shabot night the ש של שמחה of Asiyah is included in Yetzera, in Briah is the ש של שבת and in Atzilut is the ש של שבת. The secret of man not going out of his place on Shabot is secret of the Hachalot in the מדורין, they are the 2000 amot Shabot limit. The Shechinah which is of 4 camps, being the camp of Malchut. It is the secret of Teferet. There is the aspect in Bina that is lugar of yichud on Chuchmah, it is humility. The night of Shabot there rises Zu"n only to Yesoi"t. In the day at Mussaf Z"a rises to Abba, Nakavah to Imma.

Malchut rises in Chaga"t Nh"y of Abba. In Shabot morning rises the world to the dikna of Arich. Before entering Bait Caneset intend

122Safer HaKahanah
123Lekutey Maharav p.#185
124Safer Paliah
125Pre Atz Chyim P.395
126Shur Kuma p.147
127Machshif Halavan p.433, Nahar Shalom
128Atz Chyim p.268
Kabbalat Shabat and the Pearls

The אֹה is head of the names of this "parsa" (between Atzilut to Bria). The אֹה is in Ima and nests in the "kesay" (throne), including Aba. These 2 names are Ima and Z"a. So they are set in "parochet". At Mincha Erev Shabot is the time these names begin to sparkle, the light of Shabot from these 7 letters. From each letter comes "mochin" of Bria of Shabot. Malchut Bait David gets flow from this name. In the song of songs it is written. "A thousand to you Solomon". This refers to Shabot which makes peace in all worlds, and over the enemy. On Shabot these letters illuminate the place of Atik. When completed Mizmor LDavid open eyes and raise Malchut of all 4 worlds. מ"ב (of Yetzera) and Licha Dodi rises first 3 sefirot of Yetzera enter malchut of Bria. The 3 כל ה"ב rise first 3 sefirot of Yetzera into Nh”y of Bria. מי ה"ב of Bria

129Mishnat Chassidim #325
130Pri Atz Chyim p.232
131Emek HaMelech
rises Yetzera to recieve the Shabot. מ"ב of Bria of Mizmor lDavid is 7 voices of מ"ב going out of Abba and Imma. The 7 names of מ"ב of Yetzera, the 7 pearls קטרת פטום. There are 2 pearls and a curtian between them. 7 engraved letters come out peircing through the palaces and illuminating them. These 7 letters are 2 names engraved upon the pearl. On Shabot they sparkle and shine and come out through the doorways and rule. Those are יהו איה. The letters glitter shine and intermingle within each other. When the letters combine they illuminate each other by white which is יהו which is right and איה which is left which is red. By the unification of these names, 2 other names are formed until each of the letters of יהו איה produce a name, they make א"ל יהו איה אהל. יהו is the 7 lower sefirot of Binna. By this name is attained the first 3 sefirot. 11 branches go out to each side being right and left. These are the 22 letters and makes מצפץ מצפץ of the 13 midot of Rachamim. Hashem descends on the lower pearl. All rises and shines as the Supernal pearls of 3 sefirot of Bina rule. All enter the lower pearl, the Malchut. Then אהל is replaced by יה (Chuchmah and Bina). This name is the settling of the Supernal Pearl. After all this 70 branches shoot to all
sides. All of them join together and become a marcava and throne to the supernal pearl. The king who is Chuhmah rules. The 70 branches raise the throne. they become its 4 legs. The name יהוה illuminates the 22 letters. The Supernal Pearls sits on the thrown of 72 and 22 letters. The supernal pearl is ממ"ב, the lower is the 72 (names). Together the names are called the Shabot. Mizmor Yom Shabot raises the first 3 sefirot of Bria to enter malchut of Atzilut. In Atzilut intend ע"ב and every letter with and without its degash. It is the “kav” on the letter. One must intend the 7 names of Shabot in the 7 blessings of the Sma. The 7 names = חותם = 850 = 

יהוה יהוה מヅ"צ אל

132 The seven pearls, coorespond to the seven extremities of Z"A. 133
Shabot illuminates ו"ב מ"ב and Shabot rises Zu"n in them illuminating ו"ב and dressing Aba and Ima. The first 3 sefirot of Bina illuminate in מ"ב. In yom tov only illuminates ו"ב alone, but Shabot illuminates מ"ב.

132Benay Yisachar p.18
133Safer Lekutim Ar"i
134Sulam on Yitro p.141
Mariv

After go to your house which is dwelling place of aor penimi, and dress in the your Talit. Walk around the table to raise up the aor Penimi as you raised up the chitzon in the field. Read 4 chapters of Shabot and Eruvin cooresponding to your 4 white garments, they are the makiffim. This cooresponds to ע"ב-רי"ו. Stare at the נר and intend אדנ"י of Malchut and א"ל meloy with אדנ"י = נר, on the 2nd נר intend the 3 yichudim נר.

Go to Bait Cansset when intend ה"ת צקו include in it the other names. With minion say "Mizmor of Shabot" before kadish of Baruch hu. Intend to descend lights from rising of worlds by names ע"ב ס"ג מ"ה with their nikudot. Then without Talit Gadol as it is forbidden in mariv, even on Shabot say Kaddish of Baruch hu. By "Baruch hu" There is blessed the Holy nation with the Shabot eve which is Malchut. In Baruch Hu we receive tosaphot Ruach in aspect of Malchut. Mariv Tefila of Shabot raise sanctification of Kidusha. Mariv Tefila of Shabot sanctifies the Malchut, in Sadeek Yesod olam. All Kavana of Shabot is

135Trumah p.109, Machashif Halavan p381p, Nahar Shalom #270, Zohar Yitro 258, Lekutey Torah p.196, Shar Cavanot p.57, Mavua Sharim, Mishnat Chassidim, Zohar Ruth, Shir Hashirim, Shar Cavanot
136Shoshan Sodot
137Shoshan Sodot
rising creation so all kavana is מ"ב and the 7 Maraglim that go out from it (text lists sefirot for each name #310 ). By cavanna of Barachu of Mariv we recieve Tosphot ruach of Yetzera. It is the middle part of יל in צלם of Imma that begins to enter Z"a. Blessings of Sma in Mariv are said louder than in week. These hachel are pleasantness of imma of Bria. Recieve Tosphot Nashama by raising corners of Bria to Atzilut. On "Succot שלום" we receive Tosphot Nashama and 3 middle parts of יל in צלם of Aba enter head of Z"a they need to push lights of Nh"y of imma the יל in צלם further below to the head of Rachel. Yakov's light goes out of the Yesod of Ima at the chest of Z"a. Givurot of fire go out becouse of (few) revealed chassadim at this Yesod which is very fine, in the החלל of the body of Z"a. so we say "spread out your succah of Peace". Descend this yesod which is like a tent and Succah to spread out lights in wideness of Body of Z'a. By this Yaakov and Rachel will illuminate. By this wideness שלום is made to the מסר separating what is inhibiting the rising of Chassidim. Causing them to rise in greater force. Sparks brake forth from wholes in the mesach, flaming givurot go out becouse of the few Chassidim. Z'a has "tosephot" light becouse of these sparks. They do
not have power to descend through the wholes (מָסָר) as they need a wide place to spread out. So they stay there and illuminate the "moch" of Z'a in the Great light of "succah of שלומ of the 370 lights which is the secret of Chasmal.

EREV SHABOT

From the time of minchah friday afternoon the worlds begin to be included this one in that including the "toshaphot" Shabot. There rises Nakavah's head growing to reach the "makiff" mochin, which enter her. These Makiff are the secret of ל"מ of צל"ם of Abba and Ima. Intend also rising of worlds and "Nefeshot" of Asiyah by ב"נ to Yetzera. By this is added "Tosephot" Shabot. By ה י rise from Yetzera to Bria and add to yourself רוח יתרה. By ס"ג rise Bria into the first ה of יהו"ה and Nashama rises to Malchut of Atzulut. This is adding of "toshphot" Nashama Yetera from Nefesh of Atzilut. It is upon all worlds. Being Nashama to Nashama (chayah). After recieving these aditional portions of Holiness begin the amida. When saying the last blessing Shalom intend joining all as one below to above from the ה to the י of יהו"ה 138. There are 3 souls

138Mishnat chassadim P304
to a man. There are 2 souls in a man (enhanced) on Shabbat. The Nefesh of Chuchmah (Nashama) teaches a man to do the will of Hashem. It has a tiva to serve Hashem. It teaches him to rise up (early) and enjoy the Shabbat. It adds tiva to tiva. It dwells in the brain. The Nefesh נפש (ruach) gathers "cavod" and dwells in the heart. There is also a animal Nefesh it being the tiva to eat and drink. The extra soul added Shabbat night is the Nefesh of Malchut, and in Mussaf of the day one gets a Nefesh of Teferet (of Ruach). This is given in "כתר יתנו". On the night of Shabbat we add a Nr"n of Nakavah. (of the Nefesh) On the day of Shabbat we add Nr"n of Duchrah. (Z’a-Ruach) One's Nefesh Yetara illuminates Shabbat at night. The Nashama yetera illuminates on Shacrit on Shabbat. In tefilla of Shacrit intend from your dat. The Ruach Yetera which is Z’a illuminates in Mincha. On the day the Shabbat is completion of Malchut and Bina. Face to face with Z’a, and they rise up to dress Aba and Ima and recieve flow of Arich called Atik Stima. The additional soul of Shabbat is Bina the upper ה of the Name. It rises till Aba and Ima, the top 3 of Bina. Then there isי which is upper Chuchmah. Shabbat is the

139Shoshan Sodot
140Shar Mimori Rashbi p.230
141Machshif HaLavan p.265
142Sulam on Zohar Yitro p.256, Shoshon Sodot
Ark of the Torah Scrolls. The ark is Bina including 32 paths which is the source of the Nashama Yetera of Shabot which is Chuchmah, the fire of the Brass alter, it stands against the fire of Ghenom. On Shabot is given the Torah, so it can nullify all klipot. On Shabot is given the Torah, Power goes from Yesod to Malchut. Recieve 3 chassadim of Teferet Net Hod as 3 revealed יהוה. On Shabbot is revealed Abba who has 32 paths Chuchmah. On Shabot there is no Judgement so that Net and Hod can be included in Chassidim. Net is right included in the left which is the result of judgement which is wars. Hod is the result of the expansion of chassadim down. They are not actually chassadim, but contain chassadim. We say on Shabot:

והחלצנו is Hod and רצה is Net

The sure loving promises of chassadim of David (Isiah 55:33) have no mixture of judgment at all.

Dat Penimi of ס''כ is only available on Shabot and Shavuot. Intend to draw the penimi Dat of Nakavah on Shabot by ס''כ (nikud mephorash),

143Matak mdavash zohar Davash on Tikuny Zohar p.137
144Benay Yishachar p.5
145Tikuney Zohar p.113
146Machashif Halavan p.246
147Zohar parsha Trumah
148Atz Chyim p#168
this will raise you much and open your heart. Also י®וה + שד"י = שם (יהוהשד"ו).

The Tosphot Nashama (aditional soul) of Shabot is from the first 3 sefirot of ל של צלם, from its 3 middle sefirot is the Ruach and from the 3 lower sefirot of ל של צלם is the Nefesh. "manuchah", it is Yesod Abba in Yesod Z'a. Chuchmah in Bina is called minuchah, רב כה is master of all "yichudim" Elokim is only in Bria and there relates minuchah and שבריה, as the ayn sof does not flow except in complete yichud. There are those who recieve "tosphot Shabot" of Nashama, others only to Ruach. It is continued to be received with kavana until the 3rd day of the week. So till this time we may do havdala. From the 4th day of the week we begin to recieve Nefesh of the coming Shabot until Nashama. The 5th day of week we begin to get the Ruach of the coming Shabot. The Holiness of the Shobot comes from the Tefilot, meals. We draw this Kidusha to the malchut of the week. So too Tefila of Shabot adds to the Tefila of the (coming) week. By the "pleasantness" we draw Kidusha to Tefila of the week. “Remember the

149 Mishnat Chassidim #246
150 Pre Atz Chyim p.374
151 Lekutey Torah P.33
152 Brit Minuchah #105
153 Shur Kuma p.104
154 Shar Cavanor P.17
Shabot” to bring its Holiness into the 6 days of the week. As Holiness of Shabot is form of זמنك (Divine guidance in time). Holiness of Shabot Hashem gave us in גבול (limit) of זמنك, but we can draw lights of its Holiness to each day as its light is without interruption or גבול. We have on Shabot what we made from the tefilla of the week. This is the place we cannot walk out from (tachum Shabot). These are the (evil) sides below, standing beyond the תחום קדושה. They "כולל הוהמות תנינים" are not sustained but from power taken from kidusha. The main guarding of Shabot is in guarding of the 6 days of the week. Throught Teshuva comes the aspect of Shabot, drawing length of the North. On Friday, when evening sets in, a shining star comes from the north and with it seventy other stars; the star smites these SEVENTY stars, which become incorporated in that star and WITHIN IT all seventy become one. That star then expands and turns into a blazing flame on all sides. This flame is extended across a thousand mountains, and stands UPON THEM like a thread encircling

155Benay Yishachar p.15
156Safer Lakutim p.411
157Ramchal Tikunim Chadashim
158Machashif haLavon p.315
159Lekutey Maharom p.#251
THEM. And this flaming mass draws to it other colors that are inside it UNDERNEATH ITS OWN COLOR. The first color is green, When this color is established that flame of fire jumps upon this green color and enters inside it and throws the green color out. The green color stays out, and the flame of fire of that star INCLUDED OF SEVENTY STARS IS inside. Afterwards it draws to it a second color, white, This white color shone inside, but after that color is established, the flame of fire of the star rose, expelling the white color, and entering inside. The same procedure transpired with all the other colors. It threw them out, went inside and approached the hidden point, to receive light. On SHABBAT the Torah crowns itself with everything: with all those commandments, with all those decrees and punishments, and with 70 branches of light which illuminate all sides. (these correspond to the 70 words of Kiddush). The "Ruach Saira" is the star that swallows the 70 other stars on Shabot. It is the "Ruach Siara" Eliyahu entered. The "Anan Gadol" is the dross of gold clinging to the north. Yoshua ben Nun concurred 31 kings in the klipot. They cooresponds to 31 hours of

160Zohar Smot 203a, Yitro  
161Zohar Vayachal
Holiness, this is אל מלך יושב. From the (friday) afternoon till the night are 6 hours, 24 hours of Shabot day, 1 hour of the meal of King David. This is 31 hours. According to the Ar”i Shabot has 31 hours. Shabot is mitzvah #31 in the Torah. Shabot is 36 hours, 12 erev Shabot 12 Shabot night and 12 the day of Shabot. So there is a custom to light 36 candles. Light of shabot is from the אור גמוז (hidden light). This is also the 36 light of Chanukah. רצון is Keter in Kidush drawn down from the central point. The evening Shabbot meal is Malchut and Sadeek Yesod Olam. On Shabot is such a union of Hashem and the Shechinah that we do not need to mention Yisrael in חותם or Kiddush of the evening as in Yom Tov, as they are already included together. The morning meal is Teferet. At this meal we must invite the left hand which is Levi to quit din. On Shabot leave matters of חול and receive rachamim, havdala will not separate from us this Rachamim. Lengthen the meal and then do Havdala. We do not do Kiddush and Bircat haMazon on the same cup, as Kiddush is Rachamim and Bircat haMazon is Din. But Havdalah and Bircat haMazon can be done together as they are both “din”. The

162Pre atz chyim pg.449
163Benay Yisachar p.2
164Benay Yishachar p.6
nanhaga of Shabot has 26 divisions. All who fear Hashem should be careful. The midst of its power is by separating that which to spend on Shabot, by limiting spending during the week. All who take bounty by limiting in the week so to set aside for Shabot. Those who add to Shabot add to themselves from heaven. Money that is not used in the week but set aside for Shabot builds structures of Teferet. If you add to Shabbot there is added to you. After Shabot do not add to your tiva of eating. It is for this reason we bless on spices. All you lack in Shabot, becomes a lacking in you. All the things we do during the week that they unfold into spirituality beneath the Malchut. These become Rosh Pina in nanhaga guiding the world. On Rosh Hashanah is decided what all people will get in the coming year. This Judgement is given to “sarim”. But what Yisrael spend on Shabot and yomtov is not included in this allotment. What is incommon with Shabot and YomTov is not as with any other physical mitzvah. The reason is because of the way they relate to the “Malchut” in the aspect of unification. So they Shobot and yom Tov have more power of Nahaga (interacting with Divine providance) than the other mitzvot. All who give glory to Shabot merit to the 10th
(Malchut).\textsuperscript{165} There is a segulah (miraculous power) on Shabot for the fear of Hashem. As it is written “Chonah the angel surrounds those who fear YHV”H”. Shobot gives fear to the 6 days of the week.\textsuperscript{166} We say in tefillot Shabot "ורחמננו על תורה זוהרה" By all the yichudim we do all week prepares the kidusha by which we rise on Shabot, and accordingly our yichudim are greater and greater on Shabot.\textsuperscript{167} Work hard for Shabot and enter the Chupah with the King as He is called Shabot. Get delicacies for Shabot that you can afford, this is your contribution to its Glory.\textsuperscript{168}

Kiddush Wine

Wine is 5 Givurot in Yesod of Nakavah. It is Mym Nukvin called ממצפ”ך. These givurot are called wine guarded in the yesod of Nakavah by 2 seals. This is called wine of Mashiach. The 2 seals are Yesod and malchut of Nakavah.\textsuperscript{169} Kidush draws aor penimi to moch of Z”a on Nakavah. Drawing aor penimi of Keter of moch Z”a to the Keter of

\textsuperscript{165}Shoshon Sodot
\textsuperscript{166}Benay Yishachar p.4
\textsuperscript{167}Avodat Yisrael p. 46b
\textsuperscript{168}Safer Paliyah
\textsuperscript{169}Mevua Sharim p.40
Nakavah. Kiddush draws to sanctify (times) of Teferet, which are “kodesh”. (letters + collet) is vessels of Bina of continual being renewed from creation, and with more power. As on the night of Pasach it is a mitzvah to tell the story of leaving Egypt. It is a mitzvah on the night of Shabot to tell the story of "Misa Barashit". Every night of Shabot sit and say it includes all creation.

Kiddush-Mariv

On Shabot and Yom Tov there is renewed and strengthened the light of the sefirot until the light of Atzilut spreads out in Bria until the "pargod". Worlds outside of the "pargod" do not benefit from this light. The pargod is a gate, the "kidush" of Shabot opens this Gate. Havdalah seals it shut. When opened by Kidush, light flows out to guide the world, but the function of the gate is according to the measure of light which comes upon it from above. By this the Sefirot guide Teferet and Malchut. This includes the 6 corners. Kiddush draws light of Binna

170Shar Kavanot p.74
171Safer HaKanah
172Marachot Elohim
173Safer HaKahanah
joined to Chuchmah and from the Holy of Holies it is the sanctification of the "nikud" in its "challal". The Kidushah spreads from above to the chayot and Ofanim, the circle and the Square.\textsuperscript{174} The 2 aspects of Shabot are the circle and the square. They are 4 camps of the Shechina. The circle is the Ofanimim. They are beneath the Chayot. Ofanim include from 6. They have yichus to aspect of iggulim. So guidance of the world is through the aspect of the 6 corners. The square is secret of the Chayot. They are penimi to the level of ofanim. 4 Chayot alludes to number corners of square, being Chesed Givurah Teferet and Malchut. The circle and square are penimi to "Chasmal". exactly as this drawing. \textsuperscript{175} is 10 sefirot of Malchut, each equals 70 including Zu"n 72. These Angels come to guard the Nashama Yetara. From them the Nashamot are created (angels are makiff). The Malachim return (also) after Shabot.\textsuperscript{175} is the oral Torah, \textsuperscript{176} is the written Torah.\textsuperscript{176} For Shabot one needs "emuna" (Faith) as (its) not free. So for this it is written (guard and remember, by these one enters). Shabot goes of \textsuperscript{177} is the tower flying through the air.\textsuperscript{177}

\textsuperscript{174}Oar Yakar Noach p.100
\textsuperscript{175}Metak MDavash on Zohar tikunim p. 235
\textsuperscript{176}Alp bet Yakov Abuchizara p. 25
\textsuperscript{177}Giloy Razia
The square is the letter □ and the circle is the letter ס. This is the form of the Markava to the 4 camps of the Shechina, and Bina is the secret of the Rakia on their heads (the Chayot). It is the נְסָנָה its central point.

Chayot and Ofanim are 2 types of kidusha. They are 2 צוֹרֵטָהוֹת, 2 levels penimi. From Chashmal to Chyot are many levels and worlds. One of kiddush is the level of Ofanim (circle). The 2nd part of Kidushah is Chayot (square). The Markava of the Shechina is 70 powers. ארונָם are 4 chayot. There are 35 main memunim on everything that are Chayot and another 35 Who are Ofanim. In Teferet are 70 names. These are the lower faces. There dresses on these 36 + 36=72. The forces that are 4 chayot are 6x6 wings = 36 these are the ע"ב "elyonim". The Shabot is Chashmal. One cannot go out of the תחום. To every direction are 4 klippot. The great cloud, Storm wind, אש מתלקחת, Noga surrounding.

The circle and the square are 70 names. They are markava to the Shechina. The upper Shabat of Bina is not included in שומר, which is the aspect of Malchut.

178Emek HaMelech
179Oar Yakar Barashit p.55
Z”a recieving from Tevuna is called ס, On Shabot Z”a recieves from ס which is Bina. First part of Kidush Shabot is 35 words. These are 32 paths and “3 Holy apples” which are 3 levels, 3 שבעים. These are 3 pillars. The brachah on wine sweetens its givurot, illuminating in them. The Givurot of wine are sweetened in the number of 70 lights alone. 70 givurot are sweetened throught 70 chassidim that descend in the Yesod. The 7 יוד of ס”ג and are gematria יודה י”ל are א”ל יוכלו in 3 אלהי”ם this is in Bria, Yetsera and Asiyah. Receive 3 avot in 3 אלהי”ם. Malchut is called גפן. To it are 3 levels of Givurot. The 3rd level is called צדק in bitterness. This is the judgment of the king. The 3 יוכלו in 3 אלהי”ם are Bina, Givurah and Machut. 3 שבעים are below to above. 3 אלהי”ם are above to below. By staring into the kiddush wine you draw

180 Safer Lakutim 202
181 Zohar Smot p.207b
182 Aor Yakar on Zohar
183 Lekutey Torah p.57
184 Shar mitzvot p.96
185 Shar Kavanot p.298
186 Tikuny Zohar metak Mdavash p.677
187 Safer Hachalot Gra
188 R. Semach Idra p.48
Keter. 189 3 times said שבעים separates light from darkness (nefesh level) Shabot goes out from a point in this world and the 3 aspects :

--- flow of Chuchmah and menuchah. 

--- flow of Tevuna , spreading out power of greatness

--- Flow of Dat, this is completion of all spreading out.

The 3 אהלים correspond to 3 aspects of supernal Bina. They corespond to 3 אהלים in the verse :

Dat, אהלים אשלותי אשלותי אשלותי

(intend 3 miloy אהלים אשלותי אשלותי אשלותי shiluv)

From אהלים is unlimited flow of blessing of oar makiff which does not enter vessel.191

“Do not forsake Levi all your days on the earth”. This is fulfilled by the wine of Kiddush.192 The 3 times separates Keter , Chuchmah and Bina

189Shar Kavanot p.100
190Aor Yakar Barashit, Giloy Razia
191Beney Yisachar p.5
192Safer HaKanah
of Z”a to Imma.193 Of the 3 הכסא the first recieves Nh”y of Z’a of Nakavah, the Nefesh. The 2nd Chaga”t of Z”a the ruach. Nakavah revieves from all. The 3rd is Chaba”d of Z”a and the Nashamah. Nakavah revieves from all.194 Through the cup of kiddush of Shabot there is completed and fixed the Malchut called “Chachal Tepuchin Kadishin”. Through the Kiddush goes in קמ”ג קמ”ג מ”ה ב”ן קמ”ג קנ”א קמ”ג קנסא. Together these 7 names have 70 letters that sweeten and illuminate Nakavah dressing in Her. Include השם is gematria שבחה. In Shabot are also sweetened the 3 (meloy) אלהים each having 120 permutations=360. (intend in Kidush)195 In Shabot kiddush by the hand goes in Z”a 3 parts of למד (of צלם) of Yisrael Saba and Tevuna. Completing the Chaba”d of Malchut, and is called apple field. This goes in through the cup.196 The cup of kidush is “aterah”.197 Hold the cup of kiddush and also bircat mazon at chest as the Malchut goes out of the Back of Z”a at the chest.198 Draw with the hands into the cup chaba”d of Z”a by the 3 meloy of ה”ו they equal מ”ה and draw until chaga”t of

193Zohar Tikunim metak mDavash p.873
194Machashif HaLavan p.380
195Machashif HaLavan p.374
196Machashif HaLavan p.379
197Safer Hakanah
198Pre Atz Chyim p.428
Z”a. On the hands are ק”מ. The 3 hands are:

Yad Gadolah which isaney ב in nikud patach and yad chazakah ס”ג in nikud sare and in the middle is Yad Ramah which joins the 2 hands.199

The 35 words of והלה are aor makiff. Sit at the table with your back to the north, and face facing the candles which are in the south. Drink the cup.200

Shabot Evening Meal

After Amida Nakavah is called "Tepuchin" as She illuminates chaga't of Z'a the light of 3 Avot. After Mariv when returning to your house say loudly Shabot Shalom. In this night ל of צלם is in head of Z"a. Kiss (your wives) back of her right hand, which is tevuna of Ima, her Chaga"t. As there the givurot are close to tikun. Kiss her lips, they are the source of the 5 Givurot. Place your hand on her head and bless her.

As at this time rachel receives Chaba"d Z"a called "kodesh". Walk around table silently and draw Aor Makiff to Nakavah. To draw the Penimi take 2 bundles of Haddasim corresponding to Zu"n, alluding to 3 avot at

199Machashif HaLavan p.378
200Mishnar Chassidim
chaga"t Z'a. Bless over them. In Shalom Alachem ‟Malchim Malchim Molchim” refers to the 1/3 (Chabad), ‟Malchim Molchim” to the crowns and Malchim Malchim to their works. Shabot night learning intend אצ”ח צקו סמם in nikud מצמ”צ, and ס”ג all in nikud "sare" and Angels, יהיו”ה (nikud) sing the Ari songs then do Mym achronim. Prepare the Shabot table with 2 breads 2 candles a table cloth. The 2 breads “Lechem Mishnah” is Teferet and “sadeek Yesod Olam”. The bread is on the table between 2 Challah covers. The 2 shabot lights are Teferet and Atera (Yesod). They are east and west. They illuminate to draw ו this is Shabot. The Husband is the east candle. The Candles of Shabot are Bina-Imma and Malchut, they extinguish the candles of the other side. The 7 names of יהו”ה אתו”ה איהו”ה are secret of the flames of the Shabot candle. Bring in the Aor Ganuz by the Shabot נר (candles), it is רחüm arousing “mida” (attribute) of רחום. In lighting the Shobot light we complete 3 yichudim יהו”ה עם אתו”ה and אתו”ה עם יהו”ה The Shabot Table alludes to Malchut bait David and the Bread to “Shalom” in the land. When Blessing the washing of the

201 Mishnat Chassidim#324, Avodat Yisrael, Marachot Elohim, Safer Hachalot
202 Shoshan Sodot
203 Atz Chyim p.390
204 Shar Pasukim P.131
205 Benay Yishachar p.11
206 Shoshan Sodot
hands raise hands to your head. Intend that the Malchut through the Hands recieves mochin of Z"a. So this is said standing. Sit at the table and take 2 top middle breads and intend the letter י on the bread in your right hand and ו with the bread of your left hand. Do not rest the challah on top of the other. Have them face the manorah. Intend 3 x לוחם=יהוה, The 12 letters with collel is 13 corresponding to Atik. From each letter make one bread, which is ב. This draws to Malchut from Z"a. The shabot table should have 4 legs and be 12 long by 6 wide. Its hight should not be more than 10 of less than 9. Sit with your back to the North facing towards the menorah. Intend on its 4 corners הדוב (the meloy hvyh)=288 sparks. It is Chuchmah Mammash. The table is also malchut. At the tables 4 corners are 4 names דב. is in each corner with a different "nikud".The South east horn is in nukud Aba-Patach. North East horn is in nikud of Z"a-cholom. North west horn is Arich-Kamatz. South west horn is the Yesod of Z"a to Nakawah-Shurook. 12 names (hvyh permutations) are on the lines-sides of the table.

(Table diagram)
16 (4 names of 4 letters) x 2 = אוזוב alluding to the "yesodot" of Abba and Imma. אוזוב distances chitzon from the table. Also have salt on the table for the tikun of the Nefesh. On it are 12 loaves all 3 meals, in shape of "segol", they are 6 יהו”ה of 3职业技术 (female). Upon these are 5 others they are male (aspect) of יהו”ה. They are י"ן on right and י"ן on left. 6 challah are to the south and 6 are to the north. They are 3 on 3 breads. The table should be on the north side (of the room), and the Menorah on the south. The length of the table is east to west. יהו”ה have 12 letters, with "collel" is 13 hairs of Arich (dikna). As Zu"n rises up to Keter Aba and Imma which nourishes from Atik. We use 12 Challah as above there are many "zivugim". They are the secret of eating. This is the secret of Abba and Imma made through the "mazala dikna" of Atika Kadisha. 6 challah are to the south and 6 to the north.207 The 12 loaves are secret of doubling of the ו, ו"ו is secret of ו"א-ו"א, these 12 are drawn from 3 יהו”ה of "mazala". They are 12 letters, three נר = אראדהיה"ו + יאהו"ה יאההו"ה , נר is mammash zivug Malchut with Z"a. This is light of 4 "mamorot" (illuminaries) in candle that coorespond to 4 letters 207Chesed LAvraham
When lighting נרVe intend to nullify the 2 נר of klipa of שבת. נר = יהוהי"ה + יהוהי"ה + יהוהי"ה = אל"ה אל"ה
ל gamm. 2 Shabot lights are שמרו וזכור . The Shabot נר is in אל"ה . The Nefesh is the wick, the Ruach is the oil, the Nashama is the light radiated by the oil and wick. As the Nashama shines on the Ruach and the Nefesh. Red fire is the aspect of Nefesh, white fire Ruach and the blue fire is Nashama. Because of Bina which is Tachal we come to possess in Briah, world of the throne. White fire is Chesed, Red Givurah, Green Teferet , black is Net and Tachal is Hod. נר is the 248 limbs of the king (energy of positive commandments). 4 kinds of flame correspond to the 4 letters of the name. נר is for “shalom Bayit”. As sadeek Yesod Olam is called “Shalom” בית is atot, on Shabot these are joined together. Oil of the Shabot lamp is Bina. Wicks a 6 corners. Oil is the right pillar, the lamp is the left. The wick joins them and is the central pillar. Malchut of פבים is white light of נר, black light of the נר is the left pillar. Man and wife should light the Shabot candles one for שמרו וזכור and a third illuminates both.

"Chakal tepuchin Kiddishin" is Malchut, they nourish from Nh”y. This
is the secret of Kaballat Shabot, as then is united in them NH’y. Klippot seize in NH”Y of Z”a at the back where there stands Rachel in secret of ר of ישד (the field of recieving Shabot). The י of N”h, the י is Yesod. י gives ”ibor’ which is the kav in the י. The source of הבול (breath) in י is Gadlut. The ישד is not as a desert it can be seeded and raises mym nukvin. יחקל = יאהדוניה + יאהיהדיה י is ישד. Chesed which Chaga”t called ”Chakal tepuchin Kiddishin”. If possible go to a high mountain and have your back face the East, face towards the west. Fill your eyes and close them. Intend to recieve ”Toshephot Nefesh Yetara” from י of צלמון of Abba Imma. Intend to raise the aor Penimmi of the chitzon of the Hachalot. By Mizmor LDavid the first 3 sefirot of Asiyyah enter malchut of yetzera. By its 7 קלות we raise the 7 sefirot of Asiyyah into Yetzera. By this we do not fear seizing of the klipot in the 7 lower sefirot as they have then risen. ירוי יכסי = ארך . In Shabot mariv ”Succot Shalom” we say ”иш ש”נ שלומך ושלומך ושלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומך שלומכ... 208 In ”Succot Shalom” we receive Tosaphot Nashama, in the aspect of Malchut. 209 The blessing of Shabot is ישת =umper 2 x 2 = ישת מים, ישת (Keter).
be sure to get your portion. Before the evening meal of Shabot walk around the table silently holding 3 haddasim grabbing the makiff of Nh"y. These coorespond to the 3 avot. They act as a כיסא (throne) to 3 angels that carry the Nefesh Yetara (extra soul). 3 angels rest on the Haddasim. Bless on the Haddasim and escort the Nefesh Yetara to its place. Then kiss the Hadassim. Walk around again draw surounding Chaga"t or Chaba"d. These walking around the table draw the makiff of Z"a to Nakavah. This is great light. That is not even drawn in Kiddush. On night of Shabot from scent of Hadasim you will know the place in your body of your Nefesh. If it is close to your nose or your foot, God forbid. One should leave hadas on the table. The 5th day fish were created, the 6th man and Shabbot are a 3 fold cord that cannot be broken. 3 x חוט (cord) = הדרת, so we smell Hadas on shabot. We smell Haddas on Shabot as smell is the only sense not afflicted by sin. This is the power of Mashiach.

210Beney Yishachar p.4
211Shar Cavanot p.76, Chesed LAvraham 2
212PreAtz Chyim p.447
213Petachy Chotom p.220
214Beney Yishachar p.8,12
The Shabot Meals

Rabbi Aba explained that THE REASON FOR PREPARING THREE MEALS FOR SHABBAT IS that the head of Zeir Anpin becomes filled with the dew that descends from the most hidden Atika Kadisha (the Holy Ancient One). He causes it to descend into the field of holy apple trees, WHICH IS THE SHECHINAH, three times after the entrance of the Shabbat, in order that all may enjoy the blessing. (ר"ך ז"ה 3) It is a mitzvah to have fish at all 3 meals of Shabot. On the 5th day was created fish. 6th day man was created. The 7th day is Shabot. It is the life of the worlds. The 6th, 7th and Shabbot are a 3 fold cord that cannot be broken. So we eat fish. We bless the number of letters of mizmor (la David) = 57 and שתה = דגים is rosh ha teva דגים - שתה - אדמ. A 3 fold cord that cannot be broken. Sadeekem go to raise the souls of sinners from Gehenom. With the saddeek walks a angel named יהושע. In his hand is ש"ת. He writes on head of sadeek אדמ as it is written

215Zohar Yitro
216Ben Eash Chy
has rosha ha teva א"ה קדושה. The 3 meals of Shabot complete the 7 blessings of the Amida making 10 (sefirot). This is the secret of נפש which is Rosh Ha Teva for עץ השם. 218 Chitzonit (of shabot) is the meals, they are for the body. They are vessels. Tefilla is food for the of essence and lights. Intend that Shabot food is from the mouth and mochin of Z’a. 32 paths illuminate in 32 teeth to grind food. On Shabot even if you eat more than you need it does not go to the chitzonim as it would on a week day, but it is swallowed in one's limbs. Of Shabot eating the other side has no part at all. Eat fruit at the table and multiply blessings. You cannot fast for more than 6 hours on Shabbot. As this causes the נפש to ascend from the “atera” Learn at the table what you can. 219 One who eats 2 meals every day and has 3 on Shabot. Through these he adds to his Nefesh Yetera. “Oneg” is turning one’s heart towards heaven. Then Hashem rises to them as if they had brought the “korban tamid of Shabot.” It is proper for those who can to have meat fit for a King for the “oneg” of eating on Shabot. By eating on Shabot one merits “olam Haba”. Those who eat 3 meals on Shabot are delivered from 3

217 Benay Yishachar p.20
218 Zohar Vietchanon p.156
219 Mishnat Chassidim#, Lekutey Maharon. shoshon Sodot, Safer HaKanah
220 Tikuney Zohar Matak mDavash p.590
troubles. The secret of Shabot meals is great with none to compare, only
revealed to “chassadim” (Holy people). Those who make the 3 meals of
Shabot are spared from the birth pains of Mashiach, din of Gehanom and
the war of Gog and Magog. 221 The 3 meals are as 3 tefillot. 222

The first meal

The first meal of Shabot is Malchut, the “atera” Tepuchim Kadishim.
Netzauch and Hod raise this meal above. This meal is a time of rising up
to the Malchut (above) called “metronta”. This meal sanctifies Malchut
in the Yesod. This is drawn in １, and its mate. This is made by the
Kiddush. It cooresponds to Yitzchak. It is zivug in mouth of palate and
throat. It is a light din of the 70 princes of the nations below. It
exchanges “gazarot” and gehenom. There goes out from din and comes
close to Rachamim. Delivering Canesset Yisrael from din. It is time of
rejoicing of the Shechinah. The Shabot evening meal is the meal of the
Queen, Malchut. The “metronta” is called שבת מלכותא.

The 2nd meal

For 2nd meal walk around the table to draw makiff of Nh”y of Abba.

221Safer HaKanah
222Shoshan Sodot
Then walk around again with Haddasim to draw light of Chaga"t of Abba to Z"a. Intend י"נ as you hold Kiddush cup in hand and raise worlds (by it) up to ear of A"k. They are 3 meloy of יהו. This Sudah is not from Mochin of Z"a as at night, but it is of Abba, called "Kodesh." 223 The 2nd meal is Atik, and cooresponds to Avraham. It is the meal of the King, Z”a. It recieves illumination of Abba and Imma. It is called “Attika Kadisha” as Atik rises up to Atzilut until יי"ן. This meal is “simcha”, “Delight in יהו”. This “simcha” is from navua light of the illuminating lens. The 2nd meal cooresponds to Teferet. In the future Teferet will make war with the “sar” of Asev, the ס"ם. Binna will help “rising us to high places of the earth”. Where creations cannot be to (with) the ס"ם. Teferet will cut the tree of the ס"ם. This will be the time of Mashiach Mammash. Hashem shall deliver us by the 3 meals of Shabot. As they bring close the completeing of the ת"ל parzufim. By these meals one distinguishes themselves as being members of the Royal family, belonging to the palace.

The 3rd meal

223Mishnat Chassidim, Giloy Razia
The 3rd meal of Shabot Z’a rises in Aba and Ima which are close to the מצח (forehead) the first three sefirot of Atik called רואת תחת. It is meal of Yaakov. The 3rd meal is in the “meda” called עליון ב招股. In this meal one feeds from the “heritage of Yaakov your heritage”. This is the meal of Z”a. On Shabot there is no mana in the the field as this day has no din. The field is din. And there is gathered the 70 princes chitzon and 70 nations below and they go in to do war with the ד”ו parzufim princes of yisrael. The nations below with Yisrael all stand together in din. The scream rises up above during the 3rd meal of Shabot, which is all rachamim. As it says “if your sins are red I shall make them white as snow.” Helping and delivering from them. So the 3rd meal does not require לחם משמה. At Mincha Z’a rises up to Atik and receives illumination. At mincha all rises up to uniting in the first 3 sefirot in complete yichud.

The sins of Yisrael prevent Mashiach in time of zivug and yichud. To fix this yisrael should not ask for their own needs on Shabot and Yom tov. The R”ז draws the power of redemption from Yovel, and it reedems the righteous when it resides next to אדני. Shabot

224Olah Tamid p.122, Nahar Shalom p.30, Safer HaKanah, Zohar Hazinu p.369, Zohar Smot 88b, Aor Yisrael p.36, Shoshan Sodot
225Giloy Razia p.13
draws energy from Olam Haba. The first meal of Shabot corresponds to אדנ"י. The 2nd meal is יודו"ה. The 3rd meal is יודו"ה.  

The 2nd meal is אדנ"י. The 2nd meal is יודו"ה. The 3rd meal is יודו"ה. 227 At 3rd meal walk around table with hadas as at other meals. 

There is no kiddush as no din. All the time drinking wine in 3rd meal hold cup in both hands and intend יודו"ה = מ"ה. On הגפן intend אדנ"י. Extend meal till time of Havdalah. Learn and intend מ"ה in Cholom and Patach, יודו"ה in shiva and patach. 228 No kidush during 3rd meal as wine is below in Bina. 229 3 aspects of Shabot are Bina-3rd meal, 2nd meal is Teferet- יודו"ה and the first meal is Malchut- אדנ"י. 230 It is a custom to say Mizmor lDavid 3rd meal Shabot. There are 850 תכלת (chambers in Gehemon). 231 Mizmor lDavid has (57) ז"ז words, as it gives ז"ז (Nourishment) to all. By saying this Mizmor at 3rd meal of Shabot it sends nourishment to the week. In the mizmor intend ז"ז = יודו"ה.  

Say the Mizmor 3 times. 232 (Write pages cavana 3 meals) The Torah

226Share Orah 
227Benay Yisachar p.26 
228Mishnat Chassidim# 
229Shar Cavanot p.108 
230Brit Manuchah p.75 
231Benay Yisachar p.19 
232Benay Yishachar p.19
refers to the upper Shabot is Bina, the lower Shabot is Teferet.

Another Shabot is Malchut in the 6 corners of Nakavah, this is the aspect of Shabot called שומר. The delight of Shabat called ענג is rosh haTava of נחל נחלות (river of Gan Aden). By Kodesh of Shabat a soul merits to rise level after level in Gan Aden, after one has completed their refinement in Gehenom. There is not the power to rise up till Shabot.

Bircat hamazon of Shabot

In Bircat hamazon of Shabot unlike during the week when we intend before blessing the אדונים and the meloy of ע"ב, on Shabot we intend the pashut and the meloy of ע"ב and the meloy of meloy. After first sudah Shabot leave bread on the table till morning. After meal bless on 2 Haddasim. In Bircat hamazon of Shabot we say "וחליצנו", as on Shabot we take off the "shoe" which is Matto"t.

233Oar Yakar on Zohar Barashit p.53
234Oar Yakar on Zohar Barashit p.73
235Mishnat Chassidim
236Matak MDavash on Tikuney Zohar p.117
237Mishnat Chassidim
238Pre Atz Chyim P.391
there is no work but tefila. (Even if Matto"t rules secular times, week
days) On Shabbot the tree of Life rules, not the “Atz dat tov and ra”.
(When we do his work it is Holy providence of Shabot which is above
Matto"t) So one cannot do any work of the atz ha dat on Shabbot. As this
causes separation from Atz Chyim chas v shalom.239 We need to do
Havdala after shabot , as weekdays are of the (Nanhaga) of atz Dat tov
and rah. The tov is Matto"t and the ra is s"m. During the week we have
garments of Yetzera and there is siezing of klipot. On Shabot we divest
of these Yetzera garments and dress in garments of Holiness of Bria
where there is no seizing of the chitzon. There are those who on
weekdays also dress Bria in sefirot of the כסא.240 During the days of the
week Z"a has the power to do all cleansing not Malchut. The main part
of Shabot is from Z"a, then Nakavah eats what Z"a leaves her. If Z"a did
not work during the week, what will Nakavah eat on Shabot. Becouse of
work during the week one is ready for zivug on Shabot. The main thing
of Shabot is Z"a. Z"a is quit and fixed. Shabot is the Malchut its main
part is from Z"a. Only if sparks are raised during weekdays is the

239Zohar Chadash Tikunim p.106
240Oar Yakar on Zohar p.88 #477
Malchut corrected for Shabot. The aspects of sparks raised during week is further defined on Shabot.\footnote{Mahcshif haLavon p.225,226} Shabot is made from 4 hours of each day of the week. For this reason there are 4 "Kidusha" set each day. These 4 "Kidusha" correspond to the 4 letters of Hashem. 6 days of the week go out of 21 names and from them is made Shabot. These allude to 21 חכורות written in the Teffilin. Becouse of the אות (sign) of Shabot and on week days the אות (sign) of Tefillin the otherside cannot bring complaints against Yisrael.\footnote{Giloy Razia P.6}

During the 6 days of the week the feet of Adam of Asiyah reach to death in the Klippot Noga that wants to nourish from him. So he needs to descend Givurot flaming of י"ה, they are mochin of Aba and Ima. They rise Zu"n in Shabot so to separate it from Klipa, and its descent into the “thum raba” also by the washing of one's hands face and feet in hot water close to nightfall. The klipa go out by 3 miloy א"ז = נ"ו (go out)= איהדונה"י by this the twisted (female) snake is not at the feet of Z”a.

Remove all burdens from your heart. After this you will have garments of cavod of Shabot.\footnote{Mishnat Chassidim, Safer Paliyah} To purify from anger and remove garment of חoler
intend (erev Shabot) in mikva קֵין has then mikva to recieve
"tosephat Shabot" intend יהו"ו אַוָּה and its 7 names the קֵין has מָרָגֵלָן and קֵין has.
This light of tosephot Shabot is revealed in the forehead, as Shabot comes closer more of this light is revealed. One needs to descend flaming Givurah of יהו"ו they are mochin of Aba and Ima. Till there rises Zun in Shabot. Intend 3 miloy יָהֵדָוָה=91 In them is mochin of Nakavah called יהו"ו. After this you will have a garment of "cavod Shabot". Our finger nails during the week have light of Klipa, but erev Shabot after Mikva they Illuminate Kidusha, and not klipa. In them much can be discerned. 244

Shabot Zivug

“Remembering the Shabot to sanctify it is as the sanctification of man to his wife (Kidushin) 245 Go into your wife on Shabot like David descending to the garden of spices and having spiritual delight rising enjoying the ray of the Shechinah and its Glory. The physical acts make a tracing above 246 From these “zuvugim” go out nashamot chadashot.

244Pre Atz Chyim P.384,Ben Eish Chy
245Beney Yisachar p.7
246Shoshon Sodot
This is why sadeekem wait for this day for Yichud. Souls of Shabot (yichud) are chadashot from עליון מקור. Canesset Yisrael can always be renewed by receiving flow from Abba and Imma, which are 2 crowns to them. When they Zivug they give birth to new souls below. New souls only go out in the nights of Shabot and Yom tov. The best zivug is after midnight Shabot, as Shechinah has unification till then. How can you be prepared before? For all who want holy children the time for yichud is only from Shabat to Shabot. As then is drawn a Nashama from seed of Zivug elyon. Zivug is after midnight as Leah is in Hachel Bina, Rachel is face to face with Yisrael and Yaakov and all is Rachamim. From this Zivug go out Nashamot Chadashot. To draw upper mazel intend צמרכ"ז (vowels). There is a statute to eat garlic on the night of Shabot as it is a time of Yichud for Chuchmim with their wives.

247 Lekutey Torah p.201
248 Nahar Shalom p.128
249 Machshif Halavan p.173
250 Pri Atz Chyim p.378
251 Mishnat Chassidim #327
252 Benay Yishachar p.23
Day mikvah of Shabot

Day mikvah of שַׁבָּת = א”ו + מ”ד + ב”נ + קמ”ג + קס”א + קס”י + ה”. This is waters of the Supernal river. There are 7 י”ד in these names

(a”ו + מ”ד + ב”נ)

(א”ו + מ”ד + ב”נ) + י of ו”ד = ו”ד (collel)

ם”ד is the main thing about water of Bina. All 8 names together = שַׁבָּת

Brachah on Sitzet is all nikud Kamatz, which is Arich. 253

SHABOT REST

Dinnim coming for Shabot (transgression) turn Rachamim to din. As acts below make a Reshum above. 254 39 malachot of Shabot are aspect of back to back, causing “nesira”. Shabot returns “face to face”. So there cannot be done malachot on Shabot. As this returns (זע”נ) back to back. 255 The 6 days of the week are the secret of 39 malachot. This is

253Mishnat Chassidim
254Shoshan Sodot
255Aor eniyim part 2 p.96
when there was supernal nesira. Zu"n was returned returned face to face and this was on Shabot. There for there is forbidden the 39 labors of Shabot. Becouse the 39 labors return the world to back to back, like in the beginning. Through the 2nd Tzizum A"k there rises Malchut to Bina of Body and Bina of Head, which is called "sockets of the eyes". Then goes out fine lights of the 10 sefirot of nikudim by way of the eyes. This rises only 6 corners not the first 3 sefirot. Adam made tikun face to face, till completing all of Zun of Yetzera, and Nakavah who took all of Asiyah. Now Zu"n is back to back, but on Shabot with giving over of the extra soul there rises 6 of the back of Asiyah to the place of Nakavah of Atzilut. Then Yetzera and Asiyah turn face to face, and are purified of all klipot from Asiyah. Then there is none of the stumbling that is caused by the eating of the Atz Ha Dat.

<table>
<thead>
<tr>
<th>Domaim (silent)</th>
<th>Samaich</th>
<th>Chayah</th>
<th>Midaber</th>
</tr>
</thead>
<tbody>
<tr>
<td>Malchut</td>
<td>Teferet</td>
<td>Bina</td>
<td>Chuchmah</td>
</tr>
<tr>
<td>לגין</td>
<td>לברשת</td>
<td>לודית</td>
<td>Nashamot</td>
</tr>
</tbody>
</table>
(Adam did not tikun these, they are back to back, these are the vessels that fell through Zimzum ב, they are the level of chest and below) So now tikun by eating is required to cleanse them)

Malacha (work) involves things that need tikun through action. Food needs many malachot to prepare. After all is tikun with fire, this completes the other malachot. All מלאכה (work) is in Asiyah and is Gematria אדנ”י אל (name of Asiyah). There is no “birrur” done on Shabat, as all is new. All malachot raise and correct the 7 kings of Edom who died, shattered and fell. The burning of fire is forbidden on Shabot, burns in all 39 malachot that a man may do. It causes the “sitra achra” to burn in fire of givurah to revenge all the malachot of the chillul of Shabot. The 39 malachot are secret of Asiyah, because they are

256Shar Lekutim p.240
257Machashif HaLavan p.235
"making'. They are all in the secret of "back to back".\textsuperscript{258} Separating the wanted from unwanted is permitted on Sabbot, since this is not the way the world was created. Taking the bad from the good, this is what is forbidden. Work is forbidden on Shabbot so not to turn Zu"n back to back, which is secret of Asiyah.\textsuperscript{259} All the work forbidden on Shabot are in the Klipa. They coorespond to the 39 lashes and 39 curses given to Adam and Eve.\textsuperscript{260} The 39 catagories of work forbidden on Shabot coorespond to 39 י"וד א"וא א"ו, by not doing the work forbidden one nullifies the first 4 sefirot of Klipa.\textsuperscript{261} All work is in Olam Asiyah, but eating is higher cleaning. It is in Yetzera, as יהו"ה אוכל=א"ל which is the secret of Yetzera. In Shabot Nh"y of Asiyah rises up to chaga"t of Asiyah. Then Nh"y become the Challal Panoy, empty space between kidusha and chitzon. This is called the חזרות of Shabot. Here Klipa cannot enter.\textsuperscript{262} During weekdays from Torah, Tefilla and good deeds to raise the Mym Nukvin. We are able to raise the Malchut in the field which is the המדבר desert. From there one can raise themselves to

\textsuperscript{258}Bait shar cavanot #54 
\textsuperscript{259}Mishnat Chassidim 
\textsuperscript{260}Shar Kavanot p.129 
\textsuperscript{261}Matak MDavash Tikuney Zohar p.123 
\textsuperscript{262}Shar Mitzvot p.59
Holiness of Shabot itself, recieving Shabot before the day itself.\textsuperscript{263}

Tefilla of Shabot

Each Tefilla of Shabot rises Z'a 3 levels, Shacrit rises Z'a to (revelation of) Nh"y Imma, and Nakavah rises as Z"a. As there is needed the Malchut to rise. Baruch hu of Shacrit gets Nefesh yetera in aspect of Teferet. In Mussaf Z'a is with Abba and Ima Mammash. Rachel is with Nh"y Imma and in the Kadosh Kidoshim of Mussaf she rises to chaga"t Ima and entering the place of glory rising up to Chabad of Imma. Rise in Abba at Shabbot Minchah. Chuchmah Tatah comes from Bina in Shabot Mussaf. In Mincha Shabot is Rachamim Gadolim from head of Arich. Yesod of Atik is in Chesed of Arich. There rises Teferet in the secret of tefilla minchah of Shabot in dikna of Atik till first mazel which is tikun $\mathbb{P}$, “Notzer Chesed”. Which is the Yesod of “Chesed elyon”, which is called $\mathbb{P}^\mathbb{Z}$. In minchah rises half of Z"a alone to 13th mazel of Atik, with Leah Abba and Imma.\textsuperscript{264} On Shabot all worlds rise to Atilut.

At minchah of Shabot Z"a rises to tikun $\mathbb{P}$, “Notzer Chesed”. It is upper

\textsuperscript{263}Machashif Halavon p.432
\textsuperscript{264}Yakov semach on the Idra 24, Zohar p.24 #aa2200
“Mazel”. And the worlds are included in the “chullul” (the space).  

The names rules all Shabat. The prayer is of the 10 mayarters  

The 4 tefilot of Shabot each has 7 blessings (=28). The first 3 brachot of tefilla rise 3 letters of אֲדֹנָי to chabad of Z'a. The middle blessings illuminate in Ketter of Nakavah, making of her Teferet. The 3 final blessings raise by 3 יהו Nakavah into Nh”y of Z’a.  

was the song of mussaf sung by the levi (in the Holy Temple).  

Shabot Amida  

By the Amida of Shacrit we Get our Ruach yetara in the aspect of Teferet. The 7 blessing of the Shabot Amida are the first 3 sefirot of Nh’y Imma enter Chabad of Z”a, drawing lights into ketter Malchut. The last 3 of Nh’y Z’a make Chabad Nakavah. In its 7 blessing intend 7  

265Emek HaMelech  
266Pre Atz Chyim p.406  
267Petachy Chotem p.139  
268Pre Atz Chyim p.409  
269Machashif Halavan p.382  
270Benay Yisachar p.30
"maraglim" (pearls of מ"ב). The first blessing Net Imma enters Chuchmah Z'a. 2nd Blessing Hod of Ima enters Bina Z"a, 3rd blessing Yesod of Ima enters Dat Z"a. The 4th blessing Nh"y Z'a enters Ketter Nakavah. 5th blessing Net Z"a enters Chuchmah Rachel. 6th Blessing Hod Z"a enters Binna Rachel. 7th blessing Yesod Z'a enters Dat Rachel. (look to the original book for the rest of the cavanot). 

ויכלו completes ל של צלם of Abba. Make mochin of Nakavah from Chuchmah of the 32 paths. This is the number of words in יהילו (Make kavana of 32 in Kiddush), not counting the 3 שבעים they are Chaga"t Z"a. They grow to include Chaba"d and ל של צלם of Nh'y Z'a enters the head of Rachel. For these 3 pillars intend שבעים צי"ת תקן of 3 שבעים includes the first 3 sefirot of Bina and 3 shabot meals, the 7000th year is Bina. This is the Yichud of Lavanah and Safir (Hachel Lavanat haSafir), being the ד"ו parzufim. Intend Zivug Yakov and Rachel. Z"a on night of Shabot grows to have Chaga't to be included in Chaba'd and Chaba'd grows to be included in the makiff of ל של צלם. First is Nh"y Ima to Z"a, 2nd is Chaga"t and third is Chabad called “chakal tepuchim Kadishim”.

271 Mishnat Chassidim#324, Avodat Yisrael, Marachot Elohim, Safer Hachalot
Shacrit-Shabbot Day

Shobot morning there is revealed from Zun light of Atticka Kidisha in the essence of Aba and Ima. The korbonot of shacrit Shabot begins the א"ל מסרים השם is the 6 corners of Z"a of ima entering Z'a. In Tefilla of Moshe intend leah turning to Yisrael face to face. We sing שיר חמש as there is no tikun of Broken vessels on Shabot, all is new in Atzilut. By ברכו שאמר is completed the Nashama with נבואות מברא of Imma so that through yichudim we can merit to comprehend נבואי דבור. Intend sheluvim of איה יהו אדני, then do the yichudim you need. חי נשמת כל is aor ganuz to saddeekem in yesod, which is to come in the future being "olam haba", Bina. Which is the Yesod of Bina. They are 18 worlds in Bina. This is what no eye has seen. It is called "Eloheme". חי נשמת לכל refers to רוח חיוני that flows and is drawn by way of the sefirot.

In hachel Atzom Smayim on Shabot there is more space between letters for Holy mysteries. Shabot is the time of opening the 7

272Sulam on Hakdamah Zohar Tikunim p355
273Aor Yakar Barashit p.44,107
274Zohar Smot p.205b
hachalot. The first hachel is "ahava", 2nd "yirah", 3rd "rachmy", 4th "aspec loria meira", 5th "aspec loria loMeira", 6th 7 th hachel is din it is אלהי it is אלהי. The place of "oneg" is Shabot (in hachel Zachut ). In Hachel Ahava recieve ruach of Shabot. Shacrit Amida the first 3 sefirot of Nh"y Imma enter Chabad of Z"a, drawing lights into ketter Malchut. The last 3 of Nh"y Z'a make Chabad Nakavah. In its 7 blessing intend 7 "maraglim" (pearls of מ"ב). The first blessing Net Imma enters Chuchmah Z'a. 2nd Blessing Hod of Ima enters Bina Z"a, 3rd blessing Yesod of Ima enters Dat Z"a. The 4th blessing Nh"y Z'a enters Ketter Nakavah. The last 3 blessings are Chaga"t Z"a with Rachel. By we take back the 1000 lights we lost by the sin of the Golden calf. Their crowns are returned to Yisrael on Shabot. These 1000 lights are כליל Teferet.

Mussaf of Shabot

In איה of Musaf we get out Nashama Yetera in the aspect of Teferet.

Mussaf of Shabot Nakavah rises to the chest and above of Z"a. Rachel

275Zohar Chadash Tikunim p.
276Gr"a Safer Hachalot p.32ב
277Chesed LAvraham
rises to "Ashet chiel ateret bala" and Z'a rises to Chaba"d of Abba and Imma. In first Blessing Chuchmah Z'a rises to chuchmah Abba and Ima. Malchut rises to Net Z'a. 2nd blessing Bina Z'a rises to bina of Abba and Imma. Malchut rises to Hod. 3rd blessing Dat Z'a (in Dat Abba and Imma.) Malchut is in Yesod. In the 4th blessing we draw mochin Keter to Nakavah. This is a meal of the Chatton at his wedding. Rachel rises to Nh'y Ima. The last 3 blessings are Nh'y Z'a with Nh'y Abba and Imma making Mochin. Z'a rises up to Ketter Abba Rachel grows rising up to Ketter Ima. For day learning intend מצפ in nikud lavanah and ב"ן (in nikud) Dat, העב ס"ג יהו"ה all in nikud kamatz. 7 people go up to the Torah on Shabot. These correspond to the 7 voices heard on mount Sinai. These correspond to the 7 lower sefirot of Z"a dressing to the lower 2/3 of Nh'y of Abba and Ima. Then is revealed light of the 7 lower sefirot of Abba to the vessel of Z"a from the Amida. The 3rd Aliyah is bigger than the first 2. It is the Yesod of Abba that reveals Imma. The first 2 are Nh'h Abba. The 6th Aliyah is the Yesod of Z"a Having the Ateret of Aba. It is the biggest of all. As it is completely revealed from

278Mishnat Chassidim
279Zohar 4:198
the Yesod of Imma which reaches to only 1/3 of Teferet of Z"a. The 7th Aliyah is The Ateret of Z"a, secret of Nakavah. When hearing reading of the Torah on each יהו"ה intend ב"ן. Shobot Torah reading is carried up by יופיא"ל. Before mussaf intend שקא א"ת intend it's צ and include בחר. In Mussaf of Rosh Chodesh Yaakov and Rachel rise to Ketter Z”a and there receive light from Ketter of Yisrael Saba and Tevuna. So we say this is a aspect of Keter of Z”a. But only on Shabot does Z”a rises above its place of emination so then in Mussaf we say איה. In Mussaf of Shabot there is no Chotot (sin offering) brought as there is then revealed the Chassidim of Atik and there illuminates the will of Chassidim to all worlds. All we find is light and no din at all. As here Zivug is face to face. Mussaf of shabot is Moch Stima, by joining וסח + יהודה = מוסח. 

280 Zohar Smot p.206, Mishnat Chassidim
281 Mishnat Chassidim
282 Sulam Zohar Tikunim p.83
283 Benay Yasachar p.17
Shabot Minchah

During the time called "will of wills", Minchah Shabot, when saying אני תפלתי intend the לבוש of your talit. Including light of the will of wills from the head of Z"a. At Minchah in Bait Canesset intend צי"ת שקו intend it's פ"ו of the head of Arich. and include צי"ת שקו and 포함. At mincha the creation is in the essense of the Chaba"d of Z"a. So to draw Kodesh intend ת"ץ ofית"ץ אבג so to draw the light of the Safer Torah. Dress in a Talit as this is רצון נא of ע"ב that's in the head of Arich. Rise in the Amida to 10 letters of ע"ב thats in the head of Arich. Rise in the Amida to mazel elyon called חסרכ נץ רון which is רצון נא. Light descend from the מצח of arich revealing the Yesod of Atik. אלהי"ם is moch stima. From here descends the dikna till Mazel Elyon. Lights break forth from the Yesod of Aba and Ima. Their Chesed and givurah revealing their light to Chaba"d of Z"a and illuminating the creation in the 3 who go up to the Torah. There goes out the chaba"d of "Atzmot" Z"a by the Cohen revealing Chuhmah Z"a and Netzauch Aba. Next the Levi reveals Bina of Z"a and Hod of Abba. In the final Aliyah Yisrael reveals Dat of Z'a and the Yesod of Aba.
there is 4 other tikunim, because there is 13 tikunim in Atik. The 4 tikun of Atik are joined on the 6 of Z"a. Then there is made 9 tikunim, plus NH"Y makes 13 Tikuney dikna. The 13th includes them all. The Tefila of Mincha shabot purifies light and vessels of Yachida of Zu"n through the Keter of Arich. And Keter of Zu"n of A"k. The Yechida of Yesoi"t is purified by Zu"n. Also Minchah Shabot cleanses the vessels and lights of Keter of Zu"n of Atzilut of A"k and By"a and all worlds. Drawing Ayn Sof to and refining Ketter Arich. On Shabot at mincha Atik rises to Ketter of A"k. Abba and Imma rise to ס"ג of A"k, from there they recieve Bina of Yachida. Yesoi"t rises to the first 3 sefirot of Atik where there is מ"ה of A"k. Z"a rises up to the first 3 sefirot of Abba and Ima within is the head of ב"ג which is the 6 corners of מ"ה. To draw the light of the Safer Torah of minchah, wear a Talit. At Mincha the upper half of Z"a called Yisrael rises above with Leah till the 13 dikna of Arich with Aba and Ima. At Shabot mincha is revealed מצח of Attika Kadisha. At Shabot mincha Attika Kadisha is revealed it is רצון מצח nullifying the Dinim in the מצח of Z"a. The מצח of Z"a is Netzauch. The time of Shabot minchah is a time of רצון, this is the time of sweetening the judgments
of Hashem's fierce anger against avoda zara. This is the sweetening of the judgement of all 24 courts. It is also the time of making converts. The "tiva" (burning desire) for "zchut" (merit-to achieve) this level is revealed at minchah Shabot. These needed 2 saddekem to raise the Mym Nukvin each minchah Shobot one is Moshe and the other is Yosef Ha Sadeek. Both are called tov, this is the idea of מזלות (mixed) good. There is no level after this. This is all eyes turn to your salvation. Zu"n rises in Ketter Abba and Imma till Nakavah of Arich. This is Mazel Notzer Chesed מזל נצר אדני. During Shabot mincha is drawn mochin of Yichida on the 5 parzufim of Atzilut from the 5 parzuf of A"k. The Torah reading of Mincha Shabot brings out the first 3 sefirot of Z"a. Then are revealed the closed lights of Abba in Z"a. In the Amida of Mincha Chaba"d Z'a rises to the 13 dikna of Arich. First blessing of mincha Amida is Chuchmah (Z'a) it rises up to the 11th tikun (Vpesha), which is Net. 2nd blessing is Bina it enters the 12th tikun which is the dikna of Hod. The 3rd blessing is Dat it enters the 13th dikna (Vnake-add kavanah) which is the Yesod of dikna called "lower Mazel". The 4th blessing is Keter of Nakavah. It is as yichud of chuton and callah. The 5th blessing is Malchut in Net
Z"a. This is outside of the dikna. The 6th blessing is the left pillar Hod (Z"a). The 7th blessing of Mincha is Yesod. In the repetition of the Ameda Leah and Yisrael rise to the 8th dikna of Arich. But Yaakov and Rachel are below without Zivug. In Tefila of week there is included penimi and chitzon of Atzilut in penimi, also the penimi of Bria rises to Atzilut to become chitzon of Atzilut. But on Shobot all accomplished during the week's tefilla is included but during the week chitzon of Bria does not rise to Atzilut. Only on shabot does the chitzon rise and become penimi.  

286 In mincha of Shabot we receive kidusha of dikna arich. Even though Z'a only rises to Teferet, the 8th dikna. In kidusha intend 13th mazel.  

287 In Mincha of shabot the 8th dikna of Atik is made by the repetition of the Amida.  

288 In Mincha of shabot take achryim of ס"ג and טדה"ד.  

289 Close your eyes for Tefilla minchah. Put your hands over your heart. These things are very important.  

290 On mincha of weekdays all judgments are awakened, but on Shabot (minchah) mercy abides and

287 Shar Kavanot p.110  
288 Emek HaMelech  
289 Pre Atz Chyim p.404  
290 Shar Cavanot p.335
judgements are subdued. So there is added a Nashama of joy on
Shabot.\textsuperscript{291,292} Shobot at minchah is in mochin face to face, rising with Z"a
to the first 3 sefirot of Arich.\textsuperscript{293} In Tefilla of Shabot, מנוח נדבה ואהבה
refers to Ima and אהבה refers to Aba.\textsuperscript{294} After the Minchah Amida
we have revelation of אדונִי as David, שלד as Yosef and יוהו as Moses.\textsuperscript{295}

Names - Shabot

שבת is a name of Hashem.\textsuperscript{296} The name of ע"ב letters (?) is the upper
pearl, The name of מ"ב letters is the lower pearl that is recieved from
ע"ב. In the upper pearl is the mesach, the secret of the י that goes in

\textsuperscript{291}Ki tatze p.366
\textsuperscript{292}Matak MDavash on Tikuney Zohar p.117
\textsuperscript{293}Sulam Zohar Tikunim p.360
\textsuperscript{294}Shar Cavanot p.109
\textsuperscript{295}Nahar Shalom
\textsuperscript{296}Benay Yisachar p.15
(of ע”ב). From the upper pearl is all Chuchma. Shabot illuminated ע”ב and מ”ב dresses to Abba and Imma. The First 3 sefirot of Bina illuminate in מ”ב. On yom tov only ע”ב illuminates. On Shabot illuminates ע”ב and מ”ב. ע”ב is מ”ב and מ”ב of the world of Bria.

Out of this name comes all the cavanot of Shabot. They are the secret of the creation. They are all in the world of Bria. On the 7th day rise and sit on the כסא. In all 7 blessings of all Tefila of Shabot intend its 7 names. 298

7 names go out of the 7 letters of the name of Shabot יה"ו אהי"ה like this from the א of אהי"ה -יהו"ה (chesed), from the ה of אהי"ה -יהו"ה (givurah), from the י of אהי"ה -יהו"ה (Teferet) and from the י of אהי"ה -יהו"ה (Shabot Malchut). From the י of יה"ו comes ו"מ (Yesod), from the ה of יה"ו comes י"ל (hod) and from the ו of יה"ו -א"ל (net)299 The 7 names of יה"ו אהי"ה are secret of the flames of the Shabot candle. Shabot is called אדנ"י י"ה. Shobot is in Yesod, so is this Name. 300

The כסא is secret of garments of Shabot. This is Atzilut dressing in Bria.

This is the כסא , Hachel ק"ק which is before the parochot dresses in

297Sulam Zohar Yitro P.141
298Shar Cavanot
299Mahcshif haLavon p.245
300Shar Pasukim P.131,31
Bria. The כסא includes the 4 letters of יהוה. The כסא is complete on Shabot. Hashem sits on the כסא on Shabot. as this is in middle, as Shabot is in the middle of the days of the week.

This כסא illuminates in mazel ונקה in mazel "Notzer Chesed". mazel ונקה on Shabot rises Zu"n. Shabot illuminates 10 sefirot of אלהי, this is the secret of the ה of Shabot. Here is a Yichud for Mashiach:

יוד א הי ד ואו נ הי "י = חקל = מנחם (dew-labor categories of Shabot). In Shabot is not cavanot meloy, as Shabot is rachamim and meloyim are din. The 7th attribute of mercy אור זפируется (light of face) called 2 Holy Apples. It illuminates on the 7th day.

The Shechinah of Shabot is miloy of אלהי of meloy א which = אرز a is revealed in the head of Nakavah. 1/2 of that makes Keter of Nakavah.

301Aor Yakar on Zohar Barashit p.32
302Shoshon Sodot
303Adir Biromam p.227
304Adir Biromam p.259
305Pre Atz Chyim P.395
306Shar mimorim p.85
307Benay Yishachar p.6
308Emek HaMelech
אלף דלת נון יי"ד = שבת 309

Tachum Shabot

309Aor Eniyim p.239
In the midrash it says Yaakov guarded the Shabot, even Tachum Shabot so he inherited a world with out measure, “mida conege mida” (measure for measure). By obsevance of Tachum Shabot he merited to “And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, Keeping mercy for thousands” (exodus 34:6-7) Klipot are 3 parsai below Asiyah being Nh"y of Asiyah that has risen to Chaga"t, with Malchut. The back of each of these sefirot is called "parsa". , these are the tachum which are light of קמ"ג קנ"א קס"א = תחום , they are nh"y Imma. They prevent entering of the Klippa. The area in the Tachum is called "chakal Tepuchin Kadishin", Shabot Kidusha spreads in the apple fields, outside is the red field place of the klipot. Normally klippa sieze in Nh"y of Z"a. Not so in the Tachum of Shabot, there people instead are renewed in the supernal light of Arich. The Torah forbids walking beyond 12 mil on Shobot. The Rabbis reduced this to 1.2 km. Nh"y of olam Asiyah unite with Chaga"t. A vacuum-חלל, a "makom panoy" is created by such a

310Benay Yisachar p.23
311Mishnat Chassadim
312Shar Mitzvot p.29
313Pre Atz Chyim P.232
union. This alludes to the removal of the life of the klipot (from the vacuum) which leaves to the klipot only death. There are no klippa in the חלל, they are below Asiyah, and are able to rise up only till there. Anyone who does any of the forbidden categories of labor fills the vacuum allowing the klipot to gain access to domains of Nh"y. The Klipa enter holiness till the source of his soul. Therefore he is obligated to death. As He causes the klipot to make impure the Holy. But one who goes out of the Tachum only does damage to himself as he uproots his soul from Kidusha to the place of the Klipa. So he does not have to die.

Each of these domains represents one פרסא (4.8km), Malchut is also included in them. Each parsa consists of 4 מילין giving us 12 מילין total.

Since the destruction of the Temple the pervading influence of the klippot has penetrated into 1/2 of Netzauch and caused the Rabbis to restrict the domain we can walk on Shabot. Since the destruction of the Temple the 11 klipot became stronger, going in 11 lower מיל. So Netzauch is alone. The Tachum of Shabot is 2000 ama, it is עירוב between Netzauch and Hod. This is Reflected in the worlds of Smual "and Natzauch of Yisrael will not fail"
(when shaul did not kill the king of Amalak). Concerning Hod Danial says "my hod was destroyed". Because of that Shabot distance has been reduced. קמ"ג קנ"א קס"א = תחום, they are the barrier against the klippa invading the domain of 2000 cubit during Shabot. Untill the limit of the תחום a man may walk on Shabot, if he goes outside of the תחום he causes "Adam Elyon" to go out of the תחום, and descend to the klipot. If a man's feet go out of Nh"y of Asiyah, they are in the place of the Klippot. One who goes out of the תחום his life force leaves him. Once Shabot is over the "chotom" seal is removed and Nh"y assume their normal position, allowing the Klipa to resume their dominion. It is said on Shabot Hashem וינפש (rested) as in Asiyah the spiritual force present is Nefesh. It is the only level of soul that experiences pain, because it has to share or be with the klipot. After the Shabot the Nefesh returns to its place in Asiyah and is troubled by the Klipot.314.

Shabot is the middle point from it you see in the rest of the sefirot that make to it a תחום, that surround her in the secret of the sight of the supernal sefirot within her, which is the measure of the תחום of Shabot.

314SnI Luchot ha Brit Bishalach,Lecutey Torah p.201, Pre Atz Chyim p.375
which is לְעַשֵּׁה שֶׁבַּת לְדָרְתָּם. -Make a dwelling place for the Shechinah in the heart of friday night. דְּרָה lacks 1, as it means dwelling. שֶׁמֶרְוָא is 6 corners of Z"a. 316

There are 4 domains to Shabot "rashut yachid" is 4 on 4 rising to the rakia. It alludes to David, and is called bait ael. With it stands 4 legs of the merkava. It rises to the upper rekia. "rashut Rabim" are 10 sefirot כלְּיָה. "makom puter" is סלָּה יְהֵבְרָא אָדֹן here no thought grasps at all. A "carmalaat" is olam nifradim. 317

Shabbot is Malchut and שבירת 318

Havdalah

After Shabot we say נַעֲמָה וַיהִי to draw light of Bina, to push away all evil. 319 נַעֲמָה وַיהִי has כ"ל (130) letters and נַעֲמָה וַיהִי (422) words.

315Aor Yakar p.84,Barashit
316Metak MDavash on Zohar tikunim p. 235
317Shoshon Sodot
318Safer Paliyah
319Avodat Yisrael p.34
2 lights of Shabot to the 2 "tosephot" Nefesh and Ruach which are the secret of "coats of light". After Shabot we bless the fire so that these lights will shine all week.\textsuperscript{320} When the sanctity of the Shabbat day has passed incomplete SPIRITS come into the world and fly around in all directions. People should beware of them. Then, once again, the entire left side reawakens and the flames of Gehonom blaze. All WHO CO ME from the left side float around the world; they want to clothe themselves with bodies, but they are unable to do so. At this time, people must protect themselves against them.\textsuperscript{321} In the going out of the Shabot, there returns the arroussing of judgments and klippot. And there is not nullification of them. But through the brain of the light of Chuchmah drawn from Yesoi"t called \textsuperscript{322} is Chashmal on finger nails which is klippa noga seperating from kodesh and chol. It is sealed preventing klippa from nourishing. Look after Shabot Nakavah is a consuming fire, as its givurot rule in the world. Separate them by \textsuperscript{323}.

As we say “בורה א". בורה א".זע "בורה א".זע is

\textsuperscript{323} Use no water in havdala wine cup. Have 3 hadassim for

320Metak Midavash on Tikuny Zohar p.234
321Zohar Barashit
322Sulam Zohar Makatz P.30
323Pre Atz Chyim p. 447
“basamim”, they are Nn”n in one bond together. From them take extra power to Nn”n from Shabot. To the days of the coming week. 324 Chasmal is in אש, fire rises and illuminates the chashmal called illumination of fire. Therefore we make Havdala on the nails. As chasmal is “supernal nails” From here 3 clippot can nourish. Lilly is klipot Noga. She wants to dress to man’s soul. Klippa noga is a garment of the Nn”n called “coat of skin” it is a mixture of good and evil and cleansed by Torah and mitzvot. 325 Be sure to cut your nails as from them nourishes the “tumot”. By this you will deliver yourself from harm and danger. 326 In havdala  is wine,  is fire and  the scent. 327

By the blessing on the fire of havdala we make a garment of Chasmal, from the lower Gan Aden. The garment of adam before the sin was light. There is chashmal of Ba”a flaming to Nn”n. From the fire and it blessing in havdala one gets a garment of light. 328 ולאורים - caneset Yisrael אורות is Teferet, of havdala blessing. 329 When we recite the blessing over

324Shar Kavanot p.15
325Atz Chym p.385
326Safer Paliyah
327Giloy Razia
328Tikuney Zohar p.111
329Safer Paliyah
fire 4 markavot appear these are Michia”l Gavrea”l Rafea”l Orea”l each is in charge of a legion of angels that shine with that fire of Malchut. They are called אַש מָא֤וֹרִי. These angels come down to be shined upon by this fire. It is Malchut of fire that is blessed. For this we bend our 4 fingers of our right hand. So this light may shine upon them, so to catch this light that is blessed. By this the angels are illuminated and get power from the light of the best lamp. When reciting the blessings of Havdala one should raise his fingers to show the upper grades ruling over all. The right of Z”a drawing the “Kidusha” of Aba and Ima. All grades shine from the first 3 sefirot of Bina. For this reason we raise and bend our fingers before the candle of Havdala. So to point to the lower grades (finger nails), the 4 camps. Fingers (themselves) are the higher grades called אָוֹר מָא֤וֹרִי. The lower grades are הָאָש מָא֤וֹרִי. The blessing we say on the fire of havdala is on the fire (kidusha) that burnt on Shabot. This is eminated from the supernal fire. When this fire is blessed all fire is blessed, and assigned to its place. The nails should be exposed to draw Chuchmah from the candle. 1/3 of Net. Abba dresses in Z”a, and goes out by way of the nails. So rest your hand upon it. Then drink the
wine which is Givurah and intend its sweetening which is which is by אלהי"ם in milloy ה (Kavana wine). This sweetens the dinim of Asiyah.

We do not grow the nails because of the filth in them, as they grow so does the power of judgement. So cut your nails daily. 330 is name meaning “havdalla” receivng from Ketter, unlike the other sefirot. 331 You cant do havdala on the light until it is dark, that there is not seperated the King in actuality, God forbid. We look at our nails as Adam was created in all mercy, finger nails illude to all this. But after sin “din” prevailed.

We see this in them, but the mercy in which Adam was created with we see on the Shabot. 332 The alter fire that also burns on Shabot is drawn from the central pillar to malchut called alter. For this reason we say the blessing on fire after the Shabbot. Its the Shabot’s fire which comes from above. 333

Looking at one’s finger nails arrouses rachamim as this was Adam’s garment before the sin. Before the sin it was filled with rachamim. After it turned to din. We look at them to give praise to “elokenu”, Who gave

330Zohar Vayachal p.298,301, Mishnat Chassadim
331Safer Paliyah
332Safer HaKanah
333Zohar vayachal p.298
us the Shabot. That is all Rachamim that we delight in. From this our nails are Rachamim, and flesh is din. We only bless on fire (in havdala) on days that return to their supernal works being Shobot and Yom Kiporim.\(^{334}\)

The alter fire that also burns on Shabot is drawn from the central pillar to Malchut called alter. For this reason we say a blessing over fire after Shabot. It is Shabot's fire that comes from above.\(^{335}\) Havdalah wine is ב"ד parzufim. “Bashamim” is Nh”y, if from tree Teferet. שנ is ב"ד parzufim.\(^{336}\) In havdala ב”ס illuminates Zu”n with 370 lights of Arich, in this power are seperated 370 klipot. They are consumed in the fire of אלהי’ in milloy 300= . Which is Binna. In the brachah on the wine of Havdallah we arrouse breath of Hashem.\(^{337}\)

The best herb for restoring our Nashama and overcomming the loss of our extra ruach that we had on Shabot is Haddasim, use it in Havdala. As the scent of Hadass supports the Holy place from where the souls issue.

So in this world it is good for strengthening a man’s soul. Hadass

\(^{334}\)Safer Paliyah
\(^{335}\)Zohar Zayachal p.294
\(^{336}\)Shoshan Sodot
\(^{337}\)Mishnat Chassidim
strenthens a man’s soul here as it does above.\textsuperscript{338} The Brachah on the haddasim is in ב”ג. This brachah gives power of Tosephot Shobot to the נ”ן for the days of the week. Intend by way of the nose where there is givurah Elyonah of the 5 givurot of מצותפך, and they are the nose mouth arm hands fingers are dinnim. By this they rise to the מצח where there is Dat. Then they are sweeted by the light of the mochin there. The givurot are sweetened by the ריח which enters the nose. ריח = revua of 5 letters + 13 letters of אלהים miloy’. (havdala kavanah) It enters the 2 nostrils and from there go out 2 breaths.\textsuperscript{339} הדשמשותזמן (near sunset) enters things of חול into Holiness of Shobot.\textsuperscript{340}

The secret of the incense of Havdala after Shabot is that Adam made this ruling so to hasten the coming of Mashiach. The sense of smell is the only sense not damaged by the sin of Adam. So it needs no purification, but it has the power to make complete tikun of the filth of the serpent.\textsuperscript{341}

Light of Shobot illuminates for 3 days after havdala.\textsuperscript{342}

\textsuperscript{338}Shoshan Sodot
\textsuperscript{339}Mishnat Chassidim
\textsuperscript{340}Adir Bimorom p.418
\textsuperscript{341}Benay Yisachar p40
\textsuperscript{342}Svaot Hashem
Weekdays add to Shabot

To man are extra Nashama every Shabot from Aby"a.\textsuperscript{343} On shabot one gets according to merit a Nr'n of Atzilut, this is the Nashama Yatera.\textsuperscript{344} There are those who recieve "tosphot Shabot" of Nashama, others only to Ruach. It is continued to be received with kavana until the 3rd day of the week. So till this time we may do havdala. From the 4th day of the week we begin to recieve Nefesh of the coming Shabot until Nashama. The 5th day of week we begin to get the Ruach of the coming Shabot. The Holiness of the Shobot comes from the Tefilot, meals. We draw this Kidusha to the meals of the week. So too Tefila of Shabot adds to the Tefila of the (coming) week. By the "pleasantness" we draw Kidusha to Tefila of the week.\textsuperscript{345} On the first Erev Shabot 10 things were created, also 9 curses and death.\textsuperscript{346} One who works erev Shabot will eat erev Shabot. All 6000 (years) are called "erev Shabot", and the 7000th is Shabot. All that you find in your hand the power to do in the side of

\textsuperscript{343}Pre Atz Chyim P.328
\textsuperscript{344}Metak Midavash on Tikuny Zohar p.237
\textsuperscript{345}Shar Cavanor P.17
\textsuperscript{346}Marachot Elokim
Holiness will be written to life in Yerushalym of the 7000th year. There goes in avoda which will be repaid by reward. Specifically like preparing food, all one has on Shabot is what they have prepared.\textsuperscript{347} On the first day of the week prepare for Shabot by Chesed, 2nd day Givurah and 3rd Teferet ect...6 days you will work so that on the 7th receive Kidusha.

Rest your ox and donkey. ox 
\םור means vision. Showing to only look on Kidusha.\textsuperscript{348} First day of the week contemplate ש"ג and יה"ו איה"ה . Till Sunday night the highest levels of Shabot are still with us. 2nd day speak Torah to draw the ruach of Shabot. 3rd day of week do physical mitzvot for the Nefesh (of Shabot), specifically mitzvot involving the feet, walk to visit the dead and sick. On the 4th day of the week review actions to recieve coming Nefesh. On the 4th day of week we begin recieving the light of the comming Shabot, on thursday a even greater portion becomes revealed 5th day speak Torah for comming Ruach, the 6th day thought recieves from (Nashama of coming Shabot). . Thursday night before or after sleep (if you can get up in middle of night) read the parsha and contemplate the angels in “shurook”, angels of parsha Rosha

\textsuperscript{347}Petachy Chotam p.222
\textsuperscript{348}Avodat Yisrael p.20
tevot. Contemplate all day ולֵשׁוֹד of Bina, place of Nashama.

Add power to Rachel intend מַלְאָכָה of הַצְּבָא in nikud of הָלְעַי. Shiluv of ס”ג and א”ל שד”י of Bina, place of Nashama. Dat penimi. Intend 2nd מַלְאָכָה of הָלְעַי and wouldn’t. Intend 28 letter meloy of ג”א וּרְאוֹי with ת of ב”ן and 28 letter meloy א”ו which is ו”ה of ע”ב and ה”ו of ב”ן. 349 All days when eating eat to the כבוד of Shabot. All eating of the week illuminates from the week to Shabot. 350

The Ari would finish before the end of “sudah Slishi” on every shabot all 24 chapters of Gemore Shabot, they parallel the 24 adornments of the Kallah. 351

One not fullfilling the meal of King David allows the presence of the klippa without supression. 352

One guarding Brit Shabot in this world merits comprehension of the Leviyaton in Olam Haba. 353 Through guarding of Shabot there is blotted

349Shar Kavanot p20,Ben eash chy, Mishnat chassadim  
350Sulam Zohar Barashit P.60  
351Shar Kavanot p.57  
352Pre atz chyim pg.449  
353Safer Paliyah
out the memory of Amalak, and then there is completed the name יהוה נון.\(^{354}\) The גורל (lottery) is “Oneg Shabot”. This is the גורל (lottery) to the end of days. This גורל (lottery) nullifies judgements and problems.\(^{355}\)

The tikun of Shabot brings Redemption.\(^{356}\)

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354 Safer Chucham Lav
355 Lekutey Moran
356 Emek HaMelch