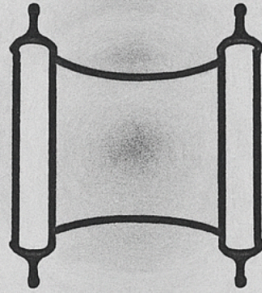


בס"ד

**Alter Rebbe  
Torah Ohr  
Parshas Yisro**

זְכוּר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ



*Dedicated To:*

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## Introduction

Rabbi Shneur Zalman of Liadi, the Alter Rebbe (1745–1812), founder of Chabad Chassidut, develops in this maamar a deep, systematic explanation of Shabbat as the axis between elevation and drawing down, between human avodah during the weekdays and divine revelation on Shabbat. Across the full segment, he weaves together the themes of זכור וממלא, חכמה עילאה וחכמה תתאה, טובב וממלא, and the ultimate purpose of mitzvot: the revelation of supernal delight within wisdom itself.

**Remember the day of Shabbat to sanctify it.** To understand what is the matter of the command to sanctify Shabbat, when behold Shabbat is sanctified and stands. For in contrast, the sanctity of a Festival depends on Israel, therefore we say “Who sanctifies Israel and the times.”

זְכוּר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוּ. לְהַבִּין מֵהוּ עֲנֵן הַצְּוִי לְקַדְּשׁ הַשַּׁבָּת וְהֵלֵא שַׁבָּת מִקַּדְּשָׁא וְקִיְיָמָא. דְּבִשְׁלֵמָא קַדְּשֵׁת יוֹם טוֹב תְּלוּי בְּיִשְׂרָאֵל שְׁלֵכָה אוֹמְרִים מִקַּדְּשׁ יִשְׂרָאֵל וְהַזְמִינִים.

First Israel and afterward the times, because Israel are those who sanctify the times. But on Shabbat we bless “Who sanctifies Shabbat.” And we do not say “Who sanctifies Israel and Shabbat,” and as our Sages of blessed memory said, is it so that Israel sanctify Shabbat, when behold Shabbat is sanctified and stands from the six days of Creation, and so forth (Beitzah 17a).

מִתְחִלָּה יִשְׂרָאֵל וְאַחַר כֵּן הַזְמִינִים מִשׁוּם דְּיִשְׂרָאֵל אֵינְהוּ דְּקַדְּשֵׁינְהוּ לְזְמַנִּים. אֲבָל בְּשַׁבָּת אָנוּ מְבָרְכִים מִקַּדְּשׁ הַשַּׁבָּת. וְאִין אוֹמְרִים מִקַּדְּשׁ יִשְׂרָאֵל וְהַשַּׁבָּת וְקַמְאַרְזוּ לְאֵטוֹ שַׁבָּת יִשְׂרָאֵל מִקַּדְּשֵׁי לֵיהּ וְהֵלֵא שַׁבָּת מִקַּדְּשָׁא וְקִיְיָמָא מִשְׁשֵׁת יְמֵי בְּרָאשִׁית כּוּי (בֵּיצָה י"ז ע"א).

And every Shabbat is called Shabbat of Creation, which is above the aspect of Israel, because Shabbat is the aspect of the revelation of Chokhmah Ila'ah, and it is called the revelation of the intellects of Abba, which is above the aspect of the souls of Israel that are rooted in Ze'ir Anpin.

וְנִקְרָא כָּל שַׁבָּת שַׁבָּת בְּרָאשִׁית שְׁלֵמְעֵלָה מִבְּחִינַת יִשְׂרָאֵל, כִּי שַׁבָּת הוּא בְּחִינַת הַתְּגִלּוֹת חֻכְמָה עֲלֵאָה וְנִקְרָא גְלוּי מוֹחִין דְּאָבָא שֶׁהוּא לְמַעְלָה מִבְּחִינַת נַשְׁמוֹת יִשְׂרָאֵל הַמְשֻׁרְשׁוֹת בְּזַעֲרֵי אַנְפִּין.

And as is explained in the Zohar, portion Emor, beginning of page ninety four, that they are grasped in Him, in the King. And the explanation of the Ramaz is that these are Israel who are rooted in Ze'ir Anpin, this one in Chesed, this one in Gevurah, and this one in Tiferet, and so forth (Zohar III 94a; Ramaz ad loc.).

וְכִמוֹ שְׁמִבְאָר בְּזִהַר פְּרִשֵׁת אֲמוֹר רִישׁ דְּף צ"ד דְּאֲחִידֵן בֵּיהּ בְּמִלְכָּא. וּפִירוּשׁ הַרַמ"ז הֵם יִשְׂרָאֵל הַמְשֻׁרְשִׁים בְּזַעֲרֵי, זֶה בְּחֻסֵּד וְזֶה בְּגְבוּרָה וְזֶה בְּתִפְרֵת כּוּי (זוהר ח"ג צ"ד ע"א; רמ"ז שם).

And Shabbat is explained there that it is the revelation of the intellects of Abba in Ze'ir Anpin, and it is also explained there how this revelation and drawing down is by itself and does not require our actions, and so forth.

וְשַׁבָּת מְבִאָר שֶׁם דְּהוּא גְלוּי מוֹחִין דְּאָבָא בְּזַעֲרֵי אַנְפִּין, וּמְבִאָר שֶׁם גַּם כֵּן אֵיךְ שְׁגִלוּי וְהַמְשָׁכָה זוֹ הִיא מַעֲצָמָה וְאִין צְרִיךְ לְמַעֲשֵׂינוּ כּוּי.

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In contrast, on a Festival, the revelation of a portion of the illumination from the intellects of Abba that illuminates on a Festival is through our actions and our prayers, and so forth.

מה שאין פן ביום טוב גלוי קצת הַהֶאָרָה ממוחין דאבא שְׁמַאִיר בְּיוֹם טוֹב הוּא עַל יְדֵי מַעֲשֵׂינוּ וּתְפִלוֹתֵינוּ כּוּי.

And behold, in the later commandments it is said, “Guard the day of Shabbat to sanctify it.” And our Sages of blessed memory said, “Remember and Guard were spoken in one utterance” (Shevuot 20b).

וְהִנֵּה בַּדְּבָרוֹת הַהֶחְרוּגוֹת נֹאמַר שְׁמוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. וְאָמְרוּ רַז"ל זְכוֹר וְשְׁמוֹר בְּדָבוֹר (אֶחָד נֹאמְרוּ) (שְׁבוּעוֹת כ" ע"ב).

And the matter is that “Guard” is a negative commandment, as our Sages said, every place that it says “guard,” “lest,” and “do not,” is nothing other than a negative commandment. And “Remember” is two hundred and forty eight positive commandments.

וְהֶעֱנָן דְּשְׁמוֹר הוּא מְצוֹת לֹא תַעֲשֶׂה כְּמֵאֲרַז"ל כָּל מְקוֹם שֶׁנֹּאמַר הַשְּׁמֵר פֶּן וְאֵל אֵינוֹ אֵלָא לֹא תַעֲשֶׂה. וְזְכוֹר הוּא רמ"ח מְצוֹת עֲשֶׂה.

Because “zachor” with Yud Heh has the numerical value of two hundred and forty eight positive commandments, and behold “zichri” with Vav Heh has the numerical value of two hundred and forty eight. And it is necessary to understand the difference between “zachor” and “zichri,” and why “zachor” is with Yud Heh and “zichri” is with Vav Heh.

כִּי זְכוֹר עִם י"ה גִּימְטְרִיָּא רמ"ח מְצוֹת עֲשֶׂה, וְהִנֵּה זְכָרִי עִם ו"ה גִּימְטְרִיָּא רמ"ח. וְצָרִיךְ לוֹמַר הַהֶפְרָשׁ בֵּין זְכוֹר לְזְכָרִי, וְיֵמָּה שֶׁזְּכוֹר הוּא עִם י"ה וְזְכָרִי עִם ו"ה.

And behold, in order to understand all this, it is first necessary to understand the general matter of Shabbat, what it is. For behold it is written, “And God saw all that He had made, and behold it was very good” (Genesis 1:31). For in the six days of Creation it is the aspect of “all that He had made,”

וְהִנֵּה לְהַבִּין כָּל זֶה צָרִיךְ לְהַבִּין תְּחִלָּה כְּלִלוֹת עֲנָן הַשַּׁבָּת מֵהוּ. דְּהִנֵּה כְּתִיב וַיֵּרָא אֱלֹקִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד (בְּרֵאשִׁית א:ל"א). שֶׁבְּשִׁשֶׁת יָמִים בְּרֵאשִׁית הוּא בְּחִינַת אֶת כָּל אֲשֶׁר עָשָׂה,

and that is through the combinations of letters of the ten utterances, such as the utterance “Let there be light,” “Let there be a firmament,” “Let the waters gather,” and so forth, “Let the earth sprout,” and so forth. This is in the aspect of descent,

וְהִינּוּ עַל יְדֵי צִירוּפֵי אוֹתִיּוֹת דְּעֵשְׂרֵה מֵאֲמָרוֹת. כְּמוֹ מֵאֲמָר יְהִי אוֹר, יְהִי רָקִיעַ, יִקְוּ הַמַּיִם כּוּי, תִּדְשָׂא כּוּי, הוּא בְּחִינַת יְרִידָה

like in a person, the revelation of intellect in speech, which is an aspect of descent. And behold it is written, “For My thoughts are not your thoughts” (Isaiah 55:8), that above, as it were, there is an aspect of thought and an aspect of speech.

כְּמוֹ בְּאֶדָם גְּלוֹי הַשֶּׁכֶל בְּדָבוֹר שֶׁהוּא בְּחִינַת יְרִידָה. וְהִנֵּה כְּתִיב כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם כּוּי (יִשְׁעִיהוּ ג"ה:ח'), שֶׁיֵּשׁ לְמַעַלָּה כְּבִכּוֹל בְּחִינַת מַחְשְׁבָהּ וּבְחִינַת דְּבוֹר

namely, that the aspect of thought is called concealed worlds, meaning that the light and vitality that enliven the concealed

דְּהִינּוּ שֶׁבְּחִינַת מַחְשְׁבָהּ נִקְרָא עֲלָמִין סְתִימִין, רָצָה לוֹמַר הָאוֹר וְהַחַיּוֹת הַמְחַיֶּה אֶת עֲלָמִין סְתִימִין נִקְרָא

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worlds is called supernal thought, and the aspect of speech is called the revealed world.

And they are called letters, an expression of revelation, from the language of translation, "and it came." For behold, speech receives from the aspect of the supernal attributes, which are the aspect of the six days of Creation, which are six supernal attributes.

And behold, the known saying, "You do not have righteous knowing, and so forth, all is for showing, and so forth," for in a person, the aspect of kindness and mercy arouses an emotional stirring in his soul to bestow,

whereas His blessed attributes are united with Him, blessed be He, who is simple unity without any change of emotional stirring, Heaven forbid, as it is written, "I Havayah have not changed" (Malachi 3:6).

And this is, "You do not have righteous knowing," and so forth. And since the six supernal attributes are above the aspect of emotional stirring and change, therefore, in order that it be drawn from the attributes into the aspect of speech to be the revealed world,

it is only in the aspect of back, an expression of translation, and so forth.

And this is that in all the acts of the six days of Creation until after "And they were completed," there is not mentioned except the name Elokim, whereas after it is said "And they were completed," and so forth, "for on it He rested," and so forth, afterward it is said "on the day of making Havayah Elokim," and only afterward is the name Havayah mentioned.

And the matter is that it is known what is written, "A sun and a shield is Havayah Elokim." For the name Havayah, it is written concerning it, "I, Havayah, have not changed," as above, "you do not have righteous knowing," and so forth. And the aspect of Elokim is the shield for the name Havayah, which is also called sun,

מחשבה עליונה. ובחינת דבור נקרא עלמא דאתגליא.

ונקראו אותיות לשון התגלות מלשון תרגום ואתא. כי הנה הדבור מקבל מבחינת המדות עליונות שבחינת שימא יומין דבראשית הם שש מדות עליונות.

והנה ידוע המאמר לאו דאית לה צדק ידיעא כו', כולא לאתזא כו', שבאדם בחינת חסד ורחמים, מעורר התפעלות בנפשו להשפיע

מה שאין פן מדותיו יתברך המידות בו יתברך שהוא אהדות פשוטה בלי שום שנוי התפעלות חס ושלום, כמו שכתוב אני הני"ה לא שניתי (מלאכי ג:ו).

וזהו לאו דאית לה צדק ידיעא כו'. ובהיות פן שש המדות העליונות הם למעלה מבחינת התפעלות ושנוי, על פן כדי שיהיה נמשך מבחינת המדות, לבחינת הדבור להיות עלמא דאתגליא

הוא רק בבחינת אחרים לשון תרגום כו'

וזהו שבכל מעשה ששית ימי בראשית עד אחר ויכלו לא נאמר רק שם אלקים כי אם אחר שנאמר ויכלו כו' כי בו שבת כו' אחר כך נאמר ביום עשות הוי"ה אלקים נזכר אחר כך דוקא שם הוי"ה.

והענין כי ידוע מה שכתוב שמש ומגן הוי"ה אלקים. כי שם הוי"ה כתיב ביה אני הוי"ה לא שניתי (כפ"ל לאו דאית לה צדק ידיעא כו'), ובחינת אלקים הוא הנרתק לשם הוי"ה הנקרא גם פן שמש.

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As it is written, “A sun and a shield is Havayah,” and so forth. In order that there be the coming into being of creation from nothing, which is through the letters of speech as above, and this is the aspect of the name Elokim, which is the root of the aspect of letters and vessels.

And the name Havayah is the root of the aspect of the light that is above the aspect of vessels and letters. Therefore the drawing down from the name Havayah is specifically through the shield of the name Elokim, which are the concealing letters, as above.

And therefore in the six days of Creation there is mentioned only the name Elokim, because in the six days of Creation the drawing down was from the aspect of the name Havayah to enclothe itself in the name Elokim, which is the aspect of speech, to say “Let there be light,” “Let there be a firmament,” and so forth.

And afterward, at the end of the six days of Creation, it is said, “And behold, very good,” and “And the heavens were completed.” The explanation of “very good” is the aspect of the penitent, as is known, for “good” is the good inclination and “very” is the evil inclination when it is transformed to good through repentance.

And the matter is that “in the place where penitents stand,” and so forth. For the subjugation and transformation of the aspect of penitents is through the strengthening of love from below to above, “many waters cannot extinguish,” and so forth.

Likewise above, the elevation of the vitality that descended in the six days of Creation in an aspect of descent ascends in an aspect of elevation of the worlds to His essence and His very Being, may He be blessed.

And this is what is said afterward, “And the heavens were completed,” “for on it He rested,” like a person who rests from his labor, that the intellect and attributes that descended to enclothe themselves in speech and action ascend to their essence and very being.

כְּמוֹ שֶׁכְּתוּב שֶׁמֶשׁ וּמָגֵן ה' כו', כְּדִי לְהִיּוֹת הַתְּהוּוֹת הַבְּרִיאָה יֵשׁ מֵאֵין שְׁזָהוּ עַל יְדֵי אוֹתִיּוֹת הַדְּבֹר כַּנִּל, וְהוּא בְּחִינַת שֵׁם אֱלֹקִים שֶׁהוּא שְׂרֵשׁ בְּחִינַת אוֹתִיּוֹת וְכַלִּים.

וְשֵׁם הַוַי"ה הוּא שְׂרֵשׁ בְּחִינַת הָאוֹר שֶׁלְמַעַל מִבְּחִינַת כַּלִּים וְאוֹתִיּוֹת, לְכֹן הֵהֱמַשְׁכָּה מִשֵׁם הַוַי"ה הוּא דְוָקָא עַל יְדֵי הַמָּגֵן דְשֵׁם אֱלֹקִים שֶׁהֵם הָאוֹתִיּוֹת הַמַּעֲלִימִים כַּנִּל.

וְלְכֹן בְּשֵׁשֶׁת יָמֵי בְּרֵאשִׁית לֹא נִזְכָּר רַק שֵׁם אֱלֹקִים, כִּי בְּשֵׁשֶׁת יָמֵי בְּרֵאשִׁית הִתְהַוְּהוּ הֵהֱמַשְׁכָּה מִבְּחִינַת שֵׁם הַוַי"ה לְהַתְלַבֵּשׁ בְּשֵׁם אֱלֹקִים שֶׁהוּא בְּחִינַת הַדְּבֹר לֹמֵר יְהִי אוֹר יְהִי רְקִיעַ כו'.

וְאַחַר כֵּן בְּסוֹף שֵׁשֶׁת יָמֵי בְּרֵאשִׁית נֶאֱמַר וְהִנֵּה טוֹב מְאֹד וְיִכְלוּ הַשָּׁמַיִם. פִּירוּשׁ טוֹב מְאֹד הִיא בְּחִינַת בְּעָלֵי תְשׁוּבָה כְּפִדוּעַ, דְטוֹב זֶה יֵצֵר טוֹב וּמְאֹד זֶה יֵצֵר הָרַע כְּשֶׁנֶּהֱפֵךְ לְטוֹב עַל יְדֵי הַתְּשׁוּבָה.

וְהַעֲנִין כִּי בְּמִקוֹם שֶׁבְּעָלֵי תְשׁוּבָה עוֹמְדִים כו'. כִּי אֲתַפְּסִיא וְאֵתְהַפְּכָא דְבְּחִינַת בְּעָלֵי תְשׁוּבָה הוּא בְּתַגְבוּרַת הָאֱהָבָה מְלַמְּטָה לְמַעַלָּה, מִיָּם רַבִּים לֹא יוֹכְלוּ לְכַבּוֹת אֶת כּו'.

כֵּן גַּם לְמַעַלָּה עֲלִיַת הַחַיּוֹת שֶׁיִּרְדָּה בְּשֵׁשֶׁת יָמֵי בְּרֵאשִׁית בְּבְחִינַת יְרִידָה הִיא עוֹלָה בְּבְחִינַת עֲלִיַת הָעוֹלָמוֹת לְמַהוּתוֹ וְעֲצֻמוּתוֹ וְתַבְרָךְ.

וְזֶהוּ שֶׁאֵמַר אַחַר כֵּן וְיִכְלוּ הַשָּׁמַיִם כִּי בּוֹ שָׁבַת, כְּאֵדָם שְׁשׁוּבַת מְלֵאכֶתוֹ שֶׁהַשָּׂכֵל וְהַמְדוּת שֶׁנִּשְׁפְּלוּ לְהַתְלַבֵּשׁ בְּדְבֹר וּבְמַעֲשֵׂה עוֹלָיִם לְמַהוּתָם וְעֲצֻמוּתָם.

## Alter Rebbe

### Torah Ohr

### Parshas Yisro

### זְכוּר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ

And likewise above it is an elevation to His essence and His very Being, may He be blessed. And this is the aspect and level of the Shabbat of the eve of Shabbat, which is the aspect of elevations.

כְּמוֹ כֵּן הוּא לְמַעְלָה עֲלֶיהָ לְמַהוּתוֹ וְעֲצֻמוֹתוֹ יִתְבָּרַךְ.  
וְזֶהוּ בְּחִינַת וּמְדֻרְגַת שַׁבָּת דְּמַעְלֵי שַׁבְּתָא שֶׁהוּא  
בְּחִינַת עֲלִיּוֹת.

And this is Shabbat of Creation, which is sanctified and stands, for the elevation is by itself, “for on it He rested,” and so forth.

וְזֶהוּ שַׁבָּת בְּרֵאשִׁית דְּמַקְדְּשָׁא וְקַיְמָא שֶׁהֶעֱלֶיהָ הִיא  
מִמִּילָא כִּי בּוֹ שַׁבַּת כּוֹ

And this requires investigation, for it implies that through “very good,” penitents, then “for on it He rested,” whereas he said that Shabbat is sanctified and stands, that the elevation is by itself.

וְצָרִיךְ עֵיוֹן דְּמִשְׁמַע שְׁעַל יְדֵי טוֹב מְאֹד בְּעֲלֵי תְּשׁוּבָה  
אֲזַי כִּי בּוֹ שַׁבַּת, וְהָרִי אָמַר דְּשַׁבָּת מַקְדְּשָׁא וְקַיְמָא  
שֶׁהֶעֱלֶיהָ מִמִּילָא.

Therefore it must be said that not through penitents is the elevation, for the elevation of the worlds is by itself, but the matter of higher repentance is an example of this aspect.

לְכֵן צָרִיךְ לוֹמַר דְּלֹא עַל יְדֵי בְּעֲלֵי תְּשׁוּבָה הוּא  
הֶעֱלָאָה, כִּי עֲלִית הָעוֹלָמוֹת הִיא מִמִּילָא, רַק עֲנָן  
תְּשׁוּבָה עֲלָאָה הִיא דְּגַמְא לְבְּחִינָה זֹו

For Shabbat is letters of “return,” meaning that there is resting and elevation of the worlds. And likewise the penitent, and the primary function of the arousal from below for the aspect of Shabbat will be explained later, God willing.

כִּי שַׁבָּת אוֹתִיּוֹת תְּשׁוּבָה לְהִיּוֹת שֶׁשַׁבַּת עֲלִיּוֹת  
הָעוֹלָמוֹת, וְכֵן הוּא גַם כֵּן הַבְּעַל תְּשׁוּבָה. וְעַקֵּר פְּעֻלַּת  
הָאֲתַעֲרוּתָא דְּלִתְמָא לְבְּחִינַת שַׁבָּת יִתְבָּאֵר לְקַמָּן אִם  
יִרְצֶה ה'.

However behold it is written, “which God created to do,” and our Sages of blessed memory said, “to do” means to rectify. And it is written, “And the children of Israel shall guard the Shabbat, to do the Shabbat,” from which it is implied that Israel do the Shabbat through the deed of the commandments in the six weekdays,

אִף הִנֵּה כְּתִיב אֲשֶׁר בְּרָא אֱלֹקִים לַעֲשׂוֹת. וְאָמְרוּ רַז״ל  
לַעֲשׂוֹת לְתַקֵּן. וְכְתִיב וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת  
לַעֲשׂוֹת אֶת הַשַּׁבָּת, דְּמִזְנֵה מִשְׁמַע שִׁישְׁרָאֵל עוֹשִׂים אֶת  
הַשַּׁבָּת עַל יְדֵי מַעֲשֵׂה הַמִּצְוֹת בּוֹ יוֹמֵי דְּחוּל

which is the explanation of “to do” meaning to rectify, or through repentance. For behold it is written, “Wisdoms sing out in the streets” (Proverbs 1:20).

דְּהִינּוּ פִּירוּשׁ לַעֲשׂוֹת לְתַקֵּן אוֹ עַל יְדֵי תְּשׁוּבָה. דְּהִנֵּה  
(כְּתִיב חֻכְמוֹת בַּחוּץ תִּרְנָה (משלי א':כ')

And its explanation in the Zohar is that “wisdoms” are two, supernal wisdom and lower wisdom. The explanation is that supernal wisdom is the aspect of “wise but not with known wisdom.” And lower wisdom is, as our Sages of blessed memory said, “the withered fruits of the wisdom above are Torah.”

וּפִירוּשׁ בְּזֵהָר חֻכְמוֹת תְּרֵי חֻכְמָה עֲלָאָה וְחֻכְמָה  
תַּתָּאָה. פִּירוּשׁ חֻכְמָה עֲלָאָה הוּא בְּחִינַת חֻכִּים וְלֹא  
בְּחֻכְמָה יְדִיעָא. וְחֻכְמָה תַּתָּאָה הוּא כְּמֵאֲרַז״ל נוֹבְלוֹת  
חֻכְמָה שֶׁלְּמַעְלָה תוֹרָה

The explanation is that the aspect of “withered fruits” is an aspect of light and efflux from the light of wisdom that is drawn downward in order to refine refinements, and this is the aspect of the wisdom in Torah that is encloded in physical matters to

פִּירוּשׁ בְּחִינַת הַנוֹבְלוֹת הוּא בְּחִינַת אוֹר וְשִׁפְע  
מִבְּחִינַת אוֹר הַחֻכְמָה הַנִּמְשָׁךְ לְמַטָּה כְּדֵי לְכַרֵּר  
בְּרוּרִים, וְהִינּוּ בְּחִינַת חֻכְמָה שֶׁבְּתוֹרָה שְׁנוֹתֵלְבִּשָׁה  
בְּדְבָרִים גְּשָׁמִים לְהַבְדִּיל בֵּין טָמֵא לְטָהוֹר וְכַיּוֹצֵא  
בְּזֶה בְּכָל מִצְוֹת לֹא תַעֲשֶׂה

## Alter Rebbe

### Torah Ohr

### Parshas Yisro

#### זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ

distinguish between impure and pure, and similarly in all negative commandments.

And likewise also in the performance of positive commandments, behold the wisdom is en clothed in physical commandments, such as in the commandment of tzitzit in the physical wool of the garment, and so forth. And above, the garment is the aspect of surrounding light.

And as it is written, "His garments are white as snow" (Daniel 7:9), which is the aspect of surrounding transcendence. And the threads are the thirty two pathways of wisdom.

And similarly in the other commandments, such as the stones of the ephod and the breastplate, tarshish and shoham, which are physical stones, and engraved in them are the names of the twelve tribes. And it is written, "And Aaron shall bear them before Havayah as a remembrance."

And above they allude to the aspect of supernal lights that Aaron the High Priest draws down, the aspect of supernal kindnesses before Atzilut, and so forth. And below, this wisdom is en clothed in physical stones and in the physical deed of the breastplate and ephod.

And likewise this is understood in every performance of the commandments. And therefore this aspect of wisdom that is en clothed below in the performance of the commandments is called lower wisdom, which en clothes itself in physical action to transform darkness into light, and so forth.

And this is "Wisdoms sing out in the streets." In the streets specifically, when lower wisdom, which is drawn from supernal wisdom, is en clothed in the outside, namely in Beriah, Yetzirah, and Asiyah, until it is drawn into actual physical action,

then specifically they sing out, meaning that through this there will be an addition and revelation of the Infinite Light, blessed be He, that is above above, even above the aspect of supernal wisdom. And through the performance of the commandments it will be drawn and revealed in supernal wisdom,

וְכֵן גַּם בְּמַעֲשֵׂה הַמִּצְוֹת עֲשֵׂה הָרִי נִתְלַבְּשָׁה הַחֲכָמָה בְּמִצְוֹת גִּשְׁמִיִּים כְּמוֹ בְּמִצְוֹת צִיצִית בְּצִמְרֵי גִשְׁמֵי דְטַטְלִית כּו'. וְלִמְעַלָּה הַטַּטְלִית הוּא בְּחִינַת אֹרֶךְ מְקִיף.

וְכֵן שְׂכָתוֹב לְבוּשִׁיהָ כְּתוּבָה חוֹר (דְּנִיאל ז':ט'), שֶׁהוּא בְּחִינַת סוּכָב כָּל עֲלָמִין. וְהַחוּטִין הֵם ל"ב בְּחִינֹת הַחֲכָמָה.

וְעַל דִּרְוֹךְ זֶה בְּשֵׁאֵר הַמִּצְוֹת כְּמוֹ אֲבְנֵי הָאֶפֶוד וְהַחֹשֶׁן תְּרִשִׁישׁ וְשֵׁהֶם אֲבָנִים גִּשְׁמִיִּים, וְנִתְקַוּוּ בָהֶם שְׁמוֹת י"ב הַשְּׁבָטִים. וְכָתִיב וְנָשָׂא אוֹתָם אֶהְרֹן לְפָנָי ה'. לְזַכְרוֹן.

וְלִמְעַלָּה רומזים לְבְּחִינַת אֹרוֹת עֲלִיוֹנִים שְׂיִמְשִׁיף אֶהְרֹן כְּהֵנָּה רַבָּא בְּחִינַת חֲסִידִים עֲלִיוֹנִים דְּלִפְנֵי הָאֲצִילוֹת כּו', וְלִמְטָה נִתְלַבְּשָׁה חֲכָמָה זֹו בְּאֲבָנִים גִּשְׁמִיִּים וּבְמַעֲשֵׂה גִשְׁמֵי דְחֹשֶׁן וְאֶפֶוד.

וְכַהֲגוֹן יִבֶּן בְּכָל מַעֲשֵׂה הַמִּצְוֹת. וְעַל כֵּן נִקְרָאת בְּחִינַת חֲכָמָה זֹו שְׁנִתְלַבְּשָׁה לְמַטָּה בְּמַעֲשֵׂה הַמִּצְוֹת בְּשֵׁם חֲכָמָה תַּתְּאָה שְׁמֵתְלַבְּשָׁת בְּעֲשִׂיָּה גִשְׁמִית לְהַתְּפַקֵּא חֲשׂוּכָא לְנִהוּרָא כּו'.

וְזֶהוּ חֲכָמוֹת בְּחוּץ תְּרַבָּה. בְּחוּץ דְּוָקָא לְשְׁנִתְלַבְּשָׁה חֲכָמָה תַּתְּאָה הַנִּמְשָׁכָת מִחֲכָמָה עֲלָאָה וְזֶהוּ חֲכָמוֹת בְּחוּץ כּו' שֶׁהָאֶרֶת חֲכָמָה עֲלָאָה נִמְשָׁכָת בְּחֲכָמָה תַּתְּאָה וּמֵתְלַבְּשָׁת בְּחוּץ דְּהֵינּוּ בְּבְרִיאָה יְצִירָה וְעֲשִׂיָּה, עַד שְׁנִמְשָׁכִים בְּעֲשִׂיָּה גִשְׁמִית מִמַּשׁ כַּפ"ל.

אֲזוֹ דְּוָקָא תְּרַבָּה, פִּירוּשׁ שְׂיִהְיֶה עַל יְדֵי זֶה תּוֹסֶפֶת וְגִלּוּי אֹרֶךְ אֵין סוּף בְּרוּךְ הוּא שְׁלִמְעַלָּה מְעַלָּה אֶפְלוּ מִבְּחִינַת חֲכָמָה עֲלָאָה. וְעַל יְדֵי מַעֲשֵׂה הַמִּצְוֹת יִמְשָׁף וְיִתְגַּלֶּה בְּחֲכָמָה עֲלָאָה.

## Alter Rebbe

### Torah Ohr

### Parshas Yisro

#### זְכוּר אֶת יוֹם הַשַּׁבָּת לְקַדְשׁוֹ

it is found that specifically through the enclothement of the wisdoms outside, then they sing out.

And the explanation of the matter is that behold it is written, “The beginning of wisdom” (Psalms 111:10), and this is the aspect of supernal wisdom, which is called beginning. For lower wisdom is called the end of all levels, as is known, which is the aspect of kingship, and supernal wisdom is called beginning.

And behold, “reishit” with a tav indicates feminine language, for “rosh” is masculine language. And “reishit” is feminine language.

And this is because wisdom is the aspect of receiver that receives from the aspect of head. And as it is written, “And wisdom, from where is it found” (Job 28:12), that it is drawn from the aspect of nothingness,

meaning not by the way of orderly progression of cause and effect, but rather like the aspect of something from nothing. For the aspect of nothingness from which wisdom is found is above the level of wisdom.

And this is like, for example, in a person, when some invention or new reasoning suddenly occurs to him, then he becomes filled with pleasure. From this we see that the aspect of pleasure is above the aspect of wisdom.

That is, it is the source of wisdom, and therefore at the beginning of the renewal of the reasoning the pleasure is great, because at that moment the wisdom went out and was drawn from its source, the pleasure.

Therefore the light of pleasure shines in it, whereas when it later becomes old, he does not take such pleasure from the reasoning, since it has already become distant from its source, which is the pleasure.

And likewise above, the aspect of supernal pleasure is the source of wisdom. And this is the aspect of “from nothing is it found,” for nothingness is the aspect of pleasure.

נמצא דוקא על ידי התלבשויות החכמות בחוץ אז תרבה:

וביאור הדבר הוא דהנה כתיב ראשית חכמה (תהלים קי"א:'), והיינו בחינת חכמה עלאה שנקראת ראשית. כי חכמה תתאה נקראת סופא דכל דרגין פנודע שהיא בחינת מלכות, וחכמה עלאה נקראת ראשית.

והנה ראשית בתי"ו מורה על לשון נקבה, כי ראש הוא לשון דכר. וראשית הוא לשון נוקבה.

והיינו כי החכמה היא בחינת מקבל שמתקבלת מבחינת ראש. וכמו שכתוב והחכמה מאין תמצא, (איוב כ"ח:י"ב), שנמשכת מבחינת אין.

דהיינו שלא בדרך השתלשלות עלה ועלול רק כמו בחינת יש מאין. כי בחינת האין שממנו תמצא החכמה הוא למעלה ממדרגת החכמה.

והוא כמו דרך משל באדם כשנופל לו איזה המצאה וסברה חדשה אז הוא מתמלא תענוג. מזה אנו רואים שפחינת תענוג הוא למעלה מבחינת חכמה.

דהיינו שהוא מקור החכמה, ולכן בתחלת התחדשות הסברה יהיה הענג גדול משום שברגע זה יצאה ונמשכה החכמה ממקורה התענוג.

לכן מאיר בה אור התענוג, מה שאין כן כשמתישן אחר כך אינו מתענג כל כך מן הסברה שפכה. נתרחקה ממקורה שהוא התענוג.

וכן למעלה בחינת התענוג העליון הוא מקור החכמה. וזהו בחינת מאין תמצא, שאין הוא בחינת ענג.

## Alter Rebbe

### Torah Ohr

### Parshas Yisro

#### זְכוּר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ

And this is why wisdom is called beginning, which is the aspect of receiver from the aspect of head, which is the supernal pleasure, that is called head, letters of “asher,” which is an expression of happiness and pleasure,

as in “Happy is she, for daughters have called me happy” (Genesis 30:13), and “Happy are those who dwell” (Psalms 84:5).

And behold, in the blessing of the commandments we bless, “Who has sanctified us with His commandments,” and so forth, for through the commandments we draw from the aspect of “asher,” which is the aspect of supernal pleasure.

And the drawing down is in the aspect of supernal wisdom and lower wisdom, which are the aspects of higher unification and lower unification, which are drawn into them from the aspect of supernal pleasure.

And this is the explanation of the blessing, “Blessed are You Havayah our God,” which is the aspect of higher unification of wisdom and understanding of Atzilut, and afterward “King of the world,” which is the aspect of lower unification,

and we draw for them from the aspect of “Who has sanctified us,” which is the aspect of supernal pleasure. And this is specifically through the fulfillment of the physical performance of the commandments

in the aspect of subjugation and transformation, to refine the refinements of Nogah, for through this specifically they draw down the revelation of supernal pleasure,

and this is “wisdoms,” when they are en clothed outside, then specifically they sing out, because of the revelation of supernal pleasure in wisdom.

And from now it will also be understood the matter of “to do the Shabbat.” For Shabbat is the aspect of wisdom, and in wisdom refinements are refined. And therefore our Sages of blessed memory said that on Shabbat speech is forbidden, because a fence for wisdom is silence.

וְזֶהוּ שְׁנִקְרָאת הַחֲכָמָה רֵאשִׁית שֶׁהִיא בְּחִינַת מְקַבֵּל מִבְּחִינַת רֵאשׁ, הוּא הַתַּעֲנוּג הָעֲלִיּוֹן שְׁנִקְרָא רֵאשׁ, אוֹתִיּוֹת אֲשֶׁר שֶׁהוּא לְשׁוֹן אֲשֶׁר וְתַעֲנוּג

וְכֵמוּ בְּאֲשֶׁרֵי כִּי אֲשֶׁרוּנִי בְּנוֹת (בראשית ל': י"ג),  
אֲשֶׁרֵי יוֹשְׁבֵי כו', (תהלים פ"ד: ה')

וְהִנֵּה בְּבִרְכַת הַמִּצְוֹת אֲנוּ מְבָרְכִים אֲשֶׁר קִדְּשָׁנוּ מִבְּחִינַת כו', שֶׁעַל יְדֵי הַמִּצְוֹת אֲנוּ מְמַשִּׁיכִים מִבְּחִינַת אֲשֶׁר שֶׁהוּא בְּחִינַת הָעֲנֵג הָעֲלִיּוֹן

וְהַמְשֻׁכָּה הִיא בְּבְּחִינַת חֲכָמָה עֲלֵאָה וְחֲכָמָה תַּמְאָה שֶׁהֵן בְּחִינַת יְחִוּד עֲלֵאָה וְיְחִוּד תַּמְאָה שְׁנִמְשָׁךְ בֵּהֶן מִבְּחִינַת הָעֲנֵג הָעֲלִיּוֹן

וְזֶהוּ פִּירוּשׁ הַבְּרָכָה בְּרוּךְ אַתָּה יְיָ-רֵוּחַ אֱלֹהֵינוּ, הוּא בְּחִינַת יְחִוּד עֲלֵאָה וְחֲכָמָה וּבִינָה דְאַצִּילוֹת, וְאַחַר כֵּן מֶלֶךְ הָעוֹלָם הוּא בְּחִינַת יְחִוּד תַּמְאָה

וּמְמַשִּׁיכִים לָהֶם מִבְּחִינַת אֲשֶׁר קִדְּשָׁנוּ כו', בְּחִינַת הָעֲנֵג הָעֲלִיּוֹן. וְהֵינּוּ דוֹקָא עַל יְדֵי קִיוּם מַעֲשֵׂה הַמִּצְוֹת הַגְּשָׁמִיּוֹת

בְּחִינַת אֲתַכְפִּינָא וְאַתְהַפְּכָא לְכַרַר בְּרוּרֵי נֹגַהּ, שֶׁעַל יְדֵי דוֹקָא מְמַשִּׁיכִים גְּלוּי הַתַּעֲנוּג הָעֲלִיּוֹן

וְזֶהוּ חֲכָמוֹת כְּשֶׁנִּתְלַבְּשׁוּ בַּחוּץ אִזְ דוֹקָא תְּרַנֵּה מִחֲמַת גְּלוּי הַתַּעֲנוּג הָעֲלִיּוֹן בְּחֲכָמָה

וּמַעֲתָה יוֹבֵן גַּם כֵּן עֲנִיָן לַעֲשׂוֹת אֶת הַשַּׁבָּת. כִּי שַׁבָּת הוּא בְּחִינַת חֲכָמָה וּבְחִינַת חֲכָמָה אֲתַבְּרִירוּ. וְלָכֵן אָמְרוּ רַבּוּל בְּשַׁבָּת דְּבוּר אָסוּר כִּי סִיג לַחֲכָמָה שְׁתִּיקָה

## Alter Rebbe

### Torah Ohr

### Parshas Yisro

#### זְכוּר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ

And it is the aspect of the elevation of lower wisdom into supernal wisdom. Therefore on Shabbat selecting is forbidden, because “in wisdom refinements are refined” is through the enclothement of supernal wisdom in lower wisdom to refine refinements, and this is in the weekdays,

but on Shabbat, which is the elevation of lower wisdom into supernal wisdom, therefore speech is forbidden. And behold, through the refinements from the deed of the commandments that were done in the weekdays,

there is drawn from the aspect of supernal pleasure into the aspect of wisdom. For behold wisdom is called Eden, which receives from the aspect of pleasure. And from the aspect of Eden it is drawn into the Garden.

And this is the matter of the Garden of Eden above and the Garden of Eden below, that there they benefit from the radiance of the Shechinah. But one hour of repentance and good deeds in this world is more beautiful than all the life of the World to Come,

because through the commandments they draw the essence of supernal pleasure that is above the aspect of wisdom. And all this is through the six weekdays, “Six days shall you work.”

And this is the matter of “remember” with Yud Heh, and “my remembrance” with Vav Heh, namely from below to above and from above to below. For behold the explanation of “Six days shall you work” is the aspect of love,

because there is no service like the service of love. For all the weekdays are the aspect of refinements, for every deed of the commandments, or the speech, or what one does in permissible business dealings to earn a livelihood in order that he be able to serve God,

through this refinements of sparks of holiness from the aspect of kelipat nogah are refined, and they ascend to God through prayer. And all the prayers of the weekdays are included and ascend through the prayer of Shabbat,

וְהוּא בְּחִינַת עֲלִיּוֹת חֻקְמָה תַּמְאָה בְּחֻקְמָה עֲלֵאָה. לְכֹן בְּשַׁבָּת בּוֹרֵר אֲסוּר, כִּי בְּחֻקְמָה אֲתַבְּרִירוּ הוּא עַל יְדֵי הַתְּלַבְּשׁוֹת חֻקְמָה עֲלֵאָה בְּחֻקְמָה תַּמְאָה לְבָרֵר, בְּרוּרִים, וְהֵינּוּ בְּיוֹמֵי דְחֹל

אֲבָל בְּשַׁבָּת שֶׁהוּא עֲלִיּוֹת חֻקְמָה תַּמְאָה בְּחֻקְמָה עֲלֵאָה לְכֹן דְּבוּר אֲסוּר. וְהֵנָּה עַל יְדֵי הַבְּרוּרִים מִמַּעֲשֵׂה הַמִּצְוֹת שֶׁנַּעֲשׂוּ בְּיוֹמֵי דְחֹל

נִמְשָׁךְ מִבְּחִינַת עֲנָג עֲלִיוֹן לְבְּחִינַת חֻקְמָה, דְּהֵנָּה הַחֻקְמָה נִקְרָאת עֲדוֹן שְׂמֻקְבֵּל מִבְּחִינַת הַתַּעֲנוּג. וּמִבְּחִינַת עֲדוֹן נִמְשָׁךְ לְגוֹ

וְזֵהוּ עֲנָנוּ גוֹ עֲדוֹן הָעֲלִיוֹן וְגוֹ עֲדוֹן הַתַּחְתּוֹן שֶׁשֵּׁם נִהְיִין מִזִּיו הַשְּׂכִינָה. אֲבָל יָפָה שְׁעָה אַחַת בַּתְּשׁוּבָה וּמַעֲשִׂים, טוֹבִים בְּעוֹלָם הַזֶּה מִכָּל חַיֵּי הָעוֹלָם הַבָּא

כִּי עַל יְדֵי הַמִּצְוֹת מִמְּשִׁיכִים עֲצָמוֹת עֲנָג הָעֲלִיוֹן שֶׁלְמַעַל מִבְּחִינַת חֻקְמָה. וְזֵהוּ הַכֹּל עַל יְדֵי ו' יוֹמֵי דְחֹל שְׁשֶׁת יָמִים תַּעֲבֹד

וְזֵהוּ עֲנָנוּ זְכוּר עִם י"ה, וְזָכְרִי עִם ו"ה, דְּהֵינּוּ מִלְמַטָּה לְמַעַלָּה וּמִלְמַעַלָּה לְמַטָּה. דְּהֵנָּה פִּירוּשׁ שְׁשֶׁת יָמִים תַּעֲבֹד הֵינּוּ בְּחִינַת אֶהְבֶּה

כִּי לֵית פּוֹלְחָנָא כְּפוֹלְחָנָא דְרַחֲמִימוּתָא. שְׂכָל יָמוֹת הַחֹל הוּא בְּחִינַת בְּרוּרִים, שְׂכָל מַעֲשֵׂה הַמִּצְוֹת אוֹ הַדְּבוּר אוֹ מֵה שְׁעוֹשֵׂה מִשָּׂא וּמִתָּן בְּהִיתָר לְהַתְּפָרְגִס, כְּדֵי שִׂיכֹל לְעַבֵּד אֶת ה'

נִתְבָּרְרוּ עַל יְדֵי זֶה בְּרוּרֵי נִיצוּצוֹת קְדוּשָׁה מִבְּחִינַת קְלִיפַת נֹגַהּ, וְעוֹלָיִם לֵה' עַל יְדֵי הַתְּפִלָּה. וְכָל הַתְּפִלוֹת, שֶׁל יָמוֹת הַחֹל נִכְלָלִים וְעוֹלָיִם עַל יְדֵי תְּפִלַת הַשַּׁבָּת

## Alter Rebbe

### Torah Ohr

### Parshas Yisro

#### זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ

and all this is through the aspect of love from below to above.

And this is “remember” with Yud Heh, two hundred and forty eight, that love is called “remember,” because fear is the aspect of female,

as it is written, “A woman who fears the Lord,” and love is the aspect of male, “He remembered His kindness.” And love is the root of the two hundred and forty eight positive commandments.

And this is that through the two hundred and forty eight positive commandments and the aspect of service of love there is an elevation from below to above to the aspect of Yud Heh,

and also the way of a man is to conquer, therefore the refinement of kelipat nogah and the elevation is through love.

And behold, the ultimate purpose of the elevation is in order that afterward there be a drawing down from above to below. And this is what our Sages of blessed memory said on the verse, “What does Havayah your God ask of you,” do not read “what” but rather “one hundred,” one hundred blessings that a person is obligated to bless every day.

And the matter is that the aspect of the drawing down that is drawn from the aspect of surrounding all worlds to the aspect of filling all worlds is called by the name blessing, for it is the aspect of revelation from concealment.

And this is “do not read what,” which is the aspect of filling all worlds, as explained in the Zohar, Bereshit, at its beginning in the introduction, page one side two, on the verse, “How mighty is Your Name in all the earth,”

that the aspect of “Mah” is in the aspect of “By the word of Havayah the heavens were made,” and this is “How mighty is Your Name in all the earth,” that it enclothes itself in the worlds to be filling all worlds.

And so it is also in the Zohar, volume two, page one hundred twenty seven, on the verse, “And they shall take for Me a portion,” the lower level, which is the secret of the lower world, is called Mah.

וְזֶהוּ הַכֹּל עַל יְדֵי בְּחִינַת אֲהָבָה מְלֻמְטָה לְמַעְלָה. וְזֶהוּ זְכוֹר עִם י"ה רמ"ח, שֶׁהָאֲהָבָה נִקְרָאת זְכוֹר כִּי יִרְאָה, הִיא בְּחִינַת נִקְבָּה,

כְּמוֹ שֶׁכָּתוּב אִשָּׁה יִרְאת ה', וְאֲהָבָה הִיא בְּחִינַת דְּכָר. זְכוֹר חֲסֵדוֹ. וְהָאֲהָבָה הִיא שְׂרֵשׁ לְרמ"ח מִצְוֹת עֲשֵׂה.

וְהִזְנוּ שְׂעַל יְדֵי רמ"ח מִצְוֹת עֲשֵׂה וּבְחִינַת פּוֹלְחָנָא, דְּרַחֲמִימוּתָא הוּא הַעֲלָאָה מְלֻמְטָה לְמַעְלָה לְבְּחִינַת י"ה

וְגַם הָאִישׁ דְּרָפוֹ לְכַבוֹשׁ, לְכֹן בְּרוּר קְלִיפַת נִגְהַ וְהַהֲעֲלָאָה הוּא עַל יְדֵי אֲהָבָה.

וְהִנֵּה תְּכַלִּית הַהֲעֲלָאָה הוּא כְּדֵי לְהִיּוֹת אַחַר כָּף הַמְשִׁכָה מְלֻמְעֵלָה לְמַטָּה. וְזֶהוּ שֶׁאֲמָרוּ רז"ל עַל פְּסוּק מָה ה' אֱלֹהֶיךָ שֶׁאֵל מַעֲמֹד. אֵל תִּקְרֵי מָה אֱלֹהֵי מֵאָה, מֵאָה בְּרָכוֹת שֶׁחַיֵּב אָדָם לְבָרְךָ בְּכָל יוֹם.

וְהַעֲנִין הוּא כִּי בְּחִינַת הַהֲמַשְׁכָּה שֶׁנִּמְשָׁךְ מִבְּחִינַת סוֹבֵב כָּל עֲלָמִין לְבְּחִינַת מְמַלֵּא כָּל עֲלָמִין נִקְרָאת בְּשֵׁם בְּרָכָה כִּי הוּא בְּחִינַת הַגְּלוּי מִן הַהֲעֲלָם.

וְזֶהוּ אֵל תִּקְרֵי מָה, שֶׁהוּא בְּחִינַת מְמַלֵּא כָּל עֲלָמִין כְּמוֹ שֶׁמְבָאָר בְּזִהַר בְּרָאשִׁית בְּתַחֲלֹתוֹ בְּהַקְדָּמָה (דף א' ע"ב) עַל פְּסוּק מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ

דְּבְּחִינַת מ"ה הוּא בְּחִינַת בְּדָבָר ה' שְׁמִים נִעֲשׂוּ. וְזֶהוּ מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ שֶׁמְתַלְבֵּשׁ בְּעוֹלָמוֹת לְהִיּוֹת מְמַלֵּא כָּל עֲלָמִין.

וְכֵן הוּא גַם כֵּן בְּזִהַר חֵלֶק ב' (דף קכ"ז) עַל פְּסוּק וַיִּקְחֻוּ לִי תְרוּמָה, דְּרָגָא תַּמְאָה דְּאִיהוּ רְזָא דְּעֲלָמָא. תַּמְאָה אֲקָרִי מ"ה.

## Alter Rebbe

### Torah Ohr

### Parshas Yisro

### זְכוּר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ

And this is the matter of terumah, do not read “what” but rather “one hundred,” that is to draw from the aspect of surrounding all worlds to the aspect of filling all worlds that is called Mah, terumah.

וְזֶהוּ עֲנֵנוּ תְרוּמָה, אֵל תִּקְרִי מָה אֵלָא מָאָה, דְּהֵיִנוּ לְהַמְשִׁיךְ מִבְּחִינַת סוּבָב כּל עֲלָמִין לְבְּחִינַת מְמַלָּא כּל עֲלָמִין הַנִּקְרָאִת מִ”ה תְרוּמָה.

For behold, the terumah of the tithe is a tithe of the tithe, for supernal speech, which is the aspect of filling all worlds, is called the aspect of tithe relative to the supernal attributes,

כִּי הִנֵּה תְרוּמַת מַעְשֵׂר הוּא מַעְשֵׂר מִן הַמַּעְשֵׂר, כִּי הַדְּבוּר הָעֲלִיּוֹן שֶׁהוּא בְּחִינַת מְמַלָּא כּל עֲלָמִין נִקְרָא בְּחִינַת מַעְשֵׂר לְגַבֵּי הַמַּדּוֹת הָעֲלִיּוֹנוֹת,

since only a tenth portion of the attribute is drawn to be revealed in speech. And the attributes relative to wisdom and understanding are also only like a tenth portion,

מִשּׁוּם שֶׁרַק חֶלֶק עֲשִׂירִי מִן הַמַּדָּה נִמְשָׁךְ לְהִיּוֹת הַגְּלוּי בְּדְבוּר. וְגַם הַמַּדּוֹת לְגַבֵּי חֻכְמָה וּבִינָה הֵן גַּם כֵּן רַק כְּמוֹ בְּחִינַת חֶלֶק עֲשִׂירִי

that from the last aspect of wisdom and understanding it is drawn to be the source for the attributes. And terumah is an elevation from below to above, and this requires further analysis.

שֶׁמִּבְּחִינָה הָאֲחֵרונה שֶׁבְּחֻכְמָה וּבִינָה נִמְשָׁךְ לְהִיּוֹת מְקוּר לְמַדּוֹת. וְהַתְרוּמָה הִיא הַעֲלָאָה מִלְּמַטָּה לְמַעְלָה וְצָרִיךְ עֵינִן.

And the matter of one hundred blessings is to draw from above to below the illumination from the aspect of surrounding all worlds to filling all worlds.

וְעֲנֵנוּ מָאָה בְּרָכוֹת הוּא לְהַמְשִׁיךְ מִלְּמַעְלָה לְמַטָּה הָאֲרָה מִבְּחִינַת סוּבָב כּל עֲלָמִין לְבְּחִינַת מְמַלָּא כּל עֲלָמִין.

And behold, the primary aspect of this drawing down from above to below is on Shabbat, for although every day one blesses one hundred blessings, nevertheless the primary revelation and unification of surrounding in filling is on Shabbat.

וְהִנֵּה עֲקָר עֲנֵנוּ זֶה הַהַמְשָׁכָה מִלְּמַעְלָה לְמַטָּה הוּא בְּשַׁבָּת, דְּהַגַּם שֶׁבְּכֹל יוֹם מְבָרְכִים מָאָה בְּרָכוֹת מְכַל מְקוֹם עֲקָר גְּלוּי וְיַחֲוִד סוּבָב בְּמְמַלָּא הוּא בְּשַׁבָּת

And this is “my remembrance” with Vav Heh, two hundred and forty eight, meaning that on Shabbat the drawing down is from above to below into the aspect of Vav, which is drawing down.

וְזֶהוּ וְזָכְרִי עִם ו”ה רמ”ח, הֵיִנוּ שֶׁבְּשַׁבָּת הִיא הַהַמְשָׁכָה מִלְּמַעְלָה לְמַטָּה אֵל בְּחִינַת ו”ו שֶׁהִיוּ הוּא הַמְשָׁכָה.

And this is also the matter of the Torah, which is the aspect of drawing down, a voice with a Vav, for the Torah goes out from supernal wisdom, which is the Yud of “my remembrance,” and is drawn downward in voice and speech.

וְהוּא גַם כֵּן עֲנֵנוּ הַתּוֹרָה שֶׁהִיא בְּחִינַת הַמְשָׁכָה קוֹל בְּנוּ, דְּאוֹרֵיִתָּא מִחֻכְמָה עֲלָאָה נִפְקָא, וְהוּא יו”ד דְּזָכְרִי וְנִמְשָׁךְ לְמַטָּה בְּקוֹל וְדְבוּר

And as it is written, “And My words that I have placed in your mouth,” and as they said regarding Shammai and Hillel that these and these are the words of the living God,

וּכְמוֹ שֶׁכְּתוּב וּדְבַרִי אֲשֶׁר שָׂמַתִּי בְּפִיךָ. וּכְמוֹ שֶׁאָמְרוּ עַל שְׁמַאי וְהִלֵּל דְּאֵלוּ וְאֵלוּ דְּבַרִי אֵלָקִים חַיִּים

and this is Vav Heh, voice and speech, in Torah. And this is also the root of the matter of Shabbat, which is the aspect of wisdom, the Yud of “my remembrance,” which is drawn downward in the aspect of Vav Heh.

וְהֵיִנוּ ו”ה קוֹל וְדְבוּר בְּתוֹרָה. וְזֶהוּ גַם כֵּן שֶׁרִשׁ עֲנֵנוּ הַשַּׁבָּת שֶׁהוּא בְּחִינַת הַחֻכְמָה יו”ד דְּזָכְרִי וְנִמְשָׁךְ לְמַטָּה בְּבְּחִינַת ו”ה

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#### זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ

And the matter of “remember” is love, and through this the feminine waters ascend to the aspect of Yud Heh. And “my remembrance” is the foundation of Abba that is revealed on Shabbat in the aspect of Ze’ir Anpin and Nukva,

וְהַעֲנִין זְכוֹר הוּא הָאֵהָבָה וְעַל יְדֵי זֶה עוֹלָה הַמַּיִן לְבַחֲיוֹת י"ה. וְזִכְרֵי הוּא יְסוּד אָבָא שְׁמִתְגַּלָּה בְּשַׁבָּת בְּבַחֲיוֹת זַעִיר אֲנָפִין וְנוֹקְבָא בְּפִדּוּעַ בְּכֹנֶנֶת זְכָר לְמַעֲשֵׂה בְּמוֹסָף.

and this is that which is drawn in the aspect of Vav Heh. And this is the command, “Remember the day of Shabbat to sanctify it.”

וְזֶהוּ שְׁנִמְשֵׁךְ בְּבַחֲיוֹת ו"ה. וְזֶהוּ הַצְּוִי זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ.

And above the question was explained, for behold Shabbat is sanctified and stands. And the matter is understood according to what was explained,

וּמִבְּאֵר לְעֵיל הַקְּשָׁא דְהָא שַׁבָּת מִקְדָּשָׁא וְקִיָּמָא. וְהַעֲנִין מוֹכֵן עַל פִּי מַה שְׁנִתְבְּאֵר.

that in truth the aspect of Shabbat from its own side is sanctified and stands, for it is the aspect of holiness, the aspect of wisdom, namely the intellects of Abba.

כִּי בְּאֵמַת בְּחִינַת שַׁבָּת מִצַּד עֲצָמוּ מִקְדָּשָׁא וְקִיָּמָא, שֶׁהוּא בְּחִינַת קֹדֶשׁ בְּחִינַת חֻכְמָה, דְּהֵינּוּ בְּחִינַת מוֹחִין דְּאָבָא.

And the Festival is called “holy convocations,” the aspect of Netzach, Hod, and Yesod of Abba that are en clothed in the intellects of Imma.

וְיוֹם טוֹב נִקְרָא מִקְרָאֵי קֹדֶשׁ בְּחִינַת נִצָּח הוּד וְיֶסוּד דְּאָבָא הַמְתַּלְבָּשִׁים בְּמוֹחִין דְּאִמָּא.

But in order to draw the aspect of the revelation of supernal pleasure so that it be drawn and revealed in wisdom, namely the revelation of Atik in wisdom, this is through Israel, through the performance of the commandments that they perform all the weekdays,

אִךְ כְּדֵי לְהַמְשִׁיךְ בְּחִינַת גְּלוּי הַעֲנֵג הַעֲלִיּוֹן שְׁמִיָּשֵׁךְ וְיִתְגַּלֶּה בְּחֻכְמָה, דְּהֵינּוּ הַתְּגָלוֹת עֲתִיק בְּחֻכְמָה, הוּא עַל יְדֵי יִשְׂרָאֵל עַל יְדֵי מַעֲשֵׂה הַמִּצְוֹת שְׁעוֹשִׂין כָּל יְמֹת הַחֹל.

for they say “Who has sanctified us with His commandments and commanded us,” that they draw from the aspect of “asher,” supernal pleasure, into the aspect of the beginning of wisdom, as explained above.

שְׂאוּמְרִים אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ, שְׁמִמְשִׁיכִים מִבְּחִינַת אֲשֶׁר עֲנֵג הַעֲלִיּוֹן לְבַחֲיוֹת רֵאשִׁית חֻכְמָה בְּנ"ל.

And this is what is said afterward, “Six days shall you work,” for seemingly this is not a positive commandment but permission, and what connection does this have to “Remember the day of Shabbat to sanctify it,” which is a positive commandment.

וְזֶהוּ שְׂאֵמֵר אַחַר כֵּךְ שְׁשֶׁת יָמִים תַּעֲבֹד, דְּלִכְאוּרָה זֶה אֵינּוּ מִצְוֹת עֲשֵׂה רַק רְשׁוּת, וּמַה עֲנִין זֶה לְזִכּוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ שֶׁהִיא מִצְוֹת עֲשֵׂה, אֲלָא דְלִהוּיֹת דְּפִירוּשׁ לְקַדְּשׁוֹ לְהַמְשִׁיךְ גְּלוּי עֲנֵג הַעֲלִיּוֹן בְּחֻכְמָה בְּשַׁבָּת.

Rather, since the explanation of “to sanctify it” is to draw the revelation of supernal pleasure into wisdom on Shabbat,

וְכִמוּ שְׂפִתּוֹב וְקִרְאֵת לְשַׁבָּת עֲנֵג (ישעיהו נ"ח:י"ג). וְהַמְשִׁכָּה זֶה הִיא עַל יְדֵי הַעֲלָאת הַבְּרוּרִים שְׁעַל יְדֵי מַעֲשֵׂה הַמִּצְוֹת בְּחֹל.

as it is written, “And you shall call the Shabbat delight” (Isaiah 58:13). And this drawing down is through the elevation of the refinements that are through the deed of the commandments during the weekday.

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#### זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ

And this is through the aspect of “remember” with Yud Heh.  
 And “Six days shall you work” is service of love. And through this there will be drawn on Shabbat the aspect of “to sanctify it.”  
 And this is “remember,” and so forth. For Shabbat is called Shabbat of Creation.

And behold, “beginning” is the aspect of female that receives from the aspect of head, which is supernal pleasure as explained above. Therefore it said, “Remember the day of Shabbat,” and so forth, to draw into it from the aspect of supernal pleasure, which is called the aspect of male, and it bestows into the aspect of the beginning of wisdom, and so forth.

And this is “Israel are to Me a head,” that they are those who draw from the aspect of head, and see what is written in the portion Tzitzit regarding the matter of “to Me a head.”

And the aspect of “Guard the day of Shabbat,” behold our Sages of blessed memory said, “Guard, this is Mishnah.” And the matter is that guarding is to separate the husks so that there will not be nourishment for the external forces.

And this is the matter of “remember” for the male, and “guard” for the female, for the guarding that the external forces not nurse from the drop of the male is by it being drawn into the womb of the female.

And therefore the Nephilim were because the drop was not absorbed, and so forth. And this is also the matter of “Guard, this is Mishnah,” for the Oral Torah is called “the teaching of your mother” relative to the Written Torah, which is called “the discipline of your father,” as is written elsewhere.

However, in the future, “remember and guard were spoken in one utterance,” meaning that then this aspect will be revealed below, that everything will be one, higher unification and lower unification,

which are the aspects of “remember” and “guard,” meaning that also the lower unification will be in the level of the revelation that is in the higher unification, and this is through the revelation of the Essence of the Infinite Light, blessed be He, the surrounding, before whom all is equal, and so forth.

וְהִינּוּ עַל יְדֵי בְחִינַת זְכוֹר עִם י"ה. וְשִׁשַּׁת יָמִים תַּעֲבֹד פּוֹלְחָנָא דְרַחֲמוֹתָא. וְעַל יְדֵי זֶה יוֹמְשׁוּ בְשַׁבָּת בְּחִינַת לְקַדְּשׁוֹ. וְזֶהוּ זְכוֹר כו'. כִּי שַׁבָּת נִקְרָא שַׁבָּת בְּרֵאשִׁית.

וְהִנֵּה בְּרֵאשִׁית הִיא בְּחִינַת נִוְקְבָא שְׂמֻקְבֵּלַת מִבְּחִינַת רֵאשׁ שֶׁהוּא הַתַּעֲנוּג הָעֲלִיּוֹן כַּפְּ"ל. וְלָכֵן אָמַר זְכוֹר אֶת יוֹם הַשַּׁבָּת כו' לְהַמְשִׁיךְ בּוֹ מִבְּחִינַת הַתַּעֲנוּג הָעֲלִיּוֹן שֶׁנִּקְרָא בְּחִינַת זְכָר וּמִשְׁפִּיעַ לְבְּחִינַת רֵאשִׁית חֻקָּה כו'.

וְזֶהוּ יִשְׂרָאֵל לִי רֵאשׁ שֶׁהֵם הַמְּמַשְׁכִּים מִבְּחִינַת רֵאשׁ, וְעַיִן מֵה שַׁבָּתוֹב בְּפִרְשֵׁת צִיצִית מַעֲנִין לִי רֵאשׁ.

וּבְחִינַת שְׂמֹר אֶת יוֹם הַשַּׁבָּת, הִנֵּה אָמַר רז"ל שְׂמֹר זֹ מִשְׁנֵה. וְהַעֲנִין פִּי הַשְּׂמִירָה עֲנִינָה לְהַפְרִיד הַקְּלִיפּוֹת שֶׁלֹּא יִהְיֶה יְנִיקָה לְחִיצוֹנִים.

וְזֶהוּ עֲנִין זְכוֹר לְדְכוּרָא, וְשְׂמֹר לְנוּקְבָא, כִּי הַשְּׂמִירָה שֶׁלֹּא יִינָקוּ הַחִיצוֹנִים מִטַּפַּת דְּכוּרָא הִיא עַל יְדֵי שְׂנִמְשָׁכַת בְּמַעַי דְּנוּקְבָא.

וְלָכֵן הַנְּפִלִים הָיוּ מִפְּנֵי שֶׁלֹּא נִקְלְטָה הַטַּפָּה כו'. וְזֶהוּ גַם כֵּן עֲנִין שְׂמֹר זֹ מִשְׁנֵה שְׂתוּרָה שֶׁבַעל פֶּה נִקְרָאת תּוֹרַת אִמָּה לְגַבֵּי תּוֹרָה שֶׁבְּכַתָּב שֶׁנִּקְרָאת מוֹסַר אָבִיד, וּכְמוֹ שַׁבָּתוֹב בְּמָקוֹם אַחֵר.

אֵד לְעַתִּיד יִהְיֶה זְכוֹר וְשְׂמֹר בְּדַבּוּר אֶחָד נְאֻמְרוּ, רְצֵה לוֹמַר שְׂאֵז יִתְגַּלֶּה בְּחִינָה זֹ לְמַטָּה, שְׂיִהְיֶה הַכֹּל, חַד יַחֲוֹד עֲלָאָה וְיַחֲוֹד תַּתָּאָה.

שֶׁהֵן בְּחִינַת זְכוֹר וּבְחִינַת שְׂמֹר, דְּהִינּוּ שְׂגַם יַחֲוֹד תַּתָּאָה יִהְיֶה בְּמִדְרַגַּת הַגְּלוּי שֶׁבְּיַחֲוֹד עֲלָאָה, וְהִינּוּ עַל יְדֵי גְלוּי עֲצָמוֹת אוֹר אֵין סוּף בְּרוּךְ הוּא הַסּוּבֵב דְּקוֹמִיָּה שְׁנֵה הַכֹּל כו'.

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And this is what is said, “It is a sign between Me and the children of Israel,” meaning that “sign” refers to the aspect of kingship, “guard,” for the female,

and as is written elsewhere explaining this matter according to the Zohar, Vayakhel, page two hundred four, “this spirit is the expansion of that point,” and so forth.

And this is “a day that is entirely long,” meaning that “guard” and “remember” are the aspects of Shabbat of the eve of Shabbat and Shabbat of the day, and in the future both of them will be in one level,

that the Shabbat of the eve of Shabbat will also be in the level of the Shabbat of the seventh day, a day that is entirely long, “for this is the day that we hoped for.”

The explanation is that “we hoped” is the aspect of an extended line, and in the future the aspect of Shabbat above and below will be equal,

and see later in the discourse beginning “To understand the clarification of the matter of the Patriarchs are the chariot,” from there regarding this matter.

#### [NOTE Summary:

The maamar opens by resolving the apparent contradiction in the command to “sanctify” Shabbat, even though Shabbat is intrinsically sanctified. Shabbat, by its essence, is חכמה עילאה, a state of holiness that exists independent of human action. Nevertheless, the Torah commands “זכור את יום השבת לקדשו” because the task of Israel is not to create Shabbat’s holiness, but to draw into it a higher revelation: the עונג עליון of גילוי within חכמה.

This process begins during the six weekdays. “ששת ימים תעבוד” is not merely permission to work, but an avodah of love, פולחנה דרזימותא. Through mitzvot, prayer, speech, and even permissible worldly engagement for the sake of serving God, a person refines sparks of holiness from קליפת נוגה. These בירורים constitute an elevation from below to above, expressed in the concept of עם י"ה, זכור עם י"ה, a movement toward supernal unity.

Shabbat then functions as the moment of return flow, the המשכה מלמעלה למטה. The accumulated weekday refinements draw supernal delight from כל עלמין into סובב כל עלמין into חכמה itself. This is why Shabbat is marked by silence and rest: speech and active refinement belong to weekdays, while Shabbat is the elevation of חכמה תתאה into חכמה עילאה, where refinement is no longer operative.

וְזֶהוּ שֶׁנֶּאֱמַר אוֹת הוּא בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל, רָצָה לומר אוֹת הִיא קָאֵי על בְּחִינַת מַלְכוּת שְׁמוֹר לְנוֹקְבָא

וְכִמוּ שְׁפָתוֹב בְּמָקוֹם אַחַר בְּאוֹר עֲנָנוּ זֶה על פִּי הַזֵּהר וְיִקְהַל (דָּף ר"ד) הָאֵי רוּחָא אֲתַפְּשִׁטוּתָא דְהֵיאַבְּא קְוֹדָה כּו'.

וְזֶהוּ יוֹם שְׁפָלוֹ אַרוּךְ, רָצָה לומר שְׁמוֹר וְזִכּוֹר הֵם בְּחִינַת שַׁבָּת דְּמַעְלֵי שַׁבָּתָא וְשַׁבָּתָא דְּיוֹמָא, וְלַעֲתִיד לְבוֹא שְׁיִהְיֶה שְׁנֵיהֶם בְּמַדְרָגָה אַחַת

שְׁשַׁבָּת דְּמַעְלֵי שַׁבָּתָא יִהְיֶה גַם כֵּן בְּמַדְרָגַת שַׁבָּתָא דְּיוֹמָא הַשְּׁבִיעִי, יוֹם שְׁפָלוֹ אַרוּךְ, כִּי עַתָּה זֶה הַיּוֹם אֲשֶׁר קִוִּינוּ לוֹ

פִּירוּשׁ קִוִּינוּ בְּחִינַת קוֹ אַרוּךְ, וְלַעֲתִיד יִהְיֶה בְּחִינַת שַׁבָּת מַעְלָה וּמַטָּה שְׁוִים

וְעִינוּ לְקַמֵּן בְּדַבּוּר הַמַּתְחִיל לְהַבִּין בְּאוֹר עֲנָנוּ הָאֲבוֹת הֵן הוּא הַסְּרָכָבָה מִשָּׁם מֵעֲנָנוּ זֶה

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The Alter Rebbe explains the deeper structure of this dynamic through the distinction between זכור and שמור. זכור corresponds to the masculine, to influence and drawing down, while שמור corresponds to the feminine, to guarding and containment. In the present world, these two dimensions operate in stages and roles. זכור represents the weekday ascent and Shabbat's masculine flow, while שמור represents protection from external forces and the feminine receptivity of Malchut and Torah shebe'al peh.

Looking ahead, the maamar culminates in the vision of the future, when "זכור ושמור בדיבור אחד נאמרו." At that time, the separation between elevation and drawing down, between higher and lower unity, will dissolve. יהוד will be revealed as one, through the גילוי of Atzmut Ein Sof, before whom all distinctions are equal. This state is called "יום שכולו ארוך," a Shabbat without division, where both ascent and descent, above and below, weekday and Shabbat, merge into a single, continuous revelation of divine delight.

#### Practical Takeaway:

The Alter Rebbe teaches that Shabbat is not isolated holiness, but the fruit of the entire week. One's weekday actions, mitzvot, and even mundane efforts done for the sake of Heaven actively shape the spiritual quality of Shabbat. Practically, this means that weekday avodah should be approached with intention and love, recognizing that every refinement contributes to a deeper Shabbat experience. Shabbat, in turn, is meant to be received as a gift that reveals something higher than effort itself: a taste of supernal delight and future unity.

#### Chassidic Story:

Chassidim once asked Rabbi Shneur Zalman why some people experience Shabbat as uplifting and luminous, while others feel little change from the weekdays. The Alter Rebbe responded with a parable: A merchant prepares carefully before market day, cleaning his wares and arranging them with care. When the day arrives, he can open his stall calmly and benefit from his preparation. Another merchant arrives unprepared and spends the day in stress, missing opportunities.

"So it is with Shabbat," the Alter Rebbe explained. "Shabbat itself is holy, but what a person receives from it depends on what he prepared during the six days. The light of Shabbat shines for everyone, but only vessels that were fashioned during the week can truly hold it."

#### Therapeutic Psychological Integration (TPX)

The Alter Rebbe's teaching here addresses one of the deepest psychological tensions in human life: the relationship between effort and rest, control and surrender, transformation and acceptance. Most people instinctively feel this tension but lack a framework to live it without inner conflict. Shabbat, as explained in this maamar, is not simply a pause from work. It is the moment when all effort is allowed to *return to its source*.

During the six weekdays, the psyche operates in what modern psychology would call an "active regulatory mode." A person is constantly sorting, deciding, restraining impulses, transforming raw material into

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meaningful behavior. This includes moral effort, emotional restraint, ambition, productivity, and even spiritual striving. The Alter Rebbe describes this as *בירורים*, refinement. Psychologically, this is the work of ego strength and executive function. It is necessary, but it is also inherently tiring, because it requires sustained self-regulation.

Shabbat introduces a radically different internal state. It is not recovery through distraction, but recovery through *cessation of control*. The prohibition of speech and selection on Shabbat reflects this shift. Speech, categorization, and choosing are cognitive acts of dominance over reality. Shabbat suspends these not because they are bad, but because they belong to a different phase of the human rhythm. On Shabbat, the psyche is invited to move from doing to being, from shaping to allowing.

The Alter Rebbe's explanation of *ויכלו* and *כי בו שבת* mirrors a profound therapeutic truth. When a person stops forcing progress, something deeper reorganizes itself naturally. In modern terms, this resembles the shift from sympathetic nervous system dominance to parasympathetic integration. Healing, insight, and coherence emerge not through effort, but through rest in safety. This is why Shabbat is described as *העולמות* happening *ממילא*, automatically. Integration cannot be forced.

The discussion of "טוב מאוד" as the transformation of the darker drives is especially psychologically precise. True transformation does not occur through repression or suppression, but through elevated love. The Alter Rebbe's language of *אתהפכא* and *אתכפיא* parallels contemporary trauma theory: when difficult impulses or emotions are held within a context of safety and meaning, they no longer act destructively. Instead, they become sources of depth and vitality. This is not self-control through fear, but integration through compassion.

Shabbat, then, represents a weekly experience of what psychology calls "earned safety." The safety of Shabbat is not escapism. It is earned through the weekday process of effort, values-based action, and refinement. Without that preparation, rest becomes either numbness or boredom. With preparation, rest becomes nourishment. This explains why Shabbat feels radically different to different people. The experience of Shabbat reflects the quality of the week that preceded it.

The future vision described by the Alter Rebbe, where *זכוּר* and *שמור* merge into one unified state, reflects a mature psychological integration. In this state, effort and rest no longer feel like opposites. Discipline does not feel oppressive, and surrender does not feel frightening. The person no longer oscillates between overcontrol and collapse. Instead, life itself becomes a continuous Shabbat consciousness, a state where action flows naturally from meaning and rest is intrinsically restorative.

A contemporary story illustrates this well. A high-performing professional once described that weekends were the hardest part of his week. During workdays, he felt focused and driven. On weekends, when structure disappeared, he felt restless, irritable, and empty. Through therapy, he learned that his work had become a form

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of emotional regulation, not purpose. When he began to live weekdays with clearer values and intentional effort, weekends slowly changed. Rest no longer felt threatening. Stillness became grounding rather than unsettling.

This is exactly the Shabbat the Alter Rebbe is describing. Not a break from life, but a return to its essence. A space where effort completes itself, where identity loosens its grip, and where meaning no longer needs to be earned. In that state, both the mind and the soul experience what the maamar calls שבת בראשית, a rest that is not created by us, but revealed when we finally stop interfering.

**END NOTE]**