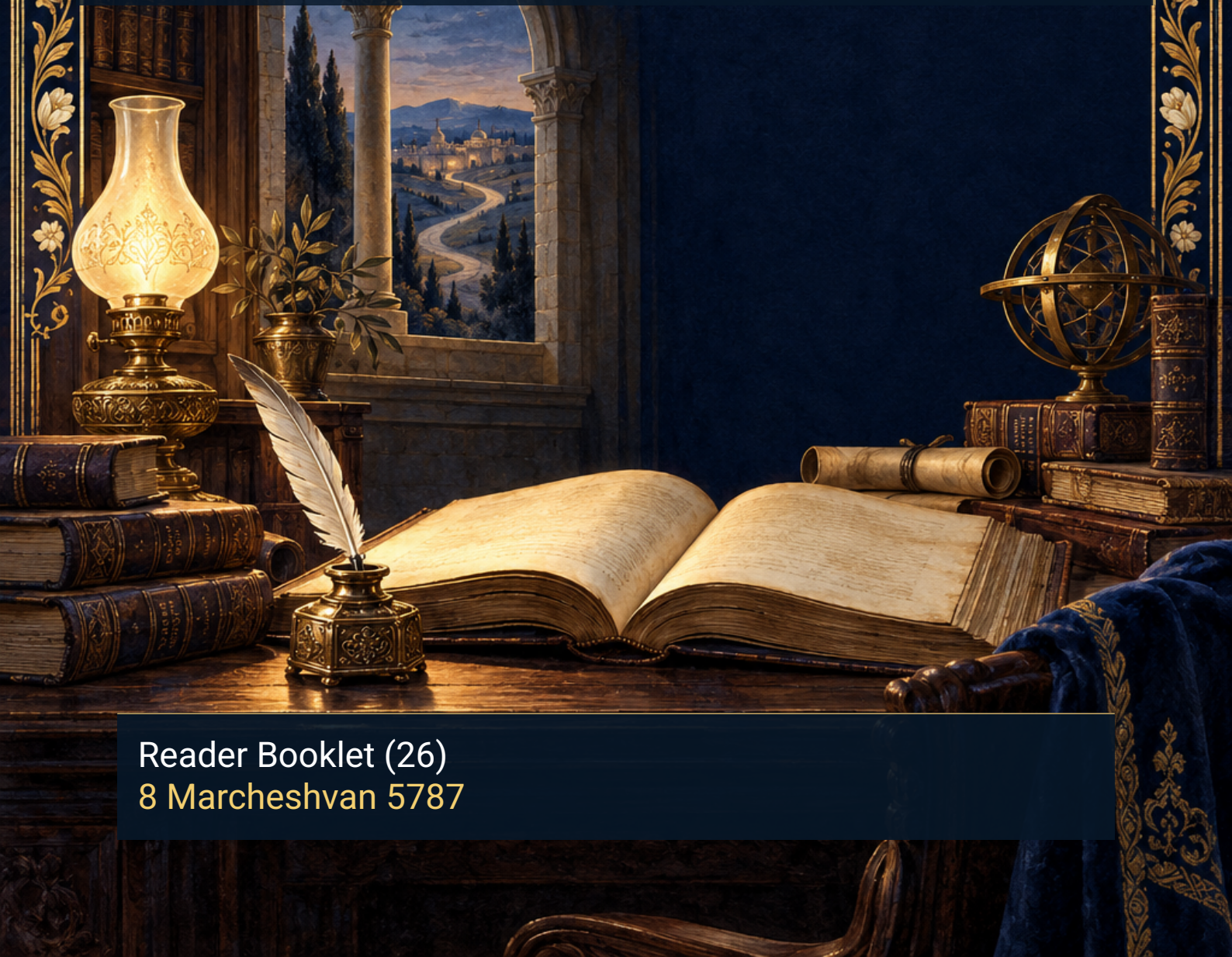


YeshivahAl Beit Midrash

Daily Tanya Studies

The Shattering of the Vessels and the Sin of the Tree of Knowledge

What shattered, what was rectified, and Adam's task
From the epistle's question to the meaning of service



Reader Booklet (26)
8 Marcheshvan 5787

Opening the Question, Building Understanding

In Iggeret HaKodesh 26, the Alter Rebbe describes Malchut descending to refine sparks that fell through Adam's sin, and also the 288 sparks that fell in the shattering of the vessels. At first these seem two names for one story: great light, damage, and our subsequent repair. Yet precisely this shorthand hides the question. Shattering precedes Adam's creation; Adam is created in a world where Tikkun has already been built. What, then, was damaged again through his sin? What remained for him to do before he sinned?

The epistle also says: "והמשכיל יבין ענין פלא גדול מזה מאד". In context it teaches the excellence of clarifying halachah and separating forbidden from permitted. From this we also seek a way of studying: not settling for a familiar word, but examining what it means, connects, and distinguishes. This comparison expresses our approach. We begin with what makes a vessel for light, then move to Tikkun's endurance, Adam's service, the sin, and the first Shabbat. Concepts will be explained where needed.

Reading Map

Two Falls, One Question about Our Service	• 2	What Did Adam Do in the Garden if Refinement Was Automatic?	• 11
What Shattered in the “Shattering of the Vessels”?	• 3	The Sin: What Returned, Fell, and Changed	• 13
What Preceded Adam, and What Was Already Rectified?	• 4	Had He Waited for Shabbat: What Could Have Been Completed?	• 15
Why Tikkun Can Endure	• 6	Shabbat after the Sin: Stature, Union, and Permanence	• 17
What Is Counted by 288?	• 8	What Torah and Mitzvot Refine Now	• 18
The Moon's Diminution: From Point to Partzuf	• 9	For Further Study in the Sources	• 19

Two Falls, One Question about Our Service

If shattering preceded Adam, how is it connected with his sin? The epistle's “and also” joins both falls' consequences in one task of refinement, without itself explaining their relationship.¹

¹ Tanya, Iggeret HaKodesh 26, on Malchut descending into Nogah and refining permitted and forbidden.

Consider something rebuilt and then damaged again. The second damage is not the first event, yet can affect what was repaired. Nor need it return the thing to precisely its earlier condition. Understanding requires knowing what was built between the two injuries and what changed through the second.

We follow the same path: what shattered, what Tikkun built, what remained for human service, and what sin damaged. Sources describe things already refined becoming mixed again. Their relationships become clearer once we know the sequence.

This concerns our service because Torah and mitzvot act in a world bearing both falls' consequences. What awaits refinement and what was refined but damaged again can meet in one task. We begin with the three words on which the explanation depends: light, vessel, and spark.

For further detail: Research, “The Epistle's Wording and the Research Question,” p. 4.

What Shattered in the “Shattering of the Vessels”?

“Light” here means revelation and vitality. A “vessel” is how revelation takes a defined form: wisdom, kindness, severity, reception at a particular level. It is not an external box into which any quantity of light can be poured. It participates in how light appears within the recipient.

An accessible analogy is an idea. A teacher has a broad insight, but a student does not receive it merely because it is spoken aloud. The idea must have a suitable manner of presentation, and the student must be able to listen, distinguish details, and connect them. Even abundant giving becomes vitality only when the recipient can absorb it. The analogy does not describe every sefirah detail; it explains why receiving light is a relationship, not merely filling space.

Etz Chaim distinguishes three outcomes in the shattering. The principal lights withdraw and rise. The vessels break and descend from their level. Sparks of light remain with them, giving contracted vitality. “Everything fell” is therefore no innocent abbreviation: it erases light that rose, vessel that descended, and vitality that remained.²

² Etz Chaim, Gate 18, chapter 1.

The spark is neither merely a material fragment nor the full withdrawn light. It is remaining vitality, allowing the broken thing to exist and be rectified. The source compares it to "הבל דגרמי", vitality remaining in bones. Death in this analogy does not erase every continuation; correspondingly, shattering does not end every possibility of building.

Both sides matter. Saying all light remained unchanged would not explain shattering; saying nothing remained would not explain what endures or can rise. Contracted illumination enables continuation even in a degraded state.

"Descent" also requires precision. Light can extend to a lower level and sustain it in an orderly way. "Kelipah," literally a shell, names what conceals holiness and draws on its vitality. Kelipot arise from the dross left by shattering. Transmission into Beriah can be orderly revelation; falling into kelipah means vitality held in concealment. Shattering changes the relationship in which the vessel can no longer maintain its level, not merely its position on a chart. We therefore ask: below what, and in what state? And when something is "above," is that ascent of place or completed rectification?

The name כ"ח, numerically 288, counts aspects of these sparks, not 288 physical pieces placed in separate boxes. General categories can divide into particulars, which may be included in their roots. It counts within an order of levels. Its calculation follows after we see what enables Tikkun to endure.

For further detail: Research, "In the Shattering: Light, Vessel, and Spark," p. 9.

What Preceded Adam, and What Was Already Rectified?

Adam is not the beginning of the Ari's entire order. Before his creation come tzimtzum, Adam Kadmon, Akudim, Nekudim, shattering, and building Tikkun. These name levels and orders of revelation, not physical events occurring under human life's conditions.

Tzimtzum describes the possibility of finite reality. It does not mean a place empty of G-d, G-d forbid. Chabad emphasizes nonliteral tzimtzum:

concealment concerns recipients, not His absence. The kav follows, an ordered transmission to worlds. The question is already how revelation can be communicated while allowing a receiving existence.³

“Adam Kadmon” is not Adam HaRishon. It names a comprehensive level of transmission. Lights called ear, nose, mouth, and eyes designate modes of revelation, not a physical body. The shared name “Adam” must not merge the subjects, erasing the question: shattering belongs to the order preceding the service of the commanded human being in the Garden.

Akudim describes ten sefirot in one vessel. Withdrawal participates in building a vessel without Nekudim's complete death. Not every withdrawal is shattering. Nekudim introduces multiple vessels and three illuminations participating in their order. Etz Chaim distinguishes eye-light, the new light breaking through, and the illumination forming vessels. Every detail need not be memorized now; the point is that one undifferentiated light does not perform every function.⁴

After shattering comes Tikkun. A new revelation, “the new Name MaH,” refines and joins aspects of the shattered order called BaN; partzufim are built from the combination. A partzuf is a complete structure of aspects and relationships: an attribute does not remain a point standing only on its own force. Additional sides can be discerned within it and connected with other attributes. This is another kind of building, not merely external enlargement.⁵

Why does Adam still need to rectify if Tikkun exists? Building the system and completing all refinements are distinct stages. A system can stand with ordered relationships while aspects await elevation. Etz Chaim describes upper aspects refined before Adam and Malchut's MaN remaining for those below. MaN abbreviates “מִיֵּין נוֹקְבִין”, mayin nukvin: what rises from the recipient and arouses transmission toward it; here these are aspects requiring refinement and elevation. Prior Tikkun does not make Adam unnecessary; it establishes the world where his work is possible.⁶

³ Etz Chaim, Heichal 1, Gate 1, branch 2; Tanya, Shaar HaYichud VehoEmunah, chapter 7.

⁴ Etz Chaim, Gate 6, chapter 5; Gate 8, chapter 2.

⁵ Etz Chaim, Gate 10, chapters 1-2.

⁶ Etz Chaim, Gate 39, discourse 1.

Remember the sequence: source and transmission, vessels, shattering, building Tikkun, unfinished service. Adam enters neither an untouched world nor one with everything possible already accomplished. He receives a structurally rectified system containing a real task.

For further detail: Research, “From Tzimtzum to Human Service,” p. 5.

Why Tikkun Can Endure

“Abundant lights and few vessels” opens the question but does not close it. If excess quantity were the only problem, weakening light would suffice. Sources describe partzufim, interinclusion, and receptivity. What changes between light and vessel so revelation sustains rather than cancels the recipient?

First, light needs a movement of transmission. Wisdom remaining only at the teacher's intensity does not automatically become the student's understanding. Second, the vessel needs willingness to receive. A recipient holding only its prior form cannot be changed by revelation. Yet nullification leaving no capacity to receive and retain is not necessarily the goal either. The relationship must be measured: light shines, and the vessel becomes a vessel for that light.⁷

Here interinclusion enters. Kindness standing only in its impulse to give can give even when giving harms the recipient. Gevurah within Chesed can restrain giving for the recipient's benefit. This is not severity attacking kindness from outside, but a power serving kindness's purpose from within. Limitation need not oppose revelation; it may be how revelation is actually received.

Derech Mitzvotcha describes a broad mind holding an argument for acquittal and one for conviction. Someone wholly seized by one side struggles to bear the other, feeling it contradicts all he understands. Revealed multiplicity allows distinction: this favorable aspect, that unfavorable aspect, each with its measure in the whole. Breadth is more than tolerance; it is capacity for complex relationships without disintegration.⁸

⁷ Torat Chaim, Bereishit, Vayitzer Hashem Elokim, sections 37-40.

⁸ Derech Mitzvotcha, LeRoka HaAretz (5562), 161b; Beur VeShavtah (5562), 170b.

Nekudim's points contain particulars potentially, but concealed. In Tikkun they act and connect openly. Interinclusion thereby adds a way of receiving: Gevurah within Chesed restrains giving for the recipient, as above. Revelation meets a system of aspects receiving from one another, not only one isolated force. A cupboard full of separate utensils is not a sufficient analogy: each aspect must relate to another, receive from it, and take its role within a whole. “Multiple vessels” needs this explanation of their relationships.

How Can Bittul and Forcefulness Coexist?

“Tohu” names the shattered order, Nekudim; “Tikkun” the order built afterward. Chassidut gives two descriptions of Tohu's lights: cleaving and bittul toward their source, and forcefulness leaving no room for another. Apparently opposite, they answer two questions: how light relates to source, and how it settles within a finite recipient. Cleaving to source is not automatically transmission proportioned to recipient.

The Mittler Rebbe explicitly explains: “סיבת הישות באה מסיבת האין”. Precisely the attachment preventing light from contracting according to a recipient can appear to that recipient as forcefulness. This does not mean source-directed bittul is false. It means nullification toward source and becoming settled vitality for another are different qualities.⁹

Vayitzer tests this through human and angel: if recipient must correspond to light, why is a lofty soul placed in a coarse body? The continuation distinguishes interinclusion through illumination from inward power to transform a distant recipient. Intrinsic bittul is not captive to one form of revelation, so it can descend to an opposite and establish a new relationship. Yet the author returns to measure and matkela, the measured relationship among aspects: transforming the recipient does not abolish appropriate transmission and reception.¹⁰

We need not choose a slogan, “Tohu is nullified” or “Tohu is selfhood,” erasing everything else. Ask which relationship a sentence addresses: light's source, its manifestation, and what the recipient can bear. Tikkun's

⁹ Maamarei Admur HaEmtza'i, Devarim vol. 3, pp. 895-896.

¹⁰ Torat Chaim, Vayitzer, sections 42-44. The Research booklet details changing characterization and retained components.

endurance lies in these relationships together, not replacing “large” with “small.”

Can Tohu's Lights Be Received without Shattering?

Yes, but not by restoring everything unchanged. In Torat Chaim, Beshalach, charity elevates sparks and the vessels' material, producing broad vessels for great light. Service changes the recipient. Ki Chelek Hashem Amo 5732 connects cleaving to the true Existent with selfhood appearing in kingship; its added explanation of vessel-bittul is tentative. The higher excellence need not disappear; a structure capable of receiving it is needed.¹¹

This changes our understanding of refinement's purpose. It is more than removing waste to retain a little safe light. Action prepares a positive vessel: material belonging to Nogah, a kelipah mixing good and evil from which the permitted can rise, becomes a vessel for holiness, able to receive more. Not every mechanism detail is promised in one paragraph, but the direction is clear: Tikkun's endurance does not relinquish Tohu's excellence; it rectifies the relationship enabling its revelation.

For further detail: Research, “Bittul and Yeshut,” p. 15, and “Lights of Tohu in Vessels of Tikkun,” p. 26.

What Is Counted by 288?

How can a world of countless particulars have 288 sparks? Begin with the counting unit. The source counts comprehensive aspects in the lights' order; each can subdivide and appear on many levels. Counting categories is not counting all their worldly manifestations.

The Gate of Sparks calculates through four aspects: 72, 73, 71, 72, totaling 288. “Four times 72” summarizes the whole, not identical rows in the detailed calculation. Their differences show why we must learn what each counts.¹²

The gate uses inclusion rules. An aspect already included in its root is not added independently simply because it can be detailed. Netzach-Hod-

¹¹ Torat Chaim, Beshalach 249d-250b; Ki Chelek Hashem Amo 5732, section 3 and notes, an unedited transcript.

¹² Etz Chaim, Gate 18, chapters 2-4.

Yesod sparks join Tiferet rather than three new rows. Detailed multiplicity cannot challenge the general sum before its counting rules are established. 315, 320, and 325 appear beside 288. They cannot be freely interchanged, but should not be assumed wholly unrelated. Chapter 5 describes seven kings, each in the aspect of Adam valued at 45: together 315. Five new sparks make 320. 325 is discussed through another combination and sweetening.¹³

Name	Value	What is counted
שט"ו	315	Seven kings, each "Adam" (45)
ש"ך	320	315 plus five new sparks
שכ"ה	325	320 + 5 through sweetening
רפ"ח	288	72 + 73 + 71 + 72 under inclusion rules

The gate calls them "ענין אחד": different counting approaches are connected while calculations differ. Later the same expression links events. Each time the common subject must be identified.

MaN, mayin nukvin, is not another number. It describes a function of elevation and union. Spark-aspects may rise as MaN; souls may emerge within this order. But "what rises, and in what role?" differs from "how many aspects are counted?"

This precision helps with Shabbat. Saying all kings would be refined strongly states completion. Other sources can explain its relation to 288. We need neither insert a number into a source that did not write it nor reject the whole connection because absent from that sentence.

For further detail: Research, "288, 315, 320, and 325," p. 11.

The Moon's Diminution: From Point to Partzuf

The moon's diminution precedes Adam. The Ari discusses Nukva's state relative to Zeir Anpin, not merely the visible moon's change. Zeir Anpin is the partzuf of attributes; Nukva is Malchut in relation to him. Male and female also express transmission and reception within the system.

¹³ Etz Chaim, Gate 18, chapter 5.

During day-four diminution, Nukva's nine sefirot rise to their root in Zeir Anpin, leaving her a point. Adam's sin gives another destination: they descend into kelipot. Nukva is lacking in both, but the departed aspects' movement differs: ascent in one, fall in the other.¹⁴

In Nekudim, “point” described an attribute with concealed particulars; here it describes Nukva's diminution. The word is shared, the subjects differ. Two deficiencies must also be distinguished. A point below Yesod is extreme diminution: no partzuf yet. A chest-downward partzuf already has ten sefirot, though limited in stature relative to Zeir Anpin. “Small” cannot replace both. The question is not only size but whether a receiving structure already exists.

Seven growth aspects follow extreme diminution. Back-to-back and face-to-face name relationships between partzufim; face-to-face itself has levels. The table groups intermediate aspects to show the ladder:

Aspects	Stature and relationship	Manner of reception
1	Point below Yesod; no partzuf	Extreme diminution
2-3	Chest-downward partzuf, from behind	First without additional illumination, then with it
4-5	Face-to-face, chest downward	First without upper illumination, then with it
6	Face-to-face at full stature	Through Zeir Anpin; his crown greater
7	“Two kings with one crown”	From Imma, partzuf of Binah, without Zeir Anpin's mediation

Equal stature therefore need not mean equal crowns. The sixth aspect is complete in stature while crown and reception differ. This distinction returns with the Shabbat possible without sin and the one that occurred afterward.

Another detail locates Adam: after day-four diminution, renewed growth occurs on day six before his creation. He did not necessarily encounter only the diminished point without any building. The sequence is diminution, growth, Adam's creation, then sin changing the state again. Without these stages every descent becomes the same event.

¹⁴ Etz Chaim, Gate 36, chapters 1-2.

The moon's diminution is not Adam's choice. It precedes him and establishes room for further growth and service. Adam's sin is the damaging choice within that world. Structural possibility of choice does not make the chosen act required or permitted.

For further detail: Research, “Nukva's Diminution and Growth,” p. 27.

What Did Adam Do in the Garden if Refinement Was Automatic?

If Adam was created for service and sparks still needed refinement, why does Chassidut call pre-sin refinement “automatic”? The word does not describe lack of action, but how a spark rises through the revelation Adam draws.

In Torah Or, Adam stands in the Garden increasing light. Distant sparks rise through abundant revelation, like a candle before a torch. This is not the shattering analogy: no vessel breaks and no light withdraws. A spark already distant is included within great light. Adam acts at his place of service; the result reaches a place he need not enter through individual struggle.¹⁵

Vayikach 5712 explicitly says Garden refinement occurred automatically. This is not merely our conjecture from candle and torch. It places the principal refinement after expulsion, when different work is required. Refinement exists before sin but does not encompass everything called refinement afterward.¹⁶

Action, Preparation, and Result

Shaar HaKavanot describes Adam performing a mitzvah, praying, and cutting off the kelipot's grip on the backs. Nesirah, separating Nukva from the previous state so she can return face-to-face, is attributed to higher action of Imma, the Binah partzuf transmitting to Zeir Anpin and Nukva, or the Emanator. “Adam acted” and “they acted above” need not compete: human and higher actions belong to different stages of one progression.¹⁷

¹⁵ Torah Or, Bereishit, Vayomer Hashem Elokim Hen HaAdam, 5c-6a.

¹⁶ Vayikach Hashem Elokim Et HaAdam 5712, section 5, an unedited transcript.

¹⁷ Shaar HaKavanot, Rosh Hashanah discourses, discourse 1; the blessing HaMapil.

So too with action and automatic result. One action prepares a condition; revelation acts following it. An automatic result does not mean the condition was established without human work. Adam can pray, fulfill, draw down, and guard, while the spark rises through light without his entering its place and mixture as required after sin.

Eating Was an Actual Refining Act

Etz Chaim says mineral and plant had not finished being refined, and therefore they ate to refine them. This positively describes pre-sin eating. It cannot be erased because another source calls service transmission. We must identify which act is under discussion.¹⁸

This source says what was eaten and why, without calling the eating itself “automatic.” It can be understood in light of Vayikach's Garden account, provided we identify the combination of two sources. No contradiction need be declared, and no word may be inserted into a quotation to solve one.

Etz Chaim 39:3 pairs naming with animal rectification, and agriculture and eating with plant and mineral, before describing sin. Agriculture alone therefore does not establish a post-expulsion date. One action may occur in another condition and mode of service. This does not establish planned departure outside the Garden without sin.¹⁹

Offering and Eating Are Different Subjects

Tzav 5711 explains Garden offerings as drawing G-dliness because evil was not an inward reality in Adam and the Garden in the post-sin manner. Its subject is offerings, not every refinement in every act. Plant/mineral eating may refine the unfinished while offering draws down.²⁰

The meat-eating prohibition, explained in a Shaar HaPesukim passage because animals were already rectified, likewise does not prohibit offerings. “No offering” cannot follow from what Adam did not eat. Nor must a historical list of offerings be invented: the discourse teaches the service's content, and we use it within that limit.

¹⁸ Etz Chaim, Gate 49, chapter 3.

¹⁹ Etz Chaim, Gate 39, discourse 3.

²⁰ Tzav Et Bnei Yisrael 5711, sections 3-5, an unedited transcript.

Roots of Mitzvot and the Number of Commands

Torah Or interprets "לַעֲבֹדָה" as drawing light through 248 positive mitzvot. This defines the root of service, not that Adam physically performed all 613 details in their post-Sinai Jewish form. Spiritual root, an Adamic command, and historical performance are three questions.

Rambam mentions six command subjects for Adam, with a limb from a living animal added for Noach. Tosafot distinguishes permanent prohibitions from tree and meat. This helps classification, but understanding Adam's service does not require solving every count in every discourse. The positive point is established: prayer, mitzvah, drawing down, guarding, and eating for refinement.²¹

For further detail: Research, "The World before the Sin," p. 29, and "Eating, Offerings, and Three Periods," p. 31.

The Sin: What Returned, Fell, and Changed

Before sin the world was structurally rectified, its refinement unfinished. Sin is not merely another step toward completion. It damages: refined things mix again and evil's grip changes. Sin itself cannot become "refining service" merely because repentance later produces ascent.

Etz Chaim describes souls and animals refined back-to-back returning to the kelipot's depths. A neighboring passage discusses garments mixing back into Nogah. Pri Etz Chaim describes refined MaN returning. These positively establish continuity: sin does not encounter only entirely new material never touched by rectification.²²

Yet subjects keep their names. A falling garment does not become the soul itself. The supernal radiance upon Adam that withdraws upward is not an example of falling into kelipah. Nukva's nine sefirot descend into kelipot here, unlike their ascent at the moon's diminution. One sin can connect to several movements with different destinations.

The 5562 discourses describe a second fall of the 288 and additional materiality. The sin deepens the condition of that type of spark. The passage describes their post-sin state, not each one's refinement history,

²¹ Rambam, Hilchot Melachim 9:1; Tosafot, Sanhedrin 56b, beginning "לא נצטווה אלא על ע"ז".

²² Etz Chaim, Gate 49, chapters 3-4; Pri Etz Chaim, Gate of Rosh Hashanah, chapter 2.

and contains a gap marker. It therefore establishes neither “all had already been refined” nor “none had.”²³

From Revelation at a Distance to Work at the Spark's Place

Why did service change? Etz Chaim describes pre-sin Nogah as a separate peel, afterward an attached peel. The fruit analogy clarifies changed grip: a separate peel is easily removed; an attached one adheres to the fruit itself.²⁴

Joined with Chassidic descriptions, the analogy helps explain movement from revelation at a distance to work at the spark's location. When attachment is separate, abundant light enables separation and the spark rises through revelation. With attached mixture, refinement must encounter the thing where it is and distinguish what rises from what is rejected. This is an integrated explanation: Etz Chaim's attachment analogy illuminates Chassidut's different service modes.

Torah Or describes post-expulsion agriculture and eating. Chayei Sarah 5712 emphasizes refinement where sparks are, from below upward. Instead of light consuming kelipah from afar like a candle before a torch, work within mixture is required.²⁵

This does not mean no drawing from above remains after sin, or no action existed before it. These are not boxes marked “only light” and “only matter.” The change concerns where work encounters the thing and how its relationship to holiness is refined.

Torah Or also mentions “אֶחָד וְאַחַת” in eating and refinement. This is the discourse's language of Jewish service, not Adam's historical prayer book. A source may describe an event or use it to explain present service; reading requires distinguishing these.

Sin and the Giving of the Torah Are Different Changes

Before versus after sin must also be distinguished from before versus after Sinai. Sin changes mixture and the work it requires. Sinai introduces a new quality of drawing G-dliness through Torah and mitzvot. Calling

²³ Maamarei Admur HaZaken 5562, pp. 273-274.

²⁴ Etz Chaim, Gate 49, chapter 2.

²⁵ Torah Or, Bereishit, Hen HaAdam; Vayihyu Chayei Sarah 5712, section 5, an unedited transcript.

Adam's service “fragrances” relative to Sinai does not deny its results; it compares a new excellence.²⁶

The three periods are therefore not merely three degrees on one scale. The Garden has transmission and appropriate refinement; after sin there is work within mixture; after Sinai the transmission granted Israel is added. The future can have service without the same refining struggle, retaining Sinai's added excellence.

Our answer to the epistle expands. Sources describe real continuity along specific paths and real change in their condition. Malchut encounters both descents because the world carries both consequences. They need not be one event for one Torah to refine both.

For further detail: Research, “What Changed through the Sin,” p. 33.

Had He Waited for Shabbat: What Could Have Been Completed?

We have seen what was built, what Adam did, and what sin changed. What could have been completed had he waited for the first Shabbat? Sources discuss this possibility from different questions: fruit permission, worlds' rectification, Nukva's stature, completed refinement. Proper combination enriches explanation; indiscriminate merger loses each source's proof.

Or HaChaim compares eating the Tree before its permitted time to orlah, saying that had Adam waited for Friday night he would have made Kiddush over wine. This transmits permission's timing and Kiddush, not by itself completion of every count.²⁷

Shaar HaKavanot describes waiting and the worlds' continued rectification. Etz Chaim 36:2 says that without sin Adam would raise MaN on the first Shabbat and arouse union with one crown. “Union,” zivug, is the connection of transmitter and recipient, here Zeir Anpin and Nukva, producing new transmission. These positively state what Adam could

²⁶ Tzav Et Bnei Yisrael 5711, section 5.

²⁷ Or HaChaim, Vayikra 19:26, attributing the tradition to Midrash Talpiyot. The Midrash itself was not checked in this study.

accomplish beyond Friday's condition. A limit at an earlier stage cannot define everything possible on Shabbat.²⁸

Completion of All the Kings Is Explicit

Pri Etz Chaim says only Malchut's face-to-face MaN remained, and had these been refined on the first Shabbat, "היו כל המלכים נבררין לגמרי". It then contrasts this with gradual refinement in every union until Mashiach. Possible completion at once versus the gradual path is written in the source itself.²⁹

There are thus two paths: had Adam waited without sin, the kings' refinement would be completed that Shabbat; after sin, gradual work until Mashiach. Continued work in our world does not contradict completion under another condition. What remained unfinished before sin defines his task, not by itself inability to finish.

288 is absent from that Pri Etz Chaim paragraph. Yet kings, sparks, and MaN are positively connected, and Rabbi Yehudah Petaya's Beit Lechem Yehudah names 288 within the Friday-night scenario. This grounds the connection while keeping the number in the source that actually states it.³⁰

What Adam Does and What Shabbat Does

Leshem Shevo VeAchlamah describes possible rectification as automatic through the first Shabbat's sanctity, warning against attributing the whole cause to union alone. Here "automatic" concerns the day's sanctity; in the Garden it described the spark's ascent through light Adam drew. Etz Chaim simultaneously speaks of MaN Adam would arouse. These need not compete: he acts in his service, while Shabbat's holiness brings revelation and rectification beyond human effort alone.³¹

The combination has limits. One crown describes stature and reception; completing MaN describes refinement; the worlds' permanence describes

²⁸ Shaar HaKavanot, Rosh Hashanah discourses, discourse 1; Etz Chaim, Gate 36, chapter 2.

²⁹ Pri Etz Chaim, Gate of Rosh Hashanah, chapter 2, beginning "אמנם צריך שתדע".

³⁰ Beit Lechem Yehudah, vol. 2, on Etz Chaim 36:2, refining the 288 on Adam's creation day and Friday-night union.

³¹ Leshem Shevo VeAchlamah, Sefer HaDeah vol. 2, the first-Friday discussion explaining Pri Etz Chaim, Rosh Hashanah 2.

stability and place. They contribute to one possibility without becoming synonyms. Each illuminates another side of what was not attained.

For further detail: Research, “The Shabbat Not Attained,” p. 37, and “The First Shabbat,” p. 39.

Shabbat after the Sin: Stature, Union, and Permanence

Sources may describe four things: stature, how much of Nukva is built relative to Zeir Anpin; place, where worlds stand and at which level they rise or descend; union, a connection drawing new revelation; permanence, whether temporary, recurring, or constant. Shaar Maamarei Rashbi describes worlds rising and descending before sin, afterward, and on Shabbat. Place and level must be distinguished from Nukva's stature and union.³²

Sinless possibility and actual Shabbat are different subjects. After sin, Etz Chaim describes Nukva returning face-to-face at full stature except crown: the sixth aspect encountered earlier, not itself level seven's one crown possible without sin.

Shaar HaKavanot delays union until Shemini Atzeret. Apparently contradictory: did they return on Shabbat or not? First establish what was said. Face-to-face state can precede union. Pri Etz Chaim itself describes face-to-face return after Yom Kippur and union on Shemini Atzeret. State and action need not coincide.

One organizing proposal of this booklet, rather than the sources' own wording, is that Etz Chaim gives stature while Shaar HaKavanot gives union's time. It is not the sole reading. Direct commentators offer other approaches; clear explanation need not conceal them.

Yafeh Shaah proposes “first Shabbat” means the first Shabbat fit for union, mentioning that year's Simchat Torah. It interprets time's identification, not another Etz Chaim text. Simchat Torah versus Shemini Atzeret and the calendar remain a question.³³

³² Shaar Maamarei Rashbi, Kedoshim; explanation and parallels in Research, “Temporary Permanence, Weekly Permanence, and the Worlds' Place.”

³³ Yafeh Shaah on Etz Chaim, vol. 2, Gate 36, chapter 2, note 1.

Beit Lechem Yehudah proposes distinguishing the moon's complaint from Adam's sin. Relative to the complaint, it describes Shabbat union lacking level seven; relative to sin, delay. This interprets two causes in one system rather than simply changing the date; it is not Yafeh Shaah's answer.³⁴

The four opening axes explain why comparison requires more than finding “Shabbat” in both passages. Each may describe another side of the state; joining them needs interpretation.

Even Incomplete Rectification Accomplishes Something

After sin there is no complete permanence of the sinless possibility. Yet rectification endures within its measure. Etz Chaim describes Shabbat-weekday cycles and historical levels. Temporary rectification during action, weekly recurrence, and a level built for an era all exist. Perpetual completion is a further excellence, not the only real result.

This answers a practical question: if everything is unfinished, what is each act worth? Gradual refinement is not a game resetting to zero. It is the source's post-sin path. Each act works within a system whose completion remains ahead. Rectification's reality is not measured solely by whether its ultimate goal has already appeared.

For further detail: Research, “The First Shabbat,” p. 39, and “Temporary Permanence, Weekly Permanence, and the Worlds' Place,” p. 41.

What Torah and Mitzvot Refine Now

Return to the epistle: Torah and service in a mixed world. What can rise, what is refined through study, and what must be rejected? Both descents appear because their consequences inhabit this field of service.

“Refinement” does not always mean the same action. Permitted eating for Heaven elevates food's vitality; Torah study clarifies permitted and forbidden. Prohibition cannot authorize transgression ostensibly to rescue a spark. Service depends on the thing's status and Torah's instruction.

Charity illustrates action: money connected to labor and life becomes refined and serves holiness. Torat Chaim links this to sparks' ascent and

³⁴ Beit Lechem Yehudah, vol. 2, on Etz Chaim 36:2, Shabbat restoration and delay until Shemini Atzeret.

vessels' broadening. Three sides join: vitality remaining from shattering, a vessel receiving through interinclusion, and an act refining and preparing it.

Sefer HaMaamarim Atarat connects tzimtzum, shattering, the moon's diminution, and sin as "ענין אחד", interdependent. This unity is broader than the earlier connection among counts: it concerns the course and purpose, service bringing yesh to bittul. The events themselves remain distinct.³⁵ Even when supreme purpose is realized through damage, the person is commanded not to damage; rectification and repentance do not authorize sin.

We can now answer the opening questions. Tikkun was built between shattering and sin, without completing every refinement. Adam was created for real work: drawing light, guarding, refining the unfinished. Sin damaged already refined things and deepened mixture. There is real continuity between descents without a complete identity map of every detail.

Had Adam waited without sin, Pri Etz Chaim describes all kings' refinement completed on Shabbat; after sin it describes gradual refinement. The epistle therefore joins the two descents within one Torah-and-mitzvah service encountering both consequences.

The purpose also includes preparing vessels to receive light. Distinctions return to action: refine the permitted, reject the forbidden, and use vitality and powers entrusted to us in serving Hashem.

For further detail: Research, "All One Matter," p. 36, and "Decision Files," p. 46.

For Further Study in the Sources

Tanya, Iggeret HaKodesh 26: read both descents within Malchut, Torah, permitted and forbidden. **Shaar HaYichud VahaEmunah**, chapter 7: rejecting literal tzimtzum.

³⁵ Sefer HaMaamarim Atarat (5679), p. 206.

Etz Chaim, Gate 18, chapters 1-5: three shattering outcomes and counting methods. Compare what remains, is counted, and is included.

Etz Chaim, Gate 36, chapters 1-2: point versus partzuf, equal stature versus equal crowns, nine sefirot rising versus falling into kelipot.

Etz Chaim, Gate 39, discourses 1 and 3; Gate 49, chapters 2-4: human service, MaN, eating, garment, refined material returning.

Torah Or, Bereishit 5c-6a; **Torat Chaim**, Vayitzer 37-44;

Derech Mitzvotecha, LeRoka HaAretz 161b and Beur VeShavtah 170b: light and vessel, measured reception, interinclusion.

Maamarei Admur HaEmtza'i, Devarim vol. 3, pp. 895-896;

Torat Chaim, Beshalach 249d-250b: bittul and forcefulness connected, vessels broadened through service.

Pri Etz Chaim, Gate of Rosh Hashanah, chapter 2; **Shaar HaKavanot**, Rosh Hashanah discourses, discourse 1: what Shabbat could have accomplished and what happened after sin.

Shaar Maamarei Rashbi, Kedoshim: the worlds' ascents before sin and on Shabbat.

Yafeh Shaah; **Beit Lechem Yehudah** on Etz Chaim 36:2;

Leshem Shevo VeAchlamah, Sefer HaDeah vol. 2, first-Friday discussions: compare Shabbat interpretations and its sanctity's role.

Tzav Et Bnei Yisrael 5711, sections 3-5; **Vayikach** 5712, section 5; **Vayihyu Chayei Sarah** 5712, section 5: drawing down, automatic refinement, refinement at the spark's place. These discourses are unedited transcripts.

Or HaChaim, Vayikra 19:26; **Sefer HaMaamarim Atarat (5679)**, p. 206: waiting for Shabbat and connecting orders without erasing choice.