

BESHALAH 2 - DO NOT PASS THE TEHUM OF SHABBAT

On the Shabbat - a person is forbidden biblically to move twelve mil or 24000 Amot outside of his defined place of residence that he established at the start of Shabbat. 1 If he began the Shabbat in a town - the movement restriction is measured from the edge of the city. This travel limit has been reduced by Rabbinic prohibition to one Miel or 2000 Amot. 2 The space from the edge of the city to the end of the travel span is called in rabbinic literature - the Tehum Shabbat. The verse in our parasha is the source of the injunction - let no man leave his designated place on the Shabbat. 3 It behooves us to learn what new spiritual conditions are present at the onset of Shabbat - that we Israel as spiritual beings - become restricted in our movement beginning at that time. What new spiritual reality occurred that reduced the travel limit from twelve Miel or three Parsa'ot to the Rabbinical limit of one Miel? What is the meaning of Tehum? Finally, we know that while normally one who blemishes the spiritual worlds by desecrating the Shabbat rectifies it thru death by the Bet Din - Here - one who traverses the Tehum can rectify the blemish via Rabbinically administered lashes. What precisely is the spiritual difference amongst these transgressions that require such diverse forms of rectification or punishment?

ELEVATION OF THE WORLDS - KABBALAT SHABBAT

In order to appreciate both the biblical and rabbinic injunctions we must become familiar with the position of the spiritual worlds both prior and subsequent to the onset of the Shabbat. There are four spiritual worlds - which are termed Asilut - Beriah - Yesira - Asiya in descending order. Beneath the lowest of these worlds exists the negative husks. During the week the latter suckles holiness from the bottom of the world of Asiya. At the start of Shabbat - there takes place a spiritual event called the elevation of the worlds of BYA TAHTONIM. 4 At the start of Qabbalat Shabbat and the chanting of - Mizmor Ledavid Havu LaHashem - The three lowest levels within the World of Asiya called NaHY DeAsiya ascend during the mention of the Qolot in the Mizmor to the place occupied by the three levels above them called HaGaT DeAsiya 5 - this leaves a Hallal or vacuum - an empty spiritual space between the husks and the three channels of holiness in their new elevated state. R. HaAri explains that each of these channels is comprised of a spiritual space parallel to a PaRSaH - a parasang consisting of four Miel or 8000 Amot each. The total space that exists between the husk and holiness will then total three Parsa'ot or twelve Miel or 24000 Amot. 6

THE BLEMISH CAUSED BY TRAVERSING PAST THE TEHUM

In our Parasha the Torah issues a warning that we are to not bring the holiness of Shabbat that is granted to us and to the channels within the worlds down below beneath the twelve Miel to the Qelipot or negative husks. The warning is expressed - Let no man leave his place - which biblically extends to the bottom of the vacated space or twelve Miel on the Shabbat. We, Israel are intimately tied to this spiritual ascent. Hence any action that we do causes a spiritual action above. R. HaAri explains that if one travels past the Shabbat limit of three Parsa'ot - he thereby transfers holiness from the channels new elevated state down past the vacated space - into the domain of the husks. 7

THE RABBINIC INJUNCTION - A DECAYING SPIRITUAL REALITY

In earlier times when the negative husks or Qelipot had not yet gained predominance in our society - a person was permitted to walk on the Shabbat outside the city limits as far as the biblically mandated limits. Since at least from the destruction of the Bet HaMiqdash - the pervading influence of the husks have penetrated into the three lower channels of Asiya which elevate on Shabbat. 8 Namely the husk

now had complete access into both Yesod and Hod as the verse in Daniel states - "Hod has been given over to the destroyer" - 9 Access into the next channel of Nesah by the negative forces was halted at its half way point. 10 To this Shemuel testified when reprimanding Shaul for not killing Agag king of Amaleq - The channel of Nesah will not be completely given over to the husk 11 called Sheqer - Part of it will remain exclusively holy. Penetration had been made almost completely thru these three lower channels - Hence all that remains to be elevated above the Qelipot during Qabalat Shabbat would be a part of Nesah - equal to one spiritual Miel. Hence the Qelipot in this new spiritual decline have possible access into eleven of the twelve Miel that is being vacated weekly. Therefore the Rabbinic injunction not to traverse past one Miel or 2000 Amot has appropriately taken this new spiritual reality into consideration.

THE TEHUM IS RELATES TO THE HOTEM OR SEAL

The technical term for the distance that is vacated at the start of Shabbat is called Tehum - it is associated with the Hotam or the seal of God which prevents the husk from accessing the holiness. 12 As we testify on Yom kippour and beseech God that the seal to holiness be fortified for life - Hotmenu Lehayim or bless another Hatima Tova - please God do not give access to the holiness - compromising the well being of ourselves and Israel. The numerical value of these words Tehum or Hotem is 455 inclusive of the word - and is established via the three extensions of the divine name AHYH which are numerically 161+151+143 with a total sum of 455 -13 This Tehum is the barrier against the husk -limiting Holiness of the Shabbat from leaving the domain of Israel and descending into the husk. Our Rabbi's have hinted in the term PaRSaH that the space that is vacated is associated with the feet of the lowest world of Asiya - as the spiritual agent associated with this level is called Sandalphon 14 which is numerically PaR while the divine name associated is that of ADNY which is numerically SaH - This of course writes R. HaAri is why the term used here is PaRSaH- 15

SHABBAT DESECRATION VS PASSING THE TEHUM

When one desecrates the Shabbat by performing unauthorized work - he causes a spiritual death by allowing the Qelipot access into the realm of Holiness - Hence the rectification of the transgressor is associated with a death penalty. If someone traverses past the Tehum or the place reserved for holiness - he brings with him Qedusha into the realm of the husks - The Tikun must be accompanied by lashes which will assist in regaining and redeeming holiness which the transgressor carried with him below. 16 At the close of the Shabbat the seal or Hotem is removed as the worlds descend back to their weekly positions - The husks at that time can only nourish from the lower divine light associated with the week day. 17 Hence it is only on the Shabbat that it is forbidden to leave the designated place. Namely one must remain in his designated place to insure he does not send any unauthorized light of Shabbat to the outside forces past the Tehum.

Shabbat Shalom

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