

# THE ZOHAR

the most powerful spiritual tool


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Section



## 1. The Lily

The secret of spiritual protection is revealed through a richly metaphorical discourse given by Rabbi Chizkiyah. The Rabbi explains that the spiritual forces that protect and watch over us are called the 13 Attributes of Mercy. They are transmitted into our physical world through the first 13 words of the Torah. When judgments are decreed against us, these 13 forces can safeguard us from their influence. We begin drawing this Light of protection to ourselves at the very moment we begin to browse and behold the mystical shapes and sequences of the Aramaic text, and to learn the spiritual insights presented there.

1. Rabbi Chizkiyah opened the discussion with the verse, "As the lily amongst the thorns" (Shir Hashirim 2:2). HE ASKS: What is the lily? AND HE REPLIES: It is the Community of Yisrael (Israel), WHICH IS MALCHUT. Because there is a lily; and there is a lily. Just as the lily among the thorns is tinged with red and white, so is the Community of Yisrael affected by the qualities of judgment and mercy. Just as the lily has thirteen petals, so the Community of Yisrael is surrounded by the thirteen attributes of Mercy. Thus, between the first mention of the name Elohim, WHICH APPEARS IN THE PASSAGE, "IN THE BEGINNING ELOHIM CREATED" (BERESHEET 1:1) TO THE SECOND MENTION OF ELOHIM, THERE ARE THIRTEEN WORDS IN THE VERSE, WHICH TRANSLATE AS "THE, HEAVEN, AND THE, EARTH, AND THE EARTH, WAS, WITHOUT FORM, AND VOID, AND DARKNESS, WAS UPON, THE FACE, OF THE DEEP, AND THE SPIRIT" (IBID. 2). These words surround and guard the Community of Yisrael.

1. רבי חזקיה פתח, כתיב בשושנה בין החוחים. מאן שושנה, דא כנסת ישראל. בגין דאית שושנה ואית שושנה, מה שושנה דאיהי בין החוחים אית בה סומק וחור, אוף כנסת ישראל אית בה דין ורחמי. מה שושנה אית בה תליסר עליון, אוף כנסת ישראל אית בה תליסר מכילין דרחמי דסחרין לה מכל סטרהא. אוף אלהים דהכא משעתא דאדבר אמיק תליסר תיבין לסחרא לכנסת ישראל ולנטרא לה.

2. After this, THE NAME ELOHIM is mentioned another time in the passage "ELOHIM MOVED UPON" (BERESHEET 1:2). And why is it mentioned again? In order to bring out the five rigid leaves that surround the lily. And these five LEAVES represent the five gates of salvation. And this secret is written about in the verse, "I will raise the cup of salvation" (Tehilim 116:13). This is the 'cup of benediction' that is raised after the meal. The cup of benediction must rest on five fingers, and no more, just as the lily rests on five rigid leaves that represent the five fingers. And this lily is the cup of benediction. FROM THE second to the third mention of the NAME Elohim, there are five words, WHICH TRANSLATE AS "MOVED, OVER, THE SURFACE, OF THE WATERS, AND SAID." AND THESE WORDS PARALLEL THE FIVE LEAVES. From this point, THE VERSE CONTINUES, "ELOHIM SAID...LET THERE BE LIGHT" (Beresheet 1:3). After this light was created, it was concealed and enclosed within that Brit (covenant) that entered the lily and fructified it. This is referred to as "a tree bearing fruit whose seed is within it" (Ibid. 11) and this seed is the Brit.

3. And just as the Brit is sown by forty-two matings from that same seed, so the engraved and holy name is sown by the forty-two letters that describe the act of creation.

2. ולבֹּתֵר אֲדַכֵּר זְמַנָּא אַחְרָא, אֲמַאי אֲדַכֵּר זְמַנָּא אַחְרָא, בְּגִין לְאַמְקָא חֲמֵשׁ עָלִין תְּקִיפִין דְּסַחְרִין לְשׁוֹשְׁנָה. וְאִינוּן חֲמֵשׁ, אֶקְרוּן יְשׁוּעוֹת. וְאִינוּן חֲמֵשׁ תְּרַעִין. וְעַל רְזָא דָּא כְּתוּב, כּוֹס יְשׁוּעוֹת אִשָּׁא, דָּא כּוֹס שְׁל בְּרַכָּה. כּוֹס שְׁל בְּרַכָּה אֶצְטְרִין לְמַהוּי עַל חֲמֵשׁ אֶצְבָּעֵן וְלֹא יְתִיר, כְּגוּוֹנָא דְשׁוֹשְׁנָה דִּיתְבָּא עַל חֲמֵשׁ עָלִין תְּקִיפִין דּוּגְמָא דְחֲמֵשׁ אֶצְבָּעֵן. וְשׁוֹשְׁנָה, דָּא אִיהִי כּוֹס שְׁל בְּרַכָּה, מֵאַלְהִים תְּנִינָא עַד אֱלֹהִים תְּלִיתָאָה חֲמֵשׁ תִּיבִין. מִבְּאֵן וְלֵהֲלָאָה, אֹר דְּאֲתַבְּרִי וְאֲתַגְּנִי, וְאֲתַכְּלִיל בְּבְרִית, הֵהוּא הָעַל בְּשׁוֹשְׁנָה וְאַפִּיק בֵּה זְרַעָא. וְדָא אֶקְרִי עַץ עוֹשֶׂה פְּרִי אֲשֶׁר זָרְעוּ בּוֹ. וְהֵהוּא זְרַע, קִימָא בְּאוֹת בְּרִית מִמֶּשׁ.

3. וּכְמָה דְּדִיוּקְנָא דְּבְרִית אֲזִדְרַע בְּאַרְבַּעִין וְתִרִין זְווגִין דֵּהֵהוּא זְרַעָא, כֶּךָ אֲזִדְרַע שְׂמָא גְּלִיפָא מְפָרֶשׁ, בְּאַרְבַּעִין וְתִרִין אֲתוּן דְּעוּבְדָא דְּבְרָאשִׁית.

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Section



## 2. The Blossoms / [Flower] Buds

Many spiritual secrets are contained in this next section. The budding and blossoming of a flower reflects the process of creation that unfolds in the Upper World as well as the in Lower World, which is our physical universe. As a seed contains the entire flower, the original thought of creation contains the creation as a whole, including its final and complete perfection. The actual Hebrew letters that speak of these secrets give us the power to perceive the future consequences that are already included in our present actions, just as a flower is already included in a seed.

The Zohar speaks of the great Patriarchs who were also included within the original thought and seed of creation. These spiritual leaders would become the universal conduits by which humanity could connect to the Light of the Creator. The appearance of these great men in the Aramaic text of the Zohar helps to strengthen our connection to the Creator and to our own spiritual roots.

4. "IN THE BEGINNING," Rabbi Shimon quoted the verse, "the flower buds appeared on the earth" (Shir Hashirim 2:12). "The flower buds" refer to the act of creation; "appeared on the earth." When? On the third day, as it is written, "And the earth brought forth" (Beresheet 1:12). Since then, they have been seen on the earth. "The time of pruning has come" alludes to the fourth day, when the "pruning of the tyrants" (negative forces) took place. THEREFORE OF THIS DAY, IT IS WRITTEN, "LET THERE BE LIGHTS" (Beresheet 1:14), with the letter Vav missing from the word lights. (The Hebrew word 'lights' when written without a vav, can be read as a curse). "And the voice of the turtle dove" (Shir Hashirim 2:12) refers to the fifth day, about which it is written, "Let the waters swarm" (Beresheet 1:20), so they can produce

4. בְּרֵאשִׁית. רַבִּי שִׁמְעוֹן פָּתַח, הַנְּצַנִּים נִרְאוּ בְּאָרֶץ. הַנְּצַנִּים, דָּא עוֹבְדָא דְבְּרֵאשִׁית. נִרְאוּ בְּאָרֶץ, אִימְתִי, בְּיוֹם הַשְּׁלִישִׁי, דְּכִתְיִב וְתוֹצֵא הָאָרֶץ, כְּדִין נִרְאוּ בְּאָרֶץ. עַתָּה הַזְּמִיר הִגִּיעַ, דָּא יוֹם רְבִיעִי, דְּהוּה בֵּיה זְמִיר עָרִיצִים. מְאֵרַת, חֶסֶר. וְקוֹל הַתּוֹר, דָּא יוֹם חֲמִישִׁי, דְּכִתְיִב יִשְׂרָצוּ הַמַּיִם וְגו', לְמַעַבְד תּוֹלְדוֹת. נִשְׁמַע, דָּא יוֹם שְׁשִׁי, דְּכִתְיִב נַעֲשֶׂה אָדָם, דְּהוּה עֲתִיד לְמַקְדָם עֲשִׂיהָ לְשִׁמְיעָה, דְּכִתְיִב הֵכָא נַעֲשֶׂה אָדָם, וְכִתְיִב הָתָם נַעֲשֶׂה וְנִשְׁמַע. בְּאֶרְצוֹ, דָּא יוֹם שַׁבַּת, דְּאִיהוּ דּוֹגְמַת אֶרֶץ הַחַיִּים.

living creatures. "Is heard" (mentioned in Shir Hashirim) refers to the sixth day, on which it says, "Let us make man" (Beresheet 1:26), who shall put action before listening. Because it says here, "Let us make man," while there on Mount Sinai, when Hashem asked the Yisrael about the Torah, they said "we will do, and we will hear (we will try to understand)" (Shemot 24:7). "In our land" (Shir Hashirim 2:12) refers to the day of Shabbat, which represents the Land of Life, which is THE WORLD TO COME.

5. Another explanation is that these blossoms are the Patriarchs who entered the thought of the Creator and went into the future world, NAMELY BINAH, where they were hidden. They emerged from there secretly and hid themselves in the true prophets. Yosef was born and they hid in him. When Yosef entered the Holy Land, he revealed their presence and then "they appeared on the earth" and were seen there. And when are they seen? When the rainbow is seen in the sky. Because when the rainbow is seen, then they appear. And at that moment, "the time of pruning has come." This means that this is the period to annihilate the wicked from the world. But why were the wicked saved? Because the Flower Buds appeared on the earth. If they had not ALREADY appeared SO LONG AGO, (THE WICKED) would not have remained on earth, and the world would have been destroyed.

6. And who sustains the world and causes the Fathers (patriarchs) to appear? It is the voices of the children who study the Torah. And the world is saved (from destruction) for the sake of these children. In deference to them, it is written, "We will make you ornaments of gold" (Shir Hashirim 1:11). This refers to the children, boys and young men, as is written, "And you shall make two cherubim of gold" (Shemot 25:18).

5. דְּבַר אַחַר, הַנְּצָנִים, אֵלֶיךָ אֵינוֹן אָבֶהֶן, דְּעָלוּ  
בְּמַחְשָׁבָה, וְעָלוּ בְּעֵלְמָא דְּאֵתִי וְאֶתְגַּנְיָזוּ תַּמָּן.  
וּמִתַּמָּן נִמְקוּ בְּגַנְיָזוּ וְאֶטְמִירוּ גּוּ נְבִיאֵי קְשׁוּט.  
אֶתְלִיד יוֹסֵף, וְאֶטְמִירוּ בֵּיהּ. עָאֵל יוֹסֵף בְּאַרְעָא  
קְדִישָׁא וְנִצִּיב לֹון תַּמָּן, וּכְדִין נִרְאוּ בְּאַרְץ וְאֶתְגַּלוּ  
תַּמָּן. וְאֵימְתִי אֶתְחַזֵּן, בְּשַׁעְתָּא דְּאֶתְגַּלִּי קְשֵׁת  
בְּעֵלְמָא, דְּהָא בְּשַׁעְתָּא דְּקְשֵׁת אֶתְחַזֵּי כְּדִין אֶתְגַּלִּי  
אֵינוֹן. וּבְהֵיא שַׁעְתָּא עֵת הַזְּמִיר הִגִּיעַ עֵדֶן לְקַצֵּץ  
חַיִּיבֵין מֵעֵלְמָא. אֲמַאי אֶשְׁתַּזִּיבוּ, בְּגִין דְּהַנְּצָנִים  
נִרְאוּ בְּאַרְץ, וְאֶלְמָא דְּנִרְאוּ לֹא אֶשְׁתַּאֲרוּן בְּעֵלְמָא,  
וְעֵלְמָא לֹא אֶתְקִיִּים.

6. וּמֵאֵן מְקִיִּים עֵלְמָא וְגָרִים לְאַבְהֵן דְּאֶתְגַּלִּיִּין, קַל  
יְנוּקֵי דְּלַעָאן בְּאוֹרֵייתָא, וּבְגִין אֵינוֹן רַבִּינֵין דְּעֵלְמָא,  
עֵלְמָא אֶשְׁתַּזִּיב. לְקַבְּלִיהוֹן, תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ,  
אֵלֶיךָ אֵינוֹן יְנוּקֵי רַבִּינֵין עוֹלָמִין, דְּכִתִּיב וְעֲשֵׂיתָ שָׁנִים  
כְּרוּבִים זָהָב.



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Section



### 3. "Who has created these?"

The Zohar discusses the intricacies of the spiritual process of Creation, and explores mysteries associated with the upper spiritual worlds, the Hebrew letters, and the Patriarchs. The text explains how the incomprehensible and infinite Creator restricted and diminished a portion of His Light in order to manifest It in a magnitude that mortal man could receive. As we peruse the Hebrew letters and understand these spiritual explanations, we draw a measure of spiritual Light into our own lives equal to our capacity to receive and use It.

7. In the beginning: Beresheet. Rabbi Elazar began the discussion by quoting, "Lift up your eyes on high and see. Who has created these things?" (Yeshayah 40:26). HE ASKS: "Lift up your eyes on high," to what place? And HE REPLIES: To that place to which all eyes are turned. And who is He that created these things? He is the opening of the eyes, which is the MALCHUT OF THE HEAD OF ARICH-ANPIN. And you should know that there, in the Concealed Atika (Ancient One) lies the question: Who has created these? And who is He? IT IS HE WHO IS CALLED Mi (lit. 'who' which is formed from the two Hebrew letters: Mem and Yud that appear in the name Elohim), WHO IS THE LOWER SEVEN SFIROT OF BINAH; He is the (celestial one), who is called from the extremity of heaven on high, as everything is in His domain. The question arises because of Him, and He is concealed. He is called Mi, WHICH IS THE EXPRESSION OF A QUESTION, because beyond him there lies no question. Thus, the extremity of heaven is called Mi, WHICH IS THE SIGN OF A QUESTION,

7. בְּרֵאשִׁית. רַבִּי אֱלֶעָזָר פָּתַח, שְׂאוּ מְרוֹם עֵינֵיכֶם וּרְאוּ מִי בְרָא אֱלֹהִים. שְׂאוּ מְרוֹם עֵינֵיכֶם. לֹאֲן אֶתֶר, לְאֶתֶר דְּכָל עֵינֵינוּן תְּלִיָאן לֵיהּ. וּמֵאֵן אִיהוּ, פָּתַח עֵינֵיכֶם. וְתַמֵּן תִּנְדְּעוּן, דְּהָאִי סְתִימָא עֵתִיקָא דְקִיּוּמָא לְשִׂאלָה, בְּרָא אֱלֹהִים. וּמֵאֵן אִיהוּ, מ"י. הָהוּא דְאֶקְרִי מְקַצָּה הַשְּׂמַיִם לְעִילָא, דְּכֻלָּא קִיּוּמָא בְּרִשׁוּתֵיהּ. וְעַל דְּקִיּוּמָא לְשִׂאלָה, וְאִיהוּ בְּאַרְחַ סְתִימָא וְלֹא אֲתַגְלִיא, אֶקְרִי מ"י, דְּהָא לְעִילָא לִיתַּת תַּמֵּן שִׂאלָה. וְהָאִי קַצָּה הַשְּׂמַיִם אֶקְרִי מ"י.

because beyond Him there lies no question. So this extremity of heaven, WHERE THE QUESTION LIES, is called 'Mi'.

8. There is another extremity down below called Mah (lit. 'what', a combination of the two letters Mem and Hei). And what is the difference between Mi and Mah? HE REPLIES: The first one is concealed and is called Mi. Therein lies a question: Man has searched and inquired in order to understand and climb from one level to another, until he reached the highest level of all, WHICH IS MALCHUT. After he had arrived there, he was asked: What? THIS MEANS, what have you learned? What have you seen? What have you investigated, since everything is still concealed and hidden as before! As it is written: "What their Fathers have explored, for everything is concealed as before" (Iyov 8:8).

9. And on this secret subject it is written, "What (Mah) shall I take to witness to you? What (Mah) shall I liken to you?" (Eicha 2:13). Because when the Holy Temple was destroyed, a voice came forth and said, "What (Mah) shall I take to witness for you, and what shall I liken to you?" This means that the word 'what' (which is a combination of the letters Mem and Hei) shall witness to you each and every day since the ancient days. As it is written: "I call heaven and earth to witness this day" (Devarim 30:19). "What shall I liken to you?" In the same manner of importance, IN WHICH "WHAT" SERVES AS THE ETERNAL WITNESS, I crowned you with holy crowns and made you ruler over the earth. As it is written: "Is this the city that men call the perfection of beauty?" (Eicha 2:15). In addition, I have called you, "Jerusalem, a city united by a compact" (Tehilim 122:3). "What shall I make equal to you?" (Eicha 2:13). Just as your situation is here (in this mundane world), so it is seemingly above! REFERRING TO THE JERUSALEM on high (in the eternal world). Just as now the holy nation does not enter below to perform the sacred arrays, so I swear that I will

8. ואֵית אַחְרָא לְתַתָּא וְאֶקְרִי מ"ה. מַה בֵּין הָאִי לְהָאִי, אֲלֵא קְדַמָּא סְתִימָא דְאֶקְרִי מ"י קֵימָא לְשַׁאֲלָה, וְכִיּוֹן דְשַׁאֲלַ בְּרַ גַּשׁ וּמַמְשַׁשׁ לְאַסְתַּכְלָא וּלְמַנְדַּע מְדַרְגָּא לְדַרְגָּא עַד סוּף כָּל דְרַגְיִן, כִּיּוֹן דְמִטִּי תַמְן מ"ה, מַה יִדְעַת, מַה אֲסַתְכַלְתָּא, מַה פִּשְׁפִּשְׁתָּא, הָא כְּלָא סְתִימָא כְּדַקְדַּמִּיתָא.

9. וְעַל רִזָּא דְנָא כְּתִיב, מַה אֶעֱיֹדְךָ מַה אֲדַמָּה לְךָ. כִּד אֲתַחְרִיב בֵּי מִקְדָּשָׁא, נִפְקַ קְלָא וְאָמַר, מַה אֶעֱיֹדְךָ וּמַה אֲדַמָּה לְךָ, בְּהָוָא מ"ה אֶעֱיֹדְךָ, בְּכָל יוֹמָא וְיוֹמָא אֲסַהֲיֵדְתָּ בְּךָ מִיּוֹמִין קְדַמָּאִין, דְכְּתִיב הֵעֲדֹתִי בְכֶם הַיּוֹם אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. מַה אֲדַמָּה לְךָ, בְּהָוָא גּוֹוֹנָא מִמֶּשׁ, עֲטָרִית לְךָ בְּעֲטָרִין קְדִישִׁין, עֲבָדִית לְךָ שְׁלֹטְנֹו עַל עַלְמָא, דְכְּתִיב הַזֹּאת הָעִיר שִׁיאֲמָרוּ כְּלִילַת יַפִּי וְגו'. קְרִינָא לְךָ יְרוּשָׁלַיִם הַבְּנוֹיָה כְּעִיר שְׁחַבְרָה לָהּ. מַה אֲשׁוּה לְךָ. כְּגוֹוֹנָא דְאֲנִת יַתְבָּא, הֲכִי הוּא כְּבִיכּוּל לְעִילָא, כְּגוֹוֹנָא דְלָא עָאֲלוּן הַשְׁתָּא בְּךָ עֵמָא קְדִישָׁא בְּסַדְרִין קְדִישִׁין, הֲכִי אֲוִימָנָא לְךָ, דְלָא אִיעוּל אֲנָא לְעִילָא עַד דִּיעֲלוּן בְּךָ אֲכַלוּסְךָ לְתַתָּא. וְדָא אִיהוּ נְחֻמָּה דִּילְךָ, הוּאִיל דְרַגָּא דָא אֲשׁוּה לְךָ בְּכָלָא. וְהַשְׁתָּא דְאֲנִת הַבָּא, גְּדוּל פִּים שְׁבַרְךָ. וְאִי תִימָא דְלִית לְךָ קֵימָא וְאַסוּתָא, מ"י יִרְפָּא לְךָ, וְדָאִי הוּא דְרַגָּא סְתִימָא עַלְמָא, דְכָלָא קֵימָא בֵּיהּ, יִרְפָּא לְךָ וְיֻקִּים לְךָ.

not enter above until your throngs come to you down below. This is your consolation - that I equate you with this level, WITH JERUSALEM ON HIGH, WHICH IS MALCHUT, in its entirety. And now you are here, "For your breach is great, like the sea" (Ibid. 13). If you claim that you have no existence or remedy, then who (Mi) shall heal you? Namely, that same concealed supernal level, WHICH IS CALLED Mi, upon which everything exists, WHICH IS BINAH, shall heal and uphold you.

10. Mi MEANS the extremity of heaven above, WHICH IS YISRAEL - SABA AND TEVUNAH; Mah MEANS the extremity of heaven below, WHICH IS MALCHUT. And this is what Ya'akov, WHO IS ZEIR-ANPIN, inherited, as he was "the bolt that passes from extremity to extremity" (Shemot 26:28). From the extremity above, which is Mi, down to the extremity below, which is Mah. Because he stands in the middle, BETWEEN YISRAEL - SABA AND TEVUNAH, TO MALCHUT. And because of this, Mi created these! BECAUSE YISRAEL - SABA AND TEVUNAH who are called Mi, CREATED ZEIR-ANPIN AND NUKVA WHO ARE CALLED ALEPH, LAMED, AND HEI.

10. מ"י קצה השמים לעילא, מ"ה, קצה השמים לתתא, ורא ירית יעקב, דאיהו מברית מן הקצה אל הקצה, מן הקצה קדמאה דאיהו מ"י, אל הקצה בתראה דאיהו מ"ה, בגין דקאים באמצעיתא. ועל דא, מי ברא אלה.

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# THE ZOHAR

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#### 4. "Who has created these" of Eliyahu

Rabbi Shimon bar Yochai describes to his son, Rabbi Elazar, his mystical encounter with Elijah the Prophet (Eliyahu). It was then that the supernal secrets of Creation concealed within the previous section were revealed to the holy Master. The words and sentences of this story imbue us with the power to achieve an even stronger connection to the Light.

11. Rabbi Shimon said, Elazar, my son, stop talking and let the supernal hidden secret, which humans know nothing about, be revealed. Rabbi Elazar stopped talking and was silent. Rabbi Shimon wept and stood still for a moment. Rabbi Shimon then said, Elazar, what is Eleh (lit. 'these', which is spelled ALEPH, LAMED, HEI)? If you say that they are the planets and the signs of the zodiac, have they not always been seen? And were they not created by Mah (which is formed from the two Hebrew letters, Mem and Hei) WHICH IS MALCHUT? As it is written, "By the word of Hashem were the heavens made" (Tehilim 33:6), WHICH REFERS TO MALCHUT THAT IS CALLED THE "WORD OF HASHEM" WERE THE HEAVENS MADE. And if THE TERM ELEH (WHICH IS CREATED BY COMBINING THE HEBREW LETTERS, ALEPH, LAMED, HEI) was said about the hidden things, then there is no NEED to write ELEH, because they, THE PLANETS AND THEIR SIGNS, are visible.

11. אָמַר רַבִּי שִׁמְעוֹן, אֶלְעָזָר בְּנֵי פְסוּק מִיִּלְךָ, וַיִּתְגַּלֵּי סְתִימָא דְרַזָּא עֲלָאָה דְבְנֵי עֲלָמָא לָא יִדְעִין. שְׁתִּיק ר' אֶלְעָזָר. בְּכַה ר"ש, וְקָאִים רִגְעָא חֲדָא. אָמַר רַבִּי שִׁמְעוֹן, אֶלְעָזָר, מָאֵי אֱלֹהָ. אֵי תִימָא בְּכַבִּיבָא, וּמְזִלֵי, הָא אֲתַחֲזֵן תַּמָּן תְּדִיר. וּבְמַ"ה אֵי תַבְרִיא, כַּד"א בְּדַבְרֵי ה' שָׁמַיִם נִעְשׂוּ. אֵי עַל מַלְיָן סְתִימִין, לָא לְכַתּוּב אֱלֹהָ, דְהָא אֵי תַגְלִיא אִידוּ.

12. This secret was never before revealed, until one day when I was on the seashore, Eliyahu came and asked me: Master do you know what Mi (Who) has created Eleh (these) means? I answered 'these' are the heavens and their hosts, the works of the Holy One, blessed be He. And man should look at them and bless Him, as is written, "When I behold your heavens, the work of your fingers...Our Master, how glorious is your name in all the earth!" (Tehilim 8:4-10).

13. He told me, Master, the Holy One, blessed be He, had a great secret, which He revealed to the celestial Academy (Yeshiva on high). The secret is that when the most hidden and concealed One (the secret of all secrets) desired to reveal Himself, He first made one single Point, WHICH IS MALCHUT, and this point ascended and became a Thought, WHICH IS BINAH. THIS MEANS THAT MALCHUT ROSE UP AND WAS INCLUDED WITHIN BINAH. He shaped in her all the images and engraved all the designs.

14. And He engraved inside, the sacred and hidden candlelight, WHICH IS MALCHUT THAT IS INCLUDED WITHIN BINAH, an engraving of a mystical and holy design. It is a very profound structure that emerges from the depth of the thought, WHICH IS THE SECRET OF THE UPPER THREE SFIROT, and is called Mi, which is the inception of this edifice. And it is erected and not erected; it is hidden deep inside the name ELOHIM. FURTHERMORE, it is called only Mi (from only two of the letters in the name ELOHIM: MEM AND YUD). THIS MEANS THAT IT LACKS THE LETTERS ALEPH, LAMED, AND HEI FROM THE NAME ELOHIM. He desired to reveal Himself and to be called ELOHIM, so He dressed Himself up in a precious garment that shines and enlightens the surroundings, WHICH IS THE LIGHT OF CHASSADIM, and created Eleh (from the letters Aleph, Lamed, and Hei). And these letters, Aleph, Lamed, and Hei, after being joined

12. אֵלֶּא רָזָא דָּא לֹא אֲתַגְלִיָּא, בְּר יוּמָא חַד דִּהְוִינָא עַל בֵּיחַ יַמָּא, וְאַתָּא אֲלִיָּהּ וְאָמַר לִי, רַבִּי יִדְעַת מַה הוּא מִי בְּרָא אֱלֹהִים. אֲמִינָא לִיָּהּ, אֲלִין שְׁמִיָּא וְחִילָהּוֹן, עוֹבְרָא דְקְרוֹשׁ בְּרוּךְ הוּא דְאִית לִיָּהּ לְבַר נֶשׁ לְאַסְתַּכְלָא בְּהוּ, וּלְבָרְכָא לִיָּהּ, דְכַתִּיב בִּי אֲרָאָה שְׁמִיךְ מַעֲשֵׂה אֶצְבְּעוֹתֶיךָ וְגו' ה' אֲדוֹנֵינוּ מַה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.

13. אָמַרְלוּ, רַבִּי: מַלְּה סְתִימָא הוּא קָמִי קְרוֹשׁ בְּרוּךְ הוּא, וְגַלִּי בְּמַתִּיבְתָא עֲלָאָה, וְדָא הוּא. בְּשַׁעְתָּא דְסְתִימָא דְכָל סְתִימִין בְּעָא לְאַתְגְּלִיָּא, עֵבֶר בְּרִישָׁא נְקוּדָה חֲדָא, וְדָא סְלִיק לְמַהוּי מַחֲשָׁבָה. צִיּוּר בְּהַ כָּל צִיּוּרִין חֲקַק בְּהַ כָּל גְּלוּפִין.

14. וְאַגְלִיָּף גּוּ בּוֹצִינָא קְדִישָׁא סְתִימָא גְּלוּפּוּ דְחַד צִיּוּרָא סְתִימָאָה קְדֵשׁ קְדִישִׁין בְּנִינָא עֲמִיקָא דְנִמְיָק מְגוּ מַחֲשָׁבָה, וְאַקְרִי מִי שִׁירוּתָא לְבִנְיָנָא קְיִימָא וְלֹא קְיִימָא, עֲמִיק וְסְתִימִין בְּשִׁמָּא. לֹא אֲקָרִי אֱלֹא מִי. בְּעָא לְאַתְגְּלִיָּא וְלֹאֲתַקְרִי בְּשִׁמָּא דָּא, וְאַתְלַבֵּשׁ בְּלְבוּשׁ יָקָר דְנִהוּר, וּבְרָא אֱלֹהִים, וְסְלִיק אֱלֹהִים בְּשִׁמָּא. אֲתַחֲבִרוּן אֲתוּוּן אֲלִין בְּאֲלִין וְאַשְׁתַּלִּיִּם בְּשִׁמָּא אֱלֹהִים. וְעַד לֹא בְּרָא אֱלֹהִים לֹא סְלִיק בְּשִׁמָּא אֱלֹהִים. וְאִינוּן דְחָבוּ בְּעַגְלָא. עַל רָזָא דְנָא אָמְרוּ אֱלֹהִים אֲלֵהֶיךָ יִשְׂרָאֵל.

together ascended to the name ELOHIM, MEANING THAT THE LETTERS Mem and Yud, combined with Aleph, Lamed, and Hei, complete the name Elohim. Furthermore, as long as He did not create the letters Aleph, Lamed, and Hei, they did not rise up to form the name Elohim. Those who sinned in worshipping the Golden Calf used this secret by saying, "Eleh (these are) your Deities, Yisrael" (Shemot 32:4).

15. Just as the letters Mi joined the letters Aleph, Lamed, and Hei, AND FORMED THE NAME ELOHIM, USING THE PRECIOUS GARMENT THAT SHINES, WHICH IS THE LIGHT OF CHASSADIM, so the name has remained forever combined. And the continued existence of the world is based on this secret, WHICH IS THE SECRET OF THE VERSE, "THE WORLD SHALL BE ESTABLISHED UPON MERCY" (Tehilim 89:3). Eliyahu then flew away, and I could not see him anymore. And it is from him that I received this knowledge and was able to grasp this hidden secret. Rabbi Elazar came with all the other friends and bowed down before him. They wept and then said if we had not come into this world but only to hear this secret, it would have been enough for us.

15. וכמה דאשתתף מ"י באלה, הכי הוא שמא דאשתתף תדיר, וברזא דא אתקיים עלמא. ופרח אליהו ולא חמינא ליה. ומניה ידענא מלה דאוקימנא על רזא וסתרא דילה. אתא ר' אלעזר וכלהו חברייה ואשתתחו קמיה, בכו ואמרו, אלמלא לא אתינא לעלמא אלא למשמע דא די.

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## 5. The Mother (Ima) lent Her clothes to Her daughter

The Zohar explains that, during the process of Creation, the Sfirah [level] of Malchut had to borrow vessels from the Upper Level, a realm known as Binah, in order to facilitate the creation of our physical realm. Malchut alone lacked the ability to arouse and draw the Light necessary to construct our physical dimension. When our own vessels are not worthy or capable of generating Light on their own, the spiritual forces transmitted through the letters of this story give us the ability to actually draw down vessels from the Upper Worlds.

16. Rabbi Shimon said, so accordingly, the heavens and their hosts were created by Mah, WHICH REFERS TO MALCHUT. As it is written: "When I Behold your heavens, the work of your fingers (Tehilim 8:4). BUT BEFORE THIS, it is written, "How (Mah) glorious is your name in all the earth, who has set your majesty above the heavens" (Tehilim 8:2). THE HEAVENS WERE CREATED BY THE NAME MAH, WHICH IS MALCHUT. HOWEVER, THE PHRASE "above the heavens" REFERS TO BINAH, WHICH IS CALLED MI, AND IS ABOVE ZEIR-ANPIN, WHICH IS CALLED THE HEAVENS. THE MEANING OF THIS IS that It ascended to the name of ELOHIM. To clarify, THE NAME OF MAH, WHICH IS MALCHUT, ROSE UP AND WAS INCLUDED WITHIN BINAH, WHICH IS ELOHIM. It created a light for Its light. THIS MEANS THAT IT CREATED THE LIGHT OF CHASSADIM AS A PRECIOUS GARMENT FOR THE LIGHT OF CHOCHMAH, THAT IS IN THE NAME OF MI WITHIN WHICH they enclothed each other. Then MALCHUT rose and entered in the Supernal Name ELOHIM, WHICH IS THE NAME OF BINAH. That is why the phrase,

16. אָמַר רַבִּי שִׁמְעוֹן, עַל דָּא, שְׁמִיָּא וְחִילֵהוּן בְּמִ"ה אַתְּבְּרִיאָו, דְּכִתְיִב כִּי אֶרְאֶה שְׁמִיךְ מַעֲשֵׂה אֲצַבְעוֹתֶיךָ וְגו' וְכִתְיִב מִ"ה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ אֲשֶׁר תִּנְּה הוֹדֶךָ עַל הַשָּׁמַיִם, עַל הַשָּׁמַיִם אִיהוּ לְסַלְקָא בְּשֵׁמָא. בְּגִין דְּבָרָא נְהוּרָא לְנְהוּרִיָּה, וְאַתְּלַבֵּשׁ דָּא בְּרָא וְסָלִיק בְּשֵׁמָא עֲלָאָה. וְעַל דָּא בְּרָאשִׁית בְּרָא אֱלֹהִים. דָּא אֱלֹהִים עֲלָאָה, דְּהָא מִ"ה לֹא הוּי הִכִּי וְלֹא אַתְּבְּנִי.

"In the beginning, Elohim created," (Beresheet 1:1) REFERS TO the upper Elohim, WHICH IS BINAH AND NOT MALCHUT. Mah, WHICH IS MALCHUT, is not there and is not constructed, according to the secret of Mi and Eleh that we have mentioned previously.

17. When the letters, Aleph, Lamed, and Hei are drawn down from above, FROM BINAH, downward TO MALCHUT, it is as if a Mother (Ima) lent Her clothes to Her daughter and adorned her with Her own adornments. THE NAME OF ELOHIM IS THUS DRAWN DOWN FROM BINAH, WHO IS THE MOTHER (IMA), TO THE DAUGHTER, WHO IS MALCHUT. And when does She properly adorn Her? When all the males appear before Her. AND THEN, It is written CONCERNING HER that "all you males shall appear before the Sovereign, Hashem (Shemot 34:23). Because MALCHUT is called "Sovereign" IN THE MALE GENDER. As it is written: "Behold the Ark of the Covenant of the Sovereign (Adon) of all the earth" (Yehoshua 3:11). HERE THE VERSE DESCRIBES MALCHUT, WHICH IS THE "ARK OF THE COVENANT" BY USING THE NAME OF THE SOVEREIGN (ADON) OF ALL THE EARTH, WHICH IS A MASCULINE NAME. THIS IS SO, BECAUSE SHE HAS RECEIVED THE VESSELS, WHICH ARE CALLED 'CLOTHES' AND THE SPIRITUAL ENERGY, WHICH IS CALLED ADORNMENTS, FROM HER MOTHER WHO IS BINAH. Then the letter Hei leaves the name Mah, AND IS REPLACED BY the letter Yud. NOW MALCHUT IS called Mi, JUST LIKE BINAH. Then She dresses up in male clothes, NAMELY THE CLOTHES OF BINAH, to face all the males of Yisrael.

17. אֵלֹהִים בְּשֵׁעֶתָא דְאַתְמַשְׁכֵּן אֶתְוּוֹן אֶלְיָן אֵלֶּה מְלַעֲיָלָא לְתַתָּא, וְאִמָּא אוֹזִיפַת לְבֵרְתָא מֵאֲנָהָא, וְקִשְׁיָא לָהּ בְּקִשְׁוֹטָהָא. וְאִימְתִי קִשְׁיָא לָהּ בְּקִשְׁוֹטָהָא כְּדָקָא חֲזִי. בְּשֵׁעֶתָא דְאַתְחַזֵּן קָמָה כָּל דְכוּרָא, דְכָתִיב אֵל פְּנֵי הָאֲדוֹן ה', וְדָא אֶקְרִי אֲדוֹן, כְּדִ"א הִנֵּה אֲרוֹן הַבְּרִית אֲדוֹן כָּל הָאָרֶץ. בְּדִין גַּפְקַת ה' וְאֵעִילַת י', וְאַתְקִשְׁיַת בְּמֵאֲנֵי דְכוּרָא לְקַבְלֵיהוֹן דְּכָל דְכָר בְּיִשְׂרָאֵל.

18. And the other letters, SPECIFICALLY Aleph, Lamed, and Hei, are drawn down by Yisrael from above; FROM BINAH down to this place; DOWN TO MALCHUT WHICH IS NOW CALLED MI, JUST LIKE BINAH. "When I remember these (Eleh)" (Tehilim. 42:4) MEANS when I utter these letters with my mouth "and I pour out my soul in me" (Ibid.). I shed tears by the will of my soul to draw down these letters, Aleph, Lamed, Hei, from Binah, and then "I went with them" (Ibid.). From above - FROM BINAH - "to the house of Elohim" (Ibid.). WHICH IS MALCHUT. SO THAT MALCHUT would be CALLED Elohim, just like BINAH. And with what SHALL I DRAW THEM? "With the voice of joy and praise, with a multitude that kept the holy day" (Ibid.). Rabbi Elazar said, My silence has built the Holy Temple on high, WHICH IS BINAH, and the Holy Temple below, WHICH IS MALCHUT. ACCEPTING WHAT PEOPLE SAY AS TRUE, a word is worth one sela (coin), and silence (is worth) two. So the words 'a word is worth one sela' REFER TO what I have said and clarified, but the words 'silence (is worth) two' REFERS TO MY SILENCE, WHICH IS WORTH TWICE AS MUCH. WHY? Because by my being silent, two worlds were created and constructed together as one. These worlds are BINAH AND MALCHUT. IF I HAD NOT KEPT SILENT (Par. 11), I WOULD NOT HAVE ACHIEVED THE UNISON OF THESE TWO WORLDS.

19. Rabbi Shimon said, from here onward we shall complete the text. As it is written, "That brings out their host by number" (Yeshayah 40:26), BECAUSE there are two grades, and each one has to be recorded, THAT IS, DEFINED: The first called Mah is the lower one; the second called Mi is the upper one. Now the upper grade is recorded with the words, "Hamotzi (that brings out) their host by number." NOTE THAT THE DEFINITE ARTICLE HEI IN THE WORD Hamotzi alludes to the One that is known and there is no other like that One, namely Mi. Similarly in the phrase, "Hamotzi (He who brings forth) bread from the earth" THE DEFINITE ARTICLE HEI IN

18. וְאֵתוֹן אַחֲרָיִךְ מִשְׁכַּן לֹחַן יִשְׂרָאֵל מֵעֵילָא לְגַבֵּי אֲתֵר דָּא: אֵלֶּה אֲזַכְרֶהּ, אֲדַרְכְּנָא בְּמוֹמָאֵי, וְשִׁפְיִכְנָא דְּמַעְאֵי בְּרַעוֹת נַפְשֵׁי, בְּגִין לְאַמְשָׁכָא אֲתוֹן אֵלֶיךָ, וּכְדִין אֲדָדִם מֵעֵילָא עַד בֵּית אֱלֹהִים, לְמַהוּי אֱלֹהִים כְּגִוּוֹנָא דִּילֵיהּ. וּבְמָאֵי בְּקוֹל רְנָה וְתוֹדָה הַמּוֹן חוּגְג. אָמַר רַבִּי אֶלְעָזָר, שְׁתִּיקָא דִּילּוּ בְּנֵה מִקְדָּשָׁא לְעֵילָא, וּבְנֵה מִקְדָּשָׁא לְתַתָּא. וּבּוֹדָאֵי מְלֵה בְּסַלְעַ, מִשְׁתוֹקָא בְּתַרְיִן. מְלֵה בְּסַלְעַ, מַה דְּאִמְרָנָא וְאִתְעַרְנָא בֵּיהּ, מִשְׁתוֹקָא בְּשִׁתִּים מַה דְּשְׁתִּיקָנָא, דְּאִבְרוּ וְאִיבְנוּ תְרִין עֲלָמִין כְּחָדָא.

19. אָמַר ר' שְׁמַעוֹן מִכָּאן וְלַהֲלָאָה שְׁלִימוּ דְקָרָא, דְּכַתִּיב הַמוֹצִיא בְּמִסְפָּר צְבָאָם, תְּרִין דְּרָגִין אֵינּוּן, דְּאִינְצִטְרִיךְ לְמַהוּי רְשִׁים כָּל חַד מִינְיָהוּ, חַד דָּא דְּאִתְמַר מ"ה, וְחַד מ"י, דָּא עֲלָאָה, וְדָא תַתָּאָה: דָּא עֲלָאָה רְשִׁים וְאִמַר הַמוֹצִיא בְּמִסְפָּר צְבָאָם, הַמוֹצִיא, הַהוּא דְּאִשְׁתַּמוּדַע וְלִית כְּנֻתִיָּה. כְּגִוּוֹנָא דָּא, הַמוֹצִיא לְחַם מִן הָאָרֶץ, הַמוֹצִיא, הַהוּא דְּאִשְׁתַּמוּדַע, דָּא דְּרָגָא תַתָּאָה, וְכֹלָא חַד. בְּמִסְפָּר שְׁתִּין רְבּוּא אֵינּוּן דְּקִימִין כְּחָדָא וְאִפִּיקוּ חִילִין לְזִינְיָהוּ דִּלִּית לֹחַן חֲשַׁבְנָא.

Hamotzi ALLUDES to the one that is known the one of the lower grade, namely Mah. And all is one, BECAUSE THEY ARE BOTH ON THE SAME LEVEL OF MALCHUT, WHERE THE UPPER ONE IS MI OF MALCHUT AND THE LOWER ONE IS MAH OF MALCHUT. So, "HE THAT BRINGS OUT by number," MEANS THAT THE NUMBER 600,000 REFERS TO THE NUMBER OF STARS that stand together and bring forth the hosts according to their types, which are innumerable.

20. All of them, whether these 600,000 or all their hosts, WHICH ARE INNUMERABLE, shall be called by the name. What is meant by "shall be called by the name?" (Devarim 28:10). If you say that He calls them by their names, it is not so. Because had it been so, He should have said, "be CALLED by its name." Rather, when this grade does not rise up into the name ELOHIM, and is called Mi (Par. 14), it does not beget (any offspring) and does not bring forth what is concealed inside it, or their types. Although all of them were hidden inside it, MEANING THAT EVEN THOUGH THE LETTERS ALEPH, LAMED, HEI HAVE ALREADY ASCENDED, THEY ARE STILL LACKING THE 'PRECIOUS GARMENT' OF CHASSADIM. SO THEY ARE STILL CONCEALED AND DO NOT RISE UP INTO THE NAME ELOHIM (Par. 14). Because He created THE LETTERS, Aleph, Lamed, Hei, and they rose up into His name, MEANING THAT THEY ARE ENCLOTHED WITH THE 'PRECIOUS GARMENTS' OF CHASSIDIM, THEN THE LETTERS ALEPH, LAMED, HEI JOIN THE LETTERS MEM and Yud, and are called Elohim. Thus, by the power of this name He brought them forth in all perfection. And this is the meaning of the phrase, "shall be called by the name," WHICH MEANS by His own name did He call and bring forth each and every type (species) to exist in perfection. AND THEN IT IS WRITTEN: "THAT BRINGS OUT THEIR HOST BY NUMBER, HE CALLS THEM ALL BY NAMES," (YESHAYAH 40:26) REFERRING TO THE NAME OF THE PERFECTION, THAT IS, ELOHIM. The same appears here, WHERE IT IS WRITTEN, "See, I have called by name" (Shemot 31:2), WHICH MEANS, "I have bestowed my name

20. לְכֹלֵם, בֵּין אֵינוֹן שְׁתֵּינִן, בֵּין כָּל חִילִין דִּילְהוֹן, בְּשֵׁם יִקְרָא. מֵאֵי בְשֵׁם יִקְרָא. אֵי תִימָא דִּקְרָא לֹון בְּשִׁמְהֵהֶהוֹן, לְאוּ הֵכִי הוּא, דָּא כִּבְשָׁמוּ מִבְּעֵי לִיה. אֲלֵא בְּזִמְנָא דְרִדְגָא דָא לֵא סְלִיק בְּשִׁמָּא וְאִקְרִי מִי, לֵא אוֹלִיד וְלֵא אֲפִיק טְמִירִין לְזִינִיה, אָף עַל גְּבַדְכֵּלְהוּ הוּוּ טְמִירִין בִּיה, בֵּיוֹן דְּבִרָא אֶל־ה, וְאִסְתַּלַּק בְּשִׁמְיָה, וְאִקְרִי אֱלֹהִים, כְּדִין בְּחִילָא דְשִׁמָּא דָא, אֲפִיק לֹון בְּשִׁלִּימוּ, וְדָא הוּא בְשֵׁם יִקְרָא, בְּהוּא שֵׁם דִּילִיה, קְרָא וְאֲפִיק כָּל זִינָא וְזִינָא לְאִתְקִימָא בְּשִׁלִּימוּתִיה. כְּגוֹוֵנָא דָא רָאָה קְרָאתִי בְשֵׁם: אֲדַכְרְנָא שְׁמִי לְאִתְקִימָא בְּצִלְאֵל עַל קִיּוֹם אֲשִׁלְמוּתִיה.

on Bezalel," so that Bezalel's existence reaches perfection.

21. "Of the greatness of His might" (Yeshayah 40:26). HE ASKS: What is the meaning of "of the greatness of His might?" AND HE REPLIES: This is the supreme grade where all desires rise up in Him. And they ascend through a hidden and secret path...because He is strong in power. This is the secret of the supernal world called Mi that rose up into the name Elohim. As we have stated, the phrase "no one is missing" REFERS to the 600,000 stars that He brought forth by the power of this name. And because "no one is missing" FROM THE NUMBER 600,000, it follows that in every place that Yisrael died and were punished for their sins, they were AFTERWARD numbered. And no one was ever missing from the 600,000, to keep the similarity, BETWEEN THE UPPER AND THE LOWER WORLDS. Just as no one was missing FROM THE NUMBER 600,000 above, no one was missing FROM THIS NUMBER below.

21. מְרוֹב אוֹנִים, מֵאי מְרוֹב אוֹנִים, דָּא רִישׁ דְּרַגְיִן, דְּסֻלְיָקוּ בֵּיהּ כָּל רְעוּתֵין וְאִסְתַּלְקוּ בֵּיהּ בְּאַרְחַ סְתִימִים. וְאִמְיָן כַּח, דָּא רְזָא דְעֵלְמָא עֲלָאָה, דְּאִסְתַּלַּק בְּשֵׁם אֱלֹהִים בְּדַקְאֻמְרָן. אִישׁ לֹא נְעָדָר, מֵאִינוּן שְׁתִּין רַבּוּא דְאַפִּיק פְּחִילָא דְשָׁמַא, וּבְגִין דְאִישׁ לֹא נְעָדָר, בְּכָל אַתְר דְּמִיתוּ יִשְׂרָאֵל וְאִתְעַנְשׂוּ בְּחוּבֵיהוּ, אִתְמַנּוּן וְלֹא אֲעָדָר מֵאִינוּן שְׁתִּין רַבּוּא אֲפִילוּ חַד, בְּגִין לְמַהוּי כְּלָא דְיוֹקְנָא חֲדָא: כְּמָה דְאִישׁ לֹא נְעָדָר לְעִילָא, אוּף הֲבִי לֹא נְעָדָר לְתַתָּא.

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Section



## 6. The letters by Rav Hamnuna Saba

Individual energy forces, which express themselves as Hebrew letters, came before the Creator requesting that they be the instruments by which the world is created. The Creator eventually agrees to utilize the letter Beit ב, as this particular letter begins the Hebrew word Brachah [Blessing]. The Zohar then depicts the unique attributes of each of the twenty-two letters and the spiritual energy they emit. All these forces and their power of blessing are transferred to us when we visually scan the Aramaic text and learn the lessons it holds.

22. Beresheet (In the beginning): Rabbi Hamnuna Saba, (the elder), said that we have found IN THE WORDS: "BERESHEET BARA ELOHIM (In the beginning, Elohim created the...)" (Beresheet 1:1), THAT THE ORDER of the letters IN THIS PHRASE is arranged in reverse. At the beginning, the Hebrew letter Bet is immediately followed by another Bet, that is, BERESHEET BARA. Subsequently, IT IS WRITTEN at the beginning with an ALEPH and then another ALEPH, referring in Hebrew to Elohim Et. AND HE EXPLAINS THAT when the Holy One, blessed be He, was about to create the world, all of the letters WERE STILL hidden. For two thousand years before the creation of the world, the Holy One, blessed be He, watched the letters and amused Himself with them.

### (A) The letter Tav

22. בְּרֵאשִׁית רַב הַמְּנוּנָא סָבָא אָמַר, אֲשַׁכְּחֵן אֶתְוּן  
 בְּהַפּוּכָא, בֵּית בְּקַדְמֵיתָא וּלְבֵתַר ב', הַיְיִנוּ בְּרֵאשִׁית  
 בְּרָא, לְבֵתַר א' בְּקַדְמֵיתָא וּלְבֵתַר א', הַיְיִנוּ אֱלֹהִים  
 אֶת. אֵלָא כִּד בְּעָא קְדוּשׁ בְּרוּךְ הוּא לְמַעְבַּד עֲלָמָא  
 כָּל אֶתְוּן הוּוּ סְתִימִין, וְתַרְיֵן אֲלָפִין שְׁנַיִן עַד דְּלֵא  
 בְּרָא עֲלָמָא, הוּוּ מְסַתְּבַל קְדוּשׁ בְּרוּךְ הוּא  
 וְאֲשַׁתְּעֵשׂע בְּהוּ.

23. When He desired to create the world, all the letters of the Hebrew alphabet came before Him in sequence from last to first. The letter Tav saw itself fit to come forth first. It said, Master of the World, may it please you to create the world with me because I am the seal of your ring, which is Emet (truth), MEANING THAT I AM THE LAST LETTER IN THE WORD EMET. And as You are called BY THIS NAME of TRUTH, so it would be most appropriate for the King to begin with the letter Tav, and create the world by me. The Holy One, blessed be He, said to it, you are worthy and deserving, but you are not suitable for the world to be created by you. You are destined to serve as a mark on the foreheads of the faithful one, who have kept the Law of the Torah from Aleph to Tav, but when you appear they shall die (Tract. Shabbat 55, col. A). Not only that, but you are the seal of the word Death, MEANING THAT TAV IS THE LAST LETTER TO APPEAR IN THE WORD MAVET (DEATH). And because of this, you are not suitable for Me to create the world with you. It then immediately left.

#### (B) The letter Shin

24. The letter Shin then entered and stood before Him. It said, Master of the World, may it please You to create the world with me, as I am called in Your own name Shadai. And it would be most proper to create the world by a holy name. He replied: You are worthy, you are good, and you are truthful. But because you are included among the letters that form the word Sheker (falsehood), I do not wish to create the world with you. Sheker would not have prevailed had you not been attached to the letters Resh and Kuf.

23. כַּד בָּעָא לְמַבְרֵי עֲלָמָא, אֲתוּ כָּל אֲתוּוֹן קַמֵּיהּ מְסוּפָא אַרְיִשְׁוּיָהּ. שְׂרִיאת אֶת תּ לְמִיעַל בְּרִישָׁא, אֲמַרְהּ, רַבּוֹן עֲלָמִין: נִיחָא קַמָּךְ לְמַבְרֵי בִי עֲלָמָא, דְּאֵנָּא חוֹתְמָא דְּגוֹשְׁפִּנְקָא דִּילָךְ, אֲמַת, וְאֵת אֲתַקְרִיאת אֲמַת, יְאוּת לְמַלְכָּא לְמַשְׁרֵי בְּאוּת אֲמַת, וּלְמַבְרֵי בִי עֲלָמָא. אֲמַר לֵה קְדוֹשׁ בְּרוּךְ הוּא יְאוּת אֲנִת וְחֻבָּאָה אֲנִת, אֶלָּא לִית אֲנִת בְּדָאֵי לְמַבְרֵי בְּךָ עֲלָמָא. הוּאִיל וְאֲנִת זְמִינָא לְמַהוּי רְשִׁים עַל מְצַחִין דְּגוֹבְרִין מְהִימְנִין, דְּקִיִּימוּ אוֹרִייתָא מֵא' וְעַד ת', וּבְרִשְׁמוּ דִּילָךְ יְמוּתוֹן. וְעוֹד, דְּאֲנִת חוֹתְמָא דְּמוּת, הוּאִיל וְאֲנִת כֶּךָ, לִית אֲנִת בְּדָאֵי לְמַבְרֵי בְּךָ עֲלָמָא. מִיַּד נִפְקַת.

24. עָאלַת אֶת קַמֵּיהּ, אֲמַרְהּ קַמֵּיהּ: רַבּוֹן עֲלָמִין, נִיחָא קַמָּךְ לְמַבְרֵי בִי עֲלָמָא, דְּבִי אֲתַקְרִי שְׁמָךְ שְׁד"י, וְיְאוּת לְמַבְרֵי עֲלָמָא בְּשִׁמָּא קְרִישָׁא. אֲמַר לֵה: יְאוּת אֲנִת וְטַב אֲנִת וּקְשׁוּט אֲנִת, אֲבַל הוּאִיל וְאֲתוּוֹן דְּזִינּוּפָא נְטִלִין לָךְ לְמַהוּי עֲמַהוּן לָא בְּעִינָא לְמַבְרֵי בְּךָ עֲלָמָא, דְּבִגִּין דְּלֵא יְתַקִּיִּים שְׁקָרָא אֶלָּא אֵי יִטְלוּן לָךְ.

25. From this WE LEARN THAT whoever wants to tell a lie, should add that lie to a base that is truthful. Because the letter Shin is a letter (i.e. a sign) of truth, meaning a letter of Truth by which the Patriarchs reached unison. NOTE THAT THE THREE LINES IN THE LETTER SHIN REFER TO THE THREE PATRIARCHS, WHO ARE CALLED CHESED, GVURAH, AND TIFERET. And the letters Kuf and Resh appear on the evil side, because THE OTHER SIDE IS KAR (COLD), WITHOUT ANY OF THE WARMTH THAT GIVES LIFE. THE OTHER SIDE DRAWS ITS SUSTENANCE FROM THE MALCHUT WHEN IT IS AT THE STAGE OF THE FROZEN OCEAN. In order for the Other Side to continue to exist, it pulls the letter Shin into its realm, creating the combination Keshet, WHICH MEANS 'STRENGTHENING THE TIES' AND 'SURVIVING'. When the Shin realized this, it left.

#### (C) The letter Tzadik

26. The letter Tzadik then entered, stood before Him, and said, Master of the World, may it please You to create the world with me, since the Tzadikim (righteous) are 'sealed' by my name. And YOU, who are called Tzadik, are also written by my name, as it is written, "For Hashem is righteous, He loves righteousness" (Tehilim 11:7). Therefore, it would be suitable to create the world with me! He replied: Tzadik, Tzadik you are truly righteous, but you should remain concealed and not be revealed too much; AS WOULD BE DONE IF THE WORLD WERE CREATED BY YOU, so that humans will not have an excuse for their sins. And what is the reason FOR IT REMAINING CONCEALED? IT IS THE INCLUSION OF the letter Nun and the adjoining letter Yud from the Tetragrammaton, which is also the Holy Brit, which came and mounted on the letter Nun, thereby CREATING the letter Tzadik.

#### (D) The letter Pei [also alluded to, the letter Ayin]

25. מִכַּאן, מֵאֵן דְּבַעֵי לְמִימַר שְׁקָרָא יְטוּל יְסוּדָא דְקְשׁוּט בְּקַדְמִיתָא, וּלְבַתֵּר יוֹקִים לִיהּ שְׁקָרָא, דְּהָא אֵת שׁ אֵת קְשׁוּט אִיהוּ, אֵת קְשׁוּט דְּאַבְהֶתֶן דְּאִתְיַחֲדוּ בֵּהּ. אֵתוּן דְּאִתְחַזְיָאוּ עַל סְטְרָא בִּישָׂא אִינוּן, וּבְגִין לְאִתְקַיְיֵמָא נְטְלִי אֵת שׁ בְּגוּוּיָהּ הוּי קְשֵׁר. כִּיּוֹן דְּחֻמַּת הַכִּי נִפְקַת מִקְמִיָּהּ.

26. עָאלַת אֵת אֲמַרָה קְמִיָּהּ: רַבּוֹן עֲלֵמָא, נִיחָא קַמְךָ לְמַבְרֵי בִי עֲלֵמָא, דְּאֲנָא, בִּי חֲתִימִין צְדִיקִים, וְאַנְתָּה, דְּאִתְקְרִיאת צְדִיק, בִּי רְשִׁים, דְּכַתִּיב בִּי צְדִיק ה' צְדָקוֹת אָהֵב, וּבִי יָאוֹת לְמַבְרֵי עֲלֵמָא. אֲמַר לֵהּ: צְדִי, צְדִי אַנְתָּה, וְצְדִיק אַנְתָּה, אֲבָל אַנְתָּה צְרִיךְ לְמַהוּי טְמִירָא, לִית אַנְתָּה צְרִיךְ לְאִתְגַּלְיָא כּל כֵּךְ, בְּגִין דְּלֹא לְמִיָּהֵב פְּתַחוּן פֶּה לְעֲלֵמָא. מ"ט, צ אִיְהִי, אִתְיָא י דְשִׁמָּא דְּבְרִית קְדִישָׁא וּרְכִיב עָלֶיהּ וְאִתְאַחַד בְּהֶרְהָ. וְרָזָא דָא, כִּד בְּרָא קְדוּשׁ בְּרוּךְ הוּא לְאֲדָם הָרֵאשׁוֹן דּוּ פְּרָצוּפִין בְּרָאוּ. וּבְגִין כִּךְ אֲנַפּוּי דִּיּוֹד מְהֵרָ לְאַחֲרָא כְּגוּוּנָא דָא צ, וְלֹא אִתְהֵדְרוּ אֲנַפּוּן בְּאֲנַפּוּן כְּגוּוּנָא דָא צ, אֲסַתְכַּל לְעִילָא כְּגוּוּנָא דָא צ אֲסַתְכַּלַּת לְתַתָּא כְּגוּוּנָא דָא צ אֲמַר לֵהּ קְדִישָׁא בְּרִיךְ הוּא: תּוּ, דְּאֲנָא זְמִין לְנִסְרָא לְךָ, וְלִמְעַבְד לְךָ אֲפִין בְּאֲפִין, אֲבָל בְּאַתְרָא אַחְרָא תְּסַתְלַק. נִפְקַת מִקְמִיָּהּ וְאַזְלַת.

27. The letter Pei was the next to enter. It stood before Him and said, Master of the World, may it please You to create the world with me, because the Redemption that You shall bring onto the world is described by my name, Pedut (Redemption or Salvation). THIS MEANS THAT SALVATION IS TO BE REDEEMED FROM OUR TROUBLES, AND THIS WORD IN HEBREW STARTS WITH THE LETTER PEI. THIS IS WHY the world should be created by me.

He replied: You are indeed praiseworthy, but because of you, there will be inscribed (for posterity) the maxim 'to commit a crime in secret' - a crime akin to that of the snake that strikes, brings back its head, and then hides it within its body. Because whoever sins bends his head, MEANING THAT HE HIDES HIMSELF FROM THE 'OBSERVING EYE,' then stretches his hands out to sin. THIS REFERS TO THE SHAPE OF THE LETTER PEI THAT HAS A HEAD BENT DOWN INTO ITS BODY. And so it was similarly said of the letter Ayin, which describes the term Avon (crime, sin). Although it claimed, I have anavah (humility) in me, and the Holy One, blessed be He, replied to it saying: I shall not create the world by you. Ayin then took its leave!

#### (E) The letter Samech

28. The letter Samech (Heb. Support) entered, stood before Him and said, Master of the world may it please You to create the world with me, because I am able to support those who falls. As it is written, "Hashem upholds all that fall" (Tehilim 145:14). He said to it, This is exactly why you should stay in your place and not move from it. If you leave your place IN THE WORD SOMECH, what will then happen to all those who fell and are being supported by you? The letter Samech then left immediately!

#### (F) The letter Nun

27. עָאלַת אֶת אֲמַרָה קַמִּיָּה: רְבוּן עֲלָמִין, נִיחָא קַמָּךְ לְמַבְרִי בִּי עֲלָמָא, דְּהָא פּוֹרְקָנָא דְאַנְתָּ זְמִין לְמַעְבַּד בְּעֲלָמָא, בִּי רְשִׁים, וְדָא הוּא פְּדוּת, וּבִי יְאוּת לְמַבְרִי עֲלָמָא. אָמַר לָהּ: יְאוּת אַנְתָּ, אֲבַל בְּךָ אֲתַרְשִׁים פְּשַׁע בְּטַמִּירוֹ, כְּגוּוֹנָא דְחִיּוּנָא דְמַחִי, וְאֶעִיל רִישִׁיָּה בֵּין גּוּפִיָּה, הִכִּי מֵאֵן דְּחָב, כְּפִיף רִישִׁיָּה וְאֶפִּיק יְדוּי. וְכֵן עוֹן, אִף עַל גְּבֻדָּאֲמָרָה, דְּאִית בִּי עֲנוּה, אָמַר לָהּ קְדוּשׁ בְּרוּךְ הוּא לֹא אֲבָרִי בְּךָ עֲלָמָא. נִפְקַת מִקַּמִּיָּה.

28. עָאלַת אֶת אֲמַרָה קַמִּיָּה: רְבוּן עֲלָמִין, נִיחָא קַמָּךְ לְמַבְרִי בִּי עֲלָמָא, דְּאִית בִּי סְמִיכָא לְנַפְלִין, דְּכַתִּיב סוּמַךְ ה' לְכָל הַנּוֹפְלִים. אָמַר לָהּ: עַל דָּא אַנְתָּ צְרִיךְ לְאַתְרָךְ, וְלֹא תּוּזוּ מִנִּיָּה, אִי אַתְּ נִפִּיק מֵאַתְרָךְ, מַה תְּהָא עֲלִיָּהּ דְּאִינוּן נַפְלִין, הוּאִיל וְאִינוּן סְמִיכִין עֲלֶךְ. מִיָּד נִפְקַת מִקַּמִּיָּה.

29. The letter Nun entered and stood before Him saying, Master of the World, may it please You to create the world with me, because the phrase, "fearful in praises," (Heb. Norah Tehilot) (Shemot 15:11) starts with me. AND ALSO in the praising of the righteous, IT IS WRITTEN, "praise is comely" (Tehilim 147:1). He told it, Nun, go back to your place. It is because of you that the letter Samech returned to its place. And you should depend on it for support. THIS MEANS THAT THE LETTER NUN IS INSCRIBED AT THE BEGINNING OF THE WORD FALLING (HEB. NEFILAH) AND THE LETTER SAMECH, WHICH IS THE SECRET OF "HASHEM UPHOLDS ALL THAT FALL." THUS, NUN RETURNED TO ITS PLACE TO SUPPORT THOSE WHO FALL, AS EXPLAINED IN THE PREVIOUS PARAGRAPH.

#### (G) The letters Mem and Lamed

30. The letter Mem entered and said to Him, Master of the World, may it please You to create the world by me, because with me you are called Melech (King). He told it, yes, it is indeed so, but I shall not create the world with you, because the world needs a Melech (King)! Go back to your place, you and the letters Lamed and Kuf, as it is not proper for the world to be without a King.

#### (H) The letter Caf

31. At that certain hour, the letter Caf descended from the "Throne of His Glory." Shaking and trembling, it stood before Him and said, Master of the World, may it please You to create the world with me, because I am Your Glory. When the letter Caf descended from the "Throne of His Glory," 200,000 Worlds were shaken and the Throne trembled. And all the Worlds were about to collapse. The Holy One, blessed be He, told it, Caf, Caf, what are you doing here?! I shall indeed not create the world with you. Go back to your place, because the Hebrew word Cliya (Total

29. עָאֵלֶת אֶת אֲמֶרֶה קְמִיָּה רְבוּן עֲלֵמָא, נִיחָא קִמְךָ לְמַבְרִי בֵּי עֲלֵמָא, דְּבֵי כְּתִיב נֹרָא תְהִלּוֹת, וְתִהְלֶה דְּצִדִּיקִים נְאוּה תְהִלָּה. אָמַר לָהּ: נו"ן, תּוֹב לְאַתְרֵךְ דְּהָא בְּגִינְךָ תֵּבֶת סִמְ"ךְ לְאַתְרָהּ, וְהוּי סְמִיךְ עֲלֶיהָ. מִיָּד תֵּבֶת לְאַתְרָהּ וְנִפְקַת מִקְמִיָּה.

30. עָאֵלֶת אֶת אֲמֶרֶה קְמִיָּה: רְבוּן עֲלֵמָא, נִיחָא קִמְךָ לְמַבְרִי בֵּי עֲלֵמָא, דְּבֵי אֲתִקְרִיאַת מֶלֶךְ. אָמַר לָהּ: הֲכִי הוּא וְדָאִי, אֲבָל לֹא אֲבִרִי בְּךָ עֲלֵמָא, בְּגִין דְּעֲלֵמָא אֲצִטְרִיךְ לְמֶלֶךְ, תּוֹב לְאַתְרֵךְ, אֲנִתּוּ ל' ו' ר', דְּהָא לֹא יְאוּת לְעֲלֵמָא לְמִיָּקָם בְּלֹא מֶלֶךְ.

destruction) starts with you. AND BECAUSE OF YOU "...TOTAL DESTRUCTION IS DETERMINED AND DECREED" (YESHAYAH 10:23). SO RETURN TO YOUR THRONE AND STAY THERE. At that same moment it took leave and returned to its place.

#### (I) The letter Yud

32. The letter Yud entered, stood before Him, and said, Master of the World, may it please You to create the world with me, because I am the first letter of the Holy Name Yud, Hei, Vav, and Hei. Thus, it should be proper for you to create the world with me. He replied: It should suffice you to be engraved upon My Name and appear in Me. You embrace all My desires. Rise up, it would not be proper for you to be removed from My Name!

#### (J) The letter Tet

33. The letter Tet entered, stood before Him and said, Master of the World may it please You to create the world with me, as by me You are called Tov Veyashar (Good and Honest). He replied: I will not create the world with you, because your goodness is concealed within you. Therefore it is written: "O how abundant is Thy goodness which You have concealed for them that fear You" (Tehilim 31:20). So because Your GOODNESS is concealed within You, it cannot take any part in this world that I want to create. It only applies to the world to come. Furthermore, because your goodness is concealed and treasured within yourself, the gates of the Holy Temple shall be 'sunk.' As it is written: "Her gates are sunk into the ground" (Eicha 2:9). And to add to all this, the letter Chet stands before you, together you become Chet (SIN). This is why

31. בַּהֲיוֹא שַׁעְתָּא, נַחְתָּא מִן קְדְמוּהִי אֶת מַעַל בּוֹרְסִיָּה יִקְרִיָּה, אֲזַדְעֻזַת וְאִמְרָה קְמִיָּה: רַבּוֹן עֲלֵמָא, נִיחָא קַמָּךְ לְמַבְרִי בִי עֲלֵמָא, דְּאֵנָא כְּבוֹדְךָ. וְכֵד נַחְתַּת כּ מַעַל בּוֹרְסִיָּה יִקְרִיָּה, אֲזַדְעֻזְעוּ מֵאֲתָן אֶלְף עֲלֵמִין וְאֲזַדְעֻזַע כְּרִסְיָא, וְכֻלְהוּ עֲלֵמִין אֲזַדְעֻזְעוּ לְמִנְפֹּל. אֲמַר לָהּ קְדְשָׁא בְרִיךְ הוּא: כ"ף, כ"ף, מָה אֶת עֵבִיד הֶכָּא, דְּלֵא אֲבִרִי בְּךָ עֲלֵמָא, תּוּב לְאַתְרָךְ, דְּהָא בְּךָ כְּלִיָּה, כְּלָה וְנַחְרָצָה אֲשַׁתְּמַע, תּוּב לְכַרְסִיִּךְ וְהוּי תַּמּוּן. בַּהֲיוֹא שַׁעְתָּא נִפְקַת מִקְמִיָּה וְתַבַּת לְדוּכְתָּהּ

32. עֲאֵלַת אֶת אִמְרָה קְמִיָּה: רַבּוֹן עֲלֵמָא, נִיחָא קַמָּךְ לְמַבְרִי בִיעֲלֵמָא, דְּאֵנָא שִׁירוּתָא רְשָׁמָא קְדִישָׁא, וְיֵאוּת לָךְ לְמַבְרִי בִי עֲלֵמָא. אֲמַר לָהּ: דִּי לָךְ דְּאֵנַת חֲקִיק בִּי, וְאֵנַת רְשִׁים בִּי, וְכֹל רְעוּתָא דִּילִי בְּךָ, סְלִיק, לִית אֵנַת יֵאוּת לְאַתְעַקְרָא מִן שְׁמִי.

33. עֲאֵלַת אֶת אִמְרָה קְמִיָּה: רַבּוֹן עֲלֵמָא, נִיחָא קַמָּךְ לְמַבְרִי בִי עֲלֵמָא, דְּאֵנַת, בִּי אֲתִקְרִיָּאת טוֹב וְיִשָּׁר. אֲמַר לָהּ: לֵא אֲבִרִי בְּךָ עֲלֵמָא, דְּהָא טוֹבְךָ סְתִים בְּגוּוֹךְ וְצַפּוֹן בְּגוּוֹךְ, הֵה"ר מָה רַב טוֹבְךָ אֲשֶׁר צִפְנַת לִירָאךְ, הוּאִיל וְגַנְיִז בְּגוּוֹךְ, לִית בִּיָּה חוּלְקָא לְעֵלְמָא דָּא, דְּאֵנָא בְּעִי לְמַבְרִי, אֶלָּא בְּעֵלְמָא דְּאֲתִי. וְתוּ, דְּעַל דְּטוֹבְךָ גְּנִיז בְּגוּוֹךְ, יִטְבַּעוֹן תְּרַעִי דְּהִיכְלָא. הֵה"ר טְבַעוּ בְּאַרְץ שְׁעָרִיָּה. וְתוּ ד' ח' לְקַבְלָךְ, וְכֵד תַּתְּחַפְרוֹן בְּחַדָּא, הֵא ח"ט, וְעַל דָּא אֲתוּוֹן אֶלִּין לֵא רְשִׁימִין בְּשַׁבְטִין קְדִישִׁין, מִיָּד נִפְקַת מִקְמִיָּה.

these two letters do not appear in the names of the twelve tribes.

Tet immediately then took its leave and went away from Him.

#### (K) THE LETTER ZAYIN

34. The letter Zayin entered and said to Him, Master of the World, may it please You to create the world with me. Because with my help, Your children shall preserve the Shabbat, as it is written, "Remember (Zachor) the Shabbat day, to keep it holy" (Shemot 20:8). He replied: I will not create the world with you, because you represent war, THAT IS, a sharp pointed sword and a spear WITH WHICH PEOPLE make war. AND THEY ARE CALLED TOOLS of destruction, which in Hebrew is PRONOUNCED ZAYIN! And you are like the letter Nun, WHICH THE WORLD WAS NOT CREATED BY, BECAUSE IT IS AT THE BEGINNING OF THE WORD NEFILAH (FALLING).

34. עֲאֵלֶת אֶת אִמְרָהּ לֵיהּ: רַבּוֹן עֲלְמָא, נִיחָא קַמָּךְ לְמַבְרִי בִּי עֲלְמָא, דְּבִי נְטָרִין בְּנִיךְ שַׁבַּת, דְּכַתִּיב זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. אֲמַר לָהּ: לֹא אֲבָרִי בְּךָ עֲלְמָא, דְּאֵנֶת אֵית בְּךָ קַרְבָּא, וְחַרְבָּא דְּשִׁנָּא, וְרוֹמְחָא דְּקַרְבָּא, כְּגוּוֹנָא דְּנוֹן, מִיַּד נַפְקַת מִקַּמִּיהּ.

#### (L) The letters Vav and Hei

35. The letter Vav entered, and pleaded before Him, Master of the World, may it please You to create the world with me because I am in myself one of the letters of Your Name HA-VA-YAH!" He replied: Vav, you and the letter Hei should both be satisfied with being written in My Name HA-VA-YAH. Because you appear in My Name and are engraved in It, I shall therefore not create the world with you.

35. עֲאֵלֶת אֶת אִמְרָהּ קַמִּיהּ: רַבּוֹן עֲלְמָא, נִיחָא קַמָּךְ לְמַבְרִי בִּי עֲלְמָא, דְּאֵנָא אֶת מִשְׁמַךְ. אֲמַר לָהּ: וְאוּ, אֵנֶת וְהֵי, דִּי לְכוּן דְּאֵתוֹן אֵתוֹן דְּשָׁמַי, דְּאֵתוֹן בְּרָזָא דְּשָׁמַי, וְחֻקִּין וְגַלְיָפִין בְּשָׁמַי, וְלֹא אֲבָרִי בְּכוּ עֲלְמָא.

#### (M) The letters Dalet and Gimel

36. The letters Dalet and Gimel entered. THEY both also claimed the same thing. He told them also be satisfied with being with each other, because there will always be poor men on earth, and they should be given a benefactor. The letter Dalet is poor, BECAUSE IT IS CALLED DALET, FROM THE EXPRESSION DALUT, WHICH SIGNIFIES POVERTY, and the Gimel reciprocates as a benefactor TO DALET. THEREFORE do not leave each other, and it should suffice you that you sustain one another!

#### (N) The letter Bet

37. The letter Bet entered and said to Him, Master of the World, may it please You to create the world with me, because by me You are blessed in the upper and lower worlds. THIS IS BECAUSE THE LETTER BET IS THE FIRST LETTER OF THE WORD BRACHAH (BLESSING). The Holy One, blessed be He, replied: But, of course, I shall certainly create the world with you. And you shall appear in the beginning of the creation (Beresheet).

#### (O) The letter Aleph

38. The letter ALEPH stood outside and did not enter. The Holy One, blessed be He, said to it, ALEPH, ALEPH, why do you not enter and stand before me like the other letters? It replied: Master of the World, because I saw that all the letters left You without benefaction. So what shall I do there myself? Not only that, but You have already presented the letter Bet with this greatest gift of all. And it would not be proper for the Supernal King to take back the gift, which He presented to His servant, and give it to another! The Holy One, blessed be He, said, ALEPH, ALEPH, even though the world is created with the letter Bet, you shall be the first (lit. 'head') of all the letters. My attachments shall be expressed only by you and all calculations and actions of the people

36. עֲאֵלֶת אֶת וְאֵת אָמְרוּ אוֹף הָכִי, אָמַר אוֹף לוֹן, דִּי לְכוּן לְמַהוּי דָּא עִם דָּא, דְּהָא מְסַבְּנִין לָא יתְפַטְלוּן מִן עֲלְמָא, וְצַרִיכִין לְגַמּוּל עֲמַהוּן טִיבוּ. דְּלִ"ת אִיהוּ מְסַבְּנָא, גִּימ"ל גַּמּוּל לָה טִיבוּ, לָא תתְפַרְשׁוּן דָּא מִן דָּא וְדִי לְכוּן לְמִיזוֹן דָּא לְדִין.

37. עֲאֵלֶת אֶת אָמְרָה לִיה: רַבּוֹן עֲלְמָא, נִיחָא קַמָּךְ לְמַבְרִי בִי עֲלְמָא, דְּבִי מְבַרְכָאן לָךְ לְעֵילָא וְתַתָּא. אָמַר לָה קְדוֹשׁ בְּרוּךְ הוּא: הָא וְדָאֵי בְּךָ אַבְרֵי עֲלְמָא, וְאֵת תְּהָא שִׁירוּתָא לְמַבְרֵי עֲלְמָא.

38. קְיִימָא אֶת לָא עֲאֵלֶת. אָמַר לָה קְדוֹשׁ בְּרוּךְ הוּא: אֱל"ף, אֱל"ף, לְמָה לִית אַנְתְּ עֲאֵלֶת קַמָּאי כְּשָׂאָר כָּל אַתּוּון. אָמְרָה קַמִּיה: רַבּוֹן עֲלְמָא, בְּגִין דְּחַמִּינָא כָּל אַתּוּון נִפְקוּ מִן קַמָּךְ בְּלָא תוּעֵלְתָא, מָה אָנָּא אַעֲבִיד תַּמּוֹן. וְתוּ, דְּהָא יְהִיבְתָּא לְאֵת בִּי"ת נְבֻזְזָא רְבַרְבָּא דָּא, וְלָא יְאוּת לְמַלְכָּא עֲלָאָה, לְאַעֲבֵרָא נְבֻזְזָא דִּיהֵב לְעַבְדוֹ וְלַמִּיָּהֵב לְאַחֲרָא. אָמַר לָה קְדוֹשׁ בְּרוּךְ הוּא: אֱל"ף אֱל"ף, אָף עַל גְּבַדָּת בִּי"ת בַּה אַבְרֵי עֲלְמָא, אֵת תְּהָא רִישׁ לְכָל אַתּוּון, לִית בִּי יְחֻדָּא אֱלָא בְּךָ. בְּךָ יִשְׂרוּן כָּל חוּשְׁבָּנִין, וְכָל עוֹבְדֵי דְעֲלְמָא, וְכָל יְחֻדָּא, לָא הֲוִי אֱלָא בְּאֵת אֱל"ף.



shall commence with you. Therefore, all unity shall be expressed by the letter Aleph!

39. The Holy One, blessed be He, formed large upper letters, WHICH ALLUDE TO THE SFIRAH OF BINAH and smaller lower letters, WHICH ALLUDE TO THE SFIRAH OF MALCHUT. And this is why IT IS WRITTEN, Bet, Bet, WHICH REFERS TO Beresheet Bara. And ALEPH, ALEPH, WHICH REFERS TO Elohim Et. SO THE FIRST SET OF ALEPH AND BET LETTERS are letters from above, FROM BINAH, WHEREAS THE SECOND SET OF ALEPH AND BET are letters from below, FROM MALCHUT. And they are all united - the ones from the world above, FROM BINAH, with the ones from the world below, WHICH IS MALCHUT - SO THAT THEY CAN INFLUENCE EACH OTHER.

39. ועבד קדוש ברוך הוא אתוון עלאין רברבן  
 ואתוון תתאין זעירין, ובגין כך ביה"ת ביה"ת,  
 בראשית ברא. אל"ף אל"ף, אלהים את. אתוון  
 מלעילא ואתוון מתתא, וכלהו בחדא הוו, מעלמא  
 עלאה ומעלמא תתאה.

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# THE ZOHAR

the most powerful spiritual tool


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Section



## 7. The wisdom upon which the world is established

The Zohar teaches all Creation occurred through the power of great wisdom. This secret is found in Beresheet, the Hebrew word for Creation. We can now open ourselves to receive true spiritual wisdom in our own lives.

40. In the Beginning: Beresheet. Rabbi Yudai asked, What is Beresheet? It means 'with Wisdom'. And this is the Wisdom upon which the world, WHICH IS THE SECRET OF ZEIR ANPIN, is established and allowed to enter the deep and secretive mysteries, NAMELY THE LIGHTS OF BINAH. Here the six supernal points are engraved, WHICH ARE THE SIX ASPECTS OF BINAH, from which everything emerges. From them were formed the six sources of rivers, WHICH ARE THE SIX ASPECTS OF ZEIR ANPIN that flow into the Great Sea, WHICH IS MALCHUT. THEREFORE, Bara Sheet (the suffix in Aramaic means six) SUGGESTS THE SIX [HEBRAIC] LETTERS OF BERESHEET, FOR THE [LOWER] SIX ASPECTS were created here. And who created them? He who is not mentioned; He who is concealed and unknown, WHO IS CALLED ARICH ANPIN.

40. בְּרֵאשִׁית, רַבִּי יוּדָאי אָמַר, מֵאִי בְּרֵאשִׁית, בְּחֶכְמָה, דָּא חֶכְמָה דְּעֵלְמָא קוּימָא עֲלֵהּ לְעֵאלָא גּוֹ רְזִי סְתִימִין עֲלֵאִין. וְהִכָּא אֲגִלּוּפוּ שִׁית סְטָרִין רַבְרַבִּין עֲלֵאִין, דְּמִנְהוּן נִפְיָק כֻּלָּא, דְּמִנְהוּן אֲתַעְבִּידוּ שִׁית מְקוּרִין וְנַחֲלִין לְעֵאלָא גּוֹ יְמָא רַבָּא. וְהֵינּוּ בְרָא שִׁית, מִהִכָּא אֲתַבְּרִיא. מֵאֵן בְּרָא לֹון הָהוּא דְלָא אֲדַבֵּר, הָהוּא סְתִים דְלָא יֵרִיעַ.



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Section



## 8. The locked and the unlocked

During the process of creation, spiritual forces were unlocked in order to ignite and propel the birth of the universe and the divine worlds. As the Zohar describes the procedure by which these forces were unleashed, we acquire the same power to unlock spiritual forces within ourselves.

This paragraph also reveals another secret concerning the word Beresheet .?????? When the word is broken down, two words are revealed: "Bere" and "Sheet," which means "created six." This refers to the spiritual realm of Zeir Anpin, which contains six Sfirot [dimensions]. All six dimensions [Chesed, Gvurah, Tiferet, Netzach, Hod and Yesod] are compressed and locked into the one realm called Zeir Anpin. With the emergence of superstring theory, modern physics has revealed a model of reality that resembles the Zohar's. Both the Kabbalist and the proponents of superstring theory agree that ten dimensions comprise reality, and that six of these dimensions were compacted into one at the moment of creation, or Beresheet.

41. Rabbi Chiya and Rabbi Yosi were walking along. As they reached a certain field, Rabbi Chiya said to Rabbi Yosi, what you have said that Bara Sheet (created six) IS ALLUDED TO IN THE WORD BERESHEET is certainly so. Because the supernal six days, THAT IS TO SAY, ONLY THE SIX ASPECTS OF BINAH HAVE A BEARING ON THE TORAH, WHICH IS ZEIR ANPIN, and no more. While the others, NAMELY THE UPPER THREE SFIROT OF BINAH are concealed.

בראשית 41. רבי חניא ורבי יוסי הוו אזלי בארְחָא,  
 כד מטו לחד בי חקל, אָמר ליה רבי חניא לרבי  
 יוסי, הא דאמריתו ברא שית, ודאי הכי הוא, בגין  
 דשית יומין עלאין גבי אורייתא ולא יתיר, אחרנין  
 סתימין אינון.

42. But we have already seen in the hidden mysteries of Beresheet where He says that He who is Holy and Concealed engraved a certain form in His bowels. THIS IS THE SECRET OF BINAH, of the Secret One, WHICH IS THE SECRET OF THE NUKVA OF ATIK, who is designated by a thrusting point. THIS IS THE SECRET OF THE POINT OF MALCHUT OF THE FIRST RESTRICTION, WHICH ROSE UP TO BINAH AND ENGRAVED THE EAR, NOSE, AND MOUTH OF ARICH ANPIN ON HIS HEAD. This engraving, WHICH WAS MOLDED IN BINAH was incised and hidden in Her, as someone who hides everything, locks it up, and puts the key away. This key is kept hidden in a certain Temple and although everything is hidden in that Temple, the most important thing is that key, which locks and unlocks everything!

43. That Temple has a lot of hidden treasures one upon the other. In that Temple there are 50 gates, which are supposed to be closed, MEANING THAT THEY BLOCK THE FLOW OF LIGHTS. There are 49 gates engraved upon the 'four winds' of the world. One gate has no direction (side); it is not known whether it faces up or down. This is how this gate REMAINS closed.

44. Inside the gates is a lock with a tiny and narrow keyhole. This lock is marked AND KNOWN only by the impression of the key. And no one is to know about THIS NARROW KEYHOLE without having the key. And upon this secret IS BASED THE VERSE, "In the beginning (Beresheet) Elohim created (Bara)" (Beresheet 1:1). Beresheet is the key by which everything is hidden, as it locks and unlocks. With this key six gates are locked and unlocked. So when it locks those gates and includes them within itself, then it is for sure Beresheet: a revealed word that includes within it a concealed word. Bara, wherever it appears, is a word that hides and guards a secret, IMPLYING THAT THE KEY locks

42. אָבֵל חֲמִינָן גּוֹ סִתְרֵי בְּרֵאשִׁית דְּאָמַר הֵכִי. גְּלוּמֵי אֲגֻלִּיף הֵהוּא סְתִימָאָה קְדִישָׁא גּוֹ מְעוּי דְּחָד טְמִירוּ, דְּנִקִּיד בְּנִקּוּדָה דְּנֶעֱץ. הֵהוּא גְּלוּמֵי אֲגֻלִּיף וְטְמִיר בֵּיהּ, כְּמֵאן דְּגָנִיז כֻּלָּא תַּחוּת מִפְתָּחָא חֲדָא, וְהֵהוּא מִפְתָּחָא גָנִיז כֻּלָּא בְּהִיכְלָא חֲדָא, וְאֵע"ג דְּכֻלָּא גָנִיז בְּהֵהוּא הִיכְלָא, עֲקָרָא דְּכֻלָּא בְּהֵהוּא מִפְתָּחָא הוּי, הֵהוּא מִפְתָּחָא סְגִיר וּפְתַח.

43. בְּהֵהוּא הִיכְלָא, אֵית בֵּיהּ גָּנִיזִין סְתִימִין סְגִיאִין אֲלִיזָן עַל אֲלִיזָן. בְּהֵהוּא הִיכְלָא, אֵית תְּרַעִין עוּבְדֵי סְתִימָא, וְאִינּוֹן חֲמִשִּׁין. אֲגֻלִּיפוֹ לְאַרְבַּע סְטְרִין וְהוּוּ אַרְבַּעִין וְתִשְׁעֵי. חָד תְּרַעָא לִית לִיהּ סְטְרָא, לֹא יָדִיעַ אִי הוּא לְעִילָא אִי הוּא לְתַתָּא, וּבְגִין כֵּךְ הֵהוּא תְּרַעָא סְתִימָא.

44. גּוֹ אִינּוֹן תְּרַעִין אֵית מְנַעוּלָא חֲדָא, וְחָד אֲתֵר דְּקִיק לְעֵאלָא הֵהוּא מִפְתָּחָא בֵּיהּ וְלֹא אֲתֵרְשִׁים אֲלָא בְּרִשְׁמוֹ דְּמִפְתָּחָא, לֹא יָדִיעִין בֵּיהּ אֲלָא הֵהוּא מִפְתָּחָא בְּלַחֲדוּדֵי. וְעַל רִזָּא דְּנָא, בְּרֵאשִׁית בְּרָא אֱלֹהִים. בְּרֵאשִׁית, דָּא מִפְתָּחָא דְּכֻלָּא סְתִימָא בֵּיהּ, וְהוּא סְגִיר וּפְתַח, וְשִׁית תְּרַעִין כְּלִילָן בֵּיהּ בְּהֵהוּא מִפְתָּחָא דְּסְגִיר וּפְתַח, כִּד סְגִיר אִינּוֹן תְּרַעִין וְכְלִיל לִזָּן בְּגִינָה, כְּדִין וְדָאֵי כְּתִיב, בְּרֵאשִׁית, מְלָה גְּלוּמֵי אֲגֻלִּיף מְלָה סְתִימָאָה. וּבְכֹל אֲתֵר, בְּרָא, מְלָא סְתִימָאָה אִיהוּ, סְגִיר וְלֹא פְתַח.

it up and does not unlock it.



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Section



## 9. [An Anagram]: B'hibar'am, B'Avraham (When they were created, with Avraham)

The chaotic world became complete and ordered upon the arrival of Avraham (Abraham) for he symbolizes and reveals the Light of Mercy [Chesed]. The Zohar explains that the Light of Mercy personifies sharing, and that it embodies the positive energy within our world. Meditatively browsing the Aramaic wording awakens our desire to share. In turn, we arouse the spiritual Light that removes chaos from our lives.

45. Rabbi Yosi said it is certainly so! I heard the same from the Holy Light, who is RABBI SHIMON, that the word Bara is concealed to show THAT THE KEY locks up the secret and does not unlock it. As long as THE KEY locked up the word Bara, the world could not exist and would not have lasted at all! Complete chaos would have prevailed, covering the entire existence. And when this chaos prevailed there would not have been a world; it would have never lasted!

45. אָמַר רַבִּי יוֹסִי, וְדָאֵי הָכִי הוּא, וְשִׁמְעֵנָא  
 לְבוֹצִינָא קְדִישָׁא דְאִמְרַת הָכִי, דְּמַלְהָ סְתִימָאָה אִיהוּ  
 בְּרָא, סְגִיר וְלֹא פִתַּח. וּבְעוֹד דִּהוּהָ סְגִיר בְּמַלְהָ  
 דְּבְרָא, עֲלָמָא לֹא הוּי וְלֹא אֲתְקִינִים, וְהוּהָ חֲפִי עַל  
 כֻּלָּא תַּה"ו, וְכִד שְׁלֵטָא הָאִי תַּה"ו עֲלָמָא לֹא הוּהָ,  
 וְלֹא אֲתְקִינִים.

46. When did this key unlock the gates, and serve and produce offspring? When Avraham appeared, AS HE IS THE SECRET OF CHESED. As it is written: "These are the generations of the heavens and of the earth when they were created" (B'hibar'am, an anagram of Be'avraham) (Bereshheet 2:4). And we have already learned, DO NOT SAY B'HIBAR'AM BUT Be'avraham. Then, the letters (WHICH ARE THE VESSELS) that were entirely concealed in the word Bara WERE OPENED. And the Pillar of Procreation, the Sacred Limb of Yesod, upon which the world is established was revealed. BECAUSE THE WORD BARA (MEANING CREATED) IS FORMED BY THE LETTERS, BET, RESH, AND ALEPH. THUS, IT CONSISTS OF THE SAME LETTERS AS EVER (THE LIMB IN HEBREW, WHICH IS FORMED BY THE LETTERS, ALEPH, BET, AND RESH).

47. When the letters Aleph, Bet, and Resh (Ever = Limb) left their impression on the word Bara (Bet, Resh, and Aleph, defined as created), then the Supernal and Concealed One formed a different designation for the impression of His Name and Glory. And these are the letters Mem and Yud. He also created Aleph, Lamed, and Hei. So was the Sacred and Blessed Name, which is Mah (formed by Mem and Hei), formed as a mark. It brought forth the creation of Bara (Bet, Resh, and Aleph) from Ever (Aleph, Bet, and Resh). And this word has the imprint of Aleph, Lamed, and Hei from one side, and Aleph, Bet, and Resh from the other side. Therefore to the Sacred Concealed One, Aleph, Lamed, and Hei exist, as do Aleph, Bet, and Resh. And when one of them reaches perfection, so does the other. Thus, it engraved upon Aleph, Bet, and Resh the letter Hei, and it engraved upon the Aleph, Lamed, and Hei, the letter Yud!

46. אִימְתִי הֵהוּא מִפְתָּחָא פְתַח תְּרַעִין וְאַזְדַּמְן לְשִׁמוּשָׁא וְלִמְעַבְד תּוֹלְדִין, כִּד אֶתָּא אַבְרָהָם. הִכְתִּיב אֱלֹה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם, וְתַנְיִן, בְּאַבְרָהָם, וּמָה דְהוּהוּ כְּלָא סְתִים בְּמַלְת בְּרָא, אֶתְהַדְרוּ אֶתּוּן לְשִׁמוּשָׁא, וְנִמְק עֵמוּדָא דְעֵבְד תּוֹלְדִין, אַבְ"ר יְסוּדָא קְדִישָׁא, דְעֵלְמָא קְיִימָא עֲלִיָּה.

47. כִּד הָאֵי אַבְר אֶתְרִשִׁים בְּמַלְת בְּרָא, כְּדִין רִשִׁים סְתִימָא עֵילָאָה רִשִׁימוּ אַחְרָא לְשִׁמְיָה וְלִיקְרִיָּה, וְדָא אִיהוּ מ"י, וּבְרָא אֱלֹה. וְגַם כֵּן שְׁמָא קְדִישָׁא דְאַתְבְּרָכָא, דְאִיהוּ מ"ה, אֶתְרִשִׁים וְאַפִּיק מִן בְּר"א אַבְ"ר. וְהוּא רִשִׁים בְּאֱלֹה מְסֻטְרָא דָא, וְאַבְ"ר מְסֻטְרָא דָא. סְתִימָאָה קְדִישָׁא אֱל"ה קְיִימָא, אַבְ"ר קְיִימָא. כִּד אֶשְׁתַּלִּים דָא אֶשְׁתַּלִּים דָא, גְּלִיף לְהָאֵי אַבְ"ר ה' / גְּלִיף לְהָאֵי אֱל"ה י'.



48. And he explained that whenever Hei and the letters Eleh were awakened (aroused, stimulated) to complete both sides, He then brought forth the final letter Mem. He took one final Mem to the end of the letters - that is, Aleph, Lamed, Hei, Yud, and one final Mem - to take to the other side. That is to the end of the letters (forming the word) Aleph, Bet, Resh, and Hei, thus completing the sacred holy name by combining the letters to form Elohim. In the same manner, the name Avraham was completed. And this is what we meant when we had stated, 'WHEN ONE OF THEM REACHES PERFECTION, SO DOES THE OTHER.' And there are those who say that the Holy One, blessed be He, took THE LETTERS Mem and Hei and put them together with Ever, and it became THE COMBINATION Avraham. And the word Mi alludes to the fifty gates of wisdom, and in the word Mi there is a Yud, which is the first letter of the holy name. And the word Ma alludes to the numerical value of the holy name, and it has within it the second letter of the holy name, WHICH IS HEI. As it is written, "worthy is the nation for whom this is so..." (Tehilim 144:15), "THAT HASHEM IS THEIR GOD" (IBID.) And it is written: "He suspends the world on Bli-Ma (nothingness)" (Iyov 26:7). THE WORD MA IN THIS VERSE ALLUDES TO THE NUMERICAL VALUE OF THE TETRAGRAMMATON WHEN SPELLED OUT WITH ALEPHS. And then both worlds were upheld, the coming world with the letter Yud and this world with Hei. And then it created offspring and the name was complete. As it is written: "These are the products of the heaven and the earth Bhibaram (when they were created)" (Beresheet 2:4). THE WORD BHIBARAM HAS THE SAME LETTERS AS B'AVRAHAM, BECAUSE ALL THE PRODUCTS were suspended, incomplete, until the name of Avraham was created. When the name of Avraham was completed, so was the holy name completed. And this is what is written, "on the day HASHEM ELOHIM created heaven and earth" (Ibid.). THE WORDS "ON THE DAY... CREATED" MEAN WHEN THEY WERE COMPLETED, THROUGH THE NAME AVRAHAM, AND ONLY THEN IS HASHEM FIRST MENTIONED

48. אֲתַעְרוּ אֶתְוֹן לְאַשְׁלֵמָא לְהַאי סְטְרָא וּלְהַאי סְטְרָא כְּדִין אֶפִּיק מִן נְטִיל חַד לְהַאי סְטְרָא וְחַד לְהַאי סְטְרָא, אֲשֶׁתְּלִים שְׁמָא קְדִישָׁא וְאֲתַעֲבִיד אֱלֹהִים גַּם בֵּן שְׁמָא דְאַבְרָהָם, כִּד אֲשֶׁתְּלִים דָּא אֲשֶׁתְּלִים דָּא. (וַיֵּא דְנִטְל קְדוּשׁ בְּרוּךְ הוּא מִי וְשְׂדֵי בְּאַלְהָ, וְאֲתַעֲבִיד אֱלֹהִים. וְנִטְל קְדוּשׁ בְּרוּךְ הוּא מִי וְשְׂדֵי בְּאַבְרָם וְאֲתַעֲבִיד אַבְרָהָם. וּמִלַּת מִי רֹמְזוּ לְחַמְשִׁים שְׁעָרֵי בִּינָה, וְאֵית בָּהּ יוֹד אוֹת קְדָמָא דְשְׁמָא קְדִישָׁא, וּמִלַּת מִי רֹמְזוּ לְמִנְיָנָא דְשְׁמָא קְדִישָׁא, וְאֵית בֵּיהּ אוֹת תְּנִינָא דְשְׁמָא קְדִישָׁא יְהוָה. כִּדִּיא אֲשֶׁרֵי הָעַם שְׂכָכָה לוֹ וְגו', תּוֹלָה אֶרֶץ עַל בְּלֵי מִי, וְכִדִּין אֲתַקְיִמוּ תְרִין עֲלָמִין, בְּיוֹד עֲלָמָא דְאֲתִי וּבְהִיא עֲלָמָא דָּא. כְּלוּמַר, בְּמִי בְּרָא עוֹלָם הַבָּא, וּבְמִי בְּרָא עוֹלָם הַזֶּה. וְדִין הוּא רְמֵז עֵילָא וְתַתָּא). וְכִדִּין עֲבִיד תּוֹלְדוֹת וְנִפְקֵי שְׁמָא שְׁלִים, מַה דְּלָא הוּוּ קְדָם דְּנָא, הַהִי דְּאֵלָה תּוֹלְדוֹת הַשְּׁמַיִם וְהָאֶרֶץ בְּהַבְרָאָם, כְּלֵהוּ הוּוּ תְלִינן עַד דְּאֲתַבְּרוּ שְׁמִיהּ דְאַבְרָהָם, כִּיּוֹן דְּאֲשֶׁתְּלִים שְׁמָא דָּא דְאַבְרָהָם שְׁמָא קְדִישָׁא אֲשֶׁתְּלִים. הַהִי דְּבֵיוֹם עֲשׂוֹת ה' אֱלֹהִים אֶרֶץ וְשְׁמַיִם.

IN THE TORAH.



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Section



## 10. The vision of Rabbi Chiya

Rabbi Chiya is worthy of elevation to the highest spiritual worlds, and to meet with the holy Kabbalist, Rabbi Shimon bar Yochai, and his son Rabbi Elazar. Rabbi Chiya spends time studying with his great Master in the supernal Academy, where Rabbi Shimon teaches the greatest of souls. The Messiah himself comes to spend time with Rabbi Shimon. These spiritual words of wisdom instill in us the ability to connect ourselves to the supernal Worlds above.

49. Rabbi Chiya prostrated himself on the earth, kissed the dust and cried out, Dust, dust how stiff-necked (stubborn) you are; how shameless you are that all the delights of the eye perish within you! You consume all the beacons of light in the world and grind them into nothing. How impertinent you are. The Sacred Light that illuminated the world; the great leader who governs the entire world and whose merit sustains the world is consumed by you! Rabbi Shimon, the Light of the Illumination, the Light of the Worlds! You perish in the dust while you sustain and govern the world! He then fell into a reverie for a moment and said, Dust, dust, be not proud! Because the pillars of the world will not be delivered into your hands; and Rabbi Shimon shall not be consumed by you!

49. אֲשֶׁתַּטַּח רַבִּי חִיָּיא בְּאֶרֶץ וּנְשָׁק לְעַפְרָא, וּבָכָה וְאָמַר, עַפְרָא עַפְרָא, כִּמָּה אַתָּה קָשִׁי קָרַל, כִּמָּה אַתָּה בְּחִצְיוֹנוֹ, דְּכָל מַחְמְדֵי עֵינָא יִתְבַּלּוּן בְּךָ, כָּל עַמּוּדֵי נְהוּרִין דְּעֵלְמָא תִּיכּוּל וְתִידוּק. כִּמָּה אַתָּה חִצְיוֹנָא, בּוֹצִינָא קְדִישָׁא דְהוּה נְהִיר עֵלְמָא שְׁלִיטָא רַבְרָבָא מְמַנָּא דְזִכּוּתִיה מְקַיִם עֵלְמָא, אֲתַבְּלִי בְּךָ. רַבִּי שְׁמַעוֹן נְהִירוֹ דְּבוֹצִינָא, נְהִירוֹ דְּעֵלְמִין, אַנְתָּ בְּלִי בְּעַפְרָא וְאַנְתָּ קַיִם וְנִהְגַּ עֵלְמָא. אֲשֶׁתּוּמַם רְגַעָא חָדָא, וְאָמַר עַפְרָא עַפְרָא לֹא תִתְנָאִי, דְּלֹא יִתְמַסְרוּן בְּךָ עַמּוּדֵין דְּעֵלְמָא, דְּהָא רַבִּי שְׁמַעוֹן לֹא אֲתַבְּלִי בְּךָ.

50. Rabbi Chiya stood up and walked along weeping, accompanied by Rabbi Yosi. He fasted from that day on for forty days so that he might meet with Rabbi Shimon. They told him, you are not fit to see him. He then wept and fasted for another forty days. They showed him Rabbi Shimon and Rabbi Elazar his son, in a vision. They were discussing the interpretation of that certain word, which Rabbi Yosi mentioned IN THE NAME OF RABBI SHIMON (PAR. 45). And many thousands were listening to his words.

51. Meanwhile, he saw many great celestial wings. Rabbi Shimon and his son Rabbi Elazar mounted on them and were borne aloft to the heavenly Academy (Yeshiva). And all those wings were waiting for them. He then saw THAT RABBI SHIMON AND RABBI ELAZAR were renewed constantly by their own splendor and shone more than the sun.

52. Rabbi Shimon opened the discussion by saying, let Rabbi Chiya enter and see how much the Holy One, blessed be He, shall restore the faces of the righteous in the world to come. How happy is he who comes here without shame, and how happy is he who stands erect in this world as a strong pillar that bears all! RABBI CHIYA saw HIMSELF entering, and Rabbi Elazar stood up. So did all of the other pillars OF THE WORLD, which had previously been sitting there. THEY ALL STOOD UP FOR THE SAKE OF RABBI CHIYA. And he, RABBI CHIYA was embarrassed. As he entered, he detached himself (from the pillars of the world) and sat at the feet of Rabbi Shimon.

50. קם רבי חייא והוה בכי. אזל, ורבי יוסי עמיה. מהווא יומא אתעני ארבעין יומין למחמי לרבי שמעון. אמרו ליה לית אנת רשאי למחמי ליה. בכה ואתעני ארבעין יומין אחרינין, אחזיאו ליה בחזווא לרבי שמעון ורבי אלעזר בריה, והוה לעאן במלה דא דאמר רבי יוסי, והוה כמה אלפין צייתין למלויה.

51. אדהכי, חמא כמה גרפין רברבין עלאין, וסליקו עליהו רבי שמעון ורבי אלעזר בריה וסליקו למתיבתא דרקייעא, וכל אלין גרפין הוה מחכאן להו. חמא דמתהדרן ומתחדשן בזיוון ונהירו ותייר מנהורא דזיוא דשמשא.

52. פתח רבי שמעון ואמר, ויעול רבי חייא וליחמי, בכמה דזמין קרוש ברוך הוא לחדתא אנפי צדיקיא לזמנא דאתי. זכאה איהו מאן דעאל הכא בלא כסופא וזכאה מאן דקאים בהווא עלמא, כעמודא תקיף בכלא, וחמא דההו עאל והוה קם רבי אלעזר ושאר עמודין דיתבין תמן. והוא הוה כסיף, ואשמיט גרמיה, ועאל ויתיב לרגלוי דרבי שמעון.

53. A voice came forth, saying: Lower your eyes, do not raise your head up, and do not look! He lowered his eyes and saw a Light that shone from afar. The voice returned and said: You hidden and unseen Celestials on high, you who are clever and wander throughout the world, Behold and see! Earthly beings that are sunk in deep slumber, THE LIGHT OF YOUR EYES is concealed in the darkness of YOUR EYES, wake up!

54. Who, among you has DURING HIS LIFETIME IN THIS WORLD transformed darkness into Light and the taste of bitter into sweet before he came here? Who, among you has awaited eagerly every day the Light that shines when the King calls upon the Gazelle? As then, the Honor OF THE KING IS GLORIFIED, and He is called the King of all the other kings of the world. Because he who does not await eagerly for this every day, AS HE LIVES in that world - MEANING THIS WORLD - has no role here.

55. Meanwhile, he saw many of his friends gathering around the standing Pillars, and he saw how they elevated them to the heavenly Academy. Some were ascending while others were descending. And high above them all, he saw the owner of the wings, WHO IS MATATRON, approach him.

53. קָלָא נִפְק וְאָמַר, מֵאִיךְ עֵינֶיךָ לֹא תִזְקֹף רִישְׁךָ, וְלֹא תִסְתַּבֵּל. מֵאִיךְ עֵינֹו, וְחָמָא נְהוּרָא דְהוּה נְהִיר לְמִרְחֹק. קָלָא אֶהְדֵּר כְּמִלְקַדְמִין, וְאָמַר עֲלֵאִין טְמִירִין סְתִימִין, פְּקִיחֵי עֵינָא, אֵינוֹן דְּמִשְׁטֵטִין בְּכָל עֲלָמָא, אֲסַתְּכְלוּ וְחָמוּ. תַּתְּאִין דְּמִיכִין סְתִימִין בְּחֹרֵיכוֹן, אֲתַעְרוּ.

54. מָאן מְנַכוֹן, דִּי חֲשׂוּכָא מְהַפְּכֵן לְנְהוּרָא, וְטַעְמִין מְרִירָא לְמִתְקָא, עַד לֹא וִיתוֹן הֵבָא. מָאן מְנַכוֹן, דְּמַחְכָּאן בְּכָל יוֹמָא לְנְהוּרָא דְנְהִיר בְּשַׁעֲתָא דְּמִלְכָּא פְּקִיד לְאֵילָתָא, וְאֲתִיּוּקָר, וְאֲתִקְרִי מִלְכָּא מְכָל מְלָכִין דְּעֲלָמָא. מָאן דְּלֹא מִצַּפֵּה דָא בְּכָל יוֹמָא בְּהוּוּא עֲלָמָא, לִית לִיה חוּלְקָא הֵבָא.

55. אֲדַהְבֵי חָמָא כְּמָה מִן חֲבַרְוִיָא, סַחְרָגִיָּה כָּל אֵינוֹן עֲמוּדִין דְּקִימִין. וְחָמָא דְּסְלִיקוּ לֹון לְמִתִּיבְתָא דְּרִקְעָא, אֲלִין סְלִקִין, וְאֲלִין נְחֲתִין, וְעִילָא דְּבִלְהוּ חָמָא מֵאֲרִי דְּגַדְפֵי דְּהוּה אֲתִי.

56. The angel Matatron swore that he heard from behind the Curtain how the King attends the Gazelle every day and remembers how She lies in the soil of the earth. At that time, He kicks 390 heavens, which all quake and tremble with fear because of Him. And He, THE KING, sheds tears because of this, THAT THE SHECHINAH LIES IN THE SOIL OF THE EARTH. And the tears, that are hot as fire, fall down into the Great Sea. By the power of these tears, the governor who rules the sea, AND IS CALLED RAHAV, is sustained and stays alive. And he sanctifies the name of the Holy King by taking it upon himself to swallow all the waters of the days of creation. He gathers them all within himself so that on that day when all the nations assemble against the Holy Nation, the waters may dry up while they cross over on dry land.

57. Meanwhile, he heard a voice call out: Move aside, make room. King Mashiach is coming to the Academy of Rabbi Shimon, because all the righteous people there are the heads of the Academies, which are known up there. And all the disciples of each Academy ascend from this Academy here to the heavenly Academy. And Mashiach visits all these Academies and signs the Torah with the seal of the teachings that come from the mouths of the learned Rabbis. At that time, King Mashiach came TO THE ACADEMY OF RABBI SHIMON crowned by heavenly diadems that He had received from the heads of the Academies.

56. והוא אומי אומא, דשמע מאחורי פרגודא, המלכא מפקד בכל יומא ודכיר לאילתא די שכיבת לעפרא, ובעט בעיטין בהוא שעתא בתלת מאה ותשעין רקיעין, וכלהו מרתתין וזעין קמיה. ואוריד דמעין על דא, ונמלי אינון דמעין רתיחין פאשא לגו ימא רבא, ומאינון דמעין קאים ההוא ממנא דימא, ואתקיים, וקדיש שמייה דמלכא קדישא, וקביל עלייה למבלע כל מימוי דבראשית, ויכנוש להו לגויה, בשעתא דיתכנסון כל עממיה על עמא קדישא, וינגבון מיה, ויעברון בנגיבו.

57. אדהכי, שמע קלא דאמר, פנון אתר פנון אתר, דהא מלכא משיחא אתי למתיבתא דרבי שמעון, פגין דכל צדיקיה דתמן רישי מתיבתא. ואינון מתיבתי דתמן רשימין אינון. וכל אינון חברין די בכל מתיבתא, סלקי ממתבתא דהכא למתיבתא דרקיעא. ומשיח אתי בכל אינון מתיבתי, וחתים אורייתא מפומיהו דרבנן. ובהיא שעתא אתי משיח מתעטר מן רישי מתיבתי בעטרין עילאין.

58. At the same time, all the colleagues and Rabbi Shimon, as well, stood up. Rabbi Shimon's light reached up to the empyrean. MASHIACH said to him: Rabbi, how blessed you are, that your Torah (teachings) has been elevated by the Illumination of 370 Lights. And every single Light has been explained in 613 ways. Then they rise up and bathe themselves in the rivers of pure Persimmon (balm). And the Holy One, blessed be He, approves the Torah study of your Academy, of the Academy of Chizkiyah, the King of the Judean Kingdom and of the Academy of Achiya Ha-Shiloni.

59. I have come to approve the Torah of your Academy only because the One with Wings (Matatron) is on his way here, and I know that He shall not enter any other Academy (Yeshivah) - only yours. Meanwhile, he told Rabbi Shimon about the oath taken by the One with the Wings. Then Mashiach trembled and raised up his voice. The heavens also trembled, as did the Great Sea and the Whale. The world was about to collapse. Also at this time, he noticed Rabbi Chiya sitting at the feet of Rabbi Shimon. He asked: Who allowed a human being, wearing the cloaks of that world, THAT IS, THE PHYSICAL BODY OF THE MUNDANE WORLD, here? Rabbi Shimon answered: This is Rabbi Chiya the Shining Light of the Torah. He said: Let he and his sons be gathered, MEANING, LET THEM PASS AWAY FROM THE MUNDANE WORLD, and join your Academy! Rabbi Shimon said, let him be given time! And time was given to him.

58. בַּהֲהוּא שְׁעָתָא, קָמוּ כָּל אֵינוֹן חֲבֵרָיָא, וְקָם ר' שְׁמַעוֹן, וְהוּהוּ סְלִיק נְהוּרִיָּה עַד רוּם רְקִיעַ, אָמַר לִיה רַבִּי זַכָּאָה אַנְתָּ, דְּאוּרִייתְךָ סְלָקָא בְּתַלְתָּ מְאָה וְשִׁבְעִין נְהוּרִין וְכָל נְהוּרָא וְנְהוּרָא אֲתַפְרֶשֶׁת לְשִׁית מְאָה וְתַלְיִסָּר טַעְמִין סְלָקִין וְאַסְתַּחֲוִין בְּנְהַרֵי אֶפְרַסְמוֹנָא דְכִיָּא. וְקְדוּשׁ בְּרוּךְ הוּא אִיהוּ חָתִים אוּרִייתָא מִמְתִּיבְתָךְ, וּמִמְתִּיבְתָא דְחֻזְקִיהָ מְלַךְ יְהוּדָה, וּמִגּוּ מְתִיבְתָא דְאַחִיָּה הַשִּׁילוֹנִי.

59. וְאַנָּה לֹא אֲתִינָא לְמַחְתָּם מִמְתִּיבְתְךָ, אֲלֵא מֵאֲרֵי דְגַדְפִּין אֲתִי הֵכָא, דְּהָא יַדְעָנָא דְלֹא יוֹעוּל גּוּ מְתִיבְתִי אַחֲרִיתִי, אֲלֵא בְּמִתִּיבְתְךָ. בַּהֲהוּא שְׁעָתָא סַח לִיה ר' שְׁמַעוֹן, הֵהוּא אוּמָאָה דְאוּמֵי מְאֲרֵי דְגַדְפִּין. כְּדִי אֲזַדְעֹזַע מְשִׁיחַ וְאֲרִים קְלִיָּה, וְאֲזַדְעֹזַעוּ רְקִיעִין, וְאֲזַדְעֹזַע יַמָּא רַבָּא, וְאֲזַדְעֹזַע לוּיְתָן, וְחָשִׁיב עֲלָמָא לְאַתְהַפְכָּא, אֲדַהֲכִי חָמָא לְר' חִיָּיא לְרַגְלוּי דְרַבִּי שְׁמַעוֹן. אָמַר, מָאן יְהִיב הֵכָא בְּרֵשׁ לְבִישׁ מְדָא דְהֵהוּא עֲלָמָא. אָמַר רַבִּי שְׁמַעוֹן דָּא אִיהוּ רַבִּי חִיָּיא, נְהִירוּ דְבוֹצִינָא דְאוּרִייתָא. אָמַר לִיה, יְתַכְנַשׁ הוּא וּבְנוּי, וְלִיְהוּוֹן מִמְתִּיבְתָא דִילְךָ. אָמַר רַבִּי שְׁמַעוֹן זְמָנָא יְתִייהֵב לִיה. יְהָבוּ לִיה זְמָנָא.

60. He, MASHIACH, left there trembling all over, his eyes brimming with tears. Rabbi Chiya was deeply shaken and wept. Then he said, how happy are the righteous with their role in the world to come, and how happy is Rabbi Shimon bar Yochai, who has this distinction. He is described by the verse, "I will cause those who love me to inherit a lasting possession and I will fill their treasures" (Mishlei 8:21).

60. וּנִפְקַּ מִתְמַן מִזְדַּעֵזַע, וְזָלְגָן עֵינָיו דְּמַעִין.  
אֲזַדְעִיזָא רַבִּי חִיָּיא, וּבְכָה וְאָמַר, זָכָאָה חוּלְקֵהוֹן  
דְּצַדִּיקֵינָא בְּהָהוּא עֲלָמָא, וְזָכָאָה חוּלְקֵיהּ דְּבַר יוֹחָאי  
דְּזָכָה לְכָךְ. עֲלֵיהּ בְּתִיב לְהַנְחִיל אוֹהֲבֵי יֵשׁ  
וְאוֹצְרוֹתֵיהֶם אֲמַלָּא.

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# THE ZOHAR

the most powerful spiritual tool


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Section



## 11. You are My partner

From this section of the Zohar we learn that our primary purpose in life is to complete and perfect creation through our own spiritual transformation and growth. In addition, Rabbi Shimon implores his students not to share or speak of spiritual wisdom that is not derived directly from the mouth of their teacher. Doing so, he warns, can cause death and bring destruction to our physical world. The strength to make our own spiritual corrections in life and to complete the thought of creation is given to us the moment we scan this section. We acquire the discipline to always remain on the true path of wisdom, and we gain the strength to avoid temptation by easier but less powerful teachings.

61. In the Beginning: Beresheet. Rabbi Shimon opened the discussion with the verse, "And I have put My words in thy mouth" (Yeshayah 51:16), meaning how important it is for a person to study laboriously the Torah day and night. Very important, because the Holy One, blessed be He, listens attentively to the voices of those who occupy themselves with the study of the Torah. And every word that receives a new interpretation by a person who delves into the study of the Torah creates a new heaven.

61. בְּרֵאשִׁית. ר' שְׁמֵעוֹן פִּתַּח, וְאָשִׁים דְּבִרֵי בְּפִיךָ.  
כְּמָה אֵית לִיָּה לְבַר נֶשׁ לְאַשְׁתְּדֵלָא בְּאוּרֵייתָא יִמְמָא  
וְלִילֵיָא, בְּגִין דְּקָדוֹשׁ בְּרוּךְ הוּא צִיִּית לְקַלְהוּן דְּאִינוּן  
דְּמִתְעַסְקֵי בְּאוּרֵייתָא, וּבְכָל מְלָה דְּאַתְחַדֵּשׁ  
בְּאוּרֵייתָא, עַל יָדָא דְּהָהוּא דְּאַשְׁתְּדֵל בְּאוּרֵייתָא,  
עֲבִיד רְקִיעָא חֲדָא.

62. We have already learned that at the moment when a new phrase or a new way of understanding is instructed by any person, that phrase ascends and is assembled in front of the Holy One, blessed be He. And the Holy One, blessed be He, receives this new phrase and accepts it. He also adorns it with 70 crowns of graven and inscribed letters. And this new Phrase of Wisdom that is revealed is then set upon the head of the Eternal Tzadik. Then it flies off and floats through 70,000 worlds until it reaches Atik-Yomin, WHICH IS THE SFIRAH OF KETER. And all the words of Atik-Yomin are Phrases of Wisdom comprising sublime and hidden mysteries.

63. When this Phrase of Wisdom is revealed here IN THIS WORLD as it ascends, it joins the words of Atik-Yomin and goes up and down together with them. Then it enters 18 hidden worlds that "neither has the eye seen, Elohim, beside you" (Yeshayah 64:4). Afterward, they leave there to float around before they are presented in full perfection to Atik-Yomin. At this stage, Atik-Yomin smells the odor of the phrase, and He finds it most desirable - MORE DESIRABLE, IN FACT, THAN ANYTHING ELSE. He then takes it and crowns it with 370,000 crowns. And the phrase, WHICH REVEALS A NEW IDEA OF THE TORAH, flies on high - going up and down before landing. Thus, a heaven is made OUT OF IT.

62. הַנֵּן בְּהֵימָא שְׁעֵתָא דְּמַלְה דְּאוּרִייתָא אֲתַחְדָּשֶׁת מִפּוּמִיָּה דְּבַר נֶשׁ, הֵהִיָּא מְלָה סְלֵקָא, וְאֲתַעְתְּרַת קַמִּיָּה דְּקָדוּשׁ בְּרוּךְ הוּא. וְקָדוּשׁ בְּרוּךְ הוּא נְטִיל לְהֵהִיָּא מְלָה, וְנָשִׁיק לָהּ, וְעֵטֵר לָהּ בְּשַׁבְעִין עֶטְרִין גְּלִימִין וּמַחְקָקִין. וּמְלָה דְּחֻכְמַתָּא דְּאֲתַחְדָּשָׁא, סְלֵקָא וַיִּתְבָּא עַל רִישָׁא דְּצַדִּיק חַי עַלְמִין. וְטָסָא מִתַּמָּן, וְשָׂטָא בְּשַׁבְעִין אֶלְף עַלְמִין, וְסִלִּיקַת לְגַבֵּי עֵתִיק יוֹמִין וְכָל מַלְיָן דְּעֵתִיק יוֹמִין, מַלְיָן דְּחֻכְמַתָּא אֵינּוֹן בְּרַזִּין סְתִימִין עֲלָאִין.

63. וְהֵהִיָּא מְלָה סְתִימָא דְּחֻכְמַתָּא דְּאֲתַחְדָּשֶׁת הַכָּא, בְּדִ סְלֵקָא אֲתַחְבַּרַת בְּאֵינּוֹן מַלְיָן דְּעֵתִיק יוֹמִין, וְסְלֵקָא וְנַחְתָּא בְּהַדְוִיָּהוּ, וְעָאלַת בְּתַמְנִיָּסֵר עַלְמִין גְּנִיזִין דְּעִין לֹא רָאתָה אֱלֹהִים זֹולַתְךָ, נִמְקִי מִתַּמָּן, וְשָׂאטֵן וְאֲתִינִין מְלִיאָן וְשַׁלְמִין, וְאֲתַעְתְּדוּ קַמִּי עֵתִיק יוֹמִין. בְּהֵהִיָּא שְׁעֵתָא אֲרַח עֵתִיק יוֹמִין בְּהֵאִי מְלָה וְנִיחָא קַמִּיָּה, מְכֻלָּא. נְטִיל לְהֵהִיָּא מְלָה, וְאֲעֵטֵר לָהּ בְּתַלַּת מָאָה וּשְׁבַעִין אֶלְף עֶטְרִין. הֵהִיָּא מְלָה טָסַת וְסְלֵקָא וְנַחְתָּא וְאֲתַעְבִּידָא רְקִיעָא חֲדָא.

64. And from every Word and Phrase of Wisdom many heavens are made. They stand in full perfection in front of Atik-Yomin, who calls them 'New Heavens'. IN OTHER WORDS, 'Renewed Heavens' BECAUSE THEY ARE concealed by the hidden secrets of the Sublime Wisdom. While all the other phrases and sayings of the Torah that are newly revealed THAT DO NOT BELONG TO THIS ASPECT OF SUBLIME WISDOM stand before the Holy One, blessed be He, these Words and Phrases of Wisdom ascend and become the Lands of the Living. They then descend and are put as a crown upon a certain land. Thus, all is renewed and it becomes a 'New Land' BY THE POWER of that phrase of the Torah that was freshly discovered.

65. On this subject, it is written, "For as the new heavens and the new earth (land), which I will make, shall remain before me, says Hashem, so shall your seed and your name remain" (Yeshayah 66:22). He does not say 'I have made,' but rather "I will make," IN THE PRESENT TENSE, BECAUSE, He constantly makes NEW HEAVENS AND EARTH from the secrets and the new teachings of the Torah. And on this subject, it is written, "And I have put my words in your mouth, and I have covered you in the shadow of my hand, that I may plant heavens, and lay the foundations of earth, and say to Zion, You are my people" (Yeshayah 51:16). He does not say 'the heavens,' but rather "heavens," WITHOUT THE DEFINITE ARTICLE. THIS MEANS THAT HE IS NOT ENCOMPASSING THE ACTUAL HEAVENS, BUT THE HEAVENS THAT ARE MADE ANEW FROM THE TEACHINGS AND THE UTTERANCES OF THE TORAH.

64. וְכֵן כָּל מַלְאָה וּמְלָאָה דְּחֻכְמָתָא, אֲתַעְבְּדִין רְקִיעֵין קַיְימִין בְּקִיּוּמָא שְׁלִים קָמֵי עֵתִיק יוֹמִין, וְהוּא קָרִי לֹון שְׁמַיִם חֲדָשִׁים: שְׁמַיִם מְחֻדָּשִׁים, סְתִימִין דְּרִזִּין דְּחֻכְמָתָא עֲלָאָה. וְכָל אֵינוֹן שְׂאָר מְלִין דְּאוּרִייתָא דְּמִתְחַדָּשִׁין, קַיְימִין קָמֵי קְדָשָׁא בְּרִיךְ הוּא, וְסֻלְקִין וְאֲתַעְבְּדוּ אֲרָצוֹת הַחַיִּים. וְנַחֲתִין, וּמִתְעַטְרִין לְגַבֵּי אֲרֶץ חַד, וְאֲתַחֲדָשׁ וְאֲתַעְבְּדִי כָּלֵא אֲרֶץ חֲדָשָׁה, מִדְּהִיָּא מְלָאָה דְּאֲתַחֲדָשׁ בְּאוּרִייתָא.

65. וְעַל דָּא כְּתִיב כִּי כַּאֲשֶׁר הַשְׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עוֹשֶׂה, עוֹמְדִים לִפְנֵי וּגו'. עֲשִׂיתִי לֹא כְּתִיב, אֲלֵא עוֹשֶׂה, דְּעֵבִיד תְּדִיר מְאִינוֹן חֲדוּשִׁין וְרִזִּין דְּאוּרִייתָא, וְעַל דָּא כְּתִיב וְאֲשִׁים דְּבְרֵי בְּפִיךָ וּבְצֶל יְדֵי כְּסִיתֶיךָ לְנֹטַע שְׁמַיִם וְלִיסוּד אֲרֶץ. הַשְׁמַיִם לֹא כְּתִיב, אֲלֵא שְׁמַיִם.

66. Rabbi Elazar then asked, what is the meaning of "I have covered you in the shadow of my hand?" (Yeshayah 51:16). He told him, when the Torah was given to Moshe, many 'tens of thousands' of angels on high were about to burn him with the flames of their mouths, but the Holy One, blessed be He, protected him. So now, when the new explanation on the Torah is uttered, the saying rises up, is crowned, and then stands before the Holy One, blessed be He. And He guards that saying and shelters the person who said it so that they may be known only to Him and to stop the angels from envying him until a New Heaven and Earth are made from that saying. So he says, "I have covered you in the shadow of my hand, that I may plant heavens, and lay the foundations of earth." And from this we learn that everything which is 'hidden from the eye' has a supernal advantage, as expressed in "I have covered you in the shadow of my hand." But why should it be covered and hidden 'out of sight?' So that it may receive the supernal advantage. As he says, "that I may plant heavens and lay the foundations of earth," as we have learned. **IN OTHER WORDS, TO MAKE NEW HEAVENS AND EARTH OUT OF IT.**

67. "And say to Zion, You are my people" (Yeshayah 51:16). The phrase "and say to Zion," MEANS TO SAY TO those new lands and those holy sayings that are marked and set one upon the other, REFERRING TO THE NEW TEACHINGS OF THE TORAH, You are my people. Do not say Ami (my people) Ata (You are), but rather Imi (with me) Ata (You are). Do not say Ami Ata, WITH THE VOWEL PATACH, but rather Imi Ata, WITH THE VOWEL CHIRIK, WHICH MEANS, 'be my partner.' Just as I have made the heavens and the earth with My words, as is written, "By the word of Hashem the heavens were made" (Tehilim 33:6), so shall you BY YOUR WORDS OF WISDOM MAKE NEW HEAVENS AND EARTH. How lucky and meritorious are those who occupy themselves in the labor of learning and teaching the Torah.

66. אָמַר רַבִּי אֶלְעָזָר מֵהוּ וּבִצֵּל יָדֵי כְּסִיתִיךָ. אָמַר לִיָּהּ בְּשַׁעֲתָא דְאַתְמָסַר אוֹרֵייתָא לְמֹשֶׁה, אַתּוּ כְּמָה רְבוּא דְמַלְאַכֵי עֲלָאִין, לְאוֹקְדָא לִיָּהּ בְּשִׁלְהוּבָא דְפּוּמְהוֹן, עַד דְּחַפָּא עֲלֵיהּ קְדוּשׁ בְּרוּךְ הוּא. וְהַשְׁתָּא דְהָאִי מְלָה סִלְקָא וְאַתְעֵטְרָא וְקוּימָא קְמִי קְדוּשׁ בְּרוּךְ הוּא, אִיְהוּ חֲפִי עַל הָהִיא מְלָה, וּכְסִי עַל הָהוּא בְּרֵשׁ, דְלֹא יִשְׁתַּמּוּדַע לְגַבִּיָּהּ, אֶלָּא קְדוּשׁ בְּרוּךְ הוּא. וְלֹא יִקְנָאוּן לְגַבִּיָּהּ, עַד דְאַתְעֵבִיד מֵהָהִיא מְלָה, שְׁמַיִם חֲרָשִׁים וְאַרְץ חֲרָשָׁה. הַה"ד וּבִצֵּל יָדֵי כְּסִיתִיךָ לְנִטּוּעַ שְׁמַיִם וְלִיסוּד אֶרֶץ. מִכָּאֵן דְּכָל מְלָה דְסִתִּים מֵעֵינָא, סִלְקָא לְתוּעֵלְתָא עֲלָאָה. הַה"ד וּבִצֵּל יָדֵי כְּסִיתִיךָ. וְאַמְאִי אֶתְחַפִּי וְאַתְכְּסִי מֵעֵינָא, בְּגִין לְתוּעֵלְתָא עֲלָאָה. הַה"ד לְנִטּוּעַ שְׁמַיִם וְלִיסוּד אֶרֶץ, כְּמָה דְאַתְמַר.

67. וְלֹאמַר לְצִיּוֹן עַמִּי אַתָּה. וְלֹאמַר לְאַיִנוֹן תְּרַעִין וּמְלִין דְּמִצְוֵינִין אֵלֶיךָ עַל אֵלֶיךָ, עַמִּי אַתָּה. אֵל תִּקְרִי עַמִּי אַתָּה, אֶלָּא עַמִּי אַתָּה, לְמַהוּי שׁוֹתְפָא עַמִּי, מַה אָנָּא בְּמַלּוּלָא דִּילִי עִבְדִּית שְׁמַיִם וְאַרְץ, כּד"א בְּדִבְרֵי ה' שְׁמַיִם נִעֲשׂוּ אוֹף הָכִי אַתָּה. זְכָאִין אִינּוֹן דְּמִשְׁתַּדְּלִי בְּאוֹרֵייתָא.

68. And so, you may say that the words OF A NEW EXPLANATION by any person, EVEN one who does not know WHAT HE IS SAYING, have the same effect. Come and see, however, what happens when a person who is not familiar with the secrets of the Torah brings forth a new explanation of which he does not know the exact origin, as he should. Under those circumstances, that word OF THE NEW EXPLANATION rises upward, and the Perverse One, the Demon of the False Tongue, goes forth to grab it. He emerges from the cavern of the great abyss, makes a leap of 500 parasangs to receive that word, then grabs it, returns with it to His Female Partner, and makes a False Heaven out of it, which is called Tohu (Chaos).

69. The Perverse One then flies in that FALSE Heaven, traversing 6,000 parasangs in one bound. And as soon as this False Heaven is formed, a Harlot emerges, seizes onto this False Heaven, and participates in its flight. From there, She leaves to slay by the thousands and tens of thousands. Because as long as She appends herself to this Heaven, She has the authority and the ability to fly and traverse the whole world, from one end to the other, in an instant.

70. And on this subject, it is written, "Woe to them that draw iniquity with cords of vanity" (Yeshayah 5:18). "Iniquity" is related to the Male - "and sin as it were with a cart rope" (Ibid.). What is sin? This is the Female, namely the Harlots. The gender is implied in the phrase, "and sin as it were with a cart rope." He, WHO SINS, draws iniquity, NAMELY THE MALE OF THE KLIPAH, with these cords of vanity. And afterwards: "draws sin as it were with a cart rope." SO HE DRAWS UPON HIMSELF that Female, who is called "sin," as she grows strong and flies off to slay human beings. Therefore, "she has cast down many deadly

68. ואי תימא דמלה דכל ב"נ דלא ידע עביר דא. תא חזי, ההוא דלא אורחיה ברזין דאורייתא, וחדש מלין דלא ידע על בורייהו כדקא נאות ההיא מלה סלקא, ונפיק לגבי ההיא מלה איש תהפוכות לשון שקר, מגו נוקבא דתהומא רבא, ודלג חמש מאה פרסי לקבלא לההיא מלה, ונטיל לה ואזיל בההיא מלה לגו נוקביה, ועביר בה רקיעא דשוא, דאקרי תהו.

69. וטס בההוא רקיעא, ההוא איש תהפוכות, שיתא אלפי פרסי בזמנא חדא, ביון דהאי רקיעא דשוא קאים, נפקת מיד אשת זנונים, ואתקיף בההוא רקיעא דשוא, ואשתתפת ביה. ומתמן, נפקת וקטלת כמה אלמין ורבון, בגין דכד קיימת בההוא רקיעא, אית לה רשו ויכלתא למהוי טס כל עלמא ברגעא חדא.

70. ועל דא כתיב, הוי מושכי העון בחבלי השוא. העון, דא דכורא. וכעבות העגלה חטאה. מאן חטאה, דא נוקבא דאקרי חטאה. איהו משיך, ההוא דאקרי עון, באיגון חבלי השוא, ולכתה כעבות העגלה חטאה, לההיא נוקבא דאקרי חטאה, דתמן אתתקפת למהוי טס לקטלא בני נשא, ועל דא כי רבים חללים הפילה, מאן הפילה, דא ההיא חטאה דקטלת בני נשא. מאן גרים דא, תלמיד חכם דלא מטי להוראה ומורה, רחמנא לשזבן.

wounded" (Mishlei 7:26). Who "has cast down?" That sin that slays human beings. And who caused all this? That disciple (Torah student) who did not earn the right to teach, but does so. So may the Merciful One save us!

71. Rabbi Shimon said to all the friends of the group, I beg of you all not to utter any words of the Torah which you did not hear from a 'great tree' (a learned scholar) and did not learn properly. So that you may not be the cause of that Harlot (that sin) slaying multitudes of human beings without reason! They all answered: May the Merciful One save us all!

72. Come and see, the Holy One, blessed be He, created the world using the Torah. And this has been explained in the verse, "Then I was by him as an apprentice, and I was daily all his delight" (Mishlei 8:30). THIS APPLIES TO THE TORAH, WITH WHICH THE HOLY ONE, BLESSED BE HE, AMUSED HIMSELF FOR 2,000 YEARS BEFORE THE CREATION OF THE WORLD (PAR. 22). He looked at the Torah once, twice, and thrice. The fourth time He addressed them. Eventually, He used the Torah to teach the sons of Man how not to be misled and how to study the Torah properly. As it is written, "Then he saw and declared it; he established it and searched it out. And he said to man..." (Iyov 28:27-28). "THEN HE SAW," THIS IS ONCE; "DECLARED IT," THIS IS TWICE; "HE ESTABLISHED IT," THIS IS THRICE; AND "SEARCHED IT OUT," THIS IS THE FOURTH. THEN HE TOLD THEM, as it is written, "And He said to Man..."

71. אָמַר רַבִּי שִׁמְעוֹן לְחַבְרֵיֵיא בְּמִטּוֹתַא מְנַיִיכוּ, דְּלָא תִּפְקוּן מִפּוּמַיִיכוּ מְלֵה דְּאוּרֵייתָא דְּלָא יִדְעָתוּן וְלָא שְׁמַעְתוּן מֵאִילָנָא רַבְרָבָא בְּדַקָּא יְאוּת, בְּגִין דְּלָא תְּהוּוּן גְּרַמִּין לְהֵהוּא חֲטָאָה לְקַטְלָא אַכְלוּסִין דְּב"נ לְמַגְנָא. פְּתַחוּ כְּלֵהוּן וְאִמְרוּ, רַחֲמֵנָא לְשַׁזְבֵּן, רַחֲמֵנָא לְשַׁזְבֵּן.

72. תָּא חַזִּי, בְּאוּרֵייתָא בְּרָא קְדוּשׁ בְּרוּךְ הוּא עֲלֵמָא, וְהָא אוֹקְמוּהָ, דְּכַתִּיב וְאֶהְיָ אֶצְלוּ אִמּוֹן, וְאֶהְיָ שְׁעִשׂוּעִים יוֹם יוֹם. וְאִיהוּ אֶסְתַּכַּל בְּהָ זְמַנָּא, וְתַרְיִן וְתַלְתָּא וְאַרְבַּע זְמַנִּין, וְלִבְתַּר אָמַר לוֹן, וְלִבְתַּר עֲבִיד בְּהָ עֲבִידתָּא. לְאוּלְפָא לְבַנֵּי נִשְׂא דְּלָא יִיתוּן לְמַטְעֵי בְּהָ. כְּד"א אִזְ רָאָה וְיִסְפְּרָה הִכִּינָהּ וְגַם חִקְרָה וְיִאמַר לְאָדָם.

73. So according to these four times (or steps), expressed as, "Then he saw it and declared it; he established it and searched it out" (Iyov 28:27-28), The Holy One created what He had created. And He did not accomplish His mission until He brought forth four words. Therefore it is written, "Beresheet (In the beginning) Bara (created) Elohim Et (the)..." (Beresheet 1:1) which contains four words. After that, THE NEXT WORD WRITTEN IS "heavens." So these are the four times that the Holy One, blessed be He, looked into the Torah before He brought his works into actuality.

73. וְלִקְבֹּל אַרְבַּע זְמַנִּין אֵינוֹן, דְּכָתוּב, אֲזַר רָאָה, וַיִּסְפְּרָהּ, הַכִּינָהּ, וְגַם חִקְרָהּ, בְּרָא קוֹדֶשׁ אֲרוֹן הַבְּרִית הַזֶּה מֵהַדְּבָרָא. וְעַד לֹא אָמַיק עֲבִידֵתִיהָ, אֲעִיל אַרְבַּע תְּבִין בְּקַדְמֵיתָא, דְּכָתוּב, בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת, הָא אַרְבַּע. וְלִכְתָּר הַשָּׁמַיִם. אֵינוֹן לְקַבֵּל אַרְבַּע זְמַנִּין דְּאִסְתַּבֵּל קְדוּשַׁת בְּרוּךְ הוּא בְּאוֹרֵיתָא עַד לֹא יִמִּיק עֲבִידֵתִיהָ לְאוֹמְנוֹתֶיהָ.

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# THE ZOHAR

the most powerful spiritual tool


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Section



## 12. The donkey driver

Rabbi Elazar, the son of Rabbi Shimon, is traveling by donkey with Rabbi Abba, one of the great students of Rabbi Shimon. A lowly donkey driver pushes their donkey from behind in order to help the two Rabbis along in their journey. The donkey driver strikes up a conversation with the two sages and begins revealing spiritual secrets. Rabbi Elazar is surprised and bit skeptical at first, but soon realizes that this simple man is speaking great wisdom. As the donkey driver continues with a lengthy discourse on many supernal mysteries. Rabbi Elazar and Rabbi Abba begin to realize the greatness and eminence of the person in their midst. At the end of the discourse, they recognize the donkey driver: they are face to face with Rabbi Hamnuna Saba, the great sage who had left the physical world some time ago. Upon their recognition, Rabbi Hamnuna Saba disappears and returns to the Upper Worlds.

In speaking about the travels and journeys of the sages, the Zohar is also referring to the spiritual paths that all of us must eventually follow. In reality, Rabbi Elazar and Rabbi Abba were on a spiritual journey. They received the help and support of the great sage Rabbi Hamnuna Saba, who assisted them in their ascent to a higher level of being.

Each of us requires the assistance of righteous souls as we evolve along our own spiritual paths. As our eyes observe the Hebrew letters and our minds absorb the meaning of this story, we draw down a righteous soul who will assist us in taking the next step forward in our spiritual development.

74. Rabbi Elazar was on his way to visit his father-in-law, Rabbi Yosi, the son of Rabbi Shimon, who was the son of Lakunya, accompanied by Rabbi Aba. Another man was leading their donkeys and walking behind them. Rabbi Aba said, let us start a discussion on the Torah, as the time and place are propitious and can help us complete our journey.

74. רַבִּי אֶלְעָזָר הוּא אֲזוּל לְמַחְמֵי לְרַבִּי יוֹסִי בְּרַבִּי  
שְׁמַעוֹן בֶּן לְקוֹנִיָּא חֲמוּי, וְרַבִּי אָבָא בְּהַרְדֵּיהּ, וְהוּא  
טַעֲיִן חַד גְּבֵרָא אֲבַתְרֵייהוּ. אָמַר רַבִּי אָבָא נִפְתַּח  
פְּתָחִין דְּאוּרֵייתָא, דְּהָא שְׁעֵתָא וְעַדנָא הוּא  
לְאַתְתָּקְנָא בְּאַרְחֵן.



75. Rabbi Elazar opened the discussion with the phrase, "You shall keep my Shabbatot (plural form of Shabbat)" (Vayikra 19:30). Come and see: the Holy One, blessed be He, created the world in six days. And on each day He revealed His actions and gave that day His strength. But when did He actually reveal His actions and give His strength? This happened on the fourth day! Because the first three days were all undisclosed and nothing appeared. But as soon as the fourth day arrived, He revealed His action and shared His strength with all!

76. So Fire, Water and Air, WHICH ARE CHESED, GVURAH, AND TIFERET - THE SECRET OF THE THREE FIRST DAYS - which are the supernal elements, NAMELY THE THREE SFIROT - CHESED, GVURAH, AND TIFERET - were kept in suspense and the full action of creation was not revealed until the earth, WHICH IS THE SECRET OF MALCHUT, disclosed them. Only then was the creation of each one of them perceptible and known to all ON THE FOURTH DAY.

77. You may say that this was on the third day, as it is written, "Let the earth bring forth grass...And the earth brought forth grass" (Beresheet 1:11-12). HERE YOU MAY SAY IS THE REVELATION OF THE CREATION OF THE EARTH, WHICH IS MALCHUT, OCCURRING ON THE THIRD DAY! AND HE REPLIES: Although it is written that this occurred on the third day, WHICH IS THE SECRET OF TIFERET, it actually was on the fourth day, WHICH IS THE SECRET OF MALCHUT. The third and fourth days, TIFERET AND MALCHUT, were combined without any separation between them. But afterward, on the fourth day, He revealed actions; He revealed His craftsmanship and workmanship in each and every one of the first three days, which are CHESED, GVURAH, AND TIFERET. The fourth day is the "fourth leg" of the supernal chair (or throne), WHICH IS BINAH, WHOSE FOUR LEGS

75. פֶּתַח רַבִּי אֶלְעָזָר וְאָמַר אֶת שַׁבְּתוֹתַי תִּשְׁמְרוּ. תָּא חַזִּי, בְּשֵׁית יוֹמִין בְּרָא קְדוֹשׁ בְּרוּךְ הוּא עֲלֵמָא. וְכָל יוֹמָא וְיוֹמָא גַלִּי עֲבִידְתֵּיהּ, וַיְהִיב חֵילֶיהּ בְּהוּא יוֹמָא. אֵימַתִּי גַלִּי עֲבִידְתֵּיהּ וַיְהִיב חֵילֶיהּ. בְּיוֹמָא רְבִיעָא, בְּגִין דְּאֵינּוֹן תְּלַת יוֹמִין קְדַמָּיִן כְּלֵהוּ הוּוּ סְתִימִין וְלֹא אֲתַגְלוּ, כִּיּוֹן דְּאֲתָא יוֹמָא רְבִיעָא, אֲמִיק עֲבִידְתָּא וְחֵילָא דְכֵלֵהוּ.

76. דְּהָא אֲשָׁא וְזַמִּיא וְרוּחָא, אִף עַל גְּבַדְאֵינּוֹן תְּלַת יְסוּדִין עֲלָיִן, כְּלֵהוּ תְּלִינִין וְלֹא אֲתַגְלִי עֲבִידְתָּא דְלֵהוֹן עַד דְּאֲרַעָא גַלִּי לוֹן, כְּדִין אֲתִידַע אוּמְנוּתָא דְכָל חַד מְנִייהוּ.

77. וְאֵי תִימָא הָא בְּיוֹמָא תְּלִיתָא הוּוּ, דְּכֵתִיב תְּדַשָּׂא הָאֲרֶץ דְּשָׂא, וְכֵתִיב וַתּוֹצֵא הָאֲרֶץ. אֵלֹא הָאֵי אִף עַל גְּבַדְכֵתִיב בְּיוֹמָא תְּלִיתָא, רְבִיעָא הוּוּ, וְאֲתַכְלִיל בְּיוֹמָא תְּלִיתָא לְמַהוּי חַד בְּלֹא פְרוּדָא. וְלִבְתֵּר יוֹמָא רְבִיעָא אֲתַגְלִי עֲבִידְתֵּיהּ לְאִפְקָא אוּמְנָא לְאוּמְנוּתֵיהּ דְכָל חַד וְחַד. בְּגִין דְּיוֹמָא רְבִיעָא אִיהוּ רְגֵלָא רְבִיעָא דְכְרִסְיָא עֲלָא.

**ARE CHESED, GVURAH, TIFERET, AND MALCHUT.**

**78. So all the actions, whether it be those of the first THREE days, WHICH ARE CHESED, GVURAH, AND TIFERET, or the last THREE days, WHICH ARE NETZACH, HOD, AND YESOD, were dependent on the day of the Shabbat (Sabbath), WHICH IS MALCHUT, FROM THE PERSPECTIVE OF THE UPPER THREE SFIROT, WHEN ITS STATE OF PERFECTION APPEARED. Therefore, it is written, "And on the seventh day Elohim ended (or completed) His work which He had made" (Beresheet 2:2). This refers to the Shabbat and the fourth leg of the chair. THAT IS TO SAY, THE SHABBAT AND THE FOURTH DAY ARE BOTH ASPECTS OF MALCHUT. NEVERTHELESS, THE FOURTH DAY IS MALCHUT, WHICH IS INCLUDED WITH ZEIR ANPIN AT THE LEVEL OF HIS TIFERET FROM HIS CHEST UPWARD. AND THE DAY OF THE SHABBAT IS THE SECRET OF MALCHUT AT THE STAGE OF MATING FACE TO FACE WITH ZEIR ANPIN.**

**79. And if you say, If it is so, THAT THE SHABBAT IS MALCHUT, then why does it say, "You shall keep my Shabbatot" in the plural?" AND HE REPLIES, The Shabbat of the Evening of the Shabbat, WHICH IS MALCHUT, and the Shabbat of the actual Day of Shabbat, WHICH IS ZEIR ANPIN WHO SHINES UPON THE SHABBAT, WHICH IS MALCHUT, are in unison as one. THERE IS NO SEPARATION BECAUSE THEY ARE MATED FACE TO FACE AND CALLED TWO SHABBATOT!**

**78. וְכֹל עֲבִידֵי הַיְיָ הוּא דְכֹלֵהוּ, בֵּין יוֹמֵי קִדְמָאִין וּבֵין יוֹמֵי בְתַרְאִין, הוּוּ תְלִיין בְּיוֹמָא דְשַׁבְּתָא. הָדָא הוּא דְכֹתִיב וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, דָּא שַׁבְּתָא וְדָא הוּא רַגְלָא רְבִיעָא דְכַרְסְוּיָא.**

**79. וְאִי תִימָא אִי הָכִי, מַהוּ אֶת שַׁבְּתוֹתַי תִּשְׁמְרוּ, תְּרִין. אֶלָּא שַׁבְּתָא דְמַעְלֵי שַׁבְּתָא וְשַׁבְּתָא דְיוֹמָא מְמַשׁ לִית לֹון פְּרוּדָא.**

80. The one who was driving THE DONKEYS and following behind asked: And what is the meaning of "And you shall revere My sanctuary?" (Vayikra 19:30). Rabbi Aba replied: This applies to the sanctity of the Shabbat. Then he asked: And what is the sanctity of the Shabbat? He said to him: This is the sanctity that is drawn down from above, FROM ABA AND IMA. He said to him, If that is so, then you have made the Shabbat without any sanctity OF ITS OWN! FOR sanctity prevails only when it comes from above, FROM ABA AND IMA. Rabbi Aba answered: It is indeed so, as it is written, "And call the Shabbat a delight, the holy day of Hashem's holiness, honorable" (Yeshayah 58:13). So the Shabbat is mentioned separately, as is the holiness of Hashem. He then asked him: What then is the "holiness of Hashem?" Rabbi Aba replied: This is the sanctity or the holiness that descends from above, FROM ABA AND IMA, and rests upon it, UPON THE SHABBAT. He said, If the holiness, which descends from above, is called "honorable," it may seem as though the Shabbat itself is not "honorable." Yet it is written, "and you shall honor it," SO THE SHABBAT IN ITSELF IS HONORABLE! Rabbi Elazar said to Rabbi Aba, Leave this man alone, because he has something wise to say, something of which we know nothing. They said to him, Say what you want to say!

81. The man began with the verse, "My Shabbatot" (Vayikra 19:30). The particle Et IS MENTIONED HERE to include the borders of the Shabbat, which are 2,000 cubits in every direction. For this reason, the verse added THE PARTICLE Aleph Tav (Et). "My Shabbatot" IN THE PLURAL FORM refers to both the higher Shabbat and the lower Shabbat, which are joined as one, and are both concealed.

80. אָמַר הָיָא טַיִיעָא דְהוּה טַעִין בְּתַרְיִיהוּ, וּמְהוּ וּמְקַדְשֵׁי תִירָאוּ. אָמַר לִיה דָּא קְדוּשָׁא דְשַׁבַּת. אָמַר לִיה וּמְהוּ קְדוּשָׁא דְשַׁבַּת. א"ל דָּא קְדוּשָׁא דְאִתְמַשְׁכָּא מְלַעִילָא. אָמַר לִיה אִי הָכִי עֵבִידַת לְשַׁבַּת דְּלָא אִיהוּ קְדֻשָׁא, אֶלָּא קְדוּשָׁא דְשָׂרְיָא עֲלוּי מְלַעִילָא. אָמַר רַבִּי אַבָּא, וְהָכִי הוּא, וְקִרְאתָ לְשַׁבַּת עוֹנָג לְקְדוּשָׁה מְכֻבָּד. אֲדַכְּרַ שַׁבַּת לְחוּד וְקְדוּשָׁה לְחוּד. אָמַר לִיה אִי הָכִי מֵאֵן קְדוּשָׁה ה'. אָמַר לִיה אִי קְדוּשָׁא דְנִחְתָּא מְלַעִילָא וְשָׂרְיָא עֲלֵיהּ. אָמַר לִיה אִי קְדוּשָׁא דְאִתְמַשְׁכָּא מְלַעִילָא אֶקְרִי מְכֻבָּד, אִתְחַזִּי דְשַׁבַּת לָאו אִיהוּ מְכֻבָּד, וְכִתִּיב וְכִבְדֶּתּוּ. אָמַר רַבִּי אֶלְעָזָר לְרַבִּי אַבָּא: אֲנַח לְהֵאֵי גִבְרָא דְמַלְהָ דְחִכְמַתָּא אִית בֵּיה, דְּאֲנִן לָא יַדְעָנָא בֵּיה. אָמְרוּ לִיה: אִימָא אַנְתָּ.

81. פִּתַּח וְאָמַר, אֶתְשַׁבְּתוֹתַי. אֵת, לְאַסְגָּאָה תְּחוּם שַׁבַּת, דְּאִיהוּ תְּרִין אֲלָמִין אֲמִין לְכָל סְטָרָא, וּבְגִין כֵּן אֶסְגִּי אֵת שַׁבְּתוֹתַי, דָּא שַׁבַּת עֲלָאָה וְשַׁבַּת תַּתָּאָה, דְּאִינוּן תְּרִין כְּלִילִין כְּחַדָּא, וְסִתִּימִין כְּחַדָּא.

82. Another Shabbat, however, remained unmentioned and felt humiliated. She came forward and said, Master of the Universe from the day You created me until now I am called 'the Shabbat,' and there is no day without a night! He told her: My daughter, you are the Shabbath and I have called you 'the Shabbat,' but now I am adorning you with a more glorious crown. He then sent forth a proclamation stating, "And you shall fear My sanctuary" (Vayikra 19:30). And this is the Shabbat of the eve of Shabbat, where fear and awe prevail. But who is this Shabbat? HE REPLIES: This is the one that the Holy One, blessed be He, included TOGETHER WITH HER, saying: "I am Hashem" (Ibid.). "I" IS THE SECRET OF MALCHUT, WHICH IS THE SECRET OF THE EVE OF SHABBAT, HASHEM IS THE SECRET OF ZEIR-ANPIN. AND BY THE WORDS, "I am Hashem," THEY WERE COMBINED TOGETHER. And I (the donkey-driver) heard this from my father, who emphasized THAT THE WORD Et symbolizes the borders of the Shabbat. My Shabbatot, IN THE PLURAL, denotes the circle and the square within, which are two, MEANING THERE ARE TWO SHABBATOT. According to these two, there are two hallowed prayers that we should recite. One starts with "Vayichulu" (Beresheet 2:1-3), and the other is the Kiddush. The passage of "Vayichulu" consists of 35 words, and in the Kiddush that we perform there are also 35 words. COLLECTIVELY, they add up to seventy names, with which the Holy One, blessed be He, and the Community of Yisrael adorn themselves.

82. אֲשֶׁתָּאֵר שַׁבַּת אַחֲרָא דְלֵא אֲדַבֵּר וְהוּהּ בְּכִסּוּפָא. אָמְרָה קַמִּיה: מְאֵרִי דְעֵלְמָא, מִיּוֹמָא דְעֵבְדַת לִי, שַׁבַּת אֲתִקְרִינָא, וְיּוֹמָא לֹא אִיהוּ בְלֵא לִילֵיא. אָמַר לָהּ: בְּרַתִּי, שַׁבַּת אַנְתְּ וְשַׁבַּת קְרִינָא לָךְ, אֲבַל הָא אֲנָא מְעַטֵר לָךְ בְּעֵטְרָא עֲלָאָה יְהִיִר. אֲעֵבֵר כְּרוּזָא וְאָמַר, מְקַדְשֵׁי תִירָאוּ, וְדָא שַׁבַּת דְּמַעְלֵי שַׁבְתָּא, דְּאִיהִי יִרְאָה, וְשִׁרְיָא בֵּה יִרְאָה. וּמֵאֵן אִיהוּ, דְּקָדוֹשׁ בְּרוּךְ הוּא אֲכַלִּיל וְאָמַר, אֲנִי ה' וְאֲנָא שְׁמַעְנָא מֵאֲבָא דְאָמַר הֲכִי. וְדַיִיק, אַתְּ לֹאֲסַנְאָה תְּחוּם שַׁבַּת. שַׁבְתוֹתַי, דָּא עֲגוּלָא וְרַבּוּעַ דְלִגּוּ, וְאִינוּן תְּרִין. וְלִקְבִיל אִינוּן תְּרִין, אִית תְּרֵי קְדוּשְׁתֵּי דְאִית לְנוּ לְאֲדַכְרָא, חַד וְיִכְלוּ, וְחַד קְדוּשָׁ. וְיִכְלוּ אִית בֵּיה תְּלַתִּין וְחֲמִשׁ תִּיבִין, וּבְקְדוּשָׁא דְאֲנִן מְקַדְשִׁין, תְּלַתִּין וְחֲמִשׁ תִּיבִין, וְסְלִיק כְּלָא לְשַׁבְעִין שְׁמַהֲן דְּקוּדְשָׁא בְּרִיךְ הוּא וּכְנֻסַת יִשְׂרָאֵל אֲתַעְטֵר בֵּהוּ.

83. And because this circle and this square are My Shabbatot, they are both included in the word Preserve (Keep) (Heb. Shamor), as it is written, "You shall keep my Shabbatot." But the upper Shabbat is not included in Shamor, but only in Zachor. Remember that the supernal King, WHO IS BINAH, is completed by Zachor. And this is why it, BINAH, is called the "King to whom Peace belongs." As His Peace, Shalom, is Zachor. And so there is no controversy above in the supernal realm.

84. There are two kinds of peace down below: One is Ya'akov, WHO IS TIFERET; the other is Yosef, WHO IS YESOD. And because of this, Peace is written twice in "Peace, Peace to him that is far off, and to him that is near" (Yeshayah 57:19). "To him that is far" refers to Ya'akov; "to him that is near" refers to Yosef. So "to him that is far" means, as you say, "Hashem has appeared to me from afar" (Yirmeyah 31:2), and also, "And his sister stood afar off" (Shemot 2:4). And "to him that is near" means, as you say, "to new gods that came from nearby" (Devarim 32:17).

85. "From afar" (Yirmeyah 31:2), refers to the Upper Point in His Palace. And the verse refers to it with the words, "You shall keep (Heb. Tishmoru)" (Vayikra 19:30), where it is included within Shamor. "And My sanctuary you shall fear" (Ibid.), refers to the Point in the center that should be most greatly feared, as the penalty for transgression is death. As it is written, "Everyone who profanes it shall surely be put to death" (Shemot 31:14). And who "profanes it?" Those who penetrate into the (empty) space of the circle and the square - into the spot where that Point is situated - and damage it. They "shall surely be put to death!" This is why it is written, "You shall fear," and this Point is called "I." Where the Most High and Concealed One, namely the Tetragrammaton (Ha-Va-Yah) prevails. Thus,

83. ובגין דעגולא ורבוּעא דא, אינון שבתותי, בלילן תרווייהו בשמור, דכתיב תשמורו. דהא שבת עלאה הכא לא אתכליל בשמור אלא בזכור, דהא מלבא עלאה בזכור אסתיים. ועל דא אקרי מלבא השלמא דיליה, ושלמא דיליה זכור איהו. ועל דא לית מחלוקת לעילא.

84. בגין דתריין שלומות לתתא, חד יעקב, וחד יוסף, ובגין כך כתיב תרי זמני שלום שלום לרחוק ולקרוב, לרחוק דא יעקב ולקרוב דא יוסף. לרחוק כד"א מרחוק ה' נראה לי ונתצב אחותו מרחוק. ולקרוב, כד"א חדשים מקרוב באו.

"I AM HASHEM" (VAYIKRA 19:30), and all is One.

86. They said to him: Who has put you here to be a donkey driver? He replied: The letter Yud waged war against the two letters, Caf and Samech, TO COME and join me. The letter Caf did not want to leave ITS PLACE and join me because it can only be at rest in THE CHAIR, OR [VGC1]"THRONE" (PAR. 31). And the Samech did not want to leave ITS PLACE, because it has to support those who fall (PAR. 28). And without the Samech, they cannot survive!

87. He continued: The letter Yud alone came over to me, kissed me, embraced me, and wept together with me. It said to me, My son, what shall I do with you? I am leaving you to load myself with a plenitude of good things and of precious, sublime and secretive letters. And then I shall return to you and help you. I shall bring you the possessions of two letters that are much higher than those that have left you. These are the letters Yud and Shin, the superior Yud together with the superior Shin. AND THEY shall become your treasure, full of all riches. So for this purpose, my son, go and drive the donkeys. And this is why I am still doing so!

85. מֵרְחוֹק, דָּא נְקוּדָה עֲלָאָה דְקַיִמָא בְהִיכְלִיָּה, וְעַל דָּא כְּתִיב תְּשׁוּרוּ אֶתְכֶלֶל בְּשִׁמּוֹר וּמִקְדָּשֵׁי תִירָאוּ, דָּא נְקוּדָה דְקַיִמָא בְּאַמְצִיעִיתָא, דְּאִית לְדַחֲלָא מְנָה יְתִיר מְכֻלָּא, דְּעַנְשִׁיהּ מִיְתָה, וְהֵינּוּ דְכְּתִיב מַחֲלִלָהּ מוֹת יוּמָת. מֵאֵן מַחֲלִלָהּ, מֵאֵן דְּעָאֵל לְגוּ חֲלָל דְּעוֹגֵלָא וְרַבּוּעָא, לְאַתְרֵי דְהֵהוּא נְקוּדָה שְׂרִיָּא וּפְגִים בֵּיהּ מוֹת יוּמָת, וְעַל דָּא כְּתִיב תִירָאוּ. וְהֵיכִי נְקוּדָה אֶקְרִי אֲנִי, וְעֲלָה שְׂרִיָּא הֵהוּא דְסֻתִּים עֲלָאָה דְלֹא אֶתְגַּלִּיא, וְהֵינּוּ הוּיָּהּ וְכֻלָּא חֲד. נְחֲתוּ רַבִּי אֶלְעָזָר וְרַבִּי אַבְרָהָם וְנִשְׁקוּדוּ. אֲמַרוּ, וּמָה כָּל חֲכָמָתָא דָּא אִית תַּחוּת יָדְךָ, וְאַתְּ טְעִין אֲבַתְרִין. אֲמַרוּ לִיהּ מֵאֵן אַנְתָּ, אֲמַר לֹן לֹא תִשְׁאַלֹן מֵאֵן אֲנָא, אֲלֵא אֲנָא וְאַתּוֹן נִיזֵל וְנִתְעַסַק בְּאוֹרֵייתָא, וְכֻל חֲד יִימָא מְלִין דְּחֲכָמָתָא לְאַנְהָרָא אוֹרְחָא.

86. אָמְרוּ לִיהּ, מֵאֵן יְהֵב לְךָ לְמִיזֵל הֶכָּא לְמַהוּי טְעִין בְּחַמְרֵי, אֲמַר לֹן, יו"ד עֲבַד קָרְבָּא בְּתִרִין אֲתוּוֹן, בְּכ"ף וְסַמ"ךְ, לְאַתְקַשְׂרָא בְּהִדְאִי. כ"ף, לֹא בְּעָא לְאַסְתַּלְקָא וְלְאַתְקַשְׂרָא, בְּתֵר דְלֹא יְכֻלָּא לְמַהוּי רַגְעָא חֲדָא אֲלֵא בֵּיהּ. סַמ"ךְ, לֹא בְּעָא לְאַסְתַּלְקָא, בְּגִין לְסַעֲדָא לְאַיְנוֹן דְּנִפְלִין, דְּהָא בְּלִי סַמ"ךְ לֹא יְכֻלִין לְמַהוּי.

87. יו"ד אֲתָא לְגַבְאֵי יַחֲדָאָה, נְשִׁיק לִי, וְגַפִּיף לִי, בְּכָה עִמִּי וְאֲמַר לִי, בְּרִי מָה אֶעֱבִיד לְךָ, אֲכַל הָא אֲנָא אֶסְתַּלְק וְאֲנָא אֶתְמַלִּי מִכְּמָה טְבִין וְאַתּוּוֹן טְמִירִין עֲלֵאִין וְקִירִין, בְּתֵר כֵּן אִיתִי לְגַבְךָ, וְאֲנָא אֲהוּי סַעֲיד לְךָ, וְאַתָּן לְךָ אַחְסוּנְתָא דְתִרִין אֲתוּוֹן עֲלֵאִין, יְתִיר מֵאֲלִין דְּאַסְתַּלְקוּ, דְּאַיְנוֹן יֵשׁ, יו"ד עֲלָאָה, וְשִׁי"ן עֲלָאָה, לְמַהוּי לְךָ אוֹצְרִין מְלִיָּא מְכֻל, וּבְגִין כְּרַבְרִי, זִיל וְהוּי טְעִין חַמְרֵי. וְעַל דָּא אֲנָא אֲזִיל בְּכָךְ.

88. Rabbi Elazar and Rabbi Aba rejoiced. They also wept and said to him, Come, you shall ride on the donkey and we shall walk along behind you. IN OTHER WORDS, HE SHOULD RIDE ON THE DONKEY, AND THEY SHOULD DRIVE IT. He said to them, have I not told you that his is the command of the King, until the donkey driver appears! THIS REFERS TO KING MASHIACH, WHO IS DESCRIBED BY THE WORDS, "POOR AND RIDING ON A DONKEY." They said to him, Until now you have not given us your name. And where do you live? He told them, Where I live is a good place and very precious to me. It is a tower - a very highly exalted tower - that 'floats on air.' And those who live in this tower are the Holy One, blessed be He, and one poor man! But I have been exiled from there, and came to drive the donkeys. Rabbi Aba and Rabbi Elazar looked at him, and his words tasted as sweet as the manna and honey to them. They said to him, If you tell us the name of your father, we will kiss the earth under your feet! He responded, Why? What for? It is not my habit to take pride in the study of the Torah.

89. He continued, but the place where my father lives is in the Great Ocean. And he was a fish that swam from one end of the Great Ocean to the other. And he was mighty and noble, a venerable figure who became wise 'with the years,' and was able to swallow up all the other fish in the sea. Then later he released them full of life and all the good of the world. And with his might, he was able to cross over the entire Ocean in an instant. And he released me, like an arrow in the hand of a valiant man, and hid me in that place that I told you about - NAMELY THE TOWER THAT FLOATS ON AIR - while he returned to his home and disappeared in the Ocean.

88. חָדוּ ר' אֶלְעָזָר וְר' אַבָּא וּבְכוּ, וְאָמְרוּ: זֶל רַבִּיב, וְאֵנָן נִטְעִין אֲבִתְרָךְ. אָמַר לוֹן, וְלֹא אָמַרְיִת לְכוֹן דְּפִקּוּדָא דְּמַלְכָא אִיהוּ, עַד דִּינִיתִי הֵהוּא דְּטַעֲן חֲמַרִּי. אָמְרוּ לֵיהּ, הָא שְׂמַךְ לָא אָמַרְתָּ לָן, אֲתֵר בֵּית מוֹתְבֵךְ מֵאִי הוּא. אָמַר לוֹן, אֲתֵר בֵּית מוֹתְבֵי אִיהוּ טַב וְעֵיילָא לְגַבְאִי, וְאִיהוּ מְגַדֵּל חַד דְּפִרְחָ בְּאוּרְכָא, רַב וְיִקְרָא. וְאִינוּן דְּדִיירִין בֵּיהּ בְּהַאי מְגַדְלָא, קְרוֹשׁ בְּרוּךְ הוּא וְאוּחַד מְסַכְנָא. וְדָא הוּא אֲתֵר בֵּית מוֹתְבֵי, וְגַלְיָנָא מִתְמָן, וְאֵנָא טַעֲן חֲמַרִּי. אֲשַׁגְחוּ רַבִּי אַבָּא וְרַבִּי אֶלְעָזָר בֵּיהּ, וְאִטְעִים לוֹן מְלוּי דְּהוּוּ מִתִּיקִין כְּמִנָּא וְדוּבְשָׂא. אָמְרוּ לֵיהּ שְׂמָא דְּאָבוּךְ אִי תִימָא, נְנַשִּׁיק עַפְרָא דְּרַגְלֵךְ. אָמַר לוֹן, וְאִמָּאִי, לָאוּ אוּרְחָ דִּילִי בְּכֵךְ לְאַתְגָּאָה בְּאוּרֵייתָא.

89. אָבֵל אַבָּא דִּילִי הוּוּ דִּיּוּרְיָהּ בִּימָא רַבָּא, וְאִיהוּ הוּוּ חַד נוּגָא דְּהוּוּ אֶסְחָר יִמָּא רַבָּא מְסַטְרָא דָא לְסַטְרָא דָא, וְהוּוּ רַב וְיִקְרָא וְעֵתִיק יוּמִין, עַד דְּהוּוּ בְּלַע כָּל שְׂאָר נוּגִין דִּימָא, וְלִבְתֵּר אֶפִּיק לוֹן חֵיין וְקִיּוּמִין מְלִיין מְכָל טְבִין דְּעֵלְמָא. וְשֵׁאֵט יִמָּא בְּרַגְעָא חָדָא בְּתוּקְפֵיהּ, וְאֶפִּיק לִי כְּגִירָא בִּידָא דְּגַבְרָתִיקָא. וְטַמִּיר לִי בְּהֵהוּא אֲתֵר דְּאִמְרִית לְכוּ. וְהוּוּ תָב לְאַתְרֵיהּ, וְאִגְנִיז בְּהֵהוּא יִמָּא.

90. Rabbi Elazar examined his words and then said to him: You are the son of the sacred Light! You are the son of Rabbi Hamnuna Saba the venerable! You are the son of the Light of the Torah! And you drive our donkeys for us! They both wept and kissed him, then continued their journey. AND AGAIN they asked him: May it please our Master to tell us his name?

91. He began with the verse, "And Benayahu Ben (the son of) Yehoyada" (II Shmuel 23:20). This verse has been explained, and explained well! But it came to show us the sublime secrets of the Torah. SO THE NAME Benayahu Ben Yehoyada has been mentioned AS REFERRING TO the secret of Wisdom. It is a clue to something deep and concealed, and the name caused it. "Ben Ish Chai (the son of a living man)" applies to the Eternal Tzaddik. "Mighty of deeds" (Ibid.) means that he is the Master of all actions and of all the hosts on high, because they all come from him. He IS CALLED "Hashem of Hosts" BECAUSE HE IS the symbol (lit. 'the letter or sign') of all His hosts and is distinguished as he stands high above them all.

92. "Mighty of deeds" is Mekabez-El (II Shmuel 23:20). So where did this great and precious tree, which is greater than all, come from? From which grade? The verse repeatedly states, "Mekabetz-El," which is a high and concealed grade that "the eye has not seen;" it includes everything. And it gathers everything it receives from the Supernal Light, and from it everything goes forth.

93. And this is the Sacred Concealed Temple, into which all the grades are gathered and concealed. The space (the body) of this Temple is where all the worlds are gathered and all the Holy Hosts sustain and replenish their existence.

90. אֲשַׁחַר ר' אֶלְעָזָר בְּמִלּוּי. אָמַר לִי הוּא אֲנִי הוּא בְּרִיָּה דְבוֹצִינָא קְדִישָׁא, אֲנִי הוּא בְּרִיָּה דְרַב הַמְנוּנָא סָבָא, אֲנִי הוּא בְּרִיָּה דְנִהְיָרוּ דְאוּרִייתָא, וְאֲנִי טְעִין אֲבִתְרָן. בְּכוּ כַחֲדָא וּנְשַׁקוּהוּ וְאִזְלוּ אָמְרוּ לִי הוּא אֵי נִיחָא קִמֵי מָארְנָא לְאוּדְעָא לָן שְׁמִיה.

91. פִּתַח וְאָמַר, וּבְנִיהוּ בֶן יְהוֹיָדָע, הָאֵי קְרָא אוֹקְמוּהּ, וְשִׁפִּיר אִיהוּ. אֲבָל הָאֵי קְרָא לְאַחְזָא רִזִין עֲלָאִין דְאוּרִייתָא הוּא דְאֵתָא. וּבְנִיהוּ בֶן יְהוֹיָדָע, עַל רְזָא דְחֻכְמָתָא קָא אֵתָא, מְלָה סְתִימָא אִיהוּ, וְשִׁמְא גְרִים. בֶּן אִישׁ חַי, דָּא צְדִיק חַי עֲלָמִין. רַב פְּעֻלִים, מְאִרֵי דְכָל עוֹבְדִין וְכָל חִילִין עֲלָאִין, בְּגִין דְכֻלְהוּ נִפְקִין מִנִּיהּ. ה' צְבָאוֹת אִיהוּ, אוֹת הוּא בְּכָל חִילִין דִּידֵיהּ, רְשִׁים הוּא וְרַב מְכָלָא.

92. רַב פְּעֻלִים אִיהוּ מְקַבְּצָאֵל, הָאֵי אִילָנָא רַב וְיֻקְרָא, רַב מְכָלָא, מֵאֵן אֲתֵר נִפְקִי, מֵאֵן דְרָגָא אֵתָא, אֲהֲדַר קְרָא וְאָמַר מְקַבְּצָאֵל, דְרָגָא עֲלָאָה סְתִימָאָה דְעִין לֹא רָאָתָהּ וְגו', דְרָגָא דְכוּלָא בִיָּהּ, וּבְנִישׁ בְּגוּיָהּ מִגּוּ נְהוּרָא עֲלָאָה, וּמִנִּיהּ נִפְקִי כָלָא.

93. וְאִיהוּ הֵיכְלָא קְדִישָׁא סְתִימָא, דְכָל דְרָגִין בְּנִישִׁין וְסְתִימִין בְּגוּיָהּ. וּבְגוּפָא דְהָאֵי הֵיכְלָא קְנִימִין כָּל עֲלָמִין, וְכָל חִילִין קְדִישִׁין מִנִּיהּ אֲתֻזְנוּ וְקִימִי עַל קִיּוּמֵיהוֹן.



94. "He slew two Generals of Moab" (II Shmuel 23:20). Two Holy Temples existed and were sustained on his account: The first Holy Temple and the second. However, as he disappeared, the flow of energy from above stopped. SO, SEEMINGLY, it is as if he "slew," destroyed, and ended them.

95. And the Holy Throne (CHAIR), WHICH IS MALCHUT, collapsed. As it is written, "As I was in exile" (Yechezkel 1:1). THIS MEANS that a certain grade, which is called I (Ani, which is formed by the letters Aleph, Nun, and Yud), WHICH IS MALCHUT, was in exile. Where? "By the river of Cvar" (Yechezkel 1:1). THIS MEANS by the river that had sprouted and flowed from Cvar (already), or in other words, by the river that had already sprouted and flowed, BUT NOW, BECAUSE all its waters and fountains have dried up, does not flow as before. Therefore it is written, "and the river is destroyed and dries up" (Iyov 14:11). It "was destroyed" at the first Holy Temple and "dries up" at the second. For this reason, IT IS WRITTEN: "He slew two Generals of Moab." Moab IS FORMED BY THE WORDS Mo (From) and Ab (Father), or from our Father in Heaven. And both Temples were destroyed because of Him, as all the Lights that shone upon Yisrael were now darkened.

96. Further, "He went down and slew a lion" (II Shmuel 23:20). In early days, when this river's waters flowed downward, the Israelites were in a state of "Perfection," because they offered their offerings and sacrifices to atone for their sins and purify their souls. Then, from above, the image of a lion descended. They saw it on the altar, as it crouched on its prey, consuming it like a brave and mighty man. And all the dogs, THAT IS THE PROSECUTORS, hid from it and did not come out TO ACCUSE!

94. הוא הִכָּה אֶת שְׁנֵי אֲרִיאל מוֹאָב, תְּרִין מִקְדָּשִׁין קַיִמִין בְּגִינִיה, וְאִתְּזַנּוּ מִנִּיה, מִקְדָּשׁ רֵאשׁוֹן וּמִקְדָּשׁ שְׁנִי, כִּיּוֹן דְּאִיהוּ אֶסְתַּלַּק נְגִידוּ דְהוּה נְגִיד מְלַעִילָא אֲתַמְנַע, כְּבִיכּוּל הוּא הִכָּה לוֹן וְחָרִיב לוֹן, וְשִׁצִי לוֹן.

95. וְכַרְסִיָּא קַדִּישָׁא נִפְלַת, הַה"ד וְאַנִּי בְּתוֹךְ הַגּוֹלָה. הַהוּא דְרָגָא דְאֲקָרִי אֲנִי, הוּא בְּתוֹךְ הַגּוֹלָה. אֲמַאי, עַל נְהַר כְּבַר, עַל נְהַר דְנִגִּיד וְנִפְיָק דְפְסִיק מִימּוֹי וּמְבוּעוֹי, וְלֹא אֲנִגִּיד כַּד בְּקַדְמִיתָא. הַה"ד וְנְהַר יַחְרַב וְיִבֶשׁ, יַחְרַב בְּבֵית רֵאשׁוֹן, וְיִבֶשׁ בְּבֵית שְׁנִי. וּבְנִין כְּרַהוּא הִכָּה אֶת שְׁנֵי אֲרִיאל מוֹאָב. מוֹאָב: דְּהוּוּ מֵאָב דְּבִשְׁמִיא, וְאִתְחַרְבוּ וְאִשְׁתַּצִּיאוּ בְּגִינִיה, וְכָל נְהוּרִין דְּהוּוּ נְהִירִין לְיִשְׂרָאֵל כְּלָהוּ אֲתַחְשְׁבוּ.

96. וְתוּ הוּא יָרַד וְהִכָּה אֶת הָאֲרִי. בְּזַמְנִין קְדַמְאִין, כַּד הָאִי נְהַר הוּה מְשִׁיךְ מִימּוֹי לְתַתָּא, הוּוּ קַיִמִין יִשְׂרָאֵל בְּשְׁלִימוּ, דְּדַבְּחִין דְּבַחִין, וְקַרְבָּנִין לְכַפָּרָא עַל נַפְשׁוּיהוּ, וְכַדִּין, הוּה נַחִית מְלַעִילָא דְיוֹקְנָא דְחַד אֲרִיָּה, וְהוּוּ חֲמָאן לִיה ע"ג מְדַבְּחָא, רַבִּיץ עַל טְרַפְיָה, אֲכִיל קַרְבָּנִין כְּגַבַר תְּקִיף. וְכָל כְּלָבִין הוּוּ מִתְטַמְרִין מִקְמִיה, וְלֹא נִפְקִי לְבַר.

97. The sins caused him to go down to the lower levels and slay the lion. BECAUSE the lion refused to give up its prey as before! THIS IS AS THOUGH he killed it! THEREFORE, assuredly, "He slew the lion." "In the midst of a pit" (II Shmuel 23:20) in front of the eyes of the Other Evil Side. And because the Other Side saw this, it gained courage and sent a dog to eat the offerings, ABOVE THE ALTAR, INSTEAD OF THE LION. And what is the name of that lion? Oriel, IS ITS NAME, as he had the face of a lion. And what is the name of that dog? Baladan is its name, BECAUSE BALADAN IS FORMED BY THE SAME LETTERS AS THE WORDS BAL (NOT) AND ADAM (MAN), WITH THE FINAL MEM EXCHANGED FOR A NUN. And He is not a human being, but a dog with the face of a dog.

98. "In a day of snow" (II Shmuel 23:20) DESCRIBES the day when the sins caused the sentence (judgment) to be pronounced by the Court (Bet Din) on high. Therefore, it is written, "She is not afraid of the snow" (Mishlei 31:21), which symbolizes the judgment on high, WHICH IS CALLED THE SNOW. Why IS SHE NOT AFRAID? Because all Her household are clothed with scarlet (Ibid.). THIS IS HOW She can endure the strong fire. Up to this point, the secret of the verse is not revealed.

99. What is written next? "And he slew the Egyptian, a man of good appearance" (II Shmuel 23:21). Here the secret of the verse is revealed to let us know that every time Yisrael sinned, He went away and prevented them from receiving all the blessings and all the Lights that shone upon them. He slew the Egyptian. This is the Light, THAT IS, the same Light that shone upon Yisrael. And who is he? HE IS Moshe. As he is described in the verse, "And they said a Egypt man delivered us" (Shemot 2:19). Because he was born and grew up IN EGYPT until he rose to reach the Supernal Light.

97. בִּיּוֹן דְּגֵרְמוֹ חוּבִין, אִיהוּ נְחִית לְגוֹ דְּרַגִּין דְּלִתְתָא, וְקָטִיל לְהֵוּא אַרְיָה, דְּלֵא בְּעָא לְמִיָּהב לִיָּה טְרַפְיָה כְּדְבַקְדְּמִיתָא, כְּבִיכּוֹל קָטִיל לִיָּה. הוּא הִכָּה אֶת הָאָרִי וְדָאִי, לְתוֹךְ הַבּוֹר, לְעִינְהָא דְּסִטְרָא אַחְרָא בִּישָׂא. בִּיּוֹן דְּחֻמַּת הַכִּי, הֵוּא סִטְרָא אַחְרָא אֲתַתְקַפַּת וְשִׁדְרַת לְחַד כְּלָבָא לְמִיכַל קְרַבְגִּין. וּמָה שְׂמִיָּה דְּהֵוּא אַרְיָה, אֹרִיָּאל, דְּאֲנַפּוּי אֲנַפֵּי אַרְיָה. וּמָה שְׂמִיָּה דְּהֵוּא כְּלָבָא. בְּלֵאדָן שְׂמִיָּה, דְּלֵאוֹ אִיהוּ בְּכַלל אֲדָם, אֲלֵא כְּלָבָא וְאֲנַפֵּי כְּלָבָא.

98. בְּיוֹם הַשֶּׁלֶג, בְּיוֹמָא דְּגֵרְמוֹ חוּבִין, וְדִינָא אֲתַדָּן לְעִילָא מֵעַם בֵּי דִינָא עֲלָאָה וְעַל דָּא כְּתִיב לֹא תִירָא לְבֵיתָהּ מִשֶּׁלֶג, דָּא דִינָא עֲלָאָה, אֲמַאי, בְּגִין דְּכָל בֵּיתָהּ לְבוֹשׁ שְׁנִים, וְיִכִּיל לְמִיסְבַּל אֲשָׂא תְקִיפָא. עַד כַּאן רְזָא דְּקָרָא.

99. מָה כְּתִיב בְּתַרְיָה, וְהוּא הִכָּה אֶת אִישׁ מִצְרִי, אִישׁ מִרְאָה. הִכָּא רְזָא דְּקָרָא אֲתָא לְאוֹדְעָא, דִּי בְּכַל זְמַנָּא דִּישְׂרָאֵל חָבוּ, אִיהוּ אֲסַתְלַק וּמְנַע מִנִּיָּהוּ כָּל טְבִין, וְכָל נְהוּרִין דְּהוּוּ נְהוּרִין לֹון. הוּא הִכָּה אֶת אִישׁ מִצְרִי, דָּא נְהוּרָא, דְּהֵוּא נְהוּרָא דְּהוּוּ נְהוּר לֹו לְיִשְׂרָאֵל. וּמֵאֵן אִיהוּ, מֹשֶׁה. דְּכְתִיב וְתֹאמְרֵנָה אִישׁ מִצְרִי הֲצִילֵנוּ וְגו', וְתֵמֵן אֲתִילִיד, וְתֵמֵן אֲתַרְבִּי, וְתֵמֵן אֲסַתְלִיק לְנְהוּרָא עֲלָאָה.

100. "A man of good appearance" (II Shmuel 23:21). This is, as it is written, "clearly and not in riddles" (Bemidbar 12:8). "A man" (Heb. Ish), is, as it is written, "the man (Ish) of Elohim" (Devarim 33:1). This is the husband of that "appearance" that reveals the glory of Hashem AND REFERS TO MALCHUT. Because he earned the right to lead this grade over the land, as he wished, a feat that no other man had achieved.

101. "And the Egyptian had a spear in his hand" (II Shmuel 23:21). This refers to the rod of Elohim that was delivered into his hand. As it is written, "With the rod of Hashem in my hand" (Shemot 17:9). And this is the same rod that was created at the twilight of the Shabbat eve and was engraved with the Holy Name by a Divine Shaping. And with this ROD Moshe committed the sin of smiting the rock, as is written, "And he smote the rock with his rod twice" (Bemidbar 20:11). The Holy One, blessed be He, said to him: "Moshe, I have not given you My rod for this purpose; by thy life, from henceforward, it will not be in thy hands any more."

102. Immediately, "he went down to him with a staff" (II Shmuel 23:21), SIGNIFYING the harsh judgment (Heb. Din), "and plucked the spear out of the hand of the Egyptian" (Ibid.). From that moment onward, he lost THE ROD, WHICH IS THE SPEAR, and could never regain it. "And slew him with his own spear" (Ibid.) MEANS THAT because of the sin of smiting THE ROCK with the rod, he died and did not enter the Holy Land, thereby causing this Light to be withheld from Yisrael.

100. איש מראָה: כד"א ומראָה ולא בחידות. איש, כד"א איש האֱלֹהִים, כּבִּיכּוֹל, בַּעֲלֵה דֵהוּא מֵרֵאָה, כְּבוֹד ה', דִּזְכָּה לְאַנְהָגָא דְרִגָא דָא בְּכָל רַעוּתֵיהּ בְּאַרְעָא, מַה דְּלֵא זְכִי בַר נֶשׁ אַחֲרָא.

101. וּבִיַד הַמִּצְרִי חֲנִית. דָּא מִטָּה הָאֱלֹהִים דֵּהוּא אֲתַמְסַר בִּידֵיהּ, כד"א ומִטָּה הָאֱלֹהִים בִּידֵיהּ. וְדָא אִיהוּ מִטָּה דְאַתְבְּרִי עָרְב שַׁבַּת בֵּין הַשְּׁמָשׁוֹת וְחֻקוּק בֵּיהּ שְׁמָא קְדִישָׁא גְלוּמָא קְדִישָׁא, וּבִהֲאִי חָב בְּסַלְע. כד"א וַיִּךְ אֶת הַסֵּלַע בְּמִטְּהוּ פְעֻמִּים. אָמַר לִיהּ קְדָשָׁא בְּרִיךְ הוּא: מִשָּׁה לֹא יִהְיֶיבִית לָךְ מִטָּה דִּילִי לְהֵאִי, חֲנִיךְ לֹא יִהְיֶה בִּידְךָ מִכָּאן וְלֵהֲלָאָה.

102. מִיַּד וַיֵּרַד אֵלָיו בְּשַׁבֵּט, בְּדִינָא קְשִׁיָּא. וַיִּגְזוֹל אֶת הַחֲנִית מִיַּד הַמִּצְרִי. דְּמַהֲהִיא שְׁעֵתָא אֲתַמְנַע מְנִיָּה, וְלֹא הוּוּ בִּידֵיהּ לְעֵלְמִין. וַיִּהְרָגְהוּ בַּחֲנִיתוּ. עַל הֵוּא חוּבָא דְמֻחָא בֵּהוּוּ מִטָּה, מַת, וְלֹא עָאֵל לְאַרְעָא קְדִישָׁא, וְאַתְמַנַּע נְהוּרָא דָא מִיִּשְׂרָאֵל.

103. "He was more honorable than the thirty" (II Shmuel 23:23) refers to the thirty celestial years that he took from above and brought down below. And from them he took and became closer, "but he attained not to the first three" (Ibid.). They came over to him and offered themselves to him with a gracious heart, but he did not go over to them.

104. Even though he did not join them and was not included in the count, "David set him over his guard" (II Shmuel 23:23) and was never separated from the tablets on his heart, because they can never be separated. David gave his heart to him, but he did not GIVE HIS HEART to David. Because by the hymns and praises together with the grace that the moon shows for the sun, She (the moon) draws HIM (the sun) to reside with Her. This is what the verse, "And David set him over his guard," means.

105. Rabbi Elazar and Rabbi Aba fell down ON THEIR FACES in front of him. And as they fell, he disappeared. Then they rose and looked all around but could not see him. So they sat down, began to weep, and could not speak to each other. After a while, Rabbi Aba said, This must be related to what we have learned. When righteous people go on a journey and occupy themselves in the study of the Torah, they are visited by righteous souls from that other world, WHO REVEAL TO THEM NEW EXPLANATIONS OF THE TORAH. So this surely must BE THE REASON WHY Rabbi Hamnuna Saba came to us from that world - to reveal these teachings to us. And before we were able to recognize who he was, he went off and disappeared.

They stood up and tried to lead their donkeys on, but the donkeys did not move. AGAIN they tried to lead them on, but still they did not move. Fear struck them both, and they left the donkeys in their place. And even now, that site is called the

103. מן השלשים הכי נכבד: אליו שלשים שנה עליו, דאיהו נטיל מנהון, ואנגיד לתתא, ומנייהו איהו הוה נטיל ואתקרב, ואל השלשה לא בא, אינון הוו אתיאן לגביה, ויהבי ליה ברעותא דלבא, ואיהו לא הוי אתי לגביהון.

104. ואף על גב דלא עאל במניינא וחושבנא דלהון. וישימהו דוד אל משמעתו. דלא אתפרש מלוחא דלביה לעלמין, לית פרודא להון לעלמין. דוד שם ליה לביה ואיהו לאו לדוד. בגין דתושבחן, ושירין ורחמין דסיהרא עביר לשמשא, איהו משיכת ליה לגבה למהוי דיוריה בהרה. ודא איהו וישימהו דוד אל משמעתו.

105. נמלו רבי אליעזר ורבי אבא קמיה. אדהכי והכי לא חמו ליה, קמו ואסתכלו לכל סטרין ולא חמו ליה. יתבו ובכו ולא יכילו למללא דא לדא. לבתר שעתא, אמר רבי אבא, ודאי הא דתנינן דבכל ארחא דצדיקויה אלוין, ומילי דאורייתא בינייהו, דאינון זכאין דההוא עלמא אתיאן לגביהון. ודאי דא הוא רב המנונא סבא דאתי לגבן מההוא עלמא, לגלאה לן מלין אליו, ועד לא נשתמודע ביה, אזל ליה ואתכסי מינן. קמו והוו בעו למטען לחמרי ולא אזלו, בעו למטען ולא אזלו, דחילו ואנחו לון לחמרי. ועד יומא, הוו קראן לההוא אתר, דוך דחמרי.

"place of the donkeys."

106. Rabbi Elazar said, "Oh, how great is Your goodness, which You have laid up for those who fear You" (Tehilim 31:20). How great is the heavenly abundance that the Holy One, blessed be He, shall bestow on human beings; to those sin-fearing, divine, and righteous men who learn the Torah as they arrive at the world to come. It is not only written, "Your goodness," but also "how great is Your goodness." And who is He? THIS REFERS TO "the memory of Your goodness" (Tehilim 145:7), which is the pleasure of life that is drawn from the world to come down to the "Livelihood of the Worlds." This IS CALLED "the memory of Thy goodness," which is certainly "the great goodness toward the house of Yisrael" (Yeshayah 63:7).

107. Further "How (Heb. Mah) great is Your goodness" (Tehilim 31:20) SHOULD BE FURTHER EXPLAINED. In these words, the secret of Wisdom is engraved. It is the place where all the secrets are included, BECAUSE the word how (Mah) MEANS according to what we have learned (Par. 19). "Great" refers to a great and strong tree, WHICH IS ZEIR-ANPIN. Because there is another tree, which is smaller than this one (REFERRING TO MALCHUT), this one, ZEIR-ANPIN, is referred to as great and rises up to the highest of the heavens.

106. פתח רבי אלעזר ואמר. מה רב טובך אשר צפנת ליראיך וגו'. כמה הוא טבא עלאה ויקירא דזמין קדוש ברוך הוא למעבד גבי בני נשא, לאינון זכאין עלאין דחלי חטאה דמשתדלי באורייתא, כד עלאין לההוא עלמא. טובך לא כתיב אלא רב טובך, ומאן איהו זכר רב טובך יביעו. ודא איהו ענוגא דחייך דנגדין מעלמא דאתי לגבי חי עלמין, דאיהו זכר רב טובך. ודאי איהו, ורב טוב לבית ישראל וגו'.

107. תו מה רב טובך, הכא אגליף רזא דחכמתא, וכל רזין אתבלילו הבא, מ"ה: כמה דאתמר. רב: דא אילנא ר"ב ותקיף. בגין דאית אילנא אחרא זוטא מניה, ודא הוא רב, ואעיל ליה ברומ רקיעין.

108. "Goodness" (Tehilim 31:20) is the Light that was created on the first day OF THE ACT OF CREATION, "which You have laid up for those who fear You" (Ibid.). BECAUSE He hid it as a treasure for the righteous in the world to come, "which You have created," this alludes to the upper Garden of Eden (Paradise), as it is written, "In the place, Hashem, which You have created for Yourself to dwell in" (Shemot 15:17). This is what the words "which You have created" signify.

109. "In the presence of the Sons of Men (human beings)" (Tehilim 31:20). This is the lower Garden of Eden, where all the righteous stand with the Spirit (Heb. Ruach), which is clothed in a precious garment, IN THE SAME way and form that they appeared in this world. Thus, the phrase "in the presence of the Sons of Men" means in the same form as human beings that live in this world. And they stand there and then rise up in the air, ascending to the Celestial Academy in the upper Garden of Eden. They float around THERE and bathe in the dew of the rivers of pure balsam. Then they come down and dwell below IN THE LOWER GARDEN OF EDEN.

110. And sometimes THESE RIGHTEOUS SOULS appear "in the presence of the Sons of Man" (Tehilim 31:20) to perform miracles for them, just as the angels of above do. And this is exactly like the Light of the Supernal Shining Light that we have just seen. But we did not have the merit of seeing deeper into the secrets of Wisdom and attaining greater knowledge.

108. טובך: דא אור דאתברי ביומא קדמא. אשר צפנת ליראיך: בגין דגניז ליה לצדיקיא בהוא עלמא. פעלת: דא גן עדן עלאה. דכתיב מכון לשבתך פעלת ה' ודא הוא פעלת לחוסים בך.

109. נגד בני אדם, דא גן עדן הלתתא, דכל צדיקיא תמן קיימי ברחא דאתלבש בלבוש יקר, כגוונא ודיוקנא דהאי עלמא, ודא איהו נגד בני אדם בהוא דיוקנא דבני אדם דהאי עלמא. וקיימי תמן, ופרחי באוירא וסלקו לגו מתיבתא דרקיעא בהוא גן עדן דלעילא, ופרחי ואסתחיון בטלי נהרי אפרסמונא רביא ונחתי ושראן לתתא.

110. ולזמנין אתחזון נגד בני אדם למעבד לון נסין, כמלאכין עלאין, כגוונא דחוינא השתא נהירו דבוצינא עלאה. ולא זכינא לאסתכלא ולמנדע רזין דחכמתא יתיר.

111. Rabbi Aba opened the discussion, saying: "And Manoach said to his wife, We shall surely die, because we have seen Elohim" (Shoftim 13:22). Even though Manoach was not aware of his actions, AS IT IS WRITTEN, "FOR MANOACH KNEW NOT THAT HE WAS THE ANGEL OF ELOHIM" (SHOFTIM 12:16), he still said, as it is written, "For man shall not see Me and live" (Shemot 33:20). We have certainly seen Him, and therefore we shall certainly die. Yet, we who have seen and have had the privilege of seeing that Light that accompanied us shall NEVERTHELESS stay alive, because the Holy One, blessed be He, sent him to us, to teach us the secrets of the Wisdom that he chose to reveal . How happy is our lot!

112. They went along and reached a mountain just as the sun was about to set. The branches of the trees on the mountain started to rustle and sing. While they were still walking they heard a strong voice calling out, Holy sons of Elohim, you who are scattered among those who live in this world, those Shining Lights who are the Yeshiva Scholars, gather around and come to your places so that you may enjoy yourselves with your Master in the study of the Torah. They were frightened AND REMAINED standing in their places. Then they sat down.

113. In the meantime, a voice came forth as before, and said, O, mighty rocks, exalted hammers, here comes the Master of colors, embroidered with paintings, standing upon a pillar. Enter and be assembled. At this moment, they heard the great and mighty "voice" of the tree branches, which were saying, "The voice of Hashem breaks the cedars" (Tehilim 29:5). Both Rabbi Elazar and Rabbi Aba fell down on their faces, and a great fear overcame them. They rose hastily and went away, after which they ceased to hear anything. They left (lit. 'came out of') the mountain and kept on going.

111. פתח רבי אבא ואמר, ויאמר מנוח אל אשתו מות נמות כי אלהים ראינו, אף על גבדמנוח לא הוה ידע מאי עבדתיה, אמר, הואיל וכתוב כי לא יראני האדם וחי, וראי אנן חזינן, ובגין כרמות נמות. ואנן חמינן וזכינן לנהורא דא דהוה אזיל בהדן, ונתקיים בעלמא. דהא קדוש ברוך הוא שדריה לגבן, לאודעא לן רזין דחכמתא דגלי, זכאה חולקנא.

112. אזלו, מטו לחד טורא, והוה נטי שמשא. שרו ענפין דאילנא דטורא לאקשא דא בדא, ואמרי שירתא. עד דהוי אזלי, שמעו חד קלא תקיפא דהוה אמר, בני אלהין קדישין אינון דאתבררו ביני חייא דהאי עלמא, אינון בוציני בני מתיבתא, אתכנשו לדוכתייהו לאשתעשעא במאריכון באורייתא. דחילו אלין וקאימו בדוכתייהו ויתבי.

113. אדהכי נפיק קלא כמלקדמין, ואמר טנרין תקיפין פטישין רמאין, הא מארי דגוונין מרקמא בצוורין קאים על אצטוונא, עולו ואתכנשו. בההיא שעתא שמעו קל ענפי דאילנן רב ותקיף, והוה אמרי קול ה' שובר ארזים. נפלו על אנפיהו רבי אלעזר ורבי אבא, ודחילו סגיא נפל עליהו, קאמו בבהילו ואזלו ולא שמעו מידי. נפקו מן טורא ואזלי.

114. As they reached the house of Rabbi Yosi, the son of Rabbi Shimon, who was the son of Lakunya, they met Rabbi Shimon bar Yochai. He was glad and said to them, you have certainly journeyed through a path of heavenly miracles and wonders. Because as I was sleeping, I saw you together with Benayahu Ben Yehoyada, who sent to you in the hands of an old man two crowns with which to adorn yourselves. So certainly, the Holy One, blessed be He, was on this path. Furthermore, I see that your faces have changed. Rabbi Yosi said, You have said well, that a Wise Man (sage) is preferable to a prophet. Rabbi Elazar came and bowed before Rabbi Shimon and told him the story.

115. Rabbi Shimon felt fear coming over him and wept. Then he said, "Hashem, I have heard a report of You, and I am afraid" (Chavakuk 3:2). Chavakuk had said this phrase when he saw his death and his resurrection by Elisha approaching. Why was he called Chavakuk? Because, as it is written, "About this time in the coming year you shall embrace (Heb. Chovek-et) a son" (II Melachim 4:16). So Chavakuk was the son of the Shunammite. And there were two embracings: one from his mother and one from Elisha, as it is written, "and he put his mouth upon his mouth" (II Melachim 4:34).

114. כִּד מְטוּ לְבֵי רַבִּי יוֹסִי בְּרַבִּי שְׁמַעוֹן בֶּן לְקוּנְיָא, חָמוּ לְרַבִּי שְׁמַעוֹן בֶּן יוֹחָאִי תַמָּן, חָדוּ. חָדִי רַבִּי שְׁמַעוֹן, אָמַר לוֹן, וְדַאי אֲרַחֵא דְנִסִּין וְאַתִּין עֲלַיִן קָא עֲבַרְתוּן, דְּאֵנָא דְמִיכְנָא הַשְׁתָּא, וְחַמִּינָא לְכוּ, וְלִבְנֵיהוּ בֶן יְהוֹיָדָע דְקָא מְשַׁרְר לְכוּ תְרִין עֶטְרִין, עַל יְדָא דְחַד סְבָא, לְאֶעֱטָרָא לְכוּ. וְדַאי, בְּאֲרַחֵא דָא קְרוֹשׁ בְּרוּךְ הוּא הוּהוּ. תּוּ, דְחַמִּינָא אֲנַפְיִכוּ מִשְׁנִיִּין. אָמַר רַבִּי יוֹסִי יְאוֹת אֲמַרְתוּן, דְחַכְמָם עֲדִיף מִנְּבִיא. אֲתָא רַבִּי אֶלְעָזָר וְשׁוּי רִישֵׁי בֵין בְּרַבִּי דְאָבוּי וְסָח עוֹבְדָא.

115. דְחִיל רַבִּי שְׁמַעוֹן וּבְכָה. אָמַר, ה' שְׁמַעְתִּי שְׁמַעְךָ יִרְאֵתִי. הָאִי קָרָא חֲבַקּוּק אָמַר, בְּשַׁעֲתָא דְחַמָּא מִיתְתִּיה, וְאַתְקִיִּים עַל יְדָא דְאֶלִישָׁע. אֲמַאי אֲקָרִי חֲבַקּוּק. בְּגִין דְכְתִיב לְמוֹעֵד הַזֶּה כָּעַת חַיָּה אֶתְּ חוֹבֶקֶת בֶּן. וְדָא בְרִיָּה דְשׁוֹנְמִית הוּהוּ. וְתִרִין חֲבוּקִין הוּוּ, חַד דְאִימִיה, וְחַד דְאֶלִישָׁע. דְכְתִיב וַיִּשָּׂם פִּיו עַל פִּיו.



116. I have found in the book of King Solomon that the engraved Name that consists of 72 names was engraved on CHAVAKUK BY ELISHA. AND EACH WORD CONSISTS OF THREE LETTERS (AS EXPLAINED IN ZOHAR, BESHALACH, PAR. 173). Because the letters of the alphabet that his father engraved on him from the beginning flew away as he died. And now, when Elisha embraced him, he engraved on him all these letters of the 72 names. Therefore the engraved letters of the 72 names, EACH OF WHICH HAS THREE LETTERS, comprises a total of 216 letters.

117. And all of these 216 letters that form the 72 names were engraved by Elisha in the spirit OF CHAVAKUK to bring him back to life. And he called him CHAVAKUK, A name that completes AND SIGNIFIES all the sides (directions), because it completes AND SIGNIFIES two embracings, as mentioned previously. It also completes AND SIGNIFIES the secret of the 216 letters of the Holy Name. BECAUSE THE NUMERICAL VALUE OF CHAVAKUK IN HEBREW ADDS UP TO 216, FROM WHICH THE 72 NAMES WERE CREATED. SO BY THE 72 compartments (names) he revived him and brought his spirit back. AND BY THE 216 letters, he revived his body and bodily functions. This is why he is called Chavakuk.

118. And he said, "Hashem, I have heard a report of You, and I am afraid" (Chavakuk 3:2). WHICH MEANS THAT I have heard or I have received a report of what I went through and have therefore had a taste of what that other world is like, and "I am afraid." THIS REFERS TO THE TIME BETWEEN HIS DEATH AND HIS RESURRECTION BY ELISHA. He started to ask for mercy on his soul by saying, "Hashem, revive your work" (this is a reference to his soul) "that You have performed for me in the midst of the years" (Ibid.). THIS MEANS 'MAY THIS BE MY

116. אֲשַׁכְּחָנָא בְּסִפְרָא דְשִׁלְמָה מֶלֶכָא, שְׁמָא גְלִיפָא דְשִׁבְעִין וַתְּרִין שְׁמֵהּ, אֲגִלְיָה עֲלוּי בְּתַבִּין. בְּגִין דְּאֲתוּן דְּאֶלְפָא בֵּיתָא דְּאֲגִלְיָה בֵּיהּ אָבוּי בְּקַדְמֵיתָא בְּדַ מֵית, פְּרָחוּ מִנֵּיהּ. וְהִשְׁתָּא דְּאֶלִישָׁע חֲבַק לֵיהּ, אֲגִלְיָה בֵּיהּ כָּל אֵינֹן אֲתוּן דְּשִׁבְעִין וַתְּרִין שְׁמֵהּ. וְאֲתוּן דְּאֵילִין שִׁבְעִין וַתְּרִין שְׁמֵהּ גְלִיפִין, אֵינֹן מֵאֲתָן וְשִׁיתְסַר אֲתוּן.

117. וְכִלְהוּ אֲתוּן אֲגִלְיָה בְּרוּחִיהּ אֶלִישָׁע, בְּגִין לְקִיּוּמָא לֵיהּ בְּאֲתוּן דְּשִׁבְעִין וַתְּרִין שְׁמֵהּ, וּקְרָא לֵיהּ חֲבַקוּק. שְׁמַע דְּאֲשִׁלִּים לְכָל סְטְרִין, אֲשִׁלִּים לְחֲבֻקִין, כְּדֹאֲתִמַר, וְאֲשִׁלִּים לְרִזָּא דְּמֵאֲתָן וְשִׁיתְסַר אֲתוּן דְּשְׁמָא קְדִישָׁא. בְּתַבִּין אֲתַקְיִים לְאֶהֱרָא רֹוחִיהּ, וּבְאֲתוּן אֲתַקְיִים כָּל גּוּפִיהּ עַל קִיּוּמִיהּ, וְעַל דָּא אֲקְרִי חֲבַקוּק.

118. וְאִיהוּ אָמַר ה' שְׁמַעְתִּי שְׁמַעְךָ וְרֵאתִי, שְׁמַעְנָא מַה דְּהוּה לִי דְּאֶטְעִימְנָא מֵהוּוּא עֲלֵמָא, וְדַחִילָנָא. שְׂרָא לְמַתְבַּע רַחֲמִין עַל נַפְשִׁיהּ וְאָמַר ה' פְּעֵלְךָ דְּעִבְדְתָּ לִי בְּקֶרֶב שָׁנִים יְהוֹן חַיִּיהוּ, כְּמוֹ, חַיִּיו. וְכָל מָאן דְּאֲתַקְשֵׁר בְּאֵינֹן שָׁנִים קְדְמוֹנִיּוֹת, חַיִּין אֲתַקְשֵׁרוּ בֵּיהּ. בְּקֶרֶב שָׁנִים תּוֹדִיעַ, לְהוּוּא דְּרָגָא דְּלִית בָּהּ חַיִּין כֻּלָּל.

LIFE,' BECAUSE THE TERM "revive" IS CONNECTED to his life. And whoever is connected to those primordial years, WHICH ARE THE SFIROT OF ATIK-YOMIN, has life connected to him. The phrase, "in the midst of the years make known," means to bestow life upon that grade that has no life at all of its own, WHICH IS MALCHUT OF MALCHUT.

119. Rabbi Shimon wept as he said: Even I have feared the Holy One, blessed be He, from what I have heard. He raised his hands to his head and said, You had the privilege of seeing Rabbi Hamnuna Saba, the Shining Light of the Torah, face to face, while I have not. He then fell face downward and saw him uprooting mountains and lighting candles in the temple of King Mashiach. He said to him, My Master in that world you shall both be neighbors of the heads of the Yeshivot (Academies), before the Holy One, blessed be He. From that day ONWARD, he called Rabbi Elazar his son, and Rabbi Aba "Pni-el." As it is written: "For I have seen Elohim face to face" (Beresheet 32:31).

119. בְּכֹה רַבִּי שָׁמְעוֹן וְאָמַר, אוֹף אֲנָא מִמָּה  
הַשְּׁמַעְנָא דְּחִילָנָא לְקַדְשָׁא בְּרִיךְ הוּא. זְקוּף יָרְוּי עַל  
רִישֵׁיהּ, וְאָמַר, וּמָה רַב הַמְּנוּנָא סָבָא נְהִירוֹ  
דְּאוּרֵייתָא, זְכִיתוֹן אֲתוֹן לְמַחְמֵי אֲפִין בְּאֲפִין, וְלֹא  
זְכִינָא בֵּיהּ. נִפְלַע עַל אֲנַפּוּי, וְחֻמָּא לִיהּ מְעַקֵּר טוּרִין,  
מְנַהֵיר שְׂרָגִין בְּהִיבְלָא דְּמַלְכָּא מְשִׁיחָא. אָמַר לִיהּ:  
רַבִּי, בְּהָהוּא עֲלָמָא, תְּהוֹן שְׁבָבִין מְאָרֵי אוּלְפָּנִין,  
קָמֵי קַדְשָׁא בְּרִיךְ הוּא. מְהָהוּא יוֹמָא, הָוָה קָרִי לְרַ'  
אֶלְעָזָר בְּרִיהּ וְלְרַבִּי אָבָא פְּנִי"אֵל, כְּמָא דְּאֵתָא אָמַר  
כִּי רָאִיתִי אֱלֹהִים פְּנִים אֶל פְּנִים.

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# THE ZOHAR

the most powerful spiritual tool


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Section



## 13. The two points

The Zohar explains the concept of the Tree of Knowledge of Good and Evil. Within everything in our world, there exist positive and negative aspects. Reading this section gives us the ability to connect to the positive side of existence, while at the same time it shields us from negative elements.

120. In the beginning: Beresheet. Rabbi Chiya opened the discussion with the verse, "The beginning of Wisdom is the Fear of Hashem, good understanding to all who do His commandments, His praise endures forever" (Tehilim 111:10). Of the phrase, "the beginning of Wisdom," HE ASKS: SHOULD this verse have read 'the end of Wisdom is the Fear of Hashem,' because the fear of Hashem IS THE SECRET OF MALCHUT, which is at the end of Chochmah! AND HE REPLIES: She, the MALCHUT, is the beginning or the first stage that opens the entrance to the level of the Supernal Chochmah (Wisdom). So it is written, "Open to me the gates of righteousness" (Ibid. 118:19-20). REFERRING TO THE GATES OF MALCHUT THAT ARE CALLED RIGHTEOUSNESS (JUSTICE), "this is the gate to Hashem" (Ibid.). Assuredly, if he does not enter this gate, he shall never reach the Supernal King, because He is exalted, hidden, and concealed, and has made gates for Himself, one behind the other.

120. בְּרֵאשִׁית, רַבִּי חִיָּיא פִּתַּח, רֵאשִׁית חֲכָמָה יִרְאֵת ה' שְׁכַל טוֹב לְכֹל עוֹשֵׂיהֶם תְּהִלָּתוֹ עוֹמְדַת לְעַד. רֵאשִׁית חֲכָמָה, הָאִי קָרָא הָכִי מִבְּעֵי לִיָּה סוּף חֲכָמָה יִרְאֵת ה', בְּגִין דִּירְאֵת ה' סוּף חֲכָמָה אִיְהִי. אֲלֵא אִיְהִי רֵאשִׁית לְעֵאלָא לְגוֹ דְרָגָא דְחֲכָמָתָא עֲלָאָה, הָה"ר פִּתְחוּ לִי שְׁעָרֵי צְדָקָה. זֶה הַשְּׁעָר לָהּ. וְדָאִי דָאִי לֹא יוֹעוּל בְּהָאִי תְרַעָא, לֹא יוֹעוּל לְעֵלְמוּן. לְמַלְכָּא עֲלָאָה. דָּאִיְהִי עֲלָאָה וְטַמִּיר וְגַנְזִי, וְעֵבִיד לִיָּה תְרַעִין אֲלִין עַל אֲלִין.

121. At the end of all those gates, He set up a gate with many locks, many openings, and many chambers (lit. 'Temples') one on top of the other. He said, "Whoever wants to reach Me must first pass through this gate. Whoever enters THROUGH this gate, may enter!" The same applies here, as the first gate to Supernal Wisdom is the "Fear of Hashem," (Tehilim 111:10) WHICH IS MALCHUT. This is why IT IS CALLED 'The Beginning.'

122. The letter Bet IN THE WORD BERESHEET INDICATES two points that are joined together in MALCHUT. And of these two Points, one is concealed and treasured, while the other is revealed and out in the open. But because they are not separated, they are called 'The Beginning' (Heb. Resheet), WHICH MEANS ONLY one and not two. Whoever takes one, takes the other as well, and all is One; because "He and His Name are One," as it is written, "that men may know that You are by Yourself alone whose name is Hashem." (Tehilim 83:19).

123. Why is MALCHUT called the "Fear of Hashem?" (Tehilim 111:10). Because THE MALCHUT is the 'Tree of Good and Bad': If a person is deserving, then it is good; but if he is not deserving, then it is bad. This is why fear abides in that place. And She is the gate through which all goodness of the world passes. Because 'all goodness' is related to those two gates, NAMELY TO THOSE TWO POINTS, which are as one. Rabbi Yosi said, 'All goodness' refers to the Tree of Life, which is entirely good; it has no bad at all. And because no evil prevails there, it is all good with no bad!

121. וְלִסּוֹף כָּל תְּרַעֲוֵי עֶבֶד תְּרַעַא חֵד בְּכַמָּה מְנוּעוּלִין, בְּכַמָּה פְּתַחִין, בְּכַמָּה הַיְכָלִין, אֵלִין עַל אֵלִין. אָמַר כָּל מֵאן דְּבַעֵי לְמִיעַל לְגַבְאֵי, תְרַעַא דָּא יְהֵא קְדַמָּא לְגַבְאֵי, מֵאן דְּיַעוּל בְּהֵאֵי תְרַעַא יַעוּל. אוּף הֵכִי, תְרַעַא קְדַמָּא לְחַכְמָה עֲלָאָה, יִרְאֵת ה' אִיהֵי, וְדָא אִיהֵי רֵאשִׁית.

122. ב', תְּרִין אֵינּוֹן דְּמִתְחַבְּרִין בְּחֵדָּא, וְאֵינּוֹן תְּרִין נְקוּדִין, חֵד גְּנִיזָא וְטַמִּירָא, וְחֵד קְיִמָּא בְּאַתְגְּלִיא. וּבְגִין דְּלִית לְהוּ פְּרוּדָא, אֶקְרוּן רֵאשִׁית, חֵד וְלֹא תְרִין, מֵאן דְּנִטִּיל הָאֵי נִטִּיל הָאֵי, וְכֹלָא חֵד, דְּהֵא הוּא וְשְׁמִיהּ חֵד, דְּכִתִּיב וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ ה' לְבַדְךָ.

123. אָמַאי אֶקְרִי יִרְאֵת ה', בְּגִין דְּאִיהוּ אֵילָנָא דְּטוֹב וְרַע, זְכִי בְּרֵ נֶשׁ, הָא טוֹב, וְאֵי לֹא זְכִי הָא רַע. וְעַל דָּא שְׂרִי בְּהֵאֵי אַתְרַ יִרְאָה, וְדָא תְרַעַא לְעֵאלָא לְכָל טוֹבָא דְּעֵלְמָא. שְׁכָל טוֹב, אֵלִין תְּרִין תְּרַעֲוֵי דְּאֵינּוֹן בְּחֵדָּא. ר' יוֹסִי אָמַר שְׁכָל טוֹב, דָּא אֵילָנָא דְּחַיִּי, דְּאִיהוּ שְׁכָל טוֹב בְּלֹא רַע כְּלָל. וְעַל דְּלֹא שְׂרִיא בֵּיהּ רַע, אִיהוּ שְׁכָל טוֹב בְּלֹא רַע.

124. "All they who do His commandments" (Tehilim 111:10). These are "the sure kindnesses promised to David" (Yeshayah 55:3), the supporters of the Torah. And those who support the Torah are those who seemingly make it. So all those who occupy themselves with the Torah need not work, as they delve into its study, while those who support it have to work. And because of this, the verse "His praise endures forever" (Tehilim 111:10) Becomes TRUE TO LIFE, and the Throne is properly established.

124. לְכֹל עוֹשֵׂיהֶם, אֵלֶיךָ חֲסִדֵי דָוִד הַנְּאֻמִּים,  
תְּמַכִּין אֲוֵרֵיתָא, וְאִינוּן דְּתַמְכִין אֲוֵרֵיתָא כְּבִיכּוּל  
אִינוּן עֲבָדִין. כֹּל אִינוּן דְּלַעֲאן בְּאֲוֵרֵיתָא לִית בְּהוּ  
עֲשִׂיהָ בְּעוֹד דְּלַעֲאן בְּהוּ. אִינוּן דְּתַמְכִין לֹון אִית בְּהוּ  
עֲשִׂיהָ, וּבְחִילָא דָא כְּתִיב תְּהִלָּתוֹ עוֹמֶדֶת לְעַד,  
וְקִימָא כּוֹרְסִיָא עַל קִיּוּמֵיהָ כְּדַקָּא יְאוּת.

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# THE ZOHAR

the most powerful spiritual tool


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Section



## 14. The night of the bride

The Zohar examines the holiday of Shavout, when the presence of the Creator enjoins Itself completely to our physical world. Shavout connects us to the original revelation of Light that occurred on Mount Sinai. The union between the presence of God [The Light or Shechinah] and the physical world produced total perfection. The Light on Sinai radiated with such intensity that it banished the dark forces of death and decay, and the Israelites experienced true immortality. Likewise, the forces transmitted through the Aramaic text of the Zohar arouse the spiritual energy of immortality, and remove the power of death from our lives. The Kabbalists reveal a secret concerning the force called Death: it not only strikes and affects the physical body, but it is also the unseen motivating force responsible for the demise of relationships, prosperity, and happiness in any form.

125. Rabbi Shimon was sitting and studying the Torah on the night when the Bride, WHO IS MALCHUT, was to be joined with Her husband! For we have learned that all the friends who are the attendants of the bridal chamber should remain with the Bride all that night. On the morrow, WHICH IS THE FEAST OF SHAVUOT (PENTECOST), the Bride to be is prepared for the matrimonial service and to be wed to Her husband. During this night, the attendants rejoice with Her as she prepares her adornments (Heb. Tikunim). THIS REFERS TO the study of the Torah, and from the study of the Torah to the Prophets, and from the Prophets to the Holy Writings (Hagiographa), and then to the expositions of the scriptures and to the inner secrets of Wisdom. Because these are Her preparations and Her adornments. And She, THE BRIDE, approaches her bridesmaids and sets Herself over their heads. She is prepared

125. רַבִּי שִׁמְעוֹן הָוָה יָתִיב וְלַעֲי בְּאוֹרֵיחָא, בְּלִילֵי אֵלֵּי דְכָלָּה אֲתַחֲבַרְתּ בְּבַעֲלָהּ, דְּתַנִּינָן כָּל אֵינּוֹן חֲבַרְיָא דְּבְנֵי הַיְכָלָא דְּכָלָּה, אֲעֻטְרִיכוּ בְּהֵיא לִילֵיָא, דְּכָלָּה אֲזַדְמַנַּת לְמַהוּי לְיוֹמָא אַחְרָא גּוֹ חוּפָּה בְּבַעֲלָהּ, לְמַהוּי עֵמָה כָּל הָהוּא לִילֵיָא, וְלִמְחַדֵּי עֵמָה בְּתַקּוּנָהָא דְּאִיהִי אֲתַתְּקַנַּת, לְמַלְעֵי בְּאוֹרֵיחָא, מִתּוֹרָה לְנִבְיָאִים, וּמִנְבִּיאִים לְכַתּוּבִים, וּבְמִדְרָשׁוֹת דְּקִרְאִי, וּבְרִזֵּי דְּחֻכְמָתָא. בְּגִין דְּאֵלִין אֵינּוֹן תִּיקּוּנֵין דִּילָּה וְתַכְשִׁיטָּהָא. וְאִיהִי וְעוֹלַמְתָּהָא עֲאֵלַת וְקִיּוּמָתָא עַל רִישִׁיהוּן, וְאֲתַתְּקַנַּת בְּהוּ וְחֻדַּת בְּהוּ כָּל הָהוּא לִילֵיָא. וְלְיוֹמָא אַחְרָא לָא עֲאֵלַת לְחוּפָּה אֵלָּא בְּהַדְרִיָּהוּ, וְאֵלִין אֲקָרוּן בְּנֵי חוּפָּתָא. וְכִיּוֹן דְּעֲאֵלַת לְחוּפָּתָא, קְדוּשׁ בְּרוּךְ הוּא שְׂאִיל עֲלֵיהוּ וּמְבַרְךְ לֹון, וּמַעֲטָר לֹון בְּעֻטְרָהָא דְּכָלָּה, זְכָאָה חוּלְקָהוֹן.

(attended to) by them and rejoices with them all night. The day after, IN THE MORNING OF SHAVUOT, she does not enter under the canopy without them. So THOSE FRIENDS, WHO STUDIED THE TORAH ALL NIGHT LONG, are called the "canopy attendants" (lit. 'sons of the canopy'). As she approaches the canopy, the Holy One, blessed be He, inquires after them, blesses them, and crowns them with the Bridal Crowns. How happy is their role!

126. And Rabbi Shimon and all the friends were chanting the songs of the Torah. Every one of them brought forth a new discovery about the Torah, and Rabbi Shimon was rejoicing together with all his friends. Rabbi Shimon said to them, My sons, how happy is your lot, because tomorrow, the Bride shall not approach the bridal canopy without you. Because all those who prepare the adornments of the Bride during this night and rejoice with Her shall all be written and registered in the Book of Remembrance. And the Holy One, blessed be He, blesses them with 70 blessings and crowns from the upper world.

127. Rabbi Shimon opened the discussion by saying, "The heavens declare the glory of El" (Tehilim 19:2). I have already explained this verse, but will again. When the Bride awakens on the morning of the following day to enter under the bridal canopy, she appears, shining with all Her ornaments, together with the friends (attendants) who rejoiced with Her the previous night. She, in turn, rejoices with them now.

126. וְהוּא רַבִּי שְׁמַעוֹן וְכֻלְהוּ חֲבֵרָיִיא מְרַנְנִין בְּרֵנָה דְאֹרֵייתָא, וּמְחַדְשֵׁן מַלִּין דְאֹרֵייתָא כּל חַד וְחַד מְנִייהוּ, וְהוּא חַדֵּי רַבִּי שְׁמַעוֹן וְכֻל שְׂאֵר חֲבֵרָיִיא. אָמַר לוֹן רַבִּי שְׁמַעוֹן: בְּנִי, זְכָאָה חוּלְקִיכוֹן, בְּגִין דְלְמַחַר לֹא תַעוּל כְּלָה לְחוּפָה אֶלָּא בְהַדְרִיכוֹן, בְּגִין דְכֻלְהוּ דְמִתְקַנְנִין תְּקוּנָהָא בְהַאי לַילִיא וְחַדְאֵן בְּהַ, כְּלָהוּ יְהוֹן רְשִׁימִין וְכִתִּיבִין בְּסִפְרָא דְדְכֻרְנָיא, וְקְדוּשׁ בְּרוּךְ הוּא מְבָרַךְ לוֹן בְּשַׁבְעִין בְּרַכָּאֵן וְעֵטְרִין דְעֻלְמָא עֲלָאָה.

127. פִּתַח רַבִּי שְׁמַעוֹן וְאָמַר הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֵל וְגו', קְרָא דָא הָא אֹקִימְנָא לֵיה. אֲבָל בְּזִמְנָא דָא, דְכֻלְהוּ אֲתַעְרָא לְמִיעַל לְחוּפָה בְיוֹמָא דְמַחַר, אֲתַתְקַנַּת וְאֲתַנְהִירַת בְּקִישׁוּטָהָא, בְּהַדְרֵי חֲבֵרָיִיא דְחַדְאֵן עִמָּה כּל הָהִיא לַילִיא, וְאִיהִי חַדְרַת עִמָּהוֹן.

128. On the following day, how many crowds, hosts, and camps gather around her. While she and all the others; ALL THESE HOSTS AND CAMPS wait for each and every one of those who prepared her, BY STUDYING THE TORAH during the night. Upon seeing them - ZEIR-ANPIN AND MALCHUT - joined together, and watching her, THE MALCHUT, see her husband, ZEIR-ANPIN, the scriptures say, "The heavens declare the glory of El" (Tehilim 19:2). "The heavens" refers to the Bridegroom who enters under the bridal canopy, WHO IS ZEIR-ANPIN AND IS CALLED THE HEAVENS; "declare" (Heb. Meh-sah-preem) means that they shine like the radiance of a sapphire (Heb. Sah-peer), which sparkles and radiates from one end of the universe to the other.

129. "The glory of El" (Tehilim 19:2) is the Bride, I. E., MALCHUT, which is called El. As it is written, "and El who has indignation (righteous anger) every day" (Tehilim 7:12). During all the days of the year, She is called El, but now, IN THE FEAST OF PENTECOST (SHAVUOT), after entering under the Bridal Canopy, She is called "glory" and El, WHICH MEANS glory upon glory, splendor upon splendor, and dominion upon dominion.

130. And then, the instant the heavens, WHO ARE ZEIR-ANPIN, enter under the bridal canopy and begin to shine upon Her, all those friends who prepared Her, BY STUDYING THE TORAH ALL NIGHT, are recognized and known by their names. As it is written, "and the firmament proclaims his handiwork" (Tehilim 19:2). "His handiwork" refers to those who own the sign (letter) of the covenant, who are called his handiwork. As it is written, "and established the work of our hands upon us" (Tehilim 90:17), which is the sign of the covenant marked on man's flesh (the circumcision).

128. וביוםא דמחר במה אוכלוסין חוילין ומשריין מתכנשין בהדה, ואיהי וכלהו, מחכאן לכל חר וחד דתקינו לה בהאי ליליא, כיון דמתחברן כחדא ואיהי חמאת לבעלה, מה כתיב, השמים מספרים כבוד אל. השמים, דא חתן דעאל לחופה. מספרים, מנהרין בזוהרא דספיר, דנהיר וזהיר מסויפי עלמא ועד סויפי עלמא.

129. כבוד אל, דא כבוד בלה דאקרי אל, דכתיב אל זועם בכל יום. בכל יומי שתא אקרי אל, והשתא, דהא עאלת לחופה, אקרי כבוד, ואקרי אל, יקר על יקר. נהירו על נהירו, ושלטנו על שלטנו.

130. כדן בההיא שעתא, דשמים עאל לחופה ואתי ונהיר לה, כל אינון חבריאי דאתקינו לה, בלהו אתפרשי בשמהן תמן, הה"ד ומעשה ידיו מגיד הרקיע. מעשה ידיו, אליון אינון מארי קיימא דברית, אקרון מעשה ידיו, כד"א ומעשה ידיו כוננהו, דא ברית קיימא דחתים בבשרא דבר נש.



131. Rabbi Hamnuna Saba then quoted, "Do not let your mouth cause your flesh to sin" (Kohelet 5:5). THIS MEANS THAT a person should not allow his mouth to be the cause of bringing upon himself evil thoughts, thereby bringing sin to the sacred flesh where the Holy Covenant (circumcision) is marked. Because if he does so he shall be dragged into perdition. He who is in charge of this Netherworld is called Dumah. And together with many tens of thousands of Destructive Angels, they all stand at the opening (gates) of this inferno. But he has no permission to touch all those who have preserved (took care of) the Holy Covenant in this world.

132. King David, after what happened to him with Batsheva, was very fearful. Because at that time, Dumah ascended to the Holy One, blessed be He, stood before Him, and said, O Master of the universe, in the Torah it says of "the man that commits adultery with another man's wife [that]... the adulterer and the adulteress shall surely be put to death" (Vayikra 20:10). Furthermore, it is written, "Moreover, you shall not lie carnally with your neighbor's wife to defile yourself with her" (Ibid.18:20). So what is to become of David, who has profaned the Holy Covenant by desecrating his Brit (genital organ) by committing incest? The Holy One, blessed be He, said to him, "David is righteous! And the Holy Covenant remains intact, because it is known to Me that Bat-Sheva was assigned to him since the day the world was created.

131. רב המנונא סבא אמר הכי, אל תתן את פיך לחטוא את בשרך, דלא יהיב בר נש פומיה, למיתוי להרהורא בישא, ויהא גרים למחטוי לההיא בשר קדש דחתיים ביה ברית קדישא. דאלו עביד כן משכין ליה לגיהנם, וההוא הממונה על גיהנם דומ"ה שמייה, וכמה רבוא דמלאכי חבלה בהדיה, וקאים על פתחא דגיהנם, וכל אינון דנטרו ברית קדישא, בהאי עלמא, לית ליה רשו למקרב בהו.

132. דוד מלכא בשעתא דאירע ליה ההוא עובדא, דחיל, בההיא שעתא סליק דומ"ה קמי קדוש ברוך הוא. ואמר ליה, מארי העלמא כתיב בתורה, ואיש אשר ינאף את אשת איש, וכתיב ואל אשת עמיתך וגו', דוד דקלקל ברית בערוה מהו. אמר ליה קדוש ברוך הוא, דוד זבאה הוא, וברית קדישא על תקונייה קיימא, דהא גלי קדמי דאזרמנת ליה בת שבע מיומא דאתברי עלמא.

133. DUMAH said to Him (Hashem), If this is known to you, it is not known to him (David). He, THE HOLY ONE, BLESSED BE HE, SAID TO HIM, 'Not only that, but all that happened was permitted and done lawfully. Because every person that went to war did not leave until he had given a bill of divorce to his wife!' He said to Him, If this is so, he should then have waited for three months, which he did not! He replied: When is this applied? Only in cases where we suspect that she might be pregnant! And it is known to me for certain that Uriyah never touched her. Because My name is sealed in him as a witness. For it is written 'Uriyah,' WHICH CONSISTS OF THE LETTERS Uri and Yah. And it can also be written Uriyahu (pron. Uree-Yahu), WHICH IS FORMED BY THE LETTERS UR, YUD, HEI AND VAV 'To show that he is sealed by My Name AS A WITNESS (who testifies) that he never had intercourse with her.'

134. Dumah said to Him, Master of the universe, this is exactly what I have said! If it is known to You that Uriyah never slept with her, it is not known to him. Therefore, he should have waited for three months. And furthermore, IF YOU CLAIM THAT DAVID knew that he had never slept with her, then why did he send Uriyah home and command him to have intercourse with his wife? Since it is written: "Go down to your house and wash your feet!" (II Shmuel 11:8).

133. אָמַר לִיה אִי קִמַּךְ גְּלוֹ, קִמִּיה לֹא גְלוֹ. אָמַר לִיה, וְתוּ בְהִיתָרָא הוּהּ מַה דְּהוּהּ, דְּהָא כָּל אֵינּוֹן דְּעָאלוּ לְקִרְבָּא, לֹא עָאל חַד מְנִייהוּ עַד דְּאִפְטֵר בְּגִט לְאַנְתְּתִיהּ. אָמַר לִיה אִי הִכִּי, הוּהּ לִיה לְאוֹרְכָא תְּלַת יָרְחֵי וְלֹא אוֹרִיךְ. אָמַר לִיה, בְּמֵאֵי אוֹקִים מְלֵה, בְּאַתֵּר דְּחַיִּישִׁינָן דְּהִיא מְעוּבֶרֶת, וְגַלִּי קְדַמִּי דְּאוֹרִיָּה לֹא קְרִיב בְּהָ לְעֵלְמִין, דְּהָא שְׁמֵי חֲתִים בְּגוּיָה לְסִדְרוּתָא, כְּתִיב אוֹרִיָּה, וְכְתִיב אוֹרִיָּהוּ, שְׁמֵי חֲתוּם בְּהַדְרִיהּ, דְּלֹא שְׁמַשׁ בְּהָ לְעֵלְמִין.

134. אָמַר לִיה מְאֵרִי דְּעֵלְמָא, הָא מָה דְּאִמְרִית, אִי קִמַּךְ גְּלוֹ דְּלֹא שְׁכִיב בְּהַדְרָה אוֹרִיָּה, קִמִּיה מִי גְלוֹ, הוּהּ לִיה לְאוֹרְכָא לְהָ תְּלַת יָרְחֵי, וְתוּ אִי יָדַע דְּלֹא שְׁכִיב בְּהַדְרָה לְעֵלְמִין, אִמְאֵי שְׁדַר לְהָ דוֹד וּפְקִיד עֲלִיהּ לְשִׁמְשָׁא בְּאַנְתְּתִיהּ, דְּכְתִיב רַד לְבֵיתְךָ וּרְחַץ רַגְלֶיךָ.

135. He said to Dumah, 'He certainly did not know. So he waited more than three months, as four months had passed.' Because we have learned that on the twenty-fifth day of Nissan, David sent an announcement for all arms to be gathered TO GO OUT TO WAR. And they were with Yoav on the SEVENTH day of Sivan, as they went and destroyed the land of the Sons of Amon. There they remained during the months of Sivan, Tammuz, Av, and Elul. And on the twenty-fourth day of Elul the event with Batsheva occurred. Then on Yom Kipur, the Day of Atonement, the Holy One, blessed be He, forgave him for that sin. And there are those who claim that on the seventh day of Adar the announcement was sent, and all arms were gathered on the fifteenth day of Iyar. So what happened with Batsheva occurred on the fifteenth day of Elul. While on Yom Kipur, he received the message "Hashem also has put away your sin; you shall not die" (II Shmuel 12:13). What is the meaning of "you shall not die?" It means that he shall not die at the hand of Dumah.

136. Dumah said, Master of the Universe, I have one thing against him! He opened his mouth and said, "as Hashem lives, the man that has done this deserves to die" (II Shmuel 12:5). So he has condemned himself to death, and therefore I have the power over him TO BRING DEATH UPON HIM. He said to Dumah, You have no permission TO BRING DEATH UPON HIM, because he has already confessed in front of Me saying, 'I have sinned against Hashem-' even though he did not sin. Although his sin against Uriyah was IN KILLING HIM, I have written his punishment and he has accepted it! Immediately Dumah returned to his place, disappointed and with a broken spirit!

135. אָמַר לִיה, וְדָאֵי לֹא יָדַע, אָבֵל יִתֵּיר מִתְּלַת יָרְחֵי אֹרִיךְ, דְּהָא אַרְבַּע יָרְחֵי הוּוּ, דְּהִכֵּי תְּנִינָן בְּחֻמְשָׁה וְעֶשְׂרִים דְּנִיסָן אַעֲבֵר דּוֹד כְּרוּזָא בְּכָל יִשְׂרָאֵל, וְהוּוּ עִם יוֹאָב בְּשִׁבְעָה יוֹמֵינ דְּסִינּוֹן, וְאַזְלוּ וְחָבְלוּ אֶרְעָא דְּבְנֵי עֵמוֹן: סִינּוֹן, וְתַמּוּז, וְאַב, וְאַלּוּל, אֲשֶׁתְּהוּ שָׁם. וּבְאַרְבַּעַה וְעֶשְׂרִים בְּאַלּוּל הוּוּ מַה דְּהוּוּ מִבַּת שִׁבְעָה, וּבְיוֹמָא דְּכַפּוּרֵי מְחַל לִיה קְדוּשׁ בְּרוּךְ הוּא הֵהוּא חוֹבָא. וְאִית דְּאִמְרֵי בְּז' בְּאֶדְר אַעֲבֵר כְּרוּזָא, וְאִתְכַנְשׁוּ בְּחַמִּיסָר דְּאִייר, וּבְחַמִּיסָר בְּאַלּוּל הוּוּ מַה דְּהוּוּ מִבַּת שִׁבְעָה, וּבְיוֹמָא דְּכַפּוּרָא אִתְבְּשַׁר גַּם יי' הָעֵבִיר חֲטָאתְךָ לֹא תָמוּת. מֵאֵי לֹא תָמוּת, לֹא תָמוּת בְּיַד דְּרוּמָה.

136. אָמַר דוּמָה: מְאִרֵי דְעֵלְמָא, הָא מְלַה חֲדָא אִית לִי גְבִיָה, דְּאִיהוּ אִפְתַּח פּוּמִיָה וְאָמַר חֵי ה' כִּי בִן מוֹת הָאִישׁ הָעוֹשֶׂה זֹאת, וְאִיהוּ דִן לְנַפְשִׁיה. טְרוּנְיָא אִית לִי עֲלִיָה. אָמַר לִיה, לִית לְךָ רִשׁוּ, דְּהָא אֹדְיֵי לְגַבְאֵי וְאָמַר חֲטָאתִי לָהּ, וְאַף עַל גְּבֻדְלָא חָב. אָבֵל בְּמַה דְּחָטָא בְּאוּרִיָה, עוֹנָשָׁא כְּתַבִּית עֲלִיָה, וְקַבֵּל. מִיָּד אֶהְדֵּר דוּמָה לְאַתְרֵיהּ בְּפַחֵי נַפְשׁ.

137. Concerning to this David said, "Unless Hashem had been my help, my soul had almost dwelt in silence (Dumah)" (Tehilim 94:17). "Unless Hashem had been my help" MEANS that had HE not become David's supervisor and guarded him FROM THE ANGEL DUMAH, David's "soul had almost dwelt in silence" (in the hands of Dumah). Why does he say "had almost?" Because only the smallest distance, as narrow as a thin thread separated him from the Other Side. So "almost dwelt in silence" was the distance of a thin thread, THE DISTANCE REMAINING FOR DUMAH TO DRAG HIM DOWN TO PERDITION!

138. Therefore, every person should be careful not to say what King David said, because he will not be able to say to the ANGEL Dumah, "it was an error" (Kohelet 5:6), as it was with King David. Because in David's case, the Holy One, blessed be He, defeated (Dumah) justifiably. "Wherefore should Elohim be angry at your voice" (Ibid.) refers to the voice that said, "and destroy the work of your hands" (Ibid.). This is the sacred flesh, WHICH IS the Holy Brit that he damaged and corrupted, and because of which he is to be dragged down to Gehenom by the angel Dumah.

139. And because of this, "the firmament proclaims his handiwork" (Tehilim 19:2). These are the friends who have joined the Bride, WHICH IS MALCHUT, BY STUDYING THE TORAH DURING THE NIGHT OF SHAVUOT (Par. 130), together with those who are the custodians of the sign of Her Covenant, AND WHO ARE CALLED "HIS HANDIWORK." The firmament shows and registers each and every one of them (as explained there). What is the firmament? It is where the sun, moon, stars and constellations are located, and IT IS CALLED the Book of Remembrance. It announces, registers, and inscribes them, so that they can be the sons (residence) of His own palace (also: 'temple'), and He can always fulfill their desires.

137. ועל דא אמר דוד, לולי יי' עזרתה לי כמעט שכנה דומה נפשי. לולי ה' עזרתה לי, יהוה אפוטרופא דילי. כמעט שכנה וגו', מהו כמעט, כחוטא דקיק. בשיעורא דאית ביני ובין סטרא אחרא, כההוא שיעורא הות דלא שכנה דומה נפשי.

138. ובגין כרבעי לאסתמרא בר נש דלא יומא מלה כדוד, בגין דלא יכיל למימר לדומה, כי שגגה היא, כמה יהוה לדוד, ונצח ליה קדוש ברוך הוא בדניא. למה יקצוף האלהים על קולך, על ההוא קול דאיהו אמר. וחבל את מעשה ידיך, דא בשר קדש ברית קדישא דפגים ואתמשך בגיהנם על ידא דדומה.

139. ובגין כרומעשה ידיו מגיד הרקיע, אלין אינון חבריאי דאתחפרו בכלה דא. ומארי קנימא דילה. מגיד ורשים כל חר וחר. מאן הרקיע. דא איהו הרקיע דביה חמה ולבנה וככביא ומזלי, ודא איהו ספר זכרון, איהו מגיד ורשים להו וכתוב להו, למהו בני היכלא ולמעבר רעותהון תדיר.

140. "Day to day utters speech" (Tehilim 19:3) is an allusion to the sacred day that belongs to those supernal days of the King, REFERRING TO THE SFIROT OF ZEIR-ANPIN THAT ARE CALLED "DAYS," that praise the friends, WHO DELVED INTO THE STUDY OF THE TORAH DURING THE NIGHT OF SHAVUOT. And they say to each other the same words that are written, "Day to day utters" that same "speech," thereby praising Him. The words "and night to night" refer to the levels that govern the night, WHICH ARE THE SFIROT OF MALCHUT. They praise one another with the knowledge that each RECEIVES from his friends. And by this state of harmony and perfection, they become their friends and beloved ones.

141. "There is no speech nor language" (Tehilim 19:4). THIS REFERS TO the speech and language that belong to worldly matters that are neither heard nor uttered before the Holy King, Who is not interested in hearing them. But the words, "Their line is gone out through all the earth," (Ibid. 5) MEAN that these words draw a line between the inhabitants of above and the inhabitants of below. From THESE WORDS, the heavens are formed, and from THESE WORDS and from that praise, the earth is molded. And if you should say that these words wander around the world in one place, THE VERSE STATES, "and their words to the end of the world" (Ibid.).

142. Because the heavens are formed by them, who resides there? He repeated, "In them He set a tent for the sun" (Tehilim 19:5). That sacred and holy sun, WHICH IS ZEIR-ANPIN, has made His habitation in them and crowned Himself with them.

140. מְשַׁבְּחִין לִוְן לְחִבְרֵינָא, וְאִמְרִין, הֵהוּא מְלָה דְאָמַר כָּל חַד לְחִבְרֵיהּ. יוֹמָא לְיוֹמָא וְבֵיעַ הֵהוּא אוֹמֵר וּמְשַׁבַּח לֵיהּ. וְלֵילָה לְלֵילָה, כָּל דְרִגָא דְאֲשֵׁלִים בְּלֵילָא, מְשַׁבַּח דָּא לְדָא, הֵהוּא דַעַת דְכָל חַד מְחַבְרֵיהּ, וּבְשִׁלְיָמוּ סִגֵי אֲתַעְבִּידוּ לִוְן חִבְרִין וּרְחִימִין.

141. אֵין אוֹמֵר וְאֵין דְבָרִים בְּשָׂאֵר מִיִּלִּין דְעֵלְמָא. דְלָא אֲשַׁתְּמַעוּ קָמֵי מַלְכָא קְדִישָׁא וְלֹא בְעֵי לְמִשְׁמַע לִוְן. אָבֵל הֲנִי מִיִּלִּי, בְּכָל הָאָרֶץ יֵצֵא קוֹם. עַבְדֵי מְשִׁיחָא אֵינֹן מְלִין, מְדוּרֵי עֲלָאֵי וּמְדוּרֵי תַתְּאֵי. מֵאֲלִין אֲתַעְבִּידוּ רְקִיעִין, וּמֵאֲלִין אָרֶץ מֵהֵהוּא תּוֹשְׁבַחְתָּא. וְאֵי תִימָא, דְאֵינֹן מְלִין בְּאַתֵּר חַד. מְשַׁטָּא בְעֵלְמָא, בְקִצָּה תְבַל מְלִיהֶם.

142. וְכִיּוֹן דְאֲתַעְבִּידָא רְקִיעִין מְנַהוֹן, מֵאֵן שְׂרִיא בְהוֹן, הֲדַר וְאִמֵר לְשִׁמְשׁ שֵׁם אֵהֵל בְּהֶם, הֵהוּא שְׁמֵשׁא קְדִישָׁא שׁוֵי מְדוּרֵיהּ וּמְשַׁבְּנֵיהּ בְּהוּ, וְאֲתַעֲטֵר בְּהוּ.

143. Because Zeir ANPIN resides among those heavens, and crowns Himself with them, He "is as a bridegroom coming out of his chamber (bridal canopy)" (Tehilim 19:6). He is happy and runs along these heavens. Then, He leaves them and enters into another tower at a different place; this tower comes from the "end of the heavens" (Ibid. 7). It certainly comes from the supernal world, which is the "extremity of the heavens" above, namely BINAH, "and His circuit." What is His circuit? It is the "extremity of the heavens" down below, NAMELY MALCHUT. THIS is the circuit of the year that revolves around all the "ends." It is attached to the heavens and extends from there to this firmament.

144. "And there is nothing hid from His heat" (Tehilim 19:7) to interpret. There is nothing hid from His heat from that circuit, WHICH IS THE CIRCUIT OF THE YEAR (AS MENTIONED PREVIOUSLY), or from the circuit of the sun that revolves in all directions. "And there is nothing hidden from His heat" means that there is no one from all the supernal levels who can hide from Him; everything revolves and comes to Him - each and everything. Nothing can be hidden from Him. "From His heat" can be interpreted as 'He heats up (gets angry) and returns to the companions the instant they have reached full repentance.' All this praise and all this gratification is the result of their study of the Torah, as it is written, "The Torah of Hashem is perfect" (Ibid. 8).

143. בֵּינָן דְּשָׂרֵי בְּאִינּוֹן רְקִיעֵין וְאַתְעֵטֵר בְּהוּ, כְּדִין, וְהוּא כְּחֵתָן יוֹצֵא מִחֻפָּתוֹ, חֲדֵי וְרֵהִיט בְּאִינּוֹן רְקִיעֵין, נִפְק מִנִּייהוּ, וְעָאֵל וְרֵהִיט גּוּ מִגְדְּלָא חֲדָא אַחֲרָא, בְּאַתֵּר אַחֲרָא. מְקַצֵּה הַשָּׁמַיִם מוֹצֵאוֹ, וְדָאֵי מִעֲלָמָא עֲלָאָה, נִפְיָק וְאַתֵּיָא, דָּאִיהוּ קִצֵּה הַשָּׁמַיִם לְעִילָא. וְתִקּוּפָתוֹ, מֵאֵן תִּקּוּפָתוֹ, דָּא קִצֵּה הַשָּׁמַיִם לְתַתָּא. דָּאִיהוּ תִקּוּפַת הַשָּׁנָה דְּאַסְחָרָא לְכָל סִיבִין. וְאַתְקַשְׁרַת מִן הַשָּׁמַיִם עַד רְקִיעָא דָּא.

144. וְאִין נִסְתֵּר מִחֻמָּתוֹ דֵּהֵיא תִקּוּפָה דָּא, וְתִקּוּפָה דְּשִׁמְשָׁא דְּאַסְחָר בְּכָל סֵטְרָא, וְאִין נִסְתֵּר, לִית דְּאַתְכַּסֵּי מִנִּיהוּ מְכָל דְּרִגִין עֲלָאִין, דֵּהוּוּ כְּלָהוּ מִסְחָרָן וְאַתֵּינָן לְגַבִּיָּה, וְכָל חַד וְחַד לִית מֵאֵן דִּיתְכַּסֵּי מִנִּיהוּ. מִחֻמָּתוֹ, בְּשַׁעֲתָא דְּאַתְחַמֵּם, וְתַב לְגַבִּיָּהוּ בְּתִיּוּבְתָא שְׁלִים. כָּל שְׁבָחָא דָּא וְכָל עֲלוּיָא דָּא, בְּגִין אוֹרִיָּתָא הוּא, דְּכִתִּיב תוֹרַת ה' תְּמִימָה.

145. Hashem is mentioned here six times; there are also six verses from "The heavens declare" until "The Torah of Hashem is perfect" (Tehilim 19: 2-8). And this is the secret of the verse, "In the beginning." The Hebrew word (Bereshet) has six letters and the words "Elohim created the heavens and the earth" contains six words when written in Hebrew ("Bara Elohim Et Hashamayim Ve-et Ha-aretz"). The other verses (Tehilim 19:8-11), beginning with "THE TORAH OF HASHEM IS PERFECT" AND ENDING WITH "MORE TO BE DESIRED ARE THEY THAN GOLD" are notable only for the six times that Hashem APPEARS IN THEM; THE SIX VERSES THEMSELVES ARE NOT EXPOUNDED UPON. HOWEVER, the six verses (Tehilim 19:2-8) from "THE HEAVENS DECLARE" TO "THE TORAH OF HASHEM IS PERFECT" are equated with the six letters in the WORD BERESHEET, while the six Names are equated with the six words, WHICH ARE "BARA ELOHIM ET HASHAMAYIM VE-ET HA-ARETZ" ("ELOHIM CREATED THE HEAVEN AND THE EARTH").

146. As they were sitting, his son, Rabbi Elazar, and Rabbi Aba entered. He said to them, Certainly the face of the Shechinah has come, and this is why I have called YOU PANI-EL (FACE OF EL) (SEE PAR. 119). You have seen the 'face' of the Shechinah 'face to face.' Now, because you received the Knowledge that was revealed to you concerning the scripture about Benayahu-Ben-Yehoyada, it is certainly a matter that belongs to Atika Kadisha (The Holy Ancient), WHICH IS THE SECRET OF KETER AND the scripture after it, which reads, "AND HE SLEW AN EGYPTIAN" (I Divrei Hayamim 11:23). And he who is the most concealed, WHO IS ATIKA KADISHA (THE HOLY ANCIENT), said this.

145. שִׁית זְמַנִּין כְּתִיב הֶבְא ה', וְשִׁית קְרָאֵי מִן הַשָּׁמַיִם מְסֻפְּרִים עַד תּוֹרַת יִי תְּמִימָה, וְעַל רְזָא דָא כְּתִיב בְּרֵאשִׁית, הָא שִׁית אֲתוּן. בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, הָא שִׁית תִּיבִין. קְרָאֵי אַחֲרֵינִין לְקַבֵּל שִׁית זְמַנִּין ה', שִׁית קְרָאֵי בְּגִין שִׁית אֲתוּן דְּהֶבְא, שִׁית שְׁמֵהּ בְּגִין שִׁית תִּבִּין דְּהֶבְא.

146. עַד דְּהוּוּ יִתְבִּי, עָאֵלוּ רַבִּי אֶלְעָזָר בְּרִיָּה וְרַבִּי אָבָא, אָמַר לוֹן: וְדָאֵי אֲנָפִי שְׂכִינְתָא אֲתִינִין, וְעַל דָּא פָּנִי־אֵל קְרִינָא לְכוּ, דְּהָא חֲמִיתוּן אֲנָפִי שְׂכִינְתָא אֲפִין בְּאֲפִין, וְהִשְׁתָּא דְקָא יִדְעָתוּן וְגַלִּי לְכוּ קְרָא דּוּבְנָהוּ בֶן יְהוֹדָע, וְדָאֵי דְמִלָּה דְעִתִּיקָא קְדִישָׁא אִיהוּ, וְקָרָא דְאַבְתְּרִיָּה, וְהוּוּא דְסִתִּים מְכֻלָּא אָמְרוּ.

147. This verse, "AND HE SLEW AN EGYPTIAN" (I Divrei Hayamim 11:23.) IS EXPLAINED in another place AT A DIFFERENT LEVEL in this way. He opened the discussion by saying, "And he slew an Egyptian, a man of good stature, five cubits high" (I Divrei Hayamim 11:23), and all are related to the same secret. This "Egyptian" is that one who is known and IS DESCRIBED BY THE VERSE, "very great in the land of Egypt in the eyes of the servants" (Shemot 11:3), as he is great and honored. This is how the old man described him (Par. 99).

148. This scripture was studied in the Celestial Academy. "A man of good stature" (I Divrei Hayamim 11:23). All is one, as "a goodly man" and "a man of good stature" are both the same, because they represent the measurement and the bounds (dimensions) of the SHABBAT. As it is written, "And you shall measure from outside the city" (Bemidbar 35:5). It is also written, "You shall do no unrighteousness in judgment, in length, in weight, or in measure" (Vayikra 19:35). Therefore, this is a man of good stature (Heb. Middah, which can also be translated as measurement, dimension, or attribute) who stretches out from one end of the world to the other. And so was Adam (the first Man). And if you say, But it is written, "five cubits?" (I Divrei Hayamim 11:23), remember that these five cubits extended from one end of the world to the other!

147. וְהָאִי קָרָא אִיהוּ בְּאַתֵּר אַחֲרָא כְּגוּוּנָא דָּא. פְּתַח וְאָמַר וְהוּא הִכָּה אֶת הָאִישׁ הַמִּצְרִי אִישׁ מְדָה חֲמֵשׁ בְּאַמָּה, וְכֹלָא רְזָא חֲדָא אִיהוּ, הָאִי מִצְרִי הָהוּא הָאִשְׁתַּמּוּדֵעַ, גְּדוֹל מְאֹד בְּאַרְצָא מִצְרַיִם בְּעֵינֵי עַבְדֵי וְגו', רַב וְיָקִירָא, כְּמָה דְגַלִּי הָהוּא סָבָא.

148. וְהָאִי קָרָא בְּמַתִּיבְתָא עֲלָאָה אֲתַמַּר, אִישׁ מְדָה כֹּלָא חֲדָא, אִישׁ מִרְאָה וְאִישׁ מְדָה כֹּלָא חֲדָא, בְּגִין דְּאִיהוּ שֶׁבֶת וְתַחֲוּמָא. דְּכִתִּיב וּמְדוּתָם מִחוּץ לְעִיר, וְכִתִּיב לֹא תַעֲשׂוּ עוֹל בְּמִשְׁפֵּט בְּמִדָּה, וְעַל דָּא אִישׁ מְדָה אִיהוּ. וְאִיהוּ מִמֶּשׁ אִישׁ מְדָה, אִיהוּ אֲרֻכֵיָּה מְסֻיְפֵי עֲלָמָא וְעַד סֻיְפֵי עֲלָמָא. אֲדָם הָרֵאשׁוֹן הָכִי הָוָה. וְאִי תִימָא, הָא כְּתִיב חֲמֵשׁ בְּאַמָּה. אִינוּן חֲמֵשׁ בְּאַמָּה מְסֻיְפֵי עֲלָמָא עַד סֻיְפֵי עֲלָמָא הָוָה.



149. "And in the Egyptian's hand was a spear, like a weaver's beam" (I Divrei Hayamim 11:23). It is, as the Scriptures say, "a weaver's beam," referring to the divine rod (the rod of Hashem), which was in his hand and upon which the divine ineffable Name was engraved by Betzal-el and his Academy by the radiance of the letter combinations. And this is called "weaving," as is written, "Them has He filled with wisdom of heart...of the craftsman and of the embroiderer... and of the weaver" (Shemot 35:35). And the engraved Name shone from within this rod in all directions by the illumination of the wise men that engraved the ineffable Name in forty-two ways. The rest of the passage from here onward IS similar to what HE, the old (also: 'wise') man, has already explained. How happy is his lot!

150. Be seated, my dear ones. Be seated and let us renew the preparations of the Bride for this night. Because whoever joins her, on this night, shall be guarded above and below for all of the coming year and will complete his year in peace. This is described in the verse, "The angel of Hashem encamps round about them that fear Him, and He delivers them. O taste and see that Hashem is good" (Tehilim 34:8-9).

151. Rabbi Shimon opened the discussion by saying, "In the beginning Elohim created" ("Bereshheet Bara Elohim") (Bereshheet 1:1). This verse has to be examined carefully, because whoever claims that there is another Divinity shall be wiped from the face of the world. As it is already written, "Thus shall you say to them: The Deities who have not made the heavens and the earth, they shall perish from the earth and from under these heavens" (Yirmeyah 10:11), because there is no other Creator besides the Holy One, blessed be He, Himself!

149. וּבִיד הַמִּצְרֵי חֲנִית, כַּד"א כַּמְנֹר אֹרְגִים, דָּא מְטָה הָאֱלֹהִים דְּהוּה בִּידֵיהּ, חֲקִיק בְּשֵׁמָא גְּלִיפָא מְפָרֵשׁ, בְּנִהֲרֵו דְּצֻרֵי אֲתוּוֹן, דְּהוּה גְּלִיף בְּצִלְאֵל וּמְתִיבְתָא דִּילֵיהּ, דְּאֲקֵרֵי אֹרְגַ, דְּכִתִּיב מְלֵא אוֹתָם וּגו', חֲרָשׁ וְחֶשֶׁב וְרוֹקֵם וּגו'. וְהוּא מְטָה הוּה נִהֲרֵו שְׂמָא גְּלִיפָא בְּכָל סְטָרִין בְּנִהֲרֵו דְּחִכִּימִין דְּהוּוּ בְּגִלְפִין שְׂמָא מְפָרֵשׁ בְּאַרְבְּעִין וְתֵרִין גְּוּוּנֵי. וְקָרָא מִכָּאן וְלֵהֲלָאָה, כְּמָה דְּאָמַר, זְכָאָה חוּלְקִיָּהּ.

150. תִּיבּוּ יְקִירִין תִּיבּוּ, וּנְחַדֵּשׁ תְּקוּן דְּכֻלָּהּ בְּהַאי לַיְלָא. דְּכָל מָאן דְּאֲשַׁתְּתֵף בְּהֵדָה בְּהַאי לַיְלָא, יְהֵא נְטִיר עֵילָא וְתֵתָא כָּל הֵהִיא שְׂתָא, וְיַמִּיק שְׂתָא בְּשֵׁלָם. עַלֵּיהּוּ כְּתִיב חוֹנָה מְלֵאךְ ה' סְבִיב לִירְאֵיוּ וְיַחֲלָצֵם טַעְמוּ וְרָאוּ כִּי טוֹב יי'.

151. פְּתַח רַבִּי שְׁמַעוֹן וְאָמַר, בְּרֵאשִׁית בְּרָא אֱלֹהִים. הַאי קָרָא אִית לְאַסְתַּבְּלָא בֵּיהּ, דְּכָל מָאן דְּאָמַר אִית אֱלֹהָ אַחְרָא אֲשַׁתְּצִי מַעֲלָמִין, כְּמָה דְּאֲתַמַּר כְּדָנָה תֵּאמְרוּן לְהוּם אֱלֹהֵיָא דִּי שְׂמִיָא וְאַרְקָא לֹא עֲבָדוּ, יֵאבְדוּ מֵאַרְעָא וּמִן תַּחֲוֹת שְׂמִיָא אֱלֹהֵי. בְּגִין דְּלִית אֱלֹהָ אַחְרָא בְּרֵ קוּדְשָׁא בְּרִיךְ הוּא בְּלַחֲדוּי.

152. This verse (Yirmeyah 10:11) is written in Aramaic, with the exception of the word Elo(him), which appears at the end of the verse. If you suggest that it is because the Holy Angels do not listen or pay attention to the translated form, REFERRING TO THE ARAMAIC LANGUAGE, and are not familiar with it, THEN ON THE CONTRARY, this verse would have been said in the holy language (Hebrew) so that the Holy Angels should hear and pay attention IN ORDER that they approve of it. AND HE REPLIES: This is certainly the reason why it is written in the translated form (Aramaic), as the Holy Angels do not pay attention nor listen to it. Thus they do not envy man nor do him evil. Because in this verse EVEN the Holy Angels are included, as they are called Elohim AS WELL, and are included in the term Elohim, and they have not created the heavens and earth!

152. והאי קרא איהו תרגום, בר ממלה דסוף קרא. אי תימא בגין דמלאכין קדישין לא נזקקין לתרגום ולא אשתמודען ביה, מלה דא יאות היא למימר בלישנא קדישא, בגין דישמעון מלאכין קדישין, ויהון נזקקין לאודאה על דא. אלא ודאי בגין כך כתיב תרגום, דלא נזקקין ביה מלאכין קדישין, ולא יקנאון בב"נ לאבאשא ליה, בגין דבהאי קרא, בכללא אינון מלאכין קדישין, דהא אינון אלהים אקרון, ובכללא דאלהים הו, ואינון לא עברו שמיא וארקא.

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Section



## 15. The heavens and earth

The Zohar discusses particular forces and beings of darkness that dwell in lower worlds, and that often move within our midst. Much of the turbulence and turmoil of life originates from these entities. The Zohar empowers us to banish not only darkness, but also the negative forces that give rise to it.

153. HE SAYS: THE VERSE READS, "and Arka," when it should have read, 'and Arah?' AND HE EXPLAINS: Because "Arka" is one of the seven territories down below. And in that place, the descendants of Kayin live. BECAUSE after he had been banished from the face of the earth, he went down there and begot children. And there he became confused and lost all knowledge. And it is a double land that consists of darkness and light.

153. וְאַרְקָא, וְאַרְעָא מִבְּעֵי לֵיהּ, אֶלָּא בְּגִין דְּאַרְקָא אִיהוּ חֲדָא מְאִינֹן שְׂבַע אַרְעֵין דְּלִתְתָּא, וּבְהָהוּא אַתְרַּא אֵית בְּנֵי בְּנוֹי דְּקִינָא, לְבַתְרַּא דְּאַתְתְּרַךְ מֵעַל אֲפִי אַרְעָא נְחִית לְתַמְּן וְעֵבִיד תּוֹלְדוֹת, וְאַשְׁתַּבַּשׁ תַּמְּן, דְּלָא יָדַע כְּלוּם. וְאִיהוּ אַרְעָא כְּמִילָא דְּאַתְכַּפְּל מַחְשׁוּבָא וְנַהוּרָא.

154. And there are two ruling commissioners there, one that governs over the darkness and one over the light. And they are hostile to each another. When Kayin went down there, they joined one another and made peace. And all realized that they were the descendants of Kayin. Therefore, they have two heads, just like two snakes, except when the COMMISSIONER who rules over the light rules over his, namely over the light, and over the other, NAMELY THE COMMISSIONER OF THE DARKNESS. Accordingly, those that belong to the darkness became included within THOSE of the light; thus,

154. וְאִית תַּמְּן תְּרִין מְמַנְן שְׁלִיטִין דִּי שְׁלִטִין, דָּא בְּחֻשׁוּבָא וְדָא בְּנַהוּרָא, וְתַמְּן קְטְרוּגָא דָּא בְּדָא, וְשַׁעֲתָא דְּנְחִית לְתַמְּן קִינָא, אֲשַׁתְּתַּסּוּ דָּא בְּדָא וְאַשְׁתְּלִימוּ כְּחֲדָא. וְכֹלָא חֲזִי דְּאִינֹן תּוֹלְדוֹת דְּקִינָא. וְעַל דָּא אִינֹן בְּתְרִין רֵאשִׁין, כְּתְרִין חִיּוּן בְּרַּא דְּכַד הָהוּא נַהוּרָא שְׁלִיט, נְצַח דִּילֵיהּ וְנְצַח עַל אַחֲרָא. וְעַל דָּא אַתְכְּלִילוּ דִּי בְּחֻשׁוּבָא בְּנַהוּרָא וְהוּוּ חַד.

they became as one.

155. These two commissioners are CALLED Afrira and Kestimon, and their images are like the images of the Holy Angels with six wings. One has the image of an ox, and the other the image of an eagle. And only when they become united do they assume the image of man.

156. When they are enveloped with darkness, they change their forms into a snake with two heads and move like a snake. They fly around in the abyss and bathe in the Great Sea. And when they reach the chains of Uzza and Aza-el, they irritate and arouse them. Then they leap into the "mountains of darkness," thinking that the Holy One, blessed be He, wishes to call upon them for judgment.

157. And these two commissioners swim in the Great Sea and fly off from there. They then go at night to Na'amah, the mother of the demons, by whom the first "Sons of Elohim" were misled (Bereshheet 6:2). Although they wish to go near her, she leaps away 6,000 parasangs. Then she turns, CHANGING HER FORM into many different shapes in the eyes of human beings, so that they may be led astray after her.

158. And these two commissioners fly off and wander around the entire world. Then they return to their places. And they arouse the descendants of Kayin, with a spirit of evil inclinations, to beget children.

155. אינון תרין ממנו, עפריא וקסטימון, ודיוקנא דלהון בדיוקנא דמלאכין קדישין בשית גרפין. חד דיוקנא כתור"א, וחד דיוקנא כנשרא. וכד מתחברן, אתעבידו דיוקנא דאדם.

156. כד אינון בחשוכא, מתהפכין לדיוקנא דנחש בתרין ראשין, ואזלין בחווא, וטאסין גו תהומא, ואסתחייין בימא רבא. כד מטאן לשלשלאה דעז"א ועזא"ל מרגיזין לון ומתערי לון, ואינון מרלגין גו טורי חשוכן, וחשבי דקודשא בריך הוא בעי למתבע לון הינא.

157. ואלין תרין ממנו שאטין בימא רבא, ומרחין מתמן, ואזלין בליליא לגבי נעמה אמהון דשרין, דטעו אבתרהא דחלין קדמאין, וחשבין למקרב לגבה. ואיהי דליגת שתין אלפין פרסין, ואתעבידת בכמה ציורין לגבי בני נשא, בגין דיטעון בני נשא אבתרה.

158. ואלין תרין ממנו פרחין ומשטטן בכל עלמא, ואהדרן לאתרייהו, ואינון מתערין לאינון בני בנוי דקין ברוחא דיצרין בישין, למעבד תולדות.

159. The heavens that govern there are not like OUR HEAVENS, and the land bears neither seed nor fruit by their labor, AS DOES OURS. And the SEEDS will not GROW again until many years and cycles have passed. And these are DESCRIBED by THE WORDS, "The Divinities that have not made the heavens and the earth, these shall perish from the earth" (Yirmeyah 10:11) referring to the upper earth, which is called 'Tevel', so that they may not rule over it and not wander about in it, nor cause human beings to be defiled by nocturnal emission. Therefore, "these shall perish from the earth and from under these heavens" that were created by the Name "Eloha" (SEE PAR. 14), as we have already learned.

160. Thus, this verse is written in the translated (Aramaic) form in order not to let the Holy Angels think that it is said about them - so that they will not be hostile to us. Therefore, the secret of the WORD "Elohim (these)," is as we have already stated. It is a holy word (a sacred Name) that is not to be translated into Aramaic.

159. שְׁמַיָּא דְּשַׁלְטִין תַּמָּן לֹא בְּהַנִּי. וְלֹא אוֹלֵידֵת אֶרְעָא בְּחֵילָא דְּלֵהוּן זְרוּעָא וְחֻצְרָא בְּהַנִּי, וְלֹא אֶהְדְּרָן אֱלֹא בְּכַמְהָ שָׁנִין וְזַמְנִין. וְאִינּוּן אֱלֹהָא דִּי שְׁמַיָּא וְאֶרְקָא לֹא עֵבְדוּ, יֵאבְדוּ מֵאֶרְעָא עֲלֵאָה דְּתַבְלָא, הֲלֵא יִשְׁלְטוּן בְּהָ, וְלֹא יִשְׁטְטוּן בְּהָ, וְלֹא יְהוּן גְּרַמִּין לְבַנֵּי נֶשָׂא לְאַסְתָּאבָא מִמְקָרָה לִילֵיָא. וְעַל דָּא יֵאבְדוּ מֵאֶרְעָא וּמִן תַּחוּת שְׁמַיָּא דְּאֶתְעֵבִידוּ בְּשִׁמְא דְּאֵלִ"ה, בְּמַה דְּאֶתְמַר.

160. וְעַל דָּא הָאִי קְרָא תְּרַגּוּם, הֲלֵא יַחְשְׁבוּן מְלַאכֵי עֲלָיָא דְּעֵלְוִיָּהוּ אֲמַרִּין, וְלֹא יִקְטְרְגוּ לָן. וְעַל דָּא רְזָא דְּאֵלִ"ה, בְּמַה דְּאֶתְמַר, אִיְהוּ מְלָה קְדִישָׁא הֲלֵא אֶתְחַלֵּף בְּתְרַגּוּם.

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# THE ZOHAR

the most powerful spiritual tool


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Section



## 16. "As among all the wise men of the nations, there is none like you"

The mighty spiritual powers of the Creator are often entrusted to the righteous. Thus, Elijah the Prophet and Elisha were given the power to resurrect the dead. Elijah was given the power to stop and start the rain at will. Joshua was able to stop the sun. The secret revealed by the Zohar pertains to the will of the Creator, and to His intention that we ourselves should have the power to generate miracles. The Kabbalists teach us that God does not perform miracles, only man does. It is only our lack of spiritual knowledge of the supernal secrets that prevents us from performing miraculous deeds each day of our lives. Perhaps the most powerful secret for overcoming the limits of nature involves our transformation beyond the tendencies of human nature. When we bring about a miracle -- that is, a dramatic spiritual change -- within our inner character, the Upper Worlds mirror our actions. They direct supernal forces into our mundane world, and wondrous acts are accomplished. Through the knowledge we are now acquiring by thoughtful meditation upon the Zohar, we draw the strength to transform the fundamental nature of our being.

161. Rabbi Elazar said to him, There is a verse that reads, "Who would not fear You, O King of the nations? For to You it is fitting" (Yirmeyah 10:7). What sort of praise is this? He, RABBI SHIMON, replies: Elazar my son this verse has been said in many places. And certainly it is not so; ITS MEANING IS NOT A SIMPLE EXPLANATION, because it is written, "For among all the wise men of the nations, and in all their kingdoms, there is none like You" (Ibid.). And this is written as an excuse for the sinners, FOR THOSE who think that the Holy One, blessed be He, is not aware of their doubts and their thoughts. And because of this, their folly should be announced in the open. Because once a philosopher of a remote nation approached me, and said, You claim that your Deity governs the entire heights of the heavens, and all the

161. אָמַר לִיָּה רַבִּי אֶלְעָזָר, הַאִי קָרָא דְכִתְיִב מִי לֹא יִרְאַךְ מֶלֶךְ הַגּוֹיִם כִּי לָךְ יֵאָתֶה, מֵאִי שְׁבַחָא אִיהוּ. אָמַר לִיָּה: אֶלְעָזָר בְּרִי, הַאִי קָרָא בְּכֵמָה דּוּכְתִי אֲתָמֹר, אָבֵל וְדָאִי לֹאֹ אִיהוּ הֵכִי, דְכִתְיִב כִּי בְּכָל חֲכָמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם, דְהָא אָתָא לְמַפְתַּח פּוּמָא דְחַיִּיבִין, דְחֻשְׁבִּין דְקָדוּשׁ בְּרוּךְ הוּא לֹא יָדַע דְהַרְוֵרִין וּמַחְשְׁבִין דְלַהוּן, וּבְגִין כֵּךְ אִית לְאֹדְעָא שְׁטוּתָא דְלַהוּן. דְזִמְנָא חֲדָא אָתָא פִּילוֹסוֹפָא חֲדָא דְאוּמוֹת הָעוֹלָם לְגַבְאֵי, אָמַר לִי, אָתָּוֹן אָמְרוּן דְאֶלְהִכּוֹן שְׁלִיט בְּכָל רוּמֵי שְׁמַיָא, כּוֹלְהוּן חַיִּילִין וּמַשְׁרִיִּין לֹא אֲדַבְּקוּן וְלֹא יִדְעוּ אֲתֵר דִּילִיָּה. הַאִי קָרָא לֹא אֶסְגִּי וְקָרִיָּה כָל כֵּךְ, דְכִתְיִב כִּי בְּכָל חֲכָמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם מֵאִין כְּמוּךְ. מֵאִי שְׁקוּלָא דָא לְבָנֵי נִשָּׂא דִי לִית לוֹן קִיּוּמָא.

heavenly hosts and legions are not able to approach Him, nor do they know His place. But here, this verse does not add a lot to His honor. As it is written, "as among all the wise men of the nations...there is none like You." What kind of a comparison is this, to be compared with human beings who do not have eternal existence?

162. And furthermore, since you commented ON THE VERSE, "And there arose not a prophet since in Yisrael like Moshe" (Devarim 34:10), that only in Yisrael has there not arisen, as among the other nations of the world, one like him. So I claim the same, that among all the wise men of the nations...there is none like to him! But among the wise men of Yisrael there is! And therefore, a Creator who has an equal among the wise men of Yisrael is not an all-powerful Deity. Look closely into the verse, and you shall see that I am precisely correct!

163. I said to him, what you have said is definitely correct, THAT AMONG THE WISE MEN OF YISRAEL THERE IS AN EQUAL TO HIM, because who raises the dead and brings them back to life? It is the Holy One, blessed be He, alone! Yet Eliyahu and Elisha came and raised the dead back to life. Who causes rain to fall? It is the Holy One, blessed be He, alone! Yet Eliyahu came and prevented rain, then caused it to fall through his prayer. Who made the heavens and the earth? It was the Holy One, blessed be He, alone! Yet Avraham came and the heavens and the earth were properly established, for his sake.

162. ותו, דאתון אמרין, ולא קם נביא עוד בישראל כמשה. בישראל לא קם, אבל באומות העולם קם. אוף הכי, אנא אימא, בכל חכמי הגוים אין כמוהו, אבל בחכמי ישראל אית. אי הכי, אלהא דאית בחכמי ישראל כוותיה, לאו איהו עלאה שליטא. אסתכל בקרא, ותשבח דרדיקנא בדקא יאות.

163. אמינא ליה, ודאי שמיר קא אמרת. מאן מחיה מתים, אלא קדוש ברוך הוא בלחודו, אתא אליהו ואלישע, ואחיו מתייא. מאן מוריד גשמים אלא קדוש ברוך הוא בלחודו, אתא אליהו, ומנע לון ונחית לון בצלותיה. מאן עבר שמיא וארעא, אלא קדוש ברוך הוא בלחודו, אתא אברהם, ואתקנימו בקיומוהי בגיניה.

164. Who governs the sun? It is the Holy One, blessed be He, alone! Yet Yehoshua came and silenced it, commanding it to stand still in its place - and it stood still in silence. As it is written, "And the sun stood still and the moon stayed" (Yehoshua 10:13). The Holy One, blessed be He, issues decrees, yet Moshe as well issued a decree, and it was fulfilled. Furthermore, the Holy One, blessed be He, issues decrees (and passes sentences), while the righteous of Yisrael cancel them. As it is written: "The Righteous rule over the fear of Elohim" (II Shmuel 23:3). Even more so, He, THE HOLY ONE, BLESSED BE HE, has commanded them to walk along (literally) 'in His steps' and to be like Him in every way! The philosopher then went to Kfar Shachalayim and became a proselyte. And they called him Yosi Ha-Katan ('Humble Yosi'). He studied much and joined the wise and pious men of that place.

165. We should have a closer look at this verse, now. It is written: "All the nations are as nothing before Him" (Yeshayah 40:17). What is so special about this? Rather, "Who would not fear You, O King of nations?" (Yirmeyah 10:7) is He the King of the other nations, and not the King of Yisrael?! The Holy One, blessed be He, wishes to be glorified by Yisrael and be proud with them. Therefore, He is always called in relation to the name of Yisrael, as is written, "Hashem of Yisrael," "Hashem of the Hebrews" (Shemot 5:1-3). Also it is written: "Thus says Hashem, the King of Yisrael" (Yeshayah 44:6) - the King of Yisrael explicitly! The other nations of the world said, We have a different Guardian up in the heavens, because your King governs over you alone, and not over us.

164. מֵאֵן מְנַהֵג שֶׁמֶשׁ אֲלֵא קְדוֹשׁ בְּרוּךְ הוּא, אֲתָא יְהוֹשֻׁעַ, וְשָׁכַח לִיה וּפְקִיד לִיה דִּיקוּם עַל קְיוּמִיה וְאֶשְׁתַּכַּךְ, דְּכִתִּיב וַיְדוּם הַשֶּׁמֶשׁ וַיִּרַח עֶמֶד. קְדוֹשׁ בְּרוּךְ הוּא גִזַּר דִּין, אוֹף הָכִי מִשָּׁה גִזִּיר גִּזַּר דִּין, וְאֶתְקַיְיַמוּ. וְתוּ, דְּקְדוֹשׁ בְּרוּךְ הוּא גִזַּר דִּין, וְצִדִּיקָא דִּישְׂרָאֵל מְבַטְלִין לוֹ, דְּכִתִּיב צִדִּיק מוֹשֶׁל יִרְאֵת אֱלֹהִים. וְתוּ דְאִיהוּ פְקִיד לֹון לְמַהֵךְ בְּאוֹרְחוֹי מִמֶּשׁ, לְאֶתְדַמָּא לִיה בְּכֻלָּא. אִזְל הוּא פִּילוֹסוֹפָא וְאֶתְגַּיֵּיר בְּכַפֵּר שְׁחֵלִים, וְקָרוּן לִיה יוֹסִי קְטִינָאָה. וְאוֹלִיף אוֹרֵייתָא סְגִיָא, וְאִיהוּ בֵּין חֲכִימִין וְזַכָּאִין דְּהוּא אַתְר.

165. הַשְּׁתָא אִית לְאֶסְתַּבְּלָא בְּקָרָא, וְהָא כְּתִיב כָּל הַגּוֹיִם כְּאִין נִגְדוּ. מְאִי רְבוּיָא הָכָא. אֲלֵא מִי לֹא יִרְאֵךְ מֶלֶךְ הַגּוֹיִם, וְכִי מֶלֶךְ הַגּוֹיִם אִיהוּ וְלֹא מֶלֶךְ יִשְׂרָאֵל. אֲלֵא בְּכָל אַתְר, קְדוֹשׁ בְּרוּךְ הוּא בְּעַא לְאֶשְׁתַּבַּחַא בְּיִשְׂרָאֵל, וְלֹא אֶתְקַרְוֵי אֲלֵא עַל יִשְׂרָאֵל בְּלַחֲדוּי, דְּכִתִּיב אֱלֹהֵי יִשְׂרָאֵל, אֱלֹהֵי הָעִבְרִים. וְכִתִּיב כֹּה אָמַר יְיָ מֶלֶךְ יִשְׂרָאֵל, מֶלֶךְ יִשְׂרָאֵל וְדֹאֵי. אָמְרוּ אוֹמוֹת הָעוֹלָם, פְּטְרוֹן אַחֲרָן אִית לָן בְּשִׁמְיָא, דְּהָא מַלְכִּיכוּן לֹא שְׁלִיט אֲלֵא עַלְיֹוכוּ בְּלַחֲדִיכוּן, וְעַלְנָא לֹא שְׁלִיט.



166. Thus, this verse that reads: "Who would not fear You, O King of Nations" (Yirmeyah 10:7), which means that He is a Supernal King, OVER THEM, has dominion over them, punishes them and controls them, as He wishes to "...for to you it is fitting to fear you above and below" (Yirmeyah 10:7) "For among all the wise men of the nations" (Ibid.) refers to the governors and rulers UP ABOVE who govern them. "And in all their kingdoms" (Ibid.) refers to the kingdom above. There are four ruling kingdoms above, and they govern all the other nations according to the desire of the HOLY ONE, BLESSED BE HE. And even with all this, they are not able to accomplish even the tiniest deed without Him commanding them. As it is written, "and He does according to His will in the host of heaven, and among the inhabitants of the earth" (Daniel 4:32). The "wise men of the nations" are the governors and rulers of above, from whom the Wisdom of the OTHER NATIONS is derived. "And in all their kingdoms" refers to the aforementioned kingdom that rules OVER THEM. And this is the explicit meaning of the verse.

167. But: "for among all the wise men of the nations, and in all their kingdoms" (Yirmeyah 10:7). These words I found in the books of the Ancients, so that even though they, the hosts and legions UP ABOVE, were put in charge of worldly affairs and He ordered each one to fulfill his mission, who can do it like You? Not one of them! Because You excel over them all in Your ability and in Your deeds. And this is the meaning of "There is none like You, Hashem" (Ibid.), who is the Holy Unknown, above and below. Who can do what You do, or be what You are, in all the doings of the Holy King up in the heavens, or down on earth?! So they "are all of them vain, and the things they delight in do not help" (Yeshayah 44:9). While of the Holy One, blessed be He, it is written, "In the beginning Elohim created," (Beresheet 1:1-2) and about their kingdom, it is written, "and the earth was

166. אַתָּא קָרָא וְאָמַר, מִי לֹא יִרְאֶךָ מֶלֶךְ הַגּוֹיִם, מַלְכָּא עֲלֵיָהּ, לְרִדְאָה לֹון וְלֵאֲלַקְאָה לֹון וְלִמְעַבְדּוֹ בְּהוֹן רְעוּתִיהּ. כִּי לֶךְ יֵאֲתָהּ, לְרַחֲלָא מִנְךָ לְעִילָא וְתַתָּא. כִּי בְּכָל חַכְמֵי הַגּוֹיִם, אֵלִיִן שְׁלִיטִין רְבִרְבָן דִּי מִמֶּנּוּ עֲלִיָּיהוּ. וּבְכָל מַלְכוּתָם, בַּהוּא מַלְכוֹ דְּלְעִילָא, דְּהָא אַרְבַּע מַלְכוּוֹן שְׁלִיטִין אִית לְעִילָא, וְשְׁלִטִין בְּרְעוּתִיהּ עַל כָּל שְׂאָר עַמִּין. וְעַם כָּל דָּא, לִית בְּהוּ דִּיעְבֵּד אֶפְּלוֹ מְלָה זְעִירָא, אֲלָא כְּמָה דְּפִקִּיד לֹון, דְּכִתִּיב וְכִמְצַבִּיהָ עֲבִיד בְּחִיל שְׁמִיא וְדִיָּרֵי אַרְעָא. חַכְמֵי הַגּוֹיִם, אֵינּוֹן מִמֶּנּוּ וְרְבִרְבָן דְּלְעִילָא, דְּחַכְמַתָּא דְּלִהוֹן מְנִיָּהּ הוּא. בְּכָל מַלְכוּתָם, מַלְכוּתָא דְּשְׁלִיט, כְּמָה דְּאֲתַמַּר. וְדָא הוּא קָרָא כְּפִשְׁטִיהּ.

167. אָבָל בְּכָל חַכְמֵי הַגּוֹיִם, וּבְכָל מַלְכוּתָם. הָאֵי אֲשַׁכְחָנָא בְּסַפְרֵי קְדָמָאֵי, דְּאֵינּוֹן מִשְׁרִינִין וְחִוִּילִין, אַע"ג דְּאֲתַפְקֵדֵן עַל מַלְיִין דְּעֲלָמָא, וּפְקִיד לְכָל חַד לְמַעַבְד עֲבִידְתָּא, מָאן הוּא דִּיעְבֵּיד שׁוּם חַד מְנִיָּיהוּ כְּמוֹךְ, בְּגִין דְּאַנְתָּ רְשִׁים בְּעִילוּיָא, וְאַתָּ רְשִׁים בְּעוֹבְדֵךְ מַכְלָהוּ. וְדָא הוּא מָאִין כְּמוֹךְ יי, מָאן הוּא סְתִימָאָה קְדִישָׁא דִּיעְבֵּיד וְלִהוּי כְּמוֹךְ, עִילָא וְתַתָּא, וִיָּהּ דְּמִי לֶךְ בְּכָל עוֹבְדָא דְּמַלְכָּא קְדִישָׁא, שְׁמִים וְאַרְץ. אָבָל אֵינּוֹן תְּהוּ וְחַמּוּדִיהֶם כָּל יוֹעִילוּ. בְּקְרוֹשׁ בְּרוּךְ הוּא כְּתִיב, בְּרָאשִׁית בְּרָא אֱלֹהִים וְגו', בְּמַלְכוּתָם כְּתִיב וְהָאֶרֶץ הִיְתָה תְּהוּ וְבָהּ.

without form and void" (Ibid).

168. Rabbi Shimon addressed his companions, saying, Members of this wedding, let each of you adorn the bride with a certain decoration of his." He said to Rabbi Elazar his son: Elazar present the bride with a gift! So that on the following day, when He, ZEIR-ANPIN, enters under the bridal canopy followed by the songs and praises that the members of the Bridal Chamber offered her, you may stand before Him.

168. אָמַר רַבִּי שִׁמְעוֹן לְחַבְרֵינָא בְּנֵי הַלּוּלָא דָא, כֹּל  
חַד מִנְכוֹן יִקְשֵׁט קְשׁוּטָא חַד לְכַלָּה. אָמַר לְרַבִּי  
אֶלְעָזָר בְּרִיָּה. אֶלְעָזָר: הֵב נְכוּזָא חַד לְכַלָּה דְּהָא  
לְמַחַר אֶסְתַּבֵּל, כִּד יַעוּל לְחוּפָה בְּאַיְנוֹן שִׁירִין  
וְשִׁבְחִין, דִּיִּהְיֹו לָהּ בְּנֵי הַיְכָלָא לְקַיִמָא קַמֵּיהּ.

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Section



## 17. Who is this?

During the night, as we sleep, negative forces attach themselves to our hands. Like magnets, our hands that attract these forces because they carry out negative actions during our waking hours. They manifest the negative thoughts that reside in our hearts and minds. For this reason, one must never recite prayers or blessings without first washing the hands. This section arouses positive, purifying energy, and enables us to use our hands genuine sharing and other worthy deeds.

169. Rabbi Elazar opened the discussion by quoting, "Who is this coming up out of the wilderness?" (Shir Hashirim 3:6). "Who is this" is the joining of two systems of holiness, of the two worlds of BINAH AND MALCHUT, into one firm bond. "Coming up out of the wilderness," means that it actually "comes up" to become the Holy of Holies. Because "Who," WHICH IS BINAH, is the Holy of Holies and has joined "this," WHICH IS MALCHUT, so that it, THE MALCHUT, becomes as a column of smoke "coming up" to the Holy of Holies. "Out of the wilderness," means that She inherits THIS [system] from out of the wilderness in order to become a bride and enter the bridal canopy.

169. פתח רבי אלעזר ואמר מי זאת עולה מן המדבר וגומר, מי זאת כללא דתרין קדושין, דתרין עלמין בחבורא חדא וקשורא חדא, עולה, ממש למהוי קדש קדשין, דהא קדש קדשין מ"י, ואתחברא בזא"ת, בגין למהוי עולה דאיהי קדש קדשים. "מן המדבר", דהא מן המדבר ירתא למהוי כלה ולמיעל לחופה.

170. Furthermore she came out of the wilderness as it is written, "And your speech (Heb. Midbarech) is comely" (Shir Hashirim 4:3), referring to that utterance (Heb. Midbar) of the lips that "come up" (Heb. Olah) (Shir Hashirim 3:6). BECAUSE THE (HEBREW) WORD MIDBAR IS DERIVED FROM THE HEBREW WORD DIBUR (which refers to 'articulation'). And we have learned why it is written in scripture, "these mighty Deities; these are the Deities that smote the Egyptians with all manner of plagues in the wilderness" (I Shmuel 4:8). But is it possible that all the Holy One, blessed be He, brought about occurred only "in the wilderness?" Was it not (also) in the place of habitation? But the phrase "in the wilderness" (Heb. Ba-midbar) IS TO BE INTERPRETED by the power of the spoken word (Heb. Be-Di-bur). As it is written, "and your speech is comely." It is also written, "nor from the desert (Midbar) peaks (Tehilim 75:7). Similarly (the verse) "coming up out of the wilderness" (derived from the equivalent Hebrew word meaning "to speak") (Shir Hashirim 3:6) means "from the word that is uttered by the mouth," WHICH IS MALCHUT. She rises and enters between the wings of the Mother, WHICH IS BINAH. Afterwards, by articulation, she, THE MALCHUT, descends and rests upon the heads of the leaders of the holy nation.

171. HE ASKS: How does She, MALCHUT, rise up by the uttered word? AND HE REPLIES: Because when a person awakens in the morning - at the time that he opens his eyes - he should at first praise and bless his Master. How is he to make the blessing? This is what the pious ones did: They prepared beside them a vessel of water, and when they awoke at night, they washed their hands, rose up, and studied the Torah. And they blessed on their Torah recitation as well! WHEN the cock crows and it is exactly midnight, then the Holy One, blessed be He, joins the Righteous in the Garden of Eden. It is forbidden to utter any blessing IN THE MORNING with unclean hands, as it is at any time of the day.

170. תו, מן המדבר איהי עולה, כד"א ומדברך נאווה. בההוא מדבר דלחישו בשפון, איהי עולה. ותנינן, מאי דכתיב האלהים האדירים האלה, אלה הם האלהים המכים את מצרים, בכל מכה במדבר וכי כל דעבר לון קדוש ברוך הוא במדבר הוה, והא בישובא הוה, אלא במדבר, בדבורא, כד"א ומדברך נאווה וכתיב ממדבר הרים, אוף הכי עולה מן המדבר, מן המדבר ודאי, בההיא מלה דפומא איהי סלקא, ועאלת בין גרמי דאמא, ולכתר בדבורא, נחתא ושריא על רישיהו דעמא קדישא.

171. היך סלקא בדבורא, דהא בשירותא, כד ב"נ קאים בצמרא, אית ליה לברכא למאריה, בשעתא דפקח עינוי, היך מברך, הכי הוה עבדי חסידוי קדמאי, נטלא דמייא הוה יחבי קמייהו, ובזמנא דאתערו בליליא, אסחן ידוייהו, וקיימי ולעאן באורייתא, ומברכי על קריאתה. תרנגולא קרי, וכדין פלגות ליליא ממש, וכדין קדוש ברוך הוא אשתכח עם צדיקניא בגנתא דערן, ואסיר לברכא בדין מסואבות ומזדהמות וכן כל שעתא.

172. Because when a person falls asleep, his spirit departs from him. And when the spirit departs from him, the spirit of impurity comes forth, SETTLES ON HIS HANDS, and defiles them. So it is forbidden to utter any blessing without first washing one's HANDS. And if you might say, If it is so, then on a day when a person does not go to sleep and his spirit does not depart from him, the spirit of impurity does not defile his hands; NEVERTHELESS, when he enters the lavatory, he should not utter any blessing nor read the Torah - not even one word - until he washes his hands. And although you might say that it is because they are sullied, this is not so! Because how did they become soiled?

173. Woe to those human beings who are not aware of their Master's honor and do not pay heed to His Majesty, and do not know the purpose of this world. Because there is a certain spirit that dwells in every privy in the world, a spirit that enjoys tarnishing and pollution, and immediately settles on the fingers that belong to the hands of human beings.

172. בגין דבשעתא דבר נש נאים, רוחיה פרחא מניה, ובשעתא דרוחיה פרחא מניה, רוחא מסאבא זמין, ושריא על ידוי, ומסאב לון, ואסיר לברכא בהו בלא נטילה. ואי תימא אי הכי, הא ביממא דלא נאים ולא פרח רוחיה מניה, ולא שריא עליה רוחא מסאבא, וכד עאל לבית הכסא, לא יברך ולא יקרא בתורה אמילו מלה חדא, עד דיסחי ידוי. ואי תימא, בגין דמלוכלכים אינון, לאו הכי הוא, במה אתלכלכו.

173. אלא ווי לבני עלמא, דלא משגיחין ולא ידעין ביקרא דמאריהון, ולא ידעי על מה קיימא עלמא. רוחא חדא אית בכל בית הכסא דעלמא, דשריא תמן, ואתהני מהווא לכלוכא וטנופא, ומיד שרי על אינון אצבען דידוי דבר נש.

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Section



## 18. He who rejoices on festivals but does not share with the poor

If a person is joyous over his own lot in life but does not share any portion of it, great judgment can befall him. Moreover, sharing for purposes of recognition and honor is worthless in the Upper Worlds. Genuine sharing involves self-sacrifice and giving of oneself beyond that which is comfortable. True generosity occurs when the benefactor does not know to whom he gave, and the recipient does not know who has given unto him. Understanding this precept can greatly enrich our appreciation for the importance of sharing, which is the most effective way to remove any judgments that hang over us.

174. Rabbi Shimon opened the discussion by saying that he who rejoices on festivals, but does not give his portion to the Holy One, blessed be He, then that Evil Eye - Satan - shall hate and persecute him, and shall take him out of this world. And he will bring many miseries upon miseries.

174. פֶּתַח רַבִּי שִׁמְעוֹן וְאָמַר, כָּל מֵאן דְּחָדֵי בְּאַיְנוֹן מוֹעֲדֵינָא, וְלֹא יְהִיב חוֹלְקִיהָ לְקַדְשָׁא בְּרוּךְ הוּא, הֵהוּא רַע עֵינָן שְׁטָן שׁוֹנֵא אוֹתוֹ וְקָא מְקַטְרֵג לִיה, וְסָלִיק לִיה מֵעֲלָמָא, וְכַמְהָ עָקוּ עַל עָקוּ מְסַבֵּב לִיה.

175. The role of the Holy One, blessed be He, is to make the poor happy, according to his ability. Because on these days, DURING FESTIVALS, the Holy One, blessed be He, comes to see all His broken vessels. He comes to see them, but then realizes that they have nothing TO BE happy about. And He weeps over them, before ascending back above, intending to destroy the world.

175. חוֹלְקִיהָ דְּקָדוֹשׁ בְּרוּךְ הוּא, לְמַחְדֵי לְמַסְכְּנֵי כַּפּוּם מַה דְּיִכְוִל לְמַעְבַּד. בְּגִין דְּקָדוֹשׁ בְּרוּךְ הוּא בְּיוֹמֵינָא אֵלֵינָן, אֲתֵי לְמַחְמֵי לְאַיְנוֹן מְאִינִין תְּבִירִין דִּילֵיהּ, וְעָאֵל עֲלֵיהּוּ, וְחָמֵי דְלֹא אֵית לְהוֹן לְמַחְדֵי, וּבְכִי עֲלֵיהּוּ. סָלִיק לְעֵילָא לְחַרְבָּא עֲלָמָא.

176. The members of the Academy (Yeshivah) then stand before Him, saying, Master of the Universe, You are called gracious and merciful. So, apply Your mercy on Your children! He said to them: 'Have I not created the world based upon love?' As it is written, "For I have said, the world is built by Love" (Tehilim 89:3). So the whole universe is established upon it. But if they do not LOVE THE POOR, THEN 'I SHALL DESTROY THE WORLD.' The heavenly angels then say to Him, Master of the universe, there is a certain person who has eaten and drunk to his fill and could have been kind to the poor, but did not share with them anything! Then the "Adversary" (Satan) comes and obtains permission to persecute that person.

177. Whom do we have in the world greater than Avraham, who had mercy on all living beings? Of the day that he prepared a feast, what is written? "And the child grew, and was weaned. And Avraham made a great feast on the day that Yitzchak was weaned" (Beresheet 21:8). So Avraham prepared a feast and invited all the leaders and important people of that generation to that feast. And we have learned that at every banquet, the 'Adversary' wanders about, observing if each person first dispenses charity to the poor. If there are any poor people in his house, then he (the "Adversary") leaves that house and does not enter. But if not, the 'ADVERSARY' enters that house. If he sees the merrymaking without the poor and without having first dispensed charity to the poor, he ascends above and brings accusations against him.

176. אֶתָּאן בְּנֵי מְתִיבְתָּא קָמִיהּ, וְאָמְרֵי רַבּוֹן עֲלֵמָא רַחוּם וְחַנוּן אֶתְקֵרִיאַת. יִתְגַּלְגַּלוֹן רַחֲמֶךָ עַל בְּנֶךָ. אָמַר לוֹן: וְכִי עֲלֵמָא לֹא עֵבִידַת לִיהּ אֶלָּא עַל חֶסֶד, דְּכַתִּיב אֲמַרְתִּי עוֹלָם חֶסֶד יִבְנֶה, וְעֲלֵמָא עַל דָּא קֵיִמָּא. אֲמַרִי קָמִיהּ מְלֹאכֵי עֲלָאֵי, רַבּוֹן עֲלֵמָא, הָא פְּלַנְיָא דְאָכִיל וְרוּי, וְיָכִיל לְמַעַבְד טִיבוּ עִם מְסַכְנֵי וְלֹא יְהִיב לוֹן מִיְדֵי. אֲתֵי הֵוּא מְקַטְרְגָא וְתַבַּע רְשׁוֹ, וְרַדְף אֲבַתְרִיָּה דְהֵוּא בְּרַ נֶשׁ.

177. מָאן לֵן בְּעֲלֵמָא גְדוֹל מְאִבְרָהִם, דְּעֵבֵד טִיבוּ לְכָל בְּרִיּוּן. בְּיוֹמָא דְעֵבֵד מְשִׁתֵּיַא, מַה כְּתִיב, וַיִּגְדֵּל הַיֶּלֶד וַיִּגְמַל וַיַּעַשׂ אֲבָרָהִם מְשִׁתָּה גְדוֹל בְּיוֹם הַגְּמֹל אֶת יִצְחָק. עֵבֵד אֲבָרָהִם מְשִׁתֵּיַא, וְקָרָא לְכָל רַבְרָבֵי דְרָא לְהֵיָא סְעוּדָתָא. וְתַנִּינָן, בְּכָל סְעוּדָתָא דְחָדוּהּ, הֵוּא מְקַטְרְגָא אֲזִיל וְחַמֵּי, אִי הֵוּא בִּיג אֲקָדִים טִיבוּ לְמַסְכְּנֵי, וּמַסְכְּנֵי בְּבִיתָא, הֵוּא מְקַטְרְגָא אֲתַפְרֵשׁ מֵהֵוּא בֵּיתָא וְלֹא עָאֵל תַּמּוֹן, וְאִי לֹא, עָאֵל תַּמּוֹן, וְחַמֵּי עֲרַבּוּבֵיָא דְחָדוּהּ בְּלֹא מַסְכְּנֵי, וּבְלֹא טִיבוּ דְאֲקָדִים לְמַסְכְּנֵי, סְלִיק לְעֵילָא וּמְקַטְרְגָא עֲלֵיהּ.

178. Because Avraham convened (summoned) all the great leaders of that generation, the 'Adversary' descended from the heavens and stood at the door disguised as a poor man. And nobody paid any attention to him. Avraham was attending the kings and the noble men. Sarah suckled all their sons because they did not believe that she had born a child, but rather claimed that YITZCHAK was a foundling whom they picked up from the marketplace. This is why they brought their sons with them, so that Sarah could take them and nurse them in front of their parents. As it is written: "Who would have said to Avraham that Sarah would nurse children?" (Beresheet 21:7). It should have been written, 'WOULD NURSE A CHILD?' Nevertheless, there is no doubt that it should be 'children,' REFERRING TO THE CHILDREN OF ALL THE GUESTS. And that 'Adversary' was STANDING at the door. Sarah said: "Elohim has made banter of me!" (Beresheet 21:6). So immediately the 'Adversary' went up and stood before the Holy One, blessed be He, and said to Him, "O Master of the Universe, You have said, 'Avraham is the one who loves Me,' and here he prepared a feast but did not give anything to You or to the poor. He did not sacrifice even one pigeon for Your sake. And furthermore, Sarah claims that You have mocked her!"

179. The Holy One, blessed be He, replied: 'Who in the world can be compared to Avraham?' But the 'Adversary' did not leave the place until he had spoiled the entire feast. So the Holy One, blessed be He, decreed that Yitzchak should be given as an offering, and Sarah was destined to die from anguish because of her son. All of this distress was caused because he did not offer anything to the poor!

178. אַבְרָהָם, בֵּינוֹן דְּזַמִּין לְרַבְרְבֵי דְרָא, נַחַת מְקַטְרָגָא וְקָם עַל פְּתַחא בְּגוּוּנָא דְמַסְכְּנָא, וְלֹא הוּוּ מֵאֵן דְּאִשְׁגַח בֵּיהּ. אַבְרָהָם הוּוּ מְשַׁמֵּשׁ לְאִינוּן מַלְכִין וְרַבְרְבִין. שָׂרָה אֹנִיקַת בְּנִין לְכַלְהוּ דְלֹא הוּוּ מְהַמְנִין כּד אִיהִי אֹלִידַת. אֶלָּא אָמְרוּ אֲסוּמֵי הוּוּ וּמֵן שׁוּקָא אִיתִיאוּ לִיהּ, בְּגִין כִּךְ אֲתִיִּין בְּנִיִּיהוּ בְּהַדְרִיִּהוּ, וְנִטְלַת לֹון שָׂרָה וְאֹנִיקַת לֹון קַמִּיִּיהוּ. הַה"ד מִי מַלְל לְאַבְרָהָם הַנִּיקָה בְּנִים שָׂרָה, בְּנִים וְדַאי. וְהוּוּ מְקַטְרָגָא עַל פְּתַחא. אָמְרָה צְחוּק עֲשֵׂה לִי אֱלֹהִים. מִיִּד סְלִיק הַהוּוּ מְקַטְרָגָא קַמִּי קְדוֹשׁ בְּרוּךְ הוּוּ, וְאָמַר לִיהּ רַבּוֹן עֲלֵמָא, אֵת אָמְרַת אַבְרָהָם אֹהֲבִי, עֲבַד סְעוּדַתָּא וְלֹא יְהִיב לֶךְ מִיַּדִּי, וְלֹאוּ לְמַסְכְּנִי, וְלֹא קְרִיב קְדַמְךָ אֲמִילוּ יוֹנָה חַד. וְתוּ, אָמְרַת שָׂרָה דְחִיִּיבַת בָּהּ.

179. אָמַר לִיהּ קְדוֹשׁ בְּרוּךְ הוּוּ, מֵאֵן בְּעֲלֵמָא כְּאַבְרָהָם. וְלֹא זָן מַתְמֵן עַד דְּכַלְכַּל כָּל הַהִיא חַדוּהּ, וּפְקִיד קְדוֹשׁ בְּרוּךְ הוּוּ אֲלַמְקַרְב לִיצְחָק קְרַבְנָא, וְאֲתַגְזֹר עַל שָׂרָה דְתַמּוֹת עַל צַעֲרָא דְבִרְהָ כָּל הַהוּוּ צַעֲרָא גְרִים דְלֹא יְהִיב מִיַּדִּי לְמַסְכְּנִי.





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## 19. Torah and prayer

The Zohar reveals that the study of Torah connects us to the Tree of Life reality, a realm of pure fulfillment and infinite spiritual Light. This Tree of Life connection, which is achieved by learning Torah, radiates a powerful protective Light. This Light is instantly drawn into our lives at the moment we gaze upon the Aramaic verses.

180. Rabbi Shimon opened the discussion by quoting, in accordance with what is written: "Then Chizkiyahu turned his face to the wall, and prayed to Hashem" (Yeshayah 38:2). Come and see how powerful is the might of the Torah, and how high it rises above all! Because whoever conducts his life according to the Torah has no fear of those above or below, and mishaps or illnesses of this world do not concern him. Through the Torah, he is attached to the Tree of Life and learns from it every day.

181. The Torah teaches every person how to walk a straight path. It gives advice how to repent and return to one's Master to cancel the decree against him. Because even though a decree has been given not to cancel the decree against him, it shall nevertheless be canceled and not be applied to him anymore in this world. So for this purpose, man should occupy himself in the study of the Torah day and night, and it should always be in his mind. As it is written, "you shall meditate therein day and night" (Yehoshua 1:8). So if his mind drifts away from the Torah - or he

180. פָּתַח רַבִּי שִׁמְעוֹן וְאָמַר, מֵאִי דְכִתִּיב וַיִּסַּב  
חֲזָקִיהוּ פָּנָיו אֶל הַקִּיר וַיִּתְפַּלֵּל אֶל ה', ת"ח כְּמָה  
הוּא חֵילָא תְּקִיפָא דְאוּרִייתָא, וְכְמָה הוּא עֵלְאָה עַל  
כָּלָא, דְכָל מֵאֵן דְאֶשְׁתַּדֵּל בְּאוּרִייתָא לֹא דְחִיל  
מַעֲלָאֵי וּמִתְתַּאֵי, וְלֹא דְחִיל מִמְרַעִין בִּישִׁין דְעֵלְמָא,  
בְּגִין דְאִיהוּ אֶחִיד בְּאִילָנָא דְחַיִּי וְיִלְיָף מִיִּנְיָהּ בְּכָל  
יוֹמָא.

181. דְהָא אוּרִייתָא תּוֹלִיף לְבַר נֶשׁ לְמִיזֵל בְּאוּרְחַ  
קְשׁוּט, תּוֹלִיף לִיה עֵיטָא הֵיךְ יְתוּב קַמִּיהּ מְאָרִיָּה,  
לְבַטְלָא הֵינָא גְזֵרָה, דְאֶפִּילוּ אֶתְגַּזֵּר עֲלֵיהּ הֲלֵא  
יִתְבַטֵּל הָאֵי גְזֵרָה, מִיַּד אֶתְבַטֵּל וְאֶסְתַּלַּק מִיִּנְיָהּ וְלֹא  
שְׂרִיא עֲלֵיהּ דְבַר נֶשׁ בְּהָאֵי עֵלְמָא. וּבְגִין כֵּךְ, בְּעֵי  
לִיה לְבַר נֶשׁ לֹא־שְׁתַּדֵּלָא בְּאוּרִייתָא יִמְמָא וְיִלְיָי,  
וְלֹא יִתְעַדֵּי מִיִּנְיָהּ, הֲדָא הוּא דְכִתִּיב וְהִגִּיתָ בּוֹ יוֹמָם  
וְלַיְלָה, וְאֵי אֶתְעַדֵּי מִיִּנְיָהּ דְאוּרִייתָא אוֹ אֶתְפַּרְשׁ  
מִיִּנְיָהּ כְּאֵלוֹ אֶתְפַּרְשׁ מְאִילָנָא דְחַיִּי.

abandons it - it is as though he abandons the Tree of Life.

182. Come and see: Good advice for all people. When a person lies on his bed at night and goes to sleep, he should wholeheartedly take upon himself the yoke of complete subordination to the heavenly Kingdom, and he should quickly prepare to return his entrusted soul to Him. Then he shall be immediately spared from all bad diseases and evil spirits, and they shall have no power over him.

183. And in the morning, as he rises from his bed, he should then praise his Master, enter into His house, and bow in front of His sanctuary in great awe. And afterward, he should recite his prayers. For he should take advice from the holy Patriarchs, as it is written, "But as for me, I will come into Your house in the multitude of Your love; and in the fear of You, I will bow down toward Your holy temple" (Tehilim 5:8).

184. This verse has been explained as follows. A person should not enter the synagogue unless he first consulted, I.E., RECEIVED PERMISSION FROM, Avraham, Yitzchak, and Yaakov. Because they have prepared and instituted the prayer to the Holy One, blessed be He. As it is written, "I will come into Your house in the multitude of Your love" (Tehilim 5:8) refers to Avraham, WHO IS CHESED; "I will bow down towards Your holy temple" refers to Yitzchak; because from Yitzchak MALCHUT IS CALLED A TEMPLE; "in the fear of You" refers to Ya'akov, WHO IS THE SECRET OF TIFERET THAT IS ALSO CALLED FEARSOME. Therefore, he should include himself with them and then enter the synagogue and recite his prayers. Then the scripture reads, "And He said to me, you are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3).

182. תא חזי עיטא לבר נש כד איהו סליק בליליא על ערסיה בעי לקבלא עליה מלכותא דלעילא בלבא שלים, ולאקדמא לממסר קמיה פקדונא דנפשיה, ומיד אשתזיב מכל מרעין בישין ומכל רוחין בישין ולא שלטין עליה.

183. ובצפרא, קם מערסיה, בעי לברכא למאריה, ולמיעל לביתיה ולמסגד קמי היכליה בדחילו סגיא, ובתר כן יצלי צלותיה, ויסב עיטא מאינון אבהן קדישין, דכתיב ואני ברב חסדך אבוא ביתך אשתחוה אל היכל קדשך ביראתך.

184. הכי אוקמוה, לא לבעי ליה לבר נש לעאלא לבי כנישתא, אלא אי אמליך בקדמיתא באברהם יצחק ויעקב, בגין דאינון תקינו צלותא לקמי קדוש ברוך הוא. הה"ד, ואני ברוב חסדך אבוא ביתך, דא אברהם, אשתחוה אל היכל קדשך, דא יצחק. ביראתך, דא יעקב. ובעי לאכללא לון ברישא, ובתר כן ייעול לבי כנישתא, ויצלי צלותיה, כדין כתיב, ויאמר לי עבדי אתה ישראל אשר בך אתפאר.



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## 20. Rabbi Shimon's departure from the cave

The Zohar recounts the final day that Rabbi Shimon and his son Rabbi Elazar spent in the cave where Rabbi Shimon had buried himself neck deep in the ground for 13 years, during his learning of the Zohar. Rabbi Shimon at last emerges from the cave, battered and decomposed. He credits his total disregard for the comforts and desires of his body as the secret behind the revelation of the wisdom of the Zohar. By relating this passage to our own lives, we too can arouse the will and self-control for overcoming destructive tendencies, which are rooted in the Desire to receive for the self alone.

185. Rabbi Pinchas frequently visited Rabbi Rachumai, who lived at the shore of Lake Kinneret. He was a great man who was full of years and had lost his eyesight. He said to Rabbi Pinchas, I have heard that our friend Yochai has a jewel, a precious stone, NAMELY A SON. And I have observed the light that shines from that jewel; and it shines like the radiance of the sun as it emerges out from its sheath and illuminates the whole world.

185. רַבִּי פִּינְחָס הָוָה שְׂכִיחַ קָמִי דְרַבִּי רַחֲוּמַי בְּכִיף  
 וַיֵּמָא דְגִנוּסָר. וּבִ"נ רַב וְקָשׁוּשׂא דְיוֹמִין הָוָה, וְעֵינָוִי  
 אֶסְתַּלְקוּ מִלְמַחְמִי. אָמַר לְרַבִּי פִּינְחָס, וְדַאי שְׂמַעְנָא  
 דְיוֹחַאי חֲבַרְנָא אֵית לֵיה מְרַגְלִית אַבְן טָבָא,  
 וְאֶסְתַּבְּלִית בְּנֵהוּרָא דֵהֵיא מְרַגְלִית, נִפְקָא בְּנֵהִירו  
 דְשִׁמְשָׁא מְנַרְתְּקָה, וְנֵהֵרָא כָּל עֲלָמָא.

186. And that light extends from the heavens down to the earth, where it brightens the whole world until the Ancient of Days (Atik-Yomin), WHO IS KETER, appears and is properly seated upon the chair (or throne), THIS REFERS TO THE END OF THE TIKUNE PROCESS. And this radiance is contained entirely in your household, THAT IS IN YOUR DAUGHTER, BECAUSE THE DAUGHTER OF RABBI PINCHAS WAS THE WIFE OF RABBI SHIMON, THE SON OF YOCHAI. And from this effulgence that is contained in your household, a tiny ray of light, THAT IS THE SON OF HIS DAUGHTER, WHO IS RABBI ELAZAR, comes forth and brightens up the whole world. How happy is your lot. Go my son, go! Go after that jewel that shines and lights up all the world, as the hour is propitious for you.

187. He took his leave from him and was about to enter a boat, accompanied by two people. He saw two birds flying toward him over the lake. He raised up his voice and said, Birds, O birds - you who fly over the waters - have you seen the place, where the son of Yochai is? He waited awhile and then said, Birds, O birds - Go and bring me back an answer! They flew away; they flew away into the middle of the sea and disappeared.

188. Before he went ON BOARD THE SHIP and departed, the two birds appeared again. In the mouth of one of them was a letter informing him that RABBI SHIMON, the son of Yochai, had left the cave together with his son, Rabbi Elazar. RABBI PINCHAS went to meet him. He saw that he had completely changed, and his body was full of scars and sores FROM STAYING SO LONG IN THE CAVE. He wept together WITH HIM and said, Woe, that I have seen you so! RABBI SHIMON REPLIED: O how happy is my lot, that you have seen me so. Because had you not seen me so "scarred," I would not have been so, THAT IS BEEN WHAT I AM! Rabbi Shimon opened the

186. וְהוּא נְהוֹרָא קְאִים מְשֻׁמָּא לְאַרְעָא, וְנִהוּר כָּל עֲלָמָא, עַד דִּיתִיב עֵתִיק יוֹמִין, וְיִתִיב עַל כְּרִסְיָא כְּדָקָא יָאוּת. וְהוּא נְהוֹרָא כְּלִיל כְּלָא בְּבֵיתְךָ, וּמְנִהוֹרָא דְאַתְכְּלִיל בְּבֵיתְךָ, נִפְיָךְ נִהוּרָא דְקִיק וְזַעִיר, וְנִפְיָךְ לְבַר וְנִהוּר כָּל עֲלָמָא, זְכָאָה חוֹלְקָךְ. פּוֹק בְּרִי פּוֹק, זֵיל אֲבַתְרִיָּה דְהֵיא מְרַגְלִית דְנִהוּר עֲלָמָא, דְהָא שַׁעְתָּא קְיִימָא לָךְ.

187. נִפְק מְקַמִּיָּה וְקְאִים לְמִיעַל בְּהֵיא אַרְבָּא, וְתִרִין גּוֹבְרִין בְּהַדְרִיָּה חֲמָא תִרִין צְפָרִין דְהוּוּ אֲתִיִּין וְטָסִין עַל יָמָא, רְמָא לוֹן קְלָא וְאָמַר, צְפָרִין צְפָרִין דְאַתּוֹן טָאסִין עַל יָמָא חֲמִיתוֹן דּוֹךְ דְבַר יוֹחַאי תַּמָּן, אֲשַׁתְּהִי פּוֹרְתָא אָמַר צְפָרִין צְפָרִין זֵילוּ וְאַתִּיבּוּ לִי. פְּרַחוּ וְאַזִּילוּ, עָאלוּ בִּימָא וְאַזִּלוּ לַהוֹן.

188. עַד דְנִפְק, הָא אֵינּוֹן צְפָרִין אֲתִיִּין, וּבְכּוּמָא דְחָדָא מְנִיָּהוּ פְתָקָא חָדָא, וּבְכִתִּיב בְּגוּוָה, דְהָא בַר יוֹחַאי נִפְק מִן מְעַרְתָּא, וְרַבִּי אֶלְעָזָר בְּרִיָּה אָזַל לְגַבְיָהּ, וְאֲשַׁבַּח לִיהּ מְשֻׁנָּא, וּגּוּפִיָּה מְלֵיא חַלּוּדִין. בְּכָה בְּהַדְרִיָּה, וְאָמַר, וּוִי דְחִמִּיתִךְ בְּכֶךְ. אָמַר, זְכָאָה חוֹלְקִי דְחִמִּית לִי בְּכֶךְ, דְאַלְמָלָא לֹא חֲמִיתָא לִי בְּכֶךְ לֹא הוֹינָא בְּכֶךְ. פְתַח רַבִּי שְׁמַעוֹן בְּפִקּוּדֵי אֲוִרִיָּתָא וְאָמַר, פִּקּוּדֵי אֲוִרִיָּתָא דִּיהַב קְדוּשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל כְּלָהוּ בְּאֲוִרִיָּתָא בְּאַרְחָ כְּלָל כְּתִיבִי.

discussion on the precepts of the Torah by saying, The precepts of the Torah that were given to Yisrael by the Holy One, blessed be He, are all written in the Torah in general.



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# THE ZOHAR

the most powerful spiritual tool


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Section



## 21. The precepts of the Torah

The Zohar embarks on a discussion that pertains to fourteen significant spiritual precepts:

### (A) The first precept: To be in awe of the Creator

This is the first step in developing a true connection and attachment to the Light of the Creator. To violate this particular precept is to transgress all the precepts of the Torah.

189. "In the beginning, Hashem created" ("Beresheet Bara Elohim"). This is the first and foremost precept of all. And this precept is called "the fear of the Hashem," which is called the "beginning." As it is written, "The Fear of Hashem is the beginning of wisdom" (Tehilim 111:10); "The fear of Hashem is the beginning of knowledge" (Mishlei 1:7). Because this fear (or awe) is called the beginning. And it is the gateway through which one enters the world of faith. So based on this precept, the whole world is able to exist.

189. בְּרֵאשִׁית בָּרָא אֱלֹהִים. הֲרָא הוּא פְּקוּדָא  
 קְדָמָא דְכֻלָּא וְאִקְרִי פְּקוּדָא דָא יִרְאֵת ה', דְּאִקְרִי  
 רֵאשִׁית, דְּכַתִּיב רֵאשִׁית חֲכָמָה יִרְאֵת ה'. יִרְאֵת ה'  
 רֵאשִׁית דַּעַת. בְּגִין דְּמַלְה דָא רֵאשִׁית אִקְרִי, וְדָא  
 אִיהִי תְרַעָא לְעֵאלָא גּוּ מְהִימְנוּתָא, וְעַל פְּקוּדָא דָא  
 אֲתִקְוִים כָּל עֲלָמָא.



190. The fear is divided into three types. Two have no fundamental sources and one is the actual source of fear. There is a person who fears and respects the Holy One, blessed be He, so that his sons will live and not die, or because he is afraid to be punished through his body or his wealth. This person, therefore, is always afraid of Him. But we can see that the fear he has of the Holy One, blessed be He, has no actual source, THAT IS, IS NOT FUNDAMENTALLY GENUINE, BECAUSE HIS OWN BENEFIT IS THE ROOT CAUSE (THE SOURCE OF HIS FEAR), WHILE THE FEAR IS ONLY THE RESULT OF HIS CARING FOR HIS OWN BENEFIT! And there is a person who fears the Holy One, blessed be He, because he is afraid of the punishment that awaits him in the other world, and the tortures of Gehenom. These two KINDS of fear, NAMELY THE FEAR OF PUNISHMENT A PERSON RECEIVES IN THIS WORLD AND THE FEAR OF THE PUNISHMENT IN THE WORLD TO COME, are not the fundamentals of (actual) fear nor its genuine source!

191. The fear that is (fundamentally) genuine occurs when a person fears his Master because he is almighty and governs all; because He is the main source and essence of all worlds. And everything that exists is as nothing compared to Him. As it is written, "and all the inhabitants of the earth are reputed as nothing" (Daniel 4:32) and a person should concentrate his desires to that place which is called "fear!"

190. יִרְאָה אֶת־פֶּרֶשׁ לְתֵלֶת סְטָרִין, תְּרִין מְנִיָּהוּ לִית בְּהוּ עֶקְרָא כְּדָקָא יֵאוֹת, וְחָד עֶקְרָא דִּירְאָה: אִית ב"נ דְּרַחֵיל מִקְדוּשׁ בְּרוּךְ הוּא, בְּגִין דִּינְחוּן בְּנוֹהֵי וְלֹא יִמּוּתוּן, אִו דְּרַחֵיל מִעוֹנְשָׁא דְגוֹפִיָּה אִו דְּמִמוּנִיָּה, וְע"ד דְּרַחֵיל לִיָּה תְּדִיר. אֲשֶׁתְּכַח יִרְאָה, דְּאִיָּהוּ דְּרַחֵיל לְקְדוּשׁ בְּרוּךְ־הוּא, לֹא שׁוּי לְעֶקְרָא. וְאִית בְּר נֶשׁ דְּרַחֵיל מִן קְדוּשׁ בְּרוּךְ הוּא בְּגִין דְּרַחֵיל מִעוֹנְשָׁא דִּהוּא עֲלָמָא, וְעוֹנְשָׁא דְגִיָּהֲנָם. תְּרִין אֲלִין לֹא עִיקְרָא דִּירְאָה אִינּוּן וְשֶׁרְשָׁא דִּילִיָּה.

191. יִרְאָה דְּאִיָּהוּ עֶקְרָא, לְמַדְרַחַל ב"נ לְמֵאֲרִיָּה, בְּגִין דְּאִיָּהוּ רַב וְשְׁלִיט עֶקְרָא וְשֶׁרְשָׁא דְּכָל עֲלָמִין, וְכֹלָא קְמִיָּה כֹּלָא חֲשִׁיבִין. כְּמָה דְּאֶתְמַר, וְכָל דִּיִּירִי אֲרַעָא כֹּלָא חֲשִׁיבִין. וְלִשׁוּאָה רַעוּתִיָּה בִּהוּא אֶתְר דְּאֶקְרִי יִרְאָה.

192. Rabbi Shimon began to weep and said, woe if I say and woe if I do not say. If I say, then the evil ones shall know how to serve (worship) their Master. And if I do not say, the friends shall lose it. Because at the location where the 'sacred fear' is to be found, OPPOSING it and down below, there is an 'evil fear' that smites and scourges and then prosecutes. This is a lash used for the whipping of the wicked. THIS MEANS TO PUNISH THEM FOR THEIR SINS. THIS IS WHY HE WAS AFRAID TO REVEAL (WHAT HE HAD IN MIND), BECAUSE HE DID NOT WANT THE WICKED TO KNOW HOW TO AVOID PUNISHMENT, AS THEIR PUNISHMENT IS THEIR PURIFICATION!

193. So, he who fears because of the punishment of being tortured and prosecuted, as is already stated, does not have that "fear of Hashem" that is called "the fear of Hashem" (Tehilim 111:10) that leads to life.

Then what fear is such a person endowed with? It is the 'evil fear.' And so he is ruled by that whipping lash, the 'evil fear,' and not the "fear of Hashem."

194. And because of this, the place that is named the "fear of Hashem" (Tehilim 111:10) is called the "beginning of knowledge" (Mishlei 1:7). And this precept is included here. This is the source and the main principle of all the other precepts of the Torah. Whoever observes the precept of "fear" observes all the others. AND HE who does not observe the precept of "fear" does not observe any of the precepts of the Torah. Because this FEAR [OF HASHEM] is the gateway to everything!

192. בְּכֹה רַבִּי שִׁמְעוֹן וְאָמַר, וְוִי אֵי אֵימָא וְוִי אֵי לָא אֵימָא. אֵי אֵימָא יִנְדַעוֹן חַיִּיבִין הֵיךְ יִפְלַחוֹן לְמֵאֲרִיחוֹן אֵי לָא אֵימָא יֵאבְדוֹן חֲבֵרֵינָא מְלֵה דָא. בְּאַתְרֵי דִירָאָה קְדִישָׁא שְׂרִי, מְלַרְע אֵית יִרְאָה רְעָה דְלָקִי וּמְחִי וּמְקַטְרֵג, וְאִיהִי רְצוּעָה לְאַלְקָאָה חַיִּיבֵינָא.

193. וּמֵאֵן דְדַחִיל בְּגִין עוֹנֵשׁ דְּמִלְקִיּוֹתָא וְקַטְרוּגָא, כְּמָה דְאַתְמַר, לָא שְׂרִיָא עֲלֵיהּ הֵהוּא יִרְאָת ה' דְאֶקְרִי יִרְאָת ה' לְחַיִּים. אֶלָּא מֵאֵן שְׂרִיָא עֲלֵיהּ, הֵהוּא יִרְאָה רְעָה, וְאַשְׁתַּכַּח דְשְׂרִיָא עֲלֵיהּ הֵהוּא רְצוּעָה יִרְאָה רְעָה, וְלֹא יִרְאָת ה'.

194. וּבְגִין כֵּן, אֶתְרֵי דְאֶקְרִי יִרְאָת ה' רֵאשִׁית דְעֵת אֶקְרִי, וְעִד אֶתְפְּלִיל הַכָּא פְקוּדָא דָא, וְדָא עֶקְרָא וְיִסוּדָא לְכָל שְׂאָר פְקוּדֵין דְאוּרִייתָא. מֵאֵן דְנָטִיר יִרְאָה נָטִיר כֻּלָּא. לָא נָטִיר יִרְאָה לָא נָטִיר פְקוּדֵי אוּרִייתָא, דְהָא דָא תְרַעָא דְכֻלָּא.

195. Because of this, it is written, "Beresheet (In the Beginning)," which is "fear," as "Elohim created the heavens and the earth." Because, whoever transgresses this, transgresses ALL OF THE precepts of the Torah. And the punishment for he who transgresses IS this cruel and evil lash, NAMELY THIS 'EVIL FEAR,' WHICH shall whip him. Therefore "and the earth was without form and void, and darkness was upon the face of the deep; and the 'spirit' of Elohim" are the four punishments for the wicked.

196. "Without form" (Beresheet 1:2) means strangulation, as it is written, "a line of confusion" (Yeshayah 34:11) that is "a measuring line" (Zecharyah 2:5). "Void" means stoning and refers to the stones that are sunk in the great deep for the purpose of punishing the wicked. And "darkness" means burning. As it is written, "And it came to pass, when you heard the voice out of the midst of the darkness, while the mountain did burn with fire" (Devarim 5:20). And this fierce fire "shall fall upon the head of the wicked" (Yirmeyah 23:19) to burn them.

197. And the "spirit" means slaughtering by the sword. Because the tempest storm is a flaming, whetted (sharp) sword. As it is written, "and the bright blade of a revolving sword" (Beresheet 3:24). And this is also called the spirit. So this is the punishment for whoever transgresses the precepts of the Torah. Because it appears after the "fear" that is CALLED the Beginning (Heb. Resheet) and includes everything. BECAUSE AFTER THE TERM "BEGINNING," WHICH MEANS "FEAR," IT IS WRITTEN, "WITHOUT FORM AND VOID AND DARKNESS...AND THE SPIRIT" (BERESHEET 1:1-2). THESE ARE THE FOUR PENALTIES OF DEATH. From here onward, come the rest of the precepts of the Torah.

(B) The second precept: Loving the Creator

195. וּבְגִין כְּכִתִּיב בְּרֵאשִׁית דְּאִיהִי יִרְאָה, בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. דְּמֵאֵן דְּעֵבֵר עַל דָּא עֵבֵר עַל פְּקוּדֵי דְאֹרִייתָא. וְעֹנָשָׁא דְמֵאֵן דְּעֵבֵר עַל דָּא, הָאִי רְצוּעָה רְעָה אֶלְקֵי לִיה. וְהֵינְנוּ וְהָאָרֶץ הִיתָה תְּהוּ וּבְהוּ, וְחֹשֶׁךְ עַל פְּנֵי תְּהוּם, וְרוּחַ אֱלֹהִים. הָא אֵלִין ד' עֹנָשִׁין לְאֵעֲנָשָׁא בְּהוּן חִיבִינָא.

196. תְּהוּ דָּא חֲנֹק, דְּכִתִּיב קוּ תְּהוּ חֶבֶל מִדָּה. בְּהוּ דָּא סְקִילָה, אֲבָנִין דְּמְשׁוּקְעִין גּוּ תְּהוּמָא רַבָּא לְעֹנָשָׁא דְחִיבִינָא. וְחֹשֶׁךְ דָּא שְׂרִיפָה, דְּכִתִּיב וַיְהִי כְּשִׁמְעֶכֶם אֶת הַקּוֹל מִתּוֹךְ הַחֹשֶׁךְ וַהֲרַר בּוֹעֵר בְּאֵשׁ עַד לֵב הַשָּׁמַיִם חֹשֶׁךְ כּו'. וְדָא אִשָּׁא תְּקִיפָא דְעַל רִישֵׁיהוּן דְּחִיבִינָא שְׂרִי לְאוּקְדָא לוּן.

197. וְרוּחַ, דָּא הָרֵג בְּסִיפָה, רוּחַ סְעָרָה חֲרַבָּא מְשַׁנָּא הִיא מְלַהֲטָא בֵּיה. כְּדָא וְאֵת לְהַט הַחֶרֶב הַמְתַּהַפֶּכֶת, וְאֶקְרִי רוּחַ. הָאִי עֹנָשָׁא, לְמֵאֵן דְּיַעֲבֵר עַל פְּקוּדֵי אֹרִייתָא, וְכִתִּיב לְבַתֵּר יִרְאָה, רֵאשִׁית, דְּאִיהִי כֹלְלָא דְכֹלְלָא, מִכָּאֵן וְהִלָּאָה, שְׂאֵר פְּקוּדֵין דְּאֹרִייתָא.

As defined by the Zohar, genuine love for the Creator is unconditional. It is not dependent on what we receive or don't receive in return. Reading the verses associated with these ideas kindles our awe and love for the Creator.

198. The second precept is that the precept of 'fear' is strongly attached to and never disconnected from the precept of 'love.' A person should love his Master truly and perfectly. And what is 'perfect love?' It is 'great love,' as it is written, "walk before Me and be perfect" (Bereshheet 17:1). The word "PERFECT" MEANS to be perfect and whole with love. Thus it is written, "And Elohim said, let there be Light" (Bereshheet 1:3). This 'perfect love' is called the "great love." And here it appears as a precept, so that a person should love his Master properly.

199. Rabbi Elazar said: My father, I have heard that meaning of 'perfect love' and its INTERPRETATION. He said to him: Say it, my son, in front of Rabbi Pinchas, as he truly exists on that level and lives accordingly. Rabbi Elazar said: Great love means perfect love, WHICH IS perfected from both sides - kindness and judgment. And if it does not include both, then it is not a proper 'perfect love'!

200. This is why we have learned that the love of the Holy One, blessed be He, is explained in two ways. There is he who loves Him because he is rich, has length of life, his children are around him, he rules his enemies, and he succeeds in his ventures. Because of all these, he loves Him. But if it were the opposite, if the Holy One, blessed be He, were to turn the wheel of fortune against him and replace this with harsh judgment, he would then hate and completely dislike Him. Therefore, this love is not a love that has a base.

198. פְּקוּדָא תְּנִינָא, דָּא אִיהוּ פְּקוּדָא, דְּפְקוּדָא דִּירְאָה אֶתְאַחֲדַת בְּה, וְלֹא נִפְקָא מִינָה לְעַלְמִין, וְאִיהוּ אֶהֱבָה, לְמַרְחָם בְּר נֶשׁ לְמַאֲרִיָּה רַחֲמֵינוּ שְׁלִים. וּמֵאֵן אִיהוּ רַחֲמֵינוּ שְׁלִים, דָּא אֶהֱבָה רַבָּה, דְּכַתִּיב הִתְהַלֵּךְ לִפְנֵי וְהָיָה תָמִים, שְׁלִים בְּרַחֲמוֹתָא. וְדָא הוּא דְכַתִּיב וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר, דָּא רַחֲמֵינוּ שְׁלִימוֹתָא דְאֶקְרִי אֶהֱבָה רַבָּה, וְהִכָּא אִיהוּ פְּקוּדָא, לְמַרְחָם בְּר נֶשׁ לְמַאֲרִיָּה כְּדָקָא יְאוּת.

199. אָמַר רַבִּי אֶלְעָזָר, אָבִיא, רַחֲמֵימָתָא בְּשִׁלְמוֹ אֲנָא שְׁמַעְנָא בֵּיה. אָמַר לִיה אֵימָא בְּרִי קָמִי דְרַבִּי פִּינְחָס, דְּהָא אִיהוּ בְּהָאֵי דְרַגָּא קָאִים. אָמַר רַבִּי אֶלְעָזָר, אֶהֱבָה רַבָּה הֵינְנוּ אֶהֱבָה שְׁלִימוֹתָא בְּשִׁלְמוֹ דְתַרִּין סְטָרִין, וְאִי לֹא אֶתְכַלִּיל בְּתַרִּין סְטָרִין, לָאוּ אִיהוּ אֶהֱבָה כְּדָקָא יְאוּת בְּשִׁלְמוֹ.

200. וְעַל דָּא תְּנִינָן, בְּתַרִּין סְטָרִין אֶתְפַּרְשׁ אֶהֱבָה רַחֲמֵינוּ דְקָדוֹשׁ בְּרוּךְ הוּא: אֵיט מֵאֵן דְרַחֲמִים לִיה מְגוּ דְאֵיט לִיה עוֹתָרָא, אוֹרְכָא דִּיּוֹמִין, בְּנִין סַחְרָנִיָּה, שְׁלִיט עַל שְׁנָאוֹי, אֶרְחוּי מִתְתַּקְנָן לִיה, וּמְגוּ כֶּךָ רַחֲמִים לִיה. וְאִי לְהָאֵי יְהִי בְּהַפּוּכָא וַיְהִי עַלִּיה קָדוֹשׁ בְּרוּךְ הוּא גְּלִגּוּלָא דְדִינָא קְשִׁיָּא, יְהִי שְׁנָיָא לִיה, וְלֹא יֶרְחַם לִיה כְּלָל. וּבְגִין כְּרַחֲמֵימָא דָּא, לָאוּ אִיהוּ אֶהֱבָה דְאֵיט לִיה עֶקְרָא.

201. The love that is called 'perfect love' IS that LOVE that is included from both sides, from both harsh judgment and kindness and success. He should love the Holy One, blessed be He, as we have learned; even if He was to take away your soul. This is the 'perfect love' that includes both aspects, KINDNESS AND JUDGMENT. And because of this, the light of the Action of Creation was revealed and then hidden and treasured. When it was hidden, harsh judgment came forth and both aspects - KINDNESS AND JUDGMENT -became united and reached perfection. This is true and proper love.

202. Rabbi Shimon hugged and kissed him. Then Rabbi Pinchas came and kissed and blessed him. He then said: Certainly, the Holy One, blessed be He, has sent me here. This is that tiny ray of light that I was told shines in my house, and later on shall lighten up the entire world" (Par. 186). Rabbi Elazar said: Certainly, 'fear' should not be omitted from the precepts, especially from this one, OF 'LOVE'. So 'fear' should be attached to it. How is it attached? BY the love that brings good from one side. As it is explained: when the Holy One, blessed be He, gives a person riches and all goodness, length of life, children, and sustenance, then that person should arouse in himself the 'fear.' And he should be afraid of what the sin might bring upon him, CAUSING THE TURNING OF THE WHEEL OF FORTUNE! Of this it is written, "Happy is the man that fears always" (Mishlei 28:14), because "fear" is now included with "love."

201. רחִימוּ דְאֶקְרִי שְׁלִים, הֵהוּא דְהוּי בְתַרִּין סְטְרִין, בֵּין בְּדִינָא בֵּין בְּטִיבוּ וְתִקּוּנָא דְאַרְחוּי. דְרַחִים לִיָּה לְמֵאֲרִיָּה כְּמָה דְתַנִּינָן, אֲפִילוּ הוּא נָטוּל גְּשִׁמְתַךְ מִינְךָ, דָּא אִיהוּ רַחִימוּ שְׁלִים, דְהוּי בְתַרִּין סְטְרִין. וְעַד אֹר דְמַעֲשָׂה בְרֵאשִׁית נֶפֶק וּלְבַתֵּר אֲגִיזוּ, כִּד אֲגִיזוּ, נֶפֶק דִּינָא קְשִׁיא, וְאַתְבְּלִילוּ תַרִּין סְטְרִין כַּחֲדָא, לְמַהוּי שְׁלִימוּ דָּא אֶהְבָּה כִּדְקָא יְאוּת.

202. נְטִלִיָּה רַבִּי שְׁמַעוֹן וּגְשָׁקִיָּה. אֶתָּא רַבִּי פִּינְחָס וּגְשָׁקִיָּה וּבִרְכִיָּה, וְאָמַר, בְּוֹדָאֵי קְדוּשׁ בְּרוּךְ הוּא שְׁדַרְנֵי הֶבְא, דָּא הוּא נְהִירוּ דְקִיק, דְאָמְרוּ לִי דְאַתְבְּלִיל בְּבֵיתָאֵי וּלְבַתֵּר נְהִיר כֹּל עֲלֵמָא. אִ"ר אֲלַעֲזָר, וְדָאֵי לֹא אֲצַטְרִיךְ לְאַתְנָשֵׁי יִרְאָה בְּכָל פְּקוּדִין, כ"ש בְּפְקוּדָא דָּא, אֲצַטְרִיךְ יִרְאָה לְאַתְדַּבְּקָא בְּהָאֵי הֵיךְ אֲתַדַּבְּקַת אֶהְבָּה, אִיְהִי בְּסִטְרָא חַד טַב, כְּמָה דְאַתְמַר, דִּיְהִב עוֹתְרָא וְטַב, אֹרְכָא דְחַיִּי, בְּנִי מְזוּנִי, כְּדִין אֲצַטְרִיךְ לְאַתְעֲרָא יִרְאָה, וְלְמַדְרַחַל דְלֹא יִגְרוּם חוֹבָא. וְעַל דָּא כְּתִיב אֲשֶׁרִי אָדָם מִפְּחַד תָּמִיד, בְּגִין דְּהָא כְּלִיל יִרְאָה בְּאַהֲבָה.

203. This is how 'fear' should be aroused - from the perspective of harsh judgment. Because once a person realizes that harsh judgment prevails upon him, he shall arouse the "fear" in himself and be afraid of his Master. Thus, he will not "harden his heart." This is what is meant by the verse, "he that hardens his heart shall fall into evil" (Mishlei 28:14), which refers to the 'Other Side' that is called 'evil'. Thus, 'fear' is attached to GOODNESS AND LOVE, AS WELL AS TO HARSH JUDGMENT. IT includes them both. AND IF 'FEAR' INCLUDES GOODNESS AND LOVE, then it is the true and proper perfect love.

(C) The third precept: Constant Awareness of the Creator

The Zohar explains the means by which we develop and evolve constant awareness of God, including recitation of the prayer, Shma Yisrael.

204. The third precept is: (1) to know that there is an almighty Hashem who governs the world; (2) to proclaim His unity properly every day, using the supernal six points - CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD OF ZEIR-ANPIN; (3) to unify them (the six points) into one whole by the six (Hebrew) words of Shema Yisrael; and (4) to orient our desire with them spiritually. Therefore, we should prolong the pronunciation of the WORD ECHAD (One) TO THE LENGTH OF TIME IT TAKES TO pronounce the other sacred six words.

203. וְהָכִי אֶצְטָרִיךְ בְּסִטְרָא אַחְרָא דְדִינָא קְשִׁיָא, לְאַתְעָרָא בֵּיהּ יִרְאָה. כִּד חֲמִי דְדִינָא קְשִׁיָא שְׂרִיָא עֲלוּי, כְּדִין יִתְעַר יִרְאָה, וַיִּדְחַל לְמֵאֲרִיָּה כְּדָקָא יֵאוּת וְלֹא יִקְשָׁה לְבֵיָהּ. וְעַד כְּתִיב וּמְקִשָּׁה לְבוּ יִפּוּל בְּרָעָה, בְּהוּא סִטְרָא אַחְרָא דְאֶקְרִי רְעָה. אֲשַׁתְּכַח יִרְאָה דְאַתְאַחַדְתּ בְּתֵרִין סִטְרִין, וְאַתְכְּלִילַת מְנִיָּהּ, וְדָא אִיהוּ אֲהַבָּה שְׁלִימְתָא כְּדָקָא יֵאוּת.

204. פְּקוּדָא תְּלִיתָאָה, לְמַנְדַּע דְאִית אֱלֹהָא רַבְרָבָא וְשְׁלִיטָאָה בְּעֵלְמָא, וְלִיְחֻדָּא לִיהּ בְּכָל יוֹמָא יְחֻדָּא כְּדָקָא יֵאוּת, בְּאִינוּן שֵׁית סִטְרִין עֲלָאִין וְלִמְעַבְד לֹון יְחֻדָּא חֻדָּא בְּשֵׁית תְּבִין דְשִׁמְע יִשְׂרָאֵל, וְלְכוּוּנָא רְעוּתָא לְעִילָא בְּהַדְוִיָּהּ וְעַל דָּא אַחַד אֶצְטָרִיךְ לְאַרְבָּא לִיהּ בְּשֵׁית תְּבִין.

205. This is the reason why it is written, "Let the waters under the heavens be gathered together to one place" (Beresheet 1:9). This MEANS: let all the grades (of water) that are below the heavens be gathered into one place, and become perfect and whole by properly including all six points. Nevertheless, even with all these joined together, during the proclamation of His unity, 'fear' should be attached to the RECITING OF SHEMA YISRAEL. So one should prolong the pronunciation of the letter Dalet (in the word Echad). THIS IS THE REASON why the letter Dalet is larger than the other letters. Thus it is written, "and let the dry land appear" (Beresheet 1:9), which means let the letter Dalet, which is the "dry land," be seen and attached to the proclamation of His unity.

206. And after She, THE MALCHUT, is attached above on high TO THE SIX POINTS OF ZEIR-ANPIN, She should then be attached down below in all of Her aspects, REFERRING TO the other six points which are down below IN MALCHUT. THIS ALLUDES to the verse, "Blessed be the name of the Glory of His Kingdom for ever and ever," which is the litany that follows the Shema, and which in Hebrew contains six additional words expressive of this unity. And then what was dry land becomes fertile soil that can produce fruits and flowers, and in which trees can be planted.

205. וְדָא הוּא דְכְתִיב יְקוּוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מְקוֹם אֶחָד. יִתְכַנְשׁוּן דְרַגְיָן דִּתְחוּת שְׁמַיָא, לְאַתְאֲחָדָא בֵּיהּ, לְמַהּוּי בְשִׁלְיָמוּ לְשִׁית סְטְרִין כְּדָקָא יְאוּת. וְעַם כָּל דָּא, בְּהֵוּא יְחֻדָּא, אֲצַטְרִיךְ לְקִשְׁרָא בֵּיהּ יִרְאָה, דְאֲצַטְרִיךְ לְאַרְכָּא בְּדַל"ת דְאֲחָד, דְדַל"ת דְאֲחָד גְּדוּלָהּ, וְהֵינְנוּ דְכְתִיב וְתִרְאָה הַיַּבְשָׁה. דִּתְתַחְזִי וְתִתְקַשֵּׁר דַּל"ת דְאֵיהּוּ יַבְשָׁה, בְּהֵוּא יְחֻדָּא.

206. וּלְבַתֵּר דְאִתְקַשֵּׁר תַּמָּן לְעִילָא, אֲצַטְרִיךְ לְקִשְׁרָא לֵה לְתַתָּא בְּאַכְלוּסָהָא בְשִׁית סְטְרִין אַחְרַנִּין דִּלְתַתָּא, בְּרוּךְ שֵׁם כְּבוֹד מְלַכּוּתוֹ לְעוֹלָם וָעֶד, דְאֵית בֵּיהּ שִׁית תַּבִּין אַחְרַנִּין דִּיחֻדָּא. כְּדִין, מַה דְהוּת יַבְשָׁה, אִתְעַבִּירַת אֶרֶץ לְמַעַבְד פִּירִין וְאִיבִין וּלְנֻטְעָא אִילָנִין.

207. This is implied in the verse, "And Hashem called the dry land earth" (Beresheet 1:10). This was accomplished when unity was achieved below by the words, "BLESSED BE THE NAME OF THE GLORY OF HIS KINGDOM FOR EVER AND EVER," which translate into the six Hebrew words, Baruch Shem Kevod Malchuto Leolam Vaed, as dry land becomes earth, WHICH IS a properly complete and whole desire. BECAUSE THE TERM 'EARTH' MEANS 'DESIRE.' And this is why the expression "that it was good" appears twice; once for the upper and once for the lower unity. So the MALCHUT has been united and attached to both aspects - THE ASPECT OF THE SIX POINTS OF ZEIR-ANPIN AND HER OWN SIX POINTS. Hence, it is written, "Let the earth bring forth bring forth grass" (Beresheet 1:10), because by now She has been prepared to produce fruit and flowers properly!

(D) The fourth precept: Knowing that all is Unified

The Zohar reveals that perceptions of separation and disunity are illusions caused by the limitations of human consciousness. Belief in the reality of separation and fragmentation is the most potent weapon of the primeval snake, and this belief is the foundation our evil urges and self-centeredness.

208. The fourth precept IS to know that Hashem is the Elohim. As it is written in the scriptures, "Know this day, and lay it to your heart that the Hashem is the Elohim" (Devarim 4:39). THIS MEANS that the name Elohim is included in the name of the Hashem and acknowledged as one without separation.

207. וְהֵינּוּ דְכָתִיב, וַיִּקְרָא אֱלֹהִים לַיַבֶּשֶׁה אֶרֶץ. בְּהוּא יְחֻדָּא דְלִתְתָא, אֶרְעָא רְעוּא שְׁלִים בְּדָקָא יְאוּת. וְעִיד כִּי טוֹב כִּי טוֹב תְּרֵי זְמַנִּי, חַד יְחֻדָּא עֲלָא, וְחַד יְחֻדָּא תְתָא. כִּיּוֹן דְאִתְאַחֵד בְּתֵרִין סְטָרִין, מְכָאן וּלְהֵלָא תְדִשָּׂא הָאֶרֶץ דְשָׂא. אִתְתְּקַנַּת לְמַעַבְד פִּירִין וְאִיבִין בְּדָקָא יְאוּת.

208. פְּקוּדָא רְבִיעָא, לְמַנְדַּע דְהוּא הוּא הָאֱלֹהִים כּד"א וַיִּדְעַת הַיּוֹם וְהַשְּׁבוֹת אֶל לְבַבְךָ כִּי הוֹי"ה הוּא הָאֱלֹהִים. וְלֹא תִכְלֹל אֱלֹהִים בְּשֵׁם אֱלֹהִים, לְמַנְדַּע דְאִינוּן חַד, וְלִית בְּהוּ פְּרֻדָּא.



209. And this is the secret of the verse, "And let them be for lights in the firmament of the heaven to give light upon the earth" (Bereshheet 1:15), WHICH MEANS that both names - HA-VA-YAH and ELOHIM - should be as one without separation. It means that the Hebrew word for lights, written without a Vav TO INDICATE THAT MALCHUT IS CALLED ELOHIM, should be included within the term heaven, WHICH IS ZEIR-ANPIN THAT IS CALLED HA-VA-YAH, because they are as one without separation. Black light, SIGNIFYING MALCHUT, is encompassed within white light, SIGNIFYING ZEIR-ANPIN. Both are as one without separation. And this is the 'white cloud' by day and the 'cloud of fire' by night, which alludes to the aspect of day, WHICH IS ZEIR-ANPIN, and the aspect of night, WHICH IS MALCHUT, as they should be regulated (and combined) together in ONE UNIFIED WHOLE, to illuminate the earth. As it is written, "to give light upon the earth."

210. This is the sin of the primeval snake, who unites down below but separates above. Because of this, he caused what he caused to the world. Because what is below should be separated, and what is above should be united. So the black light, WHICH IS MALCHUT, should be united above with ZEIR-ANPIN into one unified whole. And then they should become united together with Her own legions and be separated from the 'Evil Side'.

211. Nevertheless, it is necessary to know that Elohim and Ha-Va-Yah (Tetragrammaton) are one without separation. Ha-Va-Yah is Elohim. So when a person acknowledges that both are one and does not cause any separation between them, THEN even the 'Other Side' will disappear from the world and not be drawn down below.

209. והיינו רזא דכתיב, יהי מארת ברקיע השמים להאיר על הארץ, למהוי תרין שמהן חר, בלא פרודא כלל, לאתכללא מארת חסר בשמא דשמים, דאינון חר, ולית בהו פרודא. נהורא אוכמא בנהורא חיוורא לית בהו פרודא וכלא חר, ודא הוא עננא חיוורא דיממא, ועננא דאשתא בליליא מרת יום ומרת לילה, ולאיתמקן דא בדא לאנהורא, במה דאתמר להאיר על הארץ.

210. ודא חובא דההוא נחש קדמא, חבר לתתא ואתפרש לעילא, ובגין כךגרם מה דגרם לעלמא. בגין דאצטריך לאפרשא לתתא ולחפרא לעילא, ונהורא אוכמא אצטריך לאתאחדא לעילא בחבורא חרא, ולאיתאחדא לבתר באכלוסהא ביחודהא, ולאפרשא לה מסטרא בישא.

211. ועם כל דא, אצטריך למנדע דאלהים הוי"ה בלא חר בלא פרודא, הוי"ה הוא האלהים. וכד ינדע בר נש דכלא חר, ולא ישוי פרודא, אפילו הויא סטרא אחרא יסתלק מעל עלמא, ולא אתמשך לתתא.

212. This is the secret behind the words, "And let them be for lights (Me-orot)" (Beresheet 1:14), WHICH IS FORMED FROM THE TWO WORDS OR (LIGHT) AND MAVET (DEATH) because the Klipah follows the Brain and the Brain is the light; the 'Other Side' is death. In the word Me-orot, the letters forming the word Or are kept together, while the letters forming the word MAVET are separated from one another. The light should be removed from there so that the separated letters of death will join one another. THIS MEANS THAT IF WE REMOVE THE LETTERS OF OR FROM WITHIN THE WORD Me-orot, THE LETTERS WILL JOIN EACH OTHER AND THE WORD WILL APPEAR AS MAVET.

213. Chavah meddled with these letters and brought evil to the world. As it, Me-orot, is written, "And when the woman saw that...was good" (Heb. Va-tere) (Beresheet 3:6), she turned the letters of Me-orot backwards, THAT IS SHE REMOVED THE LETTERS VATERE FROM THERE, leaving only the letters Mem and Vav. And they went along and took the letter Tav with them, THUS CREATING THE WORD Mavet, which means death. This is how she brought death upon the world, as the scriptures inform us.

214. "Va-tere..." (Beresheet 3:6). Rabbi Elazar said: My father, I have learned that AFTER CHAVA HAD REMOVED THE LETTERS VATERE FROM THE WORD ME-OROT, THE LETTERS MEM AND VAV DID NOT REMAIN. Only the letter Mem remained, BECAUSE the letter Vav, which is always the LETTER OF life, turned into MAVET, WHICH MEANS DEATH. This happened as described. Chava took WITH HER the letter Tav to join it, as it is written, 'she took (Heb. Va-ti-kach)...and gave (Heb. Va-ti-tane),' so the word MAVET was completed, as its letters joined one another. He said to him: Blessed are you my son, as we have now clarified this subject.

212. והיינו רזא דכתיב, והיו למאורות. הא קליפה בתר מוחא סלקא, מוחא אור, סטרא אחרא מות. אור בחבור דאתון, מות בפרודא. וכך האי אור אסתלק מתמן, מתחברא אתון דפרודא מות.

213. מאלין אתון שריאת חוה, וגרמת בישא על עלמא. במה דכתיב, ותרא האשה כי טוב. אהדרת אתון למפרע, אשתאר מ"ו, ואינון אזלו וגטלו אות תי"ו בהדייהו, וגרמת מותא על עלמא, במה דכתיב ותרא.

214. אמר רבי אלעזר, אבא הא אולימנא מ"ם אשתארת יחידאה, וא"ו דאיהו חיון תדיר, אתהפכת ואזלת וגטלת תי"ו, דכתיב ותקח ותתן, ואשתלים תיבה דא ואתחברו אתון. אמר ליה בריך אנת ברי, והא אוקימנא מלה דא.

## (E) The fifth precept: The Study of the Torah

The Zohar expounds on the supreme importance of Torah study. Learning brings about profound spiritual purification, and draws spiritual Light and blessing into our lives.

215. The fifth precept is found in the verse, "Let the waters bring forth abundantly the moving (crawling) creatures that have life" (Beresheet 1:20). This verse contains three precepts. The first is to study the Torah; the second is to beget children: and the third is to circumcise a male child on the eighth day of life and remove the foreskin. It is necessary to study the Torah with great effort at all times, in order to amend one's spirit and soul.

216. As a person labors in the study of the Torah, he is endowed with an additional holy soul, as it is written, "the moving creature that has life" (Beresheet 1:20). THIS REFERS to the living creature that is derived from that holy life, which is MALCHUT. If a person does not delve in the study of the Torah, he does not receive this holy soul, and the holiness of above does not rest upon him. However, when he does study the Torah, he merits that Living Spirit (Heb. Nefesh Chayah) by his mouthing the words of the Torah. Thus he becomes like the angels of above.

215. פְּקוּדָא חֲמִישָׁאָה, כְּתִיב יִשְׂרְצוּ הַמַּיִם שְׂרָץ נֶפֶשׁ חַיָּה. בְּהַאי קָרָא אֵיךְ תַּלְתּוּ פְּקוּדֵי: חַד לְמַלְעֵי בְּאוּרֵייתָא, וְחַד לְאַתְעֶסְקָא בְּפִרְיָהּ וּרְבִיָּהּ, וְחַד לְמַגְזֵר לְתַמְנֵינָא יוֹמִין וְלֹאֲעֲבָרָא מִתַּמְן עַרְלָתָא. לְמַלְעֵי בְּאוּרֵייתָא וְלֹאֲשַׁתְּדֵלָא בָּהּ, וְלֹאֲפֶשֶׁא לָּהּ בְּכָל יוֹמָא, לְתַקְנָא נַפְשִׁיהּ וְרוּחֶיהּ.

216. דְּכִיּוֹן דְּבַר נֶשׂ אֲתַעֲסַק בְּאוּרֵייתָא, אֲתַתְּקֵן בְּנִשְׁמָתָא אַחֲרָא קְדִישָׁא, דְּכְתִיב שְׂרָץ נֶפֶשׁ חַיָּה, נֶפֶשׁ דְּהֵיאִא חַיָּה קְדִישָׁא, דְּכִד בַּר נֶשׂ לֹא אֲתַעֲסַק בְּאוּרֵייתָא, לֵית לִיהּ נֶפֶשׁא קְדִישָׁא, קְדוּשָׁא דְלַעִילָא לֹא שְׂרִיא עֲלוּי. וְכִד אֲשַׁתְּדֵל בְּאוּרֵייתָא, בְּהֵוֹא רְחִישׁוֹ דְּרְחִישׁ בָּהּ, זְכִי לְהֵיאִא נֶפֶשׁ חַיָּה, וְלַמְהַדֵּר כְּמַלְאָכִין קְדִישִׁין.

217. As it is written, "Bless Hashem, you angels of His" (Tehilim 103:20). This refers to those who study the Torah and are called "His angels" on earth. And it is also written, "and let birds fly above the earth" (Beresheet 1:20). This refers to this world, but as far as the other world is concerned, we have learned that the Holy One, blessed be He, will provide them with wings like those of the eagles to allow them to meander around in all the worlds. As is written, "But they that wait upon Hashem shall renew their strength, they shall mount up with wings as eagles" (Yeshayah 40:31).

218. Thus it is written, "and let birds fly above the earth" (Beresheet 1:20), because the Torah that is called "the waters" (Ibid.) abounds, bringing forth expressions (feelings) of the Living Spirit, that is aroused from its place (of that certain spirit), WHICH IS MALCHUT, to be drawn down below, as we have learned. And this is what King David referred to, when he said, "Create in me a clean heart, O Elohim" (to study and learn the Torah), and then "renew a steadfast spirit within me" (Tehilim 51:12).

(F) The sixth precept: To Procreate

The act of procreation literally opens floodgates of spiritual Light in the Upper Worlds. Through this act, we acquire the ability to bring down righteous children. It also arouses tremendous positive energy in our physical world.

217. דְּכָתִיב בְּרָכוּ ה' מְלֹאכֵיו, אֱלִיִּן אִינוּן דְּמַתְּעַסְקִין בְּאוֹרֵייתָא דְּאֶקְרוּן מְלֹאכֵיו בְּאַרְעָא. וְדָא הוּא דְּכָתִיב, וְעוֹף יְעוֹפֵף עַל הָאָרֶץ, הָאֵי בְּהָאֵי עֲלֵמָא, בְּהוּא עֲלֵמָא תְּנִינָן, דְּזִמִּין קְדוּשׁ בְּרוּךְ הוּא לְמַעַבְדַּ לֹּן גְּדַמִּין כְּנִשְׂרִין, וְלֹאשְׁטָא בְּכָל עֲלֵמָא, דְּכָתִיב וְקוּי ה' יַחֲלִיפוּ כַח יַעֲלוּ אַבְר כְּנִשְׂרִים.

218. וְהֵינּוּ דְּכָתִיב וְעוֹף יְעוֹפֵף עַל הָאָרֶץ. דָּא אוֹרֵייתָא דְּאֶקְרִי מִים, יִשְׂרָצוּן וַיִּמְקוּן רַחֲשָׁא דְּנִפְשׁ חַיָּה, מֵאַתֵּר דְּהֵהִיא חַיָּה וַיִּמְשְׁכוּן לָהּ לְתַתָּא. כְּמָה דְּאֶתְמַר, וְעִד אָמַר דָּוִד, לֵב טָהוֹר בְּרָא לִי אֱלֹהִים לְמַלְעֵי בְּאוֹרֵייתָא, וְכַדִּין, וְרוּחַ נְכוֹן חֲדַשׁ בְּקַרְבִּי.

219. The sixth precept is to procreate. Because he who procreates and begets children causes that stream - THE YESOD OF ZEIR-ANPIN - to flow continuously. Its waters shall never fail and the sea, that is MALCHUT, shall be filled from all directions. New souls are renewed and shall come forth from that tree, and the hosts of heaven will multiply together with those souls TO GUARD THEM. This is why it is written, "Let the waters bring forth abundantly the moving creatures that have life" (Beresheet 1:20). This refers to the sign of the holy Covenant, the river (stream) that is drawn and comes forth, as its waters swell and its rapids create feelings (whispers of prayers) and innumerable souls for that living created being!

220. Together with those souls that enter into that Light, WHICH IS MALCHUT, many birds, CORRESPONDING TO ANGELS, come forth. They fly around and roam the entire world, so that when a soul comes forth and is on its way down to this world, the bird that flew off and left with that soul from the same tree accompanies it! How many ANGELS leave together with each soul? Two! One on the right and one on the left. If he is worthy, they guard him. As it is written, "For he will give his angels charge over you" (Tehilim 91:11). But if he is not worthy, then they prosecute him. Rabbi Pinchas said: There are three ANGELS that are found to be guardians over a person, if he is worthy. As it is written, "If there be an angel over him, a defender, one among a thousand to declare to man what is right" (Iyov 33:23); "if there be an angel," this is one; "a defender," this is two; "one among a thousand," this is three!

219. מְקוּדָא שְׁתִּיתָאָה, לְאַתְעֶסְקָא בְּפְרִיָה וּרְבִיָה. דְּכָל מָאן דְּאַתְעֶסְק בְּפְרִיָה וּרְבִיָה, גְּרִים לְהָהוּא נְהָר לְמַהוּי נְבוּע תְּדִיר, וְלֹא יִפְסְקוֹן מִיּוּמוֹי, וְיִמָּא אֲתַמְלִיא בְּכָל סְטְרִין, וְנִשְׁמַתִּין חֲדָתִין מִתְחַדְשִׁין וְנִפְקִין מֵהָהוּא אֵילָנָא, וְחֻלִּין סְגִיָּאִין אֲתַרְבִּיאֻ לְעֵילָא בְּהַדִּי אֵינוֹן נִשְׁמַתִּין. הַה"ד יִשְׂרָצוּ הַמַּיִם שְׂרָץ נֶפֶשׁ חַיָּה, דָּא בְּרִית קַיִמָא קְדִישָׁא, נְהָר דְּנִגִּיד וְנִפְקִי, וְיִמָּא דִּילֵיהּ אֲתַרְבִּיאֻ, וְרַחֲשִׁין רַחֲשָׂא וּרְבִיָּא דְנִשְׁמַתִּין לְהָהִיא חַיָּה.

220. וּבְאֵינוֹן נִשְׁמַתִּין דְּעָאֲלוֹן בְּהָהִיא חַיָּה, נִפְקִי בְּמָה עוֹפֵי דְפִרְחוֹן וְטָאָסֵן כָּל עֲלָמָא, וְכַד נִשְׁמַתָּא נִפְקָא לְהָאֵי עֲלָמָא, הָהוּא עוֹפָא, דְּפִרְחָ וְנִפְקָ בְּהַדִּי הָאֵי נִשְׁמַתָּא מֵהָהוּא אֵילָנָא, נִפְקָ עֲמִיָה. בְּמָה נִפְקִין בְּכָל נִשְׁמַתָּא וְנִשְׁמַתָּא, תְּרִין: חַד מִיּוּמִינָא וְחַד מִשְׁמָאֲלָא. אֵי זְכוּי אֵינוֹן נִטְרִין לֵיהּ, דְּכַתִּיב בִּי מְלָאכְיוּ יִצְוָה לָךְ. וְאֵי לֹא, אֵינוֹן מְקַטְרְגִי עֲלֵיהּ. אָמַר רַבִּי פִּינְחָס, תְּלַתָּא אֵינוֹן דְּקַיִימֵי אֶפּוֹטְרוֹפְסִין עֲלֵיהּ דְּבַר נֶשׁ כַּד זְכוּי. דְּכַתִּיב אִם יֵשׁ עֲלֵיו מְלָאךְ מְלִיץ אֶחָד מִנִּי אֶלֶף לְהַגִּיד לְאָדָם יִשְׂרָאֵל: אִם יֵשׁ עֲלֵיו מְלָאךְ, הָא חַד. מְלִיץ, תְּרֵי. אֶחָד מִנִּי אֶלֶף לְהַגִּיד לְאָדָם יִשְׂרָאֵל. הָא תְּלַת.

221. Rabbi Shimon replied: There are five ANGELS. Because the verse continues, "Then he is gracious to him and says..." (Iyov 33:24). "He is gracious," this is one angel, and "and says," this is (a second angel), SO THERE ARE FIVE. Rabbi Pinchas said: This is not so! "He is gracious to him," refers to the Holy One, blessed be He, by Himself AND NOT AN ANGEL. Because nobody else is permitted to be GRACIOUS TO HIM, only the Holy One, blessed be He, HIMSELF. Rabbi Shimon replied: You have said well!

222. And he who abstains from procreating belittles, so to speak, the form that includes all forms, WHICH IS THE FORM OF MAN. And he blocks the flow of the waters of that river, THE YESOD OF ZEIR-ANPIN, as he impairs (renders defective) the sign of the holy Covenant from all sides. Of such a person, it is written, "And they shall go forth and look upon the carcasses of the men that have rebelled against Me" (Yeshayah 66:24). "Against me" for sure! And this is said about the body, as the soul shall never enter beyond the curtain. THIS MEANS THAT IT SHALL NEVER BE CLOSE TO THE HOLY ONE, BLESSED BE HE, and it shall be banished from that world.

**(G) The seventh precept: To Perform Circumcision on the Eighth Day**

The words of this precept help us remove negative forces from our lives.

223. The seventh precept is to perform circumcision on the eighth day of life and remove the defilement of the foreskin. Because that animal, WHICH IS MALCHUT, is the eighth grade, compared to the other grades, BEGINNING WITH BINAH. And that soul that flies away and emerges from it must appear before it on the eighth day, as it in itself is the eighth grade.

221. אָמַר רַבִּי שִׁמְעוֹן, חֲמִשָּׁה, דְּכֹתִיב יִתִּיר וַיַּחַנְנוּ וַיֹּאמֶר, וַיַּחַנְנוּ חָדָּה, וַיֹּאמֶר תְּרִיז. אָמַר לוֹ לֹא הָכִי, אֲלֵא וַיַּחַנְנוּ, דָּא קְדוּשׁ בְּרוּךְ הוּא בְּלַחְדוּדֵי, דְּהָא לִית רִשׁוּ לְאַחֲרָא אֲלֵא לִיה. אָמַר לִיה שְׁפִיר קָא אַמְרַת.

222. וּמֵאֵן דְּאַתְמַנֵּעַ מִפְרִיָּה וּרְבִיָּה, כְּבִיכּוּל, אֲזַעִיר דְּיוֹקְנָא דְּכִלְיַל כָּל דְּיוֹקְנֵי, וְגַרִים לְהָהוּא נְהַר דְּלֵא נִגְדִין מִימּוּי, וּפְגִים קִימָא קְדִישָׁא בְּכָל סְטְרִין. וְעֲלִיהּ כְּתִיב וַיֵּצְאוּ וַרְאוּ בְּסַגְרֵי הָאֲנָשִׁים הַפּוֹשְׁעִים בִּי. בִּי וְדָאֵי, דָּא לְגוּפָא. וְנִשְׁמַתִּיהָ לֹא עֵוִל לְפְרָגוּדָא כָּלֵל, וְאַטְרִיד מֵהָהוּא עַלְמָא.

223. פְּקוּדָא שְׁבִיעָאָה לְמַגְזֵר לְתַמְנוּיָא יוּמִין, וְלֹאֲעֵבְרָא זוּהֵמָא דְּעַרְלָתָא בְּגִין דְּהָהִיא חַיָּה, אִיהִי דְּרָגָא תְּמִינָאָה לְכָל דְּרָגִין, וְהָהִיא נֶפֶשׁ דְּפְרָחָא מִינָהּ, אֲצַטְרִיכָא לְאַתְחַזְּאָה קְמָה לְתַמְנוּיָא יוּמִין, כְּמָה דְּאִיהִי דְּרָגָא תְּמִינָאָה.

224. And then it is made clear that it is a living created being. OR IN OTHER WORDS, a Soul that belongs to that Holy Light, WHICH IS MALCHUT, and not to the 'Other Side'. And this is alluded to by the words, "Let the waters bring forth abundantly" (Bereshheet 1:20). This has been explained in the book of Chanoch as, "Let the waters of the holy seed be stamped by the impression of the Living Spirit. And this alludes to the impression that the Hebrew letter Yud marked upon the holy flesh, MORE THAN any other mark that exists in the world.

225. "And let birds fly above the earth" (Bereshheet 1:20). This refers to Eliyahu, who flies over the entire world in four flights IN ORDER to be present at every place where the sacred circumcision is performed. So a chair should be prepared for him, and it should be said out loud, This is the chair of Eliyahu. If this is not done, he will not appear!

226. "And Elohim created great whales" (Bereshheet 1:21). The use of the plural in "WHALES" means that they are two, and these two include the removal of the foreskin and the uncovering of the corona during the act of circumcision. And these two are male and female: "and every living creature that moves" (Ibid). This refers to the mark of the sign of the holy Covenant, which is the Holy Living Created being, as we have previously stated. "... which the waters brought forth abundantly" these are the supernal waters that are drawn down into this mark of the sign of the Covenant.

224. וּבְרִינְךָ, אֶתְחַזֵּי וְדַאי דְאִיהִי נֶפֶשׁ חַיָּה, נֶפֶשׁ הַהִיָּא חַיָּה קְדִישָׁא, וְלֹא מִסְטָרָא אַחֲרָא וְדָא אִיהוּ יִשְׂרָעוּ הַמַּיִם. בְּסִפְרָא דְחֲנוּךְ, יִתְרַשְׁמוּן מִיָּא דְזֵרְעָא קְדִישָׁא רְשִׁימוּ דְנֶפֶשׁ חַיָּה. וְדָא רְשִׁימוּ דְאֵת יו"ד, דְּאֶתְרִשִׁים בְּבִשְׂרָא קְדִישָׁא, מִכָּל שְׂאֵר רְשׁוּמֵי דְעֵלְמָא.

225. וְעוֹף יְעוֹפֵף עַל הָאָרֶץ. דָּא אֱלֹהֵוּ דְטָאֵס כָּל עֵלְמָא בְּד' טָאֵסִין, לְמַדּוּי תַּמָּן בְּהֵוּא גְזִירוּ דְקִיּוּמָא קְדִישָׁא. וְאַצְטְרִיךְ לְתַקְנָא לִיה בּוֹרְסִיָּא, וְלֹאֲדַבְרָא בְּפּוּמִיָּה, דָּא בְּרִסְיָא דְאֱלֹהֵי"ו. וְאִי לֹאוּ, לֹא שְׂאֵרֵי תַּמָּן.

226. וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִים הַגְּדוֹלִים. תְּרִין, אֵלִין עֲרֵלָה וּפְרִיעָה, גְזִירוּ דְעֲרֵלָה, וּפְרִיעָה לְבִתְרָא. וְאִינוּן דְּכַר וְנוֹקְבָא. וְאֵת כָּל נֶפֶשׁ הַחַיָּה הָרוּמְשָׁת, דָּא רְשִׁימוּ דְא"ת קִיּוּמָא קְדִישָׁא, דְאִיהִי נֶפֶשׁ חַיָּה קְדִישָׁא, בְּדִקְאֻמְרָן. אֲשֶׁר שְׂרָעוּ הַמַּיִם, מִיּוֹן עֵלְאִין, דְּאֶתְמַשְׁכוּ לְגַבָּה דְאֵת רְשִׁימוּ דָּא.

227. This is the reason why Yisrael down below are marked by the Holy and pure impressions, similar to the holy impressions FROM ABOVE. This distinguishes the Holy side from the 'Other Side'. Thus are they marked, to distinguish the holiness of YISRAEL from the impure idol worshipping nations that originate from the 'Other Side,' as we have learned. Just as He marked YISRAEL, so did He mark their cattle and their fowl - TO DISTINGUISH THEM FROM the cattle and fowl of the idol worshipping nations. How happy is the role of Yisrael!

(H) The eighth precept: To Love the Convert who comes to be circumcised and desires to enter under the wings of God's Presence

The Zohar is also referring to those who embrace spiritual growth and true transformation. Understanding this precept gives us the ability to assist others in their work of true spiritual transformation.

228. The eighth precept is to love the convert who comes to be circumcised and desires to enter under the "wings of the Shechinah." And She, the MALCHUT, takes under Her wings those who separate themselves from the defiled 'Other Side,' and come near to Her. As it is written: "Let the earth bring forth the living creature after their kind" (Beresheet 1:24).

229. And in case you might say that his Living Creature (or created being), which includes Yisrael, is assigned to all nations, He repeats, "after their kind" (Beresheet 1:24) WHICH MEANS TO YISRAEL (ONLY) AND NOT TO THE CONVERTS. O how many corridors and compartments, one inside the other, does the land WHICH IS CALLED CHAYAH have under its wings!

227. וּבְגִין דָּא אֲתַרְשִׁימוּ יִשְׂרָאֵל בְּרְשִׁימוּ קְדִישָׁא וְדָבְיוּ לְתַתָּא, כְּגֹוֹנָא דְאִינוּן רְשִׁימִין קְדִישִׁין לְאַשְׁתְּמוּדְעָא בֵּין סֵטֶר קְדִישָׁא לְסֵטֶרָא אַחְרָא אוּף יִשְׂרָאֵל רְשִׁימִין, לְאַשְׁתְּמוּדְעָא, בֵּין קְדוּשָׁא, לְעַמִּין עִבּוּ"ם דְּאֲתִיִּין מִסֵּטֶרָא אַחְרָא כְּמָה דְּאֲתַמֵּר. וְכְמָה דְּרְשִׁים לֹון, הֲכִי רְשִׁים בְּעִירֵי וְעוֹפֵי דְלֵהוּן, לְבַעִירֵי וְעוֹפֵי דְעַמִּין עִבּוּ"ם. זְכָאָה חוֹלְקֵהוּן הַיִּשְׂרָאֵל.

228. פְּקוּדָא תְּמִינָאָה, לְמִרְחֻם גִּיּוּרָא דְעָאֵל לְמַגְזָר גְּרָמִיָּה וּלְעָאֵלָא תְּחוּת גְּדֻפֵי רְשְׁכִינָתָא. וְאִיהִי אֵעִילָא לֹון תְּחוּת גְּדֻפָּהָא לְאִינוּן דְּמִתְפָּרְשֵׁן מִסֵּטֶרָא אַחְרָא מִסְּאָבָא, וּמִתְקָרְבִין לְגַבָּה. דְּכִתִּיב תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ.

229. וְאִי תִימָא, דְּהָאִי נֶפֶשׁ חַיָּה דְכִלִּילָא בְּיִשְׂרָאֵל, לְכֹלָא הִיא אֲזַדְמֶנַת, הֲדַר וְאָמַר לְמִינָהּ. כְּמָה אַבְסֻדְרִין וְאֲדְרִין, דָּא לְגוּ מִן דָּא, אִית לָהּ לְהָאִי אָרֶץ, דְּאִיהִי חַיָּה, תְּחוּת גְּדֻפָּהָא.



230. The right wing of MALCHUT has two chambers, and from this wing, two nations come forth. They are close to the Unity (Monotheistic belief) of Yisrael and are able to enter into these chambers. And under the left wing there are two additional chambers that are divided between two other nations, which are Ammon and Moav. And they are all called 'Living Creatures.'

231. And how many other closed compartments and chambers are there in each and every wing. From these chambers souls go forth and are divided among those proselytes who are converted, and these are called Living Creatures. But "after their (his) kind," (Beresheet 1:24) they all enter under the "wings of the Shechinah," but do not go beyond.

232. But the soul of Yisrael comes from the body of that tree, WHICH IS ZEIR-ANPIN. And from there, the souls fly off down into this land, WHICH IS MALCHUT; down deep inside its 'bowels'! And the secret behind this is as written: "For you shall be a Land of delight" (Malachi 3:12). Therefore, Yisrael is the darling son for whom She yearns from the bottom of Her heart. And Yisrael are called "those who are born from the womb" and not from the wings that are on the outside OF THE BODY. Furthermore, the proselytes have no part in the upper tree, which is ZEIR-ANPIN, especially not in its body (trunk). So their place is in the wings OF MALCHUT, and not beyond. Therefore, the convert's place is under the "wings of the Shechinah," and not higher. And the 'true proselytes' are those who reside there - and not inside - and cling on to the wings, as it is written. This is why it is WRITTEN: "Let the earth bring forth the living creatures after their kind." And to whom? "Cattle, and creeping thing, and beast of the earth after their kind" (Beresheet 1:24). All draw (derive) their spirit from within that living creature, but each one according to its kind, as is appropriate to

230. גִּדְפָא וְיִמִּינָא אֵית לָהּ תְּרִין אַבְסֻדְרִין, וּמֵהָאֵי גִּדְפָא, אֲתַפְרֶשֶׁן לְתִרֵין אֹמִינֵין אַחֲרָנִין דְּאִינוּן קְרִיבִין בְּיַחְוָדָא לְיִשְׂרָאֵל, לְעֵאלָא לֹון לְגוֹ אַבְסֻדְרִין אֵלִין. וְתַחֲוֹת גִּדְפָא שְׂמָאלָא, אֵית תְּרִין אַבְסֻדְרִין אַחֲרָנִין, וּמִתַּפְרֶשֶׁן לְתִרֵין אֹמִינֵין אַחֲרָנִין, דְּאִינוּן עֲמוּן וּמוֹאָב, וּכְלֵהוּן אֶקְרוּן נַפְשֵׁי חַיָּה.

231. וּכְמָה אֲדָרִין סְתִימִין אַחֲרָנִין, וְהֵיכְלִין אַחֲרָנִין, בְּכָל גִּדְפָא וְגִדְפָא. וּמִנִּיְהוּ נַפְקוּ רַחֲמִין, לְאַפְרָשָׁא לְכָל אִינוּן גִּיּוּרִין דְּמִתְגַּיְרִין. וְאֶקְרוּן נַפְשֵׁי חַיָּה, אֲבָל לְמִינָהּ. וּכְלֵהוּ עֵאלִין תַּחֲוֹת גִּדְפֵי דְשְׂכִינְתָא, וְלֹא יִתִּיר.

232. אֲבָל נִשְׁמַתָּא דְיִשְׂרָאֵל, נַפְקָא מִגּוֹ גּוּפָא דְהָהוּא אֵילָנָא, וּמִתְמַן פְּרַחֲמִין נִשְׁמַתִּין לְגוֹ הָאֵי אֶרֶץ, גּוֹ מַעְהָא לְגוֹ לְגוֹ, וְרִזָּא כִי תִהְיוּ אַתֶּם אֶרֶץ חֶפְצֵי. וְעַל דָּא, יִשְׂרָאֵל, בֶּן יֶקִיר דְהֵמוּ מַעְהָא עֲלֵיהּ, וְאֶקְרוּן הָעֲמוּסִים מִנֵּי בְטָן. וְלֹא מִגְדָּפִין לְבַר. וְתוּ, גִּיּוּרִין לִית לֹון חוּלְקָא בְּאֵילָנָא עֲלָאָה, כ"ש בְּגוּפָא דִילֵיהּ. אֲבָל חוּלְקָא דְלֵהוּן בְּגְדָפִין אִיהוּ וְלֹא יִתִּיר, וְגִיּוּרָא תַּחֲוֹת גְּדָפֵי שְׂכִינְתָא וְלֹא יִתִּיר, גִּירֵי הַצֶּדֶק אִינוּן דְתִמְן שְׂרָאן וְאֲתַאחְדוּ, וְלֹא לְגוֹ, כְּמָה דְאַתְמֹר. וּבְגִין כֶּךָ תּוֹצֵא אֶרֶץ נַפְשֵׁי חַיָּה לְמִינָהּ. וְלִמָּאן בְּהֵמָה וְרִמְשׁ וְחַיִּתוֹ אֶרֶץ לְמִינָהּ, כְּלֵהוּ שְׂאֲבִין נַפְשֵׁי מֵהֵיא חַיָּה, אֲבָל כָּל חַד לְמִינָהּ בְּדָקָא חַזִּי לָהּ.

him!

**(I) The ninth precept: To Show Mercy to the Needy and Supply Them with Food**

The Zohar discusses the spiritual importance of genuine sharing with others. It is the giver who is the true receiver, and the receiver who is the genuine giver. Both the text itself and the ideas it conveys serve to awaken our desire to share. We come to understand that our sharing actually benefits ourselves even more than the person with whom we share.

233. The ninth precept is to show mercy to the needy and supply them with food. As it is written: "Let us make man in our image, in our likeness" (Beresheet 1:26). "Let us make man" is used in the compound sense, indicating that it includes Male and Female. "In Our image" refers to the rich; "after Our likeness" refers to the poor.

234. Because from the aspect of the Male, they are rich; from the aspect of the Female, they are poor. But as they are united as one, show compassion to each other, share with each other, and are benefactors to each other, so should man below behave. The rich and the poor should be united together as one, and should share with each other and be benefactors to each other.

233. פְּקוּדָא תְּשִׁיעָאָה, לְמִיחָן לְמַסְכָּנִי, וּלְמִיָּהֵב לִוְן טְרַפָּא. דְּכִתִּיב, נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ. נַעֲשֶׂה אָדָם בְּשׁוֹתֶפֶא, כָּלֵל דְּכַר וְנוֹקְבָא. בְּצַלְמֵנוּ עֲתִירִי, כְּדְמוּתֵנוּ מַסְכָּנִי.

234. דִּהָא מַסְטְרָא דְּדְכוּרָא עֲתִירִי, וּמַסְטְרָא דְּנוֹקְבָא מַסְכָּנִי, כְּמָה דְּאִינוּן בְּשׁוֹתֶפֶא חֲדָא, וְחָס דָּא עַל דָּא, וַיְהִיב דָּא לְדָא, וְגַמְיֵל לִיָּה טִיבוּ, הֲכִי אֶצְטְרִיךְ בְּרַ נֶשׁ לְתַתָּא, לְמַהוּי עֲתִירָא וּמַסְכָּנִי בְּחַבּוּרָא חֲדָא, וּלְמִיָּהֵב דָּא לְדָא, וּלְגַמְלָאָה טוֹבָא דָּא לְדָא.

235. We have seen this secret in the Book of King Solomon, where it says that if a person has pity on the poor from all his heart, his image shall not be changed and shall remain forever as that of Adam (the first Man). As a result of being created in the image of Adam, he therefore shall rule over all creatures on earth by that image. As it is written, "And the fear of you and the dread of you shall be upon every beast" (Beresheet 9:2). All have fear of that image and dread it, BECAUSE THIS PRECEPT - TO SHOW MERCY TO THE POOR AND BE KIND WITH THEM - IS THE MOST PRAISED precept. It is above all the others, because by this precept, the Son of Man is able to elevate himself and achieve the image of ADAM (THE FIRST MAN).

236. How do we know this? From Nevuchadnetzar! Because even though he dreamt that dream, as long as he had mercy upon the poor, the dream did not come true. But because he treated the poor selfishly (with an evil eye), what does the verse say? It reads, "While the word was in the King's mouth" (Daniel 4:28), his image immediately changed and became different from that of men. This is why it is WRITTEN, "Let us make man" (Beresheet 1:26). Here the term "to make" is used. So in the verse it is written, "The man's name where I worked today is Boaz" (Rut 2:19). BECAUSE THE TERM "TO MAKE" THERE MEANS 'CHARITY,' HERE IT MEANS 'CHARITY' AS WELL.

(J) The tenth precept: To Put On Tefillin and to Complete Oneself according to the Supernal Image

Binding the left arm with Tefillin helps nullify the selfish Desire to receive. The human anatomy is like a tuning device that receives spiritual signals from the Upper Worlds. The left side, especially the arm, is the antenna for the spiritual energy that motivates human desire. If unchecked, our desires can expand unceasingly, and become the root of immoral and intolerant behavior.

235. וַיִּרְדּוּ בְדִגַּת הַיָּם וְגו', רָזָא דְנָא חֲמִינָן בְּסַפְרָא דְשִׁלְמָה מֶלֶכָא, דְּכָל מָאן דְּחָס עַל מַסְכְּנֵי בְרַעוּתָא דְלְבָא, לֹא מִשְׁתַּנֵּי דְיוֹקְנֵיהּ לְעָלַם מִדְּיוֹקְנָא דְאָדָם הָרִאשׁוֹן, וְכִיּוֹן דְּדְיוֹקְנָא דְאָדָם אֲתַרְשִׁים בֵּיהּ, שְׁלִיט עַל כָּל בְּרִיּוֹן דְּעֵלְמָא בְּהָהוּא דְּיוֹקְנָא. הַה"ד וּמּוֹרָאכֶם וְחִתְכֶם יִהְיֶה עַל כָּל חֵית הָאָרֶץ וְגו', כְּלֵהוּזְעִין וְדַחֲלִין מִדֵּהוּא דְּיוֹקְנָא דְאֲתַרְשִׁים בֵּיהּ, בְּגִין דְּרָא הוּא פְּקוּדָא מֵעֵלְיָא, לְאַסְתַּלְקָא בְּרִנְשׁ בְּדְיוֹקְנֵיהּ דְאָדָם, עַל כָּל שְׂאֵר פְּקוּדִין.

236. מְנַלְן מְנֻבּוּכְדִנְצָר. אָף עַל גְּבִרְחָלָם הָהוּא חֲלָמָא, כָּל זְמַנָּא דִּהְוָה מִיַּחַן לְמַסְכְּנֵי, לֹא שְׂרָא עֲלֵיהּ חֲלָמִיָּהּ, כִּיּוֹן דְּאֵטִיל עֵינָא בִּישָׂא דְלֹא לְמִיַּחַן לְמַסְכְּנֵי, מַה בְּתִיב עוֹד מִלְתָּא בְּפּוּם מֶלֶכָא וְגו', מִיַּד אֲשַׁתְּנֵי דְיוֹקְנֵיהּ וְאֵטְרִיד מִן בְּנֵי נֶשָׂא, וּבְגִין כְּרַנְעֵשָׂה אָדָם. בְּתִיב הָכָא עֲשִׂיהּ, וּכְתִיב הָתָם שֵׁם הָאִישׁ אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם, בּוֹעֵז.

Another secret of Tefillin concerns our emulation of the Creator in our daily lives. By mirroring the Creator, we draw closer to Him and His Light. The Tefillin are tools with the power to complete our essence so that we resemble the Creator's own Essence. By virtue of our similarity and spiritual closeness, His Light will then begin to resonate in our own lives.

We can begin to create an affinity with God by gazing and reflecting upon these passages.

237. The tenth precept is to put on Tfilin, and to complete himself according to the supernal image. As it is written, "And Hashem created man in His own image" (Bereshheet 1:27). He opened the discussion by saying: "Your head upon you is like the Carmel" (Shir Hashirim 7:7) has already been explained and clarified. Nevertheless, "Your head upon you is like the Carmel" applies to the supernal head - the Tfilin worn on the head of the Sacred Supernal King Ha-Va-Yah (the Tetragrammaton) that appears in the written letters: Each letter of the HOLY NAME HA-VA-YAH is equivalent to one paragraph in THE TFILIN. AND IN THIS MANNER, the Holy Name is engraved upon the PARCHMENTS OF THE TFILIN, according to the proper order of the letters. And we have learned that the verse "that you are called by the name of Hashem, and they shall be afraid of you" (Devarim 28:10) refers to the Tfilin of the head, which represent the Holy Name, according to the order of the letters.

237. פְּקוּדָא עֲשִׂירָא, לְאַנְחָא תְּפִילִין וּלְאַשְׁלָמָא גְרָמִיָּה, בְּדִיוֹקְנָא עֲלָאָה. דְּכָתִיב וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ. פָּתַח וְאָמַר רַאשֶׁךְ עֲלֶיךָ כְּכַרְמֶל. הָאִי קָרָא אֹקִימָנָא. וְאַתְמַר, אָבֵל רַאשֶׁךְ עֲלֶיךָ כְּכַרְמֶל, דָּא רִישָׁא עֲלָאָה, תְּפִילִין דְּרִישָׁא, שְׁמָא דְּמַלְכָּא עֲלָאָה קְדִישָׁא יְהוָה, בְּאַתְוּוֹן רְשִׁימִין, כֹּל אֶת וְאֶת פְּרִשְׁתָּא חֲדָא, שְׁמָא קְדִישָׁא גְּלִיפָא בְּסִדְוֹרָא דְּאַתְוּוֹן כְּדָקָא יְאוּת. וְתִנּוּן כִּי שֵׁם י"י נִקְרָא עֲלֶיךָ וַיִּרְאוּ מִמֶּךָ, אֲלִיּוֹן תְּפִילִין דְּרִישָׁא, דְּאִינוּן שְׁמָא קְדִישָׁא בְּסִדְוֹרָא דְּאַתְוּוֹי.

238. The first words that appear IN THE TFILIN read, "Sanctify to Me all the first born" (Shemot 3:2). This corresponds to the Hebrew letter Yud of the TETRAGRAMMATON, which is to sanctify - NAMELY CHOCHMAH - which is the first born of all the supernal sanctities. THESE ARE "whatever opens the womb" (Shemot 3:2) by that narrow pathway (line) that descends from the Hebrew letter Yud, which opens the womb to bring forth proper fruit and seeds. This is the supernal sanctity.

239. The second paragraph reads, "And it shall be when Hashem shall bring you" (Shemot 13:5). This is the Hebrew letter Hei of HA-VA-YAH (OF THE TETRAGRAMMATON), WHICH IS BINAH. This is the temple whose womb is opened by the letter Yud through fifty openings, corridors, and rooms that are concealed within it. The letter Yud made an opening in that Temple so that the sound of the Shofar (a trumpet made out of a ram's horn), WHICH IS BINAH, can be heard through it. Because the Shofar is blocked on all sides, the Hebrew letter Yud came and opened it so that the sound could be heard. As it opened the Temple, the Shofar was blown and sound was emitted. The emission of this sound was to free the slaves.

240. So by blowing of the Shofar, Yisrael was delivered from Egypt. And SO SHALL HE BLOW THE SHOFAR another time in the future, at the End of Days. Every deliverance originates from this Shofar, WHICH IS BINAH. And this is why the deliverance from Egypt is written in this paragraph. Because it is a result of this Shofar - by the force of the letter Yud - that the womb was opened, enabling it to bring forth its sound to redeem the slaves. This is the letter Hei, the second letter of the Holy Name.

238. פְּרִשְׁתָּא קְדָמָא קְדָשׁ לִי כָּל בְּכוֹר. דָּא יוֹ, דְּאִיְהוּ קְדָשׁ, בּוֹכְרָא דְכָל קוּדְשֵׁין עֲלָאִין. פֶּטֶר כָּל רַחֵם בְּהֵוּא שְׁבִיל דְקִיק דְנִחַת מִן יוֹ"ד. דְּאִיְהוּ אִפְתָּח רַחֵמָא לְמַעַבְד פִּירִין וְאִבִּין בְּדָקָא יְאוּת, וְאִיְהוּ קְדָשׁ עֲלָאָה.

239. פְּרִשְׁתָּא תְּנִינָא, וְהִיא כִּי יִבְיַאָךְ. דָּא הֵי, הֵיכְלָא דְאִתְפְּתַח רַחֵמָא דִּילָהּ מִגּוּ יוֹ"ד, בְּחַמְשֵׁין פְּתַחִין אֲבִסְדְּרָאִין וְאִדְרִין סְתִימִין דְּבִיָּה, דְּהֵוּא פֶּטֶר דְּעֵבִיד יוֹ"ד, בְּהֵאִי הֵיכְלָא, לְמַשְׁמַע בְּהַּ קְלָא דִּי נִפְקָא מִגּוּ שׁוֹפָר דָּא, בְּגִין דְּשׁוֹפָר דָּא הוּא סְתִימָא בְּכָל סְטְרִין, וְאִתָּא יוֹ"ד וּפְתַח לִיהַּ, לְאִפְקָא מִגְּוִיָּה קְלָא וְכִיּוֹן דְּאִתְפְּתַח לִיהַּ, תִּקַּע לִיהַּ, וְאִפִּיק מִגְּוִיָּה קְלָא, לְאִפְקָא עֲבָדִין לְחִירוֹ.

240. וּבִתְקִיעוֹ דְּשׁוֹפָרָא דָּא, נִפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם. וְכֵן זְמַיִן זִימְנָא אַחְרָא לְסוּף יוֹמִיָּא. וְכָל פּוֹרְקָנָא מֵהֵאִי שׁוֹפָר אִתָּא. וּבְגִ"כ אֵית בְּהַּ יְצִיאַת מִצְרַיִם בְּפְרִשְׁתָּא דָּא, דְּהֵא מֵהֵאִי שׁוֹפָר אִתָּי, בְּחִילָא דִּיוֹ"ד דְּפְתַח רַחֵמָא דִּילָהּ וְאִפִּיק קְלִיָּה לְפּוֹרְקָנָא דְּעֲבָדִין, וְדָא הֵי, אֵת תְּנִינָא דְּשִׁמָּא קְדִישָׁא.

241. The third paragraph is the secret of the Unity, as proclaimed by Shema Yisrael (Hear O Yisrael) (Devarim 6:4). This corresponds to the letter Vav in HA-VA-YAH, WHICH IS ZEIR-ANPIN, and combines all within Itself - the Unity of all, where all are united and combined together. And it gathers all, as well! The fourth paragraph reads, "And it shall come to pass, if you shall hearken" (Devarim 11:13-21). This includes two aspects - CHESED AND GVURAH - combined together because Knesset Yisrael (the Congregation of Yisrael), which is the lower Gvurah, - MALCHUT, is united with them. And this is the last (second) Hei of HA-VA-YAH, which gathers all the others together and includes them all.

242. The Tfilin are actually the letters of the Holy Name. Therefore, "Your head upon you is like the Carmel" (Shir Hashirim 7:7) REFERS to the Tfilin of the head. "And the hair (lit. 'Dalet' which means poverty) of your head" (Shir Hashirim 7:7) refers to the Tfilin of the hand, WHICH IS MALCHUT, as She is poor, in comparison to above, TO ZEIR-ANPIN. Thus, She achieves perfection as above!

243. "The King is held bound in the tresses" (Shir Hashirim 7:6) MEANS that he is tied down and tightly held in those compartments OF THE TFILIN for the purpose of being properly united with that Holy Name. Therefore, whoever puts them on receives the image of Elohim. Because just as Elohim is united with the Holy Name, so does the person who puts them on become united with the Holy Name accordingly. "Male and female he created them," (Beresheet 1:27) REFERS TO the Tfilin of the head and the Tfilin of the hand - and all is one (the same)!

(K) The eleventh precept: To Give Tithing

The Kabbalists teach us that only through tithing

241. פִּרְשֵׁתָּא תְּלִיתָא, רְזָא דִּיחֻדָּא דְּשִׁמְעַי יִשְׂרָאֵל, דָּא וְאוּ דְכֻלִּיל כְּלָא, וְבִינָה יְחֻדָּא דְכֻלָּא, וְבִינָה אֲתִיחַדָּן, וְהוּא נְטִיל כְּלָא. פִּרְשֵׁתָּא רְבִיעָא, וְהִיא אִם שְׁמוּעָה, כְּלִילֵי דִתְרִין סְטְרִין דְּאֲתִאחַדְתָּ בְּהוּ כְּנִסַּת יִשְׂרָאֵל גְּבוּרָה דְלִתְתָּא. וְדָא ה' בְּתִרְאָה דְנִטְלָא לֹון, וְאֲתִכְלִילַת מְנַהוּן.

242. וְתַמְלִין אֲתוּן דְשִׁמְעַי קְדִישָׁא אִינוּן מִמֶּשׁ, וְעַל דָּא רֵאשֶׁךְ עֲלִיךְ כְּבִרְמֵל אֵלִין תְּמִלִין דְרִישָׁא. וְדִלַת רֵאשֶׁךְ, הִיא תְּמִלָּה שֶׁל יָד, דֵּאִיהִי מִסְכָּנָא לְגַבֵּי עֵילָא, אוֹף הֵבִי שְׁלִימוֹ אִית לָהּ כְּגוּוּנָא דְלַעִילָא.

243. מֶלֶךְ אֲסוּר בְּרֵהֲטִים. קְשִׁיר אִיהוּ וְאֲחִיד בְּאִינוּן בְּתִי, לְאֲתִאחַדָּא בְּהוּא שְׁמַי קְדִישָׁא כְּדָקָא יְאוּת. וְעַל דָּא, מָאן דְּאֲתִתְקַן בְּהוּ, אִיהוּ הוּי בְּצֵלָם אֱלֹהִים. מָה אֱלֹהִים אֲתִיחַדָּא בִּיה שְׁמַי קְדִישָׁא, אִף הוּא אֲתִיחַד בִּיה שְׁמַי קְדִישָׁא כְּדָקָא יְאוּת. זָכָר וּנְקֵבָה בְּרָא אוֹתָם. תְּמִלִין דְרִישָׁא וְתְּמִלָּה שֶׁל יָד, וְכֻלָּא חָד.

and sharing a portion of our own lot in life can we truly protect and deserve all that we possess, now or in the future. Through the Light emanating from the letters, words and sentences of this section of the Zohar, we can awaken true desire to give of ourselves.

244. The eleventh precept IS to give a tithe of the land's product. Here we have two precepts. One is to give a tithe of the land's product, and the other is TO BRING the first fruits of the trees. As it is written, "Behold, I have given you every herb yielding seed, which is upon the face of all the earth" (Beresheet 1:29). Here it is written, "I have given you;" elsewhere it is written, "And to the children of Levi, behold, I have given all the tithe in Yisrael" (Bemidbar 18:21). In a third place, it is further written, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is to Hashem" (Vayikra 27:30).

#### (L) The twelfth precept: To Bring the First of the Fruits of the Trees

In all areas of life, giving away "the first portion" draws the Light of true blessing to all that remains. It is fitting, therefore, that our first act upon waking each morning should be a positive connection to God, for this moment is the seed of the entire day. The remainder of the day will blossom with the radiance of the Creator if He is included within its seed.

These words help us to remember to offer the first portion of the day to the Creator of the Universe.

244. פְּקוּדָא חֲדָסָר, לְעִשְׂרָא מַעֲשָׂרָא דְאַרְעָא הָכָא אֵית תְּרִין פְּקוּדִין: חֲדָר, לְעִשְׂרָא מַעֲשָׂרָא דְאַרְעָא. וְחֲדָר בְּכוּרֵי הַמִּירֵי אֵילָנָא, דְכָתוּב הִנֵּה נָתַתִּי לָכֶם אֶת כָּל עֵשֶׂב זֹרַע זֹרַע אֲשֶׁר עַל פְּנֵי כָל הָאָרֶץ. כְּתוּב הָכָא, הִנֵּה נָתַתִּי. וְכָתוּב הִתָּם וּלְבָנֵי לֹוֹי הִנֵּה נָתַתִּי אֶת כָּל מַעֲשֵׂר בְּיִשְׂרָאֵל. וְכָתוּב וְכָל מַעֲשֵׂר הָאָרֶץ מִזְרַע הָאָרֶץ מִפְּרֵי הָעֵץ לַה' הוּא.

245. The twelfth precept IS to bring the first fruits of the trees as an offering. As it is written, "and every tree in which is the fruit of a tree yielding seed" (Beresheet 1:29). Whatever I deserve to receive shall not be eaten by man. He permitted them (to eat) and gave them all His tithe and first fruits of the trees. AS IT IS WRITTEN, "I have given to you" - "to you," and not to the generations after you.

(M) The thirteenth precept: To Perform the Redemption Ritual for His Son and Connect to the Power of Life

The Zohar imparts a secret concerning a firstborn son. When the child undergoes a ritual to separate the child from the force of death, the child is then connected to the Tree of Life reality, a realm of infinite delight and goodness. Because the first born son is the seed of any and all children to come, this ceremony protects all future children born into the household,

Gazing upon this passage helps separate us from the forces of death, while connecting us to the reality of the Tree of Life.

246. The thirteenth precept IS to perform the redemption ritual for his son and connect him to (the power of) life. There are two appointees in charge - one over life and one over death - and they both stand beside man. Thus, when a person redeems his son, he redeems him from that APPOINTEE over death and takes him out of his control. This is the secret of the words, "And Elohim saw everything that he had made" (Beresheet 1:31). THIS IS in general. "And, behold it was...good" alludes to the angel of life, while the word "very" (Heb. Me'od) alludes to the Angel of Death. Therefore, by this act of redemption, the ANGEL of life is strengthened and the ANGEL OF DEATH is weakened. By this redemption, he purchases life for himself, as has been mentioned, so that the evil side leaves him alone and does not cling to him any more.

245. פְּקוּדָא תְּרִיסָר, לְאִייתָאָה בְּבוּרֵי דְאִילָנָא, דְּכִתִּיב וְאֵת כָּל הָעֵץ אֲשֶׁר בּוֹ פְּרִי עֵץ זֹרַע זָרַע. כָּל מֵאן דְּאִתְחַזֵּי לִי, לְכוּן אֲסִירָא לְמִיכָל. אֲתִיר לֹון, וְיֵהב לֹון כָּל מַעֲשָׂרָא דִּילִיָּהּ וּבְכוּרִין דְּאִילָנִין. נְתַתִּי לְכֶם, לְכֶם וְלֹא לְדָרִין דְּבִתְרִיכוּן.

246. פְּקוּדָא תְּלִיסָר. לְמַעַבְד פּוּרְקָנָא לְבְרִיָּה לְקִשְׂרָא לִיָּהּ בְּחַיִּין. דְּתְרִין מְמַנָּן גִּינְהוּ חַד דְּחַיִּין וְחַד דְּמוֹתָא, וְקִימִין עֲלֵיהּ דְּבִנֵּי. וְכִד יִפְרוֹק בִּינֵי לְבְרִיָּהּ, מִיָּדָא דְּהֵוּא מוֹתָא פְּרִיק לִיָּהּ, וְלֹא יָכוּל לְשַׁלְטָאָה עֲלֵיהּ. וְרָזָא דָא וִירָא אֱלֹהִים אֵת כָּל אֲשֶׁר עָשָׂה, בְּכֻלָּל. וְהִנֵּה טוֹב, דָּא מְלֶאךְ חַיִּים. מֵאֵד, דָּא מְלֶאךְ הַמּוֹת. וְעַל דָּא, בְּהֵוּא פּוּרְקָנָא אֲתַקְיִים דָּא דְּחַיִּים, וְאִתְחַלַּשׁ הֵוּא דְּמוֹת. בְּפוּרְקָנָא דָּא, קִנִּי לִיָּהּ חַיִּים, כְּמָה דְּאִתְמַר, וְהֵוּא סְטְרָא בִּישָׂא שְׂבַק לִיָּהּ, וְלֹא אַחִיד בִּיָּהּ.



## (N) The fourteenth precept: To Observe the Shabbat

Here the Zohar presents two ideas. The first pertains to the power of the 7th day of the week, which is identified as the ultimate source of all the Light and blessings for the other six days. The second point refers to the Shabbat's power to remove all the negative angels and judgments that hang over the world. Shabbat allows us to begin the week anew in a pure and unblemished state. When the Light of Shabbat has departed, it is our own insensitive and impure actions that give birth to a new generation of negative angels who wreak havoc in the world.

Reading and meditating upon this section with a pure heart and open mind helps us connect to the energy source of Shabbat. It is also a powerful means for removing negative angels and judgments from our lives.

247. The fourteenth precept IS to observe the Shabbat (sabbath), which is a day of rest from all the action of Creation. There are two precepts included here. One is to observe the day of the Shabbat, and one is to attach this day to its holiness. NAMELY, TO DRAW DOWN THE SPIRITUAL ENERGY OF CHOCHMAH THAT IS CALLED 'HOLINESS.' So "to observe the day of the Shabbat" is, as I have mentioned and explained, that it is a day of rest to all the worlds. And all actions are within that day and were already performed even before that day was sanctified.

247. פְּקוּדָא אַרְבֵּיסָר, לְנִטְרָא יוֹמָא דְשַׁבְּתָא, דְּאִיהוּ יוֹמָא דְנִיחָא מְכַל עוֹבְדֵי בְּרֵאשִׁית. הָכָא כְּלִילָן תְּרִין פְּקוּדִין, חַד נְטוּרָא דְיוֹם הַשַּׁבָּת. וְחַד לְקִשְׂרָא הָהוּא יוֹמָא בְּקִדּוּשִׁיהּ. לְנִטְרָא יוֹמָא דְשַׁבְּתָא, כְּמָא דְאִדְבְּרְנָא וְאִתְעַרְנָא עֲלֵייהּ, דְּאִיהוּ יוֹמָא דְנִיחָא לְעֲלָמִין, וְכֹל עֲבִידָן בֵּיהּ אֲשֶׁתְּכֻלּוּ וְאִתְעַבְּדוּ, עַד דְּאִתְקַדַּשׁ יוֹמָא.

248. Because that day was sanctified, the creation of the bodies for certain spirits was not completed. SO HE ASKS: Was not the Holy One, blessed be He, aware of that, so that He could delay the sanctification of that day until the bodies for those spirits were created? AND HE ANSWERS: The Tree of Knowledge - Good and Bad - aroused the Evil Side, who wanted to rule over the world. So a lot of spirits were dispersed and WENT FORTH with much weaponry to achieve strength and to FLING THEMSELVES into the bodies of this world.

249. As the Holy One, blessed be He, saw this, He aroused a tempest from within the Tree of Life, WHICH IS ZEIR-ANPIN, and struck upon the other Tree, WHICH IS MALCHUT, causing the arousal of the other good side. Consequently, the day was sanctified. Because the creation of the bodies and the arousal of the spirits, on that night OF SHABBAT, comes from the Good Side and not from the 'Other Side.'

250. Had the Other (evil) Side come during that night before the Good Side, then the world would not have been able to exist for even one moment. So the Holy One, blessed be He, provided the remedy in advance. The 'sanctification of the day' jumped up and stood before Him. Thus, the Good Side appeared before the Other Side appeared, and the world was established and was able to exist. So instead of the Other Side becoming strong and establishing itself in the world, as It planned, the Good Side was established at that night by the construction of holy bodies and the forming of holy spirits from that Side. Therefore, the sages who know this perform their conjugal rights weekly, from Shabbat to Shabbat.

248. בִּיּוֹן דְּאַתְקַדֵּשׁ יוֹמָא, אֲשֶׁתְּאַר בְּרִיאַה דְּרוּחִין. הֲלֵא אֲתַבְּרִי לֹן גּוּפָא. וְכִי לֹא הוּה יָדַע קְדוּשׁ בְּרוּךְ הוּא לְאַעֲכָבָא לְקַדְשָׁא יוֹמָא, עַד דִּיתְבְּרוּן גּוּפִין לְהַנִּי רוּחִין. אֲלֵא אֵילָנָא דְדַעַת טוֹב וְרַע, אֲתַעַר הֵהוּא סְטְרָא אַחְרָא דְרַע. וּבַעַא לְאַתְתְּקַפָּא בְּעֵלְמָא, וְאַתְפָּרְשׁוּ בְּמַה רוּחִין בְּכַמָּה זַיְיָנִין, לְאַתְתְּקַפָּא בְּעֵלְמָא בְּגוּפִין.

249. בִּיּוֹן דְּחַמָּא קְדוּשׁ בְּרוּךְ הוּא כֶּךָ, אֲתַעַר מְגוֹ אֵילָנָא דְחַיֵּי נְשִׁיבוּ דְרוּחָא, וּבִטְשׁ בְּאֵילָנָא אַחְרָא, וְאַתְעַר סְטְרָא אַחְרָא דְטוֹב, וְאַתְקַדֵּשׁ יוֹמָא. דְּהָא בְּרִיאָו דְגּוּפִין וְאַתְעַרו דְרוּחִין, בְּסְטְרָא דְטוֹב אִיהוּ בְּהָאֵי לִילֵיא, וְלֹא בְּסְטְרָא אַחְרָא.

250. וְאַלְמָלֵא אֶקְדִים סְטְרָא אַחְרָא בְּהָאֵי לִילֵיא, עַד דְּלֹא יִקְדִים סְטְרָא דְטוֹב, לֹא יָכִיל עֵלְמָא לְמִיקָם קְמַיְיְהוּ אֶמִילוּ רְגַעָא חַדָּא. אֲבָל אֶסּוּתָא אֶקְדִים קְדוּשׁ בְּרוּךְ הוּא, דְדַלִּיג קְמִיָּה קְדוּשָׁא דְיוֹמָא, וְאַקְדִים קְמִי סְטְרָא אַחְרָא, וְאַתְקִיִים עֵלְמָא. וְמַה דְחָשִׁיב סְטְרָא אַחְרָא לְאַתְבְּנִי בְּעֵלְמָא לְאַתְתְּקַפָּא, אֲתַבְּנִי בְּהָאֵי לִילֵיא סְטְרָא דְטוֹב וְאַתְתְּקַף, וְאַתְבְּנוֹן גּוּפִין וְרוּחִין קְדִישִׁין בְּהָאֵי לִילֵיא מְסְטְרָא דְטוֹב. וּבְגִין כֶּךָ, עוֹנְתֵן דְחַכִּימִין דִּידַעֵי דָא, מְשַׁבַּת לְשַׁבַּת.

251. Because when the Other Side saw this - that just as he planned on doing, the Side of Holiness preceded it (by these actions), then the Other Side went along to wander about, together with all its hosts and legions to watch over those who perform their conjugal rights naked and by the light of the candle. AS A RESULT OF THIS, all their children born from that intercourse are born epileptic, because they are possessed by spirits that come from the Other (evil) Side. And these are the 'naked spirits' of the wicked that are called 'evil spirits'. These are pursued and killed by Lilit (female demon).

252. So, because the day was sanctified, and holiness ruled over the world, the Other Side makes itself small and hides during every Shabbat Eve and during every Shabbat Day. Only Asimon and His group do not hide, but go around floating above the candlelight secretly in order to observe the indecent intercourse. And after that they go and hide inside the cave of the great abyss. As soon as Shabbat is over, many hosts and legions roam about in the world. This is why the hymn against calamities, YOSHEV BE-SETER (TEHILIM 91), was written and is recited - to prevent them from ruling over the Holy Nation.

253. Where do they roam to on that night, WHEN SHABBAT IS OVER? When they (the other side) come out in haste and think that they are about to rule over the world and overcome the Holy Nation, they (instantly) see them (the good side) standing upright reciting this hymn (Tehilim 91), NAMELY YOSHEV BE-SETER ELYON (SITTING IN THE SUPERNAL HIDING PLACE), saying the Havdalah (the prayer that is said at the end of Shabbat) DURING the prayers AND THEN performing the Havdalah with the cup (of wine). Then the other side flee from there and go roaming until they reach the desert. May the Merciful One save us and guard over us, from the other side - the Evil Side.

251. דְּהָא כְּדִין חֲמַאת דָּא סְטְרָא אַחְרָא, דְּכַמָּה דְּאִיְהִי חֲשִׁיבַת לְמַעַבְד עֲבִידֵי סְטְרָא דְקְדוּשָׁה, אֲזֵלָא וּמִשְׁטָטָא בְּכַמָּה חַיִּילִין וְסִטְרִין דִּילָהּ, וְחֲמַאת כָּל אֵינֹן דְּקָא מִשְׁמֵשִׁי עֲרִסְיֵיהּוּ בְּגִלוּיָא דְגּוּפִיָּהוּן לְנְהוּרָא דְבוּצִינָא, וְכָל אֵינֹן בְּגִין דְנִפְקִין מִתַּמֶּן הוּוּ נְכַפִּין. דְּשָׂרוּ עֲלֵייהוּ רוּחִין מֵהֵהוּא סְטְרָא אַחְרָא. וְאֵינֹן רוּחִין עֲרִטִילָאִין דְחַיִּיבֵינָא דְאֶקְרוּן מְזִיקִין, וְשָׂרִיאת בְּהוּ לִילִית וְקִטִּילַת לוּן.

252. כִּיּוֹן דְּאֶתְקַדְשׁ יוֹמָא וְשִׁלְטָא קְדוּשָׁה עַל עֲלָמָא, הֵהוּא סְטְרָא אַחְרָא אֲזַעִירַת גְּרָמָה וְאֶטְמַרַת כָּל לִילֵיָא דְשַׁבְּתָא וְיוֹמָא דְשַׁבְּתָא. בְּרַ מִן אֶסִימוֹן וְכָל כֵּת דִּילָיָהּ, דְּאֲזֵלֵי עַל שְׂרָגֵי בְּטְמִירוּ, לְמַחְמוּ עַל גִּלוּיֵי דְשִׁמוּשָׁא, וּלְבַתֵּר אֶטְמֵרוֹן גּוּ נּוֹקְבָא דְתַהוּמָא רַבָּא כִּיּוֹן דְנִפְקַת שַׁבְּתָא, כְּמָה חַיִּילִין וּמִשְׁרִיִּין פְּרַחִין וּמִשְׁטָטִין בְּעֲלָמָא, וְעַל דָּא אֶתְקֵן שִׁיר שֶׁל פְּגָעִים, דְּלָא יִשְׁלִטוֹן עַל עַמָּא קְדִישָׁא.

253. לֵאן אֶתֵּר מִשְׁטְטֵי בְּהֵהוּא לִילֵיָא, כְּדִן נִפְקֵי בְּבְהִילוּ, וְחֲשִׁבִין לְשִׁלְטָאָה בְּעֲלָמָא עַל עַמָּא קְדִישָׁא. וְחֲמָאן לוּן בְּצִלוֹתָא, וְאֶמְרִין שִׁירַתָּא דָּא, וּבִשְׁיִרוּתָא מְבַדְּלֵי בְּצִלוֹתָא, וּמְבַדְּלֵי עַל הַכּוֹס, פְּרַחֵי מִתַּמֶּן, וְאֲזֵלֵי וּמִשְׁטְטֵי וּמִטָּאן לְגוּ מְדַבְּרָא. רַחֲמֵנָא לְשִׁיזְבֵּן מִנֵּייהוּ וּמִסְטְרָא בִישָׁא.

254. There are three kinds of people who bring bad things on themselves. The first is he who curses himself; the second is he who throws away bread or bread crumbs as big as an olive (or bigger); and the third is he who lights the candle when the Shabbat is over before all the Congregation (of Yisrael) has reached the recital of 'Sanctification,' that is IN THE PRAYER OF VE-ATA KADOSH. Because with that fire, he lights the flames of Gehenom before its time.

255. There is a special place in Gehenom for those who profane the Shabbat. Those who are punished in this inferno curse the person who lit the candle before its time, and they say to him, "Behold: Hashem will thrust you about with a mighty throw, and He will seize you firmly. He will violently roll and toss you like a ball into a large country" (Yeshayah 22:17-18).

256. It is not proper for him to light the candle, as Shabbat is not over before the Congregation of Yisrael recites the prayer of Havdalah and says the benediction over the cup (of wine). For until that time, it is still Shabbat, and the sanctity of the Shabbat still rests upon us. So after the benediction over the cup is performed, all those hosts and legions that govern the weekdays return to their positions, each one according to the appointed service for which he is responsible.

254. תִּלְתָּא אֵינוֹן גְּרָמִין בִּישָׁא לְגַרְמִייהוּ. חַד, מָאן דְּלִיִּט גְּרָמִיָּה. תְּנִינָא, מָאן דְּזָרַק נְהֵמָא אוּ פְרוּרִין דְּאִית בְּהוּ כְּזִית. תְּלִיתָאָה, מָאן דְּאוּקִיד שְׂרָגָא בְּמַמְקָא דְּשַׁבְּתָא, עַד לֹא מָטוּ יִשְׂרָאֵל לְקַדוּשָׁא דְּסַדְרָא, הֲגָרִים לְנוּרָא הֲגִיהֶנּוּם לְאַדְלָקָא בְּהַאי נוּרָא, עַד לֹא מָטָא זְמַנֵּיהוּ.

255. דְּחַד דּוּכְתָא אִית בְּגִיהֶנּוּם לְאֵינוֹן דְּקָא מְחַלְלֵי שַׁבְּתוֹת, וְאֵינוֹן דְּעַנּוּשֵׁין בְּגִיהֶנּוּם, לִיִּטִין לִיָּה לְהֵהוּא דְּאוּקִיד שְׂרָגָא, עַד לֹא מָטָא זְמַנֵּיהּ, וְאִמְרֵי לִיָּה הִנֵּה ה' מְטַלְטֵלְךָ טַלְטֵלָה גְּבַר וְגו' צְנוּף וְצַנְפֵךְ צְנַפָּה כְּדוּר אֶל אֶרֶץ רַחֲבַת יָדַיִם.

256. בְּגִין דְּלֹאוּ יָאוּת הוּא לְאַדְלָקָא נוּרָא כַּד נְפִיק שַׁבְּתָא, עַד דְּמַבְדִּילֵי יִשְׂרָאֵל בְּצִלוֹתָא וּמַבְדִּילֵי עַל כֶּסֶף, בְּגִין דְּעַד הוּא זְמַנָּא שַׁבְּתָא הוּא, וְקַדוּשָׁה דְּשַׁבְּתָא שְׁלִיט עֲלֵנָא וּבִשְׁעֵתָא דְּמַבְדִּילִין עַל כֶּסֶף, כָּל אֵינוֹן חַיִּילִין, וְכָל אֵינוֹן מְשַׁרְיִין דְּאִתְמַנְן עַל יוֹמֵי דְּחוּל, כָּל חַד וְחַד יְתִיב לְאַתְרֵיהּ וּמַלְחָנֵיהּ דְּאִתְמַנְי עֲלֵיהּ.

257. Because as soon as the Shabbat begins and the day is sanctified, Holiness is aroused and governs the world; worldliness is removed from its rule. Only when Shabbat is over do they regain their position again. But although Shabbat is over, they do not regain their positions until that moment when the Congregation of Yisrael says, "Blessed are You, Hashem, who separates the holy from the profane." Then the Holiness is removed, and all the hosts that govern the weekdays are aroused and return to their positions, each one according to its post for which it is responsible.

258. Nevertheless, they do not receive control until the flames of the candle are lit. All these flames are called the 'Lights of Fire' because they all come from the secret behind the 'column of fire' and the element of fire, and they take charge over the lower world. All this happens if a person lights the candle before the Congregation of Yisrael has finished the recital of the 'Sanctification.'

259. And if he waits until they complete the 'Sanctification,' all those wicked people who are in Gehenom acknowledge the justice brought upon them by the Holy One, blessed be He. And they confirm the blessings that are recited by the Congregation, and bring them upon him. THIS REFERS TO THE WORDS, "therefore Hashem gives you of the dew of heaven" (Beresheet 27:28), and "Blessed shall you be in the field" (Devarim 28:3).

257. בגין דכר עאל שבתא ואתקדש יומא, קדש אתער ושלט בעלמא, וחול אתעדי משולטנותא דיליה, עד שעתא דנמיק שבתא לא תייבין לאתרייהו. ואף על גבדנמיק שבתא, לא תייבין לאתרייהו עד זמנא דאמרי ישראל בא"י המבדיל בין קדש לחול, בדין קדש אסתלק, ומשריין דאתמניאו על יומי דחול מתערין ותייבין לאתרייהו כל חד וחד על מטריה דאתפקד עליה.

258. ועם כל דא, לא שלטין עד דיהון נהורין מרזא דשרגא, וכלהון אקרון מאורי האש, בגין דמרזא דעמודא דנורא ומיסודא דנורא אתיאן כלהו ושלטין על עלמא תתאה, וכל דא כד ב"ג אדליק שרגא עד לא שלימו ישראל קדושא דסדרא.

259. אבל אי איהו ממתין עד דישלימו קדושא דסדרא, אינון חייבין דגיהנם מצדיקין עלייהו דינא דקדוש ברוך הוא, ואינון מקיימי על ההוא ב"ג כל ברכאן דקא אמרי צבורא, ויתן לך האלהים מטל השמים ברוך אתה בעיר וברוך אתה בשדה וגו'.

260. "Blessed is he who considers the poor; Hashem will deliver him in the day of evil" [fem. adj.] (Tehilim 41:2). He asks: As it should have been written 'in the day of evil' [masc. adj.], so why does it say, "in the day of evil" [fem. adj.]? **AND HE REPLIES:** This refers to the day when that Evil [fem. adj.] is in power and wants to take his soul away from him. "Blessed is he who considers the poor." The words, "the poor" allude to a 'poor and sick' person; "THAT CONSIDERS" alludes to how to cure him from his sins as he stands before the Holy One, blessed be He. Another meaning is that this is the day when Judgment prevails and is about to dominate the world, and he "considers" how to save himself from it. As it has been written: "Hashem will deliver him in the day of evil -" so **THIS REFERS** to the day when Judgment is passed over to the Evil powers in order to control the world by it. Then **"HASHEM WILL DELIVER HIM."**

260. אֲשֶׁרִי מְשָׁכִיל אֶל דָּל בְּיוֹם רָעָה יִמְלֹטְהוּ וְיִי.  
 בְּיוֹם רָע מְבַעֵי לֵיָהּ, מֵאִי בְּיוֹם רָעָה. יוֹמָא דְשִׁלְטָא  
 הָהִיא רָעָה לְמִיּוֹסֵב וְשִׁמְתִּיהָ, אֲשֶׁרִי מְשָׁכִיל אֶל דָּל,  
 דָּא הוּא שְׂכִיב מְרַע, לְאַסְאָה לֵיָהּ מְחֻבּוּי גְבִי קְדָשָׁא  
 פְּרִיךְ הוּא. ד"א, דָּא יוֹמָא דְדִינָא שְׂרִינָא עַל עֲלָמָא,  
 אֲשֶׁתְּזִיב מִנִּיהָ, כְּמָא דְאַתְמָר, בְּיוֹם רָעָה יִמְלֹטְהוּ ה'  
 יוֹמָא דְאַתְמָסֵר דִּינָא לְהָהוּא רָעָה לְשִׁלְטָאָה עַל  
 עֲלָמָא.

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# THE ZOHAR

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Section



## 1. Making an engraving upon the supernal light

The Zohar discusses the primordial phase that ignited the process of creation. This phase produced a vacated space, a void into which our physical universe would eventually be born. By this act of creation, the infinite gave birth to the finite. Just as a seed contains all the stages that will produce a full grown tree, including the final fruit, the seed of our cosmos contains all the souls of mankind, including our complete and final fulfillment. Recognizing this motivates us to complete our own spiritual work. It accelerates our spiritual transformation by revealing our connection with the seed, which is the cause of all causes.

1. With the beginning of the manifestation of the King's will, **THAT IS, WHEN THE KING DESIRED TO CREATE THE WORLD**, a hard spark made an engraving upon the supernal light. **THIS HARD SPARK, WHICH** emanated from the most concealed of all concealed things--from the secret of ein-sof (endlessness)-and took a shapeless form. **THE SPARK** was then inserted into **THE CENTER OF** a circle that was neither white nor black nor red nor green, nor any color at all. When He began its measurements, He created bright colors that shone into **THE EMPTY SPACE AND THE ENGRAVING**. From within the spark - **THIS HARD SPARK** - a fountain spouted, from which the shades down below received their colors.

1. בְּרִישׁ הוֹרְמֵנוּתָא דְּמִלְכָא, גְּלִיף גְּלוּמֵי בְּטְהִירוֹ  
עֲלֵאָהּ בּוֹצִינָא דְּקַרְדִּינוּתָא, וְנִפְיָק גּוֹ סְתִימֵי דְּסְתִימוֹ  
מִרְזֵ"א דֵּי אִי"ן סו"ף, קוּטְרָא בְּגוּלְמָא נְעִיץ בְּעִזְקָא  
לֹא חֲזוֹר וְלֹא אוֹכֵם וְלֹא סוּמְק וְלֹא יְרוֹק, וְלֹא גּוּזָן  
כָּלֵל. כִּד מְדִיד מְשִׁיחָא, עֵבִיד גּוּזָן לְאַנְהָרָא לְגוּ.  
בְּגוּ בּוֹצִינָא, נִפְיָק חַד נְבִיעוּ, דְּמִנְיָה אֶצְטַבְעוּ גּוּזָן  
לְתַתָּא.

2. From the most concealed of all concealed things, the secret of ein-sof (endlessness), EMANATED TWO FACES: ONE cleaved and THE OTHER DID not cleave. Its atmosphere was unknown until forceful blows split ATIK, and a concealed supernal point shone. Beyond this point, nothing is knowable and, because of this, He is called by the name Beginning, WHICH MEANS the First of the Sayings.

2. סְתוּמִים גּוֹ סְתוּמִיּוֹן מֵרָזָא דְאִי"ן סו"ף, בְּקַע וְלֹא  
בְּקַע, אֲוִירָא דִּילִיָּה לֹא אֲתִיידַע בְּלָל. עַד דְּמִגּוּ  
דְּחִיקוּ דְּבִקְיעוּתֵיהּ, נְהִיר נְקוּדָה חֲדָא סְתוּמָא עֲלָאָה,  
בְּתַר הֵהוּא נְקוּדָה לֹא אֲתִיידַע בְּלָל, וּבְגִין כֵּן אֲקָרִי  
רֵאשִׁית, מֵאֲמַר קְדָמָאָה דְּכָלֵּא.

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## 2. "The brightness of the firmament"

When God created the world, He knew that we, the vessels, could not receive His awesome, blazing Light in Its totality. This Kabbalistic notion can be likened to a tripped circuit breaker caused by an overload of electric current. It can also be compared to the light of sun, which would incinerate the entire earth if it were to ever approach too close. The Creator, in His infinite wisdom, therefore concealed the greater portion of His Light so as not to overwhelm that which He created. The Zohar recounts the process of how this hidden Light began to be revealed.

As we correct and transform our crude, immoral nature, we reveal a measure of hidden Light in direct proportion to the degree of inner change we've undergone. It is this spiritual change that expands our internal vessel, allowing us to receive a greater portion of hidden Light. The Hebrew letters emanate this hidden Light into our day to day existence.

3. "And they who are wise shall shine like the brightness of the firmament, and they who turn many to Righteousness like the stars for ever and ever" (Daniel 12:3). "And they who are wise" ALLUDES TO THE SOULS OF THE RIGHTEOUS, "the brightness of the firmament", TO THE ILLUMINATION OF THE UPPER THREE SFIROT, WHICH ARE REVEALED WHEN COMBINED WITH THE ATTRIBUTE OF MERCY. The aura of the brightness that is most concealed of all concealed things united with this point and shone into it. Then this Beginning--WHICH IS ARICH ANPIN--expanded INTO A HEAD AND BODY, and made a temple for its honor and glory. There, INSIDE THE TEMPLE, ARICH ANPIN planted a holy seed to bring forth SOULS for the benefit of the world. This is the secret of, "So the holy seed is its immovable stump" (Yeshayah

3. וְהַמְשֻׁכִּים יִזְהִירוּ כְּזֹהַר הַרְקִיעַ וּמִצְדֵּיקֵי הַרְבִּים כְּכּוֹכְבִים לְעוֹלָם וָעֶד. זֶה־רַסְתִּימָא דְסְתִימִין, בְּטַשׁ אֲוִירָא דִּילִיָּהּ וְאֲנָהִיר בְּהַאי נְקוּדָה, וּבְדִין אֲתַפְּשֵׁט הַאי רֵאשִׁית, וְעֵבִיד לִיהּ הֵיבְלָא לִיקְרִיָּה, וּלְתוֹשְׁבֵיחֵיהּ. תַּמּוֹן, זֶרַע זֶרַע דְקוּדְשָׁא לְאוּלְדָא, לְתוֹעֲלָתָא דְעֵלְמָא, וְרוּז דָּא, זֶרַע קִדְשׁ מִצְבָּתָהּ.

6:13).

4. The brightness that He sowed for His honor is similar to the purple seed of the silkworm, for the worm encases itself within its own silk, within its own creation. AND FROM THAT SEED, He prepares for Himself a temple for his own glory and for the benefit of all. With this Beginning, the Concealed unknown One created the temple, and this temple is called BY THE NAME 'Elohim.'

5. This is the secret of the words: "In the beginning Elohim created..." (Beresheet 1:1). THIS TEMPLE IS the brightness from which all TEN sayings were created, according to the secret meaning of the expansion of the point from that hidden brightness. Thus, if the word "created" applies to it, no wonder it is written, "And Elohim created man in His own image" (Beresheet 1:27).

6. The brightness, WHICH IS ARICH ANPIN, is the secret of The Beginning, BECAUSE its name is the first of all. The holy name Eheyeh is engraved upon the sides OF ARICH ANPIN. The name Elohim is engraved on the crown. AND THIS IS THE SECRET OF Asher, WHICH IS a concealed temple, and is the beginning of the revelation of the secret of The Beginning. The word Asher CONSISTS OF THE SAME LETTERS AS Rosh (head) BUT IN REVERSE ORDER, AS THE LETTER RESH--WHICH IS THE FIRST LETTER IN ROSH--IS THE LAST LETTER IN ASHER. THIS SHOWS THAT IT IS THE Rosh that came out of resheet (beginning), WHICH IS ARICH ANPIN. THEREFORE, IT EMERGED FROM THE ASPECT OF THE HEAD AND WAS FORMED AS A HEADLESS BODY.

4. זָהַר, הַזְרַע זֶרְעָא לִיקְרִיָהּ, כִּהָאִי זֶרְעָא דְמִשְׁי דְאַרְגֻּוֹן טָב, דְאַתְחַפֵּי לְגוּ, וְעֵבִיד לִיהּ הֵיכְלָא דְאִיהוּ תּוֹשְׁבַחְתָּא דִּילִיָהּ וְתוֹעֵלְתָא דְכָלָא. בְּהָאִי רֵאשִׁית, בְּרָא הֵהוּא סְתִימָא דְלֹא אֲתִיידַע לְהֵיכְלָא דָא. הֵיכְלָא דָא אֶקְרִי אֱלֹהִים.

5. וְרָזָא דָא, בְּרֵאשִׁית בְּרָא אֱלֹהִים. זָהַר, דְּמִנְיָה כְּלָהּ מֵאֲמֵרוֹת אֲתַבְרִינְאוּ בְּרָזָא דְאַתְפְּשֻׁטוֹתָא דְנִקְוָדָה דְזָהַר סְתִימָא דָא. אִי בְּהָאִי כְּתִיב בְּרָא, לִית תּוֹוָהָא, דְכְּתִיב וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ.

6. זָהַר, רָזָא דָא בְּרֵאשִׁית, קְדַמָּאָה דְכָלָא שְׁמִיָהּ, אֶהְיֶה, שְׁמָא קְדִישָׁא גְלוּפָא בְּסִטְרוֹי, אֱלֹהִים גְלוּפָא בְּעִיטְרָא. אֲשֶׁר, הֵיכְלָא טְמִיר וְנִגְנִיז, שְׁרִיאוֹתָא דְרָזָא דְרֵאשִׁית, אֲשֶׁר, רֵאשׁ דְנִפְמִיק מֵרֵאשִׁית.

7. After the point and the temple were established as one, Beresheet--WHICH IS ARICH ANPIN--includes a lofty beginning to the light of Chochmah. Later, the image of the temple changed and it was called a house (Heb. bayit) and the supernal point was called the head (Heb. rosh). They were included in each other through the secret of The Beginning, BECAUSE COMBINING THE WORDS BAYIT AND ROSH FORMS THE TERM BERESHEET. This was so as long as BAYIT AND ROSH were as one, as long as there was no MANNER OF habitation in the house; AS LONG AS CHOCHMAH WAS NOT CLOTHED WITH CHASSADIM, WHICH REVEALS THE FOUR COLORS OF THE HOUSE. But it was sown for the purpose of habitation and, once it was inhabited, it was called BY THE NAME 'Elohim', hidden and concealed.

8. The brightness is concealed and hidden until the children of Yisrael came inside it in order to beget and the house stood expanded to contain what was established through the holy seed. As long as She had not conceived, the expansion of the house to make it habitable had not occurred, nor was it yet called BY THE NAME 'Elohim'. Rather, they both are still part of Beresheet ("In the beginning"). IN OTHER WORDS, BEFORE THE EXPANSION OF THE FOUR AMENDMENTS MENTIONED EARLIER, IT IS NOT YET CALLED BY THE NAME "ELOHIM", BECAUSE IT DOES NOT YET SHINE IN FULL. THEREFORE, EVERYTHING IS CONSIDERED AS IF IT IS INCLUDED WITHIN ARICH ANPIN; THAT IS, THE BEGINNING. After it became known by the name 'Elohim,' AFTER THE FOUR AMENDMENTS WERE COMPLETED, it gave birth to the first of those generations that came from the seed sown within it. HE ASKED: What is that seed? HE REPLIED: The seed is the engraved letters, WHICH ARE the secret of the Torah, REFERRING TO ZEIR ANPIN, which emanates from that point--WHICH IS ARICH ANPIN.

7. וְכִּד אֶתְתַּקֵּן לְבֵתָר נְקוּדָה וְהִיכְלָא בְּחָדָא, בְּדִין, בְּרֵאשִׁית כְּלִיל רֵאשִׁיתָא עֲלָאָה בְּחֻמְתָּא. לְבֵתָר אֶתְחַלֵּף גּוּוֹן הָהוּא הִיכְלָא וְאֶקְרִי בֵּית נְקוּדָה עֲלָאָה אֶקְרִי רֵא"ש. כְּלִיל דָּא בְּרָא בְּרִזָּא בְּרֵאשִׁית, כִּד אִיהוּ כְּלָא בְּחָדָא בְּכֻלְלָא חָדָא, עַד לֹא הוּי יְשׁוּבָא בְּבֵיתָא, בִּיּוֹן דְּאֶזְדַּרְע לְתַקּוּנָא דִּישׁוּבָא, בְּדִין אֶקְרִי אֱלֹהִים טְמִירָא סְתִימָא.

8. זֶהָר סְתִימָא וְגִנְיָו, עַד דְּבִנְיָן בְּגִיּוּהָ לְאוּלְדָּא, וּבֵיתָא קִיּוּמָא בְּפִשְׁטוֹ דְּתַקּוּנָא דְּאִינוּן זְרַע קִדְשָׁא. וְעַד לֹא אֶתְעִדִּיאתָ, וְלֹא אֶתְפַּשֵּׁט פִּשְׁטוֹ דִּישׁוּבָא לֹא אֶקְרִי אֱלֹהִים, אֶלָּא כְּלָא בְּכֻלְלָא בְּרֵאשִׁית, לְבֵתָר דְּאֶתְתַּקֵּן בְּשִׁמְאָא דְּאֱלֹהִים, אֶפִּיק אִינוּן תּוּלְדִין מֵהוּא זְרַעָא דְּאֶזְדַּרְעָא בֵּיהּ. מֵאֵן הָהוּא זְרַעָא, אִינוּן אֶתּוּוֹן גְּלִיפִין, רִזָּא דְּאוּרִייתָא, דְּנִפְקוּ מֵהֵיָא נְקוּדָה.

9. That supernal point, WHICH IS ARICH ANPIN, sowed inside the temple--WHICH IS YISRAEL - SABA AND TEVUNAH-- the secret of the three points (vowels): Cholem, Shuruk and Chirik. So they are combined into one secret, a Voice that emerges from the joining of the three points. When THE VOICE came forth, its female counterpart came with it. She included all the letters as it is written: "The heavens..." (Beresheet 1:1); that is, the voice and its feminine principle. This voice, which is THE SECRET OF the heavens, is the last NAME OF Eheyeh, which is the brightness that contains all the letters and colors in this manner.

10. Until this point, this is the secret of "Hashem our Elohim, Hashem." These three grades correspond to the supernal secret in the verse: "In the beginning Elohim created..." AND SO THE TERM Beresheet is an ancient secret, NAMELY CHOCHMAH THAT IS CALLED BEGINNING. THE TERM bara (created) alludes to a concealed secret, from which everything else expands. Elohim's secret meaning is sustaining everything that exists below. The term "the heavens" alludes to the union of the male and female, and it is forbidden to separate them, BUT RATHER COMBINE THEM, FOR THEY ARE THE SECRET OF THE VOICE AND THE UTTERANCE--YUD-HEI-VAV-HEI-ADONAI, WHICH ARE UNITED INTO ONE.

9. הַהִיא נְקוּדַת זָרַע בְּגוֹ הַהוּא הַיְכָלָא רִזָּא דְתַלְתָּא נְקוּדִין: ח'ל"ם שור"ק, חיר"ק, וְאִתְבְּלִילוּ דָא בְּרָא, וְאִתְעֵבִירוּ רִזָּא חָדָא קוּל דְנַפְיָא בְּחַבּוּרָא חָדָא. בְּשַׁעֲתָא דְנַפְקָא, נַפְקַת בֵּת זּוּגְיָה בְּהַדְרִיָּה, דְכָלִּיל כָּל אֲתוּוּן, דְכַתִּיב אֶת הַשָּׁמַיִם, קוּל וּבֵת זּוּגוּ. הָאִי קוּל דְאִיהוּ שָׁמַיִם. אִיהוּ אֶהְיֶה בְּתַרְאָה. זֶהֱרֵ דְכָלִּיל כָּל אֲתוּוּן וּגְוּוּנִין כְּגוּוּנָא דָא.

10. עַד הֵכָא תַלְתָּא דְרִגְיִן, לְקַבֵּל רִזָּא דָא עֲלָאָה, בְּרֵאשִׁית בְּרָא אֱלֹהִים. בְּרֵאשִׁית, רִזָּא קְדָמָאָה. בְּר"א, רִזָּא סְתִימָא לְאִתְפַּשְׁטָא מִתְמֵן כֻּלָּא. אֱלֹהִים, רִזָּא לְקִיּוּמָא כֻּלָּא לְתַתָּא. אֶת הַשָּׁמַיִם, דְלָא לְאַפְרָשָׁא לוּן, דְכֵר וְנוֹקְבָה בְּחָדָא.

11. The particle Et (the) is created by combining the letters Aleph and Tav, which are the first and last letters of the alphabet. Thus, Et includes all the letters from beginning to end. Afterwards, the letter Hei was added to Et, so all the letters would be united with Hei. This formed the word Atah (you), which consists of the letters Aleph-Tav-Hei. Thus, the verse reads: "And you do preserve them all" (Nechemyah 9:6). Et is the secret of Adonai and is so called. Heaven is Yud-Hei-Vav-Hei, which is superior TO THE NAME ADONAI, FOR ZEIR ANPIN, CALLED "THE HEAVENS" AND ALSO CALLED "VOICE", IS THE SECRET OF THE NAME OF YUD-HEI-VAV-HEI. AND HIS FEMININE PRINCIPLE, CALLED 'ET' AND 'SPEECH,' IS THE SECRET OF THE NAME ADONAI.

12. THE WORD Ve-Et (and the) alludes to the establishment of male and female. Ve-Et is the secret of Vav-Yud-Hei-Vav-Hei, and both are as one. The earth is the name Elohim, equivalent to the supernal, which is fit to issue fruit and offspring. This name is included in three places and defined in many ways. Up until now, it is the secret of the most secret of mysteries, which was engraved, built, and established in a concealed manner according to the hidden meaning of one single verse.

13. Beresheet IS FORMED OF THE SEGMENTS Bara-Sheet (he created six), because from one end of the heavens to the other, there are six branches that extend from the secret of the sublime with the expansion of Bara (created). Bara expanded from within the first point, WHICH IS ARICH ANPIN. And here, ON THIS FIRST POINT, the secret of the name with the 42 letters was engraved.

11. א"ת, כד נטיל אתון בלהון, כללא דכלהו אתון אינון רישא וסיפא. לבתר אתוסף ה"א, לאתחברא בלהו אתון בה"א, ואתקרי את"ה. ועל דא ואת"ה מחיה את כלם. א"ת, רזא אדני, והכי אקרי. השמים דא יהו"ה, רזא עלאה.

12. וא"ת, תקונא דכר ונוקבא. וא"ת, רזא והוי"ה, וכלא חד. הארץ, דא אלהים, בגוונא עלאה למעבד פירין ואיבין. שמה דא כלילא בתלת דוכתי, ומתמן אתפרש שמה דא לכמה סטרין. עד הכא רזא דסתרא דסתרין, דגליף ובני, וקיים בארץ סתים בסתרא דחד קרא.

13. מכאן ולהלאה בראשית ברא שית, מקצה השמים ועד קצה השמים שית סטרין דמתפשטן מרזא עלאה באתפשטותא דברא, מגו נקודה קדמאה ברא אתפשטותא דחד נקודה דלעילא והכא אגליף רזא שמה דארבעין ותרין אתון.



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Section



### 3. Intonations, vowels (points), and letters

The relationship between the Hebrew letters, vowels and intonations are explained in terms of their spiritual significance. The Zohar tells us that the letters, vowels and intonations are not merely the building blocks of language. They are the building blocks of the entire cosmos. They are the sounds of creation, the forces by which stars and planets are constructed, and by which physical and metaphysical worlds are erected. Just as a human voice in song can shatter glass and evoke tears, the Hebrew alphabet affects both physical and spiritual realities. We can set these forces in motion by meditatively scanning the very letters that speak of the secrets of the letters themselves. By so doing, we can draw spiritual sustenance and Light into our daily lives.

14. "And they who are wise shall shine," (Daniel 12:3) like the notes and cantillation marks given to the letters and the vowels (points). They move along like soldiers following their king. The letters are the body and the vowels are THE ASPECT OF their spirit, and they all follow their intonations and attain their existence. When the tune of the cantillation marks travels along, the letters and vowels (points) march in step with it. When THE TUNE stops, they stop as well.

14. כְּגֹזֵנָא דְטַעְמֵי דְמִנְגְנִי, וּבְנִגּוּנָא דִילְהוּן אֲזֵלִין  
אֲבַתְרֵיהּ אֲתוּוּן וְנִקּוּדֵי, וּמִתְנַעֲנֵעִין אֲבַתְרֵיהּ  
כְּחִיּוּלִין בְּתַר מַלְכֵיהוּן. גּוּפָא אֲתוּוּן וְרוּחָא נִקּוּדֵי,  
כְּלָהוּ נְטִלוּ בְּמִטְלָנֵיהוּן בְּתַר טַעְמֵי וְקִיּוּמֵי  
בְּקִיּוּמֵיהּ. כִּד נִגּוּנָא דְטַעְמֵי נְטִיל, נְטִילֵי אֲתוּוּן  
וְנִקּוּדֵי אֲבַתְרֵיהּ כִּד אִיהוּ פְסִיק, אִינוּן לָא נְטִלִין  
וְקִיּוּמֵי בְּקִיּוּמֵיהּ.

15. The words "And they who are wise shall shine" ALLUDE TO the letters and the vowels (points) THAT SHINE, and "the brightness" ALLUDES TO the tune of the cantillation marks. "The firmament" ALLUDES TO the expansion of the tune, namely all those INTONATIONS that flow and expand along as the tune flows. "And they who turn many to righteousness" ALLUDES TO the music of the cantillation marks that bring the journeying to a pause and enable the meaning of the words to be heard clearly. The words "shall shine" ALLUDE TO the letters and the vowels (points) that shine as one along the journeys through concealed paths. Everything expands from this. "And they who are wise (Heb. maskilim) shall shine like the brightness of the firmament" upon the pillars and sockets of that palanquin. "And they who are wise" are themselves the supernal pillars and sockets, who observe intelligently to bestow on that palanquin and its sockets all that is needed to sustain it. THE PILLARS ARE CHESED, GVURAH AND TIFERET; THE SOCKETS ARE NETZACH, HOD AND YESOD. This secret IS HIDDEN, as it is written: "Blessed is he that considers the poor (Heb. maskil)" (Tehilim 41:2); MASKIL IS ZEIR ANPIN AND THE POOR IS HIS FEMININE PRINCIPLE. AND HE RECEIVES THE BRIGHTNESS FOR THE SAKE OF THE POOR WHO NEED IT. THE SUPERNAL SIX EXTREMITIES OF ZEIR ANPIN shall shine, for if they do not shine or illuminate, they will not be able to study the palanquin and determine what is necessary for its restoration. WERE IT NOT FOR THE NEED OF ESTABLISHING THAT PALANQUIN, THEY WOULD NOT HAVE RECEIVED ANY OF THAT LIGHT OF BRIGHTNESS.

15. והמשכילים יזהירו, אתון ונקודי, כזהר, נגונא דטעמי, הרקיע, אתפשטותא דנגונא, כגון אינון דמתפשטי בפשיטו, ואזלו בנגונא. ומצדיקי הרבים, אינון פסוקי דטעמי, דפסקי במטלניהון, דבג"כ אשתמע מלה. יזהירו, אתון ונקודי, ונהרין כחדא במטלנין ברזא דסתימו, במטלנותא באינון שבילין סתימין. מהאי אתפשט כלא. והמשכילים יזהירו כזהר הרקיע, ואינון קיימין וסמכין דההוא אפריון. המשכילים, אינון קיימין וסמכין עלאין, דאינון מסתכלי בסכלתנו, בכל מה דאצטריך ההוא אפריון וסמכין דיליה. סתרא דא, כד"א אשרי משכיל אל דל. יזהירו, דאי לא יזהירו ולא נהרין, לא יכלין לעיינא ולאסתכלא בההוא אפריון בכל מה דאצטריך.



16. AND THEY SHINE "like the brightness of the firmament" that rests upon they who are wise, of whom it is written: "And over the heads of the living creature was the likeness of a firmament, like the color of the terrible ice..." (Yechezkel 1:22). This is the brightness of the firmament, which shines upon THE ENTIRE ZEIR ANPIN, WHICH IS CALLED the Torah. The brightness shines upon the heads of that living creature THAT IS CALLED THE PALANQUIN. These heads, WHICH ARE THE PILLARS AND SOCKETS OF ZEIR ANPIN, who are wise shine constantly and look on that firmament to receive the light that emanates from there. This also is the light OF ZEIR ANPIN IN ITS ENTIRETY, WHICH IS CALLED Torah. It shines forever and never stops. IN OTHER WORDS, ZEIR ANPIN IN ITS ENTIRETY DOES NOT RECEIVE THE ASPECT OF THE BRIGHTNESS FOR ITSELF, BUT FOR THIS LIGHT THAT CONSTANTLY SHINES, ALONE.

16. בְּזֹהַר הַרְקִיעַ, הֵהוּא דְקוּימָא עַל גְּבֵי אִינוּן מְשֻׁכְּלִים, דְּכָתִיב בֵּיהּ וּדְמוּת עַל רֵאשֵׁי הַחַיָּה רְקִיעַ כְּעֵין הַקָּרַח הַנּוֹרָא. זֶהוּ דֵּהוּא, נְהִיר לְאוּרֵיטָא. זֶהוּ, דְנִהִיר לְאִינוּן רֵאשֵׁי חַיָּה, וְאִינוּן רֵאשֵׁי אִינוּן מְשֻׁכְּלִים דְנִהִירֵן תְּדִיר, וּמִסְתַּבְּלָן לְהֵהוּא רְקִיעַ לְהֵהוּא נְהִירוֹ דְנִפְיָק מִתְמָן. וְדָא אִיהוּ נְהִירוֹ דְאוּרֵיטָא דְנִהִיר תְּדִיר וְלֹא פְסִיק.

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# THE ZOHAR

the most powerful spiritual tool


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Section



#### 4. "And the earth was without form"

The Creation process, the Zohar explains, began in a state of utter chaos. Out of this chaos emerged the concept of order. The Zohar reveals the process by which order emerges form chaos. The more furious and frenzied the initial chaos, the greater the order and the perfection that will eventually emerge.

We can attain the ability to remove chaos from our lives. We can begin to grasp the hidden spiritual truth that chaos is really opportunity for bringing order and fulfillment.

17. "And the earth was without form and void..." (Bereshheet 1:2) THE TERM "was" is exact IN THAT IT IMPLIES the earth's previous state, during which snow was mixed inside water. The act of the snow forming inside the water resulted in a foul substance. And AFTERWARD, a mighty fire beat upon it and refuse was formed inside it. It then conceived and became without form. The place where at first there was only filth, has become now a nest of refuse that is described as Tohu (without form). IT WENT THROUGH FOUR STAGES UNTIL IT BECAME TOHU: (1) LIGHT TURNED INTO WATER; (2) WATER TURNED INTO SNOW; (3) SNOW TURNED INTO REFUSE WITH THE INFLECTION OF THE FIRE; AND (4) THE REFUSE, OVER TIME, BECAME SUFFICIENTLY DISTINGUISHABLE TO BE CALLED TOHU. THE WORDS "and void" REFER TO the refined matter that emerged from the refuse and was set there. Darkness is the secret of the powerful fire and this darkness hovers above the Tohu, over that refuse, and is based upon it. IN OTHER WORDS, DARKNESS DOES

17. וְהָאָרֶץ הֵיטָה תְּהוֹ וּבְהוּ וּגו', הֵיטָה דִּיִּיקָא. מִקְדָּמַת דְּנָא תְּלָגָא גּוּ מִיָּיא, נִפְקָא מִנָּה זֹוהֶמָא בְּהוּא חֵילָא דְּתְּלָגָא בְּמִיָּיא, וְאִקִּישׁ בְּהָ אִשָּׁא תְּקִיפָא, וְהוּהָ בְּהָ פְּסוּלָת, וְאִתְּעִיבִידָת וְאִתְּעִיבִידָת תְּהוֹ. וּמֵאַתֵּר דְּזֹוהֶמָא, קִינָא דְּפְּסוּלָת. וּבְהוּ, בְּרִירוּ דְּאִתְּבְּרִיר מְגוּ פְּסוּלָת, וְאִתְּיִשֵּׁב בְּהָ. חֲשֵׁךְ, רִזָּא דְּאִשָּׁא תְּקִיפָא. וְהוּא חֲשֵׁךְ חֲפִי ע"ג הוּא תְּהוֹ עַל גְּבִי הוּא פְּסוּלָת, וְאִתְּקַנְתָּ מִיָּיִהּ.

NOT MEAN ONLY THE ABSENCE OF LIGHT-- THAT IS, EMPTINESS--BUT RATHER THE ASPECT THAT PRODUCES EMPTINESS, LIKE A STRONG FIRE THAT BURNS AND CONSUMES EVERYTHING IT TOUCHES AND LEAVES EMPTINESS IN ITS PLACE. THE REASON WHY IT IS CALLED DARKNESS AND NOT FIRE IS THAT THE BURNING FORCE IS NOT FROM THE FIRE ITSELF, BUT FROM THE REFUSE OVER WHICH IT HOVERS. THEREFORE, THIS DARKNESS IS BASED UPON THE TOHU, FROM WHICH IT RECEIVES.

18. "And the wind (also: 'spirit') of Elohim" (Ibid.) ALLUDES TO the Holy Spirit (Ruach) that proceeded from living Elohim and "moved over the surface of the waters." THIS MEANS THAT after this wind blew, a thin layer from the refuse was refined, just as the filth flies off and away. In this manner, it was refined, covered and purified over and over again until the foulness was left without any filth.

19. When this Tohu was refined and purified, "a great and strong wind rent the mountains, and broke the rocks..." (I Melachim 19:11) Then it emerged like the wind that Eliyahu saw. The Bohu was refined and purified and noise came from it, as it is written: "And after the wind an earthquake (also: 'noise')" (Ibid.). When the darkness was refined, fire was then included in its secret, as it is written: "And after the earthquake a fire" (Ibid. 12). The wind was refined and a "still small voice" was included within it.

20. Tohu has neither color nor form and is not included within the secret of form at all. Although it may appear to have form, when we look closely it loses all form. Everything has a garment to wear except TOHU.

18. וְרוּחַ אֱלֹהִים, רוּחַ קוֹדֶשׁא דְנִפְיֵק מֵאֱלֹהִים חַיִּים, וְדָא מְרַחֶפֶת עַל פְּנֵי הַמַּיִם. בְּתַר דְּהָאֵי רוּחַ נָשׁוּב, אַבְרִיר דְּקִיקוּ חַד מִגּוּ הָהוּא פְּסוּלָת, בְּטִיסָא דְזוּהָמָא. כִּד אַבְרִיר וְאַצְרִיף וְאַצְרִיף זְמָנָא וְתַרִּין, עַד דְּאַשְׁתָּאֵר הָהוּא זוּהָמָא, דְּלִית בֵּיהּ זוּהָמָא כְּלָל.

19. כִּד הָאֵי תְהוּ אַבְרִיר וְאַצְרִיף, נִפְק מִיַּגִּיחַ רוּחַ גְּדוּלָה וְחֹזֶק מְפָרֵק הָרִים וּמְשַׁבֵּר סְלַעִים, הָהוּא דְחָמָא אֱלִיהּ. אַבְרִיר בְּהוּ, וְאַצְרִיף, וְנִפְק מִיַּגִּיחַ רַעַשׁ, דְּכַתִּיב וְאַחַר הָרוּחַ רַעַשׁ. וְאַבְרִיר חֲשֵׁךְ, וְאַכְלִיל בְּרָזָא דִּילִיָּה אֵשׁ, דְּכַתִּיב וְאַחַר הָרַעַשׁ אֵשׁ. אַבְרִיר רוּחַ, וְאַתְכְּלִיל בְּרָזָא דִּילִיָּה קוּל דְּמָמָה דְּקָה.

20. תְּהוּ אֵתֵר דְּלִית בֵּיהּ גּוֹוֹן וְלֹא דִיוֹקְנָא, וְלֹא אֲתְכְּלִיל בְּרָזָא דְּדִיוֹקְנָא, הַשְׁתָּא אִיהוּ בְּדִיוֹקְנָא, כִּד מְסַתְּכָלָן בֵּיהּ לִית לִיָּה דִיוֹקְנָא כְּלָל. לְכַלָּא אִית לְבוּשָׁא לְאַתְלַבְּשָׁא בְּרַ הָאֵי.

21. Bohu ALREADY has an image and a form, the stones immersed inside the engraving of Tohu. When the stones emerge from within the engraving in which they were immersed, they draw down goodness into this world in the form of a garment. They draw goodness down to the world--THAT IS, STRAIGHT LIGHT--and force THE RETURNING LIGHT up, SO THAT THE STRAIGHT LIGHT IS ENCLOSED. THIS IS KNOWN AS FORMING.

22. These STONES are hollow and viscous because they are suspended in the air. At times, they are suspended in the air because they rise up and out of there, FROM WITHIN THE ENGRAVING OF TOHU. At other times, such as cloudy days, they hide and raise water from the abyss to replenish Tohu. This is when there is joy and folly, because Tohu has expanded all over the world.

23. Darkness is a black fire that is strong in color, BECAUSE NO OTHER COLOR CAN CHANGE BLACK. There is a red fire that is strong in its appearance, AS RED IS THE MOST NOTICEABLE COLOR. There is a green fire, which is solid in form, AS ALL FORMS REACH PERFECTION BY THE GREEN COLOR. And there is a white fire, WHICH IS THE BASIS OF ALL OTHER COLORS. Darkness is strong, because it contains all kinds of fires and it attacks the Tohu. Darkness is a fire THAT CONSISTS OF FOUR COLORS, and it is usually not a dark fire except when it attacks the Tohu. This is the secret of the verse: "his eyes were dim, so that he could not see, he called Esav..." (Beresheet 27:1). The face of evil is darkness, so Yitzchak, who was kind to evil--TO ESAV--was then called 'darkness,' as it rested upon him so that it may strengthen him.

21. בה"ו, להאי אית ליה ציורא ודיוקנא: אבנין משקעין גו גליפא דתהו, נפקי גו גליפא דמשקען תמן. ומתמן משכי תועלתא לעלמא, בציורא דלבושא, משכי תועלתא מעילא לתתא וסלקא מתתא לעילא.

22. ועל דא נקיבן ומסולמין, הני תליין באוירא. לזמנין לזמנין תליין באוירא דסלקי מתמן לעילא, לזמנין מטמרין ביומא דעיבא, ומפיקי מיין מגו תהומא לאתזנא תה"ו מתמן, דהא כדן חרדה ושטותא דקא אתפשט תהו בעלמא.

23. חשך, הוא אשא אוכמא תקיף בגוון, אשא סומקא תקיף בחיזו, אשא ירוקא תקיף בציוור, אשא חיוורא דכליל כלא. חשך תקיף בכל אשין, ודא אתקיף לתה"ו. חשך הוא אשא, ולא איהו אשא חשוכא, בר כד אתקיף לתהו, ורזא דא ותכהנה עיניו מראות ויקרא את עשו וגו'. חשך פני רע דאסבר אנפין לרע, וכדין אקרי חשך, דשרי עליה לאתקפא ליה, ורזא דא וחשך על פני תהום.

24. The wind THAT IS MENTIONED IN THE VERSE: "AND A WIND FROM ELOHIM," is a voice that rests upon Bohu and guides it in all where it is needed. This is the secret of the verses: "The voice of Hashem is upon the waters" (Tehilim 29:3) and "And a wind from Elohim moved over the surface of the waters." The stones are immersed deep inside the abyss from which waters flow. This is why they are called "the surface of the waters." The wind guided and strengthened the faces, called the surface of the deep, each according to its requirements.

25. The name Shadai dwells upon Tohu, the name Tzeva'ot dwells upon Bohu and the name Elohim dwells upon darkness, BECAUSE DARKNESS IS A RESULT OF MALCHUT RISING UP TO BINAH, which is called Elohim. The name "wind" dwells upon Yud-Hei-Vav-Hei.

26. "And a great and strong wind rent the mountains...but Hashem was not in the wind..." (I Melachim 19:11). The name YUD-HEI-VAV-HEI was not in the wind BECAUSE THIS STRONG WIND COMES FROM Tohu, upon which the name Shadai rests. HENCE IT READS, "BUT HASHEM WAS NOT IN THE WIND." AND IT EXPLAINS THAT THE EARTHQUAKE CAME FROM BOHU, AS THE VERSE CONTINUES: "And after the wind an earthquake; but Hashem was not in the earthquake", because only the name Tzeva'ot rests upon it in the secret of Bohu. Hence, it is called Bohu. AS FOR THE FIRE THAT COMES OUT OF DARKNESS, THE SCRIPTURE READS, "And after the earthquake a fire; but Hashem was not in the fire" (I Melachim 19:12), because the name Elohim rests upon it from the aspect of darkness. "And after the fire a still small voice", WHICH COMES FROM THE ASPECT OF THE WIND OF ELOHIM, UPON WHICH THE NAME YUD-HEI-VAV-HEI RESTS. THE VERSE READS: "AND WHEN ELIJAHU HEARD IT...AND WENT OUT, AND STOOD IN THE ENTRANCE OF THE CAVE.

24. רו"ח הוא קול דשארי על בהו ואתקיף ליה ואנהיג ליה בכל מה דאצטריך. ורזא דא קול יי על המים. וכן ורוח אלהים מרחפת על פני המים. אבנין משקען גו תהומי, דנפקי מינא מנהון, ועל דא אקרון פני המים. רוח אנהיג ואתקיף לאינון פנים פני תהום, דא במה דאצטריך ליה ודא במה דאצטריך ליה.

25. תה"ו, עליה שריא שם שד"י. בה"ו, עליה שריא שם צבאות. חשך עליה שריא שם אלהים. רוח, עליה שריא שם ירו"ד.

26. רוח חזק מפרק הרים לא ברוח ה' וגו', שמא דא לא הוי ביה, דהא שד"י שלטא עליה ברזא דתהו. ואחר הרוח רעש לא ברעש ה', דהא שם צבאות שלטא ביה, ברזא דבהו. ועל דא אקרי בהו. רעש, דלאו איהו בלא רעש.

AND, BEHOLD, THERE CAME A VOICE TO HIM, AND SAID, 'WHAT ARE YOU DOING HERE, ELIJAHU?' (I MELACHIM 19:13). HE DID NOT LEAVE THE CAVE AT THE FIRST THREE ASPECTS, ONLY WHEN HE HEARD A STILL SMALL VOICE, because the name Yud-Hei-Vav-Hei was there. AND HE KNEW THAT YUD- HEI-VAV-HEI WAS TALKING TO HIM.

27. THE NAME YUD-HEI-VAV-HEI has four segments, NAMELY FOUR LETTERS, that signify the parts of the human body and certain members--namely, the limbs which are four that can become twelve. Here is THE SECRET OF the name that consists of twelve letters, which was given to Eliyahu while inside the cave. THIS ALLUDES TO THE THREE NAMES OF YUD-HEI-VAV-HEI. EACH CONSISTS OF FOUR LETTERS, WHICH TOGETHER ADD UP TO TWELVE. AND THIS NAME, WITH ITS TWELVE LETTERS, APPEARS IN THE HUMAN BODY. THE FIRST APPEARS IN THE HEAD: CHOCHMAH, BINAH AND DA'AT; THE SECOND IN THE BODY FROM THE TOP TO THE NAVEL: CHESED, GVURAH AND TIFERET; THE THIRD FROM THE NAVEL DOWNWARD: NETZACH, HOD AND YESOD. EACH PART OF THE BODY IS DIVIDED INTO FOUR OTHER PARTS, WHICH ADD UP TO TWELVE.

27. וְאַחַר הִרְעַשׂ אֵשׁ לֹא בָאֵשׁ ה', דִּהָא שְׁמָא דְאֱלֹהִים שְׁלֵטָא בֵּיהּ מִסְטָרָא דְחֻשְׁךָ. וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דְקָה, הֵכָא אֲשֶׁתְּכַח שֵׁם יְרוּ"ד. אַרְבַּע פְּרָקִין הֵכָא, דְּאִינוּן פְּרָקֵי גּוּפָא וְאַבְרִין יְדִיעֵן, דְּאִינוּן אַרְבַּעַה, וְאִינוּן תְּרִיסַר. וְהֵכָא שְׁמָא גְלִיפָא דְתְרִיסַר אֲתוּוּן. דְּאֲתַמְסַר לְאֵלֵיהּוּ בְּמַעְרָה.

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# THE ZOHAR

the most powerful spiritual tool


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Section



## 5. "And there was light"

The Zohar reveals the elaborate process by which the Light of the Creator was first revealed to the world. This section helps awaken our own desire to reveal the Light, above and beyond our own personal needs.

28. "And Elohim said, 'Let there be light,' and there was light" (Bereshheet 1:3). From here, **FROM THIS SAYING**, we can begin to learn in detail the secrets of how the world was created in details, because until now, the Creation was discussed only generally, **IN THE VERSE "IN THE BEGINNING ELOHIM CREATED..."** (IBID. 1) After this, the description returns to the general, then the particular, and then the general again.

28. וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר. מֵהֵבָא אִיהוּ שִׁירוּתָא לְאַשְׁכַּחא גְּנִיזוּן, הֵיךְ אֲתַבְּרֵי עֲלֵמָא בְּפִרְט. דְּעַד הֵבָא הוּא בְּכֻלָּל, וּבְתַר, אֲתַהֲדֵר כֻּלָּל לְמַהוּי כֻּלָּל וּפִרְט וּכְכֻלָּל.

29. Until now, everything was suspended in the air that was bestowed from the secret of ein-sof (endlessness). As soon as the force expanded inside the supernal temple, which is the secret of Elohim, the word 'saying' is applied to it, as it is written: "And Elohim said." Before that, the word "said" is not written, because "said" means it is in detail. Although the word, "In the beginning" is also a saying, which expresses the 'injunctions' of the Creation to ten sayings, "And Elohim said" is not written in it, **AS IT IS DESCRIBED IN A GENERAL MANNER. THE USE OF THE WORD "SAID" MEANS A DETAILED DESCRIPTION. THEREFORE, THE VERSE, "AND ELOHIM SAID, LET THERE BE LIGHT" IS THE FIRST OF THE**

29. עַד הֵבָא הוּא כֻּלָּא תְּלוּיָא בְּאוּרָא מְרֻזָּא דְּאִין סוּף, בֵּינָן דְּאַתְּפִשֵׁט חֵילָא בְּהִיכְלָא עֲלָאָה רְזָא דְּאֱלֹהִים, כְּתִיב בֵּיה אָמִירָה, וַיֹּאמֶר אֱלֹהִים. דְּהָא לְעִילָא לֹא כְּתִיב בֵּיה אָמִירָה בְּפִרְט, וְאַף עַל גְּבַדְבְּרָאשִׁית מְאָמֵר הוּא, אֲבָל לֹא כְּתִיב בֵּיה וַיֹּאמֶר.

## DETAILS OF THE CREATION OF THE WORLD.

30. The words: "And...said" should be studied and questioned. The term "And...said" (Heb. Vayomer) consists of the Hebrew letters Mi (who) and Or (light), which is an inquiry. "And...said" alludes to a raised force, and the raising is done in silence. A LIGHT IS DRAWN from the secret of Ein-Sof; from the beginning of thought. "And Elohim said" MEANS THAT now the temple gave birth to the holy seed, with which it was pregnant, in secret. And he who was born, NAMELY ZEIR ANPIN AND ITS FEMININE PRINCIPLE, was heard without. Whoever gave birth to him, TO ZEIR ANPIN AND HIS FEMININE PRINCIPLE, did it secretly and was not heard at all. THIS REFERS TO GIVING BIRTH TO THE MOCHIN OF ZEIR ANPIN AND HIS FEMININE PRINCIPLE WHILE STILL IN BINAH. But as soon as it emerged from there, FROM BINAH, a sound was heard without.

31. "Let there be (Heb. Yehi) light," means that everything that comes forth AND EMANATES IN THE WORLD proceeds according to the secret OF THE WORDS: "LET THERE BE LIGHT." Yehi ALLUDES TO the secret of Aba and Ima, which are Yud-Hei OF YEHI (YUD-HEI-YUD). THE LETTER YUD ALLUDES TO ABA AND THE HEI TO IMA. Afterward, THE LETTERS YUD-HEI return to the first point BY ADDING ANOTHER POINT, NAMELY YUD, JUST LIKE THE FIRST ONE--AS IT IS WRITTEN: YEHI (YUD-HEI-YUD)--to institute a beginning for an expansion of something else.

30. דא ויאמר, איהו קיימא למשאל ולמנדע. ויאמר, חילא דאתרם, וארמותא בחשאי מרזא דאין סוף ברישא דמחשבה. ויאמר אלהים, השתא אוליד ההוא היכלא, ממה דאתעדיאת מזרעא דקדש, ואוליד בחשאי. וההוא דאתילד אשתמע לבר, מאן דאוליד ליה אוליד בחשאי דלא אשתמע כלל, כיון דנפק מניה מאן דנפק אתעביד קול דאשתמע לבר.

31. יהי אור. כל מה דנפק ברזא דא נפק. יהי, על רזא דאו"א, דאיהו י"ה, ולבתר אתהדר לנקודה קדמאה, למהוי שירותא לאתפשטא למלה אחרא.



32. The terms "light" and "Let there be light," DO NOT REFER TO THE RENEWAL OF THE "LIGHT", BUT RATHER TO THE RETURNING OF the light that ABA AND IMA already had. THE EXPANSION OF this light THAT APPEARS IN THE VERSE: "LET THERE BE LIGHT (OR, ALEPH-VAV-RESH)" is a most hidden secret, because it was the expansion that split according to the secret of the concealment of the supernal and concealed air (Heb. avir). The word Avir consists of the letters Aleph-Vav-Yud-Resh AND IS ARICH ANPIN. IT WAS SPLIT IN SUCH A WAY THAT THERE IS NOTHING REALLY RENEWED IN THE NAME YUD-HEI-VAV-HEI. RATHER, THE PERFECTION THAT WAS THERE BEFORE THE SPLITTING IS NOW REVEALED. It first split and produced one concealed point (vowel) from within its own mystery. It revealed the point (vowel) Yud. As a result of this removal of the Yud FROM AVIR, what is left OF THE ORIGINAL WORD AVIR is Or, which is from the secret of the concealed air.

33. When the first point (or 'vowel'), WHICH IS Yud, proceeded FROM ARICH ANPIN, its light shone upon it according to the sense of 'reaching yet not reaching'. Once THE POINT expanded, THE LIGHT was revealed, and this is THE SECRET OF the Or (light) that has remained from Avir (air). This refers to the light that has existed AT FIRST IN BINAH, WHEN IT WAS IN THE HEAD OF ARICH ANPIN. IT THEN DISAPPEARED WHEN IT CAME OUT OF THE HEAD. NOW IT HAS RETURNED TO IT and remains there. The light has gone; it has disappeared and is now hidden. And one point remains IN BINAH, where THE LIGHT OF CHOCHMAH always reaches INTO THEIR VESSELS in a hidden manner. The "reaching yet not reaching", WHICH MEANS THAT IT REACHES WITH THE LIGHT OF CHASSADIM, BUT NOT WITH THE LIGHT OF CHOCHMAH, shines in the manner of the first point that has emerged from it. As a result, they are all linked to one another and illuminate one another.

32. אור ויהי אור, אור דכבר הוה. אור דא רזא סתימא, אתפשטותא דאתפשט ואתבקע מרזא דסתר א דאור עלאה סתימא. בקע בקדמיתא ואפיק חד נקודה סתימא מרזא דיליה, דהא אין סוף בקע מאורא דיליה, וגלי האי נקודה י, בין דהא י' אתפשט, מה דאשתאר אשתכח אור, מהווא רזא דהווא אור סתימאה.

33. בד אשתכח מניה נקודה קדמאה י, אתגלי לבתר עליה מטי ולא מטי, בין דאתפשט נפק, ואיהו הוא אור דאשתאר מאור, והינינו אור דכבר הוה והא קיימא. נפק ואסתלק ואתגניז ואשתאר חד נקודה מניה למהו מטי תדיר באורח גניזו בהיה נקודה. מטי ולא מטי נהיר ביה באורח נקודה קדמאה הנפק מניה. ובגין כך כלא אחיד דא בדא. נהיר בהאי ובהאי.

34. When it ascends TO THE HEAD OF ARICH ANPIN, they all rise up and cling to it. THEN it is as if "reaching", WHICH IS THE UPPER THREE SFIROT. It is treasured in the place of the endless, WHICH IS ARICH ANPIN, and all becomes one. The point that was in the light, AND TRANSFORMED IT INTO AIR, is now COMPLETELY light, AS IT TURNED INTO THE UPPER THREE SFIROT BY THE UNION. And THE LIGHT OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ABA AND IMA expanded. From this expansion illuminated the seven letters of the alphabet, which were not yet solid but were still moist. Later darkness came forth and seven other letters of the Alphabet came out. The firmament then came forth and stopped the dispute between the two sides. In it there issued eight other letters, which added up to 22 in all. Seven letters from the RIGHT side and seven letters from the LEFT side jumped on the firmament and were all engraved on it, where they remained moist. As the firmament congealed, so did the letters. They were engraved and assumed their intended shapes. And there the Torah was inscribed, REFERRING TO ZEIR ANPIN WHICH IS CALLED THE TORAH, to shine outward ON THE LOWER BEINGS.

35. THE PHRASE: "Let there be light" ALLUDES TO THE NAME Great El, according to the secret of He who issues from the primal Air. HENCE, IT IS WRITTEN: "LET THERE BE (HEB. YEHI)", IMPLYING THE SFIRAH OF CHESED OF ZEIR ANPIN CALLED 'GREAT EL.' THE PHRASE: "And there was (Heb. Vayehi)" refers to the secret of the darkness that is called 'Elohim.' AND IT IS CALLED 'light' AFTER the left was combined with the right because the name Elohim extends from the secret of the name El, WHICH IS CHESED. THUS, THE NAME ELOHIM IS THE ASPECT OF CHESED AS WELL. And the right was included within the left, and the left within the right.

34. כִּד סְלִיק כֻּלָּא סְלִיקִין וְאִתְאַחֲדִין בֵּיהּ. וְאִיהוּ מְטִי וְאִגְנִיז בְּאַתֵּר דְּאִי"ן סו"ף. וְכֻלָּא חֵד אִתְעָבִיד. הָהוּא נְקוּדָה דְּאֹר אֹר אִיהוּ. וְאִתְפָּשֵׁט וְנִהִירוּ בֵּיהּ שְׁבַע אֲתוּוֹן דְּאֵלְפָא בֵּיתָא, וְלֹא אֶקְרִישׁוּ וְלַחִים הוּוּ, נִפְקַן חֲשַׁךְ לְבַתֵּר וְנִפְקוּ בֵּיהּ שְׁבַע אֲתוּוֹן אַחֲרָן דְּאֵלְפָא בֵּיתָא, וְלֹא אֶקְרִישׁוּ וְקִיּוּמוֹ לַחִים. נִפְקַן רְקִיעַ דְּאֶמְרִישׁ מִחֲלוּקַת דְּתֵרִין סְטֵרִין, וְנִפְקוּ בֵּיהּ תְּמֻנֵי אֲתוּוֹן אַחֲרָנִין. כְּדִין כ"ב. דְּלָגוּ שְׁבַע אֲתוּוֹן דְּהָאִי סְטֵרָא וְשְׁבַע דְּהָאִי סְטֵרָא וְאִתְגְּלִימוּ כְּלָהוּ בְּהָהוּא רְקִיעַ, וְהוּוּ קִיּוּמֵי לַחִים. אֶקְרִישׁ הָהוּא רְקִיעַ וְאֶקְרִישׁוּ אֲתוּוֹן וְאִתְגְּלִימוּ וְאִתְצִיּוּרוּ בְּצִיּוּרֵיהוּ וְאִתְגְּלִיפוּ תְּמֻן אֹרִייתָא לְאַנְהָרָא לְבַר.

35. יְהִי אֹר, דְּהוּא אֵל גְּדוֹל, רְזָא דְנִפְיָק מְאֹוִיר קְדָמָא. וְיְהִי רְזָא דְחֲשַׁךְ, דְּאֶקְרִי אֱלֹהִים. אֹר דְּאִתְכַּלִּיל שְׁמָאֵלָא בְּיְמִינָא. וְכְדִין, מִרְזָא דְאֵל הוּוּ אֱלֹהִים, אִתְכַּלִּיל יְמִינָא בְּשְׁמָאֵלָא וְשְׁמָאֵלָא בְּיְמִינָא.

36. THE VERSE: "And Elohim saw the light, that it was good" (Bereshheet 1:4) implies the Central Column OF ZEIR ANPIN, WHICH IS THE SFIRAH OF TIFERET IN IT. THE PHRASE: "That it was good" SAID ABOUT TIFERET MEANS THAT it shone up and down in all directions, NAMELY TO ALL THE SFIROT: NETZACH, HOD, YESOD AND MALCHUT. TIFERET OF ZEIR ANPIN is the secret of the name Yud-Hei-Vav-Hei, which includes all direction, RIGHT AND LEFT, FRONT AND BACK, UP AND DOWN. THE WORDS, "And Elohim divided the light" MEAN THAT HE prevented the dispute BETWEEN RIGHT AND LEFT, so that everything may be perfect.

37. "And Elohim called..." (Bereshheet 1:5). HE ASKED: What is THE MEANING OF "AND ELOHIM called THE LIGHT DAY"? HE REPLIED, THIS MEANS THAT He called and invited it to bring forth from within that perfect light that stands in the middle, REFERRING TO TIFERET, one light. AND THIS LIGHT is the foundation of the world, upon which all worlds are erected AND FROM WHERE ALL THE SOULS ARE BORN. From this perfected "light" emerges the Central Column, the foundation of the life of the worlds, this being the day from the right side. THE WORDS: "And the darkness he called Night" MEAN THAT He called and invited it, bringing forth one female from within the left side, the secret of darkness. THIS FEMININE PRINCIPLE IS THE SECRET OF the moon that governs the night. FOR THIS REASON, it is called night. AND THIS IS the secret of THE NAME 'Adonai' and THE 'NAME Master of all Earth.'

36. וַיֵּרָא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב, דָּא עֲמוּדָא דְאִמְצָעִיתָא. כִּי טוֹב אֲנֵהִיר עֵילָא וְתָתָא וְלִכְל שְׂאֵר סְטְרִין, בְּרִזָּא יְרוּד', שְׂמָא דְאֲחִיד לְכָל סְטְרִין וַיְבַרֵּל אֱלֹהִים וְגו' אִפְרִישׁ מִחֲלוּקַת לְמַהוּי כֻּלָּא שְׁלִים.

37. וַיִּקְרָא אֱלֹהִים וְגו' מַהוּ וַיִּקְרָא, קָרָא וְזָמִין, לְאִפְקָא מֵהַאי אֹר שְׁלִים דְקִיּוּמָא בְּאִמְצָעִיתָא, חַד נִהִירוּ, דְאִיהוּ יְסוּדָא דְעֵלְמָא, דְעֵלְיָה קִיּוּמִין עֵלְמִין. וַיְמַהוּוּ אֹר שְׁלִים עֲמוּדָא דְאִמְצָעִיתָא, אֲתַפְּשֵׁט יְסוּדָא חַי עֵלְמִין, דְאִיהוּ יוֹם מְסֻטְרָא דִיּוּמִינָא. וְלַחֲשָׁךְ קָרָא לַיְלָה, קָרָא וְזָמִין, וְאִפִּיק מְסֻטְרָא דְחֲשָׁךְ חַד נּוֹקְבָא סִיְהָרָא דְשִׁלְטָא בְּלִילְיָא, וְאִקְרִי לַיְלָה. רִזָּא דְאֲדִנִי אֲדוֹן כָּל הָאָרֶץ.

38. The right enters into that perfected pillar in the middle, where it is included with the secret of the left; NAMELY, CHESED OF ZEIR ANPIN, WHICH ALSO INCLUDES ITS GVURAH AND ENTERS ITS CENTRAL COLUMN, WHICH IS TIFERET. Then ZEIR ANPIN rises up to the primal point, WHICH IS ARICH ANPIN, and takes and possesses there, IN ARICH ANPIN, MOCHIN, WHICH IS a thing according to THE SECRET OF the three Points--Cholam, Shuruk and Chirik--which are called holy seed. FOR THROUGH THE THREE SOWINGS--CALLED CHOLAM, CHIRIK AND SHURUK--THE MOCHIN OF CHOCHMAH ARE REVEALED, WHICH ARE CALLED HOLINESS. THE THREE POINTS ARE THEREFORE CALLED HOLY SEED. For no seed can be sown FOR THE PURPOSE OF THE MOCHIN except according to this secret, NAMELY THE SECRET OF THE THREE SOWINGS OF CHOLAM, SHURUK AND CHIRIK. All, REFERRING TO THE ILLUMINATION OF THE THREE POINTS, were united in the Central Column, WHICH IS TIFERET, and it emanated the foundation (Yesod) of the world. Because of this, YESOD is called all, because it holds on to all, NAMELY THE ILLUMINATION OF ALL THREE COLUMNS by the light of passion. IN OTHER WORDS, BECAUSE OF THE DESIRE OF THE LEFT FOR THE LIGHT OF THE RIGHT, YESOD RECONCILES THE LEFT WITH THE RIGHT AND UNITES THEM. AND BECAUSE THE CENTRAL COLUMN ACQUIRES THEM, THAT COLUMN ATTAINS BOTH OF THEM AND BESTOWS THEM BOTH ON YESOD.

38. עַל יְמִינָא בְּהוּא עֲמוּדָא שְׁלִים בְּאַמְצְעִיתָא, כְּלִיל בְּרָזָא דְשִׁמְאֵלָא, וְסִלִּיק לְעֵילָא עַד נְקוּדָה קְדָמָא, וְנָטִיל וְאַחִיד תַּמָּן מְלֵה דְתַלְתָּ נְקוּדִין, חֲלָ"ם שׁוּר"ק חִיר"ק, זֶרַע קִדְשׁ. דְּהָא לִית זֶרַע דְּאֻדְרַע בְּרָזָא דָא, וְאַתְחַבֵּר כְּלָא בְּעֲמוּדָא דְאַמְצְעִיתָא, וְאַפִּיק יְסוּדָא דְעֵלְמָא וּבְגִין כֵּן אֶקְרִי כֹל, דְּאַחִיד לְכָלָא בְּנִהְיֵרוּ דְתִיאֻבְתָּא.

39. The left is set ablaze by the force of might and smells. It exudes the odor throughout the grades, and from the glow of this fire it emanates the feminine principle called moon. This blazing IS CONSIDERED TO BE darkness, because it extends from darkness. And these two sides, THE RIGHT AND THE LEFT, produce these two grades, one male and one female, BECAUSE YESOD, WHICH IS MALE, EMANATED FROM THE RULE OF THE RIGHT OF ZEIR ANPIN. THE FEMININE PRINCIPLE EMANATES FROM THE LEFT COLUMN OF ZEIR ANPIN.

40. Yesod holds on to the Central Pillar AND RECEIVES the additional light that was in it. THIS REFERS TO THE LIGHT OF CHOCHMAH, WHICH IS AN ADDITIONAL LIGHT FOR ZEIR ANPIN. The Central Column, ZEIR ANPIN, is entirely complete BY CHOCHMAH AND BY CHASSADIM, because of the peace he brought to all sides. Thus, It has received additional light--MOCHIN--from above, NAMELY FROM ARICH ANPIN WHICH IS CHOCHMAH, and from all sides, NAMELY FROM THE RIGHT AND LEFT. FROM ITS OWN CENTRAL COLUMN, IT HAS ACHIEVED CHASSADIM AND GVUROT, and the joy of all THE WORLDS is in It. THIS IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH THAT ELIMINATES ALL THE KLIPOT. And from this adding of gaiety, the foundation (Yesod) of the world issued and is called additional (Heb. Musaf). From here, YESOD, all the lower powers, spirits and holy souls OF THE RIGHTEOUS, are emanated according to the secret of THE SACRED NAMES--Yud-Hei-Vav-Hei-Tzeva'ot-- WHICH MEANS THAT HE IS A LETTER (ALSO: 'A SIGN') THAT APPEARS IN ALL HIS HOSTS. HE IS ALSO CALLED EI the Elohim of the Spirits, FROM WHOM ALL THE SPIRITS AND SOULS OF THE RIGHTEOUS EMANATE.

39. שְׁמָאלָא לְהֵיט בְּתוֹקְפָא וְאַרְחָ, בְּכוֹלְהוּ דְרַגְיִן אֶרְח רִיחָא. וּמֵהוּא לְהֵיטוּ דְאֶשָׁא, אֶפִּיק הָהוּא נּוֹקְבָא סִיְהֵרָא וְהוּא לְהֵיטוּ הוּה חֶשֶׁךְ, בְּגִין דְהוּה מַחֲשָׁךְ. וְתֵרִין סְטְרִין אֲלִין, אֶפִּיקוּ תֵרִין דְרַגְיִן אֲלִין, חַד דְכַר וְחַד נּוֹקְבָא.

40. יְסוּדָא אֶחִיד בְּעַמּוּדָא דְאִמְצְעִיתָא, מֵהוּא תּוֹסַפֵּת נְהוּרָא דְהוּה בֵּיה, דְכִיּוֹן דְהוּא עַמּוּדָא דְאִמְצְעִיתָא אֲשֶׁתִּלִּים, וְעֵבִיד שְׁלָם לְכָל סְטְרִין, כְּדִין אֲתוּסַף בֵּיה נְהִירוּ מֵעִילָא, וּמִכָּל סְטְרִין, בְּחֻדְוָה דְכֹלָא בֵּיה. וּמֵהוּא תּוֹסַפֵּת דְחֻדְוָה, נִפִּיק יְסוּדָא דְעֵלְמִין וְאֶקְרִי מוּסַף. מֵהֲבָא נִפְקִין כָּל חַיִּילִין לְתַתָּא וְרוּחִין וְנִשְׁמָתִין קְדִישִׁין, בְּרָזָא יְדוּ"ד צְבָאוֹת אֵל אֱלֹהֵי הַרְחוֹת.

41. The night, Master of all Earth, is the feminine principle. She emanated from the left side, from that darkness. Because the entire desire of that darkness was to be included within the Right Column AND RECEIVE THE LIGHT, its power was weakened. When night began to expand FROM THE LEFT before ITS STRUCTURE was completed, the darkness--NAMELY THE LEFT COLUMN--entered and merged with the Right Column, and the right held on to it. Night then was left lacking AT ITS END, BECAUSE ITS SOURCE, WHICH IS THE LEFT COLUMN, DISAPPEARED IN THE RIGHT COLUMN AND DID NOT HELP IT REACH COMPLETION. SO NOW THERE ARE TWO THINGS LACKING IN THE FEMININE PRINCIPLE: (1) THE ASPECT OF THE NIGHT, MEANING DARKNESS INSTEAD OF LIGHT, AND (2) HER STRUCTURE WAS NOT COMPLETED BY THE LEFT.

42. Just as darkness, WHICH IS THE LEFT, desires to be included within the light OF THE RIGHT COLUMN, so THE FEMININE PRINCIPLE, WHICH IS night, desires to be included within day. Darkness, WHICH IS THE LEFT COLUMN, abated its light BECAUSE IT HAD NOT YET COMPLETED THE STRUCTURE OF THE FEMININE PRINCIPLE. Because of this, it produced the grade OF THE FEMALE WITH AN incomplete STRUCTURE and without light, NAMELY WITH THE TWO AFOREMENTIONED DEFECTS. THEREFORE, THE FEMININE PRINCIPLE REQUIRED TWO REFORMS: (1) TO BRING HER LIGHT AND FREE HER FROM HER DARKNESS AND (2) TO COMPLETE HER STRUCTURE. Darkness, THE LEFT COLUMN, cannot illuminate unless it merges with the light of the right. And the same applies to the night, which is constructed in the left and emerges from it. It does not show any light unless it merges with the day, YESOD. The defect OF THE STRUCTURE of the night is not completed until the Musaf (additional prayer), WHICH IS THE ADDITIONAL LIGHT THAT YESOD HAS RECEIVED FROM THE CENTRAL COLUMN--

41. לילה ארון כל הארץ, מסטרא דשמאלא, מהוא חשך, ובגין דהוא חשך תיאובתיה לאתכללא בנימנא, וחלש תוקמיה, אתפשט מניה האי לילה, בד שארי לאתפשטא האי לילה, עד לא אסתיים, ההוא חשך עאל ואתכליל בנימנא וימניא אחיד ליה, ואשתאר בגריעו האי לילה.

42. וכמה דחשך תיאובתיה לאתכללא באור. הכי לילה תיאובתיה לאתכללא ביום, חשך גרע נהוריה, ובגין כך אפיק דרגא בגריעו, ולא בנהירו חשך לא נהיר אלא בד אתכליל באור, לילה דנפק מניה, לא נהיר, אלא בד אתכליל ביום. גריעו דלילה לא אשתלים אלא במוסף, מה דאתוסף הכא גרע הכא.

NAMELY, THE EXCESSIVE ILLUMINATION OF CHOCHMAH IN ZEIR ANPIN. AND THIS ADDITIONAL LIGHT COMPLETES THE STRUCTURE OF THE FEMININE PRINCIPLE. So what was added to one place is diminished in another. THIS MEANS THAT WHAT WAS ADDED TO THE SFIRAH OF YESOD OF ZEIR ANPIN BY THE CENTRAL COLUMN, THE LEFT COLUMN OF ZEIR ANPIN, HAS CAUSED A DIMINUTION AND LACK IN THE FEMININE PRINCIPLE. BUT YESOD FILLS UP THIS LACK WITH ITS ADDITIONAL LIGHT.

43. The Musaf, WHICH IS YESOD OF ZEIR ANPIN, contains the secret of the supernal point, WHICH IS ARICH ANPIN, and the secret of the Central Column, WHICH IS TIFERET OF ZEIR ANPIN THAT RECONCILES all sides. Because of this, two letters were added to YESOD, WHICH ARE VAV AND YUD, IN THE PHRASE: "AND ELOHIM CALLED (HEB. VAYIKRA) THE LIGHT DAY" (BERESHEET 1:5), IN WHICH THE LETTER VAV ALLUDES TO THE LIGHT OF CHASSADIM THAT IT RECEIVED FROM THE CENTRAL COLUMN AND THE YUD TO THE LIGHT OF CHOCHMAH THAT IT RECEIVED FROM ARICH ANPIN. IN THE EMANATION ON THE FEMININE PRINCIPLE, WHICH IS night, these two letters were missing. So OF HER IT IS WRITTEN kara, without the Vav and Yud. OF THE DAY, WHICH IS YESOD, it is written vayikra. He subtracted, IN THE FEMININE PRINCIPLE, THE LETTERS Vav and Yud from vayikra, and so it is written OF HER only "he called (kara) night." Here lies the secret of the name with the 72 letters that are inscribed in the supernal crown - REFERRING TO THE SECRET OF THE LETTERS VAV AND YUD.

43. בְּמוֹסַף הָיָה בֵּיהַ רְזָא דְנִקּוּדָה עֲלֵאָה, וְרְזָא דְעִמּוּדָא דְאַמְצְעִיתָא בְּכָל סְטְרִין, וּבְגִין כֵּךְ אֲתוּסַף בֵּיהַ תְּרִין אֲתוּן. בְּלִילִיא גְרִיעוּ בֵּיהַ אֵלִין תְּרִין, כְּדִין קַר"א, כְּתִיב וַיִּקְרָא, וְגִרַע מִנִּיהַ ו' י' וּכְתִיב קָרָא לַיְלָה. הֵכָא רְזָא דְשִׁמְא דְשִׁבְעִין וְתְרִין אֲתוּן גְּלִיפָא דְכְתָרָא עֲלֵאָה.





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Section



## 6. "Let there be a firmament"

Three distinct spiritual energy forces permeate all existence. Using the language of metaphor, the Zohar identifies these three forces as Right, Left and Central Columns. Right correlates to the positive [+] force, which manifests physically as the proton. Left signifies the negative charge [-], manifesting as the electron. Central is expressed through the neutron, the force that bridges the positive and negative poles. Just as the filament in a light bulb creates the resistance that generates light, the Central column corresponds to the cosmic force of resistance--the Firmament whose resistance produces illumination. Even sunlight striking a physical object requires reflection in order generate luminous energy. This model for arousing both spiritual and physical Light is mirrored within ourselves. Our left side corresponds to the negative pole [-], and to our Desire to receive. The right side signifies the positive pole [+], the will to share that resides in our soul. Our hearts and minds correspond to the central aspect. This is our free will, whereby we can choose to resist the Desire to receive and nurture the desire to share. This is the choice that arouses spiritual Light.

This section of the Zohar fills us with the power to resist our selfish desires. It strengthens our central column, which is our own free will.

We are blessed with the ability to create unity between opposite forces in our lives. We can become a bridge between opposing sides, and by so doing we can help to resolve conflict and confrontation. Kabbalah teaches that disunity among people is the source of all hatred and violence, regardless of who is right or wrong.

44. "And Elohim said, Let there be a firmament in the midst of the waters" (Bereshheet 1:6). THIS PHRASE alludes to a detailed reform of the separation of the upper from the lower waters according to the secret of the left. Here, the dispute according to the secret of the left occurred. Until this point, REFERRING TO THE FIRST DAY, reference is made to the right. But ON THE SECOND DAY, REFERENCE is to the secret of THE GOVERNING OF the left. Because of this, a great dispute broke out ON THE SECOND DAY between the two sides. THE LEFT WANTED TO CANCEL THE GOVERNING POWER OF THE RIGHT ENTIRELY, WHILE THE RIGHT WANTED TO CANCEL THE GOVERNING POWER OF THE LEFT ENTIRELY. The right, WHICH IS THE SECRET OF CHESED AND THE FIRST DAY, is the perfection of all. Because of this, everything was written in the right ON THE FIRST DAY. THIS MEANS THAT ALL THE SEVEN DAYS, WHICH ARE THE SEVEN SFIROT, ARE EMERGED IN IT AND ARE ALLUDED TO IN IT, BECAUSE EVERY PERFECTION DEPENDS ON THE RIGHT SIDE.

When the rule of the left was aroused, its dispute with the right began and the fire of anger in that dispute became fierce. From this dispute, Gehenom was created. So Gehenom was awakened, and created by the left, and cleaved to it, WHICH MEANS THAT WHOEVER WANTS TO STRENGTHEN THE LEFT SHALL FALL INTO GEHENOM, WHICH ORIGINATES FROM IT.

44. וַיֹּאמֶר אֱלֹהִים יְהִי רְקִיעַ בְּתוֹךְ הַמַּיִם וְגו' הָכָא בְּפֶרֶט רָזָא לְאַפְרָשָׁא בֵּין מֵיִן עֲלָאִין לְתַתָּאִי, בְּרָזָא דְשִׁמְאֵלָא הָכָא מִחְלוּקַת בְּרָזָא דְשִׁמְאֵלָא, דְעַד הָכָא רָזָא דִּימִינָא הוּא, וְהָכָא הוּא רָזָא דְשִׁמְאֵלָא. וּבְגִין כֶּךָ אֲסָגִיאוּ מִחְלוּקַת בֵּין דָּא לִימִינָא. יִמִּינָא אִיהוּ שְׁלִימָא דְכֻלָּא, וּבְגִין כֶּךָ בִּימִינָא כְּתִיב כֻּלָּא, דְהָא בִּיהַ תְּלִיבָא כֻלָּ שְׁלִימוּ. כִּד אֲתַעַר שְׁמַאֲלָא אֲתַעַר מִחְלוּקַת, וּבִהּ הוּא מִחְלוּקַת אֲתַתְּקַף אֲשָׁא דְרוּגְזָא, וְנִפְיֵק מִנֶּיהָ מֵהֵיאַ מִחְלוּקַת גִּיהֵנּוּם, וְגִיהֵנּוּם בְּשִׁמְאֵלָא אֲתַעַר וְאֲתַדְבֵּק.

45. In his wisdom, Moshe looked into this and learned about the work of Creation. In the work of Creation, there was a dispute between the left and the right. And in that dispute, which the left provoked, Gehenom was created and Gehenom held on to the left. The central pillar, WHICH IS TIFERET, entered between them on the third day, ending the dispute and bringing the two sides to an agreement. So Gehenom REMOVED ITSELF FROM THE LEFT AND descended below. The left joined the right, and there was peace everywhere.

46. A similar dispute occurred between Korach and Aharon, the left against the right. Moshe studied the Creation and said, 'I am one able to eliminate the dispute between right and left.' MOSHE tried his best to reconcile them, but the left did not want to be reconciled. So Korach become stronger AND OVERCAME AHARON.

47. MOSHE said, assuredly, because of the power of the disagreement of the left, Gehenom should cling to it, JUST AS IT WAS IN THE WORKS OF CREATION. KORACH did not wish to be attached above, NAMELY TO THE AMENDMENT OF HOLINESS, and join the right, LIKE THE LEFT ON HIGH. So assuredly, he shall descend below, DOWN INTO GEHENOM, because of the fierceness of his anger. AS HAPPENED IN THE WORKS OF CREATION, GEHENOM CAME OUT AND CLEAVED TO THE LEFT. MOSHE KNEW THAT WITH THE STRENGTH OF KORACH'S ANGER, KORACH WOULD DESCEND TO GEHENOM AND BE ATTACHED TO IT.

45. חֲכֵמָתָא דְּמֹשֶׁה בְּהָא אֶסְתַּבֵּל, וּבְעוּבְדָא דְּבְרָאשִׁית אֲשֶׁרָה. בְּעוּבְדָא דְּבְרָאשִׁית הָוָה מִחְלוּקַת שְׂמָאלָא בְּיַמֵּינָא, וּבְהוּוּא מִחְלוּקַת דְּאֲתַעֵר בֵּיהּ שְׂמָאלָא, נִפְקַ בֵּיהּ גִּיהֵנָם וְאֲתַדְּבַק בֵּיהּ. עֲמוּדָא דְּאֲמֻצְעֵיתָא דְּאִיהוּ יוֹם תְּלִיתָא עָל בִּינְיָהוּ, וְאֲפֵרִישׁ מִחְלוּקַת וְאֶסְבִּים לְתֵרִין סְטֵרִין, וְגִיהֵנָם נְחִית לְתַתָּא, וְשְׂמָאלָא אֲתַכְלִיל בְּיַמֵּינָא וְהָוָה שְׁלָמָא בְּכֻלָּא.

46. כְּגוּוֹנָא דָּא, מִחְלוּקַת קֶרַח בְּאַהֲרֹן, שְׂמָאלָא בְּיַמֵּינָא. אֶסְתַּבֵּל מֹשֶׁה בְּעוּבְדָא דְּבְרָאשִׁית, אָמַר: לִי אֲתַחֲזִי לְאַפְרָשָׁא מִחְלוּקַת בֵּין יַמֵּינָא לְשְׂמָאלָא אֲשַׁתְּדַל לְאַסְבָּמָא בִּינְיָהוּ, וְלֹא בְּעֵי שְׂמָאלָא. וְאֲתַקַּף קֶרַח בְּתוּקְפֵיהּ.

47. אָמַר: וְדָאִי גִיהֵנָם, בְּתוּקְפָא דְּמִחְלוּקַת שְׂמָאלָא, אֲצִטְרִיךְ לְאֲתַדְּבַקָא, הוּא לֹא בְּעֵי לְאֲתַדְּבַקָא לְעִילָא וְלְאֲתַכְלִלָא בְּיַמֵּינָא, וְדָאִי יַחוּת לְתַתָּא בְּתוּקְפָא דְּרוּגְזָא דִּילֵיהּ.

48. Because of this, Korach did not want Moshe to settle this dispute. It was not for heaven's sake (with pure intentions). He had no respect for the above glory, WHICH IS THE SHECHINAH, and refused to acknowledge the work of Creation. THIS MEANS THAT HE DENIED THE AMENDMENT OF THE CENTRAL COLUMN, SETTLING THE DISPUTE BETWEEN THE RIGHT AND LEFT, IN THE WORK OF CREATION. HE WANTED ONLY THE LEFT TO GOVERN. As soon as Moshe realized that he was denying the work of Creation and being rejected out OF HOLINESS, "Moshe was much angered" (Bemidbar 16:15).

49. "And Moshe was much angered," BECAUSE KORACH AND HIS COMPANY refused to acknowledge him and did not allow him to settle the dispute. IT IS WRITTEN "much", because they denied the acknowledgment of the work of Creation. So Korach denied everything above IN ZEIR ANPIN and below IN THE SOULS, as it is written: "When they strove against Hashem" (Bemidbar 26:9)--WHICH IS THE SECRET OF ZEIR ANPIN, FOR THE DAMAGE THAT HE DID REACHED BOTH above TO ZEIR ANPIN and down TO MOSHE. Therefore, KORACH cleaved on to what he deserved; HE REACHED GEHENOM, AS WRITTEN, "THEY... WENT DOWN ALIVE INTO SH'OL" (BEMIDBAR 16:33).

50. Another dispute was settled according to above. A dispute that rose and did not come down and was based on decency was that between Shammai and Hillel. SHAMMAI WAS THE ASPECT OF THE LEFT ON HIGH, WHILE HILLEL WAS THE ASPECT OF THE SUPERNAL RIGHT. And the Holy One, blessed be He, intervened between them and approved of them. THIS MEANS THAT THE DIFFERENCES AND ARGUMENTS BETWEEN SHAMMAI AND HILLEL REACHED THEM FROM THE CENTRAL COLUMN OF ABOVE, WHICH IS THE SECRET OF THE

48. ועל דא לא בעי קרח לאסכמא האי מחלוקת בידא דמשה, בגין דלא הוה לשם שמים, ולא חייש ליקרא דלעילא, ואכחיש עובדא דבראשית, כיון דחמא משה דהוה מבחיש עובדא דבראשית ואתדחא איהו לבר, כדון ויחר למשה מאד.

49. ויחר למשה, על דאכחישו ליה, דלא אסכינן ההוא מחלוקת. מאד, על דאכחישו עובדא דבראשית. ובכלא אכחיש קרח, בעילא ובתתא. דכתיב בהצותם על ה, הא תתא, ועילא. ועל דא אתדבק במה דאתחזי ליה.

50. מחלוקת דאתתקן בגוונא דלעילא, וסליק ולא נחית, ואתקיים בארץ מישור, דא מחלוקת דשמאי והלל. וקדוש ברוך הוא אפריש ביניהו, ואסכינן לון. ודא הוה מחלוקת לשם שמים, ושמים אפריש מחלוקת, וע"ד אתקיים ודא הוה בגוונא דעובדא דבראשית. וקרח, בעובדא דבראשית אכחיש בכלא ופלוגתא דשמים הוה, ובפא לאפחשא מלי דאורייתא, ודאי באתדבקותא דגיהנם הוה, ועל דא אתדבק בהריה.

HOLY ONE, BLESSED BE HE. This was a dispute for the sake (name) of heaven, and the heavens, and ZEIR ANPIN, reconciled this dispute TO ESTABLISH BOTH. Because of this, THEIR ILLUMINATIONS CONTINUE to exist. This DISPUTE is like the work of Creation. IT IS SIMILAR TO WHAT THE CENTRAL COLUMN ACHIEVED FOR THE SAKE OF ESTABLISHING THE WORK OF CREATION. But Korach denied the establishing of the work of Creation and the dispute was toward the heavens, NAMELY ZEIR ANPIN, THAT IS, THE RECONCILING COLUMN. And he wanted to deny the principles of the Torah, WHICH IS ZEIR ANPIN. Assuredly this DISPUTE AND DENIAL was the result of the efforts of Gehenom, and its power of judgment cleaved to KORACH and he to it. THUS, HE FELL INTO GEHENOM.

51. This secret appears in the Book of Adam. When darkness was aroused to take control, it emerged in all its might and created Gehenom, and GEHENOM cleaved to it in its dispute. As the anger and the might OF THE GVUROT were calmed down, the dispute was aroused in a different manner, as a dispute of love.

52. There were two kinds of disputes: One at the beginning and one at the end. This is the path of the righteous, which is hard in the beginning, because it is full of suffering, but ends in peace. Korach, BEING THE LEFT, was the beginning of the dispute BETWEEN THE RIGHT AND THE LEFT, which was full of anger and fierceness. EACH WANTED TO DIMINISH THE ILLUMINATION OF HIS NEIGHBOR. FROM THIS, GEHENOM EMERGED and Korach cleaved to Gehenom. Shammai was ALSO THE ASPECT OF THE LEFT, but at the end of the dispute BETWEEN THE RIGHT AND THE LEFT, when anger was forgotten and the dispute of love was set in motion SO AS TO RECEIVE APPROVAL FROM THE HEAVENS, WHICH IS THE COLUMN THAT SETTLES THE DISPUTE.

51. וְרָזָא דָא בְּסַפְרָא דְאָדָם. חֲשַׁךְ כַּד אֲתַעַר, אֲתַעַר בְּתוֹקְפִיהּ וּבְרָא בֵיהּ גִּיהֵנִם, וְאֲתַדְבֵּק בְּהַדְיָהּ בְּהוּא מַחְלֻקָתָא. כִּיּוֹן דְשָׁכִיךְ רוּגְזָא וְתוֹקְפָא אֲתַעַר מַחְלֻקָתָא כְּגוֹנָא אַחְרָא מַחְלֻקָתָא דְרַחֲמִימוּ.

52. וְתַרְיֵן מַחְלֻקָתָא הוּא. חַד שִׁירוּתָא וְחַד סִיּוּמָא, וְדָא אִיהוּ אֲרַחְהוֹן דְּצַדִּיקָיָא שִׁירוּתָא דְלַהוֹן בְּקִשְׁיוֹ וְסוּפָא דְלַהוֹן בְּנִיחָא. קָרַח הוּא שִׁירוּתָא דְמַחְלֻקָתָא כְּפּוּם רוּגְזָא וְתוֹקְפָא, וְאֲתַדְבֵּק בְּגִיהֵנִם. שְׁמַאי, סוּפָא דְמַחְלֻקָתָא. כַּד רוּגְזָא בְּנִיחָא אֲצַטְרִיךְ לְאֲתַעַרָא מַחְלֻקָתָא דְרַחֲמִימוּ, וְלֹאֲסַכְמָא עַל יְדָא דְשָׁמַיִם.

53. This is the secret of the verse: "Let there be a firmament in the midst of the waters, and let it divide..." (Beresheet 1:6) This is the first dispute, aroused by anger and force, in which each wanted to overcome and annul his neighbor. THE HOLY ONE, BLESSED BE HE, wished to nullify the dispute and Gehenom was aroused until the anger and aggressiveness cooled down. Then IT IS WRITTEN: "And Elohim made the firmament AND DIVIDED..." (BERESHEET 1:7). THIS DIVISION IS the dispute, carried with love and friendship, which supports the world. According to this secret, (NAMELY THROUGH THE DISPUTE OF LOVE) is carried the dispute between Shamai and Hillel--NAMELY THE DIVIDING OF "AND ELOHIM MADE THE FIRMAMENT..." AT THE END OF THE DISPUTE. ON THE OTHER HAND, THE DISPUTE OF KORACH WAS ONE OF ANGER-- WHICH IS THE DIVIDING OF "LET THERE BE A FIRMAMENT IN THE MIDST OF THE WATERS..." AT THE BEGINNING OF THE DISPUTE. SO THE DISPUTE OF SHAMMAI AND HILLEL WAS FOR THE SAKE OF THE HEAVENS, in which the oral Torah, WHICH IS THE SECRET OF THE FEMININE PRINCIPLE, entered with love into the written Torah, WHICH IS ZEIR ANPIN AND CALLED HEAVENS. And they were in perfect union.

54. Division applies to the left alone, as is written IN RELATION TO THE SECOND DAY: "And let it divide." (Ibid. 6) WHILE OF KORACH, it is written: "Is it but a small thing to you, that the Elohim of Yisrael has separated you" (Bemidbar 16:9). It is also written: "At that time Hashem separated the tribe of Levi" (Devarim 10:8). So, assuredly the separation appears only in the second day in the place of the left.

53. וְרָזָא דָא, וְהִי רְקִיעַ פְּתוּךְ הַמַּיִם וְהִי מְבַדֵּיל, דָּא מַחְלֻקַת קְדַמָּאָה אֲתַעְרוּ דְרוּגְזָא וְתוּקְפָא בְעָא לְאַמְרָשָׁא, וְאֲתַעַר גִּיהֶנֶם, עַד דְרוּגְזָא וְתוּקְפָא אֲצִטְנָן. וּבְדִין וַיַּעַשׂ אֱלֹהִים אֶת הַרְקִיעַ וְגו', אֲתַעַר מַחְלֻקַת דְרַחֲמֵימוּ וְחִבִּיבּוֹ וְקִיּוּמָא דְעֵלְמָא. וּבְרָזָא דָא מַחְלֻקַת שְׂמַאי וְהִלֵּל דְתוֹרָה שְׁבַעַל פֶּה עֲאֵלַת בְּרַחֲמֵימוּ גַבֵּי תוֹרָה שְׁבַכְתָּב, וְהוּוּ בְקִיּוּמָא שְׁלִים.

54. הַבְּדִלָה אִיהוּ וְדָאי בְשִׂמְאָלָא. כְּתִיב הָכָא הַבְּדִלָה, וְהִי מְבַדֵּיל, וְכְתִיב וַיִּבְדֵּל, וְכְתִיב הַתָּם הִמְעַט מִכֶּם כִּי הַבְּדִיל וְגו' וְכְתִיב בְּעַת הַהִיא הַבְּדִיל ה' אֶת שִׁבְט הַלְוִי. דְהָא וְדָאי לִית הַבְּדִלָה אֶלָּא בְשְׁנֵי בְּאַתְר שְׂמַאָלָא.

55. You may ask: If division occurs definitely on the second day, why then is the separation MENTIONED about Levi, who is the third SON OF YA'AKOV? It should have been associated with Shimon, who is the second SON OF YA'AKOV. THE ANSWER IS that although Levi is the third son according to Ya'akov's mind, he is the second, BECAUSE REUVEN IS NOT CONSIDERED THE FIRST SON OF LEAH, AS AT THE TIME YA'AKOV THOUGHT SHE WAS RACHEL. So the separation is forever in the second, BECAUSE AFTER THE DIVISION HAS OCCURRED IN THE SECOND, everything goes smoothly along the straight path in a perfect way, as it should be. THIS IS BECAUSE BY THE SEPARATION, THE LIGHTS ENCLOSE EACH OTHER AND ARE COMPLETED BY EACH OTHER.

56. The Havdalah (prayer of separation) THAT IS PERFORMED at the end of Shabbat IS FOR THE PURPOSE OF SEPARATING those POWERS that are dominant during the days of the week from THE HOLINESS THAT IS DOMINANT DURING Shabbat. With the ending of Shabbat, one aspect of Gehenom appears. It is the evil eye that desires to govern THE WORLD, just as the children of Yisrael recite, "O Prosper it, the work of our hands" (Tehilim 90:17). It emerges from that grade OF THE OTHER SIDE, which is called the left, and wishes to mingle with the seed of Yisrael BY TAKING CONTROL OVER THE HOLY COVENANT and having power TO PUNISH Yisrael.

55. וְאִי תִימָא הַבְּדֵלָה בְּשֵׁנִי אִיהוּ וְדָאֵי, אֲמַאי הַבְּדֵלָה בְּלִוֵי דְאִיהוּ תְּלִיתָאָה, הַבְּדֵלָה בְּשִׁמְעוֹן אֲצִטְרִיךְ דְאִיהוּ שְׁנִי. אֶלָּא אָף עַל גְּבֻדְלוֹי אִיהוּ תְּלִיתָאָה. לְדַעְתָּא דִיעֵקֵב שְׁנִי הוּא, וְלַעוֹלָם בְּשֵׁנִי הוּא, וְכֹלָא בְּאַרְחַ מִיּוֹשֵׁר, בְּאַרְחַ שְׁלִימִים כְּדַקָּא יָאוּת.

56. הַבְּדֵלָה בְּמוֹצְאֵי שַׁבָּת, בֵּין אֵינוֹן דְשְׁלִיטִין בְּיוֹמֵי חוּל לְשַׁבָּת, וְכֹד נְפִיק שַׁבָּת, סְלֵקָא מְגִיהָנָם חַד סְטָרָא מְעִינָא בִישָׂא דְבַעַא לְשַׁלְטָאָה בְּשַׁעְתָּא דְאֲמִרִין יִשְׂרָאֵל וּמַעֲשָׂה יְדִינוּ כּוֹנְנָה עֲלֵינוּ, וְנְפִיק מֵהוּא דְרָגָא דְאֲקָרִי שְׁמַאלָא, וּבְעֵי לְאַתְעֲרָבָא בְּזַרְעָא דִישְׂרָאֵל וְלְשַׁלְטָאָה עֲלֵיהוּ דִישְׂרָאֵל.

57. While the children of Yisrael perform an action, A PRECEPT, using the myrtle (Heb. Hadas) and the wine and recite the Havdalah (prayer of separation), THE OTHER SIDE departs from them. That side is lowered and enters into its place in Sh'ol, in the place where Korach and his company are, as it is written: "They, and all that appertained to them, went down alive into Sh'ol" (Bemidbar 16:33). So KORACH AND HIS COMPANY did not go down TO GEHENOM until Yisrael separated from them, as it is written: "Separate yourselves from among this congregation" (Bemidbar 16:21). HERE AS WELL, THE OTHER SIDE DOES NOT GO TO GEHENOM AT THE ENDING OF SHABBAT BEFORE YISRAEL PERFORMS THE HAVDALAH.

58. So the Havdalah (separation) is always done on the second day, which is the Left Column. THIS REFERS TO WHAT HAS ALREADY BEEN EXPLAINED, THAT EVEN THE HAVDALAH AT THE ENDING OF SHABBAT IS INTENDED TO SEPARATE THE OTHER SIDE THAT EXTENDS FROM THE LEFT COLUMN. It was at the beginning of the dispute, which was aroused by the aggressiveness and anger of the left before it was calmed down and quieted, that Gehenom was created. Then were created all these angels that denounce before THE HOLY ONE, BLESSED BE HE, their Master, above, THE SECRET OF THE CENTRAL COLUMN. THEY DISAGREE WITH HIS RECONCILIATION AND DEVIATE TO THE LEFT. Therefore, fire burns them up and they are consumed. And the other ANGELS, all those who are annulled and have no support, are burned in the fire. ALL THESE HAVE COME FROM THE POWER OF THE FIRE OF THE DISPUTE IN THE BEGINNING, ON THE SECOND DAY. Similarly, Korach FELL down INTO GEHENOM AND BURNED, JUST LIKE THOSE ANGELS WHO BURNED IN THE FIRE OF THE RIVER OF FIRE. And everything follows the same manner, EXTENDING FROM THE BEGINNING OF THIS DISPUTE WITH THE FIRE OF ANGER.

57. וְיִשְׂרָאֵל עֲבָדֵי עֹבְדָא בְּהַדָּס וּבַיַּיִן, וְאִמְרֵי הַבְּדֻלָּה, וְאִתְפָּרַשׁ מִנִּיּוּהוּ, וּמֵאִיךְ הֵהוּא סְטָרָא וְעָאֵל לְדוּכְתִּיָּה בְּשֵׁאוֹל, אַתְר דְּקִרַח וְסִיעֵתִיָּה תַּמָּן, הַכְּתִיב וַיִּרְדּוּ הֵם וְכָל אֲשֶׁר לָהֶם חַיִּים שְׂאוֹלָה, וְאִינוּן לֹא נִחְתּוּ תַּמָּן עַד דְּעַבְדֵי יִשְׂרָאֵל הַבְּדֻלָּה מִנְהוּן, הַכְּתִיב הַבְּדִלוּ מִתּוֹךְ הָעֵדָה וְגו'.

58. וְלַעֲוֹלָם הַבְּדֻלָּה בְּשֵׁנֵי דְאִיהוּ שְׂמַאלָא. בְּשִׁירוּתָא וְתוֹקְפָא וְרוּגְזָא, דְּאִתְעַר שְׂמַאלָא בְּמַחְלוּקָתָא, עַד לֹא שְׂכִיךְ בְּנִיּוּחָא, וְאִתְבְּרִי בֵּיה גִּיהֵנָם, כְּדִין אִתְבְּרִיאוּ כָּל אִינוּן מִלְּאֲבִים דְּקִטְרֵגֵי לְמַרְיָהוּן לְעִילָא וְאָכִיל לֶזֶן נֹרָא וְאִתְקִרְדוּ. וְכֵן כָּל שְׂאָר אִינוּן דְּמִתְבַּטְּלִי, וְלִית לֶזֶן קִיּוּמָא וְאִתְאָכְלוּ בְּנֹרָא, כְּגִוּוּנָא דָּא קִרַח לְתַתָּא, וְכָלֵא כְּגִוּוּנָא דָּא.



59. "Let there be a firmament..." TELLS US THAT an expansion has occurred between the two. THE LOWER WATERS EXPANDED AND WERE SEPARATED FROM THE UPPER WATERS, AND THE UPPER WATERS EXPANDED AND WERE SEPARATED FROM THE LOWER WATERS BY THE FIRMAMENT. THE LETTERS EI (Aleph Lamed) IN THE NAME ELOHIM (ALEPH-LAMED-HEI-YUD-MEM) FROM THE FIRMAMENT UP are of the right part. IN OTHER WORDS, EL ALWAYS ALLUDES TO THE NAME OF CHESED, WHICH IS THE RIGHT SIDE. THE NAME Great El has expanded from within the waters OF BINAH AND IS SEPARATED FROM THEM. THIS MEANS THAT BECAUSE OF THE FIRMAMENT, THE NAME GREAT EL HAS SPREAD UPWARD AND HAS SEPARATED ITSELF FROM THE OTHER WATERS, NAMELY THE THREE LETTERS--HEI-YUD-MEM. This was to complete the name El and to include THE UPPER AND LOWER WATERS within each other THROUGH THAT EXPANSION. And THE NAME El of Elohim expanded, LEAVING ONLY THE THREE LETTERS--Hei-Yud-Mem. Hei-Yud-Mem then expanded DOWN BELOW THE FIRMAMENT and became the lower waters, Yud-Mem-Hei. This is the expansion into the second one, THAT IS, HEI-YUD-MEM INTO YUD-MEM-HEI, the upper waters are Hei-Yud-Mem, as written, "So is this great and wide sea (Hayam, Hei Yud Mem)" (Tehilim 104:25). THUS, Hei Yud Mem is the upper waters. If the letters HEI-YUD-MEM are in reversed order, THAT IS, Yud-Mem-Hei, this indicates they are lower waters. Once THE LETTERS YUD-MEM-HEI were restored, THEY ASCENDED AND ROSE ABOVE THE FIRMAMENT AND JOINED THE NAME GREAT EL AND RETURNED TO THE COMBINATION OF THE GREAT SEA (HEB. HAYAM), WHICH WAS HEI-YUD-MEM. Then everyone, EL AND HEI-YUD-MEM were united as one, RESULTING IN ONE NAME--ELOHIM. And this name ELOHIM reached into many places.

59. יהי רקיע, אתפשט פשיטו דא מן דא: א"ל, קטפא ומינא, א"ל גדול אתפשט פשיטו מן גו מייא, לאשתלמא שמא דא א"ל, ולא תכללא בהוא פשיטו דא בדא, ואתפשט מאל אלקים, הי"ם אלין אתפשטו, ואתהפכו למדוי מיינ תתאין, ימ"ה, ההוא פשיטו דאתפשט בשני מיינ עלאין הי"ם זה הי"ם גדול, הי"ם, מיינ עלאין, הפוכא דאלין אתוון, ימ"ה, מיינ תתאין. כיון דאתתקנו אתעבירו כללא כללא חדא. ואתפשט שמא דא בכמה דוכתי.

60. The upper waters are males; the lower waters are females. At first, BEFORE THEY WERE FIRMLY ESTABLISHED, they were mixed, but were later separated to distinguish the upper waters from the lower waters. AND TO DIFFERENTIATE THEM, one is called Elohim, WHICH IS BINAH, and the other is called Adonai, WHICH IS MALCHUT. One is the upper Hei OF THE NAME YUD-HEI-VAV-HEI, WHICH IS BINAH, and the other is the lower Hei OF THE NAME YUD-HEI-VAV-HEI, WHICH IS MALCHUT as it is written: "And Elohim made the firmament" (Beresheet 1:7). This expansion assumed the name ELOHIM, FOR THE VERSE: "AND ELOHIM MADE" INDICATES THAT THE EXPANSION OF HEI-YUD-MEM RETURNED BACK TO EL AND MERGED INTO THE NAME ELOHIM AND THE UPPER WATERS. FOR THE NAME Elohim is the upper waters and the name Adonai, THE FEMININE PRINCIPLE OF ZEIR ANPIN, is the female waters. Nevertheless, since the male waters, OR THE LETTERS HEI-YUD-MEM, were completed only by the female waters-- NAMELY, THE FEMININE PRINCIPLE OF ZEIR ANPIN--the name Elohim expanded everywhere, INCLUDING THE FEMALE WATERS.

61. Although ON THE SECOND DAY, the upper and lower waters were divided, the dispute BETWEEN THE RIGHT AND THE LEFT, WHICH ARE THE LETTERS ALEPH-LAMED AND HEI-YUD-MEM, did not cease until the third day, WHICH IS TIFERET. THE THIRD DAY settled the dispute BETWEEN THE RIGHT AND THE LEFT, AS THE TWO COLUMNS--ALEPH-LAMED AND HEI-YUD-MEM--ENCLOTHED EACH OTHER, and both were established properly in their places. Because of this dispute, even though the world exists upon it, it is not written: "it was good" about the second day, because the work was not yet completed ON THAT DAY. So the upper and lower waters were MINGLED TOGETHER as one, and there was no offspring in the world until they were divided IN TWO and distinguished as separate from each other. Only then did they

60. מִיּוֹן עֵלְאִין דְּכוּרִין, וּמִיּוֹן תַּתְאִין נּוֹקְבִין. בְּקִדְמִיתָא הוּוּ מִים בְּמִים, עַד דְּאַתְפָּרְשׁוּ לְאַשְׁתְּמוּדְעָא מִיּוֹן עֵלְאִין וְתַתְאִין, דָּא אֱלֹקִים וְדָא אַדְנִי, וְדָא ה' עֵלְאָה וְה' תַּתְאָה. מַה כְּתִיב וַיַּעַשׂ אֱלֹקִים אֶת הַרְקִיעַ. אֶתְפָּשְׁטוּתָא דָּא נִטְל שְׁמָא דָּא, אֱלֹקִים מִיּוֹן עֵלְאִין. וּמִיּוֹן תַּתְאִין אַדְנִי. וְעַם כָּל דָּא, כִּיּוֹן דְּאַשְׁתְּלִימוּ מִיּוֹן דְּכוּרִין בְּמִיּוֹן נּוֹקְבִין, שְׁמָא דְּאֱלֹקִים אֶתְפָּשְׁט בְּכֻלָּא.

61. וְאִף עַל גַּב דְּאַפְרִישׁ בֵּין מִיּוֹן עֵלְאִין לְתַתְאִין, מַחְלֻקָת לָא אֶתְבַּטַּל עַד יוֹם תְּלִיתַאי, וְאַסְכִּיבִים מַחְלֻקָת וְאַתְנִשְׁב כְּלָא בְּרוּכְתִיה בְּדָקָא יְאוּת. וּבְגִין מַחְלֻקָת דָּא, אִף עַל פִּי דְאִיהוּ קִיּוּמָא דְעֵלְמָא, לָא כְּתִיב כִּי טוֹב בְּשַׁנִּי, דְּלָא אֶשְׁתְּלִים עוּבְדָא, מִיּוֹן עֵלְאִין וּמִיּוֹן תַּתְאִין הוּוּ כְּחָדָא, וְלָא הוּוּ תּוֹלְדִין בְּעֵלְמָא. עַד דְּאַתְפָּרְשׁוּ וְאַשְׁתְּמוּדְעוּ, וּבְגִין כֵּן עָבְדוּ תּוֹלְדִין.

bring forth offspring.

62. Although the separation OF THE LOWER WATERS FROM THE UPPER WATERS occurred on the second day, the dispute BETWEEN EL, WHICH IS THE RIGHT, AND HEI-YUD-MEM, WHICH IS THE LEFT, was unresolved. ONLY the third day reconciled between them. Both became one AND JOINED THEM INTO THE ONE NAME ELOHIM. THE THIRD DAY, WHICH IS ZEIR ANPIN, IS the name, upon which is engraved Hei-Vav-Hei, to make the upper waters, BINAH, equal to the lower waters, MALCHUT. BECAUSE THE LETTERS HEI-VAV-HEI ARE THE SECRET OF THE TWO HEIS WITH VAV BETWEEN THEM: the upper Hei IS BINAH, and the lower Hei IS MALCHUT. The Vav in between IS ZEIR ANPIN AND it completes AND ILLUMINATES both sides, ABOVE IN BINAH AND BELOW IN MALCHUT. This was signified by THE SPLITTING OF the waters of the Yarden (the Jordan River), where the upper waters rose in a heap AND DID NOT DESCEND INTO THE DEAD SEA. THIS IS THE SECRET OF THE UPPER HEI OF THE NAME YUD-HEI-VAV-HEI, NAMELY BINAH. ON THE OTHER HAND, the lower waters--WHICH ARE THE SECRET OF THE LOWER HEI, MALCHUT--flowed down into the DEAD Sea--WHICH IS THE SECRET OF THE LOWER HEI, MALCHUT. And Yisrael, THE SECRET OF THE LETTER VAV, went in the middle BETWEEN THE UPPER WATERS AND THE LOWER WATERS OF THE YARDEN. THUS YISRAEL, THE SECRET OF THE VAV OF YUD-HEI-VAV-HEI, RECEIVED THE ABUNDANCE FROM THE UPPER HEI AND BESTOWED IT UPON THE LOWER HEI.

62. ועם כל הא, אף על גב דהבדלה הוי בשני, ומחלוקת ביה הוה, יום תליתאי אסביים בכלא, הווא שמא דאגליף בגליטוי, הו"ה, לאסתכמא מיין עלאין ומיין תתאין: ה' עלאה ה' תתאה, ו' בינייהו לאשלמא בתרין סטרין. וסימנא דא מי הירדן, מיין עלאין קמו נד אחד, מיין תתאין נחתו לימא, וישראל אזלי באמצעיתהא.

63. Firmament is mentioned five times ON THE SECOND DAY, and the life of the worlds, WHICH IS YESOD OF ZEIR ANPIN, passes through them and guides the worlds through them. They all are comprised of each other. Had the Central Column not settled the dispute, neither would have included the other nor be harmonized. THESE FIVE FIRMAMENTS ARE EQUIVALENT TO the 500 years to which the Tree of Life, WHICH IS ZEIR ANPIN, is attached to produce offspring and fruits in the world. All the waters of Beresheet, NAMELY THE KINDS OF MOCHIN that flow out from Beresheet, WHICH IS ARICH ANPIN, are divided under it and through it INTO THE UPPER WATERS AND THE LOWER WATERS. King David, WHO IS THE SECRET OF THE FEMININE PRINCIPLE, receives everything FROM ZEIR ANPIN. He then distributes it DOWN TO THE LOWER WORLDS OF BRIYAH, YETZIRAH AND ASIYAH, as it is written: "And he distributed among all the people, among the whole multitude" (II Shmuel 6:19). It is also written: "You give it to them; they gather it" (Tehilim 104:28) and "She rises also while it is yet night, and gives food" (Mishlei 31:15).

64. When disagreement was aroused through the fierceness of the left, the mist of fire increased and became overpowering. The spirits produced from within THAT MIST immediately congealed; they became dry and without any moisture. These spirits, which were male and female, produced a multitude of evil spirits. From this, all the might of the impure spirit appeared in all those strong spirits. This is the secret of the Klipah of the foreskin. These spirits were strengthened in impurity through the violent demons. One is called a viper and the other a Serpent, and these two kinds became one. The viper bears offspring every 70 years, while the Serpent only every seven years. But as they are joined together, everything returned to the seven years of the Serpent. THEREFORE, THE VIPER BEGETS EVERY SEVEN YEARS LIKE THE SERPENT, AND THEY BECOME AS IF ONE

63. חֲמֵשׁ רְקִיעֵינָם כְּתִיבֵי הַכָּא, וְחַי הָעוֹלָמִים אֲזוּל בָּהוּ וְאִנְהִיג בָּהוּ, וְכִלְהוּ כְּלִילָן דָּא בְּדָא, וְאֵלְמָלָא הָאֵי מַחְלֻקָתָא דְאַסְתָּבָם ע"י דְאַמְצָעִיתָא, לֹא אֶתְכַלִּילוּ וְלֹא אֶתְיִישְׁרוּ דָא בְּדָא. חֲמֵשׁ מָאָה שָׁנִין אִינּוּן, דְּאִילָנָא רְחִיבָא דְבִיק בָּהוּ לְמִיעֵבַד אִיבִין וְתוֹלְדִין לְעֵלְמָא, וְכֹל מִימּוּי דְבְּרָאשִׁית, דְּנִגְדִין וְאֶתְמַשְׁכֵּן מְבְרָאשִׁית, אֶתְפְּלִגוּ תְּחוּתוּי עַל יְדִיהָ. וְדוֹר מְלָכָא נְקִיט כְּלָא, וְאִיהוּ פְּלִיג לְבַתֵּר. דְּכְתִיב וַיַּחֲלֶק לְכָל הָעָם לְכָל הַמּוֹן וְגו'. וְכְתִיב תִּתֵּן לָהֶם יִלְקוּטוּן. וְכְתִיב וְתִקַּם בְּעוֹד לַיְלָה וְתִתֵּן טָרֶף וְגו'.

64. בְּשַׁעֲרָא דְאַתְעַר מַחְלֻקָתָא בְּתוֹקְפָא דְשְׂמָאֵלָא, אֶסְגִּי וְאַתְקַף הוֹרְפִילָא דְטִיפְסָא, וְנִפְקוּ מִתְמָן טְסִירִין, וְאַקְרִישׁוּ מִיַּד בְּלָא לְחוּתָא כְּלָל, וְהוּוּ דְכַר וְנוֹקְבָא, וּמְנַהוֹן אֶתְפָּרְשׁוּ זְיִינִין בִּישִׁין לְזַנְיָהוּ, וְהָכָא תְּקִיפּוּ דְרוּחַ מְסֻאָבָא בְּכָל אַגוּן תּוֹקְפִין טְסִירִין, וְאִינּוּן רְזָא דְעַרְלָה. אִילִין אֶתְקַפּוּ בְּזִינִין תְּקִיפִין, חַד אֶמְעָה וְחַד נַחֲשׁ, וְתִרְוִייהוּ חַד. אֶמְעָה אֹלִיד לְשַׁבְעֵין שָׁנִין, בְּחַבּוּרָא חָדָא אֶתְהַדֵּר כְּלָא לְשַׁבַּע שָׁנִין דְנַחֲשׁ.

## SPECIES.

65. From herein lies the secret of Gehenom, which has seven names and the Evil Inclination, which also has seven names. From here, impurity expands and spreads out in many grades into the world. And everything comes from the secret of the left, which contains good and evil and thereby, makes the world habitable. From here IS THE SECRET OF the HOLY name that is engraved by eighteen letters and is responsible for the bountiful rains THAT FEED THE EARTH, FOR HUMAN charity, for all our blessings, and for the general inhabitation of this world.

65. הָכָא אִיהוּ רְזָא דְגִיהוֹנִם, דְּאֶקְרִי בְּשֵׁבַע שְׁמֵהֶן.  
 יִצְרֵר הָרַע בְּשֵׁבַע שְׁמֵהֶן אֶקְרִי, וּבְכַמָּה דְרָגִין אֲתַפְּשֵׁט  
 מְסָאבוּ מֵהָכָא לְעֵלְמָא, וְכֹלְא מִרְזָא דְשְׂמָאֲלָא טַב  
 וּבִישׁ, וְאִיהוּ יִשׁוּבָא דְעֵלְמָא. הָכָא שְׂמָא גְלִיפָא  
 דְתַמְנֵי סְרִי אֲתוּוּן, מִמְנָא עַל גְּשָׁמֵי רְצוֹן נְדָבָה  
 וּבְרַכָּה יִשׁוּבָא דְעֵלְמָא.

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# THE ZOHAR

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Section



## 7. "Let the waters...be gathered"

Here the Zohar speaks about the dimension, or Sfirah, called Yesod. This is an immense reservoir that resides just above our physical dimension. All the Upper Worlds, or Sfirot, fill Yesod with their unique spiritual forces, where they are blended and prepared for transfer. Like a cosmic pipeline Yesod then funnels all this Light into our world, which is called Malchut. We can arouse great Lights in the Upper Worlds through our actions, but unless the floodgates of Yesod are opened, the Light can never reach our realm.

The Aramaic passages that illustrate this procedure strengthen our personal connection to Yesod. They help us to open the pipeline from the Upper Worlds.

66. "And Elohim said, Let the waters...be gathered" (Bereshheet 1:9). THE WORDS "BE GATHERED (HEB. YIKAVU)" MEAN THAT THE MOCHIN CALLED THE WATERS will travel in a straight line (Heb. kav) on one level, WITHOUT SPREADING TO THE RIGHT OR LEFT. Everything flows mysteriously from the secret of that primal point, WHICH IS ARICH ANPIN, until THE LIGHT reaches and is gathered in the supernal temple. From there--REFERRING TO YISRAEL - SABA AND TEVUNAH--IT THEN flows in a straight line to the other grades, NAMELY TO ZEIR ANPIN, until it reaches that one place where everything is gathered ACCORDING TO THE SECRET OF male and female. HE ASKED: And what is that place? HE REPLIED: THIS IS the Life of the Worlds--NAMELY YESOD OF ZEIR ANPIN, WHICH IS THE MALE WHO IS UNITED WITH MALCHUT, WHICH IS THE FEMININE PRINCIPLE. THUS, IT COMPRISES MALE AND FEMALE TOGETHER.

66. וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם וְגו', בְּאַרְחָ קוּ לְמַהוּי  
בְּאַרְחָ מִיִּשְׂרָאֵל, דְּהָא מִרְזָא דְהֵיאַן נְקוּדָה קְדָמָא  
נִפְקָא בְּלָא בְּסִתְיִמוּ, עַד דְּמִטִּי וְאַתְכַּנְיִשׁ לְהִיכְלָא  
עֲלָאָה, וּמִתְמַן נִפְיָק בְּקוּ מִיִּשְׂרָאֵל לְשִׂאָר דְּרַגְזִין עַד  
דְּמִטִּי לְהֵוּא אֲתֵר חַד דְּכַנְיִשׁ בְּלָא בְּכִלְל דְּכַר  
וְנוֹקְבָא, וּמֵאֵן אִיהוּ חַי עֲלָמִין.

67. The waters MENTIONED IN THE VERSE flow from above, from the upper Hei OF THE YUD-HEI-VAV-HEI, WHICH IS YISRAEL - SABA AND TEVUNAH. THE WORDS "under the heaven" ALLUDE TO small Vav, WHICH IS YESOD OF ZEIR ANPIN. ZEIR ANPIN IS CALLED GREAT VAV, WHILE HIS YESOD IS CALLED SMALL VAV. Therefore, WHEN the letter Vav IS PRONOUNCED, TWO VAVS ARE HEARD. The first one is heaven, NAMELY ZEIR ANPIN, and the second one is under the heaven, NAMELY YESOD OF ZEIR ANPIN. AFTER THE MOCHIN ARE DRAWN FROM THE UPPER HEI--WHICH IS BINAH--DOWN UNDER HEAVEN--WHICH IS YESOD OF ZEIR ANPIN--IT IS WRITTEN: "And let the dry land appear" (Beresheet 1:9). This is the lower Hei--NAMELY MALCHUT, THE FEMININE PRINCIPLE OF ZEIR ANPIN--BECAUSE ONLY SHE WAS REVEALED AS DRY LAND, WHILE ALL THE OTHER GRADES WERE HIDDEN. From within that last GRADE, REFERRING TO THE LOWER HEI, MALCHUT, THAT LIGHT that was concealed was heard AND REVEALED.

68. The phrase "to one place" IS CALLED YESOD because there is a connection to the upper world through YESOD. THE VERSE: "Hashem shall be one, and his name one" (Zecharyah 14:9) hints at two unions. One is the upper world that is unified in its own grades, WHICH IS THE SECRET OF: "HASHEM IS ONE" and THE SECOND is the lower world that is unified in its own grades, ACCORDING TO THE SECRET: "AND HIS NAME ONE." The unification of the upper world BY THE SECRET OF "HASHEM IS ONE" is up TO YESOD. The life of the worlds, WHICH IS YESOD, is sweetened IN BINAH, and the upper world is connected to its unification. Because of this, it is called: "to one place", as all the grades and all the parts, THE SFIROT OF THE PARTZUF OF ZEIR ANPIN, gather there. And they become as one in it, without any separation at all. No grade unites there wholly save this grade, in which all the lights are mysteriously covered in one desire.

67. המים, דְּנִמְקֵי מִלְעֵיל מֵאֵת ה' עֲלָאָה. מִתַּחַת הַשָּׁמַיִם, ו' זְעִירָא וְעַל דְּאוּ"ו חַד שְׁמַיִם וְחַד מִתַּחַת הַשָּׁמַיִם. בְּדִין, וְתִרְאָה הִיבָשָׁה, דָּא ה' תִּתְאָה, דָּא אֲתַגְלִי וְכֹל שְׂאֵר אֲתַבְסִי, וּמַגּוּי הָאִי בְּתִרְאָה, אֲשַׁתְּמַע בְּסוּכְלָתְנֹו הֵהוּא דְּאֲתַבְסִי.

68. אֵל הוּא קְשׁוּרָא דִּיחֻודָא דְּעֵלְמָא עֲלָאָה יְדוּ"ד אַחַד וְשִׁמּוֹ אַחַד, תְּרִין יְחֻודִין: חַד דְּעֵלְמָא עֲלָאָה לְאַתִּיחֻודָא בְּדִרְגוּי, וְחַד דְּעֵלְמָא תִּתְאָה לְאַתִּיחֻודָא בְּדִרְגוּי. קְשׁוּרָא דִּיחֻודָא דְּעֵלְמָא עֲלָאָה עַד הֵכָא אִיהוּ, חַי עֲלְמִין תְּמֵן אֲתַבְסִים, וְאַתְקִשֵׁר עֲלְמָא עֲלָאָה בִּיחֻודָא דִּילִיָּהּ, וּבְגִין כֶּךָ אֲקָרִי מְקוּם אַחַד. כֹּל דִּרְגִין וְכֹל שְׁוִיפִין מִתְכַּנְשִׁין תְּמֵן, וְהוּוּ כְּלֵהוּ בֵּיהּ חַד בְּלֵא פְרוּדָא כְּלָל. וְלִית דְּרָגָא דְּאַתִּיחֻודָן תְּמֵן בִּיחֻודָא חַד אֵלָא הָאִי, וּבֵיהּ אֲתַבְסִינָן כְּלֵהוּ בְּאַרְחָ סְתִים בְּתִיאֻובְתָּא חַד. עַד הֵכָא, בְּדִרְגָא דָּא אֲתִיחֻוד עֲלְמָא דְּאַתְגְּלוּיָא בְּעֵלְמָא דְּאַתְבְּסִיָּא.

Up to this point, REFERRING TO THE WORDS: "AND LET THE DRY LAND APPEAR", the revealed world--WHICH IS THE SECRET OF RACHEL--is unified with the concealed world--WHICH IS LEAH.

69. The revealed world, WHICH IS RACHEL, THE FEMININE PRINCIPLE OF ZEIR ANPIN WHO IS LOCATED FROM HIS CHEST DOWNWARD, is similarly unified below. The revealed world is the lower world, AS CAN BE PROVEN BY READING THE SCRIPTURES, WHERE IT IS DESCRIBED IN THE TERMS OF SEEING: "I saw Hashem" (Yeshayah 6:1), "and they saw the Elohim of Yisrael" (Shemot 24:10), "and the glory of Hashem appeared (lit. 'was seen')" (Bemidbar 14:10) and "As the appearance of the rainbow... so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Hashem" (Yechezkel 1:28). AND IT IS KNOWN THAT THE LOWER FEMININE PRINCIPLE, WHO IS CALLED RACHEL, IS DESCRIBED BY THE WORDS: "GLORY OF HASHEM" AND BY THE TERM ET (THE). This is the secret of the verse: "Let the dry land appear (lit. 'be seen')", BECAUSE "SEEING" APPLIES ONLY TO THE REVEALED WORLD AND NOT TO THE UPPER WORLD.

70. THE VERSE: "As the appearance of the rainbow" (Ibid), WHICH IS WRITTEN ABOUT THE DIVINE CHARIOT OF YECHEZKEL, alludes to the life of the worlds, NAMELY YESOD OF ZEIR ANPIN. Therefore, it is WRITTEN IN THE PORTION OF NOACH: "I have set my rainbow in the cloud" (Bereshheet 9:13), WHICH ALSO ALLUDES TO YESOD OF ZEIR ANPIN, WHO IS CALLED THE LIFE OF THE WORLDS. THE PHRASE "IN THE CLOUD" refers to Malchut; NAMELY, THE LOWER FEMININE PRINCIPLE OF ZEIR ANPIN, THE REVEALED WORLD OF RACHEL. THE WORDS "I have set" MEAN THAT HE HAS SET HIS RAINBOW IN THE CLOUD ever since the day of Creation. That cloudy day, WHICH IS DESCRIBED IN THE VERSE: "AND IT

69. עֲלָמָא דְאַתְגְּלִיָּיא אֲתִיּוּחַד אוֹף הַכִּי לְתַתָּא, וְעֲלָמָא דְאַתְגְּלִיָּיא אִיהוּ עֲלָמָא דְתַתָּא ה', וְאַרְאָה אֶת ה', וִירָאוּ אֶת אֱלֹקֵי יִשְׂרָאֵל, וְכַבּוֹד ה' נִרְאָה, וִירָא כְבוֹד ה', כְּמִרְאָה הַקְּשֶׁת וְגו' בֵּין מִרְאָה הַנֶּגְהָ סָבִיב הוּא מִרְאָה דְמוֹת כְּבוֹד ה', וְדָא אִיהוּ רְזָא וְתִרְאָה הַיְבֻשָּׁה.

70. כְּמִרְאָה הַקְּשֶׁת, זֶה חַי עֲלָמִין, וְזֶהוּ אֶת קֶשֶׁתִּי נִתְתִּי בְעֵנָן דָּא מַלְכוּת. נִתְתִּי מִן יוֹמָא דְאַתְבְּרִי עֲלָמָא בְיוֹמָא דְעֵיבָא, דְאַתְחַזִּי קֶשֶׁת, מִרְאָה דְמוֹת כְּבוֹד ה'. אֲתַעַר שְׂמָאלָא לְאַתְתַּקְפָּא, נִפְקַת רַחַל וְתַקַּשׁ בְּלִדְתָּהּ, מִיכָאֵל בְּסִטְרָא דָּא רַפָּאֵל בְּסִטְרָא דָּא גְבַרְיָאֵל בְּסִטְרָא דָּא. וְאִינוּן גּוּוּנִין דְאַתְחַזִּיין בְּהוּא דְמוֹת חַיּוֹר וְסוּמְק וְיִרוֹק.



SHALL COME TO PASS, WHEN I BRING A CLOUD" (BERESHEET 9:14) INDICATES THAT ONLY THEN shall the rainbow be seen ACCORDING TO THE SECRET OF "the appearance of the likeness of the Glory of Hashem", AND NOT AT ANY OTHER TIME. WHY IS THIS SO? As the left is aroused, Rachel emerges TO HER OWN ASPECT "and she had hard labor" (Beresheet 35:16). THEREFORE IT IS SAID THAT THREE ANGELS STAY BY HER SIDE: Michael at one side, THE RIGHT SIDE; Refael at one side, IN THE MIDDLE; and Gavriel at one side, THE LEFT SIDE. AND FROM THEM SHE RECEIVES HER STRENGTH TO GIVE BIRTH. These three ASPECTS are the colors seen in the form OF THE RAINBOW: white, red and green.

71. THE PHRASE "so was the appearance of the brightness round about" ALLUDES TO the illumination that was concealed AND HAS DISAPPEARED within the pupil of the eye. SO THE PHRASE: "This was the appearance of the likeness of the glory of Hashem" APPLIES TO the colors IN THE "APPEARANCE OF THE RAINBOW" AND NOT TO "THE APPEARANCE OF THE BRIGHTNESS." THIS IS BECAUSE the lower union OF THE THREE COLORS OF THE RAINBOW corresponds with the upper union.

72. THE THREE NAMES Hashem our Elohim Hashem, WHICH APPEAR IN THE VERSE: "HEAR, O YISRAEL" (DEVARIM 6:4) ALLUDE TO THE THREE colors, WHITE, RED, AND GREEN WHEN they are concealed, invisible, and attached to one place. THIS IS THE SECRET OF the first union in the upper WORLD THAT IS CALLED ONE PLACE. AND THE colors united in the rainbow below--which are white, red and green--correspond to the THREE concealed colors OF THE UPPER UNION: HASHEM OUR ELOHIM HASHEM. These COLORS OF THE RAINBOW belong to another union, WHICH IS the secret of the verse: "And His Name One", THE LOWER UNION. IT IS THE SECRET OF THE VERSE: 'Blessed be the Name of the Glory of His

71. כֵּן מֵרָאָה הַגִּגָּה סְבִיב, נִהְיָרוּ דְאִתְכַסְיָא, בְּגִלְגוּלָא דְחִיזוּ דְעִינָא. הוּא מֵרָאָה דְמוֹת כְּבוֹד ה'. גּוּוּנִין דְאִתְיַחְדָּא יַחְדָּא תַתָּאָה לְפָנֵם יַחְדָּא דְאִתְיַחְדַּד יַחְדָּא דְלַעִילָא.

72. ה' אֱלֹקֵינוּ ה' גּוּוּנִין סְתִימִין דְלָא אִתְחַזְוּיִן וְאִתְקַשְׁרִין אֶל מְקוּם אֶחָד יַחְדָּא חָדָא בְעֵלְמָא. גּוּוּנִין בְקִשְׁתַּ לְתַתָּא לְאִתְיַחְדָּא בְהוּ חוּר סוּמְק וַיְרוּק, כְּגוּוּנִין סְתִימִין, וְאִנּוּן יַחְדָּא אַחְרָא רָא וְשִׁמוּ אֶחָד, בְּרוּךְ שֵׁם כְּבוֹד מְלְכוּתוֹ לְעוֹלָם וְעַד יַחְדָּא דְלְתַתָּא, יַחְדָּא עֵלְמָא שְׁמַע יִשְׂרָאֵל יְדוּ"ד אֱלֹקֵינוּ יְדוּ"ד אֶחָד. דָּא לְקַבֵּל דָּא, הֵכָא שִׁית תִּיבִין וְהֵכָא שִׁית תִּיבִין.

Kingdom for ever and ever,' THAT WE RESPOND AFTER "HEAR, O YISRAEL", WHICH IS the lower union. The upper union indicated by the verse: "Hear, O Yisrael, Hashem our Elohim; Hashem is One" corresponds TO THE LOWER UNION: 'BLESSED BE THE NAME OF THE GLORY OF HIS KINGDOM FOREVER AND EVER.' Each verse contains six words.

73. THE WORDS "be gathered" SUGGEST measurement by the line and the measuring; measuring is from the hard spark THAT IS IN BINAH, as it is written: "Who has measured the waters in the hollow of his hand" (Yeshayah 40:12). IN THIS VERSE, "WHO" ALLUDES TO BINAH. This IS WHAT IS MEANT BY: "Let the waters...be gathered." Here IN THE VERSE: "LET THE WATERS...BE GATHERED" is the extent OF THE ENTIRE MOCHIN of He who forms the worlds, NAMELY ZEIR ANPIN, AND WHICH IS HINTED AT IN THE NAME YUD-HEI-VAV-HEI, FULLY SPELLED WITH ALEPHS, as Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph.

74. "Holy, holy, holy" (Yeshayah 6:3) is THE SECRET OF THE MOCHIN OF BINAH, WHICH IS ALSO THE SECRET OF THE VERSE: "Let the waters...be gathered." THE PHRASE "Hashem Tzeva'ot" (Ibid.) is THE SECRET OF THE VERSE: "to one place", YESOD OF ZEIR ANPIN THAT IS CALLED THE LIFE OF THE WORLDS, TO WHICH THE MOCHIN FROM BINAH IS DRAWN ACCORDING TO THE SECRET OF THE PHRASE: "TO ONE PLACE." THE PHRASE: "The whole earth is full of his glory" (Ibid.) is THE SECRET OF THE VERSE: "and let the dry land appear." THIS VERSE IS THE SECRET OF THE LOWER HEI, CALLED THE REVEALED WORLD WHEN COMPRISED WITHIN THE UNION OF THE UPPER WORLD. THE WORDS "AND LET THE DRY LAND APPEAR" is the secret of the engraved name of the union of Kaf-Vav-Zayin-Vav, Bet-Mem-Vav-Kaf-Samech-Zayin and Kaf-Vav-Zayin-Vav, BECAUSE THE DRY LAND--WHICH IS THE REVEALED WORLD--IS INCLUDED IN THE

73. יְקוּוּ מְדִירוֹ דְקוּ וּמְשַׁחְתָּא, מְשַׁחְתָּא, בּוֹצִינָא דְקַרְדִּינּוּתָא. הִכְתִּיב מִי מְדַר בְּשַׁעֲלוֹ מַיִם, וְדָא אִיהוּ יְקוּוּ הַמַּיִם, הֵבָא שְׁעוּרָא דִּיּוֹצֵר עַלְמִין יוֹ"ד ה"א וּא"ו ה"א.

74. קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ, דָּא אִיהוּ יְקוּוּ הַמַּיִם. ה' צְבָאוֹת, דָּא אִיהוּ אֵל מְקוּם אַחַד בְּרִזָּא דְשְׁמָא דָּא. מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ, דָּא וְתִרְאֶה הַיַּבְשָׁה, דָּא גְלִיפָא שְׁמָא דִּיחֻדָּא כּוּז"ו בּמוּכְס"ז כּוּז"ו.

UNION OF THE SUPERNAL WORLD--WHICH IS  
THE SECRET OF "HASHEM OUR ELOHIM  
HASHEM."



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# THE ZOHAR

the most powerful spiritual tool


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Section



## 8. "Let the earth bring forth grass"

The verse "Let the Earth Bring Forth Grass" is a code which signifies the bringing down of souls into our physical world. The Zohar discusses a vast system of angels which form a communication network through which positive and negative influences travel. This network acts as an interface between the physical world and the Upper Worlds. Everything in the physical world is governed by angels, including every blade of grass, every creature in the sea, and mankind as well. Because our powers of perception are severely limited, the power of the angels is as invisible as the force of gravity. The influence of both, however is quite real. Everything positive that occur in our lives is a direct result of positive angels. Likewise, all blockages, turmoil, difficulties, and distress are the result of the influence of negative angels. Our own behavior determines which angelic influences are aroused in the world. By reading this section we are given access to the metaphysical network of angels. We gain the ability to remove negative angels, and to bring positive angels into our lives.

75. THE VERSE: "Let the earth bring forth grass" (Beresheet 1:11) IS THE SECRET OF THE LOWER UNION, AS it is now revealing its powers in these waters that have been gathered in one place. THE MOCHIN ARE drawn down into it in a concealed and a hidden manner. And from within it come forth supernal and concealed SOULS and holy hosts. These are formed and drawn, using the edifices of faith, by THE RIGHTEOUS, the men of faith--NAMELY THE FEMALE WATERS--by worshipping their Master.

75. תְּרַשָּׂא הָאָרֶץ רֶשֶׁא עֵשֶׂב וּגו' הַשְּׂתָא אִמִּיקַת  
 חִילָא בְּאֲנוּן מִיִּין דְּאִתְכַנְשׁוּ לְאַתְרַּ חַד, וְנִגְדָן בְּגוּוֹיָה  
 גּוֹ טְמִירָן סְתִימָאָה, וְנִפְקִין בְּגוּיָה טְמִירִין עֲלֵאִין  
 וְחִוּילִין קְדִישִׁין, דִּי כָּל אֲנוּן בְּנִי מְהִימְנוּתָא מְתַקְנָן  
 לֹון בְּתַקְוָא דְּמְהִימְנוּתָא, בְּהִוּא פּוֹלְחָנָא  
 דְּמֵאֲרִיהוּן.

76. This is the secret of the verse: "Who causes the grass to grow for the cattle" (Tehilim 104:14). This is the beast that crouches on a thousand mountains and for whom grass is grown every day. This grass refers to those angels who govern only for a specific time, BUT THEN MUST VANISH IMMEDIATELY; because they were created on the second day, THEIR DOMINION DRAWS UPON THE LEFT COLUMN THAT WAS CREATED ON THE SECOND DAY. IN THEIR DOMINION THEY WISH TO ANNUL THE RIGHT. They are destined to be food for this beast, WHICH MEANS THAT NOTHING OF THEIR ILLUMINATION IS DRAWN DOWN TO THE LOWER BEINGS. ONLY THE FEMININE PRINCIPLE ENJOYS IT, AND THEN SHE BURNS AND ANNULS THEM WITH IT--as there is fire that consumes fire, WHICH IS THE DOMINION OF THE LEFT, CALLED 'FIRE.'

77. In the verse: "And plants for the service of man" (Tehilim 104:14), the word "plants" refers to wheels, holy beasts and Cherubim. THE WHEELS (HEB. OFANIM) ARE THE ANGELS OF ASIYAH, THE HOLY BEASTS ARE THE ANGELS OF YETZIRAH AND THE CHERUBIM ARE THE ANGELS OF BRIYAH. All of these are firmly prepared and properly set BY THE CREATOR HIMSELF. However, they are constantly renewed when human beings worship their Master with sacrifices and prayer. This is what is meant by "the service of man." The plants were predestined and prepared for "the service of man" and will be further perfected by that service, as it should be.

76. וְרָזָא דָא מְצַמִּיחַ חֲצִיר לְבִהְמָה וְגו' דָא בִּהְמָה דְרַבִּיעָאָה עַל אֶלְף טוּרִין. וּמַגְדִּילִין לָהּ בְּכָל יוֹמָא הֵהוּא חֲצִיר, וְחֲצִיר דָא אֲנוּן מִלְאָכִין שְׁלִיטִין לְמוֹם שְׁעֵתָא, דְאֲתַבְרִיאוּ בְשָׁנִי, וְקִיָּמִין לְמִיכְלָא דְהָאִי בִּהְמָה, בְּגִין דְאִית אֲשָׁא אֲכִלָּא אֲשָׁא.

77. וְעֵשֶׂב לְעִבּוּדַת הָאָדָם. עֵשֶׂב, דָּא אֵלִין אוֹפְנִין וְחַיּוֹת וְכְרוּבִים, דְכֻלְּהוּ מִתְקַנְנִין גּוֹ תְקוּנַיְיהוּ, וְקִיָּמִין לְאֲתַתְקְנָא בְשְׁעֵתָא דְבְנֵי נֶשָׂא אֲתִיָּין לְכוּלְחַנְנָא דְמְאֲרִיהוֹן בְּקִרְבְּנִיהוֹן וּבְצִלוֹתָא, דְדָא אִיהוּ עִבּוּדַת הָאָדָם, וְעֵשֶׂב דָּא אֲזִדְמֵן וְאֲתַעֲמֵד לְעִבּוּדַת הָאָדָם, לְאֲתַתְקְנָא בְתְקוּנַיְיהָ כְּדָקָא יָאוּת.

78. When they are prepared by "the service of man", sustenance and food come from them to the world, as it is written: "That he may bring forth food out of the earth" (Tehilim 104:14.) This is also WRITTEN: "herb yielding seed" (Bereshheet 1:12), WHICH IS THE SECRET OF THE MOCHIN. The grass (hay) does not yield any seed, but is intended to be consumed by the sacred fire OF THE FEMININE PRINCIPLE, AS EXPLAINED ABOVE, whereas the herb, WHICH YIELDS SEED, is intended for the improvement of the world.

79. All this is to "bring forth food out of the earth" (Tehilim 104:14), because all the improvements given to people are only for the purpose of providing this herb out of the earth, WHICH IS THE FEMININE PRINCIPLE. Thus, people's service to their Master is designed to supply sustenance and food from out of the earth to this world, so that people will be blessed from above.

80. THE VERSE: "AND FRUIT TREE YIELDING FRUIT" (BERESHEET 1:11) ALLUDES TO TWO GRADES: one grade above another, WHICH REPRESENT male and female. THIS MEANS THAT THE FRUIT TREE IS THE FEMININE PRINCIPLE OF ZEIR ANPIN; "YIELDING FRUIT" ALLUDES TO YESOD OF ZEIR ANPIN, WHICH IS MALE. IT IS SAID TO BE "YIELDING FRUIT" BECAUSE ALL THE FRUIT THAT THE FEMALE YIELDS REACHES HER FROM THE MALE. Just as the "fruit tree", WHICH IS THE FEMININE PRINCIPLE, reveals the potential power that it received from the "fruit tree yielding fruit", WHICH IS THE MALE, so it reveals HER OWN POTENTIAL AS WELL. HE ASKED: What is REVEALED FROM THE POTENTIAL OF THE FEMININE PRINCIPLE HERSELF? HE REPLIED, The cherubim and pillars ARE REVEALED FROM HER OWN ASPECT. AND HE FURTHER ASKED: What are these Pillars? AND HE REPLIED, They

78. וכד אינון מתתקנן בהיא עבודת האדם לבתר, ומנייהו נפקי מזוני וטרפין לעלמא, דכתיב להוציא לחם מן הארץ. ודא איהו עשב מזריע זרע, דהא חציר לא מזריע זרע איהו, אלא אזרמן למיכלא דאשא קדישא, ועשב לתקונא דעלמא.

79. וכל דא, להוציא לחם מן הארץ. כל תקונין דבני נשא, דקא מתקנא להאי עשב ארץ. דפולחנא דלהון למאריהון, לספקא על ידיהון מההיא ארץ, טרפא ומזוני להאי עלמא, ולא תברכן בני נשא מברכן דלעיל.

80. עץ פרי עושה פרי, דרגא על דרגא, דכר ונוקבא. כמה דעץ פרי אפיק חילא דעץ עושה פרי, אוף הכא אפיק איהו. ומאן איהו, אלין אנון כרוכים ותמרות. מאי תמרות, אלין אנון דסלקי בתנא דקרנא ומתקני בהדיה ואקרון תמרות עשן. וכלהו קיימין בתקונייהו לעבודת האדם, מה דלא קיימא בן חציר, דהא אתעתר למיכל, דכתיב הנה נא בהמות אשר עשיתי עמך חציר כבקר יאכל.

are those that rise up in the smoke of the sacrifice and are become stronger because of the offering. They are called "columns of smoke." THIS IS THE SECRET OF THE VERSE: "WHO IS THIS COMING OUT OF THE WILDERNESS LIKE COLUMNS OF SMOKE" (SHIR HASHIRIM 3:6). SO THE CHERUBIM ARE THE SECRET OF THE "HERB" THAT SHE RECEIVES FROM THE MALE AND THE "COLUMNS OF SMOKE" ARE THE "GRASS." THE CHERUBIM AND PILLARS exist for "the service of men", but not the "grass", which is destined to be eaten, as it is written: "Behold now behemot (animals), which I made with you; he eats grass like an ox" (Iyov 40:15).

81. "And the fruit tree yielding fruit" ALLUDES TO the forms of the male and female, and the image of their faces is the face of man. THE "FRUIT TREE" IS THE FEMININE PRINCIPLE OF ZEIR ANPIN AND "YIELDING FRUIT" IS YESOD OF ZEIR ANPIN, THE MALE THAT PUTS THE FRUIT INSIDE HER. THE MALE AND FEMALE are not like the Cherubim, WHICH ARE HINTED AT IN THE PHRASE: "HERB YIELDING SEED." THE MALE AND FEMALE have large faces with beards, whereas the Cherubim have small faces like those of babies. The face of man contains all the images, including THE LION, THE OX AND THE EAGLE, since they have large faces. The engraved images are imprinted on this large face just as the engravings of the holy name are imprinted in the four directions of the world: east, west, north and south.

81. עץ פרי עושה פרי. דיוקנא דכר ונוקבא, ודמות פניהם פני אדם. אליון לאו אנון כָּאֲנוּן כְּרוּבִים, אליון אפי רברבן בדיוקנא חתימא, כְּרוּבִים אפי זוטרי כְּרַבִּינָן. פני אדם, כל דיוקנין כלילין בהו, בגין דאינון אפין רברבין, ומצטיירין בהו ציורין גלופין כגלופי שְׁמַא מְפָרֵשׁ, בְּאַרְבַּע סְטְרֵי דְעֵלְמָא מְזַרְחָא מְעַרְבָא צְפוֹן וְדָרוֹם.

82. Michael made a mark on the south side. And all THREE OTHER faces gaze toward the face of man - the face of the lion, the face of the ox and the face of the eagle. MICHAEL IS ONE OF THE FOUR ANGELS WHO SERVE THE FEMALE OF ZEIR ANPIN. THEREFORE, HE PREPARES THE PLACE FOR THE MATING. BECAUSE SINCE HE IS THE ANGEL OF MERCY (CHESED), HE SKETCHES THE IMPRINT TO THE SOUTH, WHICH IS TO THE RIGHT. Man is male and female, and he is not called man (Adam) unless both are included. THIS MEANS THAT MALCHUT ON HER OWN, WHEN SHE IS NOT MATING WITH ZEIR ANPIN, IS NOT CALLED MAN (ADAM); ONLY WHEN THEY ARE UNITED ARE THEY CALLED MAN (ADAM). THIS IS THE SECRET OF THE VERSE: "MALE AND FEMALE HE CREATED THEM; AND BLESSED THEM, AND CALLED THEIR NAME MAN" (BERESHEET 5:2). SO ACCORDINGLY, THEY WERE TOGETHER CALLED MAN (ADAM), BUT EACH ONE ALONE IS ONLY HALF A BODY AND CANNOT BE CALLED MAN. The figures of the Chariot of Elohim are formed according to his image, NAMELY FROM THE FACE OF MAN, UNITED ON THE SOUTH SIDE, as it is written: "The Chariots of Elohim are twice ten thousand, thousand upon thousands (Heb. shin'an)" (Tehilim 68:18). THIS IS THE SECRET OF THE LOWER CHARIOT THAT IS CALLED THE CHARIOT OF ELOHIM.

83. The word "shin'an" consists of the letters Shin-Nun-Aleph-Nun. WRITTEN IN THE SCRIPTURAL VERSE, it includes all the images-- ALL THE LIVING CREATURES, which include the ox (Heb. Shor), the eagle (Heb. Neshar) and the lion (Heb. Aryeh). FOR THE INITIALS OF THESE WORDS FORM THE SHIN-NUN-ALEPH OF SHIN'AN, and the final Nun IN THE WORD SHINA'N alludes to the face of the man THAT IS INCLUDED WITH THEM. THIS FINAL NUN IS THE SECRET OF the expansion of male and female that united as one. Everyone IN THE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH, emerges from these LIVING CREATURES, which are the secret

82. מִיכָאֵל רָשִׁים רְשִׁמוֹ לְצַד דְרוֹם, וְכָל אַנְפִּין מִסְתַּכְּלִין לְגַבֵּי פְּנֵי אֲדָם: פְּנֵי אַרְיֵה, פְּנֵי שׁוֹר, פְּנֵי נֶשֶׁר. אָדָם אִיהוּ דְכָר וְנוֹקְבָא, וְלֹא אֶקְרִי אָדָם בְּרֵהּ הֵנִי, וּמִנִּיהָ אֶצְטוּיֵרָן צִיּוּרִין, דְרֻכְבֵּי אֱלֹקִים רַבּוּתִים, דְכֻתִּיב רַכְבֵּי אֱלֹקִים רַבּוּתִים אֶלְפֵי שְׁנָאן.

83. שְׁנָאן, כְּלָלָא דְכֻלְהוּ צִיּוּרִין: שׁוֹר, נֶשֶׁר, אַרְיֵה. וְ, דָּא אִיהוּ אָדָם פְּשִׁטוֹ דְאִתְכַּלִּיל כְּחֻדָּא בְרוּחָא דְכָר וְנוֹקְבָא, וְכֻלְהוּ אֶלְפִין וְרַבְבָּן. כְּלָהוּ נִמְקֵי מִהֵנִי, רְזָא שְׁנָאן. וּמִהֵנִי דְיוֹקְנִין מִתְפָּרְשִׁין כָּל חַד וְחַד בְּסִטְרֵיהוּ כְּמַה דְאִתְחַזֵּי לוֹן.



of Shin'an. From them, the forms OF BRIYAH, YETZIRAH AND ASIYAH are BORN AND separated, each befitting its aspect.

84. These LIVING CREATURES are joined one to the other, so that each includes all the others. The ox, eagle, lion and man are directed by the secret of the four engraved names, WHICH ARE "A GREAT EL, A MIGHTY, AND A TERRIBLE" (DEVARIM 10:17), to which they ascend to study them.

85. The ox ascended to be guided and gaze on the face of man. With the ox rose one name that was crowned and engraved by the secret of the two colors, which represent THE NAME EI. AFTER THE OX WAS INCLUDED IN THE NAME EL, it turned back and the throne, WHICH IS THE FEMININE PRINCIPLE OF ZEIR ANPIN, inscribed it, engraved it and received its imprint, so that it may be guided by the secret of the name EL. ALTHOUGH THE OX IS OF THE LEFT, IT WAS NEVERTHELESS MARKED TO BE GUIDED BY THE ASPECT OF CHASSADIM IN THE NAME EL.

86. The eagle ascended to be guided and gaze on the face of man. Another name rose up with it to be crowned and engraved according to the secret of the two faces, THE FACE OF MAN AND THE FACE OF THE EAGLE, and the two colors-- THE COLOR OF THE RIGHT, WHICH IS WHITE, AND THE COLOR OF THE EAGLE, WHICH IS GREEN--so as to be guided and gaze on the crown above. The name of it is 'Great.' AFTER THIS, THE EAGLE returned and the throne, WHICH IS THE FEMININE PRINCIPLE, engraved and etched it. AND THE EAGLE was imprinted to be guided by the secret of this name; THAT IS, FOR THE ATTRIBUTES OF THE EAGLE ARE SIMILAR TO THOSE OF THE NAME GREAT.

84. וְאֵלִין אֵינּוֹן דְּקָא מְשַׁלְבֵן חַד בְּחַד, וְכֻלִּיל חַד בְּחַד לְמַהּוּי כָּל חַד וְחַד בְּלִילָן בְּחִבְרִיָּה שׁוֹר נֶשֶׁר אֲרִיָּה אָדָם. אֲתִנְהֵגֵן בְּרִזָּא דְאַרְבַּע שְׁמֵהּ גְּלִיפְמָן, סְלִיקִין לְאֲתִנְהֵגָא וּלְאֲסַתְבְּלָא.

85. סְלִיק לְאֲתִנְהֵגָא וּלְאֲסַתְבְּלָא שׁוֹר אֲנַפֵּי אָדָם. סְלִיק שְׁמָא חַד מִתְעַטְרָא מְחַקְקָא בְּרִזָּא דְתַרְיִן גּוּוֹנִין, וְאִיהוּ א"ל. כְּדִין אֲתִהְדֵּר לְאַחֹרָא, וְכִרְסִינָא חֲקִיק וְגִלְיָף לִיָּה, וְאֲתִרְשִׁים לְאֲתִנְהֵגָא בְּרִזָּא דְשְׁמָא דָא.

86. סְלִיק לְאֲתִנְהֵגָא וּלְאֲסַתְבְּלָא נֶשֶׁר לְאַנְפֵּי אָדָם. סְלִיק שְׁמָא אַחְרָא מִתְעַטְרָא מְחַקְקָא בְּרִזָּא דְתַרְיִן אֲנַפִּין גּוּוֹנִין, לְאֲתִנְהֵרָא וּלְאֲסַתְבְּלָא, בְּסִלְיֻקוֹ בְּעַטְוֵרָא דְלַעִיל, וְאִיהוּ גְדוּ"ל. כְּדִין אֲתִהְדֵּר לְאַחֹרָא וְכִרְסִינָא חֲקִיק וְגִלְיָף לִיָּה, וְאֲתִרְשִׁים לְאֲתִנְהֵגָא בְּרִזָּא דְשְׁמָא דָא.

87. The lion ascended to be guided and gaze on the face of man ABOVE. Another name rose up with it to be crowned and engraved by the secret of the two faces and the two colors, and to be strengthened and attached TO GVURAH. This is THE NAME 'Mighty.' Then it returned and the throne, WHICH IS THE SECRET OF THE FEMININE PRINCIPLE OF ZEIR ANPIN, engraved and etched it and it was imprinted so as to be guided by the secret of this name MIGHTY. SO THAT THE ATTRIBUTES OF THE LION, WHICH IS TO THE RIGHT, BE LIKE THE ATTRIBUTES OF THE NAME MIGHTY AND THE LION WILL BE GUIDED BY THE ATTRIBUTE OF GVURAH.

88. THE FACE OF man gazed on all of them, ON ALL THE FACES OF THE LIVING CREATURES, and they all rose up and gazed on it. ALL HAVE RISEN TO THE FACE OF MAN ABOVE IN THE SUPERNAL CHARIOT, BECAUSE IT DOES NOT EXIST BELOW. Then they were all drawn together in an engraving according to this drawing by the secret of a certain name, which is Terrible. It is written about THE LIVING CREATURES: "As for the likeness of their faces, they had the face of a man" (Yechezkel 1:10), because they were all included within this image OF MAN, and this image included them.

89. According to this secret, the Holy One, blessed be He, is called "a great El, mighty and terrible." These names are engraved above by the secret of the upper Chariot, which comprises four letters OF THE NAME Yud-Hei-Vav-Hei, which is a name that includes all THE OTHER NAMES. THE COMBINING OF THE LOWER OX WITHIN THE UPPER LION IS EQUIVALENT TO THE LETTER YUD OF YUD-HEI-VAV-HEI, AND IS THE SECRET OF THE NAME EL. THE COMBINING OF THE LOWER LION WITHIN THE UPPER OX IS EQUIVALENT TO THE LETTER HEI AND IS THE SECRET OF THE NAME MIGHTY. THE COMBINING OF THE LOWER EAGLE

87. סְלִיק לְאַתְנֶהְגָּא וּלְאַסְתַּכְלָא אַרְיָה לְאַנְפֵי אָדָם. סְלִיק שְׁמָא אַחְרָא, מִתְעַטְרָא מִתְחַקְקָא בְּרִזָּא דְתַרְיִן אַנְפִּין גּוּוּנִין, לְאַתְתַּקְפָּא וּלְאַתְקַשְׁרָא בְּתוּקְפָּא וְאִיהוּ גְבוּ"ר. כְּדִין אַתְהַדְרַר לְאַחֲרָא, וְכַרְסִיָּא חֲקִיק וּגְלִיף לִיָּה, וְאַתְרָשִׁים לְאַתְנֶהְגָּא בְּרִזָּא דְשְׁמָא דָא.

88. אָדָם אֶסְתַּכַּל בְּכֻלְהוּ, וְכֻלְהוּ סְלִיקִין וּמְסַתְכָּלִין בִּיָּה, כְּדִין, כְּלָהוּ אֶצְטִיירוּ בְּגִלּוּמֵיהוּ בְּצִיּוּרָא דָא בְּרִזָּא דְשְׁמָא חַד, דְּאֶקְרִי נוֹר"א. וְכַדִּין כְּתִיב עַלְיֵיהוּ, וְדַמּוּת פְּנֵיהֶם פְּנֵי אָדָם, כְּלָהוּ כְּלִילָן בְּהַאי דְיוֹקְנָא וְהַאי דְיוֹקְנָא כְּלִיל לֹוֹן.

89. וְעַל רִזָּא דָא, אֶקְרִי קְדוּשׁ בְּרוּךְ הוּא הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא. דְּהָא שְׁמֵהּ אֵלִין גְּלִיפִין אִינּוֹן לְעִיל, בְּרִזָּא דְרִתִּיכָא עֲלָאָה, כְּלִילָא בְּאַרְבַּע אַתּוּוֹן יְדוּ"ד, דְּאִיהוּ שְׁמָא דְכְּלִיל כְּלָא. דְיוֹקְנִין אֵלִין מְחַקְקִין גְּלִיפִין בְּכוּרְסִיָּא, וְכוּרְסִיָּא גְּלִיפָא מְרַקְמָא בְּהוּ, חַד לְזַמְינָא וְחַד לְשְׁמָא לָא, וְחַד לְקַמָּא וְחַד לְאַחֲרָא, רְשִׁימָא בְּאַרְבַּע סְטְרִין דְעֵלְמָא.

WITHIN THE UPPER LION IS EQUIVALENT TO THE LETTER VAV AND IS THE SECRET OF THE NAME GREAT. AND THE FACE OF MAN OF ABOVE, WHICH INCLUDES ALL THE LIVING CREATURES FROM BELOW THAT HAVE ASCENDED TO IT, IS EQUIVALENT TO THE LOWER HEI OF YUD-HEI-VAV-HEI AND IS THE SECRET OF THE NAME TERRIBLE. These images (Heb. shin'an) are engraved and carved on the throne, WHICH IS THE FEMININE PRINCIPLE OF ZEIR ANPIN, and the throne is carved and decorated by them. AND THESE LIKENESSES WERE EMBROIDERED ON THE THRONE: one on the right, one on the left, one on the front and one on the back, thus corresponding to the four directions of the world. THE FACE OF THE LION IS IMPRINTED ON THE RIGHT, WHICH IS THE SOUTH WIND; THE FACE OF THE OX ON THE LEFT, WHICH IS THE NORTH WIND; THE FACE OF THE EAGLE ON THE FRONT, WHICH IS THE EAST WIND; AND THE FACE OF A MAN ON THE BACK, WHICH IS THE WEST WIND. THIS IS THE SECRET OF THE FOUR LETTERS OF YUD-HEI-VAV-HEI.

90. When the throne, WHICH IS THE FEMININE PRINCIPLE OF ZEIR ANPIN, ascends TO UNITE WITH ZEIR ANPIN, it is imprinted with these four images (Heb. shin'an). These four supernal names carry the throne up TO UNITE WITH ZEIR ANPIN. And the throne, NAMELY THE FEMININE PRINCIPLE, becomes included within them DURING THE UNION. THIS MEANS THAT SHE IS COMPLETED BY AND WITH THESE NAMES. THE THRONE collects and gleans, BY ITS UNION WITH ZEIR ANPIN, souls and delightful pleasures. When it has collected and gleaned these delights and pleasures, it descends full, like a tree with branches on all sides and laden with fruit.

90. בְּרִסְיָא כַּד סִלְקָא, רְשִׁימָא בְּאַרְבַּע דְּיוֹקְנֵין  
אֵלִין, אֵלִין אַרְבַּע שְׂמֵהֶן עֲלֵאִין נְטִלִין לְהָאִי  
בּוֹרְסִיָא וְכוּרְסִיָא אֲתַבְּלִיל בְּהוּ, עַד דְּנִקְטָא וְלִקְטָא  
נִפְשִׁין וְעִנּוּגִין דְּכִסּוּפִין. בֵּינָן דְּנִקְטָא וְלִקְטָא אֲנוּן  
עִנּוּגִין וְכִסּוּפִין, נְחַתָּא מְלִיָא, כְּאִילָנָא דְּמְלִיָא  
עִנְפִין לְכֹל סֵטֶר וּמְלִי אִיבִין.

91. As THE THRONE descends FROM THE PLACE OF UNION TO ITS OWN PLACE, the images OF THE FOUR LIVING CREATURES come forth, each shaped in its own form and engraving, illuminating, shining and radiating. They scatter seed over the world. Thus they are called the "herb yielding seed" and "herb" ALLUDES TO THE LIVING CREATURES that sow the world with seed.

92. When the image of man, which includes all the other images, issues forth, it is described as "fruit tree yielding fruit after its kind" (Beresheet 1:11). BECAUSE MAN IS BOTH MALE AND FEMALE, "THE FRUIT TREE" IS THE FEMALE AND "YIELDING FRUIT" APPLIES TO THE MALE. THE PHRASE: "Whose seed is in itself, upon the earth" (Ibid.) TEACHES US THAT he emitted his seed for the benefit of the earth alone. So THE PHRASE: "Whose seed is in itself" is purposely said TO TEACH US THAT man should not emit his seed in vain.

93. The "herb" WHICH APPEARS IN THE VERSE: "LET THE EARTH BRING FORTH GRASS, HERB YIELDING SEED" does not yield seed. Because of this, it has no permanency and does not last like the others. This is because it has no image to be shaped and engraved into any sort of likeness or form. Instead, they are seen and not seen. All those that have not been shaped into a form or an image have no permanency. They ARE CREATED AND last only for a certain time and are immediately consumed by the fire that devours fire, as already explained. Then they are again created and are immediately consumed by the fire that consumes fire. THIS IS REPEATED AGAIN AND AGAIN everyday.

91. כִּיּוֹן הַנְּחֻתָא, נִפְקֵי אֵלֶיךָ אַרְבַּע דְּיוֹקְנֵי מִצְטִיירִין בְּצִיּוּרֵיהוּ, גְּלוּפֵן מְנַהֲרִין נִצְצִין מְלֻהֲטִין, וְאֲנוּן זֶרַעִין זֶרַעַא עַל עֲלָמָא, כְּדִין אֲתִקְרִי עֵשֶׁב מְזַרְיעַ זֶרַע: עֵשֶׁב, דְּאֲנוּן זֶרַעִין זֶרַעַא עַל עֲלָמָא.

92. נִפְקָא דְּיוֹקְנָא דְּאָרְם דְּכָלִּיל כָּל דְּיוֹקְנֵי, כְּדִין כְּתִיב עַץ פְּרִי עוֹשֶׂה פְּרִי לְמִינוֹ. אֲשֶׁר זֶרַעוּ בּוֹ עַל הָאָרֶץ. לֹא אִפִּיק זֶרַעַא אֶלָּא לְתוֹעֲלָתָא עַל הָאָרֶץ. אֲשֶׁר זֶרַעוּ בּוֹ, דְּיִיקָא, מִכָּאן דְּלִית רִשׁוֹ לְכַר נֶשׁ לְאִפְקָא זֶרַעַא מְנִיָּה לְבִטְלָא.

93. דְּשָׂא דְּהֶכָּא, לֹא אִיהוּ מְזַרְיעַ זֶרַע, וּבְגִין כֵּן אֲתִבְטַל, וְלֹא קִיּוּמָא בְּקִיּוּמָא כְּהִנֵּי אַחֲרֵינֵי, דְּלִית לִיהּ דְּיוֹקְנָא לְאִצְטִיירָא וְלֹאֲתַגְלַמָּא בְּדְּיוֹקְנָא וְצִיּוּרָא כָּלִל, אֶלָּא אֲתַחֲזוּן וְלֹא אֲתַחֲזוּן. כָּל אֲנוּן דְּלֹא אִצְטִיירוּ בְּצִיּוּרָא וְדְּיוֹקְנָא, לִית לֹון קִיּוּמָא, קִיּוּמֵי לְפֻם שְׁעֵתָא, וְאֲתַאכִּילוּ בְּאִשָּׁא דְּאִכְלָא אִשָּׁא, וּמְהֲדִרִין כְּמִלְקַדְמִין, וְכֵן בְּכָל יוֹמָא.

94. A human being below, IN THIS WORLD has an image and a form, but he does not last forever, as do those of THE ANGELS above. The form and image OF THE ANGELS above are created in their shape without any other covering. Because of this, they are everlasting. The image of man IN THIS WORLD below-- REFERRING TO THE NEFESH, RUACH AND NESHAMAH--is shaped into its form only by a covering. Because of this, man lasts only for a certain, LIMITED, period.

95. Every night WHEN A MAN SLEEPS, his spirit removes the covering and ascends. This fire that consumes fire, NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN, consumes AND BURNS this SPIRIT. Later, THE SPIRITS are resurrected and reshaped in their coverings as before. Because of this, THE SPIRITS have no permanent existence, as do the images above, WHICH IS A REFERENCE TO THE ANGELS OF THE "HERB", BUT ARE BURNED AND THEN RENEWED AS BEFORE. About this, it is written: "They are new every morning" (Eichah 3:23), WHICH REFERS TO THE SPIRITS OF human beings, which are renewed daily. What is the purpose of this renewal? THE VERSE CONCLUDES: "Great is your faithfulness" (Ibid.), SO IT IS GREAT and not small.

96. The phrase: "Great is your faithfulness" means that it is for certain THAT THE FAITHFULNESS OR FAITH, WHICH IS THE FEMININE PRINCIPLE, is great. She is able to receive all the souls of the world and include them, the upper and the lower SOULS, in herself. THE FEMININE PRINCIPLE IS a great and large space that includes everything and is never full. This is the secret of the verse: "All the rivers run into the sea; yet the sea is not full" (Kohelet 1:7). THE FEMININE PRINCIPLE IS CALLED THE "SEA" AND THE "RIVERS" ARE THE SOULS. SO THE VERSE ACTUALLY MEANS THAT ALL THE

94. בַּר נֶשׁ לְתַתָּא אֵית לֵיה דְיוֹקְנָא וְצִיּוּרָא, וְלֹא אִיהוּ בְקִיּוּמָא כְּגֹוּנָא דְהַנִּי דְלַעִילָא: צִיּוּרָא וְדִיּוֹקְנָא דְלַעִיל. מְצַטְיירִין בְּצִיּוּרֵיהוֹן כְּמַה דְהוּוּיִין, בְּלֹא מְלַבּוּשָׁא אַחְרָא לְאַצְטִיירָא, וּבְגִין כֶּךָ אֲנֹן בְּקִיּוּמָא תְדִיר. צִיּוּרָא דְאָדָם לְתַתָּא, מְצַטְיירִין בְּצִיּוּרֵיהוּ בְּמְלַבּוּשָׁא, וְלֹא כְּגֹוּנָא אַחְרָא, וּבְגִין כֶּךָ קִיּוּמִין בְּקִיּוּמָא זְמַן וְעַדָּן.

95. וּבְכַל לַיְלִיא וְלַיְלִיא מְתַפְשֵׁט רוּחָא מְהַאי מְלַבּוּשָׁא, וְסַלְקָא, וְהָהוּא אֶשָׁא דְאֶכְלָא אֶכִּיל לֵיה, וּבְתַר אַתְהַדַּר כְּמַלְקְדָּמִין, וּמְצַטְיירִין בְּלַבּוּשֵׁיהוּ, וּבְגִין כֶּךָ לֵית לֹון קִיּוּמָא, כְּאַנֹן דְיוֹקְנִין דְלַעִיל. וְעַל דְאַכְתִּיב חֲדָשִׁים לְבַקְרִים, בְּנֵי נֶשָׁא, דְאַנֹן חֲדָשִׁים בְּכַל יוֹמָא וְיוֹמָא מ"ט, רַבָּה אֲמוּנַתְךָ, רַבָּה אִיהוּ וְלֹא זַעִירָא.

96. רַבָּה אֲמוּנַתְךָ וְדָאִי, רַבָּה, דְיִכְלָא לְנִטְלָא כָּל בְּנֵי עֲלְמָא, וְלֹא־כְלָלָא לֹון בְּגוּה, עֲלָאָה וְתַתָּאָה, אַתְרָא רַב וְסָגִי אִיהוּ, דְכְלִיל כְּלָא וְלֹא אַתְמַלִּיא יְתִיר. וְרָזָא דָא, כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְהַיָּם אֵינְנוּ מְלֵא וְגו', אֲזַלִּי לְגַבֵּי יָמָא, וַיִּמָּא נְטִיל לֹון, וְאֶכִּיל לֹון בְּגוּיָה, וְלֹא אַתְמַלִּיא, וּבְתַר אֲפִיק לֹון כְּמַלְקְדָּמִין, וְאֲזַלִּי, וּבְגִין דָּא רַבָּה אֲמוּנַתְךָ.

SOULS FLOW INTO THE FEMININE PRINCIPLE, YET SHE IS NOT FULL. AND THE REASON SHE IS NOT YET FULL IS BECAUSE THE SOULS run into the sea, which receives them and burns them inside it. BECAUSE OF THIS, the sea is not yet full. Afterward, THE SEA restores THE SOULS to their former state and they COME INTO THIS WORLD. This is why THE VERSE READS: "Great is your faithfulness."

97. On this day, THE THIRD DAY, it is written twice, "that it was good" (Beresheet 1:10-12). This day is associated with two sides, THE RIGHT COLUMN AND THE LEFT COLUMN. It told each side "that it was good", thereby reconciling the discord between them. This is why THE PHRASE: "And...said" appears twice in it. Herein lies the secret of the name that is formed with the four letters, YUD-HEI-VAV-HEI inscribed and engraved. These can add up to twelve letters that represent the four images on all four sides of the holy throne, WHICH IS THE FEMININE PRINCIPLE OF ZEIR ANPIN.

97. בְּיוֹמָא דָּא, כְּתִיב בִּי טוֹב, בִּי טוֹב, תְּרֵי זְמַנֵּי, פְּגִין דְּיוֹמָא דָּא אַחֲד תְּרִין סְטְרִין, וְאַפְרִישׁ מַחְלֻקְתָּ, אָמַר לְהַאי סְטְרָא בִּי טוֹב, וּלְהַאי סְטְרָא בִּי טוֹב, וְאַסְכִּים בִּינֵיהוּ. וּבְגִין כֵּךְ אֵית בֵּיה תְּרִין זְמַנֵּין, וַיֹּאמֶר, וַיֹּאמֶר. הֲכָא רְזָא דְשִׁמְא דְאַרְבַּע אֲתוּוֹן, גְּלִיפָא מַחְקָא, סְלִיק לְתַרְיֶסר אֲתוּוֹן, בְּאַרְבַּע דְּיוֹקְנֵין, בְּאַרְבַּע סְטְרִין, רְשִׁים עַל בּוֹרְסֵינָא קְדִישָׁא.

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Section



## 9. "Let there be lights"

According to the Zohar, it is at this point in the process of Creation that the children's disease called croup was brought forth into existence. This disease is governed by Lilit, a particular negative female angel whose name we do not pronounce. She has the ability to remove children--Heaven Forbid--from our physical realm if there is an opportunity to do so. Through the Hebrew letters, we draw the power of protection for our children.

98. "And Elohim said, Let there be lights (Heb. Me'orot)" (Beresheet 1:14). **THE WORD Me'orot IS WRITTEN HERE with defective spelling, WITHOUT THE LETTER VAV. THIS MEANS that the children's disease, croup (diphtheria), was created. BECAUSE WITHOUT VAV, ME'OROT MEANS CURSES, AS IN THE VERSE: "THE CURSE (HEB. ME'ERAT) OF HASHEM IS IN THE HOUSE OF THE WICKED" (MISHLEI 3:33). For after the illumination of the primordial light was concealed, the skull (Heb. Klipah) of the brain was created. This Klipah expanded and brought forth another Klipah. As soon as THE KLIPAH went forth, it ascended and descended until it reached the small face. It wanted to cleave to it and become part of its form--it refused COMPLETELY to be separated from it. When the Holy One, blessed be He, created Adam, He separated it from there and the Klipah descended below TO THE LEVEL OF MALCHUT ONLY, in order to amend it in this world, ON THE LEVEL OF MALCHUT ALONE AND NOT ABOVE IT.**

98. וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת וְגו', מְאֹרֹת חֶסֶד, דְּאֵתְבָרִי אֶסְכְּרָה לְרַבִּינִי. דְּבִתְרָא דְאֵתְגְנוּז נְהִירוֹ אוֹר קְדָמָא, אֵתְבָרִי קְלִיפָה לְמוֹחָא, וְהֵיא קְלִיפָה אֵתְפֹשֵׁט וְאֵפִיק קְלִיפָה אַחְרָא. בֵּינָן דְנִפְקָת, סְלֵקָא וְנַחְתָא, מְטַת לְגַבִּי אֲנִפִי זוּטְרִי, בְּעָאֵת לְאֵתְדַבְקָא בְּהוּ, וְלֹאֲצִטְוִירָא בְּגוּוִיָהּ, וְלֹא בְעָאֵת לְאֵפְרָשָׁא מְנִיָהּ, אֵפְרָשׁ לֵה קְדוֹשׁ בְּרוּךְ הוּא מְתָמֵן, וְנַחֲתִית לֵה לְתַתָּא, כִּד בְּרָא אָדָם, בְּגִין לְאֵתְקַנָּא הָאִי, בְּהָאִי עֲלָמָא.

99. When THE KLIPAH saw Chavah clinging to the side of Adam, who represented the beauty of above, and saw in them the complete form, it flew up from its place AT THE LEVEL OF MALCHUT and wanted to cling to the small faces OF ADAM AND CHAVAH as before. However, the guards at the gates did not allow THE KLIPAH TO CLING TO THEM. The Holy One, blessed be He, scolded it and cast it into the depths of the sea.

100. THE Klipah sat there IN THE DEPTH OF THE SEA until Adam and his wife sinned. Then the Holy One, blessed be He, took the Klipah out from the depths of the sea. It took control over all those babies, WHO ARE the small faces of people, who deserve punishment for the sins of their fathers. It wandered around the world, approached the gates of the terrestrial Garden of Eden, saw the Cherubim guarding the gates of the garden and sat down near the blade of the sword from which it had originally emerged.

101. When the bright blade OF THE REVOLVING SWORD changed TO JUDGMENT, THE KLIPAH fled and wandered around the world and found babies due to be punished. IT IS CALLED THE BRIGHT BLADE OF A REVOLVING SWORD, BECAUSE IT REVOLVES AND CHANGES BACK AND FORTH BETWEEN MERCY AND JUDGMENT. The Klipah laughed with the babies and then killed them. It did this during the waning of the moon, as its light diminished. This is WHY "Me'orot (lights)" IS WRITTEN WITHOUT THE LETTER VAV, WHICH MEANS "CURSES." When KAYIN was born, THE KLIPAH was unable to cling to him, but later it approached him, CLEAVED TO HIM and manifested to him earthbound spirits and flying spirits.

99. כִּיִּן דְחַמַּת לַחֲוָה דְקָא מִתְדַבְּקָא בְּסִטְרוֹי דְאָדָם, דְּשִׁפְרוּ דְלַעִילָא, וְחַמַּת דְּיוֹקְנָא שְׁלִים, פְּרַחָא מִתְמָן, וּבַעֲאָת כְּמִלְקָדְמִין לְאַתְדַבְּקָא בְּאַנְפּוֹי זּוּטְרִי, אִינוּן נְטְרֵי תְרַעִין דְלַעִיל, לֹא שְׂבָקוּ לָהּ, נִזְף קְדוּשׁ בְּרוּךְ הוּאֲבָהּ, וְאֵטִיל לָהּ בְּשִׁפּוּלֵי יָמָא.

100. וַיִּתְבַּת תְּמָן, עַד דְּחֻטָּא אָדָם וְאַנְתְּתִיהּ, כְּדִין אֲפִיק לָהּ קְדוּשׁ בְּרוּךְ הוּאֲמִשְׁפּוּלֵי יָמָא, וְשִׁלְטָא עַל כָּל אִינוּן רַבִּי אֲפִי זּוּטְרָא, דְּבָנֵי נְשָׂא, דְּאַתְחַזּוֹן לְאַתְעַנְשָׂא בְּחוּבֵי דְאַבוּהוֹן. וְאִיהִי אֲזֵלָא מִשְׁטָטָא בְּעִלְמָא, קְרִיבַת לְתְרַעִי ג'ע דְאַרְעָא, וְחַמַּת כְּרוּבִים נְטְרֵי תְרַעִי דְג'ע, וַיִּתְבַּא תְּמָן לְגַבֵּי הַהוּא לְהֵט הַחֶרֶב, בְּגִין דְּהִיא נִמְקַת מִסְטְרָא דְהַהוּא לְהֵט.

101. בְּשַׁעֲתָא דְהַהוּא לְהֵט אֲתַהֲפֵךְ, עֲרַקַת וּמִשְׁטָטָא בְּעִלְמָא, וְאַשְׁתַּכַּחַת רַבִּי דְאַתְחַזּוֹן לְאַתְעַנְשָׂא. וְחַיִּיבַת בְּהוּ, וְקִטִּילַת לוֹן, וְדָא אִיהוּ בְּגַרְיַעוּ דְּסִיְהָרָא, דְּאֲזַעִירַת נְהוּרָא, וְדָא מְאֵרַת, כְּדִ אֲתִילִיד קִין לֹא יִכְלָא לְאַתְדַבְּקָא בֵּיהּ, לְבַתַּר אֲתַקְרִיבַת בְּהַרְיָה וְאוּלִיבַת רוּחִין וְטִיסִין.



102. Adam had intercourse with the female spirits for 130 years until Naamah came. Because of her beauty, she led the sons of Elohim, Aza and Azael astray. She bore them ALL SORTS OF NEW KINDS OF KLIPAH. Evil spirits and demons spread out from her into the world. They wander around the world during the night, deriding human beings and causing nocturnal pollution. Wherever they find men sleeping alone in their own homes, they hover over them and cling to them, arousing lustful desires and having offspring by them.

103. WHEN THE MOON IS RESTORED, the letters Mem-Aleph-Resh-Tav IN THE WORD Me'erot (CURSES) are turned into Aleph-Mem-Resh-Tav-Imrat. THIS IS ACCORDING TO THE SECRET OF THE VERSE: "The word of (Imrat) Hashem is tried: he is a shield to all those who trust in him" (Tehilim 18:31). He is a shield for all those who hold fast to their faith in the Holy One, blessed be He, against all those evil spirits and prosecutors who wander through the world at the time the light of the moon is diminishing.

104. King Solomon penetrated the depth OF THE SECRET of the nut, as it is written: "I went down into the garden of nuts" (Shir Hashirim 6:11). He took hold of the shell (Klipah) of the nut and looked at all its layers. He came to realize that the main pleasure of the spirits in the shell of the nut was just to cling to human beings and defile them, as it is written: "And the delights of the sons of men, women very many (Heb. shidot)" (Kohelet 2:8). THIS MEANS THAT THE DEMONS (HEB. SHEDIM) TAKE PLEASURE ONLY IN HUMAN BEINGS.

102. אָדָם, מֵאָה וּתְלָתִין שָׁנִין שָׁמַשׁ בְּרוּחֵין נוֹקְבִין, עַד דְּאֵתָת נְעֻמָּה, וּמִגּוֹ שְׁפִירוֹ דִּילָהּ, טָעוּ בְנֵי הָאֱלֹהִים בְּתֵרָה. עַז"א וְעַז"ל. וְאוֹלִידָתָּהּ, מְנִייהוּ וּמוֹנָה אֶתְפֹּשְׁטוֹ רוּחֵין בִּישׁוּן, וְשָׂדִין בְּעֵלְמָא, דְּאִינוּן אֲזֵלִין וּמְשׁוֹטְטִין בְּלִילֵיָא, וְאֲזֵלִין בְּעֵלְמָא, וְחִיבִין בְּבְנֵי נָשָׂא, וְעֵבְדֵי לֹון דְּאוֹשְׁדוּן קָרִי, וּבְכָל אֶתְר דְּאֶשְׁכַּחן בְּנֵי נָשָׂא נִימִין יַחֲדָאִין בְּבֵיתָא, שָׂרָן עֲלִייהוּ, וְאַחֲרֵין לֹון, וּמִתְדַבְּקֵן בְּהוּ, וְנִטְלֵי מְנִייהוּ תַּאוּבְתָּא, וְאוֹלִידֵן מְנִייהוּ, וְתוּ פִּגְעִין בֵּיהּ בְּמַרְעִין, וְלֹא יָדַע, וְכָל דָּא בְּגָרִיעוֹ דְּסֵהֲרָא.

103. מְאֵרֶת, כִּד אֶתְתַּקְנַת סֵהֲרָא, אֶתְהַפְּכֵן אֶתְוּן אִמְרַת ה' צְרוּפָה, מִגֵּן הוּא לְכָל הַחוֹסִים בּוֹ, מִגֵּן הוּא, עַל כָּל אֲנוּן רוּחֵין בִּישׁוּן, וְקִסְטִירִין, דְּמְשׁוֹטְטֵי בְּעֵלְמָא בְּגָרִיעוֹ דִּילָהּ, לְכָל אֲנוּן דְּאַחֲרֵין בֵּיהּ בְּהִימְנוּתִיהּ דְּקָדוֹשׁ בְּרוּךְ הוּא.

104. שְׁלֹמֹה מִלְכָּא, כִּד נָחִית לְעֵמְקָא דְּאֲגוּזָא, דְּכָתִיב אֵל גִּנַּת אֲגוּז יִרְדְּתִי, נִטְל קְלִיפָה דְּאֲגוּזָא, וְאַסְתַּכַּל בְּכָל אֲנוּן קְלִיפִין, וְיָדַע דְּכָל אֲנוּן עֲנוּגִין, דְּהִנְהוּ רַחֲזִין קְלִיפִין דְּאֲגוּזָא, לָאוּ אִיהוּ, אֶלָּא לְאֶתְרַבְּקָא בְּבְנֵי נָשָׂא, וְלְאַסְתָּאב לֹון, דְּכָתִיב וְתִעֲנוּגוֹת בְּנֵי אָדָם שָׂדֵה וְשָׂדוֹת.

105. THIS VERSE also MEANS that male and female demons are born from the pleasure human beings enjoy during their sleep at night. It was necessary for the Holy One, blessed be He, to create and supply the world with everything, INCLUDING THE KLIPOT, so everything CAN BE COMPARED TO THE NUT. Just as the inner part of the nut is surrounded by many layers of shells, THE INNER PARTS OF all the worlds are similarly SURROUNDED BY MANY LAYERS above and below IN THE SUPERNAL WORLDS AND IN THIS WORLD, AS WILL BE EXPLAINED.

106. From the beginning of the secret of the supernal point--WHICH IS ARICH ANPIN--to the end of all grades, they are all intertwined, so each and everyone is a Klipah to the other. A KLIPAH IS LIKE A COVERING OR AN OUTER LAYER, JUST AS A SHELL IS A COVERING FOR A FRUIT.

107. The primal point--WHICH IS ARICH ANPIN--is the internal light, whose purity, translucency and cleanness are beyond comprehension. When the expansion spreads BEYOND ARICH ANPIN, WHICH IS THE POINT, this expansion of that point becomes a temple for the purpose of covering that point. The light of that point is incomprehensible because of its great purity.

105. תו, תַּעֲנוּגֵי בְּנֵי אָדָם, דְּמַתְּעֲנֵגֵי בְּשִׁינָתָא דְּלִילָיָא, נִפְקָא מִנֵּיהּוּ שְׂדֵה וְשָׂדוֹת, וְכֹלָא אֶצְטְרִיךְ קָדוֹשׁ בְּרוּךְ הוּא לְמַבְרֵי בְּעֵלְמָא, וְלֹאֲתַקְנָא עֵלְמָא בְּהוּ, וְכֹלָא מוּחָא לְגוּ, וְכַמָּה קְלִיפִין חֲפִיָּא לְמוּחָא וְכֹל עֵלְמָא כְּהֵאֵי גּוּוּנָא, עֵילָא וְתַתָּא.

106. מְרִישׁ רְזָא דְּנִקּוּדָה עֵלְאָה, עַד סוּפָא דְּכָל דְּרַגְיָן, כְּלֵהוּ אֵיהּוּ, דָּא לְגוּ מִן דָּא, וְדָא לְגוּ מִן דָּא, עַד דָּאֲשַׁתְּכַח דְּהֵאֵי קְלִיפָה לְהֵאֵי, וְהֵאֵי לְהֵאֵי.

107. נִקּוּדָה קְדָמָאָה, הוּא נְהִירוּ פְּנִימָאָה, דְּלִית לֵיהּ שְׁעוּרָא, לְמַנְדַּע זְכִיכּוּ וְדַקִּיקוּ וְנִקְיוּ דִּילֵיהּ, עַד דְּאֲתַפְּשֵׁט פְּשִׁטוּ, וְהֵהוּא פְּשִׁטוּ דְּהֵהִיא נִקּוּדָה, אֲתַעְבִּיד חֵד הֵיכְלָא לְאֲתַלְבָּשָׂא הֵהִיא נִקּוּדָה, נְהִירוּ דְּלָא יִדְיעַ לְסִגְיָאוּ זְכוּכָא דִּלֵיהּ.

108. The temple--NAMELY, ABA AND IMA--which covers the concealed point, WHICH IS ARICH ANPIN, is a light that has no limits. THIS MEANS THAT THE LIGHT OF THE TEMPLE IS ALSO UNKNOWN AND INCONCEIVABLE. Nevertheless, it is not as pure and subtle as the light of the primal point, ARICH ANPIN, which is hidden and concealed. This temple issues forth an expansion of the primal light, AS IT IS WRITTEN: "AND ELOHIM SAID, LET THERE BE LIGHT: AND THERE WAS LIGHT" (BERESHEET 1:3). This expansion, YISRAEL - SABA AND TEVUNAH, is a covering for that pure and subtle temple--NAMELY, ABA AND IMA--which is more internal THAN YISRAEL - SABA AND TEVUNAH.

109. From here YISRAEL - SABA AND TEVUNAH on, each one expanded within the other and became enclothed by one another until ALL THE GRADES enclothed one another. One was the inner part and the other the outer layer. Though one is a garment IN RELATION TO WHAT IS ABOVE IT, it has also become the inner aspect of another grade - A GRADE THAT IS BELOW IT. SO ABA AND IMA, WHICH ARE CONSIDERED A GARMENT FOR ARICH ANPIN, BECAME THE INNER PART AND INTERNAL ASPECT OF YISRAEL - SABA AND TEVUNAH. THUS, YISRAEL - SABA AND TEVUNAH, WHICH FORM A GARMENT FOR ABA AND IMA, BECAME THE INNER PART FOR ZEIR ANPIN. THUS, ZEIR ANPIN--WHICH IS A GARMENT FOR YISRAEL - SABA AND TEVUNAH--BECAME THE INNER PART FOR HIS FEMININE PRINCIPLE. The same thing occurred below IN THE LOWER WORLDS OF BRIYAH, YETZIRAH AND ASIYAH. THE FEMININE PRINCIPLE OF ATZILUT IS ENCLOTHED WITHIN BRIYAH, AND BRIYAH WITHIN YETZIRAH AND YETZIRAH WITHIN ASIYAH. ACCORDINGLY, THE NESHAMAH IN A MAN IS ENCLOTHED WITHIN THE RUACH AND THE RUACH WITHIN THE NEFESH AND THE PHYSICAL BODY. In this image, the human being exists in this world with an inner part and an outer shell, which corresponds to a spirit and a

108. היכלא, דאיהו לבושא להווא נקודה סתימא, איהו נהירו דלית ליה שעורא, ועם כל דא, לאו דקיק וזכיר איהו, כהיא נקודה קדמא טמיר וגניז, הווא היכלא אתפשט פשיטו אור קדמא, והווא פשיטו איהו לבושא להווא היכלא דקיק וזכיר פנימא יתיר.

109. מכאן ולהלאה אתפשט דא בדא, ואתלבש דא בדא, עד דאשתכח, דא לבושא לדא, ודא לדא, דא מוחא ודא קליפה, ואף על גבדרא לבושא, אתעביד איהו מוחא, לדרגא אחרא, וכלא כגוונא דא, אתעביד הכי לתתא, עד כי בצלם דא, איהו בר נש בהאי עלמא, מוחא וקליפה, רוחא וגופא, וכלא איהו תקונא דעלמא.

body. All this is for the perfection of the world.

110. When the moon was united with the sun, the moon had its own light. But after the moon was separated from the sun, IT DESCENDED TO THE WORLD OF BRIYAH and was placed in charge of the hosts OF BRIYAH, it belittled itself and diminished its own light. So Klipot upon Klipot were created, ONE ABOVE THE OTHER, to conceal the inner part. All this OCCURRED to complete THE LIGHT OF the inner part, BECAUSE WITHOUT A SHELL NO FRUIT CAN BE HAD. This is the reason why IT IS WRITTEN: "Let there be lights (Me'orot)", without Vav, WHICH MEANS A CURSE, BECAUSE OF THE KLIPOT THAT EMERGE DUE TO THE DIMINUTION OF THE LIGHT OF THE MOON. All this was done for the perfection of the world. Therefore, it is written: "To give light upon the earth" (Beresheet 1:15), AS THESE KLIPOT EMERGED IN THE SECRET OF THE SHELL THAT PRECEDES THE FRUIT.

110. כִּד הָיָה סִיְהָרָא בְּשִׁמְשָׁא בְּדַבְּקוּתָא חֻדָּא, הָיָה סִיְהָרָא בְּנִהְיָרוֹ. כִּיּוֹן דְּאִתְפְּרָשָׁא מִן שְׁמֵשָׁא, וְאִתְפְּקַדַת עַל חִילָהָא, אֲזַעִירַת גְּרָמָהּ אֲזַעִירַת נְהוּרָא, וְאִתְבְּרוֹן קְלִיפִין עַל קְלִיפִין. לְגַנְיָזוּ דְמוּחָא, וְכֹלָא תְקוּנָא דְמוּחָא, וְע"ד, יְהִי מְאֵרַת חֶסֶד. וְכֹל דָּא לְתַקּוּנָא דְעֵלְמָא, וְדָא הוּא דְכְתִיב לְהַאִיר עַל הָאָרֶץ.

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# THE ZOHAR

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## 10. "The two great lights"

The Zohar discusses the creation of the sun and the moon, which originally were of equal size and importance. But the moon was not content, and she cast a jealous eye on her cosmic neighbor. As a result of her envy of the sun's illumination, the moon was eventually reduced in both size and significance. Henceforth, the moon would have no light of her own. Instead, she must reflect the light of the sun.

Here the Zohar reveals a profound secret of human nature. This is origin of the trait known as Hatred For No Reason. Sometimes we are envious of our neighbors' possessions even if we possess exactly the same things. Instead of appreciating our lot in life, we begrudge the lot of others, even though it in no way diminishes our own.

In Kabbalah, the reduction of the moon symbolizes the separation between the male and female aspects of the Creator. This manifests as the separation of the spiritual dimension Zeir Anpin, or The Upper World, and the physical realm of Malchut, or the Lower World. Just as the moon's light is derived from the sun, Malchut's Light is drawn from the world of Zeir Anpin. Through positive deeds and actions and the removal of our jealous nature, we can unify these two dimensions and create a flow of Light into our lives. Reading this section gives us the ability to bring about this unity when we recite our prayers and perform the necessary spiritual actions.

111. "And Elohim made the two great lights" (Beresheet 1:16). "And...made" SIGNIFIES the greatness and the full establishment of everything, as it should be. The phrase: "The two great lights" INDICATES that THE TWO GREAT LIGHTS, WHICH ARE ZEIR ANPIN AND HIS FEMININE PRINCIPLE, were united at first. THAT IS, THEY WERE ON THE SAME LEVEL AND EQUAL TO EACH OTHER. AS A RESULT, THEY DID NOT NEED EACH OTHER. This is the secret of the full name Yud-Hei-Vav-Hei-Elohim, which although not openly revealed can be surmised. SO THE "TWO GREAT LIGHTS" APPEAR IN A FULL NAME, EVEN THOUGH THE NAME ELOHIM SHINES ONLY IN A CONCEALED WAY.

112. THE WORD "great" MEANS THAT ZEIR ANPIN AND HIS FEMININE PRINCIPLE grew in greatness by this name AS EQUALS, so much so that they were called by the name THAT UNITES everything TOGETHER, WHICH IS Mem-Tzadik-Pe-Tzadik Mem-Tzadik-Pe-Tzadik. ZEIR ANPIN RECEIVED HIS GREATNESS FROM THE RIGHT ONE, HIS FEMININE PRINCIPLE FROM THE LEFT ONE. IN SUCH A WAY, THEY ARE REFERRED TO AS "THE TWO GREAT LIGHTS." These are the most supernal names of the thirteen attributes of mercy. THE NAMES MEM-TZADIK-PE-TZADIK MEM-TZADIK-PE-TZADIK ARE CALLED "great", BECAUSE they became great and ascended. They are supernal and DERIVE from the secret of above. They benefit the world, as the world's existence depends on them. Similarly, the two lights THAT APPEAR IN THE VERSE, WHICH ARE ZEIR ANPIN AND HIS FEMININE PRINCIPLE, both rose as one, to greatness.

111. וַיַּעַשׂ אֱלֹהִים אֶת שְׁנֵי הַמְּאוֹרוֹת הַגְּדוֹלִים, וַיַּעַשׂ רְבוּיָא וְתַקּוּנָא דְכָלְא דְכָרְקָא וְאוֹת. אֶת שְׁנֵי הַמְּאוֹרוֹת הַגְּדוֹלִים. בְּקִדְמִיתָא בְּחַבּוּרָא חֲדָא, רָזָא דָא שְׁמָא שְׁלִים בְּחֲדָא, יְדוּ"ד אֱלֹהִים, אִף עַל גְּבֻדָּא אִיהוּ בְּאַתְגְּלִיָּא אֲלָא בְּאַרְח סְתִים.

112. הַגְּדוֹלִים דְּאַתְבְּרִיאוּ בְּשְׁמָא, דָּא כְּדָא, לְאַתְקְרִי בְּהוּ שְׁמָא דְכָלְא, דְּתַלְיִסְר מְכִילֵן דְּרַחֲמֵי. הַגְּדוֹלִים, אֲלִין אֲתַרְבִּיאוּ, וְסֻלְקִין לְעִילָא, בְּגִין, דְּאִינוּן עֲלָיִן מְרָזָא עֲלָאָה, וְסֻלְקִין לְתוֹעֲלָתָא דְעֲלָמָא, דְּאַתְקִימָא בְּהוּן עֲלִמִין, כְּגוּוּנָא דָּא, שְׁנֵי הַמְּאוֹרוֹת תְּרוּוּיָהוּ בְּחֲדָא סְלִיקוּ בְּרְבוּתָא חֲדָא.

113. The moon was not at ease with the sun because it felt embarrassed before it. The moon said TO THE SUN: "Where do you feed your flock? Why do you make your flock to rest at noon?" (Shir Hashirim 1:7). THIS IS AS IF TO SAY: How can a tiny candle shine in the middle of the day? "Why should I be like one who cloaks himself?" (Ibid.) That is: how can I remain in shame? Then it lowered itself to be head of the lower beings, as it is written: "Go your way forth by the footsteps of the flock" (Ibid. 8). Thus, the Holy One, blessed be He, said to it, 'Go forth and subjugate yourself.'

114. From then on, it had no light of its own. It had only the light it received from the sun. At first, they were united as one on the same level, but it later lowered itself from all of its grades. THIS MEANS THAT IT LOST ALL ITS GRADES AND EMERGED FROM THE WORLD OF ATZILUT. Although it is the head of THE LOWER WORLDS OF BRIYAH, YETZIRAH AND ASIYAH, IT IS NEVERTHELESS CONSIDERED TO HAVE LOST ALL ITS GRADES, as in principle a woman has no significance unless she is together with her husband. IN OTHER WORDS, BECAUSE THE FEMININE PRINCIPLE IS SEPARATED FROM ZEIR ANPIN, HER HUSBAND, AND HAS LEFT THE WORLD OF ATZILUT TO GO TO THAT OF BRIYAH, SHE HAS BROUGHT ABOUT THE LOSS OF ALL HER GRADES. EVEN THOUGH SHE HAS BECOME HEAD IN THE WORLD OF BRIYAH, SHE DOES NOT CONSIDER THIS TO BE SIGNIFICANT BECAUSE SHE IS SEPARATED FROM HER HUSBAND, WHO IS IN THE WORLD OF ATZILUT. The phrase: "The greater light" (Beresheet 1:16) ALLUDES TO ZEIR ANPIN, WHO IS CALLED BY THE NAME Yud-Hei-Vav-Hei. "The lesser light" (Ibid.) ALLUDES TO THE FEMININE PRINCIPLE, WHO IS CALLED BY THE NAME Elohim, THE LAST OF the grades and an end to Thought--NAMELY, AN END TO THE WORLD OF ATZILUT THAT IS CALLED THE THOUGHT. At first, THE FEMININE PRINCIPLE was inscribed above IN ZEIR ANPIN in the fourth letter of the

113. לֹא אֶתְיַשֵּׁב סִיְהָרָא לְגַבֵּי שְׁמֶשֶׁא, דָּא אֶכְסִיף מְקַמֵּי דָא, סִיְהָרָא אֲמַרְהָ אֵיכָה תְרַעָה, שְׁמֶשֶׁא אֲמַרְהָ אֵיכָה תְרַבִּיץ בְּצַהָרִים, שְׂרָגָא זְעִירָא אֶכְרִין צַהֲוִיר בְּצַהָרִים, שְׁלֵמָה אֶהֱיָה כְעוֹטִיָה, אֶכְרִין אֶהֱוִי בְכַסּוּפָא, כְּדִין אֲזַעִירַת גְּרַמָּה לְמַהוּי רִישָׁא לְתַתָּאי, דְּכְתִיב צֵאִי לְךָ בְּעַקְבֵי הַצֹּאֵן, אֲמַר לוֹ הַקְדוּשׁ בְּרוּךְ הוּא זִילֵי וְאֲזַעִירֵי גְרַמְךָ.

114. וּמִתְמַן לִית לָהּ נְהוּרָא, בְּרַ מְשֻׁמְשָׁא, דְּבְקַדְמִיתָא הוּוּי יְתִבֵי כְחָדָא בְּשַׁקּוּלָא, לְבַתְרָא, אֲזַעִירַת גְּרַמָּה, בְּכָל אַנּוּן דְּרִגִין דִּילָהּ, אַע"ג דְּאִיְהִי רִישָׁא עַלְיִיהּ, דְּהָא לִית אֶתְתָא בְּרַבּוּיָא, בְּרַ בְּבַעֲלָהּ כְּחָדָא, אֶת הַמְּאֹר, הַגְּדוֹל יְדוּד, וְאֶת הַמְּאֹר הַקָּטָן, אֶלְקִים, סוּף כָּל דְּרִגִין, סוּפָא, דְּמַחְשָׁבָה. בְּקַדְמִיתָא אֶתְרָשִׁים אִיהוּ לְעִילָא, בְּאַתּוּן דְּשָׁמָא קְדִישָׁא, אֶת רַבִּיעָא דִּילִיָהּ, וּלְבַתְרָא אֲזַעִירַת גְּרַמָּה, לְאַתְקֵרֵי בְּשָׁמָא דְּאֶלְקִים.

holy name Yud-Hei-Vav-Hei, BECAUSE THE FEMALE IS THE LOWER HEI. IN OTHER WORDS, WHEN SHE WAS ON THE SAME LEVEL WITH ZEIR ANPIN, SHE WAS THE LOWER HEI OF THE NAME YUD-HEI-VAV-HEI. But afterward, it lowered itself to be called by the name Elohim.

115. In spite of all this, THE FEMININE PRINCIPLE ascended on all sides and SHONE IN ALL DIRECTIONS from above; THAT IS, BEFORE SHE LOWERED HERSELF and when she was THE LOWER Hei in the assembling of the letters of the holy name, Yud-Hei-Vav-Hei. Later, WHEN SHE BELITTLED HERSELF, the grades expanded out from all sides, WHICH MEANS THAT SHE SHONE FROM THE ASPECT OF BEING BEFORE THE LOWER HEI OF YUD-HEI-VAV-HEI AND ALSO FROM THE ASPECT OF BEING NOW THE NAME ELOHIM. The grades that expanded from the aspect of her being above, FROM THE LOWER HEI OF YUD-HEI-VAV-HEI, are called the 'rule (of) the day.' The grades that expanded from the aspect of her being below, FROM THE NAME ELOHIM, are called the "rule (of) the night."

116. The words "the stars" (Beresheet 1:16) ALLUDE TO countless hosts and groups of angels, who are all suspended in that "firmament of heaven" THAT IS YESOD OF ZEIR ANPIN AND IS CALLED life of the worlds, as it is written: "And Elohim set them in the firmament of heaven to give light upon the earth" (Beresheet 1:17).

115. ועם כל דא, סלקא לכל סטרוין לעיל באת ה' בחבורא דאתוון דשמא קדישא, לבתר אתפשטו דרגין, מסטרא דא, ומסטרא דא, דרגין דאתפשטו מסטרא דלעיל, אקרון ממשלת היום, דרגין דאתפשטון מסטרא דתתא, אקרון ממשלת הלילה.

116. ואת הכוכבים, שאר חילין ומשריין, דלית לון חושבנא, דכלהו תליון בהוא רקיע השמים. חי העולמים, דכתיב ויתן אותם אלקים ברקיע השמים להאיר על הארץ, דא ארץ עלאה, לתתא בדוגמא דא חי העולמים, ודא להאיר על הארץ, דא ארץ תתאה, בדוגמא דלעיל.



117. The kingdom of THE HOUSE OF David was established on this day, THE FOURTH DAY, which is the fourth leg that supports the throne. IT HAPPENED ON THE FOURTH DAY BECAUSE the letters were completed and fixed in their places PROPERLY. In spite of all this, Malchut (kingdom) was not fixed properly in its place before the sixth day, because only then was the image of man completed and properly established. ON THE SIXTH DAY, the upper throne and the lower throne were established and all the worlds settled in their places. All the letters were set in their spheres after untying and releasing the complicated tie THAT EXISTED AMONG THE LETTERS.

118. The fourth day, WHICH IS THE KINGDOM OF DAVID, was rejected by the builders, as it is written: "The stone which the builders rejected..." (Tehilim 118:22) and also "my mother's children were angry with me" (Shir Hashirim 1:6). For this light, REFERRING TO MALCHUT, lowered itself and diminished its own radiance while the Klipot were established in their places. THIS GAVE PLACE TO THE EMERGING OF THE KLIPOT AND THEIR RULE. THUS SHE SEEMED LOATHSOME IN THE EYES OF THE RIGHTEOUS THAT BUILD IT. ONLY LATER, WHEN SHE WAS COMPLETED AND READY FOR UNION WITH ZEIR ANPIN, WAS IT SAID SHE "HAS BECOME THE HEAD STONE OF THE CORNER." All those lights that shone DURING THE 6,000 YEARS PERIOD were suspended in this firmament of heaven to establish with them the throne of David-- NAMELY, THE KINGDOM (MALCHUT) OF DAVID.

117. מְלֻכּוּתַּא דְדָוִד, אֲתִתְקַן בְּיוֹמָא דָּא, רְגֵלָא וְסַמְכָא רְבִיעָאָה דְכוּרְסִיָּא, אֲתִתְקַנּוּ אֲתוּוֹן, וְאֲתִישְׁבוּ עַל דּוּכְתִייהוּ. וְעַם כָּל דָּא, עַד יוֹם שְׁתִּיתָאָה, דְּאֲתִתְקַן דְּיוֹקְנָא דְאָדָם, תְּקוּנָא בְּדָקָא וְאוֹת, לֹא אֲתִישְׁבַּ בְּדוּכְתִיָּה, וּכְדִין אֲתִתְקַן כּוּרְסִיָּא עֲלָאָה, וְכוּרְסִיָּא תְתָאָה, וְעֲלִמִין כְּלָהוּ אֲתִישְׁבוּ בְּדוּכְתִייהוּ, וְאֲתוּוֹן כְּלָהוּ אֲתִתְקַנּוּ עַל גְּלִילוּי בְּפִשְׁטוֹ דְטוּפְסִירָא דְקוּטְרָא.

118. וְיוֹמָא רְבִיעָאָה, אִיהוּ יוֹמָא מְאִיס מְבוּנִים, כַּד"א אֲבָן מְאִסוּ הַבוּנִים, הֵה"ד בְּנֵי אַמֵּי נִחְרוּ בֵּי. דְּהָא נְהוּרָא דָּא אֲזַעִירַת גְּרָמָה, וְנִהִירוּ דִּילָהּ, וְקִלְיִפִּין אֲתִקְנּוּ עַל דּוּכְתִייהוּ, כָּל אִינוּן נְהוּרִין דְנִתְרִן, כְּלָהוּ תְלִיין בְּהַאי רְקִיעַ הַשְּׁמַיִם, לְאֲתִקְנָא בְּהוּ כּוּרְסִיָּא דְדָוִד.

119. These lights OF THE KINGDOM OF DAVID shape the form below in order to prepare the form of all those that pertain to the inner form of THE FACE OF man, because every inner form is so called--NAMELY, THE FACE OF MAN. From this, YOU SHOULD REALIZE THAT every shape included in this expansion OF THE LETTER FINAL NUN is called man, EVEN THOUGH THEY DO NOT ACTUALLY HAVE THE FACE OF MAN. Hence, it is written: "But you...are men" (Yechezkel 34:31). You are called men, but not the rest of the idolatrous nations.

120. Every spirit is called man, WHICH MEANS THAT ONLY THE ASPECT OF THE LIGHT OF THE SPIRIT THAT IS ENCLOTHED WITHIN THE BODY IS CALLED MAN. So the body of the spirit of the Holy Side is only a covering; IN OTHER WORDS, THE SPIRIT IS THE ACTUAL ESSENCE OF MAN AND THE BODY IS ONLY ITS COVERING. BUT ON THE OTHER SIDE, THE OPPOSITE APPLIES. This is why it is written: "You have clothed me with skin and flesh..." (Iyov 10:11). The flesh of man is only a garment COVERING THE ESSENCE OF MAN, WHICH IS THE SPIRIT. Everywhere it is written the flesh of man, IT HINTS THAT the essence of man is inside. The flesh is only a vestment for man, a body for him, BUT THE ESSENCE OF MAN IS THE ASPECT OF HIS SPIRIT.

121. For the lower aspects were melted with the melting of this spirit OF THE FACE OF MAN, AND other forms were fashioned, enclothed in a different kind of garment--NOT BY THAT OF MAN, BUT OF KOSHER ANIMALS. THESE INCLUDE: ox, sheep, goats, kids of the goats, rams, deer, fallow-deer and so on. They would have preferred to be included in the vestment of THE FACE OF man, BUT WERE NOT. THEY BECAME VESTMENTS FOR OTHERS; NAMELY, GARMENTS FOR THE FACE OF AN OX, THE FACE OF AN EAGLE AND THE FACE OF A LION.

119. אֵלֵין נְהוּרִין מְצִיּוּרֵן צִיּוּרָא דְלִתְתָא, לְאַתְקַנָּא צִיּוּרָא דְכֻלְהוּ דְאַנוּן בְּכֻלָּא דְאַדָם, צִיּוּרָא פְּנִימָאָה. כָּל צִיּוּרָא פְּנִימָאָה אֶקְרִי הֵכִי. וּמִהֵכָא, כָּל צִיּוּרָא דְאַתְכֻלִּיל בְּאַתְפְּשׁוּתָא דָא, אֶקְרִי אָדָם, הַה"ד אָדָם אַתָּם, אַתָּם קְרוּיִן אָדָם, וְלֹא שְׂאָר עַמּוּן עוֹבְדֵי בּוֹכָבִים וּמְזֻלוֹת.

120. וְכָל רוּחָא אֶקְרִי אָדָם, רוּחָא דְסִטְרָא קְדִישָׁא, גּוּפָא דִילִיָהּ לְבוּשָׂא אִיהוּ, וְעַל דְאַבְתִּיב עוֹר וּבִשָׂר תְּלַבְּשִׁנִּי וְגו', בְּשָׂרָא דְאַדָם לְבוּשָׂא אִיהוּ. וּבְכָל אֲתָר כְּתִיב בִּשְׂרָא אָדָם, אָדָם לְגוּ, בִּשְׂרָא לְבוּשָׂא דְאַדָם גּוּפָא דִילִיָהּ.

121. סִטְרִין דְלִתְתָא, דְאַתְהֵתֵךְ בְּהִתּוּכָא דְרוּחָא דָא, אֶצְטִיּוּרוֹ מִנִּיהּ צִיּוּרִין, דְאַתְלַבְּשֵׁן בְּלְבוּשָׂא אַחֲרָא, כְּגוּן צִיּוּרָא דְבַעֲיָרֵי דְכִיּוּן, שׁוֹר שֶׁהַ כְּשִׁבִים, וְשֶׁהַ עֲזִים, אֵיל וְצִבִי וְיַחְמוֹר וְגו', אַנוּן דְבַעֲיִין לְאַתְכֻלָּא בְּלְבוּשָׂא דְאַדָם. הַהוּא רוּחָא פְּנִימָאָה דְאַיִנוּן סִטְרִין, סְלִיק בְּהַהוּא שְׂמָא דְאַתְקְרִי בְּהּ גּוּפָא דִילִיָהּ, לְבוּשָׂא דְהַהוּא שְׂמָא. בִּשְׂרָא שׁוֹר, שׁוֹר אִיהוּ פְּנִימָאָה דְהַהוּא גּוּפָא, בִּשְׂרָא דִילִיָהּ לְבוּשָׂא, וְכֵן כְּלָהוּ.

The inner spirit OF THE OX, SHEEP AND GOAT, is called by the same name as the body of that spirit, BECAUSE THE BODY IS a vestment for that name BUT DOES NOT OWN IT. THE BODY IS the flesh of the ox and the ox is the inner SPIRIT of that body; namely, its flesh is its garment. So it is with all ANIMALS; THEIR BODIES ARE NAMED AFTER THE INNER SPIRIT THAT IS ENCLOSED WITHIN THEM.

122. It is similar with the Other Side, which is not holy. The spirit that spreads within the idolatrous nations issues from the side that is not holy AND is not the ASPECT OF man. Therefore, it is not called by this name, AS HAS BEEN WRITTEN: "BUT YOU...ARE MEN." The name of this spirit is defiled. It is not called man and has no share in him BECAUSE IT EXTENDS FROM THE WICKED MAN (LIT. 'MAN WITHOUT ELEVATION'), WHO DOES NOT WANT TO ASCEND TO THE FACE OF MAN ABOVE. So his body, the vestment of his spirit, is impure and his flesh is defiled. The impure PART, WHICH IS THE SPIRIT, is on the inside and the flesh is his vestment. As long as the spirit dwells within that body, it is called impure. As the spirit leaves that vestment, NAMELY THE BODY, neither the body nor the vestment is called impure any longer, AS THE IMPURE ONE, THAT IS THE SPIRIT, HAS DEPARTED FROM IT.

123. From the lower aspects--REFERRING TO ANIMALS, BEASTS AND BIRDS that were molded into shape by that impure spirit--forms, NAMELY PRIVATE SPIRITS, were drawn out. These were enclothed by other vestments, such as the forms of the impure animals, and the Torah said of them, "These shall be unclean to you" (Vayikra 11:29). These forms include pigs and the birds and animals that belong to the OTHER Side. The spirit is called by that name--THAT IS, IMPURE--and the body is its vestment. The body is called the flesh of the pig, because it is a pig in its inner being, IN ITS SPIRIT, while the flesh is a garment COVERING THAT SPIRIT. Therefore, both

122. כְּגוֹנוֹא דָא, בְּסִטְרָא אַחְרָא דְלָא קְדִישָׁא, רֻחָא דְאַתְפָּשֵׁט בְּשָׂאֵר עַמּוּיָן עוֹבְדֵי כּוֹכְבִים וּמְזֻלוֹת־נִמְקָא מְסִטְרָא דְלָא קְדִישָׁא, לָאו אִיהוּ אָדָם, וּבְגִין כֵּךְ לָא סְלִיק בְּשֵׁמָא דָא, שְׂמָא דֶּהֱוָא רֻחָא טְמֵא, לָא סְלִיק בְּשֵׁמָא דְאָדָם, וְלִית בֵּיהּ חוֹלְקָא, גּוּפָא דִילִיָּהּ לְבוּשָׁא דֶּהֱוָא טְמֵא, בְּשָׂר טְמֵא. וְטֵמֵא לְגוּ, בְּשָׂר לְבוּשָׁא דִילִיָּהּ, בְּגִין כְּרַבְעוּד דְשָׂרֵי הֵוָא רֻחָא בְּהֵוָא גּוּפָא, אֶתְקָרִי טְמֵא נִפְק רֻחַ מֶהֱוָא לְבוּשָׁא, לָאו אֶקְרִי טְמֵא, וְלָא סְלִיק הֵוָא לְבוּשָׁא בְּשֵׁמָא.

123. סְטְרִין לְתַתָּא, דְאַתְהֵתֵךְ בְּהִתּוֹכָא דְרוּחָא דָא, אֶצְטִיירָן מְנִיָּה צִיּוּרִין, דְאַתְלַבְּשָׁן בְּלְבוּשָׁא אַחְרָא. כְּגוֹן צִיּוּרֵי בְּעִירֵי מְסֻבֵי, וְאוּרִייתָא פְתַח בְּהוּ וְזֵה לְכֶם הַטְּמֵא, כְּגוֹן חֲזִיר, וְעוֹפֵי וּבְעִירֵי דֶּהֱוָא סְטְרָא, רֻחָא סְלִיק בְּהֵוָא שְׂמָא, גּוּפָא לְבוּשָׁא דִילִיָּהּ, וּגּוּפָא בְּשָׂר חֲזִיר אֶקְרִי חֲזִיר לְגוּ, בְּשָׂרָא לְבוּשָׁא דִילִיָּהּ. וּבְגִין כְּרַאֲלִין תְּרִין סְטְרִין, מִתְפָּרְשָׁן, אֲלִין אֶתְכִלְלוּ בְּרָזָא דְאָדָם, וְאֲלִין אֶתְכִלְלוּ בְּרָזָא דְטְמֵא כֹּל זֵינָא אֲזִיל לְזִינְיָהּ, וְאַתְהֵדֵר לְזִינְיָהּ.

aspects, those included within the secret of man and those included with the secret of the impure, are separated from and oppose each other. ON THE SIDE OF HOLINESS ARE THE SPIRIT OF MAN IN GENERAL, AND THE SPIRITS OF PURE ANIMALS, BEASTS AND FOWL, WHICH ARE THE PARTICULAR. FROM THE SIDE OF WICKED MAN IS THE IMPURE WICKED MAN, WHICH ARE THE GENERAL ASPECTS, AND THE SPIRITS OF IMPURE ANIMALS, BEASTS AND FOWL, THAT ARE THE PARTICULARS. THEY OPPOSE EACH OTHER. Every kind of animal stays with its own kind AND DOES NOT MIX WITH THE OPPOSITE KIND. EVEN IF IT DOES, it eventually returns to its own kind.

124. All the upper shining lights shine within that firmament of heaven, so that proper forms may be drawn down below, as it is written: "And Elohim set them in the firmament of heaven...to rule over the day and over the night" (Bereshheet 1:17). For the dominion of the two lights is a noble dominion.

125. The phrase: "the greater light", NAMELY ZEIR ANPIN, rules the day and the "lesser light", WHICH IS HIS FEMININE PRINCIPLE, rules the night. The secret LEARNED from here is that the male rules by day and fills up the house with all that is needed, such as food and sustenance. As soon as night falls and the female takes command, everything in the house falls under her control, because then it is time for her dominion. As it is written: "She rises also while it is yet night and gives food to her household" (Mishlei 31:15); "she" and not "he." SO THE FEMININE PRINCIPLE, NOT ZEIR ANPIN, GIVES AT NIGHT, as the dominion over the day belongs to the male and the dominion over the night belongs to the female.

124. נְהוֹרִין עֲלֵאִין דְקָא מְנַהֲרִין, נְהָרִין בְּהוּא רְקִיעַ הַשָּׁמַיִם וְכוּ' לְאַצְטוּרָא לְתַתָּא, צִיּוּרִין בְּדְקָא חֲזִי, דְכֹתִיב וַיִּתֵּן אוֹתָם אֱלֹקִים בְּרְקִיעַ הַשָּׁמַיִם וְגו', וְלִמְשׁוֹל בַּיּוֹם וּבַלַּיְלָה, שְׁלֹטְנוֹ הַתְּרִין נְהוֹרִין, דָּא אִיהוּ שְׁלֹטְנוֹ בְּדְקָא חֲזִי.

125. מְאוּר גְּדוֹל שְׁלֹטְנוֹ בִּימְמָא, מְאוּר קָטָן שְׁלֹטְנוֹ בְּלַיְלָא, וְרָזָא דָא מֵהֵכָא שְׁלֹטְנוֹתָא דְדְכוּרָא בִּימְמָא, לְמִלְאָה בֵּיתִיהּ, בְּכָל מַה דְאַצְטוּרִין, וְלֵאעֲלָא בֵּיהּ טְרַפָּא וּמְזוּנָא, בִּיּוֹן דְעָאֵל לַיְלָא, וְנוֹקְבָא נְקִיט כְּלָא, לִית שׁוֹלְטְנוֹ דְבֵיתָא בְּרַ דְנוֹקְבָא, דְהָא כְּרִין שְׁלֹטְנוֹ דִּילָהּ, דְכֹתִיב וַתִּקַּם בַּעֲוֹד לַיְלָה וַתִּתֵּן טְרַף לְבֵיתָהּ, הִיא, וְלֹא הוּא. מְמַשְׁלֵת הַיּוֹם דְדְכוּרָא, מְמַשְׁלֵת הַלַּיְלָה דְנוֹקְבָא.

126. The "greater light" is the sun, which has twelve openings and twelve hours, as the sun rules over the day. The "lesser light" is the moon, which also has twelve openings, the moon rules over the night, which has twelve hours. For this reason, IT IS WRITTEN: "On that day Hashem shall be one, and his name One" (Zecharyah 14:9). "ONE" IS MENTIONED TWICE: ONCE FOR YUD-HEI-VAV-HEI, WHO IS ZEIR ANPIN, THE "GREATER LIGHT", AND ONCE OF HIS NAME, WHICH IS THE FEMALE, THE "LESSER LIGHT." The sun together with its twelve openings becomes the thirteen attributes of mercy. The moon together with its twelve openings also adds up to thirteen. SO THE SUN BECOMES ONE AND THE MOON BECOMES ONE; THEN IT SAYS, "HASHEM SHALL BE ONE, AND HIS NAME ONE", BECAUSE THE NUMERICAL VALUE OF ECHAD (ONE) ADDS UP TO THIRTEEN. Thus, the sun and the moon become one and the day and night also become one. This is why it is written: "And there was evening and there was morning, one day." The secret OF THIS UNION is ONLY applicable on high.

127. THE VERSE: "And the stars" MEANS THAT after the female has attained order in her house and retired with her husband, the maidens are left in charge of the house. THE MAIDENS WHO SERVE THE FEMALE ARE CALLED THE STARS. AND THE SECRET OF THE PHRASE "AND THE STARS" IS THAT THE FEMALE TURNS CONTROL OF THE HOUSE OVER TO THEM to deal with all the requirements of the house. THAT IS, TO PREPARE HER FOR MATING WITH THE SUN AND TO BESTOW THE ABUNDANCE OF THE DAY. THIS IS DURING THE DARKNESS BEFORE DAWN, WHEN THE MAIDENS - THE STARS - RULE, WHICH IS AN INFERIOR RULE. THEN DARKNESS IS DOUBLED IN THE WORLD. THIS IS THE SECRET MEANING OF, "A PORTION TO HER MAIDENS" (MISHLEI 31:15). Afterward, THAT IS, AFTER THE MATING OF THE DARKNESS OF THE MORNING (BEFORE DAWN BREAKS), the household returns to the dominion

126. מאור גדול, דא הוא שמשא, ואית ביה תריין עשר פתחין, אית ביה תרי עשר שעתין, ושמשא שליט על יומא, מאור קטן, אית ביה תרי עשר פתחין, ודא סיהרא, ושלטא על ליליא, וליליא אית ביה תריסר שעתין, ועל דא ביום ההוא יהיה ה' אחד ושמו אחד, שמשא ותריסר פתחין אתעבידן י"ג מכילן דרחמי, ליל סיהרא ותריסר פתחין ואתעבידו י"ג, ואתעבידו שמשא וסיהרא חד ויום ולילה אחד, הה"ד ויהי ערב ויהי בקר יום אחד, ורזא דא לעילא.

127. ואת הכוכבים, ביון דנוקבא פקידת ביתא, ואתכניסת לבעלה, לית שולטנו לביתא, אלא לעולמתן דאשתארן בביתא, לאתקנא כל תקוני ביתא, ובתר אתהדר ביתא, לשלטנו דדכורא, ביממא, בלא בדקא חזי.

of the male and everything is set properly in place. THIS MEANS THAT THE FEMALE IS INCLUDED WITHIN THE MALE, ACCORDING TO THE SECRET OF THE MATING AND IS UNDER HIS CONTROL. SHE REVEALS THE LIGHT OF THE MORNING TO THE WORLD, AS IT SHOULD BE.

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# THE ZOHAR

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Section



## 11. The luminaries of the light, and the luminaries of the fire

On the Sabbath, an immense amount of spiritual Light is revealed into the cosmos, while during the week the Light is extremely diminished. The Zohar explains how we can create a continuous connection to the Shabbath through the closing rituals of the Sabbath itself, such as reflecting candle light off the enamel of the finger nails. If we should ever fall into negativity--Heaven Forbid --no matter how deep that descent might be, reading this section can establish a life-line to the Light of the Creator.

128. "And Elohim made the two great lights" (Beresheet 1:16). The sun is one and the moon is the other. Because of this, the lights that ascend are called the luminaries of the light whereas those that descend are called luminaries of the fire. These LUMINARIES OF THE FIRE are the lower grades and rule over all the weekdays. Because of this, a blessing is recited over the candle when Shabbat ends because, at that point, THE LUMINARIES OF THE FIRE are given permission to rule again.

128. וַיַּעַשׂ אֱלֹהִים אֶת שְׁנֵי הַמְּאֹרוֹת, דָּא מְאוּר, וְדָא מְאוּר, בְּגִין כִּךְ אֲנוּן נְהוּרִין דְּסֻלְקֵי לְעִילָא, אֶקְרוּן מְאוּרֵי אוּר, וְאֲנוּן נְהוּרִין דְּנַחְתוּ לְתַתָּא, אֶקְרוּן מְאוּרֵי אֵשׁ, דְּאֲנוּן דְּרִגִין לְתַתָּא, וְשֻׁלְטֵי כָּל יוֹמֵי דְּחוּל, וְעַד כִּד נְפִיק שַׁבְּתָא מְבָרְכִין עַל שְׂרָגָא, דְּהָא אֲתִיב לֹון רְשׁוּ לְשֻׁלְטָאָה.

129. The fingers of man represent the most hidden of all grades and secrets of the supernal world, and are divided into front and back. The back of the fingers represents the external part, an allusion to the fingernails. As such, man may look at his fingernails by candlelight as Shabbat ends. As they shine by the candlelight and are bright from that fire, that rules OVER THE DAYS OF THE WEEK.

130. THE FINGERNAILS are visible, but it is not permissible to see the inner aspect of the fingers by this candlelight, because they shine only from above. And THE INNER PART OF THE FINGERS is called the inner face. This is the secret of the verse: "And you shall see my back; but my face shall not be seen" (Shemot 33:23), which means that a person should not look at the inside of his fingers at the end of Shabbat, as he recites the blessing: 'Creator of the luminaries of the fire (Bore Me'orei Ha'esh)'. The phrase: "And you shall see my back" refers to the external part OF THE FINGERS, which is hinted at in the fingernails AND SHINES AS SHABBAT ENDS. "But my face shall not be seen" refers to the inside of the fingers, WHICH CANNOT RECEIVE FROM THE LUMINARIES OF THE FIRE. THE INTERNAL PART OF THE FINGERS rules on Shabbat. THE EXTERNAL PART OF THE FINGERS rules during the weekdays.

131. On Shabbat day, the Holy One, blessed be He, rules alone over this inner face, sitting upon His throne of glory. All are included within Him, and the dominion is His. This is why THE HOLY ONE, BLESSED BE HE, transmits calmness to all the worlds and the holy nation, which is called the one nation on earth, receives the inheritance of this day.

The luminaries of the light ORIGINATE FROM the side of the right, which is the primal light that was on the first day OF THE SEVEN DAYS OF

129. אֶצְבָּעַן דְּבַר נֶשׁ, אֵינּוֹן סִתְרָא דְּרַגְלִין, וְרִזִּין הַלְעִילָא, וְאֵית בְּהוּ פְּנִימַאֲיוֹן, וְאַחֲרִים, אַחֲרִים אֲנוּן לְבַר, וְאֵינּוֹן רְמִזוּ לְטוֹפְרִין דְּאֶצְבָּעַן, וּבְגִין כֶּךָ אֵית רְשׁוֹ לְאַסְתַּכְּלָא בְּטוֹפְרִין בְּמִ"שׁ, דְּהָא נְהָרִין מֵהָהוּא שְׂרָגָא, וְנְהָרִין מֵהָהוּא אֵשׁ, לְשִׁלְטָאָה.

130. אֵלִין אֶתְחַזְיוּן אֶצְבָּעַן לְגוּ, לֹא אֵית רְשׁוֹ לְאַתְחַזְיוּא בְּהָהוּא שְׂרָגָא, דְּהָא מְלַעִילָא נְהָרִין, וְאַקְרוּן פְּנִים, פְּנִימַאֲיוֹן, וְרִזָּא דָא וְרִאִית אֶת אַחֲרֵי, וּפְנֵי לֹא יִרְאוּ, דְּלֹא יִסְתַּכְּל בֵּר נֶשׁ בְּמִ"שׁ בְּאֶצְבָּעַן לְגוּ, בְּשַׁעֲתָא דְּאָמַר בּוֹרָא מְאוּרֵי הָאֵשׁ, וְרִאִית אֶת אַחֲרֵי, אֵלִין פְּנִים דְּלְבַר, דְּאֶתְרַמְיָזוּ בְּטוֹפְרֵי, וּפְנֵי לֹא יִרְאוּ, אֵלִין אֶצְבָּעַן לְגוּ, אֵלִין שְׁלֵטֵי בְּשַׁבְּתָא, וְאֵלִין שְׁלֵטֵי בְּחוּל.

131. וּבִיּוֹמָא דְּשַׁבְּתָא, קְדוּשׁ בְּרוּךְ הוּא שְׁלִיט בְּלְחֻדְרוֹ, בְּאֲנוּן פְּנִים פְּנִימַאֲיוֹן, עַל כּוֹרְסֵי יְקָרִיָּה, וְכֻלְהוּ אֶתְכַלִּילֶךְ בֵּיהּ, וְשִׁלְטְנוּתָא דִּילִיָּה אִיהוּ, וּבְגִין כֶּךָ אַחְסִין נִיחָא לְכָל עֲלְמִין, וְיִרְתִּין יִרְתָּא דִּיּוֹמָא דָא עִמָּא קְדִישָׁא, דְּאֶקְרוּן עִמָּא חַד בְּאַרְעָא. מְאוּרֵי אִוַּר מְסֻטְרָא דִּנְיִמִּינָא, דְּאִיהוּ אִוַּר קְדְּמָאָה, דְּהוּא בִּיּוֹמָא קְדְּמָאָה, דְּבִיּוֹמָא דְּשַׁבְּתָא, נְהָרִין אֲנוּן מְאוּרֵי אִוַּר בְּלְחֻדְרֵיהּ, וְשִׁלְטִין, וּמְנִייהוּ נְהָרִין כְּלָהוּ לְתַתָּא.



CREATION. THIS ALLUDES TO THE LIGHT THAT IS MENTIONED IN THE VERSE: "LET THERE BE LIGHT." On the day of the Shabbat, the luminaries of the light shine alone and govern, illuminating all THE WORLDS BELOW ATZILUT.

132. When Shabbat is over, the luminaries of the light are hidden and the luminaries of the fire govern THE WORLDS, WITH each and everyone in its place, THAT IS, THE LUMINARIES OF LIGHT RULE DURING SHABBAT AND THE LUMINARIES OF FIRE DURING WEEKDAYS. HE ASKED: When do they rule? HE REPLIED, From the end of Shabbat until Shabbat eve. Thus, it is necessary TO RECEIVE light from that candle, as Shabbat ends.

133. The verse: "And the living creatures ran and returned" (Yechezkel 1:4) MEANS THAT the eye is not able to observe the unconcealed living creatures as they run to and from. THIS REFERS TO THE LOWER LIVING CREATURES, OF WHICH IT IS WRITTEN: "AND YOU SHALL SEE MY BACK." ALTHOUGH THEY ARE REVEALED, THEY ARE RUNNING TO AND FRO. This is because of the wheel (Heb. ofan) that is stationed in their midst is Matatron, who is far greater and more important than the rest of THE LIVING CREATURES. HE IS higher than they by 500 parasangs.

132. וכד נמיק שבתא, גניזין מאורי אור, דלא אתגליין, ומאורי האש שלטין, כל חד וחד על דוכתייהו. אימתי שלטין, במ"ש עד מעלי יומא דשבתא, ועל דא אצטריכו לאתנהרא מההוא שרגא במוצאי שבת.

133. והחיות רצוא ושוב, דלא זכיל עינא למשלט בהו, בגין דאינון רצוא ושוב, חיות דאתגליין אנון, דההוא אופן קאים בגווייהו, ומאן איהו דא אלין, ועלאה חמש מאה פרסי.

134. The concealed living creatures are hidden beneath the upper concealed letters, Yud-Hei OF THE NAME YUD-HEI-VAV-HEI, which govern Vav-Hei OF THE NAME YUD-HEI-VAV-HEI. The ones are a Chariot for the others; THAT IS, THE LETTERS VAV-HEI ARE A CHARIOT FOR THE LETTERS YUD-HEI. THIS MEANS THAT THEY REVEAL THEIR ILLUMINATION AS A RIDER IS SEEN IN HIS CHARIOT. AS A RESULT, BY REVEALING THEIR ILLUMINATION, THE LOWER LIVING CREATURES ARE A CHARIOT FOR THE UPPER LIVING CREATURES. And that which is most concealed, which is completely unknown, IS THE SECRET OF EIN-SOF (ENDLESSNESS), WHICH IS HINTED AT BY THE TIP OF THE LETTER YUD OF THE NAME YUD-HEI-VAV-HEI. It controls everything and rides upon them all, WHICH MEANS THAT ALL THE GRADES MANIFEST ITS DOMINION OVER THE WORLDS. The living creatures, which are revealed, are down below the upper and concealed living creatures. Their illumination comes from them, and they travel according to them. IN OTHER WORDS, THE LOWER LIVING CREATURES HAVE NO MOTIVATION OF THEIR OWN, EXCEPT FOR WHAT THEY RECEIVE FROM THE UPPER LIVING CREATURES.

135. The upper living creatures, WHO ARE CONCEALED, are all included in the "firmament of heaven" as it is written of them: "Let there be lights in the firmament of heaven" (Bereshheet 1:15). The verse: "And let there be lights in the firmament of heaven" INFORMS US that all THE LIGHTS are suspended from that "firmament of heaven." That is the firmament above the living creatures, about which it is written: "And over the heads of the living creatures there was the likeness of a firmament, as the color of the terrible ice" (Yechezkel 1:22). This is the primal FIRMAMENT.

134. חיות דמטמון, אנון תחות תרין אתון עלאין דאתבסיון, י"ה, אתון שליטין על ו"ה, אלין רתיבא לאלין, והוא טמירא לכל טמירין דלא אתיידע כלל, שליט על כלל, ורכיב על כלל, חיות דאתגליון אנון לתתא, תחות אלין עלאין דמטמון, ואתגהרן מנייהו, ונטלין בגינייהו.

135. חיות עלאין, בלהו כלילן ברקיע השמים, ועליהו כתיב יהי מארת ברקיע השמים, והיו למאורות ברקיע השמים, בלהו תליון בהוא רקיע השמים, רקיע שעל גבי החיות, דא ההוא דכתיב ודמות על ראשי החיה רקיע בעין הקרח, דא ההוא קדמון.

136. From this point upward, HIGH ABOVE THE PRIMAL FIRMAMENT, no person can comprehend or grasp any thoughts because they are concealed ACCORDING TO THE SECRET OF the Thought. The thought of the Holy One, blessed be He, is hidden and concealed above; nobody can conceive and understand man's thought. Even more true is that nobody can understand anything originating in supernal thought. The actual (Divine) Thought itself is all the more BEYOND ANY PERSON'S ABILITY TO GRASP. More inner than thought--WHICH IS BINAH--who may form any idea OF SUCH A CONCEPT? There is no understanding at all; not enough to even ask a question, not to mention comprehending the answer.

136. דְּהָא מִתַּמָּן וְלַהֲלָאָה, לִית מָאן דְּיָכִיל לְאַסְתַּבְּלָא וּלְמַנְדַּע. מ"ט, מְשׁוּם דְּאִיהוּ סְתִימָא בְּמַחְשָׁבָה, וּמַחְשָׁבָה דְּקָדוּשׁ בְּרוּךְ הוּא, טְמִירָא סְתִימָא עֲלָאָה, מַחְשָׁבָה דְּבֵר נֶשׁ, בְּכָל עֲלָמָא, לֹא יָכִיל לְאַתְרַבְּקָא וּלְמַנְדַּע לָהּ, מְלִין דְּתַלְיִין בְּמַחְשָׁבָה עֲלָאָה, לִית מָאן דְּיָכִיל לְאַתְרַבְּקָא לֹאן, מַחְשָׁבָה מְמַשׁ עֲאֵב"ו לְגוּ מִן מַחְשָׁבָה מָאן אִיהוּ דְּעֵבִיד רְעִיּוּנֵי, דְּהָא לִית סוּכְלָתָנוּ לְמִשְׁאֵל, כֹּל שְׂכֵן לְמַנְדַּע.

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Section



## 12. The three lights

The complete and all-embracing Light proceeds into our world through three stages. These three stages comprise the Right, Left, and Central Columns of spiritual energy. [See "Let there be a Firmament" page 253. The three stages express themselves through the spiritual vessels of Abraham, Isaac and Jacob. In the first phase, the Light is unknowable and too unimaginably luminous for any single vessel to contain. The second phase produces a diminishing of the Light, and the third phase brings a final diminution, achieving a suitable level of Light for all vessels to safely receive. The Hebrew letters composing this section bring the appropriate measure of Light to the areas of our lives where it is most needed.

137. The endless cannot be known, or be subject to any question or mental formulation. From within this most concealed of all concealed things, with the beginning of the descent of the endless for the purpose of being seen, a thin, almost imperceptible light shone. It was concealed by a fragile imprint, as delicate as a needlepoint. **THUS, ALTHOUGH A TINY SLIT WAS OPENED, IT WAS INSUFFICIENT FOR THE LIGHT TO BE GRASPED.** This is the secret of the concealed thought. It remained unknown until an illumination extended from it to the place on which the letters imprinted. Everything emerges from there.

137. אין סוף לית ביה רשומא כלל, ולא תלויא  
 שאלתא ביה, ולא רעיונא לאסתכלותא דמחשבה  
 כלל. מגו סתימא דסתימא, מריש נחיתו דאין סוף,  
 נהיר נהירו דקיק, ולא ידע, סתים ברשימו כחדודא  
 דמחטא, רזא סתימא דמחשבה. ולא ידע, עד  
 דאתפשט נהירו מניה, באתר דאית ביה רשימין,  
 דאתוון כלהו מתמן נפקן.

138. In the beginning, THE LETTER Aleph, which is the beginning (lit. 'head') and end of all the grades, WAS INSCRIBED. Although it is the imprint on which the upper and lower worlds were imprinted, it is still referred to in the singular as Echad (one), WHICH MEANS THAT THE ALEPH IS ONE IN NUMERICAL VALUE. IT TEACHES US that, although it contains many forms AND INCLUDES ALL THE GRADES, it remains only one. THUS, ALL THE GRADES ARE AS ONE IN IT. Assuredly, THE LETTER Aleph is the letter upon which the upper and the lower beings depend.

139. The upper tip (head) of the letter Aleph, REFERRING TO THE SHAPE OF THE UPPER YUD, represents the secret of the supernal thought. The expansion of the upper firmament IS STILL entirely concealed within the upper tip OF THE LETTER ALEPH IN ITS UPPER YUD. So when the SHAPE OF THE LETTER Aleph emerges from that firmament, it will be in the image of the secret of the beginning (head) of thought. Within that Central Column of THE LETTER Aleph, there are six grades--NAMELY, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. These contain the secret of all the supernal and concealed living creatures that are connected to the inside of thought, WHICH IS BINAH.

140. One luminary that shone and was concealed is the light of the letter Bet of Beresheet. THIS IS HINTED AT IN THE VERSE: "The heat of the day" (Beresheet 18:1), as Avraham was sitting "in the tent door IN THE HEAT OF THE DAY." This door leads from below to above AND THOSE DOWN BELOW ASCEND THROUGH IT. "The heat of the day" shines through that door FROM BELOW UPWARD. From there, it also shines DOWNWARD.

138. בְּרִישׁ בְּלֹא רִישָׁא וְסוּפָא דְכָל דְרָגִין, רִישֵׁמוּ דְאַתְרֵישִׁים בֵּיה דְרָגִין בְּלֵהוּ, וְלֹא אֶקְרִי אֶלֶּא אַחַד, לְאַחְזָא דְאֵף עַל גְּבֻדָּאִית בֵּיה דִּיּוֹקְנִין סְגִיאִין, לֹא אִיהוּ אֶלֶּא חַד. וְדַאי אִיהוּ אֵת דְעֵלְאִין וְתַתְּאִין תְּלִיִין בֵּיה.

139. רֵאשִׁיתָא דְאֵלֶף, טְמִירוּ דְרִזָּא דְמַחְשְׁבָה עֲלָא, וְהֵוּא אֲתַפְשֻׁטוּ דְהֵוּא רְקִיעַ עֲלָא בְּלֹא סְתִים בְּהֵוּא רִישָׁא, בְּגִין דְכַד נְפִיק מֵהַאי רְקִיעַ, בְּדִיּוֹקְנָא דְרִזָּא דְרִישָׁא דְמַחְשְׁבָה נְפִקָא. בְּהֵוּא אֲמֻצְעִיתָא דְאֵלֶף, שִׁית דְרָגִין כְּלִילִין בֵּיה, רִזָּא כְּלֵהוּ חֵיוֹת טְמִירִין עֲלֵאִין, דְתְּלִיִין מְגוּ מַחְשְׁבָה.

140. חַד נְהִירוּ דְנְהִיר וְאַתְגְּנִיז, דָּא נְהִירוּ דְאֵת דְבְּרֵאשִׁית. חוּם הַיּוֹם, דְהוּא אֲבֵרָהֶם יְתִיב פְּתַח הָאֵהָל, דְאִיהִי פְתַחַא מִתְּתָא לְעֵילָא, וְחוּם הַיּוֹם נְהִיר עַל הֵוּא פְתַחַא וְנְהִרָא מִתְּמִן.

141. The second LIGHT is the light that gradually fades away before nightfall. THIS IS the secret of the prayer of Yitzchak, to properly amend and establish this grade, as it is written: "And Yitzchak went out to mediate in the field at eventide" (Beresheet 24:63). The vision at "eventide" and all sorts of darkness are related to him, ACCORDING TO THE SECRET OF THE AFTERNOON PRAYER (HEB. MINCHAH). At this eventide, Ya'akov looked at the minister of Esav, ABOUT WHOM IT IS WRITTEN: "AND THERE WRESTLED A MAN WITH HIM" (BERESHEET 32:25).

142. The third LIGHT is the light that combines these two lights, WHICH REPRESENT THE RIGHT AND LEFT COLUMNS. IT IS THE LIGHT that shines for healing. The secret of that which is written about Ya'akov: "And the sun rose upon him" (Beresheet 32:32) IS RELATED TO THIS THIRD LIGHT. AND THE VERSE IS TALKING assuredly after YA'AKOV became included within that eventide, NAMELY THE DARKNESS OF THE LEFT COLUMN, AND WAS IN NEED OF HEALING. THEREFORE, IT IS WRITTEN: "AND THE SUN ROSE UPON HIM" TO HEAL HIM FROM THE DARKNESS OF THE LEFT. From here onward-- THAT IS, AFTER YA'AKOV DREW DOWN THE LIGHT OF THE CENTRAL COLUMN--THE VERSE CONTINUES, "And he limped upon his thigh." "HIS THIGH" IS AN ALLUSION TO THE SFIRAH OF Netzach OF ZEIR ANPIN, WHICH IS CALLED Yisrael, BECAUSE THE TWO SFIROT--NETZACH AND HOD--ARE CALLED THE TWO THIGHS.

141. תְּנִינָא, נְהִירוּ דְאֲזִיל לְאַתְחַשְׁבָּא לְעַת פְּנוֹת עֶרֶב, רְזָא דְצִלוֹתָא דִּיצְחָק, לְאַתְקַנָּא הָאִי דְרָגָא, דְכְתִיב וַיֵּצֵא יִצְחָק לְשׂוּחַ בְּשָׂדֶה לְפְנוֹת עֶרֶב, אֶסְתַּכְּלוּתָא דְעֶרֶב, וַחֲשׂוֹכֵן כְּלֵהוּ לְגַבִּיהַ. בְּהָאִי פְנוֹת עֶרֶב, אֶסְתַּכַּל יַעֲקֹב בְּהוּא מִמְנָא דְעֵשׂוּ.

142. תְּלִיתָא, נְהִירוּ דְכֻלִּיל תְּרִין אֲלִין, נְהִירוּ דְנְהִיר בְּאַסּוּתָא, רְזָא דְכְתִיב בְּנִעְקֵב וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ וְגו', וְדָאִי כִּד אֶתְכַלִּיל בְּהוּא פְנוֹת עֶרֶב, מִכָּאֵן וּלְהֵלָאָה וְהוּא צוֹלַע עַל יָרְכּוֹ, דָּא אִיהוּ נִצְחַ יִשְׂרָאֵל.

143. Note that it is written "upon his thigh" and not 'upon his thighs'. THIS MEANS THAT this is the fourth grade, NAMELY NETZACH, from where no prophecies were issued until Shmuel arrived. About it, it is written: "And also the Eternal One (Netzach) of Yisrael" (I Shmuel 15:29). NETZACH, which had been weak ever since Ya'akov the patriarch was endangered by the minister of Esav, was thus firmly reestablished.

144. HE EXPLAINED MORE FULLY THE VERSE: "He touched the hollow of his thigh" (Bereshheet 32:26). When the minister of Esav came upon Ya'akov, YA'AKOV derived strength from that eventide by the power of judgment. Thus, Ya'akov became included within it--THAT IS, THE LEFT COLUMN--AND he was not able to overcome him. "And when he saw that he prevailed not against him, he touched the hollow of his thigh": hence, YA'AKOV attained strength from there. HE EXPLAINED THE REASON FOR THIS. Because the thigh is an extremity located away from the torso and because Ya'akov IS THE SFIRAH OF TIFERET THAT IS CALLED the torso, his body comprises the secret of two grades, MALE AND FEMALE, according to the secret being called man. As soon as YA'AKOV derived power, WHICH IS LOCATED outside of his body, the minister of Esav struck "and the hollow of Ya'akov's thigh was out of joint."

145. No man prophesied from there until Shmuel, WHO FIRMLY ESTABLISHED THE SFIRAH OF NETZACH. Therefore, it is written: "And also the Eternal One of Yisrael...for he is not a man." Yehoshua received his prophecy from THE SFIRAH OF Hod of Moshe, as it is written: "And you shall put some of your honor (Heb. Hod) upon him" (Bemidbar 27:20). AS YEHOSHUA PRECEDED SHMUEL THE PROPHET, HE COULD NOT RECEIVE HIS PROPHECY FROM NETZACH BECAUSE OF THE WEAKNESS CAUSED BY THE TOUCH OF ESAV'S MINISTERING ANGEL. THIS

143. על ירכו, ירכו כתיב ולא ירכיו, דא דרגא רביעאה, דלא אתנבי בר נש מתמן, עד דאתא שמואל, ועליה כתיב וגם נצח ישראל וגו', כדון אתקן, דהוה חלשא מבר אסתכן ועקב אבינו בממנא דעשו.

144. ויגע בכף ירכו, כד אתא לגבי דיעקב, נטל תוקפא מההוא פנות ערב, בדינא תקיפא, ויעקב הוה אתכליל ביה, ולא יכול ליה, וירא כי לא יכול לו ויגע בכף ירכו, נטל תוקפא דדינא מתמן, בגין דירכא איהו לבר מגופא, דיעקב גופא הוה, וגופיה הוה כליל ברזא דתרין דרגין, ברזא דאקרו אדם, כיון דנטל תוקפא לבר מגופא, מיד ותקע כף ירך יעקב.

145. ולא אתנבי בר נש מתמן, עד דאתא שמואל, וע"ד נצח ישראל כתיב ביה, כי לא אדם הוא, יהושע אתנבי מהודו של משה, דכתיב ונתת מהודך עליו. הוד, דא דרגא חמישאה. נצח ירכא שמאלא דיעקב, ובגין כן אתא דוד וכליל ליה בימינא, דכתיב נעיומות בימינך נצח, ימינך לא כתיב אלא בימינך.

IS THE REASON WHY HE RECEIVED HIS PROPHECY FROM HOD, which is the fifth grade. Netzach is the left thigh of Ya'akov. David came forth and combined it with the right, as it is written: "At your right hand are pleasures for evermore (Heb. Netzach)" (Tehilim 16:11). It is not written: 'your right,' but rather "at your right", WHICH MEANS THAT BEFORE THE TIME OF DAVID, NETZACH WAS NOT "AT THE RIGHT." DAVID BROUGHT THE NETZACH BACK TO THE ASPECT OF THE RIGHT, FOR FROM THE TIME OF YA'AKOV UNTIL SHMUEL AND DAVID, NETZACH WAS CONSIDERED THE ASPECT OF THE LEFT.

146. HE ASKED: What weakened Ya'akov's thigh? HE REPLIED: The side of impurity approached him and derived strength from him, REVEALING THE DEFECT OF THE LACK OF THE FACE OF MAN. THUS, THE OTHER SIDE CLINGS TO EVERY PLACE WHERE A LACK APPEARS IN HOLINESS. So THE AMENDING was delayed until Shmuel appeared. That is why SHMUEL came, to remind us that this is the thigh of Yisrael, as it is written: "And also the Eternal One (Heb. Netzach) of Yisrael." (I Shmuel 15:29). This is also the reason why all SHMUEL'S words were according to judgment, both in the beginning and in the end.

147. Furthermore, the Holy One, blessed be He, included him with THE SFIRAH of Hod. HE ASKED: When WAS THAT? HE REPLIED, After he had anointed the kings, SHAUL AND DAVID. For this, Shmuel is ranked as Moshe and Aharon. Just as Moshe and Aharon were SEPARATED on two sides above, THE RIGHT AND THE LEFT, so was SHMUEL down below DIVIDED in the two aspects, RIGHT AND LEFT. What are those TWO ASPECTS? THEY ARE Netzach and Hod, the same as Moshe and Aharon on high. All the grades were included within one another BY SHMUEL AND THIS IS HOW HE BECAME RANKED AS MOSHE AND AHARON TOGETHER, as is written: "Moshe and Aharon among his priests, and Shmuel among them that call upon

146. מ"ט אֶתְחַלֵּשׁ יֶרְכָא דִיעֶקֶב, בְּגִין דְּאֶתְקַרְבַּ בֵּיהּ סֵטֶר מִסְאָבָא, וְנָקִיט תּוֹקְפָא מִנִּיהּ, וְאֶתְעַבֵּב עַד שְׁמוּאֵל, וְע"ד אֶתָּא לְאֶדְבָרָא, דְּדָא אִיהוּ יֶרְכָא דְיִשְׂרָאֵל, דְּכִתְיִב וְגַם נִצַּח יִשְׂרָאֵל, וְע"ד כָּל מִלּוּי הוּוּ בְּדִינָא, בְּשִׁירוֹתָא וּבְסוּפָא.

147. וְתוּ קְדוֹשׁ בְּרוּךְ הוּא כְּלִיל לֵיהּ לְבַתֵּר בְּהוֹד, אִימַתִּי, לְבַתֵּר דְּמִשַׁח מַלְכִין. וְע"ד שְׁקִיל אִיהוּ כְּמִשָּׁה וְאַהֲרֹן, מַה מִּשָּׁה וְאַהֲרֹן בְּתָרִין סְטָרִין דְּלַעִילָא, אִף הוּא לְתַתָּא, בְּגוּוּנָא דְּאַנּוּן תְּרִין סְטָרִין, וּמֵאן אַנּוּן נִצַּח וְהוֹד, כְּגוּוּנָא דְּמִשָּׁה וְאַהֲרֹן דְּלַעִילָא: וְכִלְהוּ דְּרִגִין אַחִידֵן דָּא בְּדָא, דְּכִתְיִב מִשָּׁה וְאַהֲרֹן בְּכַהֲנִיּוֹ, וְשְׁמוּאֵל בְּקוֹרְאֵי שְׁמוֹ, דְּהָא שִׁית סְטָרִין אֶתְכְּלִילוּ וְאַחִידֵן דָּא בְּדָא.



his name" (Tehilim 99:6). Thus, six aspects, THE SIX SFIROT--CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD--were included within one another and combined.

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## 13. Moshe and Ya'akov

Moses possessed masterful control over the supernal worlds, far greater than the patriarch Jacob had achieved. For this reason, Moses became the leader of the generation of the desert, and it is said that there will never be a generation as great as the generation of Moses. The Kabbalists teach that in the End of Days--which is the current era--the generation of Moses will return, to finish the work of revealing the totality of Light that emanates from the Creator. In fact, we are that generation. Though the memories of the scorching heat of the desert and the radiant Light of Sinai may be lost to our conscious minds, it is vital for all of us to recognize who we really are. Therein lies power and truth of the Zohar's words. Each letter fills us with strength to accept our responsibility, and to fulfill it through spiritual work and self-transformation.

148. In the same manner that THE RIGHT AND THE LEFT ABOVE--WHICH ARE Moshe and Aharon--are connected TO THE RIGHT AND THE LEFT BELOW--NAMELY Shmuel--so is THE CENTRAL COLUMN ABOVE--WHICH IS TIFERET--AND THE ASPECT OF Ya'akov and Moshe connected to THE CENTRAL COLUMN BELOW--WHICH IS YESOD AND THE ASPECT OF Yosef. Ya'akov was the owner of the house. When Ya'akov passed away, Moshe gained control over the house during his lifetime. Yosef was righteous because of Ya'akov and Moshe.

148. כְּמֵה דְאֵלִין אַחֲרֵיךְ, מֹשֶׁה וְאַהֲרֹן וְשְׁמוּאֵל, אוֹרְךָ  
הָכִי אַחֲרֵיךְ יַעֲקֹב מֹשֶׁה וְיוֹסֵף, יַעֲקֹב מְאָרִיחַ דְּבֵיתָא,  
מִיַּת יַעֲקֹב נִטְל מֹשֶׁה בֵּיתָא, וּמִנִּי לָהּ בְּחַיֵּיו, יוֹסֵף  
ע"י דִּינְעֻקְב וּמֹשֶׁה הוּא צְדִיק.

149. THE PROOF THAT Ya'akov took over the house, WHICH IS THE FEMININE PRINCIPLE OF ZEIR ANPIN, through Yosef is in the verse: "These are the generations of Ya'akov Yosef." (Bereshheet 37:2). THIS SHOWS THAT THEY WERE ATTACHED TO EACH OTHER. Moshe did not mate with her, WITH THE FEMALE, until he attained THE CONNECTION WITH Yosef. When the Shechinah returned from the exile IN EGYPT, MOSHE--WHO IS THE INTERNAL ASPECT OF ZEIR ANPIN--was able to mate with THE SHECHINAH only through Yosef, as it is written: "And Moshe took the bones of Yosef with him" (Shemot 13:19). Why is it written: "with him"? Because THE ASPECT OF the body is not FIT for mating with the female unless it FIRST unites with the covenant, WHICH IS YESOD. This is why Moshe took Yosef with him. Because, since YOSEF was CONNECTED with Him, ZEIR ANPIN could mate with this feminine principle in the proper manner. Thus, IT IS CONSIDERED THAT Ya'akov, Moshe and Yosef go together as one, AS BOTH YA'AKOV AND MOSHE HAVE TO JOIN YOSEF.

150. When Ya'akov died, his body was buried in the Holy Land but when Yosef died, only his bones were buried in the Holy Land. For Moshe, no part of his body was buried in the Holy Land, AS HIS BODY, EVEN HIS BONES, WAS BURIED OUTSIDE THE HOLY LAND. SO HE ASKED: Why DID THESE DIFFERENCES EXIST? Because Ya'akov was the first husband of the Queen, but after Ya'akov died, THE FEMININE PRINCIPLE mated with THE INTERNAL ASPECT OF ZEIR ANPIN, WHICH IS CALLED Moshe. As long as Moshe was ENCLOSED IN A BODY in this world, he visited her, as was proper. BECAUSE HE HAD AN AFFINITY OF FORM WITH HER, he became the second husband OF THE FEMALE.

149. יַעֲקֹב בְּיוֹסֵף נָטַל בֵּיתָא, דְּכִתִּיב אֱלֹה תוֹלְדוֹת יַעֲקֹב יוֹסֵף, מִשָּׁה לֹא שָׁמַשׁ בָּהּ, עַד דְּנָטַל לִיהּ לְיוֹסֵף, כִּד נִפְקַת שְׂכִינְתָא מִן גְּלוּתָא לֹא יָכִיל לְאַזְדוּגָא בָּהּ, אֲלֵא בְיוֹסֵף, דְּכִתִּיב וַיִּקַּח מִשָּׁה אֶת עַצְמוֹת יוֹסֵף עִמּוֹ, אֲמַאי כְּתִיב עִמּוֹ, אֲלֵא גּוֹפָא לֹא אֲזָדוּג בְּנוֹקְבָא, עַד דְּאַזְדוּג בְּהַדֵּי בְרִית, וְע"ד מִשָּׁה נָטַל לִיהּ לְיוֹסֵף עִמִּיהּ, כִּיּוֹן דְּהוּה עִמִּיהּ, שָׁמַשׁ בְּנוֹקְבָא כְּדָקָא יְאוּת, וּבְגִין כֵּן יַעֲקֹב מִשָּׁה וַיֹּסֵף כְּחֻדָא אֲזִיל.

150. יַעֲקֹב מֵיַת, וְגוֹפִיָּה אֶעְלוּ לִיהּ בְּאַרְעָא קְדִישָׁא, יוֹסֵף מֵיַת, גּוֹפִיָּה לְאַתְקַבֵּר בְּאַרְעָא קְדִישָׁא, אֲלֵא גְרַמּוּי, מִשָּׁה לֹא הָאִי וְלֹא הָאִי, אֲמַאי, אֲלֵא יַעֲקֹב בְּעֵלָה קְדָמָא דְּמִטְרוּנֵיתָא הָהּ, מֵיַת יַעֲקֹב אֲזָדוּגָא בֵּיהּ בְּמִשָּׁה, וּבְעוֹד דְּהוּה מִשָּׁה בְּהָאִי עֲלָמָא, מְנִי לָהּ כְּדָקָא יְאוּת, וְאִיהוּ הוּה בְּעֵלָה תְּנִינָא.

151. ACCORDING TO THIS, they carried Ya'akov to the Holy Land in his entire body, because he is the body. But for Yosef, only his bones WERE TAKEN TO THE HOLY LAND and not his body. Why? Because the bones are the hosts and legions of above and they all emerge from that Righteous. YOSEF the Righteous was called by the name 'hosts.' Why? Because all the hosts and legions above emerge from him. Because of this, the bones OF YOSEF, which are the ASPECT OF THE hosts, were taken to the Holy Land.

152. Moshe remained outside THE HOLY LAND. Neither his body nor his bones entered THE HOLY LAND. Instead, the Shechinah entered the Holy Land after Moshe had died and she returned to her first husband, who was Ya'akov. From this, WE LEARN THAT IF a woman is married to two men IN THIS WORLD, she shall return, after her demise, to her first husband in the world to come. THUS, because Ya'akov, her first husband, was in the Holy Land AND THE WOMAN BELONGS ONLY TO HER FIRST HUSBAND, Moshe was BURIED outside THE HOLY LAND.

153. Moshe merited during this lifetime what Ya'akov did not merit DURING HIS LIFETIME, BECAUSE Ya'akov mated--THAT IS, BROUGHT ON THE MATING OF ZEIR ANPIN AND HIS FEMININE PRINCIPLE--in the other SUPERNAL world ONLY AFTER HIS DEATH. ON THE OTHER HAND, Moshe CAUSED THIS MATING TO OCCUR WHILE HE WAS STILL ALIVE in this world, BUT NOT AFTER HIS DEATH. You might say that NOT BRINGING ON THE MATING AFTER HIS DEATH was a disadvantage for Moshe, but that is not so. Why? Because when the children of Yisrael left Egypt, their redemption came from the aspect of Yovel (the Jubilee), WHICH IS BINAH. All the 600,000 people OF THE GENERATION OF THE WILDERNESS came from the supernal world, BINAH. In that image OF BINAH, they traveled

151. יַעֲקֹב אָעִילוּ לַיהוָה לְאַרְעָא קְדִישָׁא גּוֹפִיָּה שְׁלִים, בְּגִין דְּאִיהוּ גּוֹפָא, יוֹסֵף גְּרָמוּי וְלֹא גּוֹפִיָּה, בְּגִין דְּגְרָמִין אֲנֹן חַיִּילִין וּמִשְׁרִיין דְּלַעִילָא, וְכִלְהוּ נַמְקֵי מֵהוּא צְדִיק, וְצְדִיק צְבָאוֹת אֲקָרִי מ"ט, בְּגִין דְּכָל צְבָאוֹת וּמִשְׁרִיין עֲלָיִן מְנִיָּה נַמְקִין, וְע"ד גְּרָמוּי דְּאֲנֹן צְבָאוֹת עָאלוּ בְּאַרְעָא.

152. מֹשֶׁה הָוָה לְבָר, וְלֹא עָאל תַּמּוֹן, לֹא גּוֹפִיָּה וְלֹא גְרָמוּי, אֲלֵא עָאלַת שְׁכִינְתָּא בְּאַרְעָא בְּתַר דְּמִית מֹשֶׁה, וְאַתְהֵדְרַת לְבַעֲלָה קְדַמָּאָה, וְדָאִי, אִיהוּ יַעֲקֹב, מִכָּאֵן נּוֹקְבָא דְּאַתְנַסִּיבַת בְּתַרִּין, בַּהוּא עֲלֵמָא אֲהֵדְרַת לְקְדַמָּאָה, מֹשֶׁה הָוָה לְבָר, כִּיּוֹן דְּבַעֲלָה קְדַמָּאָה הָוָה בְּאַרְעָא.

153. מֹשֶׁה זָכָה בְּחַיָּו, מַה דְּלֵא זָכָה בֵּיהּ יַעֲקֹב, יַעֲקֹב שְׁמֵשׁ בָּהּ בַּהוּא עֲלֵמָא, מֹשֶׁה בַּהוּא עֲלֵמָא, וְאִי תִימָא דְּגָרִיעוּ דְּמֹשֶׁה הָוָה, לֹא הָכִי, אֲלֵא כִּד נַמְקֵי יִשְׂרָאֵל מִמְצַרִּים, מִסְטָרָא דִּיּוֹבְלָא הָוָה, וְכָל אֲנֹן שְׁתִּין רַבְבִּין מִעֲלֵמָא עֲלָאָה הוּוּ, וּבַהוּא דִּיּוֹקְנָא אֲזֵלוּ בְּמַדְבְּרָא, וְחַד מְנַהוֹן לֹא עָאלוּ בְּאַרְעָא, אֲלֵא בְּנִיהוֹן תּוֹלְדִין דְּלַהוֹן, כְּדָקָא חַיִּי, דְּאֲנֹן תְּקוּנָא דְּסִיְהָרָא, וְכָל עוֹבְדֵי אַרְעָא תְּקוּנָא דְּסִיְהָרָא הָוָה.

through the wilderness and none of them entered the Holy Land. Only the children borne TO THE GENERATION OF THE WILDERNESS ENTERED THE HOLY LAND, as it should be, because they BELONGED TO the completion of the moon, WHICH IS THE FEMININE PRINCIPLE. THEY ENTERED THE LAND AND ATE OF ITS FRUIT. Hence, all the workers of the land, ALL WHO FARMED AND CULTIVATED THE LAND, PERTAIN TO the building of the moon.

154. Moshe mated with the moon. THAT IS, MOSHE CAUSED THE MATING OF ZEIR ANPIN WITH THE MOON while he was still encllothed in a body IN THIS WORLD. He had full control over her, AS HE WAS CONSIDERED THE HUSBAND OF THE QUEEN. When he passed from this world, his sacred spirit ascended high and the spirit returned to the supernal Yovel, NAMELY BINAH. There, IN THE WORLD OF BINAH, MOSHE cleaved to 600,000 SOULS OF THE GENERATION OF THE WILDERNESS, which belonged to him--THAT IS, TO HIS OWN ASPECT. This is something that did not happen to Ya'akov, BECAUSE HE DID NOT ASCEND TO BINAH AFTER HIS DEATH, AS MOSHE DID AFTER HIS. INSTEAD, his spirit returned to the Shmitah; NAMELY, THE FEMININE PRINCIPLE OF ZEIR ANPIN AS BINAH IS CALLED YOVEL AND THE FEMININE PRINCIPLE IS SHMITAH. This did not happen as long as he was alive, because in his lifetime he had a different house, MEANING A DIFFERENT FEMININE PRINCIPLE. IN OTHER WORDS, BECAUSE HE HAD A WIFE DURING HIS LIFETIME IN THIS WORLD, HE COULD NOT CLEAVE ENTIRELY TO THE FEMININE PRINCIPLE OF ZEIR ANPIN AS HE COULD AFTER HIS DEATH.

154. מֹשֶׁה שָׁמַשׁ בְּסִיּוּהָא בְּעוֹד דְּאִיהוּ בְּגוּפָא, וּמִנֵּי לָהּ לְרַעוּתֶיהָ כִּד אֲתַפְטֵר מֵהַאי עֲלְמָא, סְלִיק בְּסִלְיָקוֹ עֲלָאָה, בְּרוּחָא קְדִישָׁא, וְאֲתַהֲדֵר בְּרוּחָא לְיֹוֹבֵלָא עֲלָאָה, וְתַמֵּן אֲתַדְבֵּק בְּאַנּוּן שִׁיתִין רַבּוּא דְהוּוּ דִילִיָּהּ, מַה דְלֵא הוּוּ בֵּן לְיַעֲקֹב, דְּהוּא אֲתַהֲדֵר בְּרוּחָא, לְגוּ שְׁמַטָּה, מַה דְלֵא הוּוּ בֵּן בְּחַיָּיו, כִּיּוֹן דְּבֵיתָא אֲחֵרָא הוּוּ לִיָּהּ.

155. The lowest grade in the Holy Land is completed by the power of the upper FEMININE PRINCIPLE. THE UPPER FEMALE DWELLS ON THE HOLY LAND - THE LOWER FEMALE, DUE TO THE WORK OF THE RIGHTEOUS PEOPLE BELOW. Because of this, it is impossible for them all to be together. THUS, THE ASPECT OF MOSHE AND THE GENERATION OF THE WILDERNESS CANNOT BE TOGETHER WITH THE ASPECT OF YA'AKOV AND THE DWELLERS OF THE HOLY LAND. WHY? Because those WHO EXTEND from the supernal world, WHICH IS BINAH, all comprise the aspect of the spirit alone. And those WHO EXTEND from the lower world, WHICH IS THE FEMININE PRINCIPLE OF ZEIR ANPIN, are the aspect of the body ALONE. It is not proper for all of these to be combined within the moon, WHICH IS THE FEMININE PRINCIPLE. So the former should be inside the moon and the latter outside OF IT, SO THAT each receives illumination from the other. THIS MEANS THAT THOSE WHO COME FROM THE FEMININE PRINCIPLE ARE SUPPOSED TO RECEIVE THEIR ILLUMINATION FROM THOSE WHO EXTEND FROM BINAH, LIKE A BODY THAT REQUIRES THE ILLUMINATION OF THE SPIRIT. ACCORDINGLY, THOSE WHO EXTEND FROM THE FEMININE PRINCIPLE--REFERRING TO YA'AKOV AND THE DWELLERS OF THE HOLY LAND--ARE WITHIN THE FEMININE PRINCIPLE, WHICH IS THE HOLY LAND, WHEREAS THOSE WHO EXTEND FROM BINAH--REFERRING TO MOSHE AND THE GENERATION OF THE WILDERNESS--ARE OUTSIDE THE HOLY LAND. SO THE LATTER SHINE AND ILLUMINATE THE SOULS WITHIN THE HOLY LAND.

155. וְאַרְעָא קְדִישָׁא בְּתַקוּנָא דְלִתְהָא אֲתַתְקִינָת  
 בְּחֵילָא דְלַעִילָא, וְעִד לָא אֲתַחְזוּן לְמַהוּי כְּלֵהוּ  
 כְּחֵרָא, אֲנֹן דְעֵלְמָא עֵלְאָה הוּוּ בְלַחֲדוּיָיהוּ, כְּלֵהוּ  
 בְּרַחָא, וְאַנֹן דְעֵלְמָא תַתָּאָה הוּוּ בְלַחֲדוּיָיהוּ כְּלֵהוּ  
 בְּגוּפָא, וְלֹא אֲתַחְזוּן לְמַהוּי אֵלִינְ וְאַלִינְ גּוּ סִיְהֵרָא,  
 אֵלָא אֵלִינְ גּוּ סִיְהֵרָא, וְאַלִינְ לְבַר, לְנִהְרָא אֵלִינְ מְגוּ  
 אֵלִינְ.

156. All those who entered the HOLY Land had only the image of the first ones FROM THE GENERATION OF THE WILDERNESS, but they did not reach that supernal level as the first ones did. Why? Because there will be no generation and there never was A GENERATION such as those first ones OF THE GENERATION OF THE WILDERNESS, TO whom the brilliance of the glory of their Master was revealed face to face.

156. וְכִלְהוּ דְעָאֵלוּ בְּאַרְעָא, דְיוֹקְנָא דְקַדְמָאֵי הוּוּ, וְלֹא הוּוּ בְסֻלְיָקוּ עֲלָאָה בְּוֹתִיּוּהוּ, בְּגִין דְלֹא יְהֵא דְרָא, וְלֹא הוּוּ מְקַדְמַת דְנָא, כְּאֲנוּן קַדְמָאֵי, דְאַתְחַזְיָא לְהוֹן, זִיו יִקְרָא דְמַאֲרִיּהוֹן אֲפִין בְּאַפִּין.

157. Ya'akov mated with his wives in his lifetime with his body. After HIS DEATH, his spirit ASCENDED AND cleaved to the spirit OF THE FEMININE PRINCIPLE. However, Moshe separated himself from his wife TZIPORAH WHILE STILL IN THIS WORLD and cleaved to the Holy Spirit, NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN, while he was still encllothed in his body. After HIS DEATH, his spirit cleaved to the concealed and supernal spirit, NAMELY BINAH, and all the grades were united and shone as one. THAT IS, THOSE FROM BINAH THAT ARE CONSIDERED OF THE SPIRIT AND THOSE FROM THE FEMININE PRINCIPLE CONSIDERED OF THE BODY. The Spirit of Moshe came from the Yovel, BINAH, and his body came from the Shmitah, FEMALE. The Spirit of Ya'akov cleaved to the Shmitah, THE FEMININE PRINCIPLE OF ZEIR ANPIN, while his body belonged to his wives in this world. THEREFORE, DURING HIS LIFETIME, HE COULD NOT CLEAVE TO THE FEMININE PRINCIPLE OF ZEIR ANPIN; HE COULD ONLY DO SO AFTER HIS DEATH. MOSHE WAS THE OPPOSITE, BECAUSE HIS BODY HAD THE AFFINITY OF FORM WITH THE FEMININE PRINCIPLE OF ZEIR ANPIN AND HE CLEAVED TO IT DURING HIS LIFETIME, BUT NOT AFTER HIS DEATH. WHY? BECAUSE HIS SPIRIT CLEAVED TO BINAH AND HAD NOT AFFINITY OF FORM WITH THE FEMININE PRINCIPLE OF ZEIR ANPIN.

157. יַעֲקֹב שָׁמֵשׁ בְּנָשׁוּי בְּגוּפָא, לְבַתֵּר אֶתְדַבֵּק רוּחָא בְּרוּחָא, מֹשֶׁה אֶתְפָּרַשׁ מֵאַתְתִּיּוּהוּ, וְשָׁמֵשׁ כִּד אִיהוּ בְּגוּפָא, בְּהֵוּא רוּחָא קַדִּישָׁא, לְבַתֵּר אֶתְדַבֵּק רוּחָא, בְּרוּחָא עֲלָאָה טְמִירָא דְלַעִילָא, וְכֹל דְרִגְיִן הוּוּ מִתְדַבֵּקֵן כְּלֵהוּ כְּחַדָּא, רוּחָא דְמֹשֶׁה דְיֹוֹבֵלָא אִיהוּ, גּוּפִיּוּהוּ דְשִׁמְטָה, רוּחָא דְיַעֲקֹב לְאַתְדַבֵּקָא בְּשִׁמְטָה, גּוּפִיּוּהוּ דְנָשׁוּי הוּוּ, בְּהֵאֵי עֲלָמָא.

158. All those Supernal Lights exist in their images below on earth. They are all suspended from the firmament of heaven TO SHINE ON THE EARTH BELOW, AS IT IS WRITTEN: "AND ELOHIM SET THEM IN THE FIRMAMENT OF HEAVEN TO GIVE LIGHT UPON THE EARTH" (BERESHEET 1:17). THE WORDS: "THE GREAT LIGHTS" contain the secret of the two names combined as one. After a third name is added, they become one again, one opposite the other. It is an inscribed and engraved name, in which they are included according to the secret of the faith.

158. כָּל אֲנוֹן נְהוּרִין עֲלֵאֵין, בְּדִיוקְנָא דְלְהוֹן לְתַתָּא  
בְּאַרְעָא, וְכִלְהוּ תְלִין בְּרַקִיעַ הַשְּׁמַיִם הַכָּא רְזָא  
דְתִרִין שְׁמֵהֶן כְּלִילֵן כְּחֶדָא, וְשִׁכְלוּלָא דְלְהוֹן תְּלַתָּא,  
וְאַתְהִדְרֵן לְחַד, דָּא לְקַבֵּל דָּא, וְאִיהוּ שְׁמָא גְלִיפָא  
מְחַקְקָא, כְּלִילֵן בְּהַאי בְרָזָא דְמַהִימְנוּתָא.

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# THE ZOHAR

the most powerful spiritual tool



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## 14. "Let us make man" (Part One)

When Rabbi Shimon hears a voice calling "Shimon, Shimon," he realizes that it is the voice of God, because no mortal would dare omit the designation of "Rabbi" when speaking his name. This is not, Heaven Forbid, a suggestion by the Zohar that Rabbi Shimon was prideful.

Rather, it gives evidence of the profound greatness of this sage and mystic, who was recognized by all creation as the true Light of the world.

A subsequent discussion concerns the origin of man and the great spiritual powers that were imbued into his essence by the Creator.

From these passages we come to recognize the eminence and holiness of Rabbi Shimon. Without this recognition, we cannot truly connect to the Light of the Zohar. We also gain recognition of our own spiritual worth. This is crucially important, because a lack of spiritual self-worth is our greatest hindrance in achieving lasting fulfillment and well-being.

Failing to recognize the true spiritual essence of our being is to neglect all spiritual truths, including the laws of cause and effect.

When such a failure occurs, we become blind to the consequences of our intolerant and self-involved behavior.

159. IN THE VERSE: "And Elohim said, 'Let us make man' (Beresheet 1:26), THERE LIES A SECRET AS DESCRIBED IN THE VERSE: "The secret of Hashem is with them that fear him" (Tehilim 25:14). The most venerated Elder opened the discussion saying, Shimon, Shimon, who is he who said, "Let us make man" and OF WHOM IT IS WRITTEN: "And Elohim said," Who is this NAME OF Elohim? In the meantime, that most respected of Elders flew and he could not see him. When Rabbi Shimon heard that he called him Shimon and not Rabbi Shimon, he said to his friends: This is indeed the Holy One, blessed be He, of whom it is said "and an ancient of days (Heb. Atik Yomin) did sit" (Daniel 7:9). Now is the time to reveal this secret, which was previously forbidden to be revealed. However, permission has now been granted to reveal it. THE QUESTION IS, WHO SAID, LET US MAKE MAN'? WAS IT ELOHIM OF BINAH OR ELOHIM OF MALCHUT?

160. RABBI SHIMON started by saying: This is like a king who had many buildings to build and he had a craftsman. That craftsman (Heb. uman) did not do anything without the permission of the king, as it is written: "Then I was by him, as a nursling (Heb. amon)" (Mishlei 8:30). The king is most certainly the supernal wisdom above, WHICH IS ABA, and the Central Column is the king down below, NAMELY ZEIR ANPIN. Elohim, the craftsman above, is the supernal Ima and Elohim, the craftsman below, is the Shechinah below.

159. וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם, סוּד ה' לִירְאָיו וּגו', פֶּתַח הַהוּא סָבָא דְסַבִּין, וְאָמַר שְׁמַעוֹן שְׁמַעוֹן, מֵאֵן הוּא דְאָמַר, נַעֲשֶׂה אָדָם. וַיֹּאמֶר אֱלֹהִים, מֵאֵי נִיהוּ הֵכָא, הָאֵי אֱלֹהִים, אֲדַהְכִי פֶּרַח הַהוּא סָבָא דְסַבִּין, וְלֹא חָמָא לֵיהּ, וּכְמָה דְשָׁמַע רַבִּי שְׁמַעוֹן דְהוּוּ קְרִי לֵיהּ שְׁמַעוֹן, וְלֹא רַבִּי שְׁמַעוֹן, אָמַר לְחַבְרוּי, וְדַאי הָאֵי הוּא קְדוֹשׁ בְּרוּךְ הוּא, דְאִתְמַר בֵּיהּ וְעֵתִיק יוֹמִין יְתִיב, הָא כַּעַן אִיהוּ שַׁעְתָּא, לְמַפְתַּח בְּהָאֵי רְזָא, דְוַדַּאי הֵכָא אִית רְזָא, דְלֹא אֲתִיְהִיב רְשׁוּ לְאַתְגְּלִיא, וְכַעַן מְשַׁמַּע, דְרְשׁוּתָא אֲתִיְהִיב לְאַתְגְּלִיא.

160. פֶּתַח וְאָמַר, לְמַלְכָא, דְהוּוּ לֵיהּ כְּמָה בְּנִינִין לְמַבְנֵי, וְהוּוּ לֵיהּ אוּמְנָא וְהוּוּ אוּמְנָא, לֹא הוּוּ עֶבֶד מַדְעָם, אֲלֵא מְרִשׁוּ דְמַלְכָא, כַּד"א א וְאֵהִי אֶצְלוּ אָמוֹן. מַלְכָא וְדַאי אִיהוּ חֲכָמָה עֲלָאָה, לְעִילָא, וְעַמּוּדָא דְאֲמַצְעִיתָא, מַלְכָא לְתַתָּא. אֱלֹהִים אוּמְנָא לְעִילָא, וְדָא אִימָא עֲלָאָה, אֱלֹהִים אוּמְנָא לְתַתָּא, וְדָא שְׁכִינְתָא דְלְתַתָּא.

161. A wife is not permitted to do anything without the permission of her husband. Of all the buildings that were in the way of Atzilut--THAT IS, IN THE WORLD OF ATZILUT--Aba would say to Ima, Let it be so and so. And it was immediately done BY IMA. It is written: "And Elohim said, Let there be light, and there was light." "And...said" alludes to the owner of the building, ABA, who said to Elohim, "Let there be light." So ABA uttered the words and the craftsman, IMA, completed the task immediately. And this was the same in every edifice--NAMELY THE GRADES, THAT CAME INTO BEING BY WAY OF ATZILUT--where ABA would say, "Let there be a firmament," or "Let there be lights," and Ima would complete everything in an instant.

162. When he reached THE GRADES OF the world of separation, which is the world of those divided--THAT IS, TO CREATE THE SOUL OF MAN IN THE WORLD OF BRIYAH--the craftsman then said to the owner of the building, "Let us make man in our image, after our likeness." (Beresheet 1:26) THIS MEANS DIFFERENT FROM THE WHOLE WORK OF CREATION UNTIL THE CREATION OF MAN, WHEN THE OWNER OF THE BUILDING UTTERED THESE WORDS. HERE THE CRAFTSMAN UTTERED THE WORDS. The owner of the building said, It is indeed good that man is made, but he shall sin before you, because he is foolish, as it is written: "A wise son makes a glad father, but a foolish son is the grief of his mother" (Mishlei 10:1). THIS MEANS THAT ABA ANNOUNCED THAT THE SIN OF MAN WOULD NOT AFFECT HIM. IT WOULD AFFECT ONLY IMA, FOR A FOOLISH SON IS THE GRIEF OF HIS MOTHER.

161. וְאֶתְתָּא לִית לָהּ רִשׁוּ לְמַעְבַּד מִדְּעַם, בְּלֹא רִשׁוּת בְּעֵלָהּ, וְכֹל בְּנִינִין דְּהוּוּ בְּאַרְחָ אֲצִילוּתָא, הָוּה אָמַר אַבָּא בְּאַמִּירָהּ, לְגַבֵּי אַמָּא, יְהֵא כְּדִין וְכְדִין, וּמִיד הָוּה, כְּדָא, וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי אוֹר, וַיֹּאמֶר הָוּה אָמַר לְאֱלֹקִים, יְהִי אוֹר, מֵאֲרִי דְּבְנִינָא אִיהוּ אֹמֵר, וְאוּמְנָא עֲבִיד מִיד, וְהֵכִי כֹל בְּנִינִין בְּאַרְחָ אֲצִילוּתָא, הָוּה אָמַר, יְהִי רְקִיעַ, יְהִי מֵאֲרֵת וְכֹלֵא אֶתְעֲבִיד מִיד.

162. כְּדִ מְטָא לְעֵלְמָא דְּמְרוּדָא, דְּאִיהוּ עוֹלָם הַנְּבִדְלִים, אָמַר אוּמְנָא, לְמֵאֲרִי בְּנִינָא נְעִשָׂה אֲדָם בְּצִלְמֵנוּ כְּדְמוּתְנוּ, אָמַר מֵאֲרִי בְּנִינָא, וְדֵאִי טַב הוּא לְמַעְבַּד לִיהּ, אֲבָל עֲתִיד הוּא לְמַחְטִי קַמָּךְ, בְּגִין דְּאִיהוּ כְּסִיל, הֵה"ד בֵּן חָכָם יִשְׁמַח אָב וּבֵן כְּסִיל תּוֹגַת אָמוּ.

163. IMA said: Because his sins are related to Ima and not Aba, I wish to create him in my own image, as it is written: "So Elohim created man in his own image" (Beresheet 1:27). **NOTE THAT IT IS NOT WRITTEN: "IN OUR OWN IMAGE,"** because she did not want Aba to have any share **IN HIS CREATION.**

164. When ADAM sinned, it was written: "And for your transgressions was your mother put away" (Yeshayah 50:1). The King, WHO IS ABA, said to Ima the mother: Did I not tell you that he was going to sin? **WHY DID YOU CREATE HIM?** In that instance, he exiled him and his Mother. Therefore, it is written: "A wise son makes a glad father: but a foolish son is the grief of his mother." "A wise son" alludes to man in **THE WORLD OF Atzilut, NAMELY ZEIR ANPIN,** and "a foolish son" alludes to man in **THE WORLD OF Briyah, NAMELY ADAM, WHOSE SOUL COMES FROM THE WORLD OF BRIYAH.**

165. All the friends rose and said **TO RABBI SHIMON IN ASTONISHMENT,** Rabbi, Rabbi, could there be such separation between Aba and Ima, so much so that what **EMANATED** from the aspect of Aba shall be formed in the way of **MAN OF Atzilut** and that which emanated from the aspect of Ima shall be **FORMED IN THE WAY OF MAN of Briyah?** **ARE NOT ABA AND IMA BOTH OF THE GRADE OF BINAH OF ATZILUT?** **RABBI SHIMON** said to them, Friends, friends, this is not so, because man of Atzilut is male and female, **MALE** from the side of Aba and **FEMALE** from Ima. This is why it says, "And Elohim said, Let there be light, and there was light." "Let there be light" is from the aspect of Aba and "and there was light" is from the aspect of Ima. So **MAN EMANATED** doubled faces.

163. אֵיהִי אִמְרָה, בְּתַר דְּחֻבֵיהָ תִּלְיָא בְּאִמָּ"א וְלֹא בְּאָב"א אֲנָא בְּעֵינָא לְמַבְרִי לִיהּ בְּדִיוקְנָא דִּילֵי, הָדָא הוּא דְכְתִיב, וַיְבָרָא אֱלֹקִים אֶת הָאָדָם בְּצַלְמוֹ. וְלֹא בְּעַא לְאַשְׁתַּתְמָא בֵּיהּ אָב"א.

164. בְּזִמְנָא דְחָב מַה כְּתִיב, וּבְפִשְׁעֵכֶם שְׁלַחַה אִמְכֶם, אִמְרַ מְלֵכָא לְאִמָּ"א, וְלֹא אִמְרִית לָךְ דְּעֵתִיד הוּא לְמַחְטִי. בְּהוּא זִמְנָא, תְּרִיךְ לִיהּ, וְתִרְיךְ אִמָּא עֲמִיהּ, וּבְגִינְךָ דָּא כְּתִיב בֵּן חָכָם יִשְׁמַח אָב וּבֵן כְּסִיל תּוֹגֵת אִמּוֹ, בֵּן חָכָם, דָּא אָדָם, דְּאִיהוּ בְּאַרְחָ אֲצִילוֹת, וּבֵן כְּסִיל, דָּא אָדָם דְּבְרִיאָה.

165. קָמוּ כְּלָהוּ חֲבֵרְיָא, וְאִמְרוּ, ר' ר' וְכִי אֵית פְּרוּדָא בֵּין אָב"א וְאִמָּ"א, דְּמַסְטְרָא דְּאָב"א, אִיהוּ בְּאַרְחָ אֲצִילוֹת, וּמַסְטְרָא דְּאִמָּ"א בְּבְרִיאָה, אִמְרַ לֹון חֲבֵרְיָא חֲבֵרְיָא, לֹאוּ הָכִי הוּא, דְּהָא אָדָם דְּאֲצִילוֹתָא, דְּכַר וְנוֹקְבָא הוּא מַסְטְרָא דְּאָבָא וְאִמָּא, וְדָא אִיהוּ, וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי אוֹר, יְהִי אוֹר מַסְטְרָא דְּאָבָא, וַיְהִי אוֹר מַסְטְרָא דְּאִמָּא, וְדָא אִיהוּ אָדָם דּוּ פְּרָצוּפִין.

166. But that MAN OF BRIYAH has neither the image nor likeness OF ABA AND IMA. The supernal mother had one appellation, "light and darkness" that adds to 86, which is the number for Elohim. So this appellation, NAMELY, WITHIN THE FEMININE PRINCIPLE, combines light and darkness. Because of the darkness in that appellation, ABA said that man of Briyah is destined to sin. Because he, MAN OF BRIYAH, represents the light of the supernal garment-- THAT IS, THE LIGHT OF THIS MAN IS A SUPERIOR GARMENT, BEING THE FEMININE PRINCIPLE-AND BECAUSE SHE COMBINES LIGHT AND DARKNESS, HE WAS DESTINED TO SIN.

167. That light, WHICH MAN RECEIVES FROM THE UPPER GARMENT, is the light that the Holy One, blessed be He, created on the first day OF CREATION. ADAM WAS ABLE TO SEE THROUGH IT FROM ONE END OF THE UNIVERSE TO THE OTHER; BUT LATER HE concealed it for the righteous alone. ABOUT THIS LIGHT, IT IS WRITTEN: "LET THERE BE LIGHT." That darkness, WHICH DISAPPEARED WITHIN THE FEMININE PRINCIPLE, was created on the first day for the wicked. ABOUT THIS DARKNESS, it is written: "And the wicked shall be silent in darkness" (I Shmuel 2:9). On account of that darkness, which was destined to result in sin by that light IN THE SOUL OF MAN, ABA did not wish to partake in his creation. THIS IS A REFERENCE TO THE TIME WHEN IMA SAID TO HIM, "LET US MAKE MAN." Therefore, IMA said, "Let us make man in our image, after our likeness." The words "in our image" MEAN in that light OF OURS; "after our likeness" MEANS in that darkness OF OURS, which is a garment for the light. THIS DARKNESS IS DIFFERENT FROM THE DARKNESS THAT WAS CREATED ON THE FIRST DAY OF CREATION, ABOUT WHICH IS WRITTEN: "AND THE WICKED SHALL BE SILENT IN DARKNESS," SINCE THIS DARKNESS IS NOT A GARMENT FOR THE LIGHT. INSTEAD, IT CAUSED ADAM TO SIN. BUT THE DARKNESS

166. אָבֵל לְהֵאֵן, לִית בֵּיהַ צֶלֶם וְדַמוֹת אֵלָא אִמָּא  
עֲלָאָה, הָוָה לִיהַ חַד כְּנוּיָ, דְסִלִּיק לְחוּשְׁבָן אֱלֻקִּים,  
וְהָוָה כְּנוּיָ אִיהוּ אֹר וְחֹשֶׁךְ, וּבְגִין הָוָה חֹשֶׁךְ,  
דְּהָוָה בְּהָוָה כְּנוּיָ, אִמֵּר אָבָא, דְּעֵתִיד לְמַחֲטִי לְאָדָם  
דְּבְרִיאָה, דְּאִיהוּ אֹר לְבוּשׁ עֲלָאָה.

167. וְהֵאֵן אִיהוּ אֹר דְּבְרָא קִדְשָׁא בְרִין הוּא, בְּיוֹם  
רֵאשׁוֹן, דְּגִנְזוּ לְצַדִּיקֵינָא, וְהָוָה חֹשֶׁךְ, דְּאֵתְבְּרִי  
בְּיוֹמָא קְדָמָאָה לְרִשְׁוֵיעֵינָא, כַּד"א וּרְשָׁעִים בְּחֹשֶׁךְ  
יִדְמוּ, וּבְגִין הָוָה חֹשֶׁךְ, דְּהָוָה עֵתִיד לְמַחֲטִי לְהָוָה  
אֹר, לֹא בְעָא אָבָא לְאִשְׁתַּתְּמָא בֵּיהַ, וּבְגִין דָּא אִמֵּר,  
נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ הָוָה אֹר, כְּדַמוֹתֵנוּ הָוָה  
חֹשֶׁךְ, דְּאִיהוּ לְבוּשָׁא לְאֹר, כְּגִוּוֹנָא דְּגֻפָא, דְּאִיהוּ  
לְבוּשָׁא לְנִשְׁמָתָא, הָדָא הוּא דְכֵתִיב עוֹר וּבִשָׂר  
תְּלַבִּישׁוּנִי. חֲדוּ כְּלָהוּ, וְאִמְרוּ זְכָאָה חוּלְקָנָא, דְּזַכִּינָא  
לְמִשְׁמַע מְלִין דְּלֹא אִשְׁתַּמְעוּ עַד כְּעַן.

OF IMA IS A GARMENT FOR THE LIGHT, just as the body is a garment for the soul, as it is written: "You have clothed me with skin and flesh" (Iyov 10:11). They all rejoiced and said: How happy is our lot that we had the privilege to hear words that were not to be heard until now. SO THE ANSWER TO THE QUESTION, WHO SAID, "LET US MAKE MAN" IS IMA, WHO SAID TO ABA, "LET US MAKE MAN." ELSEWHERE IN THE WORKS OF CREATION, EVERY PHRASE: "AND...SAID" APPLIES TO ABA.

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Section



## 15. "I, even I am he"

A discussion between Rabbi Shimon and his students reveals the subtle and profound unity of the Creator. Amid all the dimensions of reality, the Upper and Lower Worlds, the Ten Sfirot, the vast spiritual network of angels, and the diversity of physical and spiritual matter found everywhere, there is one supreme Source who wills all of creation into existence.

Our civilization includes many branches of knowledge. Though they appear to be separate and distinct areas of study, we must never forget the penetrating unity of the Creator, for He is the root, seed, and source of all understanding. Without this realization, a connection to the Light of the Creator is impossible, no matter how many systems of knowledge we master. Scanning this section opens up our souls to this truth,

168. Rabbi Shimon opened the discussion saying, "See now that I, even I am he, and there is no Elohim with me" (Devarim 32:39). He said: Friends, listen to ancient words that I wish to reveal after permission from above has been granted for them to be said. HE ASKED: Who is he who said, "See now that I, even I, am he?" HE REPLIED: The cause high above all causes, the one that is called the 'Cause of causes,' IS NOT HIGH ABOVE ALL THE SUPERNAL BEINGS, BUT INSTEAD is a Cause among all the rest of the causes. So every single one of these causes shall not do anything unless it receives permission from the cause above it, as I have stated above in, "Let us make man." IMA COULD NOT DO ANYTHING WITHOUT THE CONSENT OF ABA.

168. פָּתַח עוֹד ר' שִׁמְעוֹן וְאָמַר רָאוּ עֵתָה כִּי אֲנִי אֲנִי הוּא וְאִין אֱלֹקִים עִמָּדִי וְגו', אָמַר, חֲבֵרֵי יֵא, שִׁמְעוּ מֵלִין עֲתִיקוֹן, דְּבַעִינָא לְגַלְאָה, בְּתַר דְּאֲתִיְהִיב רְשׁוּ עֲלָאָה לְמִימַר, מֵאִי נִיהוּ דְּאָמַר רָאוּ עֵתָה כִּי אֲנִי אֲנִי הוּא אֱלֹא, דָּא הוּא, עֲלֵת עַל כָּל עֲלָאִין, הֵהוּא דְּאֲתִקְרִי עֲלֵת הָעֲלֹת, עֲלֵת מְאֲלִין עֲלֹת, דְּלֹא יַעֲבִיד חֲד מְאֲלִין עֲלֹת שׁוּם עוֹבְדָא, עַד דְּנִטִּיל רְשׁוּת מֵהֵהוּא דְּעֲלִיָּה, כְּמָה דְּאֹקִימָנָא לְעִילָא בְּנַעֲשָׂה אָדָם.

169. IN THE PHRASE: "Let us make man..." (Bereshheet 1:26), the use of "us" assuredly alludes to two grades, as each LOWER GRADE said to the one above it, "Let us make MAN." THE LOWER GRADE cannot do anything without permission from the one above it and the one above this one cannot do anything without permission from its higher neighbor. But the one that is called the Cause above all causes has no equal above nor below, as it is written: "'To whom then will you liken me, that I should be his equal,' says the Holy One" (Yeshayah 40:25). He said, "See now that I, I am He--and there is no Elohim with Me..." (Devarim 32:39) from whom to take counsel--which is not like that about which it is written: "And Elohim said, Let us make man..." - WHERE EVERY LOWER GRADE SPOKE TO AN UPPER GRADE.

170. All the friends stood up and said TO RABBI SHIMON, Rabbi, grant us permission to speak. Did you not state above that the Cause of causes said to Keter, "Let us make man." RABBI SHIMON replied: May your ears listen to what your mouths say. Did I not just now say that there is one who is called the Causes of causes and that it is not the one that is called the Cause high above all causes, because the Cause high above all causes has no equal from whom to take advice. It is unique, prior to all, and cannot be joined with another.

169. נַעֲשֶׂה, וְדַאי עַל תְּרִין אֲתָמֵר, דְּאָמַר דָּא לְהוּא דְלַעִילָא מְנִיָּה נַעֲשֶׂה, וְלֹא עֲבִיד מְדַעַם, אֲלֵא, בְּרִשׁוֹ, וְאֲמִירָה, מִהוּא דְלַעִילָא מְנִיָּה, וְהוּא דְלַעִילָא מְנִיָּה, לֹא עֲבִיד מְדַעַם, עַד דְּנִטִּיל עֲצָה מְחַבְרִיָּה. אֲבָל הוּא דְאֲתְקְרִי עֵלְת עַל כָּל עֲלוֹת, דְּלִית לַעִילָא מְנִיָּה, וְלֹא לְתַתָּא שׁוּה לִיָּה, כַּד"א וְאֵל מִי תְדַמְיוּנִי וְאֲשׁוּה יֹאמֵר קְדוּשׁ, אָמַר רַאוּ עֲתָה כִּי אָנִי אָנִי הוּא וְאִין אֱלֹקִים עִמָּדִי, דְּנִטִּיל עֲצָה מְנִיָּה, כְּגוּוֹנָא דְהוּא דְאָמַר, וְיֹאמֵר אֱלֹקִים נַעֲשֶׂה אָדָם.

170. קָמוּ כָּלְהוּ חַבְרֵיָּיא, וְאָמְרוּ רַבִּי, הֲב לָנָא רִשׁוֹ, לְמַלְלָא בְּהָאֵי אֲתֵר, אָמְרוּ, וְהָא לֹא אוֹקְמַת לַעִילָא דְעֵלְת הָעֲלוֹת אָמַר לְכַת"ר נַעֲשֶׂה אָדָם, אָמַר לֹון הָוּוּ שְׁמַעִין אוּדְנִיָּכוּ, מַה דְּפּוֹמְכוֹן מְמַלְלָן, וְהָא לֹא אָמְרִית לְכוּ הִשְׁתָּא, דְּאִית דְּאֲתְקְרִי עֵלְת הָעֲלוֹת, וְלֹאוּ אִיהוּ הוּא דְאֲתְקְרִי, עֵלְת עַל כָּל עֲלוֹת, דְּלַעִלָת עַל כָּל עֲלוֹת לִית לִיָּה תְנִיָּנָא, דְּנִטִּיל עֲצָה מְנִיָּה, דְּאִיהוּ יְחִיד קְדָם כָּלָא, וְלִית לִיָּה שׁוּתָמוּ.



171. Because of this, it said, "See now that I, even I am he, and there is no Elohim with me" from whom to take counsel because it has no equal or partner or number. However, there is one that designates a combination; for example, a combination of male and female, about whom it is written: "For he was but one when I called him" (Yeshayah 51:2). But it is one without number and without combination. Therefore, it said, "And there is no Elohim with me." They all rose, bowed before him and said, Happy is the man whose Master gives him consent to reveal hidden secrets that were not even revealed to the holy angels.

172. He said to them, Friends, we should complete this verse because it contains many secrets. "I kill, and make alive" (Devarim 32:39) MEANS THAT "I kill and I make alive." By the Sfirot, "I make alive." From the right side, life ENSUES and from the left side, death ENSUES. But if both do not agree by mediation of the Central Column--unless all three settle together--judgment cannot be carried out.

173. At times, all three agree to execute judgment. Then an outstretched hand appears to accept those who repent. THAT HAND (HEB. YAD) IS EQUIVALENT TO FOURTEEN LETTERS: THE FOUR IN THE SIMPLE FORM OF THE Yud-Hei-Vav-Hei AND TEN IN THE FULLY SPELLED NAME, Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph. THE FOUR LETTERS ALLUDE TO THE SFIRAH OF KETER; THE OTHER TEN TO THE SFIRAH OF CHOCHMAH. This is the Shechinah, which is the right hand from the aspect of Chesed and the left hand from the aspect of judgment. IT IS ALSO CALLED THE hand of Yud-Hei-Vav-Hei from the aspect of the Central Column, THE ASPECT OF MERCY. THEREFORE, when a person repents, these fourteen letters save him from judgment. But when the cause high above all causes passes judgment, THE

171. וּבִגִּין דָּא אָמַר, רָאוּ עֵתָה כִּי אֲנִי אֲנִי הוּא וְאִין אֱלֹקִים עִמָּדִי, דְּנִטִּיל עֵצָה מִנִּיהּ, דְּלֹא אִית לֵיהּ תְּנִינָא, וְלֹא שׁוּתְפָא, וְלֹא חוּשְׁבָנָא, דְּאִית אַחַד בְּשִׁתּוּף, כְּגוֹן דְּכֵר וְנוּקְבָא, וְאִתְמַר בְּהוֹן כִּי אַחַד קְרָאתוּ, אֲבַל אִיהוּ, חַד, בְּלֹא חוּשְׁבָן וְלֹא שִׁתּוּף, וּבִגִּין דָּא אָמַר וְאִין אֱלֹקִים עִמָּדִי, קִמּוּ כְּלֵהוּ, וְאִשְׁתַּחֲוּוּ קַמִּיהּ, וְאָמְרוּ זְבָאָה בְּרַ נֶשׁ דְּמֵאֲרִיָּה אִסְתַּכְּבּוּ עִמִּיהּ, לְגַלְאָה רְזִין טְמִירִין, דְּלֹא הוּוּ מִתְגַּלְיִין לְמַלְאכֵיָא קְדִישֵׁיָא.

172. אָמַר לוֹן חֲבֵרְיָא, אִית לֶן לֹא שְׁלֵמָא קְרָא, דְּכִמְדָּה רְזִין טְמִירִין, אִית בְּהָאִי קְרָא אֲנִי אֲמִית וְאַחִיָּה וְגו', אֲנִי אֲמִית וְאַחִיָּה, בְּסַפִּירֵן אַחִיָּה, מְסִטְרָא דִּימִינָא חַיִּי, וּמְסִטְרָא דְשְׁמַאלָא מוּתָא, וְאִי לֹא אִסְתַּכְּמֵן תְּרוּיָהוּ בְּעִמּוּדָא דְאֲמִצְעִיתָא, לֹא אִתְקִיִּים דִּינָא, דְּאֲנוּן בְּמוּתָב תְּלֵתָא כְּחַדָּא.

173. וְלִזְמַנִּין אִסְתַּכְּמוּ תְּלֵתָא לְמַעַבְד דִּינָא, וְיִיתֵי יָד, דְּאִיְהִי פְּשׁוּטָה לְקַבֵּל שְׁבִים, דְּאִיְהוּ הוּי"ה יוֹד הָא וְאוּ הָא, וְדָא שְׁכִינְתָא, אִתְקְרִי יָד וּמִין מְסִטְרָא דְחֶסֶד, יָד שְׁמַאל מְסִטְרָא דְגְבוּרָה, יָד הוּי"ה מְסִטְרָא דְעִמּוּדָא דְאֲמִצְעִיתָא, כִּד בְּרַ נֶשׁ תָּב בְּתִיּוּבְתָא, הָאִי יָד שְׁזִיב לֵיהּ מִן דִּינָא, אֲבַל כִּד דֶּן עֵלְתָּ עַל כָּל הָעֲלוֹת, אִתְמַר בֵּיהּ וְאִין מִיָּדִי מִצִּיל.

HAND IS NOT OUTSTRETCHED TO ACCEPT THE REPENTANT. ON THE CONTRARY, "neither is there any that can deliver out of my hand" (Devarim 32:39).

174. Furthermore, three times it has been said: "I" (Heb. Ani), spelled with the letters Aleph-Nun-Yud. "I's" in this verse have three times Aleph IN THEIR BEGINNING AND three times Yud IN THEIR ENDING. THE THREE YUDS are hinted at in THE COMBINATION OF THE NAME, WHICH ADDS UP TO 63: Yud-Vav-Dalet, Hei-Yud, Vav-Aleph-Vav, Hei-Yud. THE THREE ALEPHS ARE HINTED AT IN YUD-HEI-VAV-HEI, WHICH ADDS UP TO 45: Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph. The verse contains three Vavs ('and') IN "and I make alive..." "and I heal..." and "...and neither is..." THIS is also hinted by these TWO names.

175. Even with all THE MAJESTY in the verse, the friends have explained it concerning other Elohim, as it is written: "See now that I, even I, am he" applies to the Holy One, blessed be He, and His Shechinah, NAMELY ZEIR ANPIN AND HIS FEMININE PRINCIPLE. Of his feminine principle, it is said, "I am (Aleph-Nun-Yud)", NAMELY THE SHECHINAH; he, NAMELY THE HOLY ONE, BLESSED BE HE, called Vav-Hei-Vav. The phrase: "And there is no Elohim with me" ALLUDES TO Samael and the Serpent; THAT IS, OTHER ELOHIM. THEN IT WOULD BE KNOWN THAT SAMAEL AND THE SERPENT NEVER CAME BETWEEN THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH. "I kill, and I make alive" MEANS THAT THEN IT SHALL BE KNOWN THAT I kill with my Shechinah whoever is guilty and "I make alive" with her whoever is innocent. The verse: "Neither is there any that can deliver out of my hand..." (Devarim 32:39). refers to the hand (Heb. yad), of Yud-Hei-Vav-Hei, which has a numerical value of fourteen; THE FOUR LETTERS OF Yud-Hei-Vav-Hei SIMPLY SPELLED AND THE TEN LETTERS OF THE FULLY SPELLED NAME WITH ALEPHS, AS Yud-Vav-

174. ועוד תלת זמנין, אֶתְמַר בְּהַאי קְרָא, אֲנִי אֲנִי אֲנִי, דְּאִית בְּהוּן א' א' א' ו' ו' ו' דְּאֶתְרְמִיזוּ בְּיוד הַי וְאוּ הַי. יוֹד הַא וְאוּ הַא, וְאִית בְּהוּן ג' ווּין ו' ו' ו' וְאֶחָיָה וְאֲנִי וְאִין, דְּאֶתְרְמִיזוּ בְּאֵלִין שְׁמֵהֶן.

175. וְעַם כָּל דָּא, דְּהַאי קְרָא, הָא אוֹקְמוּהָ חֲבַרְיָא, לְגַבֵּי אֱלֹהִים אַחֲרִים. כַּד א' רָאוּ עֵתָהּ כִּי אֲנִי אֲנִי הוּא, דָּא קְדוּשׁ בְּרוּךְ הוּא וְשְׁכִינְתָּיהָ, דְּאֶתְמַר בְּהוּ אֲנִי וְהוּ. וְאִין אֱלֹהִים עִמָּדִי, דָּא סַמְא"ל וְנַחֲשׁ. אֲנִי אֲמִית וְאֶחָיָה, אֲנִי אֲמִית בְּשְׁכִינְתִּי, לְמָאן דְּאִיְהוּ חַיִּיב, וְאֲנִי אֶחָיָה בְּהַ, לְמָאן דְּאִיְהוּ זְכָאִי. וְאִין מִיַּדִּי מְצִיל, דָּא יָד הוּי"ה דְּאִיְהוּ הוּי"ה יוֹד הַא וְאוּ הַא, וְאִיְהוּ כּוּז"ו בְּמוֹכַס"ז כּוּז"ו. וְכֻלָּא קְשׁוּט, אֲבָל מַה דְּאֶתְמַר לְעִילָא עֵלְת עֵלְתָּהּ דְּאִיְהוּ עֵלְת עַל כָּל הָעֲלוֹת, וְהַאי רְזָא לָא אֶתְמַסֵּר לְכָל חֲבִימָא וְנִבְיָאָה.

Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph; and it is also THE FOURTEEN LETTERS IN THE NAMES Kaf-Vav-Zayin-Vav, Bet-Mem-Vav-Kaf-Samech-Zayin, Kaf-Vav-Zayin-Vav. All the explanations are true: THE FIRST EXPLANATION, THE SECOND ONE, AND THE ONE THAT THE FRIENDS OFFERED ABOUT THE VERSE. But what is said before is that it is the Cause of causes--which is the Cause high above all other--WHO SAID, "I, I AM HE"? (DEVARIM 32:39) This secret was not even revealed to all the sages and prophets. IT WAS REVEALED ONLY TO THE CHOSEN FEW AMONG THEM.

176. Come and behold how many causes, NAMELY GRADES, are concealed AND NOT KNOWN. They are en clothed and enveloped by the Sfirot, which are Chariots to them. JUST AS A CHARIOT MANIFESTS THE EXISTENCE OF ITS DRIVER, SO THE SFIROT MAKE VISIBLE THE GRADES THAT ARE EN CLOTHED WITH THEM. These causes are hidden from the thoughts of man. Of them, it is written: "For there is a high one that watches over him that is high" (Kohélet 5:7). The lights become brighter AS EACH HIGHER LIGHT IS BRIGHTER THAN ITS NEIGHBOR. So the recipients are dimmer than those above them are because they are the recipients, AND THAT WHICH IS LOWER THAN ITS NEIGHBOR IS DIMMER THAN ITS NEIGHBOR. No light can bear the presence of the Cause of causes, because all lights are darkened AND ARE DIMINISHED before it.

176. תָּא חֲזִי, כִּמָּה עֲלוֹת אֲנוּן סְתִימִין, דְּאֲנוּן מִתְלַבְּשִׁין, וְאֲנוּן מוֹרְכָבִין בְּסִפְרֵין, וְסִפְרֵין מִרְכָּבָה לְגַבְיֵיהוּ, דְּאֲנוּן טְמִירִין מִמַּחְשַׁבְתָּא דְּבְנֵי נֶשָׂא, וְעֲלִיָּהוּ אֲתָמַר כִּי גְבוּהָ מֵעַל גְּבוּהָ שׁוֹמֵר וּגְוֵי, נְהוּרִין מִצּוֹחֲצָחוּן, אֵלִין עַל אֵלִין, וְאֵלִין דְּמִקְבְּלִין אֲנוּן חֲשׂוּכִין מֵאַחֲרָנִין דְּעֲלִיָּהוּ, דְּמִקְבְּלִין מִנֵּיהוּ, וְעֵלְתָּ הָעֲלוֹת לִית נְהוּרָא קִיָּמָא קַמֵּיהּ, דְּכֹל נְהוּרִין מִתְחַשְׁכֵּן קַמֵּיהּ.

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Section



## 16. "Let us make man" (Part Two)

Rabbi Shimon shares a lesson with his students beginning with a question put forth to the Creator by an angel: Why, the angel asks, did the Creator bother to bring man into being, when it is already known that he will sin? Rabbi Shimon explains that when The Creator foresaw the sins of man, He in His infinite wisdom provided man with the power of repentance. But the students then ask their teacher the next logical question: Why did the Creator go to the bother to create evil and repentance? Why not just eliminate evil altogether? Rabbi Shimon explains that we were created with the ability to perfect ourselves through free will, choosing not to respond to our evil urges.

This the only true way to fully evolve the God-like nature within our soul. We must be responsible for our own elevation and growth. During those times when we fail to use our free will and succumb to evil tendencies, repentance allows us to restore the Light we've lost.

This passage itself provides an opportunity to repent and change our ways. These sacred Hebrew letters, together with a genuine desire to change, can cleanse us of all negative tendencies. The only requirement is complete trust in the power of the holy Zohar.

177. Another explanation of THE VERSE, "Let us make man in our image, after our likeness..." (Beresheet 1:26) was given by the friends as referring to the ministering angels who spoke this phrase TO THE HOLY ONE, BLESSED BE HE. RABBI SHIMON said to them: Since the angels already know the present and the future, they already knew that man was destined to sin. Why then did they want to make man?

177. דָּבָר אַחֵר נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוּתֵנוּ, הָא אֲוֹקְמוּהָ חִבְרֵינָא עַל מְלֶאכִי הַשְּׂרָת דְּאַנּוּן אֲמַרִי הָאִי קָרָא, אָמַר לְהוּ, בְּתַר דְּהוּ יִדְעִין מַה דְּהוּ, וּמַה דְּעֵתִיד לְמַהוּי, וְאַנּוּן הוּוּ יִדְעִין דְּעֵתִיד לְמַחֲטִי, אֲמַאי בְּעוּ לְמַעַבְד לִיה.

178. Not only that, but THE ANGELS Aza and Azael also opposed the creation of man. When the Shechinah said to the Holy One, blessed be He, "Let us make man", they responded, "What is man that you take knowledge of him?" (Tehilim 144:3). Why do You wish to create man when You know that he shall definitely sin before you, with his wife, who represents darkness, because the light is the male and darkness is the feminine principle. SHE IS the Left COLUMN, WHICH IS CONSIDERED the darkness of creation. At that moment, the Shechinah said to them: You are destined to fall by the same reasoning that you denounce, as it is written: "That the sons of Elohim saw that the daughters of man were fair" (Beresheet 6:2), so they went astray after them. And the Shechinah took away them from their holy state.

179. The friends said, Rabbi, Rabbi, Aza and Azael did not lie, AND THE SHECHINAH SHOULD HAVE ANSWERED THEIR ARGUMENTS, because man (Adam) definitely was destined to sin by his feminine principle AS AZA AND AZAEL SAID, AS WRITTEN "THE WOMAN WHOM YOU DID GIVE TO BE WITH ME, SHE GAVE ME OF THE TREE, AND I DID EAT" (BERESHEET 3:12). He replied: This is what the Shechinah said, You, AZA AND AZAEL, have laid accusations before me that go beyond those of all the hosts above. If you were better than man in your actions, you would have had a right to accuse him, but man is destined to sin only with one woman while you are destined to sin with many women. Therefore, your sins are greater than those of human beings, as it is written: "The sons of Elohim saw the daughters of man." It is not written: 'the daughter of man,' but rather "the daughters of man", WHICH MEANS THAT THERE WERE MANY WOMEN. As man sinned, I prepared atonement for him to amend his sin, AS REPENTANCE TAKES PRECEDENCE IN THE WORLD. BUT FOR THE ANGELS, ATONEMENT HAS NO EFFECT AT ALL.

178. וְלֹא עוֹד, אֲלֵא דַעְזָא וְעִזְאֵל הוּוּ מְקַטְרְגִי עֲלֵיהּ בְּזִמְנָא דְאָמַר שְׂכִינְתָא לְקָדוֹשׁ בְּרוּךְ הוּא נַעֲשֶׂה אָדָם אָמְרוּ מַה אָדָם וְתַדְעָהוּ, מַה אַתְּ בָּעֵי לְמַבְרִי אָדָם, וְתַדְעָהוּ דַעְתִּיד לְמַחְטִי קַמְךָ, בְּאַתְתָּא דִּילֵיהּ דְאִיהִי חֲשָׁךְ, דְאִוֹר אִיהוּ דְכוּרָא, וְחֲשָׁךְ נּוֹקְבָא שְׂמַאלָא, חֲשָׁךְ דְּבְרִיאָהּ, בְּהוּא זִמְנָא שְׂכִינְתָא אָמַרְת לֹוֹן, בְּהֵאִי דְאַתּוֹן מְקַטְרְגִין, אַתּוֹן עֲתִידִים לְמַנְפֵּל, כְּדַכְתִּיב וִירָאוּ בְנֵי הָאֱלֹקִים אֶת בְּנוֹת הָאָדָם, כִּי טוֹבוֹת הֵנָּה וְגו' וְטַעוּ בְהוֹן וְאִפִּיל לֹוֹן שְׂכִינְתָא מְקַדוּשָׁה דְלֵהוֹן.

179. אָמְרוּ חֲבֵרֵינָא, רַבִּי רַבִּי, אַדְהֵכִי עִזָּא וְעִזְאֵל לֹא הוּוּ מְשַׁקְרִין בְּמַלּוּלֵיהוּ דְדוּדָאֵי בְּנוֹקְבָא עֲתִיד אָדָם לְמַחְטִי, אָמַר לְהוּ הֵכִי אָמַרְהּ שְׂכִינְתָא, אַתּוֹן אֲזַדְמַנְתּוֹן לְקַטְרְגָא קְדָמִי יְתִיר מְחִילָא דְמְרוּמָא, אִי אַתּוֹן הוּוּתּוֹן שְׂפִירִין מֵאָדָם בְּעוֹבְדֵיכּוֹ, יָאוּת לְכוּ לְקַטְרְגָא עֲלֵיהּ, אֲבָל אִיהוּ עֲתִיד לְמַחְטִי בְּאַתְתָּא חֲדָא, אַתּוֹן בְּנָשִׁין סְגִיאִין חֲפְתִּיכוֹן, יְתִיר מִבְּנֵי נְשָׂא, כְּמַה דְכְתִיב וִירָאוּ בְנֵי הָאֱלֹקִים אֶת בְּנוֹת הָאָדָם וְגו' אֶת בַּת הָאָדָם לֹא נֶאֱמַר, אֲלֵא אֶת בְּנוֹת הָאָדָם. וְלֹא עוֹד, אֲלֵא אִם אָדָם חָב, הָא אֲקָדִים לֵיהּ תְּשׁוּבָה, לְאַהֲרָרָא לְמֵאֲרִיָּה לְאַתְקָנָא בְּמַה דְחָב.

180. The friends asked, if so, why all this? IN OTHER WORDS, IF THE REASON FOR CREATING MAN WAS TO ENABLE HIM TO REPENT AND ATONE FOR HIS SIN, THEN WHY ALL THIS? IT WOULD HAVE BEEN BETTER HAD DARKNESS NOT BEEN CREATED IN THE FEMININE PRINCIPLE AND MAN NOT SINNED AT ALL. Rabbi Shimon replied: If the Holy One, blessed be He, had not created the evil and good inclinations, which are light and darkness, there would not have been any precepts or transgressions for the man of Briyah. So man was created with both LIGHT AND DARKNESS, as it is written: "See, I have set before you this day life and good, and death and evil" (Devarim 30:15). THIS IS WHY PRECEPTS AND TRANSGRESSIONS APPLY TO MEN AND WHY MEN ARE PRESENTED WITH THE CHOICE BETWEEN GOOD AND EVIL. They asked: why all this? Better had He not created darkness. Then man would have no reward or punishment AS OPPOSED TO BEING CREATED AND HAVING TO SIN, THEREBY CAUSING MUCH DAMAGE AND DESTRUCTION.

181. He answered: It was right to create him thus WITH LIGHT AND DARKNESS, because the Torah was created for the sake OF MAN, for it contains punishments for the sinful and rewards for righteous. Thus, there can be no reward for the righteous or punishment for the sinful without the man of Briyah, WHO CONSISTS OF LIGHT AND DARKNESS. IT IS WRITTEN: "He did not create it a wasteland (lit. 'formless'), he created it to be inhabited" (Yeshayah 45:18). THE WORLD WAS NOT CREATED TO BE FORMLESS, TO BE IN DARKNESS BECAUSE OF THE SINFUL, BUT "TO BE INHABITED", WHICH MEANS FOR THE SAKE OF REWARDING THE RIGHTEOUS. THIS REWARD IS THE CONCEPTION OF THE TORAH, AS IT IS WRITTEN: "FOR THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF HASHEM" (YESHAYAH 11:9), FOR THE TORAH AND THE HOLY ONE, BLESSED BE HE, ARE ONE AND THE SAME. HAD MAN NOT BEEN

180. אָמְרוּ לִיהַ חֲבַרְיָא אִי הֲכִי אֲמַאי כּוֹלֵי הָאִי, אָמַר רַבִּי שְׁמַעוֹן לְחֲבַרְיָא, אִי לֹא דִהוּה הֲכִי, דְּבִרָא קְדוֹשׁ בְּרוּךְ הוּא יִצְרָא טָבָא וּבִישָׁא, דְּאֲנוּן אֹרְחִשְׁךָ, לֹא הוּה זְכוּ וְחֻבָּה, לְאָדָם דְּבִרְיָאָה, אֶלָּא, דְּאֲתַבְרִי מִתְרוּוּיָהּ. וּבְגִין דָּא רָאָה נִתְתִּי לְפָנֶיךָ הַיּוֹם אֶת הַחַיִּים וְגו'. אָמְרוּ לִיהַ כּוֹלֵי הָאִי אֲמַאי, וְלֹא הוּה שְׁמִיר דְּלֹא אֲתַבְרִי, דְּלֹא לְמִיחָב וּלְגִרְמָא כָּל מַה דְּגָרִים לְעִילָא, וְלֹא הוּה לִיהַ, לֹא עֹנֵשׁ וְלֹא שְׂכָר.

181. אָמַר לוֹן, מִן הַדִּין, הוּה לִיהַ לְמַבְרִיָּה כֶּךָ, בְּגִין דְּאֹרְיָתָא בְּגִינָה אֲתַבְרִיָּאת, דְּכִתִּיב בַּה עֹנֵשׁא לְרִשְׁעִיָּא, וְאֲגָרָא לְצַדִּיקִיָּא, וְלֹא הוּה אֲגָרָא לְצַדִּיקִיָּא וְעֹנֵשׁא לְרִשְׁעִיָּא אֶלָּא בְּגִין אָדָם דְּבִרְיָאָה, לֹא תְהוּ בְּרָאָה לְשַׁבַּת יִצְרָה. אָמְרוּ וּדְאִי כְּעֵן שְׁמַעְנָא מַה דְּלֹא שְׁמַעְנָא עַד הַשְּׁתָא, דְּוְדְאִי לֹא בְּרָא קְדֻשָׁא בְּרִיךְ הוּא מְלִתָּא דְּלֹא אִיהוּ צְרִיךְ.

CREATED BY LIGHT AND DARKNESS, WHICH ENABLE HIM TO CHOOSE BETWEEN GOOD AND EVIL AND REWARD AND PUNISHMENT, THEN THERE WOULD HAVE BEEN NO WAY TO REVEAL THIS REWARD FOR THE RIGHTEOUS. THIS REWARD REFERS TO WHAT IS ATTAINED FROM THE TORAH THAT WAS CREATED FOR HIS SAKE. THE FRIENDS said, Indeed, we have certainly now heard what we had never heard before. It is now clear that the Holy One, blessed be He, did not create anything that He did not require.

182. Furthermore, the Torah of Briyah, WHICH CONSISTS OF LIGHT AND DARKNESS AND REWARD AND PUNISHMENT, is the clothing of the Shechinah. If man had not been created, the Shechinah would have remained without clothing, like a pauper WHO HAS NO CLOTHES. Therefore, whoever sins acts as if he is stripping the Shechinah of her garments. This is the punishment for the man WHO SINS.

183. Whoever performs the precepts of the Torah acts as if he is dressing the Shechinah in her garments. According to this, THE VERSE about the garment of the Tzitzit reads, "For that is his only covering, it is his raiment for his skin: in what shall he sleep?" (Shemot 22:26). THIS APPLIES DURING THE PERIOD in exile, BECAUSE THEN THE SHECHINAH, DUE TO THE SINS OF YISRAEL, LOST HER GARMENTS. Come and behold: Darkness is THE SECRET OF black in the Torah (THE BLACK INK WITH WHICH THE LETTERS ARE WRITTEN). Light is the white in the Torah, REFERRING TO THE PARCHMENTS ON WHICH THE LETTERS ARE WRITTEN.

182. ולא עוד, אלא אורייתא דבריאה איהו לבושא דשכינתא, ואי אדם לא הוה עתיד למברי, הות שכינתא בלא כסויא כגוונא דעני. ובגין דא כל מאן דחב, באלו אפשיט לשכינתא מלבושהא, והאי איהו עונשא דאדם.

183. וכל מאן דמקינים מקודין דאורייתא, באלו הוא לביש לשכינתא בלבושהא, ובגין דא אוקמוה בכסויא דציצית ותמלין כי היא כסותו לברה היא שמלתו לעורו במה ישכב בגלותא והא אוקמוה. ת"ח חשך איהו אוכמו דאורייתא, אור חניורו דאורייתא.





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Section



## 17. "A prayer of the poor"

The most important benefit of prayer is its ability to remove all negative and egocentric attributes from human nature. This power of a prayer is activated when a our consciousness is imbued with humility and a sense of spiritual poverty. We can attain these qualities by perusing this section with an open heart.

184. If the prayer is not complete, many angles of destruction pursue it, as it is written: "All her prosecutors overtook her within the straits" (Eichah 1:3). This is why people pray, "But he was full of compassion, forgiving iniquity..." (Tehilim 78:38) AGAINST THE FOUR KLIPOT. "INIQUITY" REFERS TO Samael, who is the Serpent; "and he did not destroy" alludes to the destroyer; "often he turned away his anger" refers to THE KLIPAH CALLED anger; and "not stirring up all his wrath" refers to THE KLIPAH CALLED wrath. AND WE PRAY that these FOUR KLIPOT do not pursue the prayer, as many angels of destruction are attached to these KLIPOT. There are seven ministers, who have 70 more attached to them. Those 70 bring allegations in each and every firmament through which the prayer passes and 700 million angels of destruction are attached to them.

184. צְלוֹתָא לָאו אִיהוּ שְׁלִימָא, כַּמָּה מְלַאכֵי חֲבֵלָה רְדִפִין אֲבַתְרָה, כּד"א כּל רוּדְפִיָּה הַשְׁיגוּהָ וּגּו', וּבְגִין דָּא מְצֻלִין וְהוּא רַחוּם יִכְפֹּר עֲוֹן, דָּא סְמַאל דְּאִיהוּ נֶחֱשׁ. וְלֹא יִשְׁחִית, דָּא מְשַׁחִית. וְהִרְבֵּה לְהֵשִׁיב אָפוּ, דָּא אָף. וְלֹא יַעִיר כָּל חֲמָתוֹ, דָּא חֲמָה. בְּגִין דְּלֹא יִרְדְּמוּבְתֵר צְלוֹתָא. וְכַמָּה מְלַאכֵי חֲבֵלָה תְּלִיין מְנַיְהוּ שְׁבַעַה מְמַנָּן אַנוּן, וְתְלִיין מְנַיְהוּ שְׁבַעַין. וּבְכָל רְקִיעָא וּרְקִיעָא, אַנוּן מְקַטְרְגִין וְתְלִיין מְנַיְהוּ ע' אֶלְף רְבוּא.

185. If the prayer ascends in perfection, with the precept of covering of TALIT AND Tfilin of the head and of the arm, it is said of them: "All the peoples of the earth shall see that you are called by the name of Hashem; and they shall be afraid of you" (Devarim 28:10). The phrase: "The name of Hashem" has already been explained as the Tfilin of the head. Whoever sees the name Yud-Hei-Vav-Hei over the head in the prayer, which is the NAME Adonai, shall immediately flee, as it is written: "A thousand shall fall at your side" (Tehilim 91:7).

186. Because Ya'akov saw through the Holy Spirit the oppression of the last exile, in the end of days, it is said of him, "Ya'akov was greatly afraid and distressed" (Beresheet 32:8). As a result, he divided the holy nation in exile into three parts, as it is written: "And he put the handmaids and their children foremost" (Beresheet 33:2). THIS MEANS at first in the exile of Edom, "and Leah and her children after, and Rachel and Yosef last of all." Because he saw their eventual poverty and suffering, HE PRAYED FOR THEM: "So that I come back to my father's house in peace" (Beresheet 28:21), SO THAT THEY MAY HAVE THE MERIT TO BE REDEEMED AND RETURN TO THE TEMPLE. He said IN PRAYER: "And will give me bread to eat, and clothing to wear" (Ibid.), THAT THE KLIPOT WILL NOT OVERCOME THEM TO STOP THEIR ABUNDANCE.

185. וְאֵי צְלוֹתָא סְלֵקָא שְׁלִימָא, בְּעֵטוּפָא דְמִצְוָה וְתַפְּלִין עַל רִישָׁא וּדְרוּעָא, אֲתַמַּר בְּהוּ וְרָאוּ כָל עַמֵּי הָאָרֶץ כִּי שֵׁם הוּי"ה נִקְרָא עֲלֵיךְ וְיִרְאוּ מִמֶּךָ. שֵׁם ה' אֲוִקְמוּהָ דְאִיְהוּ תַפְּלִין דְרִישָׁא, וּמֵאֵן דְחֲזִי שֵׁם הוּי"ה עַל רִישָׁא בְּצְלוֹתָא, דְאִיְהוּ אֲדוֹנָי, מִיַּד כְּלָהוֹן בְּרַחֲמֵי הוּי"ה ד' יְפֹל מִצְדָּךְ אֶלְפָּה וְגו'.

186. וְיַעֲקֹב בְּגִין דְחֲמָא בְרוּחָא דְקוּדְשָׁא דוּחְקָא דְגְלוּתָא בְּתַרְאָה בְּסוּף יוֹמֵינָא וְיִירָא יַעֲקֹב מְאֹד וְיִצְרָר לוֹ וּפְלִיג עִמָּא קְדִישָׁא בְּגְלוּתָא לְג' סְטְרִין. כַּד"א וְיִשָּׁם אֶת הַשְּׂפָחוֹת וְאֶת יְלָדֵיהֶן רֵאשׁוֹנָה בְּרִישָׁא, בְּגְלוּתָא דְאֶדוֹם, וְאֶת לֵאָה וְיְלָדֵיהָ אַחֲרוֹנִים, וְאֶת רָחֵל וְאֶת יוֹסֵף אַחֲרוֹנִים. וּבְגִין דְחֲמָא בְּתַר כֵּן עֲנִיּוּתָא וְצַעֲרָא דְלָהוֹן, אָמַר וְשִׁבְתִּי בְשָׁלוֹם אֶל בֵּית אָבִי, וְאָמַר וְנָתַן לִי לֶחֶם לֶאֱכֹל וּבִגְדֵי לְלַבּוֹשׁ.

187. Because of this exile, David described THE SHECHINAH AS "hungry, and weary, and thirsty, in the wilderness" (II Shmuel 17:29), because he saw the Shechinah desolate and withering and then joined in her sorrow. After he saw that the children of Yisrael repented with joy, he composed ten types of psalms. At the end of them all, he said, it is written: "A prayer of the afflicted (lit. 'poor'), when he faints..." (Tehilim 102:1). This prayer encompasses all other prayers AND ASCENDS BEFORE ALL OTHER PRAYERS. THE OTHER PRAYERS, SUNG WITH A MELODY, ARE DELAYED IN BEING PRESENTED BEFORE THE KING, AND DID NOT ENTER, UNTIL THE PRAYER OF THE POOR DOES. This is why THE PRAYER OF the poor comes before all the others.

188. HE ASKED: Which is the prayer of the poor? HE ANSWERED: It is the evening prayer, WHICH IS THE FEMININE PRINCIPLE WHEN SHE IS ON HER OWN WITHOUT HER HUSBAND. Since she is without her husband, she is poor and withered, LACKING ALL ABUNDANCE, and may be taken freely by anyone, MEANING THAT ANYONE MAY ENSLAVE HER FOR HIS OWN PURPOSES. The Righteous is withered and poor. This refers to the seed of Ya'akov, which is under the rule of all nations of the world; THAT IS, ALL NATIONS ENSLAVE THEM AND RULE OVER THEM. This is similar to the evening prayer, because it is the aspect of night in the exile. JUST AS THE FEMININE PRINCIPLE IN THE ASPECT OF THE EVENING PRAYER IS FREE FOR THE TAKING BY ALL, THE DESCENDANTS OF YA'AKOV IN EXILE ARE UNDER THE RULE OF THE NATIONS OF THE WORLD.

187. וְדוֹד, בְּגִין גְּלוּתָא, אָמַר רַעֵב וְעֵיף וְצָמָא בְּמִדְבָּר. בְּגִין דְּחָמָא שְׂכִינְתָא חֲרָבָה יְבֵשָׁה, הוּא נָטַל צִעְרָא בְּגִינְהָא. לְבַתֵּר דְּחָמָא דְּהַדְרִין יִשְׂרָאֵל בְּחֻדוֹהּ, תִּקְיִן עֶשֶׂר מִיְנֵי נְגוּנִין, וּבְסוּף כְּלָהוּ אָמַר תְּמַלֵּךְ לְעֵנִי כִּי יַעֲטוּף, וְהִיא צְלוּתָא, דְּעֵטוּף כָּל צְלוּתֵין קְדָמָהּ, עַד דְּיִיעוּל צְלוּתָא דִּילֵיהּ, בְּגִין דָּא אַקְדִּים עֵנִי לְכֻלְהוּ.

188. מָאן צְלוּתָא דְּעֵנִי, דָּא צְלוּתָא דְּעֵרְבִית, דְּאִיהִי רְשׁוּת בְּפָנֵי עֲצָמָהּ, בְּלֹא בְעָלָהּ. וּבְגִין דְּאִיהִי בְּלֹא בְעָלָהּ, אִיהִי עֲנִיָּה יְבֵשָׁה, וְצָדִיק עֵנִי יְבֵשׁ. דָּא זְרַעָא דִּיעֻקֵּב דְּאִיהוּ בְּרִשׁוּת כָּל אוֹמִיין דְּעֵלְמָא, וְדַמְיָא לְצְלוּתָא דְּעֵרְבִית, דְּאִיהִי לִילִיָּא דְּגְלוּתָא.

189. The prayer of Shabbat is a charity given to the poor as the sages of the Mishnah explained that the sun during Shabbat is charity given to the poor. Therefore, on all weekdays, a person should make himself a pauper at the gate of the King during the prayer of Amidah for the sake of the Shechinah, WHICH MEANS THAT HE SHOULD PARTICIPATE IN THE SORROW OF THE SHECHINAH AS DID DAVID. He should cover himself with the proper vestments, NAMELY TALIT WITH TZITZIT, as a poor man stands at the gate to the temple OF THE KING, who is Adonai, because THE NUMERICAL VALUE OF 'ADONAI' adds up to that of 'temple' (Heb. heichal). This is WHY IT IS SAID, "Adonai, open my lips..." (Tehilim 51:17).

190. When a person opens his lips DURING THE WEEKDAYS at the evening prayer, an eagle descends to carry the prayer of the night upon its wings. THIS EAGLE IS CALLED Nuriel. It is called Uriel from the aspect of Chesed and Nuriel from the aspect of Gvurah, which is a burning fire about which it is written: "A fiery stream issued and came forth" (Daniel 7:10).

191. During the morning prayer, the lion descends to receive the prayer with its four arms and wings - as every living creature has four wings. This is THE ANGEL Michael. During the afternoon prayer, the ox descends to receive the prayer with its horns and wings, and this is THE ANGEL Gavriel.

189. וְצִלוֹתָא דְשַׁבַּת אִיהִי צְדָקָה לְעֵנִי, כְּמָה דְאוֹקְמוּהָ מ"מ שְׁמֵשׁ בְּשַׁבַּת צְדָקָה לְעֵנִים. וּבְגִין דָּא צְרִיךְ בַּר נֶשׁ לְמַהוּי אִיהוּ, כְּעֵנִי לְתַרְעָא דְמַלְכָא, בְּצִלוֹתָא דְעֵמִידָה בְּכָל שִׁית יוֹמִין דְּחוּל, בְּגִין שְׂכִינְתָא, וּמִתְעַטֵּף לָהּ בְּעֵטוּפָא דְמִצְוָה דְצִינִיָּת כְּעֵנִי, וְיֵהָא בְּתַפְלִיין כְּאַבְיוֹן לְגַבֵּי תַרְעָא דְאִיהוּ אַדְנִי, דְהֵכִי סְלִיק לְחוּשְׁבָן הַיְכָל. וְדָא אִיהוּ אַדְנִי שְׁפָתַי תִּפְתַּח.

190. וְכֵד אֶפְתַּח פּוּמִיָּה בְּצִלוֹתָא דְעַרְבִית, נִשְׂרָא קָא נְחִית בְּיוֹמִין דְּחוּלָא לְקַבְלָא בְּגַדְמָהָא צִלוֹתָא דְלֵילָא, וְדָא נוּרִיא"ל. אֶתְקְרִי אוּרִיא"ל מְסַטְרָא דְחֶסֶד, וְנוּרִיאַל מְסַטְרָא דְגְבוּרָה דְאִיהוּ נוֹר דְלִיק, דְאֶתְמַר בֵּיהּ נְהַר דִּינוֹר וְגו'.

191. וּבְצִלוֹתָא דְשַׁחֲרִית אַרְיָה נְחִית לְקַבְלָא צִלוֹתָא, בְּדְרוּעוּי וּגְדָפוּי, דְאַרְבַּע גְּדָפִין לְכָל חַיָּה דָּא מִיכָאֵל. וּבְצִלוֹתָא דְמִנְחָה שׁוֹר נְחִית לְקַבְלָא בְּקַרְנוּי וּגְדָפוּי, וְדָא גְבַרְיָאֵל.

192. On Shabbat, the Holy One, blessed be He--ZEIR ANPIN--descends with the three Patriarchs--CHESED, GVURAH, AND TIFERET--to receive his only daughter through them, REFERRING TO THE PRAYER WHICH IS THE FEMININE PRINCIPLE. This is the secret of the Shabbat WHICH CONSISTS OF Shin and Bat (daughter). THE THREE LINES OF THE LETTER SHIN REFER TO THE THREE PATRIARCHS. THROUGH THEM, THE HOLY ONE, BLESSED BE HE, RECEIVES THE PRAYER, SHABBAT, HIS ONLY DAUGHTER. At that time, the celestial living creatures that are called by the name Yud-Hei-Vav-Hei say, as it is written: "Lift up your heads, O you gates; and lift them up, you everlasting doors; that the King of glory may come in" (Tehilim 24:9).

193. At this time, seven chambers are opened. The first chamber is the chamber of love, the second is the chamber of awe, the third is the chamber of mercy, the fourth is the chamber of prophecy FROM THE ASPECT of the shining mirror, the fifth is the chamber of prophecy FROM THE ASPECT of the opaque mirror, the sixth is the chamber of justice and the seventh chamber is in the chamber of judgment. THESE CHAMBERS CORRESPOND TO THE SEVEN SFIROT. THE CHAMBER OF LOVE IS CHESED, AWE IS GVURAH, MERCY IS TIFERET, THE SHINING MIRROR IS NETZACH, THE OPAQUE MIRROR IS HOD, JUSTICE IS YESOD AND JUDGMENT IS MALCHUT.

192. וּבְשַׁבַּת נְחִית קְדוֹשׁ בְּרוּךְ הוּא בִּגְ אֲבָהֶן לְקַבֵּלָא בַת יְחִידָא דִּילֵיהּ בְּהוּן. וְדָא רְזָא רְשַׁבַּת שׁ בִּת יְחִידָא דִּילֵיהּ. בְּהוּא זְמַנָּא חִיוּוֹן עֲלָאִין דְּאֲתְקְרִיאוּ בְּשֵׁמָא דְּהוּי"ה, פְּתַחִין וְאֲמַרִין שְׂאוּ שַׁעֲרֵיכֶם רְאשֵׁיכֶם וְהַנְּשֹׂאוּ פְתָחֵי עוֹלָם.

193. בְּהוּא זְמַנָּא, מִתְפַּתְחִין שְׁבַע הַיְכָלִין: הַיְכָל קְדָמָא, הַיְכָל דְּאֶהְבָּה. תְּנִינָא, הַיְכָל דִּירָאָה. תְּלִיתָא, הַיְכָל דְּרַחֲמֵי. רְבִיעָא, הַיְכָל דְּנְבוּאָה דְּאֲסַפְקֵלְרִיא דְּנֶהְרָא. חֲמִישָׁא, הַיְכָל דְּנְבוּאָה, דְּאֲסַפְקֵלְרִיא הֲלָא נֶהְרָא. שְׁתִּיתָא, הַיְכָל דְּצֶדֶק. שְׁבִיעָא הַיְכָל דְּדִין.

194. About them, it is written: "Beresheet" which consists of Bara Sheet (lit. 'created six'), ALLUDING TO THE CREATION OF THE SIX CHAMBERS; and Elohim is in the seventh chamber. There are seven chambers below, and seven chambers above. The seven voices that correspond to them APPEAR IN THE PSALM, "Ascribe to Hashem" (Tehilim 29:1), which includes eighteen mentions OF THE NAME YUD-HEI-VAV-HEI. By these mentions, the Holy One, blessed be He, glides through eighteen worlds ACCORDING TO THE SECRET OF THE VERSE: "The chariots of Elohim are twice ten thousand, thousands upon thousands..." (Tehilim 68:18) and there are 180,000 worlds. Many guardians of the gates stand before the chambers to receive the prayers and no prayer enters without being measured and weighed.

195. No one can stand before the gate of prayers AND PREVENT ANY PRAYER FROM ENTERING. Of such a one it is written: "They shall not be put to shame, but they shall speak with the enemies in the gate" (Tehilim 127:5). This is the gate of the King, NAMELY THE GATE OF THE CHAMBER. Since the prayer is a precept and is the Shechinah, NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN, and the Torah is the Holy One, blessed be He, NAMELY ZEIR ANPIN, they must not be separated. The Torah and the precept should be elevated through love and awe. All the precepts, positive and negative, derive from the name Yud-Hei-Vav-Hei as this secret has been explained. The letters in "my name (Heb. Shmi)" together with the letters Yud-Hei ADD UP TO 365 negative precepts, and "my memorial (Heb. Zichri)" (Shemot 3:15) together with the letters Yud-Hei ADD UP TO 248 positive precepts. So here IN THE NAME YUD-HEI-VAV-HEI, there are 365 NEGATIVE PRECEPTS and 248 POSITIVE PRECEPTS, NAMELY 365 FROM THE LETTERS YUD-HEI AND 248 FROM THE LETTERS VAV-HEI. HENCE, ALL 613 PRECEPTS EXTEND FROM THE NAME YUD-HEI-VAV-HEI.

194. וְעֲלִיָּהוּ אֲתָמֶר, בְּרֵאשִׁית, בְּרָא שֵׁשׁ, אֱלֹהִים  
הֵיכָלָא שְׁבוּעָא. וְהֵכִי אֲנוּן ד' הֵיכָלִין לְתַתָּא.  
וְלִקְבֻלֵיהוּ שְׁבַע קָלִין דְּהָבוּ לְהוֹי"ה וּי"ח אֲזַכְרוֹת  
דְּבֵיהּ, דְּבַהוֹן שֵׁט קְדוֹשׁ בְּרוּךְ הוּא בִּי"ח עֲלָמִין  
בְּרַכְבֵּי אֱלֹקִים רְבוּתִים אֱלֹמֵי שְׁנֵאָן. דְּאֲנוּן י"ח רְבוּן  
עֲלָמִין. וְכַמָּה נְטוּרֵי תְרַעִין, אֵית לְהֵיכָלִין דְּמִקְבְּלִין  
עֲלוֹתִין, וְכֹל עֲלוֹתָא לֹא תַעוּל אֲלֵא בְּמֵדָה בְּמִשְׁקָל.

195. וְלִית מָאן דְּקָאִים קָמֵי תְרַעָא דְעֲלוֹתָא, וְעֲלִיָּה  
אֲתָמֶר לֹא יִבוֹשׁוּ כִּי יִדְבְּרוּ אֶת אוֹיְבֵים בְּשַׁעַר.  
דְּאִיְהִי תְרַעָא דְמַלְכָא. בְּגִין דְעֲלוֹתָא אִיְהִי מְצוּהָ,  
וְדָא שְׁכִינְתָא, וְאוֹרִינְתָא דָא קְדוֹשׁ בְּרוּךְ הוּא, לֹא  
צְרִיךְ הַמְסָקָה בִּינֵיהוּ. וְצְרִיךְ לְסַלְקָא תוֹרָה וּמְצוּהָ  
בְרַחֲמֵימוּ וּדְחִילוּ.

196. There are the 248 words in Kriat Shma that were given in love and awe, and that are contained in the letter Hei OF THE NAME YUD-HEI-VAV-HEI. Therefore, THE BLESSING: 'He who chooses his nation Yisrael with love,' is RECITED BEFORE THE SHMA PRAYER TO INDICATE THAT WE DRAW SOLELY THE ASPECT OF LOVE, WHICH IS THE SECRET OF THE 248 POSITIVE PRECEPTS. These 248 POSITIVE PRECEPTS are included within Avraham, BECAUSE THE NUMERICAL VALUE OF AVRAHAM EQUALS 248 AND HE IS THE ASPECT OF LOVE. It is written of him: "The seed of Avraham my friend" (Yeshayah 41:8).

197. NOTE: THIS PARAGRAPH STARTS IN THE MIDDLE OF THE ISSUE. Tfilin symbolize strength, as they were given from the aspect of awe, which is the left. This is THE NAME the fear of Yitzchak, because all the prosecutors ascend to demand all the judgments THROUGHOUT THE WORLDS. Thus, it is written: "And by the arm of his strength" (Yeshayah 62:8), which refers to the Tfilin BECAUSE Yud-Hei is the aspect of awe and Vav-Hei is the aspect of love. This is why it is written: "Love Hashem, all his pious ones" (Tehilim 31:24). BUT Tiferet of Yud-Hei-Vav-Hei comprises all, AS IT IS THE CENTRAL COLUMN, WHICH INCLUDES THE OTHER TWO COLUMNS, AVRAHAM WHO IS VAV-HEI AND YITZCHAK WHO IS YUD-HEI. Hence it says of Ya'akov, "And, behold, Hashem stood above it" (Beresheet 28:13). THIS WAS NOT MENTIONED IN RELATION TO AVRAHAM OR YITZCHAK, BECAUSE YA'AKOV IS THE ASPECT OF TIFERET, WHICH IS ALL - INCLUSIVE, SINCE IT IS THE CENTRAL COLUMN. WHEN CALLED BY THE NAME YA'AKOV, HE INCLUDES THE ATTRIBUTE OF AVRAHAM, VAV-HEI, AND THE 248 POSITIVE PRECEPTS. Later, when he was called Yisrael, he was elevated through Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph. The secret of YUD-HEI-VAV-HEI, FULLY SPELLED WITH ALEPH, APPEARS IN THE EXPRESSION THAT Yisrael was thought of to be created

196. דָּכַל מְקוּדֵינ דְעֵשָׂה וְלֹא תַעֲשֶׂה, כָּלֵהוּ תְלִיִן מִן שֵׁם הוֹי"ה. כִּמָּה דְאוֹקִימָנָא רְזָא דָא, שְׁמֵי עִם יו"ה שִׁס"ה מִצּוֹת לֹא תַעֲשֶׂה, וְזֶה זְכָרֵי עִם ו"ה רַמ"ח מִצּוֹת עֵשָׂה, וְהָא הֵכָא שִׁס"ה וְרַמ"ח, וְאֲנֹן רַמ"ח תִּיבִין בְּקִרְיַת שְׁמַע, וְאֲתִיְהִיבוּ מִרְחִימוּ וּדְחִילוּ דָאֵת ה'. וּבְגִין דָּא תְקִינוּ הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאֵהָבָה. וְאֲנֹן כָּלִילָן בְּאַבְרָהָם דְאֲתַמֵּר בֵּיה זֶרַע אַבְרָהָם אוֹהֲבֵי.

197. יִשְׂרָאֵל הִסְלִיק בְּיַוֵּד הָא וְאוּ הָא. וְרְזָא דְמַלְהָ, יִשְׂרָאֵל עָלָה בְּמַחְשְׁבָה לְהַבְרָאוֹת. מַחְשְׁבָה חֲשׁ"ב מ"ה וּבִיה תִּשְׁבַּח שְׁמָא קְדִישָׁא. וּבְגִין יַעֲקֹב דְאִיְהוּ יִשְׂרָאֵל, אֲתַמֵּר וַיִּבְרָא אֱלֹקִים אֶת הָאָדָם בְּצַלְמוֹ, בְּדִיוֹקְנָא דְמֵאֲרִיָּה.

because thought (Heb. machshavah) consists of the letters Chashav-Mah (he thought of Mem-Hei). MEM-HEI REFERS TO YUD-HEI-VAV-HEI, FULLY SPELLED WITH ALEPH in which the holy name lies. Because of Ya'akov, who is called Yisrael, it is written: "So Elohim created man in his own image" (Beresheet 1:27) after the likeness of his Master.

198. Children, longevity and sustenance are DRAWN DOWN TO THE LOWER BEINGS ONLY through the aspect of the Central Column, about which it is written: "Yisrael is my son, my firstborn" (Shemot 4:22). This is the Tree of Life, AS IT IS WRITTEN: It is a tree "with food for all" (Daniel 4:9). And for the Shechinah, WHICH DWELLS AMONG THE LOWER BEINGS ONLY, the children of Yisrael below are considered her life, the Torah her sustenance, and prayer an offering--WHICH OFFERS THE SHECHINAH FOR A UNION WITH ZEIR ANPIN. During the exile, it is said THAT THE SHECHINAH SAID TO HER HUSBAND, ZEIR ANPIN, "Give me children, or else I die" (Beresheet 30:1).

199. The Shechinah is an offering for the Holy One, blessed be He, which he receives with both the right and the left arm, and with the body. HIS MATING WITH HER IS ACCOMPLISHED BY THE RIGHTEOUS, WHO IS YESOD THAT IS CALLED THE SIGN. THIS IS THE SIGN OF THE TFIKIN, OF SHABBAT AND OF THE HOLIDAYS. So when PRAYER, WHICH IS THE SHECHINAH, ascends to ZEIR ANPIN, she should be joined with him with all ten Sfirot, because there can be no holiness with fewer than ten, which is his own holiness--HIS BLESSING AND UNITY. Therefore, when a person wishes his prayer to ascend, he should raise it with all the vowels, NAMELY THE VOWELS OF THE CANTILLATION MARKS AND THE DOTS--BECAUSE THE LETTERS ARE THE HORSES, THE VOWELS THE HORSEMEN, AND THE CANTILLATION MARKS THE WEAPONS. If the Serpent plans on disrupting the prayer, one should prepare a slingshot against it, and the

198. בני חיי ומזוני מסטרא דעמודא דאמצעיתא, דאיהו בני בכורי ישראל. ואיהו עץ החיים, ואיהו אילנא דמזון לכלא ביה. ובגין דא אנון ישראל מזונא דיליה, צלותא דחשיבא לקרבנא.

199. ובגלותא אתמר הבה לי בנים, ואם אין מתה אנכי, ושכינתא איהו קרבנא דקדוש ברוך הוא, מניה בימינא ושמאלא וגופא. וכד סלקא לגביה, צריך לאכללא עמיה, כל עשר ספירן, דלית קדושה פחות מעשרה, דאיהו קדושה דיליה, ובגין דא, כד בר נש בעי לסלקא צלותיה בכל תנועיה אי חיונא בעי לקטרגא לצלותא, צריך למעבד ליה קירטא, ורזא דמלה, זרקא מקף שופר הולך סגולתא.



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# THE ZOHAR

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Section



## 18. The slingshot

The higher spiritual atmospheres are teeming with negative angels and other entities. These create obstructions to prevent our prayers from reaching their intended destinations. As a result, our prayers may go unanswered. The Zohar reveals a complex process that propels our prayers onto their designated target. Simply by scanning these verses, we can provide our prayers with the necessary assistance to penetrate all the upper worlds and to reach our Creator, the true source of all blessings.

200. Rabbi Shimon opened the discussion saying: Listen, all you celestial beings. Gather, all you earthly beings, the masters of the Yeshivah above and below. Eliyahu, upon an oath, ask permission from the Holy One, blessed be He, to come down here because a great battle awaits you. Come down, Chanoch Matatron, you and all the masters of the Yeshivot under your supervision. I did not do this for my glory, but for the glory of the Shechinah.

200. פֶּתַח רַבִּי שִׁמְעוֹן וְאָמַר, עֲלֵאִין שְׁמַעוּ, תְּתַאֲיִן אֲתִכְנֹשׁוּ, אֵלִין מְאִרֵי מִתִּיבְתָא דְלַעִילָא וְתַתָּא. אֵלֵיהּ בְּאוּמָאָה עֲלֵךְ, טוּל רְשׁוֹ וְנַחֲיִת הָבָא, דְהָא קִרְבָּא סְגִיָּאָה אֲזַדְמִין. חֲנוּךְ מְמַנָּא נַחֲיִת הָבָא, אֲנִתְּ, וְכֹל מְאִרֵי מִתִּיבְתָא דְתַחֲוֹת יַדְךָ, דְלֹא לִיקְרָא דִילֵוּ עֲבִירְנָא, אֵלָא לִיקְרָא דְשְׁכִינְתָא.

201. RABBI SHIMON began again EXPLAINING ZARKA, MAKAF, AND SO ON, saying: Assuredly by the cantillation mark, Zarka, the prayer should be elevated to that known place, just as one aims the stone in a slingshot. Just as one aims the stone carefully, so as not to miss the target, so should thought be elevated with devotional prayer TO THAT CROWN, which is the crowned and all-inclusive stone. Of this, THE FEMININE PRINCIPLE, it is said that whoever stands upright should stand upright with the mention of the Name. THIS MEANS THAT THE FEMININE PRINCIPLE SHOULD BE ELEVATED TO THAT PLACE FROM WHICH SHE WAS TAKEN.

202. In that place, where he elevates her to her husband, REFERRING TO THE LEVEL EQUAL TO THE CROWN OF HER HUSBAND, one should not stop praying, even though a snake is wound around his feet and even though it is written: "And you shall bruise his heel" (Bereshheet 3:15). Nevertheless, the stone is hinted at by the letter Yud in Ya'akov, WHICH IS COMPOSED OF YUD AND AKEV (HEEL), as it is written: "From thence from the shepherd, the stone of Yisrael" (Bereshheet 49:24). One should not stop ELEVATING HER to that place from where she was taken. One should elevate her from the Central Column to the Endless. When he brings her down FROM THE ENDLESS, it is said of him: Whoever kneels, kneels with the mention of 'Baruch' (May he be blessed), because he should bring her up to the Infinite endlessly, and not cause any separation between her AND ZEIR ANPIN above or below.

201. פתח כמלקדמין, ואמר, זרקא, ודאי במיתך לסלקא צלותא להווא אתר ידיע, במה דהווא אבנא דקירטא, דאדריקת לאתר ידיע, הכי צריך לסלקא מחשבתיה, בצלותיה בהיא תגא אבן מוכלת ומעוטרת, דאתמר בה כל הזוקף זוקף בשם, דצריך לסלקא לה תמן.

202. ובהווא אתר הסליק לה לגבי בעלה, אמילו נחש כרוך על עקבו לא יפסיק, אף על גב דאתמר ביה ואתה תשופנו עקב, ההיא אבן, דאיהי י' דיעקב, דאתמר בה משם רועה אבן ישראל, לא יפסיק, וצריך לסלקא עד אין סוף, וכד נחית לה אתמר ביה, כל הכורע, כורע בברוך, דצריך לנחתא עד אין תכלית, ולא יפסיק מניה, לא לעילא ולא לתתא.

203. Sometimes he is her husband ACCORDING TO THE SECRET OF the letter Vav THAT ALLUDES TO YESOD, the Righteous who includes six parts of the two legs, NETZACH AND HOD. Then she, THE FEMININE PRINCIPLE, descends toward him FOR THE PURPOSE OF MATING ACCORDING TO THE SECRET of the two legs, NETZACH AND HOD. But at other times, he is her husband ACCORDING TO THE SECRET OF the letter Vav THAT ALLUDES TO TIFERET, which includes six parts of the two arms--THE BEGINNING, MIDDLE AND END OF CHESED AND GVURAH. Then THE FEMININE PRINCIPLE GROWS AND ascends through the two arms. At other times, ZEIR ANPIN is her husband AND STANDS between Aba and Ima. THIS IS WHEN HE IS CALLED the son of Yud-Hei, and THE FEMININE PRINCIPLE should be elevated there to him FOR MATING. At other times, HER HUSBAND IS KETER WITH the letter Vav inserted between the two letters Yud, like this: Aleph. Then THE FEMININE PRINCIPLE should be elevated to him, AS SHE GROWS WITH HIM AND REACHES EXACTLY THE SAME LEVEL AS HE DOES, NAMELY THE LEVEL OF KETER. When THE FEMININE PRINCIPLE ascends TO KETER, it is written of her, "The stone which the builders rejected has become the head stone of the corner" (Tehilim 118:22).

204. When she rises up to the Head of all Heads--NAMELY THE UNKNOWN HEAD, THE SECRET OF THE ENDLESS--the angels ask, 'Where is the place of His Glory to admire Him?' And when THE FEMININE PRINCIPLE rises TO ZEIR ANPIN, WHEN SHE IS in the form of Aleph, she becomes Keter, a crown on the head of the Aleph. When she descends FROM WHEREVER SHE WAS, NAMELY IN THE ALEPH, SHE BECOMES a point underneath THE LETTER VAV WITHIN THE ALEPH. So when THE FEMININE PRINCIPLE rises, she is called a crown according to the secret of the intonations, and when she descends, she is called a point. When she mates with ZEIR ANPIN, it is in the form of the vowel

203. לְזַמְנֵין אִיהוּ בְעֵלָה ו' בְּצַדִּיק, בְּשֵׁית פְּרָקִין דְּתַרְיִן שׁוֹקִין, נַחַת לְגַבָּה בְּתַרְיִן שׁוֹקִין. לְזַמְנָא אִיהוּ בְּעֵלָה ו' בְּתַרְיִן, שֵׁית פְּרָקִין דְּסִלִּיקַת לְגַבִּיָּה בְּתַרְיִן דְּרוּעִין, לְזַמְנֵין אִיהוּ בֵּן אָבָא וְאִמָּא, בֵּן י"ה, צְרִיךְ לְסִלְקָא לְעֵילָא לְה', וְכֹד סִלְקַת תַּמָּן, לְזַמְנֵין אִיהוּ בְּהַפּוּכָא ו' וּבֵין י' י' כְּגִוּוֹנָא דָא א' צְרִיךְ לְסִלְקָא לְגַבִּי דְאַתְמָר בְּה אֶבְן מְאִסוּ הַבּוֹנִים הִיתָה לְרֵאשׁ פְּנָה.

204. וְכֹד אִיהוּ סִלִּיקַת לְעֵילָא, בְּרִישָׁא דְכָל רִישֵׁין סִלְקָא, וּבְגִינָה מְלֵאכֵיָא אֲמַרִין אִיהּ מְקוּם כְּבוֹדוֹ, וְכֹד סִלִּיקַת לָא' כְּגִוּוֹנָא דָא א' אִיהוּ תְגָא בְּרִישֵׁיהּ דָא' עֲטָרָה עַל רִישֵׁיהּ, כְּתָר, וְכֹד נַחְתָּא נְקוּדָה לְתַתָּא, וְאַתְעֲטַרְתָּ, נַחֲתַת בֵּיהּ כְּגִוּוֹנָא דָא א'. וְכֹד סִלִּיקַת אֲתְקַרִי תְגָא בְּרָזָא דְטַעֲמִי, וְכֹד נַחֲתַת אֲתְקַרִיָּאת נְקוּדָה. וְכֹד אִיהוּ כְּגִוּוֹנָא דָא וּמְתִיחַדַת עֲמִיָּה, וְכֹד אִיהוּ תְגָא עַל רִישֵׁיהּ, אֲתְקַרִיָּאת אוֹת ז' כְּלִילָא מְנִיָּה אוֹת בְּרִית דְאִיהוּ שְׂבִיעָאָה דְכֻלָּא.

Shuruk. When she is a crown on the head OF ZEIR ANPIN, she is named after the letter Zayin, AS THE FORM OF VAV IS ZEIR ANPIN AND THE FEMININE PRINCIPLE IN THE CROWN ON HIS HEAD IS ZAYIN. The sign of the covenant, WHICH IS YESOD OF ZEIR ANPIN, consists of this LETTER ZAYIN, because it is the seventh letter in all.

205. Indeed, this stone--NAMELY MALCHUT, WHICH IS THE SECRET OF THE FEMININE PRINCIPLE--is the construction for all the worlds. Because of this, IT IS WRITTEN OF HER, "But you shall have a perfect and just weight (lit. 'stone')..." (Devarim 25:15). She is a measurement between each and every Sfirah, and every Sfirah amounts with her to ten SFIROT. Her size is the letter Vav. Through her, every cubit between each and every Sfirah becomes ten cubits. This is the secret of the verse: "Ten cubits shall be the length of a board" (Shemot 26:16) and between them all, she ADDS UP TO 100 SFIROT. She is ten between every Sfirah and ten multiplied by ten totals one hundred, and when THE WORD Me'ah ('one hundred') is reversed, IT BECOMES amah (one cubit).

206. Each and every measurement THAT MALCHUT MEASURES is called a World; THAT IS, A GRADE OF ITS OWN. Every one is a Yud and a Vav THAT SHOW a size and a measurement. The Vav is the weight OF THE LIGHT and the Yud is the measurement of it. The size of the measurement is five cubits long and five cubits wide. This corresponds to the size of every firmament, which is 500 parasangs long and five hundred parasangs wide. This is THE SECRET OF the two Heis IN THE NAME YUD-HEI-VAV-HEI; THE FIRST HEI ALLUDES TO WIDTH AND THE LOWER HEI TO LENGTH, AS EXPLAINED ELSEWHERE.

205. וּבִדְאֵי הָאֵי אַבְנָא הִיא בְּנִינָא דְכָל עֲלָמִין  
וּבְגִין דָּא אַבְן שְׁלֵמָה וְצִדְקָה יְהִיָּה לָךְ. אִיְהִי מִדָּה בֵּין  
כָּל סְפִירָה וְסְפִירָה, דְּכָל סְפִירָה בְּהָ סְלִיקַת לְעֶשֶׂר,  
שְׂעוּר דִּילָהּ ו' וּבְהָ אֶתְעֵבִידַת אִמָּה, עֶשֶׂר אַמּוֹת  
אוּרְךָ, בֵּין כָּל סְפִירָה וְסְפִירָה, וְרוּזָא דְמַלְאָה, עֶשֶׂר  
אַמּוֹת אוּרְךָ הַקָּרֶשׁ, וּבֵין כָּלָא מֵאָה אִיְהִי ו' בֵּין פֶּרֶק  
וּפְרָק וְיוד עֶשֶׂר זְמַנִּין, סְלִקָא לְמֵאָה וְהַפּוּכָא דְמֵאָה,  
אִמָּה.

206. כָּל מִדָּה וּמִדָּה אֶתְקָרִי עוֹלָם, וְאַנּוּן י"ו שְׂעוּר  
וּמִדָּה, ו' שְׁקָל ו' מִדָּה דִּילִיָּה וְשְׂעוּרָא דְמִדָּה, חֲמִשׁ  
אַמּוֹת אוּרְךָ, וְחֲמִשׁ אַמּוֹת רֹחַב, וְאַנּוּן לְקַבֵּל שְׂעוּרָא  
דְּכָל רְקִיעַ דְּמַהֲלַךְ ת"ק אוּרְבִיָּה וְת"ק פּוּתִיָּה וְאַנּוּן  
ה' ה'.

207. So here you have the stature of Zeir Anpin in the letters Yud-Hei-Vav-Hei, because the letter Vav ALLUDES TO Tiferet of the heavens, NAMELY TIFERET OF ZEIR ANPIN. Its five firmaments--NAMELY, THE LAST HEI OF YUD-HEI-VAV-HEI, WHICH HAS A NUMERICAL VALUE OF FIVE--are called "the (Heb. Hei) heavens." THIS IS THE ADDITIONAL HEI THAT INDICATES the five firmaments included in 'the heavens.' The upper five FIRMAMENTS are CALLED the 'heavens of the heavens.' These are Hei-Hei OF YUD-HEI-VAV-HEI, BECAUSE THE FIRST HEI ALLUDES TO THE UPPER FIRMAMENTS AND THE SECOND HEI ALLUDES TO THE LOWER FIRMAMENTS. The letter Vav is their sixth FIRMAMENT. VAV OF YUD-HEI-VAV-HEI IS TIFERET, WHICH INCLUDES THE FIVE FIRMAMENTS. IT ITSELF IS CONSIDERED THE SIXTH FIRMAMENT. Yud OF YUD-HEI-VAV-HEI IS THE SECRET OF MALCHUT, WHICH BECOMES the seventh FIRMAMENT, and seven plus seven total fourteen. Here are those lands, seven upon seven lands that cover each other like rings of an onion, WHICH SURROUND EACH OTHER ON ALL SIDES. And the two eyes are their hints, BECAUSE THE THREE COLORS--WHITE, RED AND GREEN--ARE EQUIVALENT TO CHESED, GVURAH AND TIFERET. ITS WHITE COLOR IS CHESED, ITS RED STREAKS ARE GVURAH AND ITS GREEN HUE IS TIFERET. THE TWO EYELIDS ARE NETZACH AND HOD, THE EYE ITSELF IS YESOD AND THE BLACK DOT IS MALCHUT.

208. The Yud IN THE NAME YUD-HEI-VAV-HEI is called a small, or short, world. The Vav IN YUD-HEI-VAV-HEI, WHICH IS TIFERET, is the long world. Whomever wishes that his desires be fulfilled by the long world should pray at length, and whoever prays to the short world should pray quickly. Therefore, it has been explained that in a place where they are told to make it short, REFERRING TO THE LETTER YUD, a person should not pray at length. To pray quickly IS LIKE THE PRAYER OF MOSHE, WHO RECITED THE FOLLOWING SHORT PRAYER, "Heal her

207. הָרִי לְךָ שְׁעוֹר קוֹמָה בְּאַתְנוֹן הוּי"ה, דָּאֵת ו' אִיהִי רְקִיעַ הַשָּׁמַיִם, חֲמִשׁ רְקִיעֵין דִּילִיָּה. ה' אֵלֵין אֲתַקְרִיאוּ שָׁמַיִם: ה' חֲמִשׁ רְקִיעֵין דְּכָלִּיל בְּשָׁמַיִם. חֲמִשׁ עֲלָאִין שְׁמֵי הַשָּׁמַיִם. וְאַנּוֹן ט ה' ה' חֲמִשׁ בְּחֲמִשׁ, ו' רְקִיעַ שְׁתֵּיתָא לֹון, ו' שְׁבִיעָא לֹון. וְאִינוֹן שְׁבַעָה בְּשְׁבַעָה, וְסֻלְקִין י"ד. וְהִכִּי אֲנוֹן אֲרַעִין שְׁבַעָה עַל גְּבִי שְׁבַעָה כְּגִלְדֵי בְּצֵלִים, וְכֹלְהוּ רְמִיזוֹן בְּתֵרִין עֵינֵינוּן.

208. ו' אֲתַקְרִי עוֹלָם קָטָן, ו' עוֹלָם אֲרוֹךְ, וְכֹל מָאן דְּבַעֵי לְמִשְׁאֵל שְׁאֲלִתִּין, לְגַבֵּי עוֹלָם אֲרוֹךְ צְרִיךְ לְאַרְבָּא בֵּיהּ וְכֹל מָאן דְּשָׂאִיל בְּעוֹלָם קָצֵר צְרִיךְ לְקַצֵּרָא. וְעַל דָּא אִוקְמוּהָ בְּמָקוֹם שְׁאֲמָרוּ לְקַצֵּר אֵין אָדָם רְשָׁאִי לְהֲאָרִיךְ.

now, El, I pray you" (Bemidbar 12:13), AS HE ADDRESSED the letter Yud, WHICH IS THE SMALL, OR SHORT, WORLD.

**209. THE PLACE WHERE IT WAS RECOMMENDED that one should pray at length-- DURING TIMES WHEN ONE IS NOT ALLOWED TO CURTAIL THE PRAYER--STEMS FROM AN ASPECT OF THE LETTER VAV, as in 'to fall down,' AS MOSHE DID. THE VERSE: "And I fell down (Va'etnapal) before Hashem, as at the first..." (Devarim 9:18) IS RELATED TO THE LETTER PE, BECAUSE "40 days and 40 nights" ADD UP TO 80, WHICH IS THE NUMERICAL VALUE OF PE. SO ALL THIS RELATES TO THE SECRET OF THE LETTERS PE AND VAV, WHICH APPEAR IN THE HEBREW WORD 'VA'ETNAPAL'. Everything APPEARS IN THE TWO Mems, ONE OPEN MEM AND ONE CLOSED MEM, WITH THE Yud as a point in the middle, which forms the word Mayim (water). From the aspect of Chesed, one should pray at length.**

**210. In the holy name, Yud-Hei-Vav-Hei ascends to the fourth TUNE OF THE INTONATIONS. And one should prolong this intonation, WHICH IS THE FOURTH ONE OVER THE NAME OF YUD-HEI-VAV-HEI, which is the secret of the Teki'ah (long blowing of the Shofar). THE PLACE to make it short is at the aspect OF GVURAH, AT THE INTONATIONS of Shevarim (short blowings of the Shofar). THIS IS CALLED THE TEVIR (ARAM. BREAK) OF THE INTONATIONS. The middle, which is neither prolonged nor shortened, is THE SECRET OF Teru'ah (a succession of tremulous notes of the Shofar). This is the Central Column and IS THE SECRET OF THE INTONATION CALLED Shalsholet (lit. 'chain'), which chains both THE RIGHT AND LEFT COLUMNS, AS IT INTERTWINES THEM ACCORDING TO THE SECRET OF the holy Shekel.**

209. לְקַצֵּר בְּצִלוֹתַי אֵל נָא רַפָּא נָא לֵה. בְּנִקּוּדָה דִּי, לְהֶאֱרִיךְ וּלְהִתְנַפֵּל וְאֶתְנַפֵּל לְפָנַי ה' כְּרֵאשׁוֹנָה מ' יוֹם וּמ' לַיְלָה, כִּלְא מ"ם י' וְנִקּוּדָה בְּאִמְצַע, אֶתְעִבִיד מִיָּם, מִסְטָרָא דְחֶסֶד צְרִיךְ לְאַרְכָּא בְּצִלוֹתָא.

210. וּבִשְׁמַא קְדִישָׁא סְלִיק הוּי"ה בְּרַבִּיעַ לְאַרְכָּא בְּתַנוּעָה דָּא, דְּאִיהוּ רְזָא דְתִקְיָעָה, לְקַצֵּר מִסְטָרָא דְשִׁבְרִים, בִּינוּנֵי לֹא בְקִצְרוֹ וְלֹא בְאַרְיִכוֹ, בְּתַרוּעָה, דְעִמּוּדָא דְאִמְצַעִיתָא דְאִיהִי שְׁלִשְׁלֵת, דְתַרְוֵייהוּ שְׁקֵל הַקֶּדֶשׁ.

211. Corresponding to the fourth INTONATION, which ascends BY THE INTONATION, there is the Cholam AMONG THE POINTS (VOWELS), WHICH IS ALSO RELATED TO CHESED. The Shevarim, OR THE TEVIR OF THE INTONATION, is equivalent to the POINT OF Sheva. In PRONOUNCING this, THE FOURTH TUNE, one should raise his voice and in PRONOUNCING the other, REFERRING TO THE TEVIR, WHICH IS GVURAH, one should lower his voice. Because of this, it is CALLED Shevarim (DERIVED FROM THE HEB. FOR 'BREAK') AS THE VOICE SHOULD BE LOWERED (LIT. 'BROKEN'). This is done in secret, as it is written of the lower Shechinah: "But her voice was not heard" (I Shmuel 1:13). Teru'ah is THE SECRET OF THE CENTRAL COLUMN, WHICH IS CALLED Shalsholet. This is ALSO THE SECRET OF the Yud, LOCATED BETWEEN THE TWO MEMS OF "40 DAYS AND 40 NIGHTS." This is THE SECRET OF Segolta AMONG THE INTONATIONS

212. RABBI SHIMON said: Zarka, Makaf, Shofar Holech, Segolta. The Point of the right, WHICH IS THE SECRET OF THE POINT OF CHOLAM AND CHESED, is 'Hashem reigns.' The point of the left, WHICH IS THE SECRET OF THE SHURUK OR SHEVA AND GVURAH, is 'Hashem reigned.' The point of the middle, WHICH IS THE SECRET OF THE POINT OF CHIRIK, TIFERET, is 'Hashem shall reign.' Rabbi Acha said: 'Hashem reigns' is the supernal world, 'Hashem reigned' is Tiferet and 'Hashem shall reign' is the Ark of the Covenant.

211. לְקַבֵּיל רְבִיעַ דְּסֵלִיק אִיהוּ חוֹלָם, שְׁבָרִים לְקַבֵּיל שְׂבָא, דָּא בְעָא לְסֵלְקָא קְלָא, וְדָא בְעָא לְנַחְתָּא לָהּ. וּבְגִין דָּא אָנוּן שְׁבָרִים בְּחֻשְׁאֵי, שְׂכִינְתָּא תְתַאֲה וְקָלָא לָא יִשְׁתַּמַּע, כּד"א וְקוֹלָהּ לָא יִשְׁמַע. תְּרוּעָה דָּא שְׁלֹשֶׁת אַחִיר בְּתְרוּיָהּ.

212. וְאִית בְּגוּוּנָא דְרִקִיעַ הַמְאָרִיךְ בֵּיהּ תִּיבָה, וְאִיהִי נְקוּדָה חִירִיק בְּגוּוּנָא דְחָלָם, לִית נְקוּדָה דְלִית בְּגוּוּנָא דִילָהּ בְּטַעֲמֵי, סְגוּל לְגַבֵּי סְגוּלָתָא, שְׂבָא לְגַבֵּי זְקָף גְּדוּל כְּלָהּ תִּשְׁכַּח לֹן נְקוּדָה לְגַבֵּי טַעֲמֵי לְמָאן דִּידַע רְזִין טְמִירִין.



213. The Revi'i (fourth) OF THE CANTILLATION MARKS is for raising the voice, the Tever of the cantillation marks is for lowering the pitch. Shalsholet holds to the two columns like a chain AND JOINS THEM TO EACH OTHER. It is like the Revi'i, with which one prolongs the word WITH MELODY. It is a point like the Cholam. There is no point AMONG THE POINTS that does not have a corresponding cantillation mark. For example, the vowel Segol corresponds to the Segolta intonation, the vowel Sheva corresponds to the intonation Zakef gadol. There is always a vowel corresponding to a cantillation mark for all those who know the hidden secrets.

213. פֶּתַח וְאָמַר זֶרְקָא מִקַּף שׁוֹפֵר הוֹלֵךְ סְגוּלָתָא  
 פֶּתַח נְקוּדַת יְמִין ה' מֶלֶךְ, נְקוּדַת סְגוּל שְׁמֵאלָא ה'  
 מֶלֶךְ, בְּאִמְצָעֵיתָא ה' וְמִלּוֹךְ לְתַתָּא. ר' אַחָא אָמַר ה'  
 מֶלֶךְ דָּא עֲלֵמָא עֲלָאָה, ה' מֶלֶךְ דָּא תַּפְאֶרֶת ה'  
 וְמִלּוֹךְ דָּא אַרְוֵן הַפְּרִית.

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Section



## 19. He creates worlds and destroys them

The students ask Rabbi Shimon why God created so many thousands of worlds only to destroy them all. The Master explains that "worlds" is a code word that refers to all the souls of creation. "Destroying the worlds" refers to those souls who fail to walk a spiritual path and instead choose evil. These souls are the "worlds" who are eventually destroyed by their own impure actions.

Though many worthy spiritual paths have existed throughout history, they will eventually converge into the single path presented to humanity during the revelation on Mount Sinai. This realization is awakened in us by the spiritual truth that emanates from these passages.

214. "These are the generations of the heavens and the earth" (Beresheet 2:4). It has been established that wherever it is written: "These (Heb. Eleh)", it cancels everything that was mentioned before. So the use of the word "These" CONCEALS the generations of Tohu (without form), WHICH ALLUDES TO MALCHUT OF THE ASPECT OF JUDGMENT, hinted at in the verse: "And the earth was without form" (Beresheet 1:2). In reference to those GENERATIONS OF TOHU, it is said that the Holy One, blessed be He, created worlds and destroyed them, MEANING THAT IT WAS WITHOUT FORM BECAUSE HE DESTROYED THEM. Thus, it is written: "The earth was without form and void." BUT THE GENERATIONS OF "THESE", WHICH IS THE SECRET OF MALCHUT SWEETENED BY MERCY, SURVIVED.

214. אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ, הָא אֹקְמוּהָ, כֹּל אֲתֵר דְּכִתִּיב אֵלֶּה פִּסְלֵי אֶת הָרָאשׁוֹנִים, וְאֵלִין תּוֹלְדִין דְּתֵהוּ, דְּאֲתֵרְמִיזוּ בְּקֵרָא תְּנִינָא, וְהָאָרֶץ הִיִּתָּה תֵהוּ, וְאֵלִין אֲנוּן דְּאֲתֵמַר דְּקִדּוּשׁ בְּרוּךְ הוּא פְּרָא עֲלֵמִין וּמְחַרִּיבֵן, וּבְגִין דָּא אֲרַעָא הוּהוּ תוּהָה וּבוּהָה.

215. HE ASKED: Why did the Holy One, blessed be He, create the worlds IN THE FIRST PLACE, if He intended to destroy them? It would have been better had He not created them at all. But there certainly must be a secret here. What is the meaning of, 'He destroyed them'? It cannot be that the Holy One, blessed be He, destroyed the makings of His own hands. Furthermore, these are the heavens about which it is said, "For the heavens shall vanish away like smoke..." (Yeshayah 51:6). If it is so, then the Holy One, blessed be He, first created and then destroyed WHAT HE HAD CREATED, WHICH IS POSSIBLE FOR HUMAN BEINGS, BUT NOT FOR THE HOLY ONE, BLESSED BE HE.

216. The secret is that the Holy One, blessed be He, created the world by the Torah, as it is written: "In the beginning" (Beresheet 1:1), WHICH IS THE TORAH, about which is written: "Hashem created me as the beginning of his way..." (Mishlei 8:22). SO THE TORAH CALLS ITSELF BEGINNING. And by this beginning, NAMELY THE TORAH, He created the heavens and the earth, REFERRING TO THE SUPERNAL HEAVENS AND EARTH, WHICH ARE THE UPPER SIX SFIROT OF BINAH, WHICH ARE HINTED AT IN THE PHRASE BARA SHEET (HE CREATED SIX). He supported them by THE TORAH, for the Covenant is included in "Beresheet (In the beginning)." AS BERESHEET IS COMPOSED OF COVENANT OF FIRE (HEB. BRIT ESH), as it is written: "If my covenant were not day and night, it is as if I have not established the ordinances of heaven and earth" (Yirmeyah 33:25). ACCORDINGLY, THE HEAVENS AND THE EARTH ARE SUPPORTED BY THE TORAH, AND THEIR EXISTENCE DEPENDS ON THE PRESERVATION OF THE COVENANT OF BERESHEET, WHICH IS THE TORAH. These HEAVENS THAT WERE CREATED AND ARE SUPPORTED BY THE TORAH are described IN THE VERSE: "The heavens are the heavens of Hashem" (Tehilim 115:16). And THE EARTH THAT WAS CREATED AND SUPPORTED BY THE TORAH IS CALLED

215. אֵיךְ בָּרָא קְדוֹשׁ בְּרוּךְ הוּא עֲלָמִין לְחַרְבָּא לִוְן, שְׁפִיר הוּהוּ דְלֵא לְבְרֵי לִוְן. אֵלָא וְדַאי הָבָא אִיבָא רְזָא, מֵאִי אִיהוּ וּמְחַרְיָבָן, דְקְדוֹשׁ בְּרוּךְ הוּא לֵא יִשְׁצִי עוֹבְדֵי יְדוּי. וְלֵא עוֹד אֵלָא דָּא שְׁמִיָּא דְאַתְמָר פְּהוּ כִּי שְׁמַיִם כְּעֶשֶׂן נִמְלָחוּ וּגו' א"כ קְדוֹשׁ בְּרוּךְ הוּא עֵבִיד וּמְחִי.

216. אֵלָא רְזָא דְמַלְהָ כְּדִין הוּא, דְקְדוֹשׁ בְּרוּךְ הוּא בָּרָא עֲלָמָא, וּבְרִיָּה בְּאוֹרִיָּתָא, כְּמָה דְאוֹקְמוּהָ בְּרֵאשִׁית דְאַתְמָר בְּה' קִנְיֵי רֵאשִׁית דְרִכּוּ, וּבְהֵאִי רֵאשִׁית בָּרָא יְת שְׁמִיא וְיֵת אֶרְעָא, וְאִיהוּ סְמִיךְ לִוְן בִּיה, בְּגִין דְבְרִית כְּתִיב בִּיה, בְּבִר' אִשִׁית', וְאַתְמָר בִּיה אִם לֹא בְרִיתִי יוֹמָם וְלַיְלָה וּגו'. וְאַלִין אֲנוּן דְאַתְמָר בְּהוּן הַשְׁמַיִם שְׁמַיִם לֵה' וּגו', וְאִיהוּ אֶרֶץ הַחַיִּים כְּלִילָא מְשַׁבַּע אֶרְעִין דְעַלְיֵיהוּ אָמַר דּוּד מְלָכָא אֶתְהַלֵּךְ לִפְנֵי ה' בְּאַרְצוֹת הַחַיִּים.

the land of the living. It comprises seven lands, about which King David said, "I will walk before Hashem in the lands of the living" (Tehilim 116:9). THEY ARE CALLED "THE LANDS OF THE LIVING", TO INDICATE THAT THEY ARE RELATED TO BINAH, WHICH IS CALLED LIVING ELOHIM, AS THESE HEAVENS AND EARTH ORIGINATE IN BINAH.

217. AFTER THEM, He created the heavens and the earth upon form, without any foundation (Yesod)--which is the Covenant--to support them. THIS REFERS TO THE LOWER HEAVENS AND THE EARTH, WHICH SYMBOLIZE THE MALE AND THE FEMALE, BEFORE MALCHUT WAS SWEETENED WITH BINAH, AS IT IS WRITTEN: "AND THE EARTH WAS WITHOUT FORM." Because of this situation, the Holy One, blessed be He, wanted to give the Torah, which represents the covenant of circumcision, to the nations of the world, BECAUSE ADHERENCE TO THE COVENANT OF CIRCUMCISION WOULD HAVE SWEETENED MALCHUT BY BINAH. SO THE MOCHIN, WHICH IS CALLED THE TORAH, WOULD HAVE BEEN REVEALED UPON THEM, but because they did not want to receive it, the land remained parched and dry.

218. This is why IT IS WRITTEN: "Let the waters under the heaven be gathered together to one place, and let the dry land appear" (Beresheet 1:9). "...the waters" ALLUDES TO the Torah, "to one place" means Yisrael, because the souls of Yisrael come from that place, about which it is written: "Blessed be the glory of Hashem from his place" (Yechezkel 3:12). "The glory of Hashem" IS the lower Shechinah, NAMELY, MALCHUT, AND "from his place" IS the upper Shechinah, NAMELY BINAH. ACCORDINGLY, BINAH IS CALLED 'PLACE'. And since their souls come from there, FROM BINAH, then certainly THE NAME Yud Hei-Vav-Hei rests on them. It is written about them: "For Hashem's portion is his people" (Devarim 32:9). This is THE MEANING OF THE VERSE: "Let the waters be gathered

217. וּבְרָא שָׁמַיָא וְאֶרְעָא בְּתַרְוֵיהּ, עַל תְּהוֹ, וְלִית תַּמָּן יְסוּדָא, דְּאִיהוּ בְּרִית דְּסִמְיָךְ לֹון, בְּגִין דָּא, קְדוּשׁ בְּרוּךְ הוּא בְּעָא לְמַתָּן אֹרִייתָא לְאוּמִין דְּעֵלְמָא עֲכוּ"ם, דְּאִיהוּ בְּרִית מִלְּה מִמֶּשׁ, וְלֹא בְּעוּ לְקַבְּלָא לֵיהּ, וְאַשְׁתְּאַרְת אֶרְעָא חֲרָבָה וַיִּבְשָׁה.

218. וְדָא אִיהוּ יְקוּוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מְקוֹם אֶחָד וְתִרְאֶה הַיַּבְשָׁה. יְקוּוּ הַמַּיִם דָּא אֹרִייתָא, אֶל מְקוֹם אֶחָד, אֶלֶין יִשְׂרָאֵל, בְּגִין דְּנִשְׁמַתֵּיהוּ תְּלִיין, מִהוּוּ אַתְר דְּאַתְמַר בֵּיהּ, בְּרוּךְ כְּבוֹד ה' מִמְּקוֹמוֹ. כְּבוֹד ה', שְׂכִינְתָא תַתְּאָה. מִמְּקוֹמוֹ, שְׂכִינְתָא עֲלָאָה, וְכִיּוֹן דְּאֲנוּן נִשְׁמַתֵּיהוּ מִתַּמָּן, שְׂרִיא עֲלֵיהוּ וְדָאִי הוּי"ה, וְאַתְמַר בְּהוּן כִּי חִלַּק הוּי"ה עִמּוֹ, וְדָא אִיהוּ יְקוּוּ הַמַּיִם אֶל מְקוֹם אֶחָד.

together to one place." WATER REFERS TO THE TORAH, AND "ONE PLACE" TO YISRAEL, THE RECIPIENTS OF THE TORAH, AS DESCRIBED ABOVE. THIS EXCLUDES THOSE NATIONS IN THE WORLD THAT DID NOT WISH TO RECEIVE THE TORAH, BECAUSE OF WHOM THE LAND REMAINED DESOLATE AND DRY.

219. The Torah symbolizes the settling of the world, BECAUSE THE WORLD WAS CREATED BY IT AND EXISTS UPON IT. The nations of the world who did not accept it have remained wasted and destroyed. This is THE MEANING OF THE PHRASE that the Holy One, blessed be He, created worlds and destroyed them. IT REFERS TO those who did not maintain the precepts of the Torah AND DID NOT ELEVATE MALCHUT TO BINAH TO BE SWEETENED BY THE ATTRIBUTE OF MERCY. SO THE WORLD IS DESOLATE FOR THEM. It does not mean that He destroyed and shattered His own makings, REFERING TO THE HEAVENS AND THE EARTH AND ALL THAT THERE IS, as people may presume IN EXPLAINING THIS PHRASE. Why should He destroy His own children, YISRAEL, about whom it is written: "Behibar'am" (when they were created) (Beresheet 2:4). Be-hibar'am MEANS THAT they were created by the letter Hei (Be Hei Bera'am), BY MALCHUT THAT WAS SWEETENED BY THE ATTRIBUTE OF MERCY IN BINAH. ONCE THEY ARE PERFECTED BY BINAH, THEY ARE SUITED TO THE DESIRE OF THE HOLY ONE, BLESSED BE HE. THEREFORE, WHY SHOULD HE DESTROY THEM?

219. וְאוֹרֵי־תָא אִיהִי יְשׁוּבָא דְעֵלְמָא, וְאוֹמִינ דְעֵלְמָא עֵעֻבוֹם דְּלֹא קְבִילוּ לָהּ אֲשֶׁתְּאָרוּ חֲרִבִין וַיִּבְשִׁין, וְדָא אִיהוּ דְקָדוֹשׁ בְּרוּךְ הוּא בְּרָא עֲלְמִין וּמְחַרִּיבֵן, אֵלִין דְּלֹא נְטְרִי פְקוּדֵי אוֹרֵי־תָא, לֹא דִישְׁצִי אִיהוּ עוֹבְדוּי, כְּמָה דְחֲשַׁבִין בְּנֵי נְשָׂא, וְלָמָּה יִשְׁצִי לֹון לְבָנוּי דְאַתְמַר בְּהוֹן בְּהִבְרָאָם בְּה' בְּרָאָם.

220. Because of those among the nations of the world who converted to Judaism, the small letter Hei (= five) of Avraham fell down during the fifth millennium, which is Hei. This FIFTH MILLENNIUM is wasted and dried up, AS DESCRIBED IN THE VERSE: "AND THE RIVER SHALL BE WASTED AND DRIED UP" (YESHAYAH 19:5). "Wasted" REFERS TO the first Temple and "and dried up" to the second Temple.

221. Moshe wanted to bring the proselytes under the wings of the Shechinah and presumed that they also were drawn down from MALCHUT THAT IS SWEETENED BY THE ATTRIBUTE OF MERCY, WHICH IS the SMALL Hei. Thus, he drew down THE MOCHIN OF this SMALL Hei of Avraham. THE PROSELYTES brought upon him descent, as it is written: "Go, get you down, for your people...have become corrupt" (Shemot 32:7), WHICH MEANS THAT THEY CAUSED THE NATION OF YISRAEL TO SIN WITH THE GOLDEN CALF. They did not receive THE MOCHIN OF the small Hei, in awe of the letter Yud OF YUD-HEI-VAV-HEI and with love of the letter Hei. So he descended from his grade, which is the letter Vav.

222. So the letter Vav OF YUD-HEI-VAV-HEI came down together with MOSHE TO GUARD HIM so he does not perish among them, because according to the secret of reincarnation, he was destined to mingle among the mixed multitude in exile, whose souls originated from the aspect of those of whom it is written: "For the heavens shall vanish away like smoke" (Yeshayah 51:6). These are the ones for whom Noach did not plea for mercy. About them, it is written: "They were destroyed from the earth" (Bereshheet 7:23), because they came from those of whom it is said, "You shall blot out the remembrance of Amalek" (Devarim 25:19). Moshe did not protect himself from them and dropped the SMALL Hei among them. For this reason, he shall not enter

220. וְאֵלֶּיךָ אָנוּן דְּמִתְגַּיְרִין מֵאוּמִין דְּעֵלְמָא, בְּגִינְיֵיהוּ נִפְלֵת ה' זְעִירָא דְאַבְרָהָם, בְּאֶלְפֵי חֲמִישָׁא. הָוָה ה', דְּאִיהוּ חָרֵב וְיָבֵשׁ, חָרֵב בְּבֵית רֵאשׁוֹן, וְיָבֵשׁ בְּבֵית שְׁנִי.

221. וּמֹשֶׁה, בְּגִין דְּבִעָא לְאַעְלָא גִיּוּרִין תַּחַת גְּרַמְוֵי דְשְׂכִינְתָא וְחָשִׁיב דְּהוּוּ מְאֵלִין דְּאַתְבְּרִיאוּ בַּה' וְהָב בְּהוֹן אֶת ה' דְּאַבְרָהָם, גְּרַמְוֵי לִיָּה יְרִידָה כַּד "א לֶךָ רֹד כִּי שַׁחַת עַמְךָ, בְּגִין דְּלֹא קְבִילוּ לְאֵת ה' בְּדַחִילוּ דִּי"ו וּבְרַחֲמֵי דֵה', נַחֲתִית אִיְהִי מִדְּרַגְיָה דְּאִיהוּ ו'.

222. וְאֵת ו' נַחֲתַת עִמִּיהָ בְּגִין דְּלֹא יִתְאַבִּיד בִּינְיֵיהוּ, דְּעֵתִיד אִיהוּ פְּרֹזָא דְּגִלְגּוּלָא לְאַתְעַרְבָא בִּינְיֵיהוּ בְּגִלּוּתָא, בֵּין עַרְב רַב, דְּאִינוּן נִשְׁמַתִּיָּהוּ, מִסְטְרָא דְּאֵלִין דְּאַתְמַר בְּהוֹן כִּי שְׁמַיִם כַּעֲשָׂן נִמְלָחוּ וְגו'. וְאֵלִין אִינוּן דְּלֹא בְּעָא נַח רַחֲמֵי עֲלֵיהוּ, וְאַתְמַר בְּהוֹן, וַיִּמְחוּ מִן הָאָרֶץ, בְּגִין דְּהוּוּ מְאֵלִין דְּאַתְמַר בְּהוֹן תִּמְחָה אֶת זְכַר עַמְלֶק. וּמֹשֶׁה לֹא אֶסְתַּמֵּר מִבְּיָהוּ, וְאֶפֶּל ה' בִּינְיֵיהוּ. וּבְגִין דָּא, אִיהוּ לֹא יַעוּל לְאַרְעָא דִּישְׂרָאֵל עַד דִּיתוּב ה' לְאַתְרָהּ, וּבְגִין דָּא נַחַת אִיהוּ מִדְּרַגְיָה, וְנַחֲתִית בֵּיה ו', וּבְגִין דָּא ה' נִפְלֵת ו' יוֹקִים לָהּ, ו' דְּמֹשֶׁה.

the land of Yisrael until he brings the Hei back to its place. This is also why he fell from his grade, and the letter Vav OF YUD-HEI-VAV-HEI descended with him. Because of this, the letter Hei fell down and the letter Vav of Moshe shall raise it up.

223. It was through this small Hei, the Hei of Avraham, which is the letter Hei in Behibar'am that Moshe received assistance, and it is written of him: "That caused his glorious arm to go at the right hand of Moshe" (Yeshayah 63:12). He took it from there, FROM AMONG THE KLIPOT, by the power of the letter Vav and brought it with him. Immediately, the letters Yud-Hei rested on it, ON THE LOWER HEI, and the vow was fulfilled, ACCORDING TO THE SECRET OF THE VERSE: "For Yah has sworn by his throne (Heb. kes, Kaf-Samech) that Hashem will have war" (Shemot 17:16). UNTIL THIS HAPPENED, THE NAME WAS INCOMPLETE, LACKING THE VAV-HEI AND THE THRONE - KISE (KAF-SAMECH-ALEPH) WAS INCOMPLETE BECAUSE IT LACKED THE LETTER ALEPH. BUT NOW, THE NAME HAS ACHIEVED PERFECTION AND IS COMPLETED BY THE LETTERS VAV-HEI, AND THE THRONE IS ALSO COMPLETED WITH THE LETTER ALEPH. HE ASKED: What is THE MEANING OF: "From generation to generation" IN THE VERSE: "HASHEM WILL HAVE WAR WITH AMALEK FROM GENERATION TO GENERATION"? HE REPLIED, This is Moshe, about whom it is written: "One generation passes away, and another generation comes..." (Kohelet 1:4). It has already been explained that one generation contains no fewer than 600,000. It is said that one woman gave birth in Egypt (Egypt) to 600,000 in one belly. THIS MEANS MOSHE, FOR MOSHE IS EQUATED WITH 600,000 SOULS.

223. ובגין דה"א זעירא, ה' דאברהם דאיהי דהבראם, אתעזר איהו בגינה, ואתמר ביה מוליך לימין משה וגו', ואפיק לה מתמן בחילא דו', ואייתי לה עמיה, מיד שריא עליה י"ה, ואשתלים אומאה כי יד על כס י"ה מלחמה להוי"ה וגו', מאי מדר דר דא משה, דאתמר ביה דור הולך ודור בא, והא אוקמוה, דלית דור, פחות מס' רבוא, ודא משה, דאתמר ביה דאנתתא חדא ולדה ס' רבוא בכרס אחת.





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Section



## 20. The five types of the mixed multitude

The Zohar describes five different types of negative people whose sole purpose is to prevent the dissemination of spiritual wisdom to others.

The Zohar states: "These people build synagogues and schools of religious study that house the scroll of the Torah, complete with a crown upon its top. They do it for their own sake and for the love of themselves, not the for the sake and love of the Creator."

Scanning this section reinforces our strength of character and spiritual integrity. It enables us to stand strong against those who oppose the betterment of mankind through the dissemination of Kabbalah, which is the soul of the Torah.

### 224. There are five races of mixed multitude.

These are the Nefilim (fallen), the Giborim (mighty), the Anakim (giants), the Refaim (shades) and the Amalekim. Because of them, the small Hei fell from its place, NAMELY FROM BINAH. Bilaam and Balak come from the side of Amalek, because if you remove the letters Am from Bilaam and the letters Lamed-Kof from Balak (Bet-Lamed-Kof), you are left with Bavel (Bet-Bet-Lamed), which is Babylon. "Therefore is the name of it called Bavel; because Hashem did there confound the language of all the earth" (Beresheet 11:9).

224. וְחָמֵשׁ מִיַּיִן אֲנוֹן בְּעֶרְבֵי רֶב, וְאֲנוֹן: נְפִילִים, גִּבּוֹרִים, עֲנָקִים, רַפָּאִים, עֲמֻלְקִים. וּבְגִינְיָהּ נִפְלָת ה' זַעֲיָרָא מֵאַתְרָהּ, בְּלֵעָם וּבְלֵק מִסְטָרָא דְעֲמֻלְקָ הוּא, טוֹל עִם מִן בְּלֵעָם, לֵק מִן בְּלֵק, אֲשֶׁתָּאֵר בְּבֵל, כִּי שֵׁם בְּלָל ה' שִׁפְתָּ כָּל הָאָרֶץ.

225. These are the ones who remained of those of whom it was said at the time of the flood, "And he destroyed every living substance" (Beresheet 7:23) Those who survived, THE KLIPAH OF AMALEK, from the time of the fourth exile-- NAMELY THE EXILE OF EDOM--became the leaders (lit. heads) of the world, men of great power. THIS IS BECAUSE THIS KLIPAH IS CONSIDERED THE HEAD AND KETER OF THE KLIPOT. They became a means of violence toward the children of Yisrael and of them, it is written at the time of the flood, "For the earth is filled with violence through them" (Beresheet 6:13). These are the Amalekim.

226. About the Nefilim (the fallen ones), it is written: "That the sons of the Elohim saw that the daughters of men were fair" (Beresheet 6:2). These are the second group OF THE MIXED MULTITUDE, WHICH IS EQUIVALENT TO THE CHOCHMAH OF THE KLIPOT. THEY COME from the fallen ones from above, FROM AZA AND AZAEL, WHO WERE ANGELS ABOVE. AND THE HOLY ONE, BLESSED BE HE, DROPPED THEM OUT OF THE HEAVENS. When the Holy One, blessed be He, desired to create man, He said TO THE ANGELS, "Let us make man in our image..." (Beresheet 1:26). He wanted to make him a leader over all the ANGELS above, so that he might govern all THE ANGELS and they would be under his rule, as is written about Yosef: "And let him appoint officers over the land" (Beresheet 41:34).

225. וְאֵלֵיךְ אֲנֹכִי דֹשֵׁן מֵאֵלֵיךְ, דִּתְּמַר בְּהוֹן  
וַיִּמַח אֶת כָּל הַיְקוּם, וּמֵאֵלֵיךְ דִּשְׁתַּאֲרוּ מִנְהוֹן  
בְּגִלוּתָא רַבִּיעָא, אֲנֹכִי רִישׁוֹן בְּקִיּוּמָא סְגִי וְאִינוֹן  
קִיּוּמִין עַל יִשְׂרָאֵל כְּלֵי חֶמְסִי, וְעַלִּיּוּהוּ אֲתַמַּר כִּי  
מִלְּאָה הָאָרֶץ חֶמְסִי מִפְּנֵיהֶם, אֵלֵיךְ אֲנֹכִי עִמְלָקִים.

226. נְפִילִים עָלֵיהוּ אֲתַמַּר וַיִּרְאוּ בְּנֵי הָאֱלֹהִים אֶת  
בְּנוֹת הָאָדָם כִּי טוֹבוֹת הָנָה, וְאֵלֵיךְ אֲנֹכִי מִיִּנְא  
תְּנִינְא, מֵאֵלֵיךְ נְפִילִים מְלַעִילָא, דְּכַד בְּעָא קְדוּשָׁא  
בְּרוּךְ הוּא לְמַעַבְד אָדָם, דִּתְּמַר נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ  
וְגו', בְּעָא לְמַעַבְד לִיה רִישָׁא עַל עֲלָאִין, לְמַהוּי  
אִיהוּ פְקִיד עַל כְּלָהוּ וּלְמַהוּי אֲנֹכִי פְקִידִין עַל יְדוּי,  
כְּגוּוֹנָא דְיוֹסֶף דִּתְּמַר בֵּיה וַיִּמְקַד פְּקִידִים עַל  
הָאָרֶץ.

227. THIS IS WHY those ANGELS wanted to denounce him. They asked THE HOLY ONE, BLESSED BE HE, "What is man, that you are mindful of him" (Tehilim 8:5), for he is bound to sin before you? WHY, THEREFORE, DO YOU WANT US TO BE UNDER HIM? The Holy One, blessed be He, replied, If you were down below ON EARTH like he, you would sin more than he does. Immediately, "The sons of the Elohim saw the daughters of man..." They were filled with passion for them, so the Holy One, blessed be He, dropped them down in chains.

228. These SONS OF ELOHIM are Aza and Azael, from whom descended the souls of THE SECOND GROUP IN the mixed multitude, which are the Nefilim. They made themselves fall FROM THEIR HOLINESS, and they fornicated with women who were fair. Because of this, the Holy One, blessed be He, also eliminated them from the world to come, so that they may not have a portion there. And He gave them their reward in this world, as it is written: "...and repays them that hate him to their face, to destroy them" (Devarim 7:10). THE SECOND GROUP IN THE MIXED MULTITUDE IS EQUIVALENT TO CHOCHMAH OF THE KLIPAH.

229. Of the Giborim, (mighty ones), the third group OF THE MIXED MULTITUDE THAT WAS MIXED WITH YISRAEL, it is written: "The same were mighty men of old, men of renown (lit. 'men with a name')" (Beresheet 6:4). These descend from the side of those, about whom it is written: "Let us build us a city and a tower...and let us make us a name..." (Beresheet 11:4), THAT IS, THE GENERATION OF SEPARATION. They build synagogues and yeshivas, putting the scroll of the Torah and a crown upon its top, AS DESCRIBED IN THE VERSE: "LET US BUILD US A CITY AND A TOWER, WHOSE TOP MAY REACH TO HEAVEN." BUT IT IS not DONE in the name of Hashem. Instead, it is done to make

227. אָנוּן בְּעוֹ לְקַטְרָגָא לִיהַ וְאָמְרוּ מַה אָנוּשׁ כִּי תִזְכְּרֵנוּ וְגו', דַּעֲתִיד לְמַחֲטִי קַמְךָ. אָמַר לוֹן קְדוֹשׁ בְּרוּךְ הוּא אֵי אַתּוֹן הוֹיְתוֹן לְתַתָּא כּוֹתִיבָהּ, יִתִיר הוֹיְתוֹן חֲבִין מִנִּיהַ, מִיַּד וִירָאוּ בְנֵי הָאֱלֹהִים אֶת בְּנוֹת הָאָדָם וְגו', חֲשִׁקוּ בְהוֹן וְקְדוֹשׁ בְּרוּךְ הוּא אֲפִיל לוֹן לְתַתָּא, בְּשִׁלְשָׁלָאן.

228. וְאִינוּן עֲזָא וְעֲזָאֵל דְּמִנִּיהוּ נִשְׁמַתְהוֹן דְּעֵרֵב רַב, דְּאִינוּן נְפִילִים דְּאֲפִילוּ גְרַמִּייהוּ לְזוּנוֹת בְּתֵר נְשִׂיאָ דְּאִינוּן טְבָאן, וּבְגִין דָּא אֲפִיל לוֹן קְדוֹשׁ בְּרוּךְ הוּא מַעֲלָמָא דְּאֵתִי, דְּלָא יְהֵא לוֹן חוּלְקָא תַמָּן, וְיֵהִיב לוֹן אֲגַרִייהוּ בְּהֵאֵי עֲלָמָא כּד"א וּמִשְׁלָם לְשׁוֹנְאֵיו אֶל פְּנֵיו לְהֶאֱבִידוּ וְגו'.

229. גְּבוּרִים, מִינָא תְּלִיתָאָה, עֲלִייהוּ אֲתַמַּר הֵמָּה הַגְּבוּרִים וְגו', אֲנָשֵׁי הַשָּׁם, וְאִינוּן מַסְטְרָא דְּאֵלִין דְּאֲתַמַּר בְּהוֹן הֵבָה נְבִנָה לָנוּ עִיר וְנַעֲשֶׂה לָנוּ שֵׁם. וּבְנִין בְּתֵי כְּנַסְיוֹת וּמִדְּרָשׁוֹת, וְשׁוּיִין בְּהוֹן ס"ת, וְעֵטְרָה עַל רִישׁוֹי, וְלָא לְשִׁמָּא דְּהוּי"ה אֶלָּא לְמַעַבְדַּ לְוֹן שֵׁם, הַה"ד וְנַעֲשֶׂה לָנוּ שֵׁם וּמַסְטְרָא אֲחֵרָא מִתְּגַבְרִין עַל יִשְׂרָאֵל דְּאִינוּן בְּעַפְרָא דְּאֵרְעָא, וְגִזְלִין לוֹן וְאֲתַבְּרַת עֲבִידְתָּא, וְעֲלִייהוּ אֲתַמַּר וְהַמִּים גְּבֵרוּ מְאֹד מְאֹד עַל הָאָרֶץ.

themselves a name, as it is written: "And let us make us a name." From the Other Side, they overcame Yisrael, who are BLESSED TO BE like the dust of the earth. They rob them, shattering and wasting their work, THE SYNAGOGUES AND YESHIVAS THAT THEY HAD BUILT. Of them, it is written: "And the waters prevailed exceedingly upon the earth" (Beresheet 7:19), WHICH MEANS THAT THE KLIPOT AND THE OTHER SIDE, WHICH ARE CALLED WATERS, DESTROYED THE EARTH AS THEY EXPANDED. THIS THIRD GROUP IN THE MIXED MULTITUDE IS EQUIVALENT TO THE SFIRAH OF BINAH OF THE KLIPAH.

230. The Refaim (shades) are the fourth group OF THE MIXED MULTITUDE THAT MIXED WITH YISRAEL. If they notice a time of distress coming upon the children of Yisrael, they abandon them. Even if they have the power to save them, they do not want to do so. They abandon the Torah and AVOID those who study it. Instead, they do favors to those who worship idols. Of them, it is written: "The shades of the dead (Heb. refaim) shall not rise" (Yeshayah 26:14), MEANING THAT THEY SHALL NOT RISE AT THE RESURRECTION OF THE DEAD. When the children of Yisrael are visited TO BE REDEEMED FROM THEIR DISTRESS, it is written about them: "And made all their memory to perish" (Yeshayah 26:14). BECAUSE THEY ARE THE OFFSPRING OF DARKNESS, THEY SHALL PERISH AS THE LIGHT REACHES YISRAEL. THIS FOURTH GROUP IS EQUIVALENT TO ZEIR ANPIN OF THE KLIPAH.

230. רְפָאִים, מִינָא רְבִיעָא, אִם יִחְזוּן לְיִשְׂרָאֵל  
בְּדוֹחָק מִתְרַפִּין מְנִייהוּ, וְאִית לֹן רְשׁוּ לְשׁוּבָא לֹן,  
וְלֹא בְעָאן, וּמִתְרַפִּין מְאֻרֵייתָא, וּמְאֵלִין דְּמִשְׁתַּדְּלִין  
בָּהּ, לְמַעַבְד טַב עִם עִבּוּ"ם, עֲלִייהוּ אֶתְמַר רְפָאִים  
בְּל יִקוּמוּ, בְּזִמְנָא דִּיִּתִי פְקִידָה לְיִשְׂרָאֵל אֶתְמַר  
בְּהוּן וְתֵאבְד כָּל זְכָר לְמוֹ.

231. Anakim (giants) ARE the fifth group OF THE MIXED MULTITUDE. They belittle the value of those, about whom it is written: "And chains (Heb. anakim) about your neck" (Mishlei 1:9), ALLUDING TO YISRAEL WHO OBSERVE THE TORAH. About them, it is written: "Who also were considered Refaim as the Anakim" (Devarim 2:11), so they are on a level with each other. These are the ones who bring the world back to a condition of "without form and void." The secret of this matter is the destruction of the Temple, which is described by the words: "And the earth was without form and void", because THE TEMPLE is the essence of the world and the settling thereof. SO THE TWO GROUPS IN THE MIXED MULTITUDE THAT MIXED WITH YISRAEL CAUSED THE DESTRUCTION OF THE TEMPLE. As quickly as the light, which is the Holy One, blessed be He, appears TO YISRAEL, they shall be wiped out of the world and destroyed. Nevertheless, the redemption OF YISRAEL does not depend on the destruction OF THE REFAIM, but on THE DESTRUCTION OF Amalek, that is, until he who was referred to in the oath is destroyed, AS IT IS WRITTEN: "BECAUSE YAH HAS SWORN BY HIS THRONE THAT HASHEM WILL HAVE WAR WITH AMALEK...", which has already been explained.

231. עֲנָקִים, מִיּוֹנָא חֲמוּשָׁא, דְּאֲנוּן מְזַלְזִין לְאֵלִין דְּאֲתָמַר בְּהוֹן וְעֲנָקִים לְגִרְגְרוֹתֶיךָ, וְעֲלִייהוּ אֲתָמַר רְפָאִים יִחְשְׁבוּ אִף הֵם בְּעֲנָקִים, שְׁקִילִין דָּא לְדָא. אֵלִין אֲנוּן דְּאֲהֲדֵרוּ עֲלֵמָא לְתֵהוּ וּבֵהוּ, וְרָזָא דְּמֶלֶךְ חָרַב בֵּי מְקַדְשָׁא, וְהָאֲרִץ הָיְתָה תְּהוּ וּבֵהוּ, דְּאִיהוּ עֲקָרָא וַיִּשׁוּבָא דְּעֲלֵמָא, מִיַּד דִּיִּיתִי אֹר דְּאִיהוּ קִדְשָׁא בְּרִיךְ הוּא, יִתְמַחוּן מִן עֲלֵמָא וַיִּתְאַבְּרוּן, אֲבָל פּוֹרְקָנָא לָאו אִיהוּ תְּלִיא אֲלָא בְּעַמְלֵק עַד דִּיתְמַחוּ דְּבִיָּה אֹמְאָה, וְהָא אֹקְמוּהָ.

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Section



## 21. Moshe and the two Messiahs

Rabbi Shimon describes the return of Moses at the End of Days, which is our current era. Alongside Moses are two Messiahs: Messiah who is the son of Joseph and Messiah who is the son of David. The Kabbalists teach that the Messiah is not someone whom we passively await. Rather, the word Messiah refers to our own individual spiritual actions that will hasten his arrival. Through spiritual growth, we must achieve aspects of the Messiah within ourselves in order to accelerate the arrival of the global Messiah. Recognition of this truth--together with love for others and a strong visual connection to Aramaic words of the Zohar --will hasten the arrival of the Messiah, universal peace, and immortality.

232. Another explanation for THE VERSE: "These are the generations of the heaven..." (Bereshheet 2:4), IN WHICH THE WORD "THESE" CANCELS WHAT WAS MENTIONED PREVIOUSLY, IS THAT THE WORD "These" refers to those, about whom it is written: "These are your Elohim, O Yisrael" (Shemot 32:4) AT THE SIN OF THE GOLDEN CALF. Thus, on the day when THE HOLY ONE, BLESSED BE HE, shall exterminate these, REFERRING TO THE SIN OF THE CALF, it will be as if on the day the Holy One, blessed be He, created the heaven and the earth. As it is written: "In the day that Hashem Elohim made the earth and the heavens" (Bereshheet 2:4). At that time, the Holy One, blessed be He, will be together with His Shechinah and the world will be renewed, as it is written: "For as the new heavens and the new earth, which I will make..." (Yeshayah 66:22). This is THE MEANING OF, "In the day...made" IN THE DAY WHEN THE WORLD SHALL BE RENEWED.

232. ד"א, אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְגו'. אֵלֶּיךָ אֲנוֹן, דְּאֵתְמַר בְּהוֹן, אֵלֶּה אֱלֹהֶיךָ יִשְׂרָאֵל, בְּיוֹמָא דִּיתְמַחוּן אֵלֶיךָ, כְּאֵלוֹ הָהוּא יוֹמָא עֲבִיד קְדוּשׁ בְּרוּךְ הוּא שְׁמַיָא וְאַרְעָא, הַה"ד בְּיוֹם עֲשׂוֹת ה' אֱלֹקִים אֶרֶץ וְשָׁמַיִם, בְּהוּא זְמַנָּא יְהֵא קְדוּשׁ בְּרוּךְ הוּא עִם שְׂכִינְתֵיהּ, וְיִתְחַדַּשׁ עֲלְמָא, הַה"ד כִּי כְּאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים, וְהָאֶרֶץ הַחֲדָשָׁה וְגו', דָּא אִיהוּ בְּיוֹם עֲשׂוֹת.

233. At that time, "out of the ground Hashem Elohim made to grow every tree that is pleasant to the sight" (Bereshheet 2:9). However, before that time and not until THE SIN OF THE GOLDEN CALF is erased, the rain of the Torah, WHICH IS ZEIR ANPIN, does not come down TO WATER THE SEEDS OF THE SOULS OF YISRAEL. Therefore, the children of Yisrael, who are similar to the herbs and trees, are not able to grow. The secret of this matter is as written: "And no plant of the field was yet in the earth, and no herb of the field had yet grown...and there was not a man to till the ground" (Bereshheet 2:5). "A man" alludes to Yisrael, "the ground" is the Temple and "to till" is to offer sacrifices.

234. Another explanation of the phrase: "plant of the field" is THAT IT ALLUDES TO the first Mashiach, MASHIACH BEN (THE SON OF) DAVID, who was not yet on earth, whereas "herb of the field" is the second Mashiach, MASHIACH BEN YOSEF. HE ASKED: Why WERE THEY NOT "IN THE EARTH"? HE REPLIED, Because Moshe was not there with them to serve the Shechinah. Of him, it is written: "And there was not a man to till the ground." The secret is given in the verse: "The staff shall not depart from Yehuda..." (Bereshheet 49:10), which refers to Mashiach Ben David, "nor the scepter from between his feet", which refers to Mashiach Ben Yosef. "Until Shiloh come" is an allusion to Moshe, as the numerical value of MOSHE is the same as that OF SHILOH. "And the obedience of the people be his (Heb. velo yik'hat)" is a phrase whose letters also form the Hebrew words, Levi Kehat, WHICH MEANS THAT THE CORRECTION SHALL REACH FROM MOSHE, TO KEHAT AND FROM LEVI, HIS ANCESTORS.

233. בַּהֲהוּא זְמַנָּא, וַיִּצְמַח הוֹי"ה אֱלֹקִים מִן הָאֲדָמָה כָּל עֵץ נְחֻמָּד וְגו', אֲבָל בְּקִדְמֵיתָא, עַד דִּיתְמַחוּן אֲלֵיךְ, לֹא נַחֲת מִטְרָא דְאוּרֵייתָא, וַיִּשְׂרָאֵל דְדַמְיִין לְעֵשְׂבִים וְלֵאִילָנִין לֹא יִצְמַחוּן, וְרָזָא דְמַלְאָה וְכָל שִׂיחַ הַשְּׂדֵה טָרַם יְהִיָּה בְּאֶרֶץ, וְכָל עֵשֶׂב הַשְּׂדֵה וְגו', בְּגִין דְאָדָם אִין, דְאֲנֹן יִשְׂרָאֵל בְּבֵי מְקַדְשָׁא, לְעִבּוּד אֵת הָאֲדָמָה בְּקִרְבָּנִין.

234. דְּבַר אַחֲרֵי, וְכָל שִׂיחַ הַשְּׂדֵה, דָּא מְשִׁיחַ רֵאשׁוֹן, טָרַם יְהִיָּה בְּאֶרֶץ, וְכָל עֵשֶׂב הַשְּׂדֵה טָרַם יִצְמַח, דָּא מְשִׁיחַ שְׁנִי, וְלִמָּה, בְּגִין דְלִית תַּמְנָן מִשָּׁה, לְמַפְלַח לְשְׂכִינְתָּא, דְעָלִיָּה אֲתַמֵּר, וְאָדָם אִין לְעִבּוּד אֵת הָאֲדָמָה, וְרָזָא דְמַלְאָה לֹא יִסּוּר שְׁבֵט מִיְהוּדָה, דָּא מְשִׁיחַ בֶּן דָּוִד, וּמְחֻקֵּק מִבֵּין רִגְלָיו, דָּא מְשִׁיחַ בֶּן יוֹסֵף, עַד כִּי יָבֹוא שִׁילֹה דָּא מִשָּׁה, חֲשַׁבָּן דָּא כְּדָא, וְל"ו יְקָה"ת עַמִּים, אֲתוּוֹן וְלוֹ"י קָה"ת.

235. Another explanation OF THE VERSE: "plant (Heb. siach) of the field" IS THAT IT REFERS TO the souls of the righteous, who come from YESOD OF ZEIR ANPIN, WHICH IS CALLED the Righteous, the life of the worlds. Because Siach (Sin-Yud-Chet) CONSISTS OF THE LETTERS Chai (Chet-Yud) and Shin. Shin BY ITSELF ALLUDES TO the three branches of the tree, which symbolize the three Patriarchs--CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, WHO IS CALLED TREE. THE LETTER SIN IN SIACH IS NOT DERIVED DIRECTLY FROM ZEIR ANPIN, BUT from the life (Chai) of the worlds, WHICH IS YESOD OF ZEIR ANPIN.

236. Another explanation ABOUT THE SOULS OF THE RIGHTEOUS APPEARS IN THE VERSE: "And no herb (Heb. esev) of the field", IN WHICH ESEV CONSISTS OF THE LETTERS Ayin-Bet and Shin. THE LETTER SHIN IS AN ALLUSION TO the three leaves, WHICH ARE Yud-Aleph-Hei-Daled-Vav-Nun-Hei-Yud--NAMELY THE COMBINING OF YUD-HEI-VAV-HEI, WHICH IS ZEIR ANPIN, AND ADONAI, WHICH IS HIS FEMININE PRINCIPLE, they have a numerical value of Ayin-Bet (72). THAT IS YUD-HEI-VAV-HEI, WHEN FULLY SPELLED OUT WITH YUDS, AMOUNTS TO 72. The branches--NAMELY CHESED, GVURAH AND TIFERET, are THE THREE LEAVES from which NETZACH, HOD AND YESOD are suspended. They all add up to 72, AS EACH ONE OF THE THREE BRANCHES EQUALS 72. They do not reach the place, which is the Shechinah, until the appearance of he who is called man, who is YUD-HEI-VAV-HEI, FULLY SPELLED WITH ALEPHS AS Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph. THIS ALLUDES TO MOSHE and this is WHY IT IS WRITTEN: "And there was not a man to till the ground", ALLUDING TO MOSHE WHO HAD NOT YET CORRECTED THE SHECHINAH PROPERLY.

235. דָּבַר אַחַר, וְכֹל שִׂיחַ הַשָּׂדֶה, אֵלֶיךָ צְדִיקוּיָא,  
דְּאֲנוּן מְסֻטְרָא דְצְדִיק חַי עַלְמִין. שִׂיחַ שׁ ח"י. ש  
תֵּלֶת עֲנַפִּין דְאֵילָנָא, וְאֲנוּן ג' אַבְהֵן, וּמִן ח"י עַלְמִין.

236. לְשׁוֹן אַחַר, וְכֹל עֵשֶׂב הַשָּׂדֶה, ע"ב שִׁי"ן, תֵּלֶת  
עֲלִיּוֹן דְאֵינּוֹן שׁ יאהרונה"י, וְאֵינּוֹן ע"ב. עֲנַפִּין  
דְתֵלִיּוֹן בְּהוֹן, בְּחוּשְׁבֵן ע"ב כְּלֵהוּ. לֹא אֶתְאַחֲדִין  
בְּאֶתְרָא, דְאֵיהִי שְׂכִינְתָא, עַד דְיִיִתִּי הֵהוּא דְאֶקְרִי  
אֲד"ם, דְאֵיהוּ יו"ד ה"א וּא"ו ה"א, וְדָא אֵיהוּ וְאֲדָם  
אֵין לְעִבּוֹד אֶת הָאֲדָמָה.



237. For this reason, it is written OF MOSHE: "And no herb of the field had yet grown." This means that the righteous, MOSHE, was not yet grown --Moshe, who validates THE VERSE, "Truth shall spring (grow) out of the earth" (Tehilim 85:12). As THE TRUTH is described IN THE VERSE: "And it cast down the truth to the ground" (Daniel 8:12), IT REFERS TO the students of the Torah, who are like the plants THAT GROW AND SPRING OUT OF THE EARTH. But they do not grow OR SPRING FORTH FROM THE SHECHINAH in exile until THE TIME WHEN THE WORDS: "Truth shall spring out of the earth," ARE FULFILLED. This TRUTH is Moshe, about whom it is written: "The law of truth was in his mouth" (Malachi 2:6), because no man relates to the Shechinah as well as he. This is WHY THE SCRIPTURE SAYS ABOUT HIM, "And there is not a man to till the ground", WHERE THE GROUND ALLUDES TO THE SHECHINAH. BEFORE MOSHE, THERE WAS NO ONE TO CORRECT THE SHECHINAH.

238. As soon as MOSHE appears, THE WORDS: "But there went up a mist (Aleph-Dalet) from the earth" (Beresheet 2:6) WERE REALIZED. THIS REFERS TO THE LETTERS Aleph- Daled in the name Adonai. The letter Vav ascends to it and becomes through it the Master (Heb. Adon) of the entire earth. Immediately, it "watered the whole face of the ground" (Ibid.). THIS MEANS THAT Yisrael below will be watered. AS A RESULT, THEY SHALL RECEIVE THE MOCHIN, WHICH IS CALLED the 70 aspects of the Torah, FROM THE SHECHINAH.

237. ובגין דא, אתמר ביה, וכל עשב השדה טרם יצמח, עד דיצמח צדיק, ומניה אמת מארץ תצמח, דאתמר ביה ותשלך אמת ארצה, ותלמידיו חכמים, דאנון דשאיין, לא צמחין בגלותא, עד דאמת מארץ תצמח, ודא משה דאתמר ביה תורת אמת היתה בפיהו, דלא יהא מאן דדריש לשכינתא בותיה, ובגין דא וארם אין לעבוד.

238. ומיד דאיהו ייתי מיד וא"ד ועלה מן הארץ, א"ד מן אדנ"י סליק ליה ו' ואתעביד בה ארון כל הארץ, מיד והשקה את כל פני האדמה, מניה אתשקיין ישראל לתתא בע' אנפין דאורייתא.

239. Another explanation OF THE VERSE: "But there went up a mist from the earth." The Aramaic translation says, "But there went up a cloud from the earth." THIS REFERS TO THE SHECHINAH, of which it is written: "For the cloud of Hashem was upon the tabernacle" (Shemot 40:38). BECAUSE AT THE END OF TIMES WHEN MOSHE WILL APPEAR, THE SHECHINAH WILL RISE UP. And the students of the Torah on earth will be watered by her AND RECEIVE FROM HER MOCHIN.

240. At that time, IT IS SAID, "And Hashem Elohim formed man..." (Beresheet 2:7), WHICH REFERS TO the children of Yisrael, whom the Holy One, blessed be He, formed in the images of this world and of the world to come. The word "formed (Heb. vayyitzer)" IS SPELLED WITH TWO YUDS, WHICH MEANS THAT at that time, the Holy One, blessed be He, shall put them-YISRAEL--into His name by putting the letter Vav in between the two Yuds. Together, they have the same numerical value as Yud-Hei-Vav-Hei, NAMELY 26. The two Yuds will be formed on His face and on the faces OF YISRAEL, UPON THEIR CHEEKBONES and the letter Vav is their nose.

241. For this reason, it is written: "For from the top of the rocks (Heb. tzurim) I see him..." (Bemidbar 23:9). THE WORD TZURIM IMPLIES these Tziyurim (forms) of the holy name. These shall appear as drawings upon their faces, which are formed according to the secret of the two precious tablets, which are Yud and Yud, and the letter Vav is inscribed on them.

239. דְּבַר אַחַר, וְאֵד יַעֲלֶה מִן הָאָרֶץ, תְּרַגְמוּ, וְעִנָּא יִסְתַּלַּק מִן אַרְעָא, הֵהוּא דְאַתְמַר בֵּה כִּי עֲנִן ה' עַל הַמִּשְׁכָּן וְגו', וּבֵיה מִתְשַׁקְּוִין תְּלַמִּידֵי חֲכָמִים בְּאַרְעָא.

240. בְּהֵהוּא זְמַנָּא, וַיִּיצַר הוֹי"ה אֱלֹקִים אֶת הָאָדָם, אֱלִין יִשְׂרָאֵל. בְּהֵהוּא זְמַנָּא, קְדוּשׁ בְּרוּךְ הוּא צִיּוּר לֹון בְּצִיּוּרֵין דְּעֵלְמָא הִין וְעֵלְמָא דְאַתִּי. וַיִּיצַר, בְּהֵהוּא זְמַנָּא, קְדוּשׁ בְּרוּךְ הוּא עֵייל לֹון בְּשַׁמְיָה, בְּצִיּוּרָא דְב' יוּדִין י' י'. ו' בִּינְיָהוּ, דְּאִינוּן סְלָקִין לְחֻשְׁבוֹן הוֹי"ה. וַיְהוּן מְצוּיָרִין בְּאַנְפֵּי, בְּאַנְפֵּין הִילָהוּן בְּתָרִין יוּדִין, בְּחוּטְמָא הִילָהוּן בְּאַת' ו'.

241. וּבְגִין דָּא אָמַר קָרָא כִּי מְרָאשׁ צוּרִים אֲרָאָנוּ. אֱלִין אָנוּן צִיּוּרֵין דְּשַׁמָּא קְדִישָׁא. וַיְהוּן מְצוּיָרִין בְּאַנְפֵּייהוּ, בְּתָרִין לֹוחֵין וְקִירֵין דְּאָנוּן י' י' דְּאִיְהוּ ו' חֲרוֹת עֲלֵיהוּ.

242. Furthermore, He drew the images of all the generations by His supernal spouse, who is Yud-Hei. They were symbolized by the letter Vav, which unites them both. And He formed them AND Poured bounty upon them with those images of above. THE SECRET OF ZEIR ANPIN, which is CALLED Yisrael, is the Central Column that comprises the upper and lower Shechinah. These are the reciting of Shma in the evening prayer and the recital of Shma in the morning prayer. Of them, it is written: "This is now bone of my bones, and flesh of my flesh" (Beresheet 2:23).

243. As soon as MOSHE APPEARS AT THE END OF TIMES, He will plant the children of Yisrael in the holy Garden of Eden, as it is written: "And Hashem Elohim", Aba and Ima, "planted a garden", the lower Shechinah, "in Eden", the supernal Ima. "And there he put the man", the Central Column, YISRAEL. Then THE SHECHINAH will become His planting, His female counterpart and shall never leave his side. She will be his delight FOREVER. And the Holy One, blessed be He, planted Yisrael at that time to be a sacred plant in the world. THIS MEANS THAT WHEN YISRAEL RECEIVE THEIR MOCHIN, THEY SHALL BECOME A SACRED PLANT IN THE WORLD, as it is written: "The branch of my planting, the work of my hands, that I may be glorified" (Yeshayah 60:21).

242. ועוד צייר לון, לכל דור בבת זוגיה עלאה, דא י"ה. ואנון ו' יחודא דתרווייהו. וצייר לון באנון דציורא דלעילא, דאיהו ישראל, עמודא דאמצעיתא, כליל שכינתא עלאה ותתאה, דאנון קריאת שמע ערבית, וקריאת שמע שחרית, ועלייהו אתמר עצם מעצמי ובשר מבשרי.

243. ומיד בהוא זמנא, נטע לון לישראל בגנתא דערן קדישא, הה"ד ונטע ה' אלקים אבא ואמא. גן, דא שכינתא תתאה. ערן, דא אמא עלאה. את האדם, דא עמודא דאמצעיתא, איהי תהא נטע היליה, בת זוגיה, ולא תזוז מניה לעלם, ותהא עדונא דיליה, וישראל קדוש ברוך הוא נטע לון בהוא זמנא נטעא קדישא בעלמא, כד"א נצר מטעי מעשי ידי להתפאר.

244. OF THAT TIME IT SAYS, "And out of the ground Hashem Elohim made to grow" ALLUDES TO Aba and Ima. "Every tree that is pleasant to the sight" alludes to the Righteous, THE SECRET OF YESOD OF ZEIR ANPIN CALLED "TREE" and "And good for food" alludes to the Central Column, where "food" is available to all, MEANING THAT IT BESTOWS MOCHIN TO ALL LOWER BEINGS. Everything exists IN ZEIR ANPIN. And the Righteous, YESOD OF ZEIR ANPIN, is nourished only by ZEIR ANPIN. The Shechinah is nourished by THE RIGHTEOUS, so they are not in need of the lower beings TO ELEVATE FEMALE WATERS. Instead, the lower beings are nourished BY YESOD AND THE SHECHINAH, WITHOUT THE NEED TO ELEVATE FEMALE WATERS. In exile, there is no food for the Shechinah and the life of the worlds, NAMELY YESOD OF ZEIR ANPIN WHO NOURISHES THE SHECHINAH, except BY ELEVATING FEMALE WATERS through the eighteen blessings of the Amidah prayer. But at that time, YESOD WILL GIVE sustenance to all, TO THE SHECHINAH AND TO THE LOWER BEINGS, WITHOUT NEEDING ANY AWAKENING FROM BELOW.

245. The Tree of Life, WHICH IS ZEIR ANPIN THAT IS CALLED "THE TREE OF LIFE", will be planted in the midst of the garden, WHICH IS THE SHECHINAH. It is written of it: "And take also of the Tree of Life, and eat, and live forever" (Beresheet 3:22). The Shechinah will not be governed by the tree of the Other Side, which is the mixed multitude who are called "The tree of knowledge of good and evil" (Beresheet 2:9) and she will no longer accept the impure. SHE WILL NOT NOURISH IMPURITY ANYMORE. THUS, IMPURITY WILL BE ANNULLED FROM THE WORLD, as it is written CONCERNING THOSE TIMES: "So Hashem alone did lead him, and there was no strange El with him" (Devarim 32:12), AS ALL EVIL AND IMPURITY WILL BE WIPED OFF OF THE FACE OF EARTH. For this reason, no proselytes will be accepted during the

244. וַיִּצְמַח הַיּוֹ"ה אֱלֹקִים, אָבָא וְאִמָּא, כֹּל עֵץ נֶחְמַד, דָּא צְדִיק. וְטוֹב לְמֵאֲכָל, דָּא עֲמוּדָא דְאִמְצָעִיתָא, דְּבִיָּה הוּא זְמִין מְזוּן לְכֹלָא, דְּכֹלָא בִּיה, וְלֹא אֶתְפְּרִינְס צְדִיק אֱלָא מְנִיָּה, וְשְׂכִינְתָא מְנִיָּה, וְלֹא צְרִיכִין לְתַתְּאִין, אֱלָא כְּלֵהוּ נְזוּגִין לְתַתְּא עַל יְרִיָּה. דְּבִגְלוּתָא לֹא הוּא לְשְׂכִינְתָא וְלֹחֵ"י עַלְמִין מְזוּנָא, אֱלָא בְּחֵ"י בְּרַכָּאן דְּצִלוּתָא, אֲבָל בְּהוּא זְמִנָּא, אִיהוּ יְהֵא מְזוּנָא לְכֹלָא.

245. וְעֵץ הַחַיִּים, דְּהוּא אִילָנָא דְּחַיִּי יְהֵא נְטִיעַ בְּגוּ גְּנֶתָא, דְּאֶתְמַר בִּיה וְלֶקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וְחַי לְעוֹלָם. וְשְׂכִינְתָא, לֹא שְׁלֵטָא עָלֶיהָ, אִילָנָא דְּסִטְרָא אַחְרָא, דְּאִנּוּן עֵרֵב רֵב, דְּאִנּוּן עֵץ הַדְּעֵת טוֹב וְרַע, וְלֹא תִקְבֵּל בֵּה עוֹד טָמֵא, הַה"ד ה' בְּדֵר וְנִחְנוּ וְאִין עֲמוּ אֵל נֹכַר. וּבְגִין דָּא לֹא מְקַבְּלִין גְּרִים לְיִמּוּת הַמְּשִׁיחַ. וְתַהֵא שְׂכִינְתָא, כְּגַפְנָא, דְּלֹא מְקַבְּלָא נְטֵעָא מִמִּינָא אַחְרָא.

epoch of Mashiach and the Shechinah will be like a vine that accepts no grafting of any other kind, AS ANY KIND OF EVIL AND IMPURITY WILL BE WIPED FROM THE WORLD.

246. The children of Yisrael will be AS IT IS WRITTEN: "Every tree that is pleasant to the sight." They will again reach that beauty (Heb. Tiferet), WHICH THEY LOST AT THE DESTRUCTION OF THE TEMPLE, about which it is written: "He cast from heaven to earth the beauty of Yisrael" (Eichah 2:1). The tree of knowledge of good and evil shall be thrust out from among YISRAEL, and they will neither cleave to nor mix with it. Therefore, it is written of Yisrael: "But of the Tree of knowledge of good and evil, you shall not eat of it" (Beresheet 2:17), because this is the mixed multitude. And the Holy One, blessed be He, shall then reveal TO YISRAEL that on the day they ate from the Tree of knowledge, they caused two losses, THE DESTRUCTION of the first and the second Temples. This is WHY IT IS WRITTEN: "For in that day that you eat of it you shall surely (lit. 'dying') die" (Ibid.), in which death is mentioned twice. THIS REVELATION THAT HE SHALL REVEAL TO YISRAEL IS EQUIVALENT TO HIS TELLING THEM NOT TO EAT FROM THE TREE OF KNOWLEDGE, THE SAME WARNING HE GAVE TO ADAM. As a result of this, they caused, THROUGH THE TREE OF KNOWLEDGE, the Righteous, WHO BRINGS ABUNDANCE UPON THE SHECHINAH, to be left "wasted and dried up" at the first Temple, which is the upper Shechinah, and at the second Temple, which is the lower Shechinah. Thus, it is written: "And the river shall be wasted and dried up" (Yeshayah 19:5). And the river, Vav, NAMELY ZEIR ANPIN, shall "be wasted" in the lower Hei, REFERRING TO HIS OWN FEMININE PRINCIPLE, because the fountain of Yud, WHICH FLOWS INTO THE UPPER HEI, has risen up to Ein Sof (the Endless world).

246. וְיִשְׂרָאֵל יִהְיוּ כֹל עֵץ נִחְמַד לְמַרְאֵהוּ, וְיִתְחַזֵּר עֲלֵיהֶם שׁוֹמֵרָא, דְּאִתְמַר בֵּיהּ הַשְּׁלִיךְ מִשְׁמַיִם אֶרֶץ תְּמַאֲרַת יִשְׂרָאֵל. וְעֵץ הַדַּעַת טוֹב וְרַע, אֲדַחֲזִין מְנִייהוּ, וְלֹא מִתְדַבְּקִין, וְלֹא מִתְעַרְבִין בְּהוֹן, דְּהָא אִתְמַר בְּיִשְׂרָאֵל, וּמַעַץ הַדַּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ, דְּאֲנֹן עַרְבֵי רַב, וְגַלִּי לֹן קִדְשָׁא בְּרִיךְ הוּא, דְּבִיוֹם אֲכָלוּ מִמֶּנּוּ, גְּרַמּוּ דְּאֲבָדּוּ ב' אֲבָדִין, דְּאֲנֹן בֵּית רֵאשׁוֹן וּבֵית שְׁנִי, דָּא אִיהוּ כִּי בִיוֹם אֲכַלְךָ מִמֶּנּוּ מוֹת תָּמוּת ב' פְּעָמִים, וְאֲנֹן גְּרִימוּ דְּצַדִּיק יַחֲרַב וְיִבֵּשׁ, בְּבֵית רֵאשׁוֹן דְּאִיהִי שְׁכִינְתָּא עֲלָאָה. וּבְבֵית שְׁנִי, דְּאִיהִי שְׁכִינְתָּא תַתָּאָה, דָּא אִיהוּ וְנַהֵר יַחֲרַב וְיִבֵּשׁ. וְנַהֵר דָּא ו', יַחֲרַב בְּה' תַתָּאָה, בְּגִין דְּאִסְתַּלַּק מִנִּיהּ גְּבִיעוּ דִּי לֵאִין סוּף.

247. Immediately after the children of Yisrael shall come out of exile as a holy nation on its own, AFTER THE MIXED MULTITUDE HAS BEEN SEPARATED FROM THEM, the river that "wasted and dried up" DURING EXILE will become "A river flowing out of Eden", which is the Vav OF YUD-HEI-VAV-HEI, "to water the garden", WHICH IS THE LOWER HEI. This river, the Central Column, NAMELY ZEIR ANPIN, "went out of Eden", which is the supernal Ima CALLED EDEN FROM WHOM ZEIR ANPIN RECEIVES PLENTY, "to water the garden" IS TO BRING FORTH THE ABUNDANCE TO the lower Shechinah, WHICH IS CALLED A GARDEN.

248. At that time, it is written of Moshe and of Yisrael: "Then shall you delight yourself in Hashem" (Yeshayah 58:14). "Delight" in Hebrew is Oneg, WHICH IS ALSO THE INITIALS OF Ayin of Eden, Nun of Nahar (river) and Gimel of Gan (garden). Then the phrase: "Then sang Moshe" (Shemot 15:1) will be fulfilled. It does not say 'sang,' but literally "shall sing" IN THE FUTURE TENSE. THIS ALLUDES TO THE TIME WHEN YISRAEL WILL COME OUT OF EXILE, THE TIME WHEN MOSHE WILL SING A NEW SONG. Then the Oneg will change into infliction (Heb. Nega) for the mixed multitude and all the idol-worshipping nations, just as a pox was inflicted on Paro and the Egypt (Egyptians), who broke out in blisters. But Oneg, THE MOCHIN OF EDEN, NAHAR AND GAN, SHALL BRING DELIGHT to the children of Yisrael WHO WILL INFLICT GREAT PLAGUES ON THE MIXED MULTITUDE AND THE IDOL-WORSHIPPING NATIONS.

247. ומִיָּד דִּיפְקוּן יִשְׂרָאֵל מִן גְּלוּתָא, עִמָּא קְדִישָׁא לְחוּד, מִיָּד נְהַר דְּהוּה חָרִב וַיִּבֶשׂ אֶתְמַר בֵּיהּ וַנְהַר יוֹצֵא מֵעֵדֶן דָּא וְ לְהַשְׁקוֹת אֶת הַגֶּן, וַנְהַר דָּא עִמּוּדָא דְאִמְצְעִיתָא, יוֹצֵא מֵעֵדֶן, דָּא אִמָּא עֲלָאָה, לְהַשְׁקוֹת אֶת הַגֶּן, דָּא שְׂכִינְתָא תַתָּאָה.

248. דְּבַהּ הוּא זְמַנָּא אֶתְמַר בְּמֹשֶׁה וּבְיִשְׂרָאֵל אִזְ תַּתְעִיג עַל ה' בְּעִנְיַת דְּאִיהוּ: ע' עֵדֶן, נ' נְהַר, ג' גֶּן. וְאִתְקִיַּים קְרָא, אִזְ יִשִׁיר מֹשֶׁה וּגו', שֶׁר לֹא נֶאֱמַר, אֶלָּא יִשִׁיר. וְאִתְהַפֵּךְ לְעֵרֵב רַב עַנְ"ג לְנִגְ"ע, וּלְאִוּמִין דְּעֲלָמָא עַע"ז, כְּגוּוֹנָא דְּפִרְעָה וּמִצְרָאִי, דְּפִרַח בְּהוּן שְׁחִין אֲבַעְבוּעוֹת. אֲבָל לְיִשְׂרָאֵל יְהֵא עַנְ"ג.

249. This is THE MEANING OF THE VERSE: "And a river went out of Eden to water the garden; and from thence it was parted, and branched into four streams" (Beresheet 2:10). THE STREAMS CORRESPOND TO THE FOUR SFIROT--CHESED, GVURAH, NETZACH AND HOD--THAT CORRESPOND TO THE FOUR BANNERS OF THE TRIBES. Chesed is the right arm. At that time, 'He who seeks wisdom should turn south.' WHOEVER SEEKS WISDOM SHOULD MEDITATE IN HIS PRAYERS TOWARD THE SFIRAH OF CHESED, WHICH IS TO THE SOUTH, AND DRAW THE SFIRAH OF CHOCHMAH TOWARD HIMSELF. The camp of THE ANGEL Michael will be watered by it AND SHALL RECEIVE ITS ABUNDANCE FROM CHESED, together with the camp of Yehuda and two tribes. Gvurah is the left arm. And it is written of that time: 'He who seeks riches should turn north.' WHOEVER SEEKS TO BECOME RICH SHOULD MEDITATE IN HIS PRAYERS TO THE SFIRAH OF GVURAH, WHICH IS TO THE NORTH. And the camp of THE ANGEL Gavriel is watered by it, together with the camp of Dan and two tribes. Netzach is the right leg and the camp of Nuriel is watered by it, together with the camp of Reuven and two tribes with it. Hod is the left leg, of which it is said in reference to Ya'akov: "And he limped upon his thigh" (Beresheet 32:32). The camp of Refael, who is responsible for the healing during exile, is watered by it, together with the camp of Efraim and two tribes.

250. Another explanation OF THE VERSE: "And from thence it was parted, and branched into four streams" IS THAT IT IS THE SECRET OF the four SAGES: BEN AZAI, BEN ZOMA, THE OTHER ONE AND RABBI AKIVA, who entered the pardes (orchard). THE HEBREW WORD PARDES CONSISTS OF THE INITIALS OF THE WORDS PESHAT (THE LITERAL MEANING OF THE TORAH), REMEZ (HINTS AND ALLUSIONS), DRASH (THE HOMILETICAL INTERPRETATION) AND SOD (SECRET). One OF THE FOUR SAGES entered THE RIVER OF Pishon, WHICH ALLUDES

249. וְדָא אִיהוּ וְנַהֵר יוֹצֵא מֵעֵדֶן, לְהַשְׁקוֹת אֶת הַגֶּן, וּמִשָּׁם יִפְרֹד, וְהָיָה לְאַרְבַּעַה רְאשִׁים, דְּאֲנוּן: חֶסֶד דְּרוּעָא יְמִינָא, וּבִהְיוּ זְמַנָּא הַרוּעָה לְהַחֲכִים יְדָרִים, וּמַחְנָה מִיכָא"ל אֶתְשַׁקִּיין מְנִיָּה, וְעַמִּיָּה מִטָּה יְהוּדָה וְתַרְיִן שְׁבֻטִין. גְּבוּרָה דְּרוּעָא שְׁמַאלָא, וּבִהְיוּ זְמַנָּא הַרוּעָה לְהַעֲשִׂיר יְצַפִּין, וּמַחְנָה גְּבוּרִיא"ל אֶתְשַׁקִּיין מְנִיָּה, וְעַמִּיָּה מִטָּה דָן וְתַרְיִן שְׁבֻטִין. נְצַח שׁוּקָא יְמִינָא וּמְנָה אֶתְשַׁקִּיין מִשְׁרַיָּא דְּנוּרִיא"ל, וְעַמִּיָּה מִטָּה רְאוּבֵן, וְתַרְיִן שְׁבֻטִין עַמִּיָּה. הוֹד שׁוּקָא שְׁמַאלָא, דְּעֵלָּה אֶתְמַר לִיעֲקֹב וְהוּא צוֹלַע עַל יָרְכוּ, וּמְנִיָּה אֶתְשַׁקִּיין מִשְׁרַיָּא דְּרַפָּא"ל, דְּאִיהוּ מְמַנָּא עַל אֶסּוּתָא דְּגְלוּתָא, וְעַמִּיָּה מִטָּה אֲפָרַיִם וּב' שְׁבֻטִין.

250. דְּבַר אַחַר, וּמִשָּׁם יִפְרֹד וְהָיָה לְאַרְבַּעַה רְאשִׁים, אֲלִין אֲנוּן אַרְבַּעַה דְּנִכְסוּ לְפִרְדֵּס, חַד עָאֵל בְּפִישׁוּ"ן, דְּאִיהוּ פִי שׁוּנָה הֶלְכוֹת, תְּנִינָא עָאֵל בְּגִיחוּ"ן וְתַמָּן הוּא קְבוּר, הוּא דְּאֶתְמַר בֵּיהּ כָּל הוֹלֵךְ עַל גַּחוֹן, גְּבוּרִיא"ל, גְּבוּר אֵל, עֲלִיָּה אֶתְמַר לְגַבְרָא אֲשֶׁר דְּרָכוּ נְסֻתָּרָה וַיִּסַּךְ אֱלֹהִים בְּעֵדוֹ, וְלֹא יָדַע גְּבוּר יֵת קְבוּרָתִיָּה, עַד יוֹמָא דְּרִינָא דְּאֶתְגְּלוּיָא תַּמָּן. וְדָא אִיהוּ רֵמֶז, וְלַחֲכִימָא בְּרַמְיָזָא.

TO THE PESHAT (LITERAL MEANING) OF THE TORAH THAT SHINES IN THE ORCHARD, as Pishon is composed of Pi-Shoneh- (lit. 'My mouth repeats') Halachah, which is the literal meaning. The second entered THE RIVER OF Gichon, where is buried the one of which it is written: "Whatever goes on the belly" (Heb. gachon) (Vayikra 11:42). THIS REFERS TO MOSHE, WHO IS THE SECRET OF THE LETTER VAV OF GACHON, WHICH IS BIG AND IS THE LETTER IN THE MIDDLE OF THE TORAH. THIS IS ALSO THE ASPECT OF Gavriel THAT CONSISTS OF THE LETTERS Gavar El, THE GVURAH OF EL. Of him it is written: "To a man (Heb. gever) whose way is hidden, and from whom Eloha has screened himself" (Iyov 3:23), MEANING THAT THE REASON FOR HIM HIDING HIS WAYS AND NOT REVEALING HIMSELF IN FULL IS BECAUSE "ELOHA HAS SCREENED HIMSELF" AND NOT BECAUSE OF MOSHE'S DEFICIENCY. THIS IS WHY no man knew the place of his burial - nor will until the very day when he will be revealed there. THIS IS BECAUSE THE PLACE OF THE DEFECT IS THE PLACE OF BURIAL AND, BECAUSE THERE WAS NO DEFECT IN HIM, NOBODY KNEW WHERE HE WAS BURIED. ONLY AT THE END OF CORRECTION, AFTER MOSHE'S PREFECTION IS REVEALED, WILL THE DEFICIENCY BE DISTINGUISHED BY THE PERFECTION THAT WILL BE REVEALED. THIS IS THE SECRET OF THE PLACE OF HIS BURIAL. This is the part of remez (hints) OF THE TORAH, and wise men ARE INFORMED by hints.

251. The third OF THE FOUR SAGES entered the Chiddekel, WHICH CONSISTS OF THE LETTERS Chet-Dalet Kof-Lamed, which ALLUDES TO a sharp (Heb. chad), FAULTLESS tongue that is quick (Heb. kal) in giving homiletical explanations. The fourth OF THE FOUR SAGES entered the Prat (Euphrates), which is the innermost stream, where procreation (Heb. Priyah) occurs, AS THE SEED IS DRAWN OUT OF THE INNERMOST (BRAIN). So Ben Zoma and Ben Azai, who entered the shells of the Torah, were affected by them, but Rabbi Akiva, who entered the inner part OF THE TORAH, is said to have

251. תְּלִיתָאָה עָאֵל בַּחֲדָקֵל, חַד קַל, וְדָא לְיִשְׁנָא  
 חֲדִידָא קְלָא לְדִרְשָׁא. רְבִיעָאָה עָאֵל בְּפֶרֶת, דְּאִיהוּ  
 מוֹחָא, דְּבִיה פְּרִיָּה וּרְבִיָּה. בֶּן זוֹמָא וּבֶן עֲזַאי דְּעָאֵלוּ  
 בְּקְלוֹפִין דְּאוּרִייתָא, הוּוּ לְקָאן בְּהוּן. ר' עֲקִיבָא  
 דְּעָאֵל בְּמוֹחָא אֲתַמַּר בֵּיה דְּעָאֵל בְּשָׁלָם, וּנְפַק  
 בְּשָׁלָם.



entered and come out in peace.



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# THE ZOHAR

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Section



## 22. The Pure Marble Stones

This is one of the most profound sections of the Zohar. Rabbi Elazar asks his father Rabbi Shimon to explain a statement made by the great sage Rabbi Akiva. The actual statement reads: "When you reach the pure marble stones, do not say 'water, water', or you may endanger yourselves." Couched in metaphor and concealed in cryptic language, this statement delves into many complex spiritual truths. The most important of these is the fact that all the evil we witness with our own eyes is really an illusion. If we accept and believe in this illusion, it becomes part of our reality. Hidden within these ideas are mysteries so deep and great that only a few righteous souls in every generation can truly grasp them. In our everyday lives, these concepts help us differentiate reality from illusion.

252. Rabbi Elazar said: Father, one day when we were in the Torah academy, the friends asked why Rabbi Akiva said to his disciples. When you reach the Pure Marble Stones, do not say 'water, water,' or you may endanger yourselves, as it is written: "He that tells lies shall not remain in my sight" (Tehilim 101:7). In the meantime, the most ancient among the old came down. CHOCHMAH AND BINAH ARE CALLED 'ANCIENT' AND KETER, WHICH IS ABOVE CHOCHMAH AND BINAH, IS CALLED 'MOST ANCIENT AMONG THE ANCIENT'. AND THIS IS THE SECRET OF THE SOUL OF YECHIDAH THAT SHALL BE REVEALED IN THE WORLD AT THE END OF CORRECTION. He asked them: Sirs, what issues are you studying? They replied: Indeed WE ARE DISCUSSING what Rabbi Akiva said to his disciples about the pure marble stones. He said to them: Most certainly, here is a sublime secret, for it has been explained in the celestial Yeshiva. In order for you not to misunderstand THIS

252. אֶלְעָזָר, אָבִא, יוֹמָא חַד הוּינָא בְּבֵי מְדֻרְשָׁא, וּשְׁאִילוּ חֲבֵרֵינָא, מָאֵי נִיהוּ דָּא"ר עֵקִיבָא לְתַלְמִידוּי כְּשֶׁתִּגְיֵעוּ לְאַבְנֵי שֵׁשׁ טְהוֹר, אֶל תֵּאמְרוּ מִיָּם מִיָּם, שְׁמָא תִּסְתַּכְנֹן גְּרַמִּיכּוֹ, דְּכִתִּיב דּוּבֵר שְׁקָרִים לֹא יִכּוֹן לְנֹגֵד עֵינָי. אֲדַהֲכִי, הָא סָבָא דְסָבִין קָא נַחִית, אָמַר לוֹן, רַבְּנָן בְּמָאֵי קָא תִּשְׁתַּדְּלוּן. אָמְרוּ לֵיהּ, וְדָאֵי, בְּהָא דָּא"ר עֵקִיבָא לְתַלְמִידוּי כְּשֶׁתִּגְיֵעוּ לְאַבְנֵי שֵׁשׁ וְכוּ'. אָמַר לוֹן, וְדָאֵי רְזָא עֲלָאָה אִית הָכָא, וְהָא אוֹקְמוּהָ בְּמַתִּיבְתָא עֲלָאָה, וּבְגִין דְּלֹא תִּטְעוּן נַחִיתָנָא לְכוּ, וּבְגִין דְּאִתְגַּלְיָא רְזָא דָּא בִּינְיִיכּוֹ דְּאִיהִי רְזָא עֲלָאָה, טְמִירָא מְבִנֵי דְרָא.

SECRET, I have come down TO CLARIFY IT. The reason is that this secret, which is concealed from the people of your generation, is already known to you. IN OTHER WORDS, BECAUSE THIS SECRET HAS BEEN REVEALED TO YOU THAT IS HIDDEN FROM THE OTHER PEOPLE OF YOUR GENERATION, IT IS NOW POSSIBLE TO EXPLAIN IT TO YOU IN FULL.

253. These are surely the pure marble stones from which pure water flows. They are alluded to BY THE TWO YUDS THAT APPEAR at the top and bottom of the letter Aleph. The letter Vav, which is placed in a diagonal between THE TWO YUDS, is the tree of Life. Whomever eats from the tree shall live forever. These two Yuds in the Aleph are hinted at in "Vayyitzer (And formed)" (Beresheet 2:7), WHICH IS SPELLED WITH TWO YUDS. The two forming, one of the upper beings and the other of the lower beings, ARE SYMBOLIZED BY THE TWO YUDS THAT APPEAR AT THE BEGINNING AND END OF THE NAME--YUD-ALEPH-HEI-DALET-VAV-NUN-HEI-YUD-and represent Chochmah at the beginning and Chochmah at the end of the name. THEY ARE CALLED the mysteries of wisdom, because they are concealed from the supernal Chochmah, which is below the Supernal Keter.

254. These are comparable to the two eyes from which two teardrops fell into the great sea. CHOCHMAH IS CALLED EYES, AND THE RIGHT EYE IS THE UPPER CHOCHMAH AND THE LEFT EYE IS THE LOWER CHOCHMAH. Why did the teardrops fall? Because from these two tablets, Moshe gave the Torah to Yisrael, NAMELY BINAH AND MALCHUT. THE RIGHT TABLET IS BINAH, AND THE LEFT IS MALCHUT, CORRESPONDING TO THE TWO EYES. Because the children of Yisrael were not worthy of receiving them, they broke and fell AT THE SIN OF THE CALF, AS IT IS WRITTEN: "AND BROKE THEM AT THE FOOT OF THE MOUNTAIN" (SHEMOT 32:19). This caused the destruction of the first and second Temples, AS THEY ARE ALSO RELATED TO THE TWO

253. בּוֹדְאֵי אַבְנֵי שֵׁשׁ טָהוֹר, אֲנוֹן דְּמִנְהוֹן מִיַּיִן דְּכֵיִן נִפְקִין, וְאֵינּוֹן רְמִיזוּן בְּאֵת א רִישָׁא וְסוּפָא, ו' דְּאִיהוּ נְטוּי בִּינְיִיהוּ, אִיהוּ עֵץ הַחַיִּים, מֵאֵן דְּאָכִיל מְנִיה, וְחֵי לְעַלְמ, וְאֵלִין ב' יוֹדִיָּן, אֵינּוֹן רְמִיזוּן בּוֹיִצֵר, וְאֵינּוֹן תְּרִין יְצִירוֹת, יְצִירָה דְּעֵלְאִין, וְיְצִירָה דְּתַתְּאִין, וְאֲנוֹן חֲכָמָה בְּרֵאשׁ, וְחֲכָמָה בְּסוּף, תְּעִלּוּמוֹת חֲכָמָה, וְדֵאֵי אֲנוֹן תְּעִלּוּמוֹת מִחֲכָמָה עֲלָאָה דְּתַחֲוֹת כְּתָר עֲלָאָה.

254. וְאֲנוֹן לְקַבֵּל ב' עֵינָיִן, דְּבַהוֹן תְּרִין דְּמַעִין נַחְתּוּ בִּימָא רַבָּא, וְאֲמַאי נַחְתּוּ, בְּגִין דְּאוֹרֵייתָא מִתְרִין לּוֹחִין אֵלִין, הוּוּה מֹשֶׁה נַחֲת לְיִשְׂרָאֵל, וְלֹא זָכוּ בַּהוֹן, וְאֲתַבְּרוּ וּנְפְלוּ, וְדֵא גְרִים אַבּוּדָא דְּבֵית רֵאשׁוֹן וְשֵׁנִי, וְאֲמַאי נְפְלוּ, בְּגִין דְּפָרַח ו' מְנִייהוּ, דְּאִיהוּ ו' דּוֹיִצֵר, וְיֵהִיב לּוֹן אַחַרְנִין מִסְטָרָא דְּעֵץ הַדַּעַת טו"ר. דְּמַתְּמֵן אֲתִיְהִיבֵת אוֹרֵייתָא בְּאֶסּוּר וְהֵתֵר מִימִינָא חַיִּי, וּמִשְׁמָאלָא מוֹתָא.

**TABLETS. THE FIRST TEMPLE IS DERIVED FROM THE RIGHT TABLET, WHICH IS THE SECRET OF THE UPPER CHOCHMAH, BINAH. AND THE SECOND TEMPLE IS DERIVED FROM THE LEFT TABLET, WHICH IS THE SECRET OF THE LOWER CHOCHMAH--MALCHUT. AND THIS IS WHY TWO TEARDROPS FELL INTO THE GREAT SEA. Why did they fall AND BREAK? Because the letter Vav flew out of them, which is the Vav of Vayyitzer. He gave them two other TABLETS from the tree of knowledge of good and evil. From there, the Torah was given in a manner of permitting and forbidding. From THE ASPECT of the right, IT GIVES life but from the left, it gives death.**

255. Because of this, Rabbi Akiva said to his disciples, "When you reach the pure marble stones, do not say, "Water, water." THIS MEANS THAT you should not compare the pure marble stones to the other stones that represent life and death, because it is written: "A wise man's heart inclines him to his right hand: but a fool's heart is to his left" (Kohelet 10:2). Not only that, but you may endanger yourselves, because these STONES of the Tree of knowledge of good and evil are in a state of separation, while the pure marble stones are in a state of unity without any separation. You may say, that when the Tree of Life departed from them AT THE SIN OF THE CALF, they fell AND broke, and therefore they were separated from each other. BUT THEN, "he that tells lies shall not remain in my sight," because there is no separation between them above. For those that broke were of those FROM THE PURE MARBLE STONES. THEREFORE, THERE IS NO SEPARATION BETWEEN THEM, JUST AS WITH THE PURE MARBLE STONES. IT IS AS IF THEY NEVER WERE BROKEN.

255. ובג"ד אָמַר רַבִּי עֲקִיבָא לְתַלְמִידָיו, בְּשִׁתְּגִיעוּ לְאַבְנֵי שֵׁשׁ טְהוֹר, אַל תֹּאמְרוּ מִיָּם מִיָּם, לֹא תִהְיוּ שְׁקִילִין אַבְנֵי שֵׁשׁ טְהוֹר לְאַבְנֵין אַחֲרָנִין, דְּאֲנוּן חַיִּי וּמוֹתָא, דְּמַתְמֵן לֵב חָכֵם לִימִינוּ וְלֵב כְּסִיל לְשִׁמְאֵלוּ. וְלֹא עוֹד אֵלָא אֲתוּן תְּסַתְּכִנּוּן גְּרַמְיִיכוּ, בְּגִין דְּאֵלִין דְּעַץ הַדַּעַת טו"ר אָנוּן בְּפְרוּדָא, וְאַבְנֵי שֵׁשׁ טְהוֹר אִינוּן בִּיחֻדָּא בְּלֹא פְרוּדָא כָּלֵל. וְאִי תִימְרוּן דְּהָא אֲסַתְּלַק עַץ הַחַיִּים מִנִּיְהוּ וְנִפְלַג, וְאִית פְּרוּדָא בִּינֵיהוּ, דּוּבַר שְׁקָרִים לֹא יִכּוֹן לְנַגְדַּי עֵינַי, דְּהָא לִית תְּמֵן פְּרוּדָא לְעֵילָא דְּאֵלִין דְּאֲתַבְּרוּ מֵאַנוּן הוּוּ. אֲתוּ לְנִשְׁקָא לֵיהּ, פֶּרַח וְאַסְתְּלַק מִנִּיְהוּ.



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## 23. "And a river went out of Eden"

Within the lower spiritual realms many negative forces influence and encumber our lives. Upper Worlds, in contrast, are free of these evil entities. Meditating upon these verses connects us directly to the Upper Worlds, where we are above the influence of harmful forces.

256. Another explanation OF THE VERSE: "And a river went out of Eden" (Bereshheet 2:10) is that there are no strange Klipot in the Tree of Life above, NAMELY ZEIR ANPIN OF ATZILUT, as it is written: "Nor shall evil dwell with you" (Tehilim 5:5). WHY? BECAUSE THE KLIPTOT FIRST APPEAR IN THE WORLD OF BRIYAH, BELOW THE WORLD OF ATZILUT, but in the tree below IN THE WORLD OF BRIYAH does indeed have strange Klipot. THIS TREE is planted in the Garden of Eden of THE LOWER Zeir Anpin; NAMELY ZEIR ANPIN OF BRIYAH. And this TREE is CALLED Chanoch or Matatron, because in the upper Garden of Eden of the Holy One, blessed be He--NAMELY IN THE GARDEN OF EDEN OF ATZILUT--there are no devious or stubborn Klipot. For this reason, IT IS WRITTEN: "And a river went out of Eden..." The "river" - Matatron - "went out of Eden" MEANING THAT it left its pleasures (Heb. Eden), WHICH CONSISTED OF THE MOCHIN OF IMA, AS BINAH IS CALLED EDEN, AND "to water the garden" means his garden, OF MATATRON. IT IS his orchard, NAMELY MALCHUT OF THE WORLD OF BRIYAH, into which Ben Azai, Ben Zoma and Elisha entered. MATATRON'S Klipot are good from one

256. דָּבַר אַחַר, וְנָהַר יוֹצֵא מֵעֵדֶן, בְּוֹדָאֵי לְעֵילָא  
בְּעֵץ חַיִּים, תְּמִין לִית קְלִיפִין נוֹכְרָאִין הֵה"ד לֹא  
יְגוֹרֵךְ רַע, אֲבָל בְּעֵץ דְּלִתְתָא אִית קְלִיפִין נוֹכְרָאִין,  
וְדָאֵי, וְאִיהוּ נְטוּעַ בְּגִנְתָּא דְּעֵדֶן הַזֶּעִיר אִפִּין, דְּאִיהוּ  
חֲנוּךְ מַטְטְרוֹן, דְּג"ע דְּלְעֵילָא דְּקָדוֹשׁ בְּרוּךְ הוּא לִית  
תְּמִין עֲרֻטוּמָא, לְמַהוּי תְּמִין נְפִתֵל וְעֻקֵּשׁ. וּבְגִין דָּא,  
וְנָהַר יוֹצֵא וְגו', וְיִכְיֹלְנָא לְמִימְרַ בְּמַטְטְרוֹן, יוֹצֵא  
מֵעֵדֶן מְעַדוֹן הִילִיָּה, לְהַשְׁקוֹת אֶת הַגֶּן, גֵּן הִילִיָּה,  
פְּרִדְס הִילִיָּה, דְּתְמִין עָאֵלוּ, בֵּין עֲזָאֵי וּבֵין זוּמָא  
וְאֵלִישַׁע וְקְלִיפִין הִילִיָּה, מַסְטְרָא דָּא טוֹב, וּמַסְטְרָא  
דָּא רַע וְדָא אֲסוּר וְהִתֵּר, כְּשֶׁר וּפְסוּל, טוּמְאָה  
וְטַהֲרָה.

side and evil from the other. This is WHY THE TORAH lists the permissible and the prohibited, because there are both kosher and unfit, impure and pure.

257. An old man stood up and said TO RABBI SHIMON: Rabbi, Rabbi, it is indeed so. THERE ARE NO KLIPOT IN ATZILUT, BUT ONLY IN BRIYAH. But MATATRON is not called the Tree of Life. THE OLD MAN WONDERS. IF RABBI SHIMON INTERPRETS THE VERSE AS APPLYING TO THE GARDEN OF EDEN IN BRIYAH, THEN HOW COULD HE INTERPRET THE VERSE: "THE TREE OF LIFE ALSO IN THE MIDST OF THE GARDEN." FOR THERE IS NO TREE OF LIFE IN THE GARDEN OF BRIYAH AND MATATRON IS NOT THE TREE OF LIFE, BECAUSE THERE IS GOOD AND EVIL IN HIM. The secret of the matter is that Vayyitzer (And... formed), WHICH IS SPELLED WITH TWO YUDS, ALLUDES TO THE TWO ACTS OF FORMING: One is the forming of good and the other is the forming of evil. This is the Tree of knowledge of good and evil, WHICH INCLUDES THESE TWO FORMS. The Tree of knowledge is the small man from which derive death and life, which represent the forbidden and the permissible. IN OTHER WORDS, THE FORBIDDEN IS DEATH AND THE PERMISSIBLE LIFE. Of such a man it is written: "And Hashem Elohim formed man of the dust of the ground" (Beresheet 2:7).

258. The verse continues: "And breathed into his nostrils the breath of life" (Ibid.). This is FROM the upper Shechinah, WHICH IS CALLED Eden AND repentance. Of him, it is written: "The Tree of Life also in the midst of the garden," which is the lower Shechinah. And there were three bonds CONNECTED TO HIM, Neshamah, Ruach and Nefesh. NESHAMAH EXTENDED TO HIM FROM THE UPPER SHECHINAH, RUACH EXTENDED TO HIM FROM ZEIR ANPIN OF ATZILUT AND NEFESH EXTENDED FROM THE GARDEN, WHICH IS THE LOWER SHECHINAH, ALSO CALLED MALCHUT. With them, NESHAMAH,

257. קם חד סבא ואמר, ר' ר', הכי הוא ודאי, אבל עץ חיים לא אתקרי איהו, אלא הכא הוא רזא המלה וייצר: חד יצירה טוב, וחד יצירה דרע, דא איהו עץ הדעת טוב ורע, עץ דא אדם זעירא מסטרא דחיים מניה, ומסטרא דמותא מניה, תמן ב' יצירות דיליה, דאנון אסור והתר, ועליה אתמר וייצר ה' אלקים את האדם עפר מן האדמה.

258. ויפח באפיו נשמת חיים. דא שכונתא עלאה, עדין. תיובתא. ועלה אתמר ועץ החיים. בתוך הגן, דא עמודא דאמצעיתא. הגן שכונתא תתאה, תלת קטירין אנון: נשמתא. רוחא. נפשא לגביה. ובהון ויהי האדם לגמש חיה, דאיהו מפיו ממש, אתקרי לשכונתא, דאיהו נשמת חיים. מיד דאמר מלין אלין סליק לעילא. אמר רבי שמעון, חברינא בודאי מלאכא הוה, ובודאי סמיך אית לנא, מכל אתר.

**RUACH AND NEFESH, "man became a living soul (Heb. Nefesh)." It was from His mouth indeed that he was named after the Shechinah, which is the "breath (Heb. Neshamah) of life." IT IS AS IF HE BREATHED WITH HIS OWN MOUTH INTO THE MOUTH OF ADAM, FOR THE BREATH OF LIFE IS THE LIGHT OF THE SUPERNAL SHECHINAH. Immediately after completing these words, he rose and disappeared. Rabbi Shimon said: My friends, he surely must have been an angel. In any case, we surely have confirmations.**

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Section



## 24. "And Hashem Elohim...put him into the Garden of Eden"

This section uses a story to expand upon the previous section. God elevates Adam from the lower worlds, with their evil and negativity, to Upper Worlds, where Adam is placed in the Garden of Eden. This story mirrors our own spiritual work. The spiritual forces of the Zohar give us the strength to draw the Light of the Creator to assist us in our elevation above the negative influences of our physical existence.

Through the power of this section, we gain a deeper connection to the Upper Worlds

259. AFTER THE OLD MAN FINISHED SPEAKING, RABBI SHIMON EXPLAINED THE VERSE: "And Hashem Elohim took the man, and put him into the Garden of Eden" (Bereshheet 2:15). HE ASKED: From where did He take him? WHERE WAS HE BEFORE THE GARDEN OF EDEN? HE REPLIED: He took him from the four elements OF SEPARATION, as it is written: "And from thence it was parted, and branched into four streams" (Ibid. 10), WHICH IS AN ALLUSION TO THE FOUR ELEMENTS. SO THE HOLY ONE, BLESSED BE HE, detached ADAM from THE FOUR ELEMENTS and "put him into the Garden of Eden" IN ATZILUT.

259. פֶּתַח קָרָא אֲבִתְרִיהּ, וַיִּקַּח ה' אֱלֹקִים אֶת הָאָדָם וַיְנַיִחָהוּ בְּגֵן עֵדֶן וְגו', וַיִּקַּח מֵאֵן נָטִיל לֵיהּ, אֱלֹא נָטִיל לֵיהּ מִד' וְסוּדִין, דְּאִתְמַר בְּהוֹן וּמִשָּׁם יִפְרֵד וְהָיָה לְאַרְבַּעָה רְאשִׁים, אִפְרִישׁ לֵיהּ מִנְהוֹן, וְשׁוּי לֵיהּ בְּגִנְתָּא דְעֵדֶן.

260. JUST AS THE HOLY ONE, BLESSED BE HE, ELEVATED ADAM FROM THE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH OF SEPARATION TO THE GARDEN OF EDEN, so the Holy One, blessed be He, shall do to a man created from these four elements when he repents and studies the Torah. THEN the Holy One, blessed be He, shall take THE REPENTANT from BRIYAH, YETZIRAH AND ASIYAH OF SEPARATION. About THE ELEMENTS OF SEPARATION, it is written: "And from thence it was parted", as He detached him from their lusts and put him in His own garden, which is the Shechinah, NAMELY MALCHUT, "to till it", TO SERVE THE SHECHINAH, by means of the positive precepts and "to keep it" (Beresheet 2:16) by means of negative precepts. If A PERSON has the merit "to keep" the Shechinah, he shall become master of the four elements OF HIS BODY. And he becomes a river from which they are watered, and not watered by any other; REFERRING TO THE OTHER SIDE. And they recognize him as their master and ruler.

261. If he transgresses THE PRECEPTS OF the Torah, THE FOUR ELEMENTS OF HIS BODY shall be watered by the bitterness of the Tree of Evil, which is the evil inclination. It is written about all the parts of the body that are made of the four elements in him, "And they made their lives bitter with hard bondage..." (Shemot 1:14). They made them bitter by the bitterness of the gallbladder (Heb. marah). Of the sacred parts of the body, which are from the side of good, it is written: "And when they came to Marah (lit. 'bitter'), they could not drink of the waters of Marah, for they were bitter..." (Shemot 15:23). Similarly, the sages of the Mishnah said that the verse, "And they made their lives bitter in hard bondage..." refers to hard questions, 'in mortar' (Heb. chomr), and 'in brick' (levenah) in clarifying (libun), the Halachah, 'And in all manner of bondage in the field', allude to the Barayta, 'All their bondage'--namely the Mishnah. BECAUSE OF THEIR SINS AND TRANSGRESSION, THE OTHER SIDE

260. כְּגֵוּנָא דָא, יַעֲבֹד קְדוֹשׁ בְּרוּךְ הוּא לְבִי"ד  
 דְּאֵתְבְּרֵי מִד' יְסוּדִין, בְּזִמְנָא דְתָב בְּתִיּוּבְתָא,  
 וּמִתְעַסֵּק בְּאוּרֵייתָא, קְדוֹשׁ בְּרוּךְ הוּא נָטוּל לִיה  
 מִתְמַן, וְעֲלִיָּהוּ אֲתָמַר, וּמִשָּׁם יִפְרֹד, אִפְרִישׁ נַפְשֵׁיהּ  
 מִתְּאֵוָה דִּילְהוּן, וְשׁוּי לִיה בְּגִנְתָּא דִּילֵיהּ, דְּאִיְהִי  
 שְׂכִינְתָּא. לְעֵבְדָהּ בְּפִקּוּדֵין דְּעֵשָׂה, וּלְשִׁמְרָהּ בְּפִקּוּדֵין  
 דְּלֹא תַעֲשֶׂה, אִי זָכָה לְנִטְרָא לָהּ, אִיְהוּ יְהֵא רִישָׁא,  
 עַל ד' יְסוּדִין, וְאֲתַעֲבִיד נְהַר דְּאֲתַשְׁקִינֵן עַל יְרֵיהּ,  
 וְלֹא עַל יְדָא אַחְרָא, וְאֲשֶׁתְּמוּדְעֵין בֵּיהּ, דְּאִיְהוּ רְבוּן  
 וְשְׁלִיט עֲלֵיהּוּ.

261. וְאִי עֲבַר עַל אוּרֵייתָא, אֲתַשְׁקִינֵן מִמְרִירו  
 דְּאִילָנָא דְרַע, דְּאִיְהוּ יִצַר הָרַע, וְכָל אֲבְרִין דְּאֲנוּן  
 מִד' יְסוּדִין, אֲתָמַר בְּהוּן, וְיִמְרְרו אֶת חַיֵּיהֶם וְגו'  
 וְיִמְרְרו בְּמִרְיו דְּמָרָה, וְלִגְבֵי אֲבְרִין קְדִישֵׁין דְּגוּפָא,  
 דְּאֲנוּן מְסֻטְרָא דְטוֹב, עֲלִיָּהוּ אֲתָמַר וְיָבֹאוּ מִרְתָּה  
 וְלֹא יִכְלוּ לְשִׁתּוֹת מִיָּם מִמְרָה וְגו'. כְּגֵוּנָא דָא, אֲמַרו  
 מְאִרֵי מִתְּנִיתִין, וְיִמְרְרו אֶת חַיֵּיהֶם בְּעִבּוּדָה קְשָׁה,  
 בְּקוּשִׁיא. בְּחוּמַר, בְּקַל וְחוּמַר. וּבְלִבְנִים, בְּלִבּוֹן  
 הַלְכָתָא. וּבְכָל עִבּוּדָה בְּשָׂדֵה, דָּא בְּרִייתָא. אֶת כָּל  
 עִבּוּדְתָם וְגו' דָּא מְשֻׁנָּה.

CLEAVED TO ALL THE PARTS OF THEIR STUDY OF THE TORAH. AS OUR SAGES OF BLESSED MEMORY SAID, IF A MAN IS NOT WORTHY, THE TORAH BECOMES TO HIM A DEADLY POISON.

262. If they repent, it is said of them: "And Hashem showed him a tree" (Ibid. 25), the Tree of Life by which "the waters were made sweet." AS THE BITTERNESS AND THE DEADLY POISON WERE REMOVED FROM THE TORAH, THE SWEETNESS OF IT, WHICH IS THE ELIXIR OF LIFE, WAS REVEALED TO THEM. And this TREE OF LIFE is Moshe the Mashiach (Messiah). THE SOUL OF MOSHE SHALL BE REVEALED AT THE COMING OF MASHIACH, as it is written of him BEFORE THE COMING OF MASHIACH: "The rod of the Elohim is in my hand" (Shemot 17:9); "the rod of the Elohim" is Matatron, who has life on one side and death on the other, AS HE CHANGES FROM A SERPENT TO A ROD AND FROM A ROD TO A SERPENT. When he changed into a rod, he was helpful TO MOSHE from the side of good, AND LIFE ISSUED FROM IT. But when he changed into a serpent, he worked against him, BECAUSE DEATH WAS ON HIS SIDE. So immediately, "Moshe fled from it" (Shemot 4:3).

263. The Holy One, blessed be He, delivered Matatron into the hands of Moshe, SO THAT HE MIGHT USE HIM BY THE SECRET OF THE "ROD OF THE ELOHIM." AS LONG AS IT IS IN THE HANDS OF MOSHE, IT BECOMES A ROD AND NOT A SERPENT. MATATRON is the secret of the Oral Torah, which prescribes what is forbidden and what is permitted, NAMELY THE SIDES OF GOOD AND EVIL. THIS IS SIMILAR TO MATATRON, WHO IS THE SECRET OF THE TORAH OF BRIYAH. BUT IN ATZILUT, IT IS WRITTEN: "NOR SHALL EVIL DWELL WITH YOU" (TEHILIM 5:5). AND THE ENTIRE TORAH CONSISTS OF THE HOLY NAMES OF THE HOLY ONE, BLESSED BE HE. As soon as Moshe smote the rock with the rod, the Holy One, blessed be He, removed it from Moshe's hand, as it is

262. אם תיביבין בתשובתא, אתמר בהון, ויורהו ה' עץ, ורא עץ חיים, וביה וימתקו המים, ורא משה משיח, דאתמר ביה, ומטה האלקים בידו, מטה, דא מטטרוין, מטטריה חיים, ומטטריה מיתה. כד אתהפך למטה איהו עזר, מטטרא דטוב, כד אתהפך לחיויא, איהו כנגדו, מיד וינס משה מפניו.

263. וקדוש ברוך הוא מסר ליה בידא דמשה, ואיהו אורייתא דבעל פה, דביה אסור והתר, מיד דמחא ביה בטונרא, נטל ליה קדוש ברוך הוא בידיה, ואתמר ביה וירד אליו בשבט, למחאה ליה ביה, ושבט איהו יצר הרע, חווא, וכלא איהו בגלותא מחמת דיליה.

written: "Went down to him with a staff" (II Shmuel 23:21) to smite him with it. The staff is the evil inclination, the serpent, and everything; ALL THE TROUBLES in exile are because OF THE SERPENT. IN OTHER WORDS, THE SERPENT IS THE CAUSE OF ALL THE SUFFERING AND PUNISHMENTS OF EXILE.

264. More MAY BE SAID ABOUT THE VERSE: "And from thence it was parted." Happy is the man who is occupied in the study of the Torah. When the Holy One, blessed be He, takes him away from this body--from its four elements OF SEPARATION--he is detached from them and becomes head of the four living creatures OF THE CHARIOT. It is written about them: "They shall bear you up in their hands" (Tehilim 91:12). BY DELVING INTO THE STUDY OF THE TORAH, INSTEAD OF BEING RULED OVER BY THE FOUR ELEMENTS OF SEPARATION, THE HOLY ONE, BLESSED BE HE, DETACHES HIM FROM THE LUSTS OF THE ELEMENTS OF THE BODY AND ELEVATES HIM TO BECOME HEAD OF THE FOUR HOLY LIVING CREATURES OF THE CHARIOT. AND THEY SHALL BEAR HIM UP AND CARRY HIM IN ACCORDANCE WITH THE SECRET OF THE VERSE: "THEY SHALL BEAR YOU UP IN THEIR HANDS, LEST YOU DASH YOUR FOOT AGAINST A STONE."

264. ועוד ומשם יפרד, זכאה איהו בר נש, האשתדל באורייתא בזמנא הנטיל ליה קדשא בריך הוא, מהאי גופא, מד' יסודין, אתפרש מתמן, ואזיל למהוי רישא בד' חיוון, ואתמר בהון על כפים ישאונך וגו'.

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# THE ZOHAR

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## 25. Idolatry - bloodshed - incest

These three negative actions are the primary cause of all the world's negativity. In a lengthy discussion, the Zohar expounds upon their metaphysical source.

The Kabbalists teach us that idolatry does not only pertain to man-made statues and icons. An idol is defined as any material possession or external situation that controls our emotions, our behavior, or our motivation. When any such circumstance determines or influences our experience of life, we have surrendered control and severed our connection to the Light, which is the true source of fulfillment.

Often, our negative tendencies lead us to become worshippers of wealth or disciples of our own ego.

The sin of bloodshed does not refer exclusively to cold-blooded killing.

Bloodshed occurs when we publicly or privately disgrace or humiliate others, causing the blood to rush to their face out of embarrassment.

This includes, for example, character assassination caused by an evil tongue.

The Hebrew word and connotation for incest is not limited to sexual relations between direct family members. It also includes adulterous relations between a married woman and another man; a man that marries two sisters; relations between a step brother and step sister. Even though the step brother and sister are not connected by blood, a spiritual bond is created when their respective parents join together in marriage. In Kabbalah, spiritual connections are far more significant than blood relations. The spiritual forces released by the letters of this section protect and purify us from these negative actions.

265. "And Hashem Elohim commanded..." (Beresheet 2:16). THIS VERSE ALLUDES TO THE PROHIBITION OF IDOL-WORSHIPPING, WHICH IS INCLUDED WITHIN THE TREE OF KNOWLEDGE, as it is been said that the word "To command (Heb. Tzav)" is but idolatry, from where, REFERRING TO THE TREE OF KNOWLEDGE, other Elohim originate. And this, NAMELY THE KLIPAH OF IDOLATRY, DWELLS in the liver (Heb. kaved; lit. 'heavy'). THERE ARE THREE TRANSGRESSIONS PERTAINING TO THE TREE OF KNOWLEDGE, WHICH ARE IDOL WORSHIPPING, INCEST AND BLOODSHED. And this, NAMELY THE KLIPAH OF IDOLATRY, DWELLS in the liver (Heb. kaved; lit. 'heavy'). As a result, their work became heavy such is idol worship. Because OF IDOLATRY, the liver becomes angry. BY BECOMING ANGRY, THE LIVER IS PASSED ON AS A DWELLING FOR THE KLIPAH OF IDOL WORSHIPPING. It has been said that 'Whoever is angry acts as if he worships idols,' and IT IS WRITTEN: "And... command" TO TEACH US ABOUT THE TRANSGRESSION OF IDOL WORSHIPPING, WHICH IS INCLUDED WITHIN THE TREE OF KNOWLEDGE.

266. THE PHRASE, "the man" alludes to the prohibition of bloodshed, WHICH IS INCLUDED WITH THE TREE OF KNOWLEDGE, as it is written: "Who so sheds man's blood, by man shall his blood be shed" (Beresheet 9:6). FROM HERE, WE NEED TO DRAW AN ANALOGY. HERE IT SAYS, "THE MAN" AND THERE MAN IS MENTIONED IN CONNECTION WITH BLOODSHED. JUST AS THERE THE WORD MAN IS CONNECTED WITH BLOODSHED, SO HERE (BERESHEET 2:16), MAN IS CONNECTED WITH BLOODSHED. THEREFORE, BOTH ISSUES DEAL WITH BLOODSHED. THE KLIPAH OF BLOODSHED RESIDES WITHIN the gall (Heb. marah); it is the sword of the Angel of Death BY WHICH HE KILLS HUMAN BEINGS, AS IT SAYS THAT A DROP OF BITTERNESS (HEB. MARAH) HANGS FROM THE SWORD OF THE ANGEL OF

265. וַיִּצַו ה' אֱלֹקִים וּגו', הָא אֻקְמוּהָ לִית צו אֵלָא עֲבוּדָה זָרָה, דְּמִתְמַן אֱלֹהִים אַחֲרִים, וְאִיהִי בְכַבֵּד דְּמִנָּה תְּכַבֵּד הָעֲבוּדָה, דְּאִיהִי עֲבוּדָה זָרָה לִיה וְהַכְּבֵד בּוֹעֵס, וְהָא אֻקְמוּהָ כָּל הַבּוֹעֵס כְּאֵלוֹ עוֹבֵד עֲבוּדָה זָרָה. דָּא אִיהוּ וַיִּצַו.

266. עַל הָאָדָם, דָּא שְׂמִיכוּת דְּמִים, כַּד"א בְּאָדָם דְּמוֹ יִשְׁפֹךְ, וְדָא מָרָה, חֲרָבָא דְּמִלְאֲךָ הַמּוֹת, כַּד"א וְאַחֲרִיתָהּ מָרָה כְּלַעְנָה, חֲדָה כְּחָרֵב פִּיּוֹת. לֵאמֹר, דָּא גְלוּי עֲרִיּוֹת, וְדָא טְחוּל. עֲלִיהָ נְאֻמָּר אֲכַלְהָ וּמְחַתָּהּ פִּיהּ וּגו' דְּטְחוּל לִית לָהּ פּוּמָא וְעֵרְקִין, וְאַתְשַׁקֵּינָא מִעֲבִירוֹ דְּדָמָא אוֹכְמָא דְּכַבֵּד, וְלֹא אֲשַׁכְחָנָא לִיה פּוּמָא, וְדָא אִיהוּ אֲכַלְהָ וּמְחַתָּהּ פִּיהּ וּגו'. כָּל שׁוּמְכֵי דְּמִים מִמָּרָה אֲנוּן, דְּעֵרְקִין דְּדָמָא דְּלִבָּא, מִיַּד דְּחֻזָּאן מָרָה, כְּלֵהוּן בְּרַחֲוִין קְדָמָה.

**DEATH, BY WHICH ONE DIES.** The verse also says, "But her end is bitter as wormwood, sharp as a two-edged sword" (Mishlei 5:4). **THE WORD "saying" (Beresheet 2:16) IN THIS VERSE alludes to THE PROHIBITION OF incest, WHICH IS PART OF "THE TREE OF KNOWLEDGE." THE KLIPAH OF INCEST RESIDES IN the spleen, about which it is written: "She eats, and wipes her mouth..." (Mishlei 30:20), because the spleen has neither mouth nor arteries THROUGH WHICH IT CAN SUCK BLOOD. Therefore, it sucks black blood from the liver, even though it has no mouth. This IS WHY IT IS WRITTEN: "She eats, and wipes her mouth." All those who shed blood come from THE KLIPAH THAT RESIDES IN the gall, so the arteries in the heart avoid the bile and IMMEDIATELY flee from it.**

267. Those who commit incest hide in the dark, **AS IT IS WRITTEN: "THE EYE ALSO OF THE ADULTERER WAITS FOR THE TWILIGHT, SAYING, NO EYE SHALL SEE ME..." (IYOV 24:15). THIS IS AN ALLUSION TO the black blood of the spleen, WHERE THE KLIPAH OF INCEST RESIDES, AS BLACK BLOOD IS SIMILAR TO DARKNESS. The soul of whoever commits bloodshed, idolatry or incest shall be reincarnated inside THE THREE FORMS OF KLIPAH: the liver, the gall and the spleen. And it is sentenced in Gehenom by three evil rulers CALLED the destroyer, anger and wrath.**

268. There are fifteen forms of incest (sexual misconduct), which are equivalent to the numerical value of Yud-Hei **OF THE NAME YUD-HEI-VAV-HEI**, and the other six are equivalent to the Vav **OF THE NAME YUD-HEI-VAV-HEI. EVEN before the children of Yisrael were exiled and the Shechinah was still with them, the Holy One, blessed be He, commanded Yisrael, "The nakedness of your mother, shall you not uncover" (Vayikra 18:7). THEY SHOULD NOT HARM THE SHECHINAH, WHICH IS THE MOTHER OF YISRAEL. So this exile is CONSIDERED the uncovering of the nakedness of the Shechinah,**

267. ועריין כלהו אתבסיון בחשוכא, בדם אוכמא טחול, מאן דעבר על שמיכת דמא וע"ז וג"ע, גליא נשמתייה, בכבד מרה טחול, ודיינין ליה בגיהנם, ותלת ממנן עליהו, משחית אף וחימה.

268. ט"ו עריין אנון, בחשבן י"ה, ושית אחרנין בחשבן ו'. קדם דגלו ישראל בגלותא, ושכינתא עמהון, מני קדוש ברוך הוא לישראל, ערות אמך לא תגלה. ודא גלותא, איהו גלוי ערותה דשכינתא, הה"ד ובפשעכם שלחה אמכם, ועל גלוי עריות גלו ישראל ושכינתא בגלותא, ודא איהי ערוה דשכינתא. והאי ערוה איהי לילית, אמא דערב רב, וערב רב אנון עריות הילה, ועריות הישראל דלעילא, דעליה אתמר ערות אביך לא תגלה.

as it is written: "For your transgressions was your mother put away" (Yeshayah 50:1). Therefore, because of THE TRANSGRESSIONS OF incest, the children of Yisrael were banished and the Shechinah was condemned to exile. This is the uncovering of the nakedness of the Shechinah, BECAUSE THE GOING OF THE SHECHINAH INTO EXILE IS CONSIDERED TO BE HER NAKEDNESS, AS IT IS WRITTEN: "ALL THAT HONORED HER DESPISE HER, BECAUSE THEY HAVE SEEN HER NAKEDNESS" (EICHAH 1:8). The nakedness OF THE SHECHINAH is Lilit, the Mother of the mixed multitude. IT IS CONSIDERED NAKEDNESS BECAUSE THE RULE OF THE SHECHINAH, THE MOTHER OF YISRAEL, AND HER BOUNTY PASSED TO LILIT, THE MOTHER OF THE MIXED MULTITUDE. The mixed multitude, WHICH HAS CONTROL OVER YISRAEL IN EXILE, REPRESENTS the nakedness OF THE SHECHINAH and the nakedness of supernal Yisrael, WHO IS ZEIR ANPIN, THE HUSBAND OF THE SHECHINAH. And of this SUPERNAL YISRAEL, it is written: "The nakedness of your father shall you not uncover" (Vayikra 18:7). BECAUSE WHEN THE SHECHINAH IS IN EXILE, LILIT AND THE MIXED MULTITUDE RECEIVE HIS ABUNDANCE, WHICH WAS SUPPOSED TO BE GIVEN TO THE SHECHINAH. FOR THIS REASON, THE EXILE IS CONSIDERED THE NAKEDNESS OF SUPERNAL YISRAEL.

269. Those WHO COMMIT INCEST separate the UPPER Hei OF YUD-HEI-VAV-HEI from the LOWER Hei OF YUD-HEI-VAV-HEI, so that the Vav OF YUD-HEI-VAV-HEI may not come between them, as it is written: "You shall not uncover the nakedness of a woman and her daughter" (Ibid. 17). THE UPPER HEI IS THE MOTHER AND THE LOWER HEI IS HER DAUGHTER. BECAUSE THE VAV CANNOT COME BETWEEN THEM AND ALLOW THE ABUNDANCE FROM THE MOTHER TO REACH THE DAUGHTER, THEY ARE BOTH HARMED AND DEJECTED, BECAUSE THE ACTS OF BLOCKING AND PREVENTING THIS ABUNDANCE FROM REACHING THE LOWER HEI IS CONSIDERED TO BE HER NAKEDNESS AS

269. ואָנוּן אַפְרִישִׁין בֵּין ה' ה', דָּלָא אַתְקָרִיב ו' בִּינִיָּהוּ, הַה"ד עֲרוֹת אִשָּׁה וּבִתָּהּ לֹא תִגְלֶה, וְאָנוּן שְׂכִינָתָא עֲלָאָה וְתַתָּאָה, דְּבִזְמַנָּא דְעֵרֵב רַב דְּאָנוּן נְפִילִים, גְּבוּרִים, עֲמֻלְקִים, רַפְאִים, עֲנָקִים, בֵּין ה' ה' לִית רִשׁוֹ לְקֹדֶשׁ בְּרוּךְ הוּא לְקַרְבָּא בִּינִיָּהוּ, וְרָזָא דְמַלְאָה וְנִהַר יַחֲרֵב וְיִבֵּשׁ, יַחֲרֵב בַּה' עֲלָאָה, וְיִבֵּשׁ בַּה' תַּתָּאָה, בְּגִין דְּלֹא יִתְפַּרְנְסוּן עֵרֵב רַב מִן ו', דְּאִיָּהוּ עַץ הַחַיִּים וּבְגִין דָּא לִית קָרִיבוֹ לִו' בֵּין ה' ה', בְּזִמְנָא דְעֵרֵב רַב בִּינִיָּהוּ.



WELL. And THE MOTHER AND THE DAUGHTER are the upper Shechinah, NAMELY MOTHER, and the lower Shechinah, NAMELY HER DAUGHTER. DURING EXILE, THE REASON WHY THE VAV CANNOT COME BETWEEN THE UPPER AND LOWER HEI IS THAT the mixed multitude--which are the Nefilim, the Giborim, the Amalekim, the Refaim and the Anakim (WHOSE INITIALS SPELL NEGA RA, WHICH MEANS EVIL INFLICTION)--MIGHT COME FORTH AND RECEIVE THE ABUNDANCE FROM THAT VAV. THUS, the Holy One, blessed be He, WHO IS THE VAV, is not permitted to come between them. The secret of this issue LIES IN THE VERSE: "And the river shall be wasted and dried up" (Yeshayah 19:5). The abundance of the upper Hei, WHICH IS CALLED THE RIVER, shall be wasted and the lower Hei, WHICH DOES NOT RECEIVE THE ABUNDANCE, shall dry up. And ALL THIS IS for the purpose of not allowing the mixed multitude to nourish themselves from the Vav, which is the Tree of Life. Therefore, the Vav is not permitted between the UPPER Hei and the LOWER Hei at the time when the mixed multitude is between them, DURING EXILE, AT TIME OF EXILE WHEN THEY MIGHT COME AND DRAW SUSTENANCE FROM THEM.

270. There is no permission for the letter Yud OF THE NAME OF YUD-HEI-VAV-HEI to approach the lower Hei, BECAUSE THEN THE MIXED MULTITUDE MIGHT DRAW ITS SUSTENANCE FROM IT. SO it is written: "You shall not uncover the nakedness of your daughter in law" (Vayikra 18:15)--AS THE LOWER HEI IS CONSIDERED TO BE THE DAUGHTER-IN-LAW OF YUD; FOR YUD IS THE FATHER, HEI THE MOTHER AND VAV IS THE SON OF YUD AND THE HUSBAND OF LOWER HEI. THUS, LOWER HEI IS A DAUGHTER TO THE UPPER HEI AND IS THE DAUGHTER-IN-LAW TO YUD, BEING VAV'S WIFE, YUD'S SON. IF YUD WILL POUR ITS ABUNDANCE TO THE DAUGHTER-IN-LAW WHEN LOWER HEI IS IN EXILE, THE MIXED MULTITUDES WILL RECEIVE THE ABUNDANCE AND THE NAKEDNESS OF THE DAUGHTER-IN-LAW IS REVEALED. They separate the Vav and the upper Hei, as it is

270. וְלִית רְשׁוֹ, לְאֵת י' לְקַרְבָּא בְּה' תְּנִינָא, הַה"ד עֲרוֹת כְּלִתְךָ לֹא תִגְלֶה. וְאִנּוֹן אִמְרִישׁוּ בֵּין ו' לְה' עֲלֵאָה, הַה"ד עֲרוֹת אִשְׁתְּ אָבִיךָ לֹא תִגְלֶה דִּי אִיהוּ אָב, ה' אִם, ו' בֶּן, ה' בַּת. וּבְגִין דָּא מְנִי לְגַבִּיּהּ ה' עֲלֵאָה, עֲרוֹת אִשְׁתְּ אָבִיךָ לֹא תִגְלֶה. עֲרוֹת אַחֻוֹתְךָ בַּת אָבִיךָ, דָּא ה' תִּתְאַה. אֵת בַּת בְּנָה וְאֵת בַּת בַּתְּהָ, אִנּוֹן ה"א ה"א דְּאִנּוֹן תּוֹלְדִין דְּה'. עֲרוֹת אַחֵי אָבִיךָ דָּא יו"ד דְּאִיהוּ תּוֹלְדָה דְּאֵת י', וְאִיהוּ אַח לְוָא י'.

written: "The nakedness of your father's wife shall you not uncover" (Ibid. 8), because the Yud is the father, the Hei is the mother, the Vav is the son and the LOWER Hei is the daughter. For this reason, He commanded him in regard to the upper Hei: "The nakedness of your father's wife shall you not uncover", AS THE UPPER HEI IS HIS FATHER'S WIFE. THUS, IF VAV APPROACHED HEI IN EXILE, THE MIXED MULTITUDE WOULD REPLENISH ITSELF FROM THE ABUNDANCE, CAUSING THE NAKEDNESS OF THE FATHER'S WIFE TO BE REVEALED, AS THIS ABUNDANCE IS HERS. "The nakedness of your sister, the daughter of your father" (Ibid. 9) is the lower Hei, about which it is written: "Neither shall you take her son's daughter, or her daughter's daughter, to uncover her nakedness" (Ibid. 17). These are the two fully spelled letters Hei-Aleph, Hei-Aleph, which are the offspring of the LOWER Hei. "You shall not uncover the nakedness of your father's brother" (Ibid. 14) is the outstretched form of the letter Yud, as in Yud-Vav-Dalet, which is the offspring of the letter Yud OF YUD-HEI-VAV-HEI, and so the brother of Vav.

271. Consequently, as long as the mixed multitude is mixed among Yisrael, there can be no unity among the members and no adjoining of the letters of the name Yud-Hei-Vav-Hei. As soon as the mixed multitude is annihilated from the world, it is said of the letters of the Name of the Holy One, blessed be He, that "on that day Hashem shall be one, and his name 'One'" (Zecharyah 14:9). Therefore, WHEN THE MIXED MULTITUDE IS NOT MIXED AMONG YISRAEL, men--that is, Yisrael--shall be one with the Torah, about which it is said: "She is a Tree of Life to those who lay on her" (Mishlei 3:18). And she, THE TORAH, IS THE ASPECT OF the Queen, Malchut, from whose aspect the children of Yisrael are called the kings' children. THAT IS, THEY ARE CALLED THE TORAH OF ATZILUT, WHICH IS COMPOSED ENTIRELY OF THE NAMES OF THE HOLY ONE, BLESSED BE HE.

271. סוף סוף, בזמנא דערב רב מעורבין בישראל, לית קריבו ויחודא באתוון שם הוי"ה, ומיד דיתמחון מעלמא אתמר באתוון דקב"ה, ביום ההוא יהיה הוי"ה אחד ושמו אחד. ובג"ד אדם, דאנון ישראל, אית לון יחודא באורייתא, דאתמר בה עץ חיים היא למחזיקים בה, ואיהי מטרוניתא מלכות, דמסטרעהא אתקריאו ישראל בני מלכים.

272. For this reason, the Holy One, blessed be He, said, "It is not good that the man should be alone; I will make him a help to match him." (Bereshheet 2:18). The phrase: "A HELP TO MATCH HIM" IS a deputy (Mishneh) TO THE QUEEN, the wife of that youth, NAMELY MATATRON. IN OTHER WORDS, THIS MEANS IT IS NOT GOOD FOR MAN TO BE ALONE IN THE TORAH OF ATZILUT. SO I WILL MAKE HIM A HELP TO MATCH HIM BY THE TORAH OF BRIYAH, WHO IS THE WIFE OF MATATRON AND IS NOT THE ASPECT OF MALCHUT, THE QUEEN. BUT INDEED, SHE IS CALLED MISHNEH TORAH, BEING SECOND TO THE TORAH OF ATZILUT, WHICH IS THE QUEEN. She is the maidservant of the Shechinah, BECAUSE SOMETIMES SHE HELPS THE SHECHINAH AND OTHER TIMES, SHE IS MATCHED AGAINST HER. If the children of Yisrael are meritorious, then she helps them while in exile from the aspect of the permissible, the pure and the fit IN THE TORAH. But if they are not, she is a match against THE SHECHINAH from the aspect of the impure, the unfit and the forbidden IN THE TORAH. THE SECTIONS OF THE TORAH THAT DEAL WITH WHAT IS pure, permitted and kosher are RELATED TO the good inclination, WHILE THE SECTIONS OF THE TORAH THAT DEAL WITH WHAT IS unfit, impure and forbidden are RELATED TO the evil inclination. SO HAD THERE NOT BEEN AN EVIL INCLINATION IN THE WORLD, THESE SECTIONS WOULD NOT HAVE APPEARED IN THE TORAH.

273. The woman who has both pure blood and the impure blood of menstruation comes from the aspect of the deputy (Mishneh), which is imposed upon Him. Thus, she is not the spouse, His union, because there can be no union before the mixed multitude is eliminated from the face of the world. Because of THE MIXED MULTITUDE, Moshe was buried outside of the Holy Land. His burial was at the hands of the deputy (Mishneh), and no one knows the location of his grave to this day. BURIAL MEANS CONCEALMENT, WHEREAS THE RESURRECTION OF THE DEAD

272. וּבְגִין דָּא, אָמַר קְדָשָׁא בְרִיךְ הוּא, לֹא טוֹב  
הָיִיתָ הָאָדָם לְבֵדוֹ אַעֲשֶׂה לוֹ עֶזֶר כְּנֶגְדּוֹ, דָּא מְשֻׁנָּה,  
אֲתַתָּא דְהַהוּא נְעֵר, וְאִיהִי שְׂמַחָה דְשְׂכִינְתָּא. וְאִי  
זָכוּ יִשְׂרָאֵל, אִיהִי עֶזֶר לוֹן בְּגִלּוּתָא, מְסַטְרָא דְהַתֵּר,  
טְהוֹר, כֶּשֶׁר. וְאִי לֹאוּ אִיהִי כְּנֶגְדּוֹ, מְסַטְרָא דְטֵמָא,  
פְּסוּל, אֶסוּר. טְהוֹר הַתֵּר, כֶּשֶׁר, אִיהִי יֵצֵר הַטוֹב.  
פְּסוּל, טֵמָא, אֶסוּר, אִיהִי יֵצֵר הָרַע.

IS REVELATION. SO MOSHE WAS CONCEALED AND BURIED OUTSIDE THE HOLY LAND BECAUSE OF THE DOMINION OF THE DEPUTY IN THE WORLD. THIS IS WHY NO ONE CAN KNOW HIS BURIAL SITE UNTIL THE DAY OF THE END OF CORRECTION. AT THE RESURRECTION OF THE DEAD, MOSHE WILL BE REVEALED TOGETHER WITH THE TWO MESSIAHS. His being buried, THE CONCEALING OF THE SOUL OF MOSHE, COMES FROM THE POWER OF the deputy, which rules over the Queen, who is CALLED the Kabbalah (lit. receiving) of Moshe. And so the Queen departs from her husband. This is why THE SCRIPTURE SAYS: "For three things the earth is disquieted" (Mishlei 30:21), ALLUDING TO MALCHUT, THE FEMININE PRINCIPLE OF ZEIR ANPIN CALLED THE EARTH. THE PHRASE: "For a slave when he becomes king" (Ibid. 22) alludes to the specific servant, WHO IS MATATRON. "And a handmaid THAT IS HEIR TO HER MISTRESS" (Ibid. 23) ALLUDES TO the deputy, MATATRON'S WIFE and "a fool when he is filled with meat" is the mixed multitude WHOSE MEMBERS ARE CALLED "foolish people and unwise" (Devarim 32:6).

273. וְאַתְּתָא, דְּאִית לָהּ דָּם טוֹהַר, וְדָם נֹרָה, מְסֻטְרָא דְּמִשְׁנָה, אִיהִי שְׂוִיא לִיה, וְלֹא אִיהִי בֵּת זִוְגִיָּה, יְחֻדָּא דִּילִיָּה, דְּלִית יְחֻדָּא, עַד דְּעָרְב רַב יִתְמַחֵן מְעֻלְמָא. וּבְגִין דָּא אֲתִקְבֵּר מֹשֶׁה לְבַר מֵאַרְעָא קְדִישָׁא, וּקְבוּרָתָא דִּילִיָּה מִשְׁנָה אִיהִי, וְלֹא יָדַע גְּבַר יֵת קְבוּרָתֶיהָ עַד יוֹמָא הַדִּין, קְבוּרָתָא דִּילִיָּה מִשְׁנָה, דְּשֻׁלְטָא עַל מְטְרוֹנִיתָא, דְּאִיהִי קְבֻלָּה לְמֹשֶׁה, וּמְלָכָא, וּמְטְרוֹנִיתָא מִתְפָּרְשָׁא מִבְּעֵלָה. בְּגִין דָּא, תַּחַת שְׁלֹשׁ רִגְזָה אֶרֶץ וּגו' תַּחַת עֶבֶד כִּי יִמְלוֹךְ, דָּא אִיהוּ עֶבְדָּא יָדִיעָא, וְשִׁפְחָה דָּא מִשְׁנָה, וְנָבַל כִּי יִשְׁבַּע לְחָם, דָּא עָרַב רַב, עִם נָבַל וְלֹא חָכָם.

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# THE ZOHAR

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Section



## 26. "And out of the ground Hashem Elohim formed every beast of the field"

Here Rabbi Shimon lashes out at all those whose hearts and minds remain closed to the spiritual secrets and the soul of the Torah, which is the Kabbalah. The Zohar then proceeds to explain that Moses never died. To this very day he is among us, trying to bring about the final redemption. The purpose of humanity--and especially of our generation--is to assist Moses in this critical spiritual mission. Those who remain ignorant of this purpose deny the essential meaning of their existence.

An inner awakening to our purpose in life is being aroused. This purpose should not be forgotten the moment we step back into the "real world". Through these passages, we draw a Light that reminds us of our purpose, and inspires us to awaken it in the rest of the world.

274. RABBI SHIMON continued the discussion saying, "And out of the ground Hashem Elohim formed every beast of the field, and every bird of the air" (Bereshheet 2:19). Woe to THE PEOPLE OF the world whose hearts are closed, whose eyes are shut and who do not look into the secrets of the Torah and perceive that the "living creatures of the field" and the "bird of the air" allude to the ignorant. Even those who have ACHIEVED a living Nefesh, BUT HAVE NOT YET REACHED THE LEVEL OF LIVING RUACH, are of no service to the Shechinah in exile or to Moshe who is with her. For all the time that the Shechinah is in exile, Moshe did not move away from her.

274. עוד פתח ואמר, ויצר ה' אלקים מן האדמה, כל חית השדה, וכל עוף השמים, ווי לעלמא, דאנון אטימין לבא, וסתימין עינין, דלא מסתכלין ברוי דאורייתא, ולא ידעין דודאי חית השדה ועוף השמים, אינון עמי הארץ. ואפילו באלין דאנון נפש חיה, לא אשתבח בהון עזר לשכינתא בגלותא, ולא למשה דאיהו עמה, הבכל זמנא דגלת שכינתא, לא זז מנה.

275. Rabbi Elazar asked: Who has connected the doings of Adam to the activities of Yisrael and Moshe? IN OTHER WORDS, HE QUESTIONED THE INTERPRETATION OF HIS FATHER BY ASKING, IF THE SCRIPTURES ARE TALKING ABOUT ADAM, HOW CAN YOU APPLY THOSE FACTS TO MOSHE AND YISRAEL? RABBI SHIMON replied: My son, how can you ask such a thing? Have you not learned THE MEANING OF THE PHRASE: "Declaring the end from the beginning..." (Yeshayah 46:10)--THAT IN THE BEGINNING OF CREATION THE END OF DAYS--REFERRING TO THE END OF CORRECTION--WAS IMPLICIT. RABBI ELAZAR said to him, It is indeed so--ACKNOWLEDGING HIS FATHER.

276. RABBI SHIMON CONTINUED: Accordingly, Moshe did not die, AS HE WAS ALWAYS WITH THE SHECHINAH IN EXILE. And so he is called Adam. Of him, it is written in the final exile: "But for the man (Heb., Adam) there was not found a help" (Beresheet 2:20), as all were matched against him. So, THIS VERSE: "But for the man there was not found a help TO MATCH HIM" was said about the Central Column, WHICH IS ZEIR ANPIN, AS THERE WAS NOBODY TO HELP MOSHE to bring the Shechinah out of exile. This is why it is written: "And he looked this way and that, and (when) he saw that there was no man (Heb., Adam)..." (Shemot 2:12). As Moshe is actually of his own aspect, LIKE THE CENTRAL COLUMN, it is said of him: "But for the man there was not found a help to match him." THE SAME WAS SAID OF THE CENTRAL COLUMN, AS WILL BE EXPLAINED SHORTLY.

275. אָמַר רַבִּי אֶלְעָזָר, וְהָא מֵאֵן יְהֵב עוֹבְדָא דְאָדָם, בְּיִשְׂרָאֵל וּבְמֹשֶׁה. אָמַר לִיה בְּרִי, וְאַנְתָּ אָמַרְתָּ הֲכִי, וְכִי לֹא אוֹלִיפֵת מִגִּיד מִרְאשִׁית אַחֲרִית, אָמַר לִיה, הֲכִי הוּא וְדָאֵי.

276. וּבְגִין דָּא מֹשֶׁה לֹא מִית, וְאָדָם אֶתְקְרִי אִיהוּ, וּבְגִינִיָּה אֶתְמַר בְּגְלוּתָא בְּתַרְאָה, וְלֹאדָם לֹא מִצָּא עֶזְרָא, אֶלָּא כְּלָהוּ כְּנִגְדוּ. וְכֵן עִמּוּדָא דְאִמְצַעִיתָא אֶתְמַר בֵּיה, וְלֹאדָם לֹא מִצָּא עֶזְרָא, דְאִמְיָק שְׂכִינְתֵיהּ מִן גְּלוּתָא, הֵה"ד וַיִּפֶן כֹּה וְכֹה וַיֵּרָא כִּי אֵין אִישׁ, וּמֹשֶׁה אִיהוּ בְּדִיוֹקְנִיָּה מִמֶּשׁ, דְאֶתְמַר בֵּיה לֹא מִצָּא עֶזְרָא כְּנִגְדוּ.

277. At the time THAT "THERE WAS NOT FOUND A HELP", "Hashem Elohim caused a deep sleep to fall upon Adam" (Shemot 2:21). Yud-Hei-Vav-Hei Elohim alludes to Aba and Ima and "a deep sleep" is the exile, as it is written OF THE EXILE: "A deep sleep fell upon Avram..." (Beresheet 15:12). HERE TOO, DEEP SLEEP ALLUDES TO EXILE. He caused a deep sleep to fall upon Moshe, and he slept, and sleep is an allusion to exile. In the phrase: "And he took one of his sides", from whose ribs did he take? HE REPLIED: Aba and Ima took one out of one of the maidens of the Queen. She is the aspect of white AND IS DESCRIBED AS "fair as the moon." "And closed up the flesh in its place" (Beresheet 2:21) refers to the flesh OF MOSHE, about whom it is said: "For that he also (Heb. Beshagam) is flesh" (Beresheet 6:3), BECAUSE THE NUMERICAL VALUE OF BESHAGAM IS EQUIVALENT TO THAT OF MOSHE. THEREFORE, IN THIS CONTEXT, THE TERM FLESH ALLUDES TO MOSHE'S FLESH. The flesh of Moshe is red, and it is said of him: The face of Moshe is as the face of the sun. THIS MEANS THAT JUST AS THE COLOR OF THE SUN IS REDDISH, SO IS THE COLOR OF THE FLESH OF MOSHE, AND IT IS THE ASPECT OF THE UPPER GVURAH OF IMA. This is the reason why THE VERSE IS WRITTEN: "Fair as the moon, clear as the sun" (Shir Hashirim 6:10). THE RIGHT COLUMN, WHICH IS FROM THE ASPECT OF THE MAIDEN, IS CONSIDERED THE WHITE ASPECT, AND "CLEAR AS THE SUN" IS FROM THE ASPECT OF THE LEFT COLUMN AND IS CONSIDERED THE FLESH OF MOSHE.

277. בַּהוּא זְמַנָּא, וַיִּפֹּל ה' אֱלֹהִים תְּרַדְמָה עַל הָאָדָם, ה' אֱלֹהִים אָבָא וְאִמָּא, תְּרַדְמָה דָּא גְלוּתָא, דְּאִתְמַר בֵּיהּ וְתְרַדְמָה נְפִלָה עַל אַבְרָם. אֲרַמֵּי לִיהּ עַל מֹשֶׁה, וַיִּישָׁן, לִית שִׁינָה אֶלָּא גְלוּתָא. וַיִּקַּח אַחַת מִצְלָעוֹתָיו, מִצְלָעוֹתָיו דְּמֵאן, אֶלָּא מֵאֲלִין עוֹלָמִין דְּמִטְרוּנִיתָא, נָטְלוּ אָבָא וְאִמָּא חַד מְנִייהוּ, וְאִיהוּ סְטְרָא חוּרָא, יָפָה כְּלָבְנָה. וַיִּסְגֹּר בְּשָׂר תַּחְתָּנָה, דָּא בְּשָׂר דְּאִתְמַר בֵּיהּ בְּשָׂגָם הוּא בְּשָׂר, בְּשָׂר דְּמֹשֶׁה סוּמָק, וְעַלִּיהּ אִתְמַר פְּנֵי מֹשֶׁה כְּפְנֵי חַמָּה, וּבְגִין דָּא יָפָה כְּלָבְנָה בְּרָה בְּחַמָּה.

278. Another explanation OF THE VERSE: "And closed up the flesh" (Beresheet 2:21) is that they wanted to protect her FROM THE EXTERNAL FORCES, AS "CLOSE UP" MEANS TO PROTECT. It is written: "And Hashem shut him in (lit. 'closed up after him')" (Beresheet 7:16), BECAUSE BY THE HOLY GVURAH OF THE RED FLESH OF MOSHE, THE EXTERNAL FORCES ARE MADE TO FLEE. Another explanation of the phrase: "And closed up" is THAT IT MEANS TO ACTUALLY CLOSE AND PUT WITHIN A LIMIT, AS IT IS WRITTEN: "Over against the border..." (Shemot 25:27). So a frame is established BY THE RED FLESH OF MOSHE, wherein the Queen--NAMELY MALCHUT--"shall be shut for six working days" (Yechezkel 46:1), TO BE OPEN ON SHABBAT ALONE.

278. דְּבַר אַחַר וַיִּסְגַּר בָּשָׂר, בְּעֵאָנָּן לְאַגְנָא בְּהַ עֲלִיָּה,  
 הַה"ד וַיִּסְגַּר ה' בְּעֵרוֹ. דְּבַר אַחַר, וַיִּסְגַּר, בְּד"א  
 לְעוֹמֵת הַמְּסֻגָּרָה, מְסֻגָּרָת מִתְקַיֵּימָת, דְּבָה  
 מְטְרוֹנִיתָא יְהִיָּה סְגוּר שֵׁשֶׁת יָמֵי הַמַּעֲשָׂה.

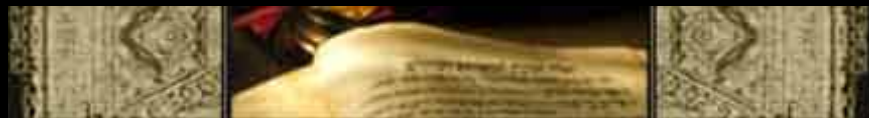
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# THE ZOHAR

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Section



## 27. "And of the side...made a woman"

The first soul mate union occurred between Adam and Eve. Soul mates are, in effect, two halves of one soul who have separated upon entering the physical realm. Eventually, all people will be worthy to discover their true soulmate. Learning from this section helps to accelerate the process.

279. The phrase: "And of the side, which Hashem Elohim had taken from man, he made a woman" (Beresheet 2:22) hints at the secret of levirate marriage. It is said of the deceased husband's brother that once he did not build, he shall never build again, as it is written: "That will not build up his brother's house" (Devarim 25:9). In reference to the Holy One, blessed be He, though, it is written: "Hashem Elohim...built." EVEN THOUGH HE DID NOT BUILD THE SHECHINAH WHILE IN EXILE, HE IS STILL ABLE TO REDEEM HER, BECAUSE HASHEM ELOHIM--NAMED ABA AND IMA--BUILT HER FOR HIM. SINCE HE DID NOT BUILD HER, THE VERSE: "ONCE HE DID NOT BUILD, HE SHALL NEVER BUILD AGAIN" DOES NOT APPLY TO HIM. Thus, it is written: "Hashem builds Jerusalem" (Tehilim 147:2). "JERUSALEM," BEING THE SHECHINAH, IS BUILT USING THE FOUR LETTERS OF YUD-HEI-VAV-HEI. The letter Vav, WHICH ALLUDES TO ZEIR ANPIN, is the son of Yud-Hei OF YUD-HEI-VAV-HEI, WHICH ALLUDES TO ABA and IMA. About them, it is written: "And of the side, which Hashem Elohim had taken from man", from the Central Column. "And brought her to the man" MEANS THAT He brought him to the rib, which

279. וַיִּבֶן ה' אֱלֹהִים אֶת הַצֶּלַע, הַכָּא אֶתְרַמְיֹז רָזָא דִּיבוּם, דְּאָמְרוּ בֵּיהּ כִּיּוֹן שְׁלֵא בְּנָה שׁוּב לֹא יִבְנֶה, הַה"ד אֲשֶׁר לֹא יִבְנֶה אֶת בֵּית אָחִיו. אָבֵל לְגַבֵּי קְדוּשׁ בְּרוּךְ הוּא אֶתְמַר בֵּיהּ, וַיִּבֶן ה' אֱלֹהִים אָבָא וְאִמָּא, בְּנֵי לֵה לְגַבֵּיהּ, הַה"ד בּוּנֶה יְרוּשָׁלַם ה'. וְהָאִיהוּ בֶן י"ה אָבָא וְאִמָּא, עֲלִיּוּהוּ אֶתְמַר וַיִּבֶן ה' אֱלֹהִים אֶת הַצֶּלַע אֲשֶׁר לָקַח מִן הָאָדָם, דָּא עֲמוּדָא דְאִמְצָעִיתָא. וַיְבִיאָהּ אֶל הָאָדָם, אִיּוּתֵי לִיּוּה לְגַבֵּי צֶלַע, דְּנִטְוִיל מִן ה', עוֹלִימָא דִּילֵהּ.

he had taken from the LOWER Hei OF YUD-HEI-VAV-HEI, which is His maiden, WHO IS MALCHUT OF ZEIR ANPIN HIMSELF, NOT MALCHUT OF MALCHUT.

280. And of MALCHUT OF MALCHUT, it is written: "For I, says Hashem, will be to her a wall of fire round about" (Zecharyah 2:9). SO IT IS SAID OF HER: "FOR I...WILL BE TO HER A WALL OF FIRE", MEANING THAT SHE HAS BECOME A WALL OF FIRE AROUND JERUSALEM TO PROTECT IT FROM THE MIXED MULTITUDE. AT THE END OF THE CORRECTION, THE HOLY ONE, BLESSED BE HE, SHALL BRING HER DOWN FROM ABOVE, BUILT ACCORDING TO THE SECRET OF THE PHRASE: "O JERUSALEM, BUILT" (TEHILIM 122:3). Therefore, on this mountain--MALCHUT OF MALCHUT--the Temple shall be built by the Holy One, blessed be He, and shall exist for generation after generation ETERNALLY. Of it, it is written: "The glory of this latter house shall be greater than that of the former" (Chagai 2:9), because the first TEMPLE was built by man, REFERRING TO KING SOLOMON, whereas the LATTER shall be built by the Holy One, blessed be He. Thus, it is written: "Unless Hashem builds the house, they who build it labor in vain" (Tehilim 127:1), BECAUSE THE FIRST AND SECOND TEMPLES, WHICH WERE NOT BUILT BY THE HOLY ONE, BLESSED BE HE, HAD NO ETERNAL EXISTENCE. AND "THEY WHO BUILD IT LABOR IN VAIN."

280. ועלה אתמר ואני אהיה לה נאם ה' חומת אש סביב, ובגין דא בטורא דא אתבני בי מקדשא על ידא דקדוש ברוך הוא יהא קיימא לדרי דרין. ועליה אתמר גדול יהיה כבוד הבית הזה האחרון מן הראשון, הקדמא אתבני על ידא דבר נש והאי על ידא דקדשא ברוך הוא, ובגין דא אם ה' לא יבנה בית שוא עמלו בוניו בו.

281. Thus, it is said of THE FUTURE CORRECTION BY Moshe AND THE TWO MASHICHIM (MESSIAHS): "And of the side, which Hashem Elohim had taken from man, he made..."; WHICH IS comparable to: "And for the second side of the tabernacle..." (Shemot 26:20). The side comes from the aspect of Chesed, WHICH IS THE ASPECT OF white. Because of this, it is called the moon (lit. 'white') AFTER THE LIGHT OF CHESED, WHICH IS WHITE. The phrase: "And closed up the flesh in its place" refers to the flesh that is red and comes from the aspect of Gvurah, FOR THE SUPERNAL GVURAH OF BINAH IS CONSIDERED RED. THE FEMININE PRINCIPLE consists of both of them, OF BOTH RED AND WHITE, WHICH ARE ALSO CHESED AND GVURAH. At that time, IT IS WRITTEN OF MALCHUT: "His left hand is under my head, and his right hand embraces me" (Shir Hashirim 2:6). THE "LEFT HAND" ALLUDES TO THE RED FLESH-GVURAH--AND "HIS RIGHT HAND" TO THE LIGHT OF CHESED--WHICH IS WHITE AND CALLED SIDE.

282. "This is now bone of my bones, and flesh of my flesh..." (Beresheet 2:23). This is SAID OF the Shechinah, the betrothed maiden, to the Central Column, WHICH IS ZEIR ANPIN. It is said of her: "This is now...". IN OTHER WORDS, I know that she is a "bone of my bones, and flesh of my flesh." AND SO, "she shall be called Woman." Indeed, AS SHE IS BUILT by the aspect of the High One--that is Ima, THE UPPER HEI OF YUD-HEI-VAV-HEI--"because she was taken out of man", that is, from the aspect of Aba--which is the letter Yud OF YUD-HEI-VAV-HEI. And so THE PHRASES CONCERNING Moshe ARE CLARIFIED, as he is in the image of THE CENTRAL COLUMN FROM THE ASPECT OF THE SOULS below IN BRIYAH, YETZIRAH AND ASIYAH.

281. וְכֵן אֶתְמַר בְּמִשָּׁה, וַיִּבֶן ה' אֱלֹקִים אֶת הַצֶּלַע, כַּד"א וּלְצֶלַע הַמִּשְׁכָּן הַשְּׁנִי, צֶלַע וְדָאֵי מִסְטָרָא דְחֶסֶד חוּר, מִתְמַן אֶתְקֵרִיאַת סִיְהָרָא. וַיִּסְגֵר בְּשָׂר תַּחְתָּנָה, בְּשָׂר דְּאִיהוּ סוּמְק מִסְטָרָא דְגְבוּרָה, וְאֶתְכִלִּיל בְּתֵרוּוּיָהּ. בְּהוּא זְמַנָּא, שְׂמָאלוּ תַּחַת לְרָאשֵׁי וַיְמִינּוּ תַּחְבְּקֵנִי.

282. זֹאת הַפֶּעַם עֵצִם מַעֲצָמֵי וּבֶשֶׂר מִבְּשָׂרֵי, דָּא שְׂכִינְתָא, וְעֵרָה הַמְּאֹרְסָה לְגַבֵּי עֲמוּדָא דְאַמְצָעִיתָא, אֶתְמַר בַּהּ זֹאת הַפֶּעַם וְגו' אֲנָא יוֹדְעָנָא דְאִיהִי עֵצִם מַעֲצָמֵי וּבֶשֶׂר מִבְּשָׂרֵי, לְזֹאת וְדָאֵי יִקְרָא אִשָּׁה, מִסְטָרָא עֲלָאָה דְאִיהִי אִמָּא. כִּי מֵאִישׁ לְקַחָהּ זֹאת, מִסְטָרָא דְאַבָּא, דְאִיהוּ י', וְכֵן מִשָּׁה בְּדִיוֹקְנָא דִּילִיָּה לְתַתָּא.

283. At that time, the children of Yisrael shall each merit to receive his soulmate. Thus, it is written: "A new heart also will I give you, and a new spirit will I put within you..." (Yechezkel 36:26). It is written "your sons and your daughters shall prophesy..." (Yoel 3:1). These are the new souls that shall appear among Yisrael in the future, as is stated: MASHIACH son of David shall not come until all the souls of the body are exhausted, REFERRING TO THE OLD SOULS. Only then shall the new SOULS come.

283. בְּהוּא זְמַנָּא, יִזְכוּ יִשְׂרָאֵל, כָּל חַד וְחַד לְבַת זוּגְיָהּ, וְדָא אִיהוּ דְכְתִיב וְנָתַתִּי לָכֶם לֵב חָדָשׁ וְרוּחַ חָדָשׁ אֶתֶן בְּקִרְבְּכֶם, וְכָתִיב וְנִבְאוּ בְנֵיכֶם וּבָנוּתֵיכֶם וְגו', וְאֵלִין אֲנוּן נִשְׁמַתִּין חֲדָתִין, דְּעֵתִידִין לְמַהוּי עַל יִשְׂרָאֵל כְּמַה דְּאוֹקְמוּהָ אִין בְּן דְּוֹר בָּא עַד שִׁיכְלוּ כָּל נִשְׁמוֹת שְׁבַגּוּף, וְאִזּוּ הַחֲדָשׁוֹת יִבּוּאוּ.

284. At that time, the mixed multitude shall be eliminated from the world. And it shall be said of Yisrael and of Moshe, each with his spouse: "And they were both naked, the man and his wife, and they felt no shame" (Beresheet 2:25). **THEY WILL NOT REQUIRE ANY CLOTHING TO COVER THEIR NAKEDNESS**, because the nakedness--REFERRING TO THE MIXED MULTITUDE, who brought exile into the world-- shall be removed from the world.

284. בְּהוּא זְמַנָּא, מִתְעַבְרִין עַרְב רַב מֵעֲלָמָא, וְאִתְמַר בְּיִשְׂרָאֵל וּבְמֹשֶׁה כָּל חַד בְּבַת זוּגְיָהּ. וְיִהְיוּ שְׁנֵיהֶם עֲרוּמִים, הָאָרֶם וְאִשְׁתּוֹ וְלֹא יִתְבוֹשְׁשׁוּ דְאִתְעַבְר עֲרוּהָ מֵעֲלָמָא, דְּאֵלִין אֲנוּן דְּגֵרְמוּ גְלוּתָא, עַרְב רַב וְהָאִי.

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## 28. Hevel-Moshe

The Zohar reveals a secret pertaining to Cain and Abel. Moses is the reincarnated soul of Abel, and Jethro, Moses' father-in-law, is the reincarnation of Cain. Metempsychosis--reincarnation--is an integral part of Kabbalah, and is secretly interwoven through all the stories of the Torah. In this connection, Kabbalah teaches that many of the crises that confront us in life are spiritual baggage from misdeeds in previous incarnations. Spiritual corrections not achieved in one life are carried over into the next. This process is called Tikune, or correction. As we make our visual connections to the ancient text of the Zohar, we can connect to our previous incarnations and make some spiritual corrections simply by meditating with that intention.

285. Of THE MIXED MULTITUDE it is written: "Now the serpent was craftier than any beast of the field" (Beresheet 3:1). Here, "craftier" means to do evil more than all the other animals, which are the other idolatrous nations of the world. THE MEMBERS OF THE MIXED MULTITUDE are the children of the primordial Serpent that seduced Chavah BY THE TREE OF KNOWLEDGE, so the mixed multitude is indeed the impurity that the Serpent injected into Chavah. From this impurity, WHICH IS CONSIDERED THE MIXED MULTITUDE, KAYIN came forth and slew Hevel the shepherd, of whom it is written: "For that he also is (Heb. Beshagam) flesh" (Beresheet 6:3). Beshagam is Hevel and is definitely Moshe, BECAUSE THEIR NUMERICAL VALUES ARE EQUAL TO EACH OTHER AND, AS IS KNOWN, MOSHE IS THE REINCARNATED SOUL OF HEVEL. And he was the first-born of Adam.

285. ועליוהו אתמר, והנחש היו ערום מכל חית השדה וגו', ערום לרע מכל חיוון האומין דעלמא עעכו"ם, ואנון בנוי הנחש הקדמוני, דפתי לחוה, וערב רב ודאי אינון הו זוהמא דאטיל נחש בחוה, ומההיא זוהמא נפק קין, וקטל להבל רועה צאן דאתמר ביה בשגם הוא בשר, בשגם זה הבל. בשגם ודאי איהו משה וקטיל ליה, ואיהו הוה ברא בוכרא דאדם.

286. In spite of all this, because Moshe wanted to cover the nakedness of his father, he took the daughter of Yitro TO BE HIS WIFE. Of YITRO, it is written: "And the children of the Keni, Moshe's father-in-law...(Shoftim 1:16). This has already been explained. Why was he called Keni? Because he detached himself from Kayin, as it is written: "Now Chever the Keni...had severed himself from Kayin..." (Shoftim 4:11). After HE SEPARATED THE MIXED MULTITUDE FROM THE SOUL OF KAYIN, he sought to bring them to repent to cover the nakedness of his father, WHO IS ADAM. Because the Holy One, blessed be He, attached a good thought to an action, the Holy One, blessed be He, said to Moshe: 'Beware of them, of that evil stock. BUT ALL THE SAME I SHALL COUPLE YOUR GOOD THOUGHT--OF WANTING TO CAUSE THEM TO REPENT--WITH ACTION.' The MIXED MULTITUDE IS THE FORCE OF SEPARATION LYING IN THE TREE OF KNOWLEDGE OF GOOD AND EVIL, WHICH BROUGHT the sin upon Adam. And of the multitude, it is said to him: "But of the Tree of knowledge of good and evil, you shall not eat of it" (Beresheet 2:17). These also brought the sin upon Moshe and Yisrael.

287. Because OF THE MIXED MULTITUDE, the children of Yisrael were driven from their land and sent into exile, as it is written: "So he drove out the man (Adam)" (Beresheet 3:24), in which the man is certainly AN ALLUSION TO Yisrael. Moshe was also driven from his place. WHY? BECAUSE HE DID NOT PROTECT HIMSELF FROM THEM AS THE HOLY ONE, BLESSED BE HE, WARNED HIM. INSTEAD, HE TRIED TO BRING THEM CLOSE TO THE HOLINESS. He therefore was not worthy of entering the Holy Land: he was buried outside of it. Because of them, he disobeyed the command of the Holy One, blessed be He, and sinned in striking the rock. Even though He told him: "And speak to the rock" (Bemidbar 20:8), MOSHE STRUCK IT INSTEAD. This was brought about BY THE MIXED MULTITUDE. In spite of all this, the Holy

286. ועם כל דא, משה בגין לכסאה על ערייתא דאבוהי, נטל בת יתרו דאתמר ביה ובני קיני חותן משה, והא אוקמוה, אמאי אתקרי קיני שנפרד מקין, כד"א וחבר הקיני נפרד מקין. ולבתר בעא לאהדרא ערב רב בתיובתא, לכסאה ערייתא דאבוהי, דקדוש ברוך הוא מחשבה טובה מצרפה למעשה, ואמר ליה קדוש ברוך הוא מגזעא בישא אנון, תסתמר מנייהו, אלין אנון חובה דאדם דאמר ליה ומעץ הדעת טוב ורע לא תאכל ממנו. אלין אנון חובה דמשה וישראל.

287. ובגינייהו גלו ישראל בגלותא, ואתתרכו מתמן, הה"ד ויגרש את האדם, ואדם ישראל ודאי, ומשה בגינייהו אתתרך מאתריה, ולא זכה למיעל בארעא דישראל, הבגינייהו עבר מאמר הקדוש ברוך הוא, וחיב בסלע, דמחא ביה. דלא אמר ליה, אלא ודברתם אל הסלע, ואנון גרמו. ועם כל דא, מחשבה טובה הקדוש ברוך הוא מצרפה למעשה, דאיהו לא קביל לון, ויהיב בהון אות ברית, אלא לכסאה ערייתא דאבוה, וקדוש ברוך הוא אמר ליה ואעשה אותך לגוי גדול ועצום ממנו. ובגינייהו אמר מי אשר חטא לי אמחנו מספרי האנון מזרעא דעמלק דאתמר ביה תמחה את זכר עמלק. ואנון גרמא לתברא תרין לוחין דאורייתא.

One, blessed be He, attaches a good thought to an action and knew that Moshe would not have welcomed THE MIXED MULTITUDE TO offer them the sign of the Covenant, but solely to cover the nakedness of his father. Thus, the Holy One, blessed be He, said to him, "And will make of you a greater nation and mightier than they" (Bemidbar 14:12). As for THE MIXED MULTITUDE, He said, "Whosoever has sinned against me, him will I blot out of my book" (Shemot 32:33). They are the seed of Amalek, of whom it is written: "You shall blot out the remembrance of Amalek" (Devarim 25:19). And they ALSO BROUGHT THE SIN OF THE CALF UPON YISRAEL, causing two tablets of the Torah to shatter.

288. Immediately, it is written: "And the eyes of them both were opened, and they knew that they were naked" (Beresheet 3:7), as Yisrael knew in the exile of Egypt (Egypt) THAT THEY WERE NAKED without the Torah. It is written of them at the last exile: "Yet you were naked and bare" (Yechezkel 16:7), BECAUSE YISRAEL RECEIVED GARMENTS FOR THEIR SOULS FROM THE TORAH AND ITS PRECEPTS. THEREFORE, WHILE THEY WERE IN EXILE IN EGYPT (EGYPT), AND DURING THE LAST EXILE, THEIR SOULS WERE PERFORCE NAKED WITHOUT THE TORAH. Because of this, Iyov said twice, OF THE TWO EXILES, "Naked came I out of my mother's womb, and naked shall I return there" (Iyov 1:21). THE FIRST TIME HE SAID "NAKED" ALLUDED TO THE EXILE IN EGYPT (EGYPT), WHEREAS THE SECOND TIME ALLUDED TO THE LAST EXILE. So the name Moshe changed for the mixed multitude into desolation (Heb. Shamah) and an object of scorn. AND THIS IS RELATED TO WHAT IYOV SAID, "And naked shall I return there (Heb. Shamah)", alluding to the fact that he, MOSHE, shall change INTO SHAMAH among THE MIXED MULTITUDE in the last exile. And he shall walk among them and "return there (Heb. Shamah)". This is why IYOV said, "Hashem gave, and Hashem has take away; blessed be the name of Hashem" (Ibid.), MEANING, "HASHEM GAVE" THE TORAH AND

288. ומיד, ותפקחנה עיני שניהם וידעו ישראל כי ערומים הם, בטונא דמצרים, דהו בלא אורייתא, ואתמר בהו ואת ערום ועריה. ואיוב בגין דא אמר ב' זמני ערום וצאתי מבטן אמי וערום אשוב שמה מה דהוה משה, אתהפך לערב רב לשמה ולשנינה, אשוב שמה הכא רמיו דעתיד לאתחזרא בינייהו בגלותא בתראה, ואזיל בינייהו לשמה, ואיהו אמר ה' נתן וה' לקח, יהי שם ה' מבורך.

HE "HAS TAKEN IT AWAY" IN THE LAST EXILE FROM YISRAEL. "BLESSED BE THE NAME OF HASHEM."

289. When the two tablets of the Torah were broken and the Oral Torah WAS CONCEALED, it was written OF YISRAEL: "And they sewed fig leaves together" (Beresheet 3:7), MEANING THAT they were covered by many layers of Klipot of the mixed multitude. This was because they were naked WITHOUT THE TORAH. THEREFORE, THEY WERE COVERED in order not to reveal their nakedness, WHICH IS THE PLACE ONTO WHICH THE KLIPOT CLING. Their covering is the fringes of the Tzitzit and the straps of the Tfilin, about which it is said, "did Hashem make coats of skins, and clothed them" (Beresheet 3:21). But of the Tzitzit, IT IS WRITTEN: "And they sewed fig leaves together, and made themselves loincloths." THE PHRASE: "And made themselves loincloths" is comparable to "Gird your sword upon your thigh, O mighty warrior" (Tehilim 45:4), WHICH IS AN ALLUSION TO the recital of the Shma, BECAUSE THIS PRAYER IS LIKE A SWORD AGAINST THE KLIPOT, WHICH IS GIRDED AT THE HIP. Of the recital of the Shma, it is written: "The high praises of El are in their mouth, and a two-edged sword in their hand" (Tehilim 149:6). Therefore, it is said OF THIS PRAYER, "And made themselves loincloths."

289. ובזמנא דאתברו תרין לוחין דאורייתא, ואורייתא דעל פה, אתמר בהון, ויתפרו עליה תאנה, אתכסו בכמה קליפין, מערב רב, בגין כי ערומים הם, דלא יתגלו עריתיהו וכסויא דילהון בנפי ציצית. ורצועין דתמילין, עלייהו אתמר ויעש ה' אלקים לאדם ולאשתו כתנות עור וילבישם. אבל לגבי ציציות, ויתפרו עלי תאנה, ויעשו להם חגורות, דא איהו חגור חרבך על ירך גבור. ודא ק"ש דאתמר ביה רוממות אל בגרונם וגו' דא הוא ויעשו להם חגורות.

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Section



## 29. Evil admixtures

Many types of negative forces are discussed in this section of the Zohar. These include the nation of Amalek, which is identified as the snake and the evil angel Samael, a name we do not utter. All these negative forces, including the force of death, will be removed from the face of the earth at the end of time--and this section helps us remove the force of death and evil from our own lives.

290. "And they heard the voice of Hashem Elohim..." (Bereshheet 3:8). THIS ALLUDES TO THE TIME when THE CHILDREN OF YISRAEL approached Mount Sinai TO RECEIVE THE TORAH, as it is written: "Did ever people hear the voice of Elohim speaking out of the midst of the fire, as you have heard, and live?" (Devarim 4:33). WE HAVE LEARNED THAT THERE IS A SIMILARITY IN THE VERSE DERIVED FROM THE USE OF THE WORD "HEAR." While the mixed multitude, WHICH COULD NOT BEAR TO HEAR THE VOICE OF ELOHIM, perished, those FROM AMONG THE MIXED MULTITUDE WHO REMAINED ALIVE said AFTERWARDS to Moshe, "But let not Elohim speak with us, lest we die" (Shemot 20:16). They then caused the Torah to be forgotten BY BRINGING THE SIN OF THE GOLDEN CALF UPON YISRAEL. THE MIXED MULTITUDE consists of ignorant people, about whom it is written: "Cursed be he that lies with any manner of beast" (Devarim 27:21), because they come from the side of that Serpent, of which it is written: "You are cursed above all cattle, and above every beast of the field" (Bereshheet 3:14).

290. וַיִּשְׁמְעוּ אֶת קוֹל ה' אֱלֹהִים וְגו', כִּד קְרִיבּוּ לְטוֹרָא דְּסִינֵי. הַה"ד הַשְּׁמַע עִם קוֹל אֱלֹהִים מִדְּבַר מִתּוֹךְ הָאֵשׁ וְגו', וְעַרְב רַב מִיתּוֹ וְאַנּוֹן הוּוּ דְאָמְרוּ לְמֹשֶׁה וְאֵל יִדְבַר עִמָּנוּ אֱלֹהִים כִּן נִמּוֹת וְאִשְׁכַּחוּ אוֹרֵייתָא, וְאַלִּין אַנּוֹן עִמֵּי הָאָרֶץ, דְּאִתְמַר בְּהוֹן אָרוּר שׁוֹכֵב עִם כָּל בְּהֵמָה. בְּגִין דְּאַנּוֹן מִסְטָרָא דְּהוּא חוּיָא, דְּאִתְמַר בֵּיהּ, אָרוּר אֶתָּה מִכָּל הַבְּהֵמָה.

291. There are many evil kinds AMONG YISRAEL THAT ARE CALLED cattle and beasts. One is from the side of the Serpent and another from the side of the idolatrous nations, who are like the animals and wild beasts. There is also mixed multitude from the side of the evil spirits, which are the souls of the wicked. These are the actual evildoers in the world and there is a mixture of demons, spirits and nightspirits as well. These are all mixed among Yisrael, but none of them is cursed as Amalek, who is the evil Serpent, a Strange El: The one who uncovers all nakedness in the world. THIS MEANS THAT IT IS THE ROOT OF THE KLIPAH, WHICH CAUSES INCEST IN THE WORLD. It is the murderer. FROM IT, ALL MURDERS IN THE WORLD ORIGINATE, and its spouse is the potion of death of idol-worship. SO THE THREE TRANSGRESSIONS OF IDOL-WORSHIP, INCEST AND BLOODSHED DERIVE FROM THE KLIPAH OF AMALEK, WHO IS THE SERPENT AND ANOTHER EL. They are all RELATED TO THE ASPECT OF Samael, who has many different aspects, but they are not the same. SAMAEEL, who is from the side of the Serpent, is the most cursed of them all.

292. "And Hashem Elohim called to Adam, and said to him, 'Where are you? (Heb. Ayecah)" (Beresheet 3:9). THE HOLY ONE, BLESSED BE HE, hinted to ADAM here that the Temple would be destroyed in the future, and people shall wail in lamentation for it AND CRY: 'Ayecha' (where are you)--which is spelled Aleph-Yud-Caf-Hei. It is written: "How (Eichah) does the city sit solitary..." (Eichah 1:1), WHICH CONTAINS Ei (Aleph-Yud, meaning 'where is') and Coh (Caf-Hei), THE NAME OF THE SHECHINAH THAT RESIDES WITHIN THE TEMPLE. In the future, the Holy One, blessed be He, shall eliminate all kinds of evil from the world, as it is written: "He will destroy death forever" (Yeshayah 25:8), BECAUSE DEATH IS THE SOURCE OF ALL EVIL. Then everything shall return to its place, AS IT WAS BEFORE THE SIN OF ADAM FROM WHICH DEATH AND ALL

291. והא כמה ערבובין אנון בישין בעירן וחיוון. אבל אית ערבוביא מסטרא דנחש, ואית ערבוביא מסטרא דאומי עעכו"ם, דדמו לחיוון ובעירן דחקלא. ואית ערבוביא מסטרא דמזיקין דגשמתן דחייביא, אנון מזיקין דעלמא ממש. ואית ערבוביא דשדים ורוחין ולילין וכלא מעורבין בישראל. ולא אית בכלהו לטויא כעמלק, דאיהו חיויא בישא, אל אחר, איהו גלוי לכל ערוין דעלמא. רוצח איהו ובה זוגיה סם מות, ע"ז. וכלא סמא"ל ואית סמא"ל ואית סמא"ל, ולא כללהו שוין, אבל ההוא סטרא דחיויא איהו לטויא על בלא.

292. ויקרא ה' אלקים אל האדם ויאמר לו איכה. הכא רמזו ליה, דעתיד לחרבא בי מקדשא, ולמבכי בה איכה, הה"ד איכה ישבה בדר, א"י ב"ה. ולזמנא דאתי עתיד קדוש ברוך הוא לבער א כל זיגין בישין מעלמא, כדכתיב בלע המות לנצח. כדן תב בלא לאתריה. כדכתיב ביום ההוא יהיה ה' אחר ושמו אחר.

**SORTS OF EVIL DEVELOPED, as it is written:  
"On that day Hashem shall be one, and his name  
One" (Zecharyah 14:9).**

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## 30. The correction of the lower world through the upper world

The formation of spiritual worlds through the instruments of the Hebrew letters is being discussed in great detail. All these worlds were set up in a specific manner, in order that we could eventually correct, elevate, and perfect our physical world. We can gain the ability to access these spiritual worlds, and we can use the powers associated with the Hebrew Letters for assistance in our spiritual elevation.

293. We have learned that every time Solomon is mentioned in Shir Hashirim, IT IS AN ALLUSION TO the king to whom shalom (peace) belongs, NAMELY ZEIR ANPIN. IF ONLY THE GENERAL TERM 'king' IS USED, AS OPPOSED TO KING SOLOMON, THEN IT ALLUDES TO the feminine principle OF ZEIR ANPIN, WHICH IS MALCHUT. The lower king is INCLUDED within the upper KING and the secret is that the lower inherits from the upper, and they become as one. Then is THE FEMININE PRINCIPLE CALLED a house, as it is written: "Through wisdom a house is built" (Mishlei 24:3), WHICH MEANS THAT THE FEMININE PRINCIPLE IS NOT CALLED A HOUSE WITHOUT RECEIVING CHOCHMAH. It is also written: "King Solomon

293. תְּנִינָן כָּל שְׁלֹמָה דְּאִתְמַר בְּשִׁיר הַשִּׁירִים  
בְּמַלְכָא דְשְׁלֹמָא דִּילִיָּהּ בְּמַלְךְ סָתָם, בְּנוֹקְבָא. מַלְךְ  
תְּתָאָה בְּעֵלְאָה, וְרָזָא דְמִלְהָ, דִּירְתָא תְּתָאָה לְעֵלְאָה,  
תְּרוּוּיָהּ בְּחַד, וְהֵינּוּ בֵּית, דְּכִתְיִב בְּחֻכְמָהּ יְבֻנָּה  
בֵּית, וְכִתְיִב אֶפְרַיִם עָשָׂה לוֹ הַמֶּלֶךְ שְׁלֹמָה מֵעֲצֵי  
הַלְּבָנוֹן, אֶפְרַיִם דָּא תְּקוּנָא דְעֵלְמָא תְּתָאָה, מֵעֵלְמָא  
עֵלְאָה.

made himself a palanquin of the timbers of Levanon" (Shir Hashirim 3:9). The palanquin is the improvement of the lower world, WHICH IS THE FEMININE PRINCIPLE, by the upper world, WHICH IS BINAH.

294. Before the Holy One, blessed be He, created the world, His name remained concealed within Himself; so He and His name concealed within Himself were one. HIS NAME ALLUDED TO MALCHUT, WHICH WAS INCLUDED BEFORE THE CREATION WITHIN EIN SOF (THE ENDLESS WORLD) AND CONCEALED THERE WITHOUT BEING REVEALED OR RECOGNIZED. Nothing was revealed until His desire was aroused to create the world. So He formed and built THE WORLDS, but they did not last until THE HOLY ONE, BLESSED BE HE, WHO IS BINAH, wrapped himself up with a covering of radiance and created the world.

295. He produced imposing and great cedars from that supernal covered radiance and He laid His Chariot upon the 22 engraved letters, WHICH ARE MALE AND FEMALE. They were carved into ten sayings and firmly established. This is why it is written: "of the timbers (wood) of Levanon." It is also written: "The cedars of Levanon, which he has planted" (Tehilim 104:16).

294. דַּעַד לֹא בְרָא קְדוֹשׁ בְּרוּךְ הוּא עֲלֵמָא, הָוָה סְתִימִים שְׁמִיָּה בֵּיהּ, וְהָוָה הוּא וְשְׁמִיָּה סְתִימִים בְּגִוְיָהּ חָד, וְלֹא קִיּוּמָא מְלָה, עַד דְּסָלִיק בְּרַעוּתָא לְמַבְרֵי עֲלֵמָא, וְהָוָה רְשִׁים וּבְנֵי. וְלֹא קִיּוּמָא עַד דְּאִתְעַטֵּף, בְּעֵטוּפָא חָד דְּזִיְהָרָא, וּבְרָא עֲלֵמָא.

295. וְאֵפִיק אֶרְזֵי עֲלָיִן, רַבְרְבִין, מֵהוּא נְהוּרָא זִיְהָרָא עֲלָהּ, וְשׁוּי רְתִיכּוּ עַל תְּרִין וְעֶשְׂרִין אֲתוּן רְשִׁימִין, אֲתַגְלִימוּ בְּעֶשֶׂר אֲמִירִין, וְאֲתִישְׁבוּ, הֵה"ד מְעַצֵּי הַלְבָנוֹן, וּכְתִיב אֶרְזֵי לְבָנוֹן אֲשֶׁר נָטַע.

296. In "King Solomon made himself..." 'himself' IS REDUNDANT AND IS EXPLAINED AS 'for himself'--for his own sake--WHICH MEANS THAT KING SOLOMON, WHO IS ZEIR ANPIN, BUILT WITH THE MOCHIN OF BINAH THE PALANQUIN FOR HIMSELF, for his own advantage. HE FIRST PERFECTED HIMSELF WITH THE PALANQUIN: 'Himself - that is, to show His Supernal Glory--SO THAT HE MAY BESTOW HIS MOCHIN FROM THE SUPERNAL GLORY (BINAH) UPON THE PALANQUIN (MALCHUT) for Himself. [The action was] to proclaim that He is One and His Name One, TO HASTEN THE END OF THE CORRECTION--as it is written: "Hashem shall be one and his name One." It is also written: "That men may know that You alone, whose Name is Hashem..." (Tehilim 83:19).

297. Upon mating by striking--REACHING MALCHUT OF BINAH--the chambers (THAT IS, MOCHIN) are conceived in thought. It drips upwards, to the right, to the left and goes downwards and extends MOCHIN to the four corners. His kingdom--MALCHUT OF BINAH--spreads out above and below into the four corners to become one supernal river.

296. עֲשֵׂה לוֹ הַמֶּלֶךְ שְׁלֹמֹה, לוֹ, לְגִרְמִיָּהּ. לוֹ, לְתַקְוִיָּהּ. לוֹ, לְאַחֲזָאָה יִקְרָא עֲלֶיהָ. לוֹ, לְאוֹדְעָא דְאִיהוּ חַד, וְשְׁמִיָּהּ חַד, כְּמָה דְאֵת אָמַר, יִהְיֶה ה' אֶחָד וְשְׁמוֹ אֶחָד, וּבְתֵיב וַיִּדְעוּ כִּי אֵתָהּ שְׁמֶךָ ה' לְבִדְךָ.

297. בְּמִטּוֹן דְּקַלְפוֹי קְסִטּוֹרִין יִדְעָא, נְטִיף לְסִטְרָא דָא לְעֵילָא, נְטִיף לְיַמִּינָא, סִטָא לְשְׁמַאלָא, נְחִית לְתַתָּא, וְכֵן לְאַרְבַּע זְוִיין, מְלָכוּ אֲתַפְרֵשׁ, לְעֵילָא וְתַתָּא, וְלְאַרְבַּע זְוִיין, לְמַהוּי חַד נְהָרָא עֲלֶיהָ.

298. ZEIR ANPIN, WHO IS THE SECRET OF THE SUPERNAL RIVER, comes down AND BESTOWS THE MOCHIN UPON MALCHUT, and turns her into a great sea, as it is written: "All the rivers run into the sea; yet the sea is not full" (Kohelet 1:7). She, MALCHUT, gathers everything and absorbs it inside herself, as it is written: "I am the tulip of the Sharon; the lily of the valleys" (Shir Hashirim 2:1). Only the place close by the great sea is called Sharon, as it absorbs all the waters of the world, which discharges and absorbs THEM. And one shines by the other in well-known ways. It is then written of them: "Through wisdom is a house (Heb. bayit) built." Thus, the derivation of the letter Bet in Beresheet. Nevertheless, the great upper house is the habitation of the world. Both the supernal house, Binah, and the lower house, which is Malchut, were built through Chochmah. The unattributed 'king' alludes to MALCHUT, the lower house.

299. "But the king"---WHO IS MALCHUT--"shall rejoice in Elohim" (Tehilim 63:12), the upper ELOHIM WHO IS BINAH, by embracing him below his head and drawing him closer in joy so that they become one. "But the king shall rejoice in Elohim" by THE GLADNESS OF the light that He brought forth. AND THIS CAUSED GLADNESS, because it, NAMELY MALCHUT, came forth through a hidden

298. נְחִית לְתַתָּא, וְעֵבִיר לִיה יִמָּא רַבָּא, כְּמָה דְאָתָּה אָמַר כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְהַיָּם אֵינְנוּ מְלֵא, דְּהָא הוּא כְּנִישׁ כְּלָא, וְשָׂאִיב לִיה בְּגוּיָה. כַּד"א אָנִי חֲבַצְלַת הַשְּׂרוּן שׁוֹשְׁנַת הָעֵמְקִים, וְאִין שְׂרוּן אֵלָא אַתְר יִמָּא רַבָּא, דְּשָׂאִיב כָּל מִימִין דְּעֵלְמָא, דְּאִפִּיק וְשָׂאִיב, וְנִהִיר דָּא בְּדָא, בְּאוֹרְחִין יְדִיעֵן. וְכִדִּין עֲלִיָּיהוּ כְּתִיב בְּחֻכְמָה יִבְנֶה בַּיִת, וְע"ד בַּיִת פְּרָאשִׁית . אֲבָל בַּיְתָא עֲלָאָה רַבְרָבָא, יִשׁוּבָא דְּעֵלְמָא, מְלַךְ סְתָם, בַּיְתָא תַתָּאָה.

299. וְהַמֶּלֶךְ יִשְׂמַח בְּאֱלֹהִים, עֲלָאָה, לְאַחַדָּא בַּיִת תַּחֲוֹת רִישִׁיה, וְלִקְרָבָא לִיה בְּחֻדְוָה, לְמַהוּ כְּלָא חַד. וְהַמֶּלֶךְ יִשְׂמַח בְּאֱלֹהִים, חָדוּ נְהוּרָא דְּאִפִּיק, דְּנִפְיִק בְּחַד שְׁבִילָא, טְמִיר וְגִנּוּז, וְעִיִּיל בַּיִת ב', תְּרִין דְּאִינוּן חַד. עַל דָּא עֲלְמָא אֲשַׁתְּכַלֵּל, בְּקִיּוּמָא שְׁלִים.

and concealed path and introduced in it--NAMELY BINAH--two PATHS that are one. So was the world, NAMELY MALCHUT, firmly established WITH WHOLE MOCHIN in its existence.

300. "But the king shall rejoice in Elohim..." means that the lower world shall rejoice in the concealed upper world, that world which gives life to all AND which is called the 'Life of the King,' NAMELY THE MOCHIN OF CHOCHMAH. This is the mainstay of the house. This house builds the house of the world, REFERRING TO MALE AND FEMALE, and builds the world AS THE MOCHIN ARE COMPLETED AS FULLY REQUIRED. This IS THE MEANING OF: "In the beginning (Beresheet) Elohim created" (Beresheet 1:1), WHERE BERESHEET IS COMPOSED OF Bet-Resheet. Resheet (beginning) is Chochmah, ALLUDING TO THE TIME WHEN MALCHUT gathers ALL THE MOCHIN into Herself and becomes the great sea in order to absorb ALL THE MOCHIN.

300. וְהַמֶּלֶךְ יִשְׂמַח בְּאֱלֹהִים, עֲלֵמָא תַתָּאָה חָדִי, בְּעֲלֵמָא עֲלָאָה סְתִימָא, הֵהוּא דְשִׁדְרַר חַיִּים לְכֻלָּא, חַיִּי מַלְכָא אֶקְרוּן, דָּא עֲקָרָא דְבֵיתָא. בֵּיתָא דָּא, בְּנִי בֵּיתָא דְעֲלֵמָא, וּבְנֵי עֲלֵמָא. וְדָא הוּא, בְּרֵאשִׁית בְּרָא אֱלֹהִים, ב' רֵאשִׁית, רֵאשִׁית חֲכָמָה, כִּד כְּנִישׁ כֻּלָּא לְגֻוִיָּה, וְאֵתְעִבִיד יְמָא רַבָּא, לְשִׂאבָא כֻּלָּא.



301. The waters of the frozen sea, NAMELY MALCHUT, absorb the water of all the seas of the world, and it gathers them all into it. The waters go forth, moving back and forth INSIDE IT and are absorbed into it. This issues from above, FROM BINAH, AND SETTLES IN MALCHUT. The proof of this secret is in the verse: "Out of whose (Heb. mi) womb came the ice?" (Iyov 38:29), WHICH ALLUDES TO BINAH THAT IS CALLED MI (WHO) AND IS WHERE THE ICE THAT REACHED MALCHUT ORIGINATED. IT TURNED INTO A FROZEN SEA, whose waters are frozen so that it can absorb other waters. THIS MEANS THAT THE FROZEN WATERS, WHICH ARE ICE, HAVE BECOME FULL OF EMPTY HOLES. IF WATER IS Poured ON THEM, THE ICE ABSORBS IT. BY THE WATERS TURNING INTO ICE, THEY HAVE BECOME A VESSEL TO RECEIVE ADDITIONAL WATERS.

302. The waters of this ice THAT BELONGS TO the frozen sea shall only flow when the mighty force of the South, WHICH IS THE RIGHT, reaches it and draws it to itself. The waters that were frozen by the aspect of the North, WHICH IS THE LEFT, then melt and flow by the aspect of the South AND ARE BESTOWED ON THE LOWER BEINGS to water all the animals of the field. THIS IS A REFERENCE TO THE GRADES

301. ימא דקאפו, מימיו שאיב, כל מימיו דעלמא, וכוניש לון לגויה, ומיין אזלין ושאטין, ואשתאבן ביה. ודא נפיק מגו עלאה, וסימניה דרזא דא, מבטן מי יצא הקרח דמימיו גלידין ביה, לשאבא אחרנין.

302. האי קרח, ימא דקפא, לא נגדין מימיו, אלא בשעתא דתוקפא דדרום מטי לגביה, ומקריב ליה בהדיה, כדין מיא דהוּו גלידין בסטרא דצפון, משתתן ונגדין, דהא מסטרא דצפון גלידי מיא, ומסטרא דדרום, משתתן ונגדין. לאשקאה כל אינון חיות ברא, כד"א ישקו כל חיתו שדי וגו', ואלין אקרון הרי בתר, טורין דפרודא, דכלהו משתקנין, כד סטרא דדרום שארי לקרבא בהדיה, וכדין מיא נגדין, ובחילא דא עלאה דנגיד, כלא הוּו ברבו בחרו.

THAT ARE OUTSIDE OF ATZILUT AND ARE IN BRIYAH, YETZIRAH AND ASIYAH, as it is written: "They give drink to every wild beast" (Tehilim 104:11). These GRADES are called 'mountains of separation'--AS IT IS WRITTEN OF BRIYAH, YETZIRAH AND ASIYAH, "AND FROM THENCE IT WAS PARTED" (BERESHEET 2:10). These are all watered when the aspect of the South starts to approach it and then the waters are drawn. Because of this supernal force, WHICH ORIGINATES IN THE SOUTH, all shall be in splendor and joy.

303. When the thought rises and desire emerges from within the most concealed of all, NAMELY ARICH ANPIN, a certain river originates from within THAT THOUGHT. When they approach each other through a certain path, which is not known above nor below, it becomes the beginning of everything. BERESHEET IS COMPOSED OF THE LETTER BET AND RESHEET (BEGINNING). The letter Bet alludes to the general WORD king, WHICH REFERS TO MALCHUT, as was completed and firmly established by this Beginning, WHICH IS BINAH AND IS CALLED THOUGHT. MALCHUT AND BINAH resemble each other. THIS IS WHY THEY BOTH APPEAR IN THE WORD BERESHEET, AS THE LETTER BET IS MALCHUT AND RESHEET IS BINAH.

303. כִּד מַחְשְׁבָה סְלִיק בְּרַעוּ, מִטְמִירָא דְכָל טְמוּרִין  
מְטוּ מְגוּיָה חֵד נְהָר, וְכִד מִתְקַרְבִּין דָּא בְדָא, בְּחֵד  
שְׂבִיל דְלָא יָדִיעַ לְעוּלָא וְתַתָּא, וְהֵכָא הוּא רְאשִׁיתָא  
דְכָלָא. וּבִי מֶלֶךְ סֵתֵם, מֵהַאי רְאשִׁיתָא אֲשַׁתְכַּלֵּל  
יְדָמִי דָא לְדָא.

304. "Elohim created the heaven," MEANS THAT he produced a sound from within himself. IN OTHER WORDS, ELOHIM--WHICH IS BINAH--EMANATED AND PRODUCED THE HEAVEN--WHICH IS ZEIR ANPIN AND IS CALLED A SOUND. This is CALLED the sound of the Shofar, or in other words: "Elohim created the heaven," WHICH IS ZEIR ANPIN that is called the sound of the Shofar. The heaven, WHICH IS ZEIR ANPIN, governs THE EARTH BY THE POWER OF THE MOCHIN CALLED the life of the supernal King upon the earth. The proof IS IN THE VERSE THAT READS: "For as long as the son of Yishai lives on the ground..." (I Shmuel 20:31). THE ILLUMINATION OF CHOCHMAH THAT IS CALLED LIFE derives from the son of Yishai, NAMELY MALCHUT (KINGDOM) OF DAVID, through which he ruled over all. And the earth, WHICH IS MALCHUT, receives everything from heaven. Thus, it is written "and the earth..." The Vav (and) is added TO THE WORD 'THE' IN "AND THE EARTH", for the purpose of ruling and bestowing sustenance on the earth.

304. בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם, וְאֶפְיֵק קוֹל מִגּוּיָהּ, וְדָא אֶקְרִי קוֹל הַשּׁוֹפָר, וְהֵינְנוּ בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם, דְּאִיהוּ קוֹל הַשּׁוֹפָר, וְשָׁמַיִם שְׁלִיטִין בְּחֵי הַמֶּלֶךְ עֲלָא, עַל אֶרֶץ, וְסִימְנִיךְ בֶּן יִשָׁי חֵי עַל הָאֲדָמָה, הַחַיִּים תְּלִינן בְּבֶן יִשָׁי, וּבְהוּ שְׁלִיט בְּכָלָא, וְאֶרֶץ מִינֵיהּ אֶתְזַנְתָּ, הַה"ד וְאֶת הָאָרֶץ, וְאִו דְּאֶתוֹסַף, לְשִׁלְטָאָה בְּמִזוּנֵי עַל אֶרֶץ.

305. The term Et (the) IS MENTIONED before IN: "AND THE HEAVEN." It is the power of the entire 22 letters, WHICH ARE HINTED AT IN Et (Aleph-Tav), which is the Aleph to Tav, which Elohim-BINAH--has issued and passed on to the heaven, ZEIR ANPIN. It is written: "With the crown with which his mother crowned him on the day of his wedding..." (Shir Hashirim 3:11), BECAUSE THIS FEMININE PRINCIPLE IS THE SECRET OF THE CROWN WITH WHICH HIS MOTHER, WHO IS BINAH, "CROWNED HIM." Thus, IT IS WRITTEN: "The heaven", ALLUDING TO THE MALE AND FEMALE, to unite one with the other so that they may exist together and be sustained by THIS MOCHIN THAT ARE CALLED the life of the king. 'The king,' unqualified, WHO IS MALCHUT, is nourished from heaven, WHICH IS ZEIR ANPIN. THE PHRASE: "And the earth" REFERS TO the union of the Male and Female, on whom were engraved imprinted letters. The life of the king, THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH, drawn from heaven, ZEIR ANPIN, draws solely to sustain the earth and its multitudes.

305. אֶת לְעֵילָא, וְהוּא חֵילָא דְכָלְלָא דְעֶשְׂרִין וְתַרְוֵן אֲתוּוֹן, דְאִפִּיק אֶת א' ת' אֶלְקִים דָּא, וְיִהְיֵב לְשָׁמַיִם, כְּדָא בְעֵטְרָה שְׁעֵטְרָה לוֹ אִמּוֹ בְיוֹם חֲתוּנָתוֹ, וְהֵינּוּ אֶת הַשָּׁמַיִם, לְאַכְלֵלָא דָּא בְדָא, וְלַחֲבֵרָא לֹוֹן דָּא בְדָא, לְאַתְקַיְימָא כְּחֵדָא, בְּאַנּוּן חַיִּי מְלָכָא, מֶלֶךְ סֵתֵם לְאַתְזָנָא מִן שָׁמַיִם. וְאֵת הָאָרֶץ חֲבוּרָא דְדִכְרֵ וְנוֹקְבָא, דְאַתְגְּלִיטוּ בְּאַתּוּוֹן רְשִׁימִין, וְחַיִּי מְלָכָא דְאַתְנַגְּיְדוּ מִן שָׁמַיִם, דְשָׁמַיִם נִגְדִין לֹוֹן לְקַיְימָא אֶרְעָא וְכָל אַכְלוּסִין דִּילָהּ.

306. The secret of the supernal Elohim, NAMELY BINAH, made the heaven and earth by THE MOCHIN of existence, WHICH IS THE LIFE OF THE KING. He brought them forth as one by the sublime power OF THE UPPER THREE SFIROT OF BINAH, WHICH ARE THE SUPERNAL ABA AND IMA, AND ARE REFERRED TO AS The Beginning of everything. In this manner, the secret of the Supernal One, NAMELY BINAH, descended TO THE ASPECT OF THE LOWER SEVEN SFIROT, which then made the lower heaven and earth.

306. וְרָזָא, דְּאֵלִיקִים עֲלָא עַבְדֵּי שְׁמַיִם וְאֶרֶץ  
לְקִיּוּמָא, וְאִפִּיק לִוְן כְּחָדָא, בְּחִילָא דְלַעִילָא  
רְאִשִׁיתָא דְכָלָא. כְּגִוּוֹנָא דָא, רָזָא עֲלָא נְחִית  
לְתַתָּא וְהָאִי בְתַרְרָא עֲבִיד שְׁמַיִם וְאֶרֶץ לְתַתָּא.

307. The secret of all this lies in the letter Bet OF THE WORD BERESHEET, WHICH ALLUDES TO BINAH. IT IS CALLED BET, WHICH HAS A NUMERICAL VALUE OF TWO, BECAUSE there are two worlds IN BINAH- ABA AND IMA, CALLED THE UPPER WORLD AND YISRAEL - SABA AND TEVUNAH, CALLED THE LOWER WORLD. They created two worlds, THE UPPER WORLD OF BINAH--WHICH created the upper world OF ZEIR ANPIN AND HIS FEMININE PRINCIPLE--and THE LOWER WORLD OF BINAH, WHICH created the lower world. One corresponds to the other. One created heaven and earth, and one created heaven and earth. This is why the letter Bet signifies that there are two worlds IN BINAH. The one produced two worlds, and the other produced two worlds.

307. וְרָזָא דְכָלָא ב', תְּרִין עֲלָמִין נִינְהוּ, וּבְרָאוּ  
עֲלָמִין, דָּא עֲלָמָא עֲלָא, וְדָא עֲלָמָא תַתָּא, דָּא  
כְּגִוּוֹנָא דָּא, דָּא בְרָא שְׁמַיִם וְאֶרֶץ, וְדָא בְרָא שְׁמַיִם  
וְאֶרֶץ, וְעַל דָּא ב', תְּרִין עֲלָמִין נִינְהוּ, דָּא אִפִּיק  
תְּרִין עֲלָמִין, וְדָא אִפִּיק תְּרִין עֲלָמִין וְכָלָא בְּחִילָא  
דְרְאִשִׁית עֲלָא.

They all CAME FORTH by the power of the supernal Beginning, WHICH IS BINAH, RETURNED TO THE HEAD OF ARICH ANPIN, WHICH IS CALLED THE SUPERNAL BEGINNING.

308. AT THIS POINT, THE ZOHAR EXPLAINS THE DIFFERENCE BETWEEN THE UNION OF THE UPPER WORLD AND THAT OF THE LOWER WORLD OF BINAH. AND SO HE SAYS: The upper WORLD descends to the lower WORLD, which is filled BY THE UNION WITH THE SUPERNAL LIGHT THAT FLOWS through a pathway (Heb. shvil) of a certain grade that rests upon it. This is similar to the concealed or hidden path above. Only one OF THEM is a narrow path, THE other one is a path (Heb. orach). The one below is orach, as it is written: "But the path of just men is like the gleam of sunlight..." (Mishlei 4:18). And the other one above is a nativ, as it is written: "There is a path (Heb. nativ) which no bird of prey knows" (Iyov 28:7). The secret of all this APPEARS IN THE VERSE: "Who make a way (Heb. derech) in the sea, and a path (Heb. nativ) in the mighty waters" (Yeshayah 43:16) and it is written: "Your way was in the sea, and your path in the great waters..." (Tehilim 77:20). The upper world OF BINAH, CALLED SHVIL OR NATIV--became filled BY THE SECRET OF THE UNION OF THE SUPERNAL LIGHT WITH THEIR MALCHUT and pregnant FROM THE LIGHT, as

308. נְחִיית עֲלֵאָה בְּתַתְּאָה, וְאַתְּמֵלִיָּא בְּאַרְח דְּחַד דְּרָגָא דְּשְׁרֵי עֲלֵה, כְּגֹוֹנָא דֵּהֲהוּא שְׁבִיל שְׁבִיל סְתִים וְטְמִיר וְגִיזוּ לְעֵילָא, בְּר דְּחַד, שְׁבִיל דְּקִיק וְחַד אֲרַח, הֵהוּא דְּלַתְתָּא אֲרַח, כַּד"א וְאַרְח צְדִיקִים כְּאוֹר נֹגֵה. וְהֵהוּא דְּלְעֵילָא שְׁבִיל דְּקִיק, כְּדַכְּתִיב נְתִיב לֹא יִדְעוּ עֵיט. וְרָזָא דְּכֻלָּא הַנּוֹתֵן בֵּימ דְּרַךְ וּבִמִּים עֲזִים נְתִיבָה. וְכַתִּיב בֵּימ דְּרַכְךָ וּשְׁבִילְךָ בְּמִים רַבִּים. עֲלֵמָא עֲלֵאָה כַּד אֲתְּמֵלִיָּא וְאַתְּעַבְרָא כְּנוֹקְבָא דְּמַתְּעַבְרָא מִן דְּכוּרָא, אֲפִיקַת תְּרִין בְּנִין כְּחַד, דְּכַר וְנוֹקְבָא, וְאִינוּן שְׁמִים וְאַרְץ, כְּגֹוֹנָא עֲלֵאָה.

a female becomes pregnant from a male. Then THEY brought forth two children as one, a male and a female. These are the heaven and the earth, similar to the upper WORLD OF BINAH.

309. The earth is nourished by the waters of the heaven, as its waters are poured down into it, MEANING THAT THE WATERS ARE THE FOOD THAT SUSTAIN THE EARTH, WHICH IS THE FEMALE. THEY ARE MALE WATERS THAT BRING FORTH SOULS, AS THEY ARE SHOT ACCORDING TO THE SECRET OF THE SPERM, SHOT LIKE A PROCREATING ARROW. The upper WATERS THAT EARTH RECEIVED FROM HEAVEN, WHICH IS ZEIR ANPIN, are male while the lower waters, WHICH ARE IN THE EARTH ITSELF, are female. The lower WATERS are fed by the male WATERS-- REFERRING TO THE UPPER WATERS THAT EARTH RECEIVES FROM THE HEAVEN. These lower waters IN THE EARTH call to the upper WATERS IN HEAVEN TO FULFILL THEIR NEED, just like a female who is open to receive from a male. She pours out LOWER waters to receive the UPPER waters of the male to procreate SOULS. The female is fed by the male, BECAUSE SHE HAS NOTHING OF HER OWN. Thus, it is written: "And (Vav) the earth", with the addition of the letter Vav, as has been explained.

309. ממימו דשמיא אתון ארעא, ומימיו אשתדן בגוה, אלא דעלאי דבר, ותתאי נוקבא, ותתאי מן דכורא אתונן, ומיין תתאין קראן לעלאין, כנוקבא דפתיקא לדכורא, ושדת מיא, לקבל מיא דדכורא למעבר זרעא, ונוקבא מן דכורא אתונת, הדא הוא דכתיב, ואת הארץ, בתוספת ויו כמה דאתמר.

310. It is written: "Lift up your eyes on high, and behold who has created these things..." (Yeshayah 40:26). These letters were inscribed throughout the entire works OF THE CREATION--the work of the upper, WHICH IS BINAH, and the work of the lower, WHICH IS MALCHUT. The letters were later impressed AND THEIR FORM COMPLETED. Then they were engraved in the phrase: "In the beginning (Beresheet) Elohim created (bara)" by the TWO INITIALS OF THE LETTER Bet, WHICH ALLUDE TO THE ENGRAVING MADE IN BINAH. "Elohim...the (Et)" by the TWO INITIALS OF THE LETTER Aleph, WHICH IS THE ASPECT OF THE IMPRESSION AND THE COMPLETION OF THE LETTERS. The Bet of Beresheet certainly created through supernal power. THE LETTER Bet is female AND THE LETTER Aleph is male. Just as THE LETTER Bet OF BERESHEET created by the power above, NAMELY BINAH, so THE LETTER Aleph OF THE WORD ELOHIM brought forth AND EMANATED letters, REFERRING TO THE ET, including the 22 letters FROM ALEPH TO TAV IN THE GRADE OF BINAH. IN THE PHRASE: "The (Hei) heaven", THE LETTER Hei, WHICH IS THE COMPLETED BINAH, emanated ZEIR ANPIN, WHICH IS CALLED heaven, to give him life and allow him to establish himself by growing roots.

310. כְּתִיב שָׂאוּ מְרוֹם עֵינֵיכֶם וּרְאוּ מִי בָרָא אֱלֹהִים וְגו', אֶתְוֹן אֶתְחַקְּקוּ בְּעוֹבְדֵי דְכָלָא, בְּעוֹבְדֵי דְעֵלְאָה, וּבְעוֹבְדֵי דְתַתְּאָה. לְבִתְרֵי, אֶתְרִשְׁמוּ אֶתְוֹן, וְאֶתְחַקְּקוּ בְּקָרָא, ב' בְּרֵאשִׁית בְּרָא, א' אֱלֹקִים אֶת. ב' רֵאשִׁית בְּרָא, וְדֵאִי כְּמָה דְאֶתְמַר, ב' בְּרָא וְדֵאִי בְּחִילָא עֵלְאָה. ב' נֹקְבָא, א' דְכַר כְּמָה דְב' בְּרָא וְדֵאִי בְּחִילָא דְלְעֵלְאָה, הִכִּי א' אֶפִּיק אֶתְוֹן. כְּלָלָא דְעֶשְׂרִין וְתֵרִין אֶתְוֹן, הַשְּׁמַיִם ה' אֶפִּיק שְׁמַיִם, לְמִיָּהֵב לִיהַּ חַיִּין וְלֹא שְׂרָשָׁא לִיהַּ.



311. In the phrase: "And (Vav) the earth", the Vav, ZEIR ANPIN, brought forth the earth, WHICH IS THE FEMININE PRINCIPLE, to give her food, establish her and to supply all her needs. The phrase, "And the earth", indicates that Vav, ZEIR ANPIN, took THE WORD Et (the), WHICH INCLUDES all 22 letters FROM ALEPH TO TAV, and poured them onto the earth, WHICH IS THE FEMININE PRINCIPLE. So the earth, THE FEMALE, gathered them into itself, as it is written: "All the rivers run into the sea..." (Kohelet 1:7). This refers to the secret of, "And the earth", because THE EARTH gathered everything into it and received them. "AND THE (VE-ET) EARTH" MEANS THAT the earth took THE MOCHIN THAT IS HINTED AT IN THE PARTICLE Ve-Et, WHICH ALLUDES TO the heaven and the earth together. ALSO, "the heaven", ALLUDES TO the heaven and the earth together.

312. SO THE EARTH received THE VE-ET in order to feed on them. THEREFORE, IT MUST CERTAINLY COMPRISE MALE AND FEMALE, AS THE LETTER VAV IS THE MALE, because the reception of anything is the result of striking THE MALE. There is a fortress of smoke upon the earth, WHICH IS THE FEMININE PRINCIPLE. When the burning fire is drawn and aroused from the left, it clings TO THE FEMININE PRINCIPLE

311. וְאֵת הָאָרֶץ, וְאֵת הָאָרֶץ, לְמִיָּהֵב לָהּ מְזוֹנָא, וְלֹאֲתַקְנָא לָהּ, וְלְמִיָּהֵב לָהּ סְפּוּקָא, דְּאֲתַחֲזִי לָהּ, וְאֵת הָאָרֶץ, דְּנִטְוִיל וְאִ"ו אִ"ת כִּלְלָא דְעֵשְׂרִין וּתְרִין אֲתוּוֹן, וּמִתּוֹן אֲרַעָא, וְאֲרַעָא כִּלְלִיל לֹוֹן לְגִזְוָה, כַּד"א כֹּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם, וְהֵינּוּ רְזָא וְאֵת הָאָרֶץ, דְּכִנִּישׁ כִּלְלָא לְגִזְוָה, וְקַבְּלִית לֹוֹן הָאָרֶץ, נִטְלָא הָאָרֶץ וְאִ"ת, דָּא שְׁמַיִם וְאָרֶץ כְּחֻדָּא. אֵת הַשְּׁמַיִם, רְזָא דְשְׁמַיִם וְאָרֶץ כְּחֻדָּא.

312. וְקַבְּלִית לֹוֹן לְאֲתַזְנָא. מְטוֹן מְלָה בְּקוּלְפוֹי שְׂכִיחִי. קוּסְטְרָא דְקוּטְרָא בְּאֲרַעָא שְׂכִיחַ. כַּד אֲשָׂא דְמְלַהֲטָא נְגִיד וְאֲתַעֵר מְשַׁמְאֲלָא, אֲחִיד בְּהַ, וְסִלְקָא תְּנָנָא, כַּד"א וְהַר סִינֵי עֵשֶׂן כֹּלוֹ מִפְּנֵי אֲשֶׁר יָרַד עֲלָיו ה' בְּאֵשׁ, דָּא אֲשָׂא וְדָא תְּנָנָא. וּכְתִיב וְאֵת הָהָר עֵשֶׂן, מְגוֹ דְאֲשָׂא כַּד נְחִית, אֲחִידֵן דָּא בְּרָא, תְּנָנָא בְּאֲשָׂא. וּכְדִין בְּסֵטֵר שְׁמַאֲלָא קִיּוּמָא כִּלְלָא. וְהֵינּוּ רְזָא אֶף יְדֵי יְסֻדָּה אֲרֶץ. וּיְמִינֵי טַפְחָה שְׁמַיִם. בְּחִילָא דִּימִינָא לְעִילָא, כִּי הָאִי גִזְוֵנָא אֲתַעֲבִידוּ שְׁמִינָא, דְּאִיהוּ דְכַר, וְדְכַר מְסֵטְרָא דִּימִינָא קָא אֲתִי, וְנוֹקְבָא מְסֵטְרָא דְשְׁמַאֲלָא.

and she fumes, as it is written:  
"And Mount Sinai smoked in every part, because Hashem descended upon it in fire" (Shemot 19:18). There is fire and there is smoke. IF IT DESCENDS FROM ABOVE, IT IS A FIRE AND THE LOWER GRADE THAT RECEIVES IT BECOMES SMOKE. It is also written: "And the mountain smoking" (Shemot 20:15), because when the fire descends, the smoke and fire cling to each other. Everything is then under the rule of the left, according to the secret of THE VERSE: "My hand also," (Yeshayah 48:13) THE LEFT HAND, WHICH IS THE SECRET OF FIRE AND SMOKE, "has laid the foundation of the earth," (Ibid.) WHICH IS THE FEMININE PRINCIPLE, "and my right hand," WHICH IS THE LIGHT OF CHASSADIM, "has spanned the heavens", NAMELY ZEIR ANPIN, by the power of the right above, THAT IS, BY THE POWER OF THE RIGHT OF BINAH. FOR ZEIR ANPIN, WHO IS CALLED 'THE HEAVENS,' RECEIVES CHASSADIM FROM BINAH. In this manner, "the heavens," which are the male--NAMELY ZEIR ANPIN--were made. The male comes from the right side OF BINAH and the feminine principle from the left.

313. The phrase: "Lift up your eyes on high, and behold who has created these things" (Yeshayah 40:26) ALLUDES TO BINAH CALLED "ON HIGH." BECAUSE until now, UP TO BINAH, the words ascended up in such a manner that no further question was necessary. BY 'QUESTION,' IT REFERS TO ELEVATING FEMALE WATERS FOR THE PURPOSE OF UNITING--JUST LIKE THE PHRASE 'TO ASK FOR RAIN'. THIS STARTS WITH BINAH, AS IT IS THE ASPECT OF THE KNOWABLE. BUT BEYOND IT, IN CHOCHMAH, IT IS NOT KNOWABLE, because Chochmah was produced from nothingness (Heb. Ayin), or Keter, and LIKE THESE, IT is not subject to any question. Being concealed--deeply hidden--nobody is able to conceive of it. When the deeply hidden light, REFERRING TO BINAH, is expanded BY THE SECRET OF THE VERSE: "AND EXCEEDINGLY DEEP, WHO (HEB. MI) CAN FIND IT OUT?" (KOHELET 7:24), its light can be subject to questioning, AS IT BECAME KNOWABLE. Although it remained more concealed than everyone below, NAMELY THE LOWER BEINGS BELOW IT, it is named after the interrogative ACCORDING TO THE PHRASE: "Who has created these?"

313. שָׂאוּ מְרוֹם עֵינֵיכֶם וּרְאוּ מִי בָרָא אֱלֹהִים, עַד הֵכָא אֶסְתַּלְקוּ מִלִּיּוֹן, דְּלֹא לְשִׂאלָא, בְּדִלְעִילָא, דְּחִכְמָה אֶשְׁתַּכְּלִיל מֵאִיִן, וְלֹא קִיּוּמָא לְשִׂאלָא, דְּסִתְיִים וְעַמִּיק, לִית דִּיקוּם בֵּיהּ, בִּיּוֹן דְּאִתְפְּשֵׁט נְהוּרָא עַמִּיקָא, נְהוּרִיהּ קִיּוּמָא בְּשִׂאלְתָּא, אִף עַל גְּבֻדְאֵיהּוּ סִתְיִים מִכְּלָא דְלִתְתָּא, וְקִרְאֵן לִיהּ עַל פּוּם שְׂאִילְתָּא מִי בָרָא אֱלֹהִים.

314. This is a reference to the secret we have mentioned in the verse: "Out of whose (Heb. Mi) womb came the ice?" (Iyov 38:29). It is certainly from the womb of Mi, WHICH IS BINAH. IN OTHER WORDS, that which is subjected to questioning. But one should not ask what is above or below. One can only ask about that starting place in order to know. It may not be known, because this is impossible. It may be inquired of, but not known.

315. Beresheet: This is analyzed as Bet-Resheet. So he inquired about the conclusion that Beresheet is one of the sayings of Creation and asked, does this mean that Resheet is a saying of Creation without the letter Bet, or is Beresheet together with the letter Bet a saying of Creation? He replied: Before she, Malchut, emerged from Binah and Her powers were expanded, everything was hidden and concealed inside Her. It is Beresheet and this is one of the sayings. When Malchut emerged from Binah and the powers of Binah were expanded, then Binah was called Resheet, which is saying without Bet, which is Malchut. SO NOW, IT IS CALLED Mi, which subjects the one who created these things to questioning. Afterward, WHEN BINAH expanded and was established, it turned into a sea. THEN BINAH, created below IN THE FEMININE PRINCIPLE,

314. וְהֵינּוּ רִזָּא דְקַאמְרָן מִבְּטָן מִי יֵצֵא הַקֶּרֶחַ, מִבְּטָן מִי וְדָא, הֵהוּא דְקִיּוּמָא לְשִׂאֲלֵתָא, וְלִית לְשִׂאֲלָא מַה לְעִילָא מַה לְתַתָּא, אֶלָּא לְשִׂאֲלָא אֲתֵר דְנִמְקָן לְמִנְדַּע, וְלֹא לְמִנְדַּע לִיה, דְהָא לֹא יִכְלִין, אֶלָּא קִיּוּמָא לְשִׂאֲלֵתָא וְלֹא לְמִנְדַּע בֵּיה.

315. בְּרֵאשִׁית, ב' רֵאשִׁית, רֵאשִׁית מֵאֲמֵר הוּא, אוּ נִימָא דְבְּרֵאשִׁית אִיהוּ מֵאֲמֵר, אֶלָּא עַד לֹא נִמְיָק וְאִתְפָּשֵׁט חִילֵיה, וְכֹלָא סְתִים בֵּיה, בְּרֵאשִׁית אִיהוּ, וּמֵאֲמֵר אִיהוּ. כִּיּוֹן דְנִמְיָק וְאִתְפָּשֵׁט מִנִּיה חִילִין, רֵאשִׁית אֶקְרִי, וְהוּא מֵאֲמֵר בְּלַחְדוּי. מִי שִׂאֲלֵתָא הֵהוּא דְבְּרָא אֱלֹה, לְבַתֵּר כִּד אִתְפָּשֵׁט וְאִשְׁתַּבְּלָל, אִתְעַבִּיד י"ם, וּבְרָא לְתַתָּא. וְכֹלָא עֵבִיד כְּהֵהוּא גִוּוֹנָא מִמֶּשׁ דְלְעִילָא, דָּא לְקַבֵּל דָּא, וְדָא כְּגִוּוֹנָא דְדָא, וְתִרְוּוּיָהּ ב'.

made everything IN HER exactly as in the manner above, one as against the other and one as the other. These both APPEAR in the letter Bet OF BERESHEET.

316. It is written: "While the king sits at his table" (Shir Hashirim 1:12). In this phrase, "sits at his table" MEANS he sits at the lower kingdom AND BESTOWS ON it the secret of that special union and conviviality of the upper Eden, WHICH IS THE SUPERNAL ABA AND IMA. SO IT RECEIVES FROM THE SUPERNAL ABA AND IMA through that concealed and hidden path THAT IS unknowable. It is filled by it AND THE ABUNDANCE flows out through certain rivers. The phrase: "My nard sent forth its fragrance" (Ibid.) refers to the lower Malchut, for he created the world below--NAMELY MALCHUT--in the same manner as the world above--WHICH IS THE WORLD OF BINAH--WITH WHAT THEY RECEIVED FROM THE UPPER GARDEN OF EDEN. Thus, the fragrance ascends upward FROM THE LOWER WORLD to govern and take action, AND MALCHUT may govern as it shines by the supernal light.

316. כְּתִיב עַד שֶׁהַמֶּלֶךְ בְּמִסְבוֹ, בְּמִסְבוֹ לְאַתְיֵי שְׂבָא  
בְּמַלְכוֹ תִתְּאֵה, בְּרִזָּא דֵּהוּא חֲבֵרוֹתָא וְתַפְנוּקָא,  
דֵּהוּא חֲבִיבוֹתָא דְּבַעֲדָן עֲלָאָה, בְּהוּא שְׂבִיל  
דְּסִתִּים וְגִנִּיז, וְלֹא אֲתִידַע, וְאַתְמִלִּיא מְנִיָּה, וְנִמְקָא  
בְּנַחֲלִין יִדְעֵן. נִרְדִּי נָתַן רִיחוֹ, דָּא מְלָבָא תִתְּאֵה,  
דְּבָרָא עֲלֵמָא לְתִתְּאֵה, כְּגִוּוֹנָא דְּלַעִילָא, וְסִלִּיק רִיחָא  
טְבָא עֲלָאָה, לְשִׁלְטָאָה, וְלִמְעַבְדָּהּ, וְיִכִּיל וְשְׁלִיט,  
וְנִהִיר בְּנִהוּרָא עֲלָאָה.

317. The world was created in two aspects, WHICH ARE MALE AND FEMALE, namely with the right and the left of the six supernal days--WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF IMA. So these six days were made so as to shine ON MALE AND FEMALE FROM THE ASPECT OF THEIR RIGHT SIDE, as it is written: "For in six days Hashem made heaven and earth" (Shemot 31:17), meaning that in six days--CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF IMA-- Hashem made heaven and earth, WHICH ARE MALE AND FEMALE. BY THIS, MALE AND FEMALE RECEIVED THE RIGHT SIDE. These SIX SUPERNAL DAYS dug up paths and made sixty holes in the great abyss, WHICH IS YESOD OF IMA, AND THE ASPECT OF THE LEFT OF THE SIX DAYS, WHERE EACH ONE COMPRISES ANOTHER TEN. So these 60 holes were to conduct the waters of the streams into the abyss, INTO YESOD OF THE FEMININE PRINCIPLE OF ZEIR ANPIN THAT IS CALLED AN ABYSS PLAINLY. Thus, it is said that these 60 HOLES IN THE ABYSS were created by the six days of Creation - THE SIX SUPERNAL DAYS OF IMA - and became the peace of the world.

317. בְּתֵרִין גּוּוּנִין אֲתַבְרִי עֲלֵמָא, בְּיַמֵּינָא  
וּבְשִׁמְאַלָא, בְּשִׁיתָא יוֹמִין עֲלֵאִין, שִׁיתָא יוֹמִין  
אֲתַעְבִּידוּ לְאַנְהָרָא, כְּמָה דְאֵת אֲמַר כִּי שֵׁשֶׁת יָמִים  
עָשָׂה ה' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. וְאֵלִין כְּרוּן אֲרַחֲוִין,  
וְעַבְדוּ שִׁיתִין נִקְבִין, לְתַהוּמָא רַבָּא, וְאִינוּן שִׁיתִין  
נִקְבִין לְאַעְלָאָה מִיָּא דְנַחְלֵי גּוּ תַהוּמָא, וְעַל דָּא  
הַשִּׁיתִין מִשְׁשֶׁת יָמֵי בְרֵאשִׁית נִבְרָאוּ, וְאִינוּן הוּוּ  
שְׁלָמָא דְעֲלֵמָא.

אָנָּא בְּסֵחָ גְּדוּלָת ? מִיָּנָךְ תֵּתִיר

צְרוּרָה

קָפַל הַיָּת לְמִנְךָ שֶׁנִּבְנוּ טַהֲרֵנוּ

גִּזְרָא

לְמַא גְּבוּרַת דְרִישִׁי ? חִוִּיךָ כְּכַבֵּת שְׁמֵרָם

בְּרַבֵּם טַהֲרֵם רַחֲמֵי צְדָקָתְךָ תְּמִיד

גְּמֵלָם

וְסִין קְדוּשָׁת בְּרוּכָא טַוּבָן לְהַל לְעֲרֵתְךָ

לְחֵיד לְמַאָה קְעִיךָ קְבִינָה אוֹכְרֵי קְדוּשָׁתְךָ

שֶׁלֹּא נִעְתָנוּ קָפַל וְשִׁמְעָה צְבָעָתְנוּ יוֹדַע

תְּעִלּוּמָת

(בלחש) פִּרְךָ שֵׁם כְּבוֹד מַלְכוּתוֹ, לְעוֹלָם

וְעַד:





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## 31. "And the earth was without form"

The Zohar speaks of 42 unique letter sequences that were created to aid in the revelation of Light in all the worlds. These 42 Letters are one of the most powerful Names of God in existence. The Kabbalists revealed these sequences through Ana B'koach, a simple prayer recited daily that conveys enormous blessing, prosperity, healing, and well-being. This text on the power of the Ana B'koach helps amplify the effect of the 42 letters in our lives.

tzrurah tatir ymincha gdulat b'koach ana

nora taharenu sagvenu amcha rinat kabel

shamrem kvavat yichudcha dorshei gibor na

gamlem tamid tzidkatcha rachamei taharem barchem

adatecha nahel tuvcha b'rov kadosh chasin

kdushatecha zochrei p'neh l'amcha ge'eh yachid

ta'alumot yode'a tzak'atenu u'shma kabel shavatenu

va'ed l'olam malchuto k'vod shem baruch (silently)

Scanning direction



318. "And the earth was without form and void" (Bereshheet 1:2), BECAUSE the bitterness of the secretion of THE FRUIT, WHICH DID NOT RIPEN IN THE TREE, REMAINED WITHIN the fruit except when absorbed by the earth. Because THE EARTH already existed, but had not yet been settled, IT WAS WITHOUT FORM AND VOID. THIS IS WHY IT IS WRITTEN: "AND THE EARTH WAS" IN THE PAST TENSE, to indicate that it already existed. Later, MALCHUT, WHICH IS THE WORLD, was established; the world came into being, when it was inscribed by 42 letters, which were intended to crown the holy name.

319. When THE 42 LETTERS, WHICH WERE INSCRIBED INSIDE MALCHUT, are combined AND FORM NAMES, THEN the letters ascend INTO THE 42-LETTERED NAME OF BINAH, AND descend TO THE FEMININE PRINCIPLE, WHICH IS CALLED 'THE WORLD.' They are crowned in all four parts of the world, WHICH ARE REPRESENTED BY CHOCHMAH, BINAH, TIFERET AND MALCHUT WITHIN MALCHUT. Then THE FEMININE PRINCIPLE, WHO IS CALLED 'The World,' is able to exist. In turn, THE MOCHIN THAT MALCHUT RECEIVES are sustained in her by the GOOD actions OF PEOPLE in the world. The form in which MALCHUT received these MOCHIN are like the seal of a ring. As each letter OF THE 42 LETTERS entered and came out, the world was created. THE LETTERS entered into the seal, WHICH IS BINAH, and joined together FORMING THE HOLY NAMES. THIS MEANS THAT AFTER THEY RECEIVED THE MOCHIN, MALCHUT RECEIVED THEM and the world was established.

318. וְהָאָרֶץ הִיְתָה תֵהוּ וְבָהּ סוֹסְפִיתָא דְקַמְרֵי גוֹ  
 קוֹלְטוּי, דְהוּהּ בְקַדְמֵיתָא וְלֹא אֲתַקְיִימַת, הִיְתָה כְבֹר.  
 וּלְבַתָּר, אֲתַקְיִימַת, בְּאַרְבַּעִין וְתַרְיִן אֲתוּוֹן, אֲתַגְלִיף  
 עֲלֵמָא, וְאֲתַקְיִימַת, וְכֻלְהוּ עֲטוּרָא דְשְׁמָא קְדִישָׁא.

319. כֹּד מְצַטְרָפִין, סְלִקִין אֲתוּוֹן לְעִילָא, וְנַחְתִין  
 לְתַתָּא, מִתְעַטְרִין בְּעַטְרִין, בְּאַרְבַּע סְטְרֵי עֲלֵמָא,  
 וְיִכִיל עֲלֵמָא לְאַתְקְיִימָא, וְאֵלִין אֲתַקְיִימִין בְּעוֹבְדוּי  
 דְעֲלֵמָא. טוּמְסָרָא דְקוֹלְטָא בְהַגִּי שְׂכִיחֵי, כְחוֹתְמָא  
 דְגוֹשְׁפִנְקָא, עָאלוּ וְנִפְקוּ אֶת וְאֵת, וְאֲתַבְרֵי עֲלֵמָא,  
 עָאלוּ גוֹ חוֹתְמָא וְאַצְטְרָפוּ וְאֲתַקְיִימִים עֲלֵמָא.

320. THESE LETTERS struck the rod of the great Serpent and traveled 1,500 cubits inside the chasms of the dust, WHICH IS THE ASPECT OF THE FEMININE PRINCIPLE. Afterward, the great deep arose in darkness. Darkness covered everything until light emerged to break through the darkness and shine IN ALL ITS PERFECTION, as it is written: "He uncovers deep things out of darkness, and brings out to light the shadow of death" (Iyov 12:22).

321. BECAUSE OF THIS, the waters--THE MOCHIN--were put on the scales and they weighed 1,500. With the fingers, three drops were put on the scales, half for preservation and half entered below. The first rose up while the latter descended. As they rose up by the raising of the hand, the scales stood evenly. This is according to what is written: "Who has measured the waters in the hollow of his hand" (Yeshayah 40:12).

322. Everything was concealed in the earth and nothing was revealed in it. Its force and might, together with its LIGHTS THAT ARE CALLED waters, were frozen inside it. They did not flow or expand until the light from above, NAMELY BINAH, shone upon it. This light struck its receptor and all its powers were released, as it is written: "And Elohim said, Let there be light,' and there was light" (Beresheet 1:3). THE PHRASE: "LET THERE BE..." MEANS THAT the supernal primordial light, REFERRING TO THE LIGHT OF CHOCHMAH that already existed IN IT before--BEFORE BEING FROZEN AND ENCLOSED--RETURNED TO SHINE. AND THE LIGHT DOES NOT FREEZE IT, BECAUSE IT IS NOW ENCLOSED IN CHASSADIM.

320. בְּקוֹלְמֵי דְחַוְיָא רַבְרָבָא, מְחוּ וְעָלוּ תְחוֹת  
נוֹקְבֵי דְעַפְרָא, אֶלְף וְחֲמֵשׁ מְאָה אַמִּין, לְבַתֵּר  
תְּהוּמָא רַבָּא, הוּהּ סְלִיק בְּחֲשׂוֹכָא, וְחֲשׂוֹכָא חֲפֵי  
בְלָא, עַד דְנִפְק נְהוּרָא, וּבְקַע בְּחֲשׂוֹכָא, וְנִפְק  
וְאַתְנַהִיר, דְכָתִיב מְגִלָּה עֲמוּקוֹת מִנִּי חֶשֶׁךְ וַיּוֹצֵא  
לְאוֹר צִלְמוֹת.

321. מִיָּא אֲתַקְלוּ בְתִיקְלָא, אֶלְף וְחֲמֵשׁ מְאָה,  
בְּאֶצְבָּעֵן, תְּלַת נְטִימוּ גוּ תִיקְלָא, פְּלִגּוּ מִנְיִידוּ  
לְקִיּוּמָא, וּפְלִגּוּ דְעָלוּ לְתַתָּא. אֵלִין סְלִקִּין וְאֵלִין  
נְחִתִּין, בִּיּוֹן דְסְלִיקוּ, בְּסְלִיקוּ דְיִרָא, קְאִים תִּיקְלָא  
בְּאוֹרַח מִיִּשְׂרָאֵל, וְלֹא סְטָא לְיַמִּינָא וְלִשְׂמָאלָא, הַה"ד  
מִי מִדְרַד בְּשַׁעְלוּ מַיִם וְגו'.

322. בְּלָא הוּהּ בֵּיהּ בְּאַרְעָא סְתִים וְלֹא אֲתַגְלוּיָא,  
וְחִילָא וְתַקְפָּא וּמִיָּא גְלִידִין בְּגוּוּהָ, וְלֹא נְגִידוּ, וְלֹא  
אֲתַפְשְׁטוּ, עַד דְאַנְהִיר עֲלֵהּ נְהוּרָא דְלְעִילָא, וְנְהוּרָא  
מְחַאֲת בְּקוֹלְטוּי, וְאַשְׁתְּרִיאוּ חִילָהּ, הַה"ד וַיֹּאמֶר  
אֱלֹקִים יְהִי אוֹר וַיְהִי אוֹר, דָּא הוּא אוֹר קְדָמָא  
עֲלָא, דְהוּהּ מְקַדְמַת דְנָא.

323. From here, FROM THIS SHINING LIGHT, the entire force and strength OF MALCHUT came forth. The earth, NAMELY MALCHUT, was made sweet and then ON THE THIRD DAY, all its powers were brought forth. Because this LIGHT shone ON MALCHUT as it descended AND SHONE ON THE WORLD, its radiance spread from one end of the world to the other. But when THE HOLY ONE, BLESSED BE HE, saw the sinners of the world, THOSE WHO WERE ABOUT TO SIN USING THIS LIGHT, He concealed the light and it only came forth through secret paths that are not revealed.

323. וּמֵהָכָּא נִפְקוּ כָּל חֵילֵינ וְתוֹקֶפֶינ, וְאַרְעָא  
 אֲתַבְּסַמַּת וְאַפִּיקַת חֵילָהָא לְבִתָּר, בֵּינָן דְּנִהִיר וְנַחִית,  
 הָוָה אֲסַתְּלַק נְהוּרִיה מִסִּיפֵי עֲלָמָא עַד סִיפֵי  
 עֲלָמָא, כִּד אֲסַתְּבַל בְּחַיִּיבֵי עֲלָמָא אֲתַגְּנִיז וְאַתְּטַמִּיר  
 וְלֹא נִפִּיק אֱלָא בְּשִׁבְלֵי סְתִימִין דְּלֹא אֲתַגְּלִינ.

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## 32. The three letters of Tov (good)

The three letters composing the word Tov [Good] were not arbitrarily chosen. Each letter is a spiritual component the comprises the force called good. In contrast, the word good in English is built of four letters [g. o.o.d.]. By itself, the letter "g" conveys no meaning or energy associated with the concept of good. In Hebrew, however, each letter is a direct spiritual element that produces the force that it describes. Therefore, we can bring goodness into our lives merely by speaking a word, or by seeing it printed on a page.

324. "And Elohim saw the light that it was good" (Beresheet 1:4). We have learned that every dream that is interpreted according to, "That is good," PRESAGES peace above and below FOR HIM. THIS PERSON IS FREE OF ANY ACCUSATION ABOVE AND BELOW, BECAUSE each single person sees letters IN HIS DREAM according to the merit of his conduct AND DEEDS. If he sees THE LETTER Tet IN HIS DREAM, it is good for him and for his dream for the Torah mentions THE LETTER TET for the first time in the phrase: "That is good (tov, spelled Tet Vav Bet)." BEFORE THIS, THERE IS NO MENTION OF THE LETTER TET, WHICH ALLUDES TO THE LIGHT that shone from one end of the world to the other. Therefore, THE LETTER Tet SIGNIFIES Tov, and good MEANS an illumination shining in complete perfection.

324. וַיִּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב, תִּנַּן כָּל חֻלְמָא דְקַיִמָא בְּקַיִמָא דְכִי טוֹב, שְׁלֵמָא הוּא לְעִילָא וְתַתָּא. חֲמִי אֲתוּוֹן בְּפֻם אֲרַחוּי, כָּל חַד וְחַד, חֻמָּא ט' טב ליה, טב לחלמיה, דהא אורייתא פתח ביה כי טוב, נהיר מסויפי עלמא לסויפי עלמא, ט', טב, טוב הוא, טב: נהירו באשלמותא.

325. THE LETTER Tet is the ninth--NAMELY YESOD--WHICH IS THE NINTH OF THE TEN SFIROT. It is the letter that shines from the supernal BEING THAT IS CALLED beginning, NAMELY ARICH ANPIN, and is included with it. And by THE POWER OF concealment THAT LIES WITHIN the point (vowel), the secret of the letter Yud is formed, which is one point. The letter Vav, NAMELY ZEIR ANPIN, comes forth by the power OF THE LETTER TET, AND SO the heaven, ZEIR ANPIN, is formed by it. When it was completed, it was formed by a point, which was then hidden inside it. AFTERWARD, the second point, WHICH EXTENDS FROM THE LETTER TET, shone within it. TWO FEMALES, an upper one and a lower one, emerged from it, FROM ZEIR ANPIN. The upper one is concealed and the lower one is revealed by the secret of the two POINTS, BUT STILL exists only due to the power of the upper POINT.

326. And this is Tov (good). The three letters--Tet, Vav and Bet--are later included within the Righteous, the everlasting foundation, who combines everything from above and below in himself, as it is written: "Say to the righteous, that it shall be well (good) with him..." (Yeshayah 3:10). Because THE THREE ASPECTS OF the supernal light, WHICH ARE HINTED AT IN THE LETTERS--TET, VAV, AND BET--are included with him, as it is written: "Hashem is good to all: and his tender mercies are over all his works" (Tehilim 145:9). It is written: "To all" WITHOUT SPECIFYING TO WHOM HE IS GOOD, so as to shine upon a particular day that will illuminate all others. THIS IS A REFERENCE TO YESOD, WHICH IS THE SIXTH DAY AND INCLUDES THE PREVIOUS FIVE DAYS. THEREFORE, YESOD IS CALLED ALL, AND IT IS WRITTEN: "HASHEM IS GOOD TO ALL", MEANING THAT THE GOODNESS SHINES INTO YESOD. Up to here, the words are general. FURTHER ON, THEY SHALL BE EXPLAINED IN DETAIL.

325. ט' תְּשׁוּעָא דְכָלָא, אֶת דְּאִתְנַהֵיר מֵעֵלָא, רֵאשִׁיתָא וְאִתְכַלִּיל בֵּיהּ, וְאִתְעֵבִיד בְּסִתְיֵמו דְּנִקּוּדָה, רְזָא דִי, דְּהִיא נִקּוּדָה חֲדָא ו' מַחִילִיה נְפִיק, בֵּיה אִתְעֵבִיד שְׁמַיִם. בְּד אֶסְתֵּיִים בְּנִקּוּדָה חֲדָא, וְאִתְגְּנִיז גּוּ אִתְנַהֵרָא ב'. מִנִּיה נִפְקוּ עֵלָא וְתַתָּא, עֵלָא טְמִירָא, תַּתָּא אִתְגְּלִיִּיא, בְּרָזָא דְתֵרִין, וְקִיּוּמָא בְּחִילָא דְלַעִילָא.

326. וְדָא הוּא טוֹב, אֵלִין תְּלַת אֲתוּן, טו"ב, אִתְכַלִּילוּ לְבַתֵּר לְצַדִּיקָא דְעֵלְמָא, דְכָלִּיל כָּלָא לְעֵילָא וְתַתָּא, כַּד"א אֲמַרו צַדִּיק בֵּי טוֹב, בְּגִין דְנַהִירוּ עֵלָא בְלִילָא בֵּיהּ, דְכַתִּיב טוֹב ה' לְכָל וְרַחֲמֵיו עַל כָּל מַעֲשָׂיו, לְכָל כְּתִיב, דָּא סַתְמָא דְמַלְאָה בְּגִין לְאַנְהֵרָא יוּמָא חֲדָא דְנַהִיר לְכָלָא, עֵלָא עַל כָּלָא. עַד כָּאן סַתְמָא דְמַלְיָן.



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### 33. The face to face correction of the Male and Female

The Zohar begins a discussion concerning the secrets of generating Light through unification of the spiritual realms of Zeir Anpin and Malchut, which is our world.

As the white light of the sun contains the seven colors of the rainbow, the Light of the Creator contains various grades or frequencies of spiritual Light. These produce different forces, and different degrees of fulfillment. The Zohar describes the grades of Light that Malchut must arouse and Zeir Anpin must impart during the process of unification. At their creation, the realms of Zeir Anpin and Malchut joined back-to-back. Through what is best described as spiritual surgery, they separated and revolved 180 degrees, until they were reunited face-to-face. This complex metaphysical procedure is mirrored in our day-to-day existence through the relationships between man and woman. Therefore, the Kabbalists teach us that all relationships between man and woman must be built upon the same spiritual principles. If they are to remain passionate and fulfilling, a motivation to draw Light into our lives through spiritual pursuits must be the foundation of these relationships. Relationships that remain ignorant and devoid of these principles will eventually lose their fire.

We are given the Light to maintain and enrich our relationships through the spiritual influences arising from this passage.

327. "In the beginning (Beresheet) Elohim created..." is the secret of: "You shall offer up a cake of the first (Heb. resheet) of your dough" (Bemidbar 15:20). This is the supernal Chochmah that is CALLED Resheet. THERE IS AN ANALOGY BETWEEN THE TWO VERSES. JUST AS 'RESHEET' IN THE SECOND VERSE ALLUDES TO SUPERNAL CHOCHMAH, SO IT DOES IN THE FIRST. The letter Bet OF BERESHEET, which is derived from the Hebrew word for house, is AN ALLUSION TO the house of the world--NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN--WHEN SHE RECEIVES THE

327. בְּרֵאשִׁית בָּרָא אֱלֹהִים, רִזָּא דְרֵאשִׁית  
 עֲרִיסוֹתֵיכֶם חֶלֶה תְרִימוּ תְרוּמָה. דָּא חֲכֻמָּה עֲלָא,  
 דְאִיהִי רֵאשִׁית. בִּי בֵיתָא דְעֵלְמָא, לְאַתְשָׁקָא,  
 מִהוּוּא נְהָר, דְעֵייל בֵּיה. רִזָּא דְכַתִּיב וְנָהָר יוֹצֵא  
 מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגֶּן, וְנָהָר דְאֶכְנִישׁ כֹּלָא,  
 מֵעוֹמְקָא עֲלָא, וְלֹא פְסִיקוּ מִימּוֹי לְעֵלְמִין,  
 לְאַשְׁקָא לְגִנְתָּא.

MOCHIN OF CHOCHMAH AND BECOMES A HOUSE FOR THE HABITATION OF THE WORLD. She is irrigated WHEN SHE RECEIVES THE MOCHIN from that river which flows into it, as it is written: "And a river went out of Eden to water the garden..." (Beresheet 2:10). "And a river" that gathers everything from the supernal source, whose waters never cease to flow, waters the garden.

328. This supernal source was the first house, WHICH IS ABA AND IMA, as the letters, WHICH ARE THE VESSELS, were completed through a narrow path hidden inside it (THEM). From this deep source, two forces emerged, as it is written: "The heaven AND THE EARTH." It is not written 'heaven,' but rather "The (Hei) heaven", WITH HEI. THIS MEANS THAT "THE HEAVEN" COMES OUT from within that deep source, which is the most hidden of all, REFERRING TO THE ASPECT OF THE NARROW PATH IN ABA AND IMA. THE PHRASE "and the earth" MEANS THAT this river-- NAMELY YISRAEL - SABA AND TEVUNAH-- produced this earth.

329. But AT FIRST, THE EARTH was included within heaven. And HEAVEN AND EARTH, NAMELY ZEIR ANPIN AND HIS FEMININE PRINCIPLE, emerged as one, clinging to each other from their rear. When the overall beginning shone--WHEN THE FEMININE PRINCIPLE RECEIVED THE MOCHIN OF CHOCHMAH THAT IS CALLED OVERALL BEGINNING--Heaven, NAMELY ZEIR ANPIN, took THE FEMININE PRINCIPLE and made her settle down in her place, BECAUSE NOW SHE WAS SEPARATED FROM HIM. SO ZEIR ANPIN GAVE HER A PLACE OF HER OWN, as it is written: "And the (Ve-Et) earth", in which Ve-Et ALLUDES TO the entire 22 letters FROM ALEPH TO TAV that are THE INITIALS OF Et.

328. וְהוּא עוֹמְקָא עֲלֵאָה בֵּית רֵאשׁוֹן, אֶסְתִּימוּ בֵּיה אֲתוּוֹן, בְּחַד שְׁבִיל דְּקִיק דְּגִנְיָו בְּגִיּוּהָ, וּמְגוּ הָהוּא עוֹמְקָא, נִפְקוּ תְרִין חִילִין, דְּכַתִּיב אֶת הַשָּׁמַיִם, שָׁמַיִם לֹא כְתִיב, אֶלָּא הַשָּׁמַיִם, מְגוּ הָהוּא עוֹמְקָא דְסַתִּים מְכֻלָּא. וְאֵת הָאָרֶץ, נִהַר דָּא אִפִּיק לְהָאֵי אָרֶץ.

329. אָבֵל בְּכֻלָּא דְשָׁמַיִם הוּא, וּנְפִיקוּ בְּחַדָּא, מִתְדַבְּקָא בְּסִטְרוֹי, דָּא בְדָא. כִּד אֲתִנְהִיר רֵאשִׁיתָא דְכֻלָּא, שָׁמַיִם נִטְלוּ לָהּ, וְאוֹתִיבוּ לָהּ בְּאַתְרָהּ, דְּכַתִּיב וְאֵת הָאָרֶץ, וְאֵת כֻּלָּא דְאֲתוּוֹן דְאֵינוֹן אֵת.



330. When the earth settled in its place and was separated from the far side of the heaven, NAMELY ZEIR ANPIN, THE EARTH was without form and void. It wanted to continue cleaving to the heaven and become one, as before, because THE EARTH saw the heaven shining while it (SHE) became dark. THIS DARKNESS SURROUNDED THE FEMININE PRINCIPLE until the supernal light came AND EXPANDED TOWARD HER and shone upon her. And SHE was settled in her place to look upon the heaven, ZEIR ANPIN, face to face. Then the earth was established, and flourished. THE FEMININE PRINCIPLE WAS SWEETENED FROM ALL HER HARSH JUDGMENT.

331. AT THIS POINT, THE ZOHAR EXPLAINS HOW THE FEMALE RECEIVED THIS SUPERNAL LIGHT. IT SAYS THAT the light emerged from the right side BECAUSE IT IS RECEIVED BY ZEIR ANPIN, WHO IS THE SECRET OF THE RIGHT, while darkness REMAINED on the left side, WHICH IS THE FEMININE PRINCIPLE. Afterward, ZEIR ANPIN separated THE LIGHT FROM THE DARKNESS so they may be included within each other. BECAUSE OF THIS SEPARATION, THE FEMALE RECEIVES THE LIGHT FROM ZEIR ANPIN, as it is written: "And Elohim divided the light from the darkness..." (Beresheet 1:4). BY THIS ACT OF DIVIDING, ELOHIM "CALLED THE LIGHT DAY, AND THE DARKNESS HE CALLED NIGHT", DAY AND NIGHT JOINED TO BECOME ONE DAY. You may say that THE PHRASE: "AND ELOHIM DIVIDED" means an actual division, AN ACTUAL SEPARATION BETWEEN LIGHT AND DARKNESS. HE SAID: This is not so. THE MEANING IS THAT the day comes from the side of the light, which is the right, and the night COMES from the side of darkness, which is the left. When they emerged together AND GOVERNED AS ONE, He separated them. Dividing came from his side, FROM THE SIDE OF ZEIR ANPIN, so they could look upon each other face to face, cleave to each other and become one.

330. כִּד אֶתְהַדְרַת אֶרְעָא לְמִיתַב בְּאַתְרָהּ, וְאַתְפָּרַשׁ מִסְטְרוֹי דְשָׁמַיִם, הוּת תּוֹהָה וּבּוֹהָה לְאַתְדַּבְקָא בְּשָׁמַיִם כַּחֲדָא, בְּקִדְמִיתָא, בְּגִין דְחָמַת לְשָׁמַיִם נְהִירִין, וְהִיא אֶתְחַשְׁכַּת, עַד דְנִהוּרָא עֲלָאָה נִפְקַ עֲלֵהּ, וְאַנְהִיר לָהּ, וְתַבַּת בְּאַתְרָהּ, לְאַסְתַּכְּלָא בְּשָׁמַיָא אִפִּין בְּאַפִּין, וּכְדִין אֶתְתַּקְנַת אֶרְעָא, וְאַתְבְּסַמַּת.

331. נִפְקַ נְהוּרָא בְּסִטְרָא יְמִינָא, וְחֲשׂוּכָא בְּסִטְרָא שְׂמָאלָא, וְאַפְרִישׁ לוֹן, לְבַתְרָא, בְּגִין לְאַתְכַּלְלָא דָא בְּדָא, הַה"ד וּנְכַדְל אֱלֻקִּים בֵּין הָאוּר וּבֵין הַחֲשֶׁךְ, וְאִי תִימָא הוּהּ הַבְּדֵלָה מִמֶּשׁ, לֹא, אֶלָּא יוֹם אֲתִי מִסְטְרָא דְנִהוּרָא, דְאִיהוּ יְמִינָא, וְלִילָה מִסְטְרָא דְחֲשׂוּכָא, דְאִיהוּ שְׂמָאלָא. וְכִד נִפְקוּ כַּחֲדָא, אִפְרִישׁ לוֹן. וְהַבְּדֵלָה הוּהּ מִסְטְרוֹי, לְאַסְתַּכְּלָא אִפִּין בְּאַפִּין, וְלְאַתְדַּבְקָא דָא בְּדָא לְמַהוּוּ כֻּלָּא חַד.

332. And he, ZEIR ANPIN, is called day. THEREFORE, IT SAYS, HE "CALLED THE LIGHT DAY." And She, THE FEMININE PRINCIPLE, is called night, as it is written: "And Elohim called the light day, and the darkness he called night" (Beresheet 1:5). HE ASKED: What is "the darkness" in this verse? HE REPLIED: This is the darkness that clings to the night, because it has no light of its own at all. THIS MEANS THAT THE NIGHT, WHICH IS THE FEMININE PRINCIPLE, HAS NOTHING OF ITS OWN AND EVEN THE DARKNESS THAT CLINGS ON TO IT DOES NOT BELONG TO IT, BECAUSE IT ORIGINATES IN IMA. Thus, although DARKNESS comes from the side of fire, which is dark, IT STILL DOES NOT BELONG TO THE FEMININE PRINCIPLE, AS SHE HAS NOTHING OF HER OWN. Darkness prevails until it is illumined under THE INFLUENCE OF the day, UNTIL IT RECEIVES THE CHASSADIM FROM ZEIR ANPIN, WHO IS CALLED DAY. AND THEN THE LIGHT OF CHOCHMAH IS ENCLOSED BY THE LIGHT OF CHASSADIM. SO WE LEARN THAT THIS ASPECT, day--WHICH IS ZEIR ANPIN--shines upon the night--WHICH IS THE FEMININE PRINCIPLE. But night does not shine UNDER THE INFLUENCE OF DAY until the time OF THE END OF CORRECTION, of which is written: "but the night shines as the day, the darkness and the light are both alike to you" (Tehilim 139:12).

332. ואֵיהוּ אֶקְרִי יוֹם, וְקָרִי לַיּוֹם. וְאֵיהִי קָרִי לַיְלָה כַּד"א וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וְגו'. מֵהוּ וְלַחֲשֶׁךְ, הִיא חֲשֶׁךְ הָאֲחִיר לַלַּיְלָה, הַלַּיְת לָהּ נְהוּרָא מִגִּרְמָה, וְאֵף עַל גְּבֻדָּתָא מְסֻטְרָא דְאִשָּׁא דְאֵיהִי חֲשֶׁךְ, אֲבָל חֲשֶׁךְ, עַד דְּאֲתַנְהִיר מְסֻטְרָא דְיוֹם, יוֹם נְהִיר לַלַּיְלָה, וְלַיְלָה לֹא נְהִיר עַד זְמַנָּא דְכִתְיִב וְלַיְלָה כְּיוֹם יֵאִיר כְּחֲשֻׁכָה כְּאוֹרָה.

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Section



## 34. "The voice of Hashem is upon the waters"

The voice of Hashem is a supernal secret. It refers to the process by which the Creator sends forth His Energy and Light into our physical universe. The word water is a code referring to the Light itself. These paragraphs fortify our connection to the Light of the Creator.

333. Rabbi Elazar rose to the front and explained THE VERSE: "The voice of Hashem is upon the waters: the El of glory thunders: Hashem is upon many waters" (Tehilim 29:3). "The voice of Hashem" is the supernal voice that is appointed over the waters. THESE WATERS ARE THE MOCHIN THAT flow from grade to grade, FROM THE GRADE OF BINAH TO THAT OF ZEIR ANPIN AND FROM THE GRADE OF CHESED, GVURAH AND TIFERET OF ZEIR ANPIN TO THE GRADE OF NETZACH, HOD AND YESOD. Until they gather in one place, WHICH IS THE SECRET OF HIS YESOD, in one assembly, BECAUSE YESOD INCLUDES ALL THE GRADES WITHIN ITSELF, AND IS THUS CALLED 'ALL'. This supernal voice sends these waters on their way, TO EVERY SFIRAH AND SFIRAH, each according to its course. Just as that gardener who guides the DITCH OF water and sends THE STREAM OF WATER to each and every spot as is required, "the voice of Hashem" governs the waters, WHICH ARE THE MOCHIN, in the same manner.

333. רבי אלעזר קפץ בקדמיתא, ודרש קול ה' על המים אל הכבוד הרעים ה' על מים רבים, קול ה' דא קול עלאה, דממנא על המים, דנגדין מדרגא לדרגא, עד דמתכנשי לאתר חד, בכנופיא חדא. ההוא קול עלאה משרד לאינון מיון בארציהו, כל חד וחד כפום ארציה, כהאי גננא דממנא על מיא, לשדר לון, לכל אתר ואתר, בדחזי ליה. כך קול ה' ממנא על מיא.

334. The phrase: "The El of glory thunders" WAS HARD FOR HIM TO UNDERSTAND, BECAUSE THE TERM EL ALLUDES TO CHESED, WHILE THUNDER IS AN ACTION OF GVURAH. HE SAID THAT this is according to what is written: "But the thunder of his power who can understand?" (Iyov 26:14). This aspect is revealed by gazing on the thunder of Gvurah, and originates in it. IN OTHER WORDS, THE PHRASE, "THE EL OF GLORY," IS THE SECRET OF THE CHESED THAT IS REVEALED, BECAUSE OF THE GVURAH, AS LIGHT'S SUPERIORITY OVER DARKNESS. THEREFORE IT IS WRITTEN: "THE EL OF GLORY THUNDERS," BECAUSE IT WAS REVEALED BY GVURAH THROUGH THUNDER. Another explanation OF THE PHRASE: "The El of glory thunders," is that it is THE SECRET OF the right--WHICH IS CHESED--from which the left-GVURAH--comes forth, AS THE SFIROT ISSUE AND EMANATE FROM ONE ANOTHER, AS IS KNOWN. ACCORDING TO THIS, "THE EL OF GLORY," WHICH IS CHESED, THUNDERS--EMANATES GVURAH--WHICH IS THE SECRET OF THUNDER. "Hashem is upon many waters," means that Hashem is THE REVELATION OF supernal Chochmah, which is called Yud - NAMELY THAT THE MOCHIN OF THE SUPERNAL ABA AND IMA is "upon many waters." IT IS REVEALED over that hidden source from which it emerged, as it is written: "And your path in the great waters" (Tehilim 77:20).

334. אֵל הַכְּבוֹד הִרְעִים, כִּד"א וְרַעַם גְּבוּרוֹתָיו מִי יִתְבוּנֶן, דָּא סִטְרָא דְאַתְיָא מִן גְּבוּרָה וְנִפְקָא מִנִּיהּ. דְּבַר אַחֵר, אֵל הַכְּבוֹד הִרְעִים, דָּא יִמְיָא, דְּנִפְקָא מִנִּיהּ שְׂמַאלָא, ה' עַל מַיִם רַבִּים, ה' דָּא חֻקָּא עֲלָאָה דְאַקְרִי יו"ד. עַל מַיִם רַבִּים, עַל הַהוּא עוֹמְקָא סְתִימָאָה דְנִפְיֵק מִנִּיהּ. כִּד"א וְשְׂבִילְךָ בְּמַיִם רַבִּים.

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Section



## 35. "Over against the border"

The Zohar describes the way in which water, fire, and wind can become unified in our physical existence. Water is the physical expression of the Right Column, the positive energy force of sharing. This male principle [+] corresponds to the proton in an atom. Fire corresponds to the Left Column, the negative energy force of receiving. This female principle [-] is expressed as the electron. Wind is the personification of the Central Column, the neutral energy which corresponds to the neutron in an atom. Just as an atom unites these three forces into the building blocks of our physical universe, we, through our actions, can unite them as the building blocks of our spiritual universe. The positive force relates to the soul and our will to share. The negative force concerns the ego and its bottomless desire to receive and consume.

The neutral force corresponds to the free will of man. Each of us possesses the power to unify these 3 columns by learning to receive for the sake of sharing, rather than receiving for gratification of the ego.

335. Rabbi Shimon explained the controversy, EXPLAINING THE INCLUSION OF THE LEFT AND RIGHT COLUMNS, WHICH HAD PREVIOUSLY BEEN IN DISCORD. He opened the scriptures and began with the verse: "Over against the border shall the rings be for places of the poles to bear the table" (Shemot 25:27). HE ASKED: What is this border? HE REPLIED: This is a closed place. The only access is through a narrow path that is hidden within it. Through its power, it is filled WITH LIGHT and marked gates, so as to light the lamps. BECAUSE it is a concealed and hidden place, it is called a border, or a frame. This is the world to come, which is called 'frame.'

335. רַבִּי שִׁמְעוֹן פָּרִישׁ פְּלוּגְתָא, וְאָמַר, פְּתַח קָרָא  
וְאָמַר, כְּתִיב לְעֵמֶת הַמְּסָגֶרֶת תְּהִינָה הַטְּבָעוֹת בְּתֵימִים  
לְבָדִים, מֵאֵן הָהוּא מְסָגֶרֶת, דָּא הוּא אֲתֵר סָגִיר דְּלֵא  
פְּתִיחָא, בַּר בְּשִׁבִיל חַד דְּקִיק, דְּאֲתִיידַע בְּגִיזוּ  
לְגַבְיָה, וּבְגִינְיָה אֲתַמְלִי וְרָשִׁים תְּרַעִין, לְאֲדֻלְקָא  
בוֹצִינִין. וּבְגִין דְּאִיהוּ אֲתֵר גְּנִיז וְסִתִּים, אֲקָרִי  
מְסָגֶרֶת, וְדָא הוּא עֲלָמָא דְּאֲתֵי, וְהָהוּא עֲלָמָא דְּאֲתֵי  
אֲתַקְרִי מְסָגֶרֶת.

336. The phrase: "shall the rings be" refers to the upper rings--MEANING CHESED, GVURAH AND TIFERET--WHICH ARE ABOVE THE CHEST OF ZEIR ANPIN and cling to one another. WATER, FIRE AND WIND CORRESPOND TO CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. WHEN THEY RECEIVE THE MOCHIN, THEY ARE COMBINED ONE WITH THE OTHER. Water--WHICH IS CHESED--is included with wind--WHICH IS TIFERET--wind with fire, WHICH IS GVURAH, and fire with water. They combine together, and issue the one from the other like rings. All the rings reach that border (closure), WHICH IS THE SECRET OF YISRAEL - SABA AND TEVUNAH, where they reach for the supernal river that waters them. THAT IS THE SECRET OF THE RIVER THAT COMES OUT OF EDEN, WHICH IS THE SECRET OF YISRAEL - SABA AND TEVUNAH. And they cling to it.

337. THE VERSE CONTINUES: "for places of the poles", BECAUSE the upper rings, WHICH ARE ABOVE THE CHEST OF ZEIR ANPIN, have AT THIS STAGE become houses and places for the poles--WHICH ARE NETZACH, HOD AND YESOD BELOW THE CHEST OF ZEIR ANPIN. These POLES are the lower Chariot, AS THEY ORIGINATE FROM THE UPPER CHARIOT--WHICH IS CHESED, GVURAH AND TIFERET--WHICH CORRESPOND TO WATER, FIRE AND WIND. THUS, THE LEFT COLUMN OF THE POLES, WHICH IS CALLED HOD, originates from the aspect of fire OF THE UPPER CHARIOT, WHICH IS CALLED GVURAH. THE RIGHT COLUMN OF THE POLES, WHICH IS CALLED NETZACH, originates from the aspect of water OF THE UPPER CHARIOT, WHICH IS CALLED CHESED. AND THE CENTRAL COLUMN OF THE POLES, WHICH IS CALLED YESOD, originates from the aspect of wind of THE UPPER CHARIOT, WHICH IS CALLED TIFERET. This continues so everything THAT EXISTS IN THE UPPER CHARIOT IS DRAWN DOWN TO THE LOWER CHARIOT, so that THE POLES can be formed into a Chariot for the Ark OF THE TESTIMONY,

336. תְּהִינָה הַטְּבָעוֹת, אֵלֶיךָ עֲזָאן עֲלֵיךָ,  
דְּאֵתְאֲחָדֵךְ דָּא בְּדָא, מִיָּא מְרוּחָא, וְרוּחָא מֵאֲשָׁא,  
וְאֲשָׁא מִמֵּיָא, כְּלֵהוֹן אֵתְאֲחָדֵךְ דָּא בְּדָא, וְנִפְקֵן דָּא  
מִן דָּא בְּהַנִּי עֲזָאן, וְכֵלְהוֹן מִסְתַּכְלֵן לְגַבֵּי הַהוּא,  
מִסְגֵּרְתָּ, דְּבִיָּה מִתְאֲחָד, לְהַהוּא נִהְרָא עֲלֵיָּה,  
לְאִשְׁקָאָה לֵוֶן, וְאֵתְאֲחָדֵךְ בֵּיָּה.

337. בְּתֵימֵי לְבָדִים, הֵנִי עֲזָאן, מֵלֵאִין אֵינוֹן בְּתֵימֵי,  
וְאֵתְרִין לְבָדִים, דְּאֵינוֹן רְתִיכִין דְּלִתְתָּא, בְּגִין דְּדָא  
אֲתֵי מִסְטָרָא דְּאֲשָׁא, וְדָא מִסְטָרָא דְּמֵיָא, וְדָא  
מִסְטָרָא דְּרוּחָא, וְכֵן כְּלֵהוּ, בְּגִין לְמַהוּי רְתִיכָא  
לְאֵרוּנָא, וְעַל דָּא מֵאֵן דְּמִקְרַב יִקְרַב בְּאֵלִין בְּדִים,  
וְלֹא בְּמַה דְּלִגּוּ, לֵךְ לֵךְ אֲמַרִין נְזִירָא, סְחֹר סְחֹר  
לְכַרְמָא לֹא תִקְרַב בְּרֵי אֵינוֹן דְּאֵתְחַזֵּן לְשִׁמְשָׁא לְגוּ,  
לֵוֶן אֲתִיְהִיב רְשׁוּתָא לְאֵעֲלָאָה לְשִׁמְשָׁא וְלְקַרְבָּא,  
וְעַל דָּא כְּתִיב וְהִזְרֵה קִרְבֵי יוֹמֵת.

WHERE THE SHECHINAH RESTS. Therefore, all who approach shall approach these poles-- WHICH ARE THE ASPECT OF NETZACH, HOD AND YESOD, WHICH ARE FROM THE CHEST DOWNWARD-but not go inside them. NO ONE IS TO APPROACH AND DRAW THE MOCHIN FROM CHESED, GVURAH AND TIFERET, WHICH ARE ABOVE THE CHEST OF ZEIR ANPIN. Get away, they say to the hermit (Heb. Nazir). Go around. To the vineyard, you shall not approach. Only those who are worthy of serving within - REFERRING TO THOSE PEOPLE WHOSE SOULS COME FROM THE CHEST UPWARD OF ZEIR ANPIN - are given permission to enter, serve and come near. This is why it is written: "And the stranger that comes near shall be put to death" (Bemidbar 1:51).

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## 36. Bet Resheet

In response to a question by his student, Rabbi Yosi, Rabbi Shimon reveals a profound secret contained in the very first word of the Torah.

The Hebrew word for In the beginning is Beresheet. When you separate the first letter of the word, Bet ?, from the rest of the word, you have Beit and Resheet .?????

The letter Bet refers to the Sfirah of Malchut, our physical world. The word Resheet corresponds to the Light of Hochmah, the highest grade of Light emanating from the Creator.

The realm of Malchut--signified by the Bet--is the world most distant from the Light source, the Light of Hochmah. For that reason, Malchut experiences the greatest need. This need, in turn, produces the maximum Desire to receive the Light. This truly titanic desire is necessary to draw down the Light through the entire structure of the Sfirot, and without this great desire Malchut would remain an empty vessel, desolate and impoverished. From the perspective of the Kabbalist, human desire is not necessarily a negative trait. While other spiritual doctrines call upon us to nullify and negate all earthly desires, the Zohar maintains that desire is a vital force essential for arousing and revealing the Light.

The purpose of our creation, however, is to transform this impulse from a covetous Desire to receive for the self alone, into a Desire to receive for the sake of sharing. The power to bring about this transformation in our self-seeking desires is contained within these passages.



338. The letter Bet of Beresheet is large ACCORDING TO TRADITION. Rabbi Yosi asked Rabbi Shimon, What are these six days of Beresheet that we learn about? RABBI SHIMON answered that it is written: "The cedars of Levanon, which he has planted..." (Tehilim 104:16). Just as these cedars emerge from Levanon, so these six days of Creation emerge from Beresheet.

339. These supernal six days OF CREATION are described in the scriptures, as is written: "Yours, Hashem, is the greatness", NAMELY CHESED, "and the power (Gvurah) and the glory (Tiferet) and the victory (Netzach) and the majesty (Hod), for all," WHICH IS THE RIGHTEOUS, NAMELY YESOD; "that is in heaven," ALLUDES TO TIFERET, AND "and on earth" to MALCHUT, which is the congregation of Yisrael (I Divrei Hayamim 29:11). This is translated into Aramaic as: "That is attached to the heavens and to the earth." This means that the foundation (Yesod) of the world--NAMELY YESOD OF ZEIR ANPIN, which is called "All"--is attached to Tiferet, which is called heavens, and to the earth, which is called the congregation of Yisrael, NAMELY MALCHUT.

340. This is why IT SAYS Beresheet, ABOUT CHOCHMAH, WHICH IS COMPOSED OF Bet-Resheet. The numerical value of Bet is two, because CHOCHMAH is the second OF THE TEN SFIROT. It is called Resheet (Beginning) because, ALTHOUGH the supernal and concealed Keter is the first OF THE SFIROT, KETER is not included in the number OF THE SFIROT. THUS, the second--NAMELY CHOCHMAH--is CONSIDERED AS THE Resheet (Beginning). Therefore, IT IS CONSIDERED Bet-Resheet, BET, SINCE IT IS THE SECOND SFIRAH IN THE ORDER OF THE EMANATION OF THE SFIROT, AND 'BEGINNING,' SINCE IT IS THE FIRST IN THE COUNTING, AS KETER IS NOT

ב.ראשית

338. דבראשית רבבא, רבי יוסי שאיל ליה ואמר, האי שיתא יומי בראשית דקא תנינן מאן אנון, אמר ליה, היינו דכתיב ארזי לבנון אשר נטע, כמה דאלין ארזין נפקין מן לבנון, הכי נמי אנון שיתא יומין, נפקין מן בראשית.

339. ואלין שיתא יומין עלאין קרא פריש לון, דכתיב לך ה' הגדולה והגבורה והתפארת וגו', כי כל, דא צדיק. בשמים, דא תפארת. ובארץ, דא כ"י, כתרוממו, די אחיד בשמיא ובארעא, כלומר, דיסודא דעלמא דאקרי כל, איהו אחיד בתפארת, דאקרי שמים, ובארץ, דאקרי כ"י.

340. ועל דא, בראשית, ב' ראשית, היא ב' בגין דאיהי תניינא לחושבנא. ואקרי ראשית, בגין דהאי כתרא עלאה טמירא, היא קדמאה, ועל דלא עייל פחושבנא, תניינא הוי ראשית. בגין דא ב' ראשית. ועוד, כמה דחכמה עלאה, איהי ראשית, חכמה תתאה, ראשית נמי הויא, ועל דא, לית לאפרשא, ב' מן ראשית.

COUNTED. Furthermore, just as the upper Chochmah is a beginning, so is the lower Chochmah a beginning. FROM THE UPPER CHOCHMAH DOWN TO MALCHUT, WHICH IS THE LOWER CHOCHMAH, THERE IS NO SFIRAH THAT MAY RECEIVE FOR ITSELF THE ILLUMINATION OF CHOCHMAH. Hence, Bet should not be separated from Resheet. IN OTHER WORDS, THIS BET ALLUDES TO MALCHUT, WHICH IS THE LOWER CHOCHMAH. SINCE THERE IS NO OTHER SFIRAH BETWEEN THEM THAT MAY RECEIVE THE ILLUMINATION OF CHOCHMAH, MALCHUT AND RESHEET SHOULD BE JOINED TO FORM BERESHEET.

341. "In the beginning" is considered a saying FROM AMONG THE TEN SAYINGS and so it is. Six days emerge from it, FROM BERESHEET, and are included within it and these SIX ARE HINTED AT IN BARA SHEET (LIT. 'CREATED SIX'), WHICH EMERGED FROM BERESHEET, ARE like the six OF ZEIR ANPIN THAT EMERGED FROM HIM. NEVERTHELESS, BERESHEET IN ITSELF IS A COMPLETE SAYING.

342. The words: "Elohim created" are analogous to what is written: "And a river went out of Eden to water the garden..." (Beresheet 2:10), BECAUSE THE WORD "CREATED" MEANS WENT OUT. HE ASKED: What is the meaning of: "To water the garden?" HE REPLIED: IT MEANS to water MALCHUT THAT IS CALLED THE GARDEN and sustain it and keep watch over all its needs. The word "Elohim" ALLUDES TO BINAH, WHICH IS CALLED living Elohim WHEN IT RETURNS TO CHOCHMAH, BECAUSE the meaning of "In the beginning Elohim created" holds only through this river. ALL THIS brings forth and emanates everything, and waters all, BESTOWING THE MOCHIN OF CHOCHMAH TO ALL.

341. בְּרֵאשִׁית, מֵאֵמֶר קְרִינָן לִיה, וְהִכִּי הוּא, וְשִׁיתָא יוֹמִין נְמַקִּין מִינָה, וְאִתְכְּלִילָן בֵּיה, וְאֵלֵי אֶקְרוּן, בְּגוּוּנָא דְאֵלִין אַחֲרָנִין.

342. בְּרָא אֱלֹהִים, הֵה"ד, וְנָהַר יוֹצֵא מֵעַדָן לְהַשְׁקוֹת אֶת הַגֶּן, מֵאֵי לְהַשְׁקוֹת אֶת הַגֶּן, לְאִשְׁקָא וּלְקַיֵּמָא לִיה, וּלְאִסְתַּכְּלָא בֵּיה, בְּכָל מָה דְאֶצְטְרִיךְ. אֱלֹהִים: אֱלֹהִים חַיִּים, דְּמִשְׁמַע בְּרֵאשִׁית בְּרָא אֱלֹהִים, וְדֵאֵי עַל יוֹדָא דְהָהוּא נִהְרָא, בְּגִין לְאִמְקָא כָּלָא, וּלְאִשְׁקָא כָּלָא.

343. "The heaven" ALLUDES TO a proper union of male and the female, BECAUSE ET (THE) IS THE FEMALE AND HEAVEN IS THE MALE. The lower world was created by this union. In THE WORLD BELOW, everything reached completion. "The heaven (Et)" means that heaven, NAMELY ZEIR ANPIN, brought forth ITS OWN FEMININE PRINCIPLE-- CALLED Et--with the power IT RECEIVED from living Elohim, WHO IS BINAH--after Resheet (ZEIR ANPIN) emanated BINAH USING THE NAME OF LIVING ELOHIM.

344. As a result, LIVING ELOHIM brought forth everything and put all things in their places as one. This last ring became Resheet. Through this beginning, NAMELY THE FEMININE PRINCIPLE, He created the supernal lights, WHICH ARE THE SECRET OF THE ILLUMINATION OF CHOCHMAH, and it began to shine BY THE ILLUMINATION OF CHOCHMAH. The water, WHICH IS THE SECRET OF CHASSADIM, began to flow DOWNWARD FROM IT for the lower beings to receive, AS THEY CAN RECEIVE ONLY FROM THE FEMININE PRINCIPLE. According to this, Elohim has created everything through Resheet, WHICH IS THE SECRET OF CHOCHMAH. He has created the lower world, NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN, WHICH IS CALLED RESHEET AS WELL. By THE FEMININE PRINCIPLE OF ZEIR ANPIN, He created AND REVEALED the lights OF CHOCHMAH. Through her, He gave power to all THE GRADES, BECAUSE THE LIGHT OF CHOCHMAH IS THE SUSTENANCE OF ALL THE GRADES.

343. אֶת הַשָּׁמַיִם, חֲבוּרָא דְכַר וְנוֹקְבָא בְּדָקָא חֲזִי. לְבַתֵּר הָאִי, בֵּיה אֲתַבְרִי עֲלֵמָא לְתַתָּא, בֵּיה זְהִיב חִילָא לְכֹלָא. אֶת הַשָּׁמַיִם, דְּמִשְׁמַע דְּשָׁמַיִם אֲפִיקוּ אֶת, בְּחִילָא דְרִזָּא דְאֱלֹקִים חַיִּים, בְּתַר דְרֵאשִׁית אֲפִיק לִיה.

344. בְּיוֹן דְהָאִי אֲפִיק כֹּלָא, וְכֹלָא אֲתִישֵׁב בְּדוּכְתִיה, בְּחַד עֲזָקָא דָא בְתַרִייתָא אֲתַעֲבִידַת רֵאשִׁית, וּבְהָאִי רֵאשִׁית אֲפִיק נְהוּרִין עֲלֵאִין, וְשָׂרִי נְהָרָא, וְשָׂרִי מִיָּא לְנִגְדָא, לְקַבְלָא לְתַתָּא, וְעַל דָּא בְרֵאשִׁית וְדָאִי, בְּרָא אֱלֹקִים, בֵּיה בְרָא עֲלֵמָא תַתָּא, בֵּיה אֲפִיק נְהוּרִין, בֵּיה זְהִיב חִילָא לְכֹלָא.

345. Rabbi Yehuda said: This is why it is written, "Shall the ax boast itself against him that hews with it?" (Yeshayah 10:15). Who deserves the praise? Is it not the artisan who hews? Here as well, in this Resheet, the supernal Elohim, NAMELY BINAH, WHO created the heaven and all else, is the one to be praised. Elohim, NAMELY BINAH.

Tosefta (addendum)

346. Rabbi Yosi commented on the verse: "...that has Elohim so near to them" (Devarim 4:7). HE ASKED: WHY IS IT WRITTEN "so near," in the plural? It should have been in the singular. HE EXPLAINED: But there is supernal Elohim, WHICH IS BINAH, Elohim of the fear of Yitzchak, WHICH IS GVURAH OF ZEIR ANPIN, AND the last Elohim, WHICH IS THE FEMININE PRINCIPLE OF ZEIR ANPIN. THIS LAST IS CALLED ELOHIM, BECAUSE THE NAME ELOHIM OF BINAH EXPANDS AND SHINES ON GVURAH AND MALCHUT. For this reason, IT IS WRITTEN "so near" in the plural. There are many Gvurot THAT ARE CALLED BY THE NAME 'ELOHIM.' THESE ARE THE SECRET OF THE 120 PERMUTATIONS OF THE NAME ELOHIM, but all THESE NAMES OF ELOHIM are really one. THEY ARE ALL EXTENSIONS OF THE SUPERNAL ELOHIM, WHICH IS BINAH.

347. THE ZOHAR EXPLAINS HOW ALL THE TEN SFIROT ARE ALLUDED TO IN THE FIRST VERSE OF THE TORAH. "In the beginning...created" alludes to Keter and Chochmah. "Elohim" alludes to Binah, "Et (the)" alludes to the greatness (Chesed) and Gvurah, "the heaven" is Tiferet, "And the" alludes to Netzach, Hod and Yesod. And the earth alludes to Malchut.

End of Tosefta

345. ר' יהודה אמר, על דא כתיב היתפאר הגרזן על החוצב בו, שבחא דמאן, לאו דאומנא הוא, כך פהאי ראשית, ברא אלקים עלאה את השמים, שבחא דמאן, דאלקים הוא.

346. אמר ר' יוסי האי דכתיב אשר לו אלקים קרובים אליו, קרובים, קרוב מפעי ליה, אלא אלקים עלאה, אלקים דפחד יצחק, אלקים בתראה, ובגיני כך קרובים, וגבורות סגיאין אנון, דנפקין מחד, וכלהו חד.

347. בראשית ברא רמז לכתר חכמה. אלקים רמז לבנינה את רמז לגדולה וגבורה. השמים דא הוא ת"ת. ואת רמזו לנצח הוד ויסוד, הארץ רמז למלכות (עד כאן תוספתא).



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## 37. The hidden light

Profound secrets pertaining to The Hidden Light, The World to Come, and Shabbat are revealed here. The Zohar explains that our Creator foresaw the sins of man, and all the evil ones who would walk this earth. The Creator therefore hid the vast portion of His great Light so that man could not misuse this raw naked energy. In the same way, a parent naturally forbids a child to approach a broken high voltage wire. Though the energy carried by the cable is a positive force that lights an entire city, touching the power line could bring immediate destruction to the unaware child .

This Hidden Light of the Creator was stored in the upper dimension called Binah one of the Ten Sfirot, where it was set aside for the righteous of this world. This is the secret of the term World To Come.

The World to Come does not refer to a realm that we reach at death, or at any point in the future. And the righteous of this world are only the great sages. The World to Come occurs in the present, at the precise moment we transform our nature and create a new world for ourselves and of ourselves. We are included among the righteous whenever we make these spiritual corrections.

The Zohar further explains that the Shabbat is the time when a great portion of this hidden Light is revealed, so that we may use it to purify our souls and enrich our lives. Learning from this section of the Zohar connects us to this great Hidden Light.

348. "And Elohim said, Let there be light, and there was light" (Bereshheet 1:3). This is the light that the Holy One, blessed be He, created at first, and this is the light of the eye (lit. sight). This is the light that the Holy One, blessed be He, showed Adam and through it, Adam saw from one end of the world to the other. And this is the light that the Holy One, blessed be He, showed David, who said in praise, "Oh how great is your goodness, which you laid up for those who fear you..." (Tehilim 31:20). This is the light that the Holy One, blessed be He, used to show Moshe, who saw in it THE ENTIRE LAND OF YISRAEL, from Gilad to Dan.

349. When the Holy One, blessed be He, had foreseen three sinful generations--namely, the generation of Enosh, the generation of the Flood and the generation of the Tower of Bavel (Babylon)--He hid THIS LIGHT to prevent them from using it. The Holy One, blessed be He, gave it to Moshe, who used it during the three months left to complete his period of pregnancy, AS HE WAS BORN AFTER SIX MONTHS AND ONE DAY. This is why it is written: "She hid him three months" (Shemot 2:2).

350. After three months, AFTER THE PREGNANCY WITH MOSHE WAS OVER, he entered before Paro. IN OTHER WORDS, THE DAUGHTER OF PARO FOUND HIM AT THE RIVERBANK OF THE NILE AND BROUGHT HIM TO PARO. The Holy One, blessed be He, took THIS LIGHT away from him until Moshe stood at Mount Sinai to receive the Torah. Then He gave THIS LIGHT back to him and Moshe used this LIGHT all his life. And the children of Yisrael were not able to approach him until he put a veil over his face, as it is written: "And they were afraid to come near him" (Shemot 34:30). He covered himself WITH THIS LIGHT like a Talit, as it is written: "Who covers himself with light as with a garment..." (Tehilim 104:2).

348. וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר, וְדָא אִיהוּ נְהוֹרָא, דְּבִרְאָ קְדוּשׁ בְּרוּךְ הוּא בְּקַדְמֵיטָא, וְהוּא נְהוֹרָא דְעֵינָא, וְהוּא נְהוֹרָא דְאַחֲזֵי קְדוּשׁ בְּרוּךְ הוּא לְאָדָם קְדַמָּא. וְהוּי חֲזִי בֵיה, מְסֻיפֵי עֲלֵמָא וְעַד סֻיפֵי עֲלֵמָא, וְהוּא נְהוֹרָא דְאַחֲזֵי קְדוּשׁ בְּרוּךְ הוּא לְדוֹד, וְהוּא מְשַׁבַּח וְאִמַר מַה רַב טוֹבָךְ אֲשֶׁר צִפְנִית לִירְאִיךָ, וְהוּא נְהוֹרָא דְאַחֲזֵי קְדוּשׁ בְּרוּךְ הוּא לְמֹשֶׁה, וְחֵמָא בֵיה, מְגַלְעַד וְעַד דָּן.

349. וּבְשַׁעֲתָא דְחֵמָא קְדוּשׁ בְּרוּךְ הוּא דִיקוּמוֹן תְּלַתָּא דְרִין חַיִּיבִין, וְאִינוּן: דְרָא דְאֵנוּשׁ, וְדְרָא דְטוֹפְנָא, וְדְרָא דְפִלְגָה, גְּנִיז לֵיה, בְּגִין דְלֹא יִשְׁתַּמְשׁוּן בֵיה, וַיְהִי וַתִּיהַי קְדוּשׁ בְּרוּךְ הוּא לְמֹשֶׁה, וְאִשְׁתַּמְשׁ בֵיה תְּלַת יָרְחִין, דְאִשְׁתַּאֲרוֹן לֵיה, מִיּוֹמֵי עֲבוּרָא דִילֵיה, כְּמָא דְאֵת אִמַר וְתַצְפְּנָהוּ שְׁלֹשָׁה יָרְחִים.

350. וּבְתַר תְּלַת יָרְחִין, עָאֵל קְמֵי פְרַעָה, נְטִיל לֵיה קְדוּשׁ בְּרוּךְ הוּא מְנִיה, עַד דְקָאִים עַל טוֹרָא דְסִינֵי לְקַבְּלָא אוֹרֵיטָא, וְהִדְר לֵיה הֵהוּא נְהוֹרָא, וְאִשְׁתַּמְשׁ בֵיה כָּל יוֹמוֹי, וְלֹא יִכְלוּ בְנֵי יִשְׂרָאֵל, לְמַקְרַב בְּהַדְרֵיה, עַד דִּיהִב מְסוּהָ עַל אֲנַפּוֹי, כַּד"א וַיִּירָאוּ מִגִּשְׁת אֱלֹהֵי, וְאִתְעַשְׂף בֵיה כְּטָלִית. הֵה"ד עוֹטָה אוֹר כְּשִׁלְמָה.

351. "Let there be light, and there was light." Everything that begins with "let there be" (Heb. Vayehi) applies to this world and the world to come, WHICH ARE MALCHUT AND BINAH. Rabbi Yitzchak said, The light that the Holy One, blessed be He, created during the Creation shone from one end of the world to the other. Then, it was hidden.

352. HE ASKED: What is the reason for hiding it? HE REPLIED: So that the sinful people of the world may have no pleasure in it. Thus, the worlds have no pleasure IN THIS LIGHT, because of the wicked. It is hidden for the righteous and only for the righteous, as it is written: "Light is sown for the righteous, and gladness for the upright in heart" (Tehilim 97:11). Then the worlds shall find pleasure IN THE REVEALING OF THIS LIGHT, and they shall all be as one. Until that day WHEN BINAH, WHICH IS the world to come, WILL BE REVEALED, ITS LIGHT will remain hidden and treasured.

353. This light THAT COMES FORTH FROM THE WORLD TO COME emerges from the darkness that is engraved on the most concealed engravings of all, UPON THE ENGRAVINGS OF BINAH, THE SECRET OF THE WORLD TO COME. IT REMAINS THERE until a hidden path is hewn FROM THAT HIDDEN LIGHT to the darkness below. Then the light resides and rests in it, MEANING THAT IT IS REVEALED THROUGHOUT THE WORLDS. What is this darkness below? This is THE DARKNESS that is called night, NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN, as it is written: "And the darkness he called night."

351. יהי אור ויהי אור. כל מה דאתמר ביה ויהי, הוא בעלמא דין, ובעלמא דאתי. אמר רבי יצחק אור דברא קדוש ברוך הוא בעובדא דבראשית, הוה סליק נהוריה מסוימי עלמא עד סוימי עלמא, ואתגניז.

352. מאי טעמא אתגניז, בגין דלא יתהנון מניה חייבי עלמא ועלמין לא יתהנון בגיניהון, והוא טמיר לצדיקא, לצדיק דיקא דכתיב אור זרוע לצדיק ולישרי לב שמחה. וכדין יתבסמון עלמין, ויהון בלא חד, ועד יומא דיהא עלמא דאתי הוא טמיר וגניז.

353. ההוא נהורא נפק מגו חשוכא, דאתגלפא בקלפוי דטמירא דכלא, עד דמההוא נהורא דאתגניז, אתגליף בשביל חד טמירא, לחשוכא דלתתא, ונהורא שארי ביה. מאן חשוכא דלתתא. ההוא דאקרי לילה, דכתיב ביה ולחשך קרא לילה.



354. Therefore, we have learned about the verse: "He uncovers deep things out of darkness" (Iyov 12:22). Rabbi Yosi said, You may say ABOUT THE MEANING OF THE VERSE that out of the concealed darkness, OUT OF THE DARKNESS OF BINAH, deep things are revealed, yet all of the supernal crowns OF BINAH are hidden. Therefore, they are called "deep things" IN THE SCRIPTURAL VERSE. What is MEANT BY THE VERSE: "He uncovers DEEP THINGS", SINCE THEY ARE NOT REVEALED AT ALL? RABBI YOSI REPLIED: All these supernal deep things are only revealed from within that darkness, which is the secret of the Night, WHICH IS THE FEMININE PRINCIPLE. Come and behold: All these hidden deep things that emerge from Thought - BINAH--which the voice--ZEIR ANPIN - takes up, are not exposed until the word manifests them. HE ASKED: What is the word? HE REPLIED: It is speech, NAMELY MALCHUT, BECAUSE ZEIR ANPIN WITH THE MOCHIN OF GREATNESS IS CALLED 'THE VOICE' AND MALCHUT IS THEN CALLED 'THE SPEECH.'

355. This speech, OR RATHER THE COMBINATION OF THOUGHT, VOICE AND SPEECH, is called Shabbat. SHABBAT, WHICH IS THE FEMININE PRINCIPLE WITH THE MOCHIN OF GREATNESS, CONSISTS OF THE SHIN AND BAT (DAUGHTER). SHIN ALLUDES TO THE UPPER THREE SFIROT AND DAUGHTER ALLUDES TO THE FEMININE PRINCIPLE. Because Shabbat is called speech, common speech is forbidden on Shabbat, BECAUSE IT DISRUPTS THE GREAT UNION OF THE VOICE AND SPEECH. And the speech OF SHABBAT should prevail IN THE WORLD, and not the speech OF THE WEEKDAYS, WHICH IS THE ASPECT OF THE SMALLNESS OF THE FEMININE PRINCIPLE. This speech, which comes from the aspect of darkness, reveals 'deep things' from within it. The meaning of the phrase: 'out of darkness' is that which emerges from the aspect of darkness. It is precisely written: 'out of darkness.'

354. וע"ד תנינן מאי דכתיב מגלה עמוקות מני חשך, ר' יוסי אומר אי תימא מחשך סתים אתגליון, הא חזינון דטמירין אנון, כל אנון כתרין עלאין, וקרינן עמוקות, מהו מגלה, אלא, כל אנון טמירין עלאין לא אתגליון, אלא מגו ההוא חשוכא, דאיהו ברזא דליליא. ת"ח, כל אנון עמיקין סתימין דנפקי מגו מחשבה, וקלא נטיל לון, לא אתגליון, עד דמלה מגלה לון, מאן מלה היינו דבור.

355. והאי דבור אקרי שבת, ובגין דשבת אקרי דבור, דבור דחול אסור בשבת. וכך הוה עביר רבי שמעון בד חמי לאמיה דהות משתעיא, הוה אמר לה, אמא שתוקי, שבת הוא ואסיר. בגין דדבור הא בעיא לשלטאה, ולא אחרא. והאי דבור דאיהו אתי מסטרא דחשך, מגלה עמוקות מגויה. ומשמע מני חשך, ההוא דאתי מסטרא דחשך, דכתיב מני דייקא.

356. Rabbi Yitzchak said: IF THE DARKNESS IS SO GREAT IN VALUE, why is it written, "And Elohim divided the light from the darkness", WHICH MEANS HE DISTINGUISHED BETWEEN THE LEVEL OF THE LIGHT AND THE LESSER VALUE OF DARKNESS? He replied: AT FIRST, the light produced the quality of day and darkness produced the quality of night. THEN IT IS WRITTEN: "AND ELOHIM DIVIDED," MEANING THAT HE SEPARATED THE GREATER VALUE OF THE DAY FROM THE LESSER VALUE OF THE NIGHT. Later, He united day and night, REFERRING TO MALE AND FEMALE. And they became one, as it is written: "And there was evening and there was morning, one day" (Bereshheet 1:5), because night and day were called one. AT THIS STAGE, IT IS WRITTEN: "HE UNCOVERS DEEP THINGS OUT OF DARKNESS", AS THE VALUE OF DARKNESS INCREASED GREATLY. The verse: "And Elohim divided the light from the darkness" refers to the duration of the exile when they were separated FROM EACH OTHER.

357. Rabbi Yitzchak said: Until this point, UP TO THE STAGE OF MATING, the male was the light and the female darkness. Afterward, THE MALE AND FEMALE are united as one, to be one. SO HE ASKED: Why are they divided THAT THE VERSE SAYS OF THEM, "AND ELOHIM DIVIDED THE LIGHT FROM THE DARKNESS"? HE REPLIED: To distinguish the light from the darkness, the grades are FIRST separated FROM EACH OTHER. THEN THE ADVANTAGES AND DISADVANTAGES OF THE LIGHT ON ITS OWN AND THE DARKNESS ON ITS OWN BECOME EVIDENT. THEN THEY MATE AND become one AND THEY NEED EACH OTHER, because light requires darkness. THE LIGHT OF ZEIR ANPIN IS NOT COMPLETE BY THE LIGHT OF CHOCHMAH UNLESS IT IS COMBINED WITH THE DARKNESS OF THE FEMININE PRINCIPLE. And darkness requires light, BECAUSE THE DARKNESS OF THE FEMININE PRINCIPLE IS NOT COMPLETE

356. אָמַר רַבִּי יִצְחָק, אִי הָכִי, מֵאִי דְכֶתִיב וַיִּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ, אֲמַרְלָאוֹר אֶפִּיק יוֹם, וְחֹשֶׁךְ אֶפִּיק לַיְלָה, לְבַתֵּר חֶבֶר לֹון כְּחֵדָּא, וְהוּוּ חֵד, דְכֶתִיב וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד, דְלִילָה וַיּוֹם אֶקְרוּן חֵד, וְהֵאִי דְכֶתִיב וַיִּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ, דָּא בְזִמְנָא דְגְלוּתָא דְאִשְׁתַּכַּח פְּרוּדָא.

357. אָמַר רַבִּי יִצְחָק, עַד הֵכָּא דְכוּרָא בְאוֹר, וְנוֹקְבָא בְחֹשֶׁכָּא, לְבַתֵּר מִתְחַבְּרִין כְּחֵדָּא לְמַהוּי חֵד. בְּמֵאִי אִתְפָּרְשָׁן לְאִשְׁתַּמוּדְעָא, בֵּין נְהוּרָא וּבֵין חֹשֶׁכָּא, מִתְפָּרְשֵׁן דְרִגִּין, וְתִרְוּוּיָהוּ כְחֵד הוּוּ, דְהָא לִית נְהוּרָא אֶלָּא בְחֹשֶׁכָּא, וְלִית חֹשֶׁכָּא אֶלָּא בְנְהוּרָא, וְאִף עַל גְּבֻדָּאנוּן חֵד, אִתְפָּרְשֵׁן בְּגוּוּנִין וְעַם כָּל דָּא אַנוּן חֵד. דְכֶתִיב יוֹם אֶחָד.

**UNTIL IT IS UNITED WITH THE LIGHT. Even though they are different in their aspects, they have become one, as it is written: "one day."**

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## 38. "If my covenant be not day and night"

Here Rabbi Shimon reveals secrets concerning the ritual of circumcision and its link to the Sfirah of Yesod. Yesod is like a reservoir into which all the upper Sfirot pour their energy forces. Yesod gathers all these elements, blends them, and transfers this great Light into our physical universe. For this reason Yesod resides just above Malchut, our world, within the structure of the Ten Sfirot. Yesod acts as the portal through which the awesome forces Light enter our realm. As the building blocks of all creation, the Ten Sfirot reflect themselves in our world. Thus, we have ten fingers and ten toes, and our numerical system functions on base ten.

Each of the Ten Sfirot are also expressed within the human body.

Yesod correlates to the sexual organ, where the greatest expression of Light manifests. This great Light is responsible for the miracle of procreation and the pleasure derived from it.

The negative forces in our midst automatically attach themselves to any gateway where the greatest Light can shine. For this reason, these negative entities are found in the realm of Yesod.

In our realm, they naturally manifest within the human sexual organ. The purpose of the covenant of circumcision is to remove this negative influence from our lives as well as from the worlds above. Circumcision, performed properly with Kabbalistic mediation, removes all negativity from both the child and the world. This is the secret of the Covenant between God and Man. The Covenant should not be perceived as a rule to be blindly followed, but as a revelation of a universal law of the cosmos that is followed for its own sake and wisdom. Similarly, a rational man will not step off the ledge of a building for fear of violating the universal law of gravity. He does not require strict laws to prevent him from committing such perilous acts. The act of circumcision is rooted in the spiritual benefits brought to the child, including boosting his immune system. Though small in size, the foreskin contains powerful negative forces, as if it were a nuclear warhead at the tip of a ballistic missile.

Throughout life, with respect to Yesod and also to sexual relations, it benefits man to sustain the purity and cleanliness that is achieved during circumcision. The Kabbalist however, does not consider vague concepts of morals and ethics as motivation for maintaining sexual relations within the spiritual confines of marriage. Rather, it is our own spiritual understanding of the metaphysical forces at work that provides the impetus. Religious authority must be removed from the equation, and individuals must be empowered by knowledge to

assist them in their own free choices.

These specific Aramaic texts emanate spiritual influences that help cleanse the realm of Yesod, including any negative sexual thoughts or desires.

358. Rabbi Shimon said: The world was created and is sustained by the covenant, as it is written, "If my covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). HE ASKED: Who is the covenant? HE ANSWERED: He is the Righteous, the everlasting (lit. 'of the world') foundation, the secret of 'Remember'. Therefore, the world, WHICH IS THE FEMININE PRINCIPLE, is established on the covenant THAT UNITES day and night, WHICH ARE MALE AND FEMALE, as one. It is written: "If my covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth;" and "the ordinances of heaven" ALLUDES TO THE MOCHIN, which flows from the upper Eden.

359. RABBI SHIMON began THE DISCOURSE ON THE VERSE: "Louder than the voice of the archers; in the places of drawing water, there let them recite the righteous acts of Hashem..." (Shoftim 5:11). He said, "The voice of archers" is the voice of Ya'akov, because "archers" means as it is written: "And there went out a champion..." (I Shmuel 17:4). "In the place of drawing water," means that Ya'akov, TIFERET, dwells among those who draw water on high. He, REFERRING TO ZEIR ANPIN, travels along the two sides, RIGHT AND LEFT, AND combines them within himself, THEREBY REVEALING THEIR PERFECTION.

358. רבי שמעון אמר, על ברית עלמא אתברי, ואתקנים, דכתיב אם לא בריתי יומם ולילה חקות שמים וארץ לא שמת. מאן ברית דא צדיק, יסודא דעלמא, דאיהו רזא דזכור, וע"ד עלמא קיימא בברית, יומם ולילה בחדא, דכתיב, אם לא בריתי יומם ולילה, חקות שמים וארץ לא שמת, חקות שמים דנגדין ונפקין מעדן עלאה.

359. פתח ואמר מקול מחצצים בין משאבים שם יתנו צדקות ה' וגו'. מקול מחצצים, דא קול יעקב, מחצצים כד"א איש הבינים. בין משאבים, דאיהו יתיב בין אנון דשאבין מיא מלעילא, והוא נטיל בתרין סטרין, וכליל להון בגויה.

360. In the verse: "There let them recite the righteous acts of Hashem," "there" is the place of faith, WHICH IS THE QUEEN--NAMELY THE FEMININE PRINCIPLE ABOVE THE CHEST OF ZEIR ANPIN--to cleave to. "There let them recite the righteous acts of Hashem," MEANS THAT they absorb the righteous acts of Hashem from there. THE PHRASE: "The righteous acts towards the inhabitants of his villages," WHICH IS THE CONTINUATION OF THE VERSE, "LOUDER THAN THE VOICE OF THE ARCHERS," alludes to the Righteous of the world, NAMELY YESOD OF ZEIR ANPIN, who is the covenant and is holy. He draws and takes everything and discharges into the great sea, NAMELY THE FEMININE PRINCIPLE, these supernal waters, NAMELY HIS MOCHIN THAT ARE DRAWN FROM IMA, THE SUPERNAL WATERS. THE PHRASE, "in Yisrael," WHICH ENDS THE VERSE, MEANS that Yisrael shall inherit this covenant and the Holy One, blessed be He, gave this to them as an everlasting inheritance.

361. The children of Yisrael abandoned THE COVENANT when they performed circumcision, but neglected the uncovering of the corona. Therefore, it is written OF THEM: "When the people of Hashem went down to the gates," (Shoftim 5:11), MEANING WENT DOWN to the gates of righteousness, as they sat at the gates but did not pass through them. It is written of that time: "And they forsook Hashem" (Shoftim 2:12). Dvorah then came and donated this to them. SHE DREW DOWN AND REVEALED THE SUPERNAL MOCHIN TO THEM, as it is written: "In time of tumultuous strife (Heb. pera'ot) in Yisrael" (Shoftim 5:2). PERA'OT MEANS REVEALING, AS IN "AND LOOSEN (HEB. PARA) THE HAIR OF THE WOMAN'S HEAD" (BEMIDBAR 5:18), WHICH IS AN ALLUSION TO THE REVELATION OF THE MOCHIN THAT DVORAH RETURNED TO YISRAEL.

360. שם יתנו צדקות ה'. תמן הוא אתר מהימנותא, לאתדבקה. שם יתנו צדקות ה', תמן ונקין צדקות ה' ושאבין. צדקות פרזונו, דא צדיק דעלמא, דאיהו קיים וקדיש, ואיהו שאיב ונטיל בלא, ומפזר לגבי ימא רבא, אינון מיון עלאין. בישראל, הישראל ירתו קיים דא. ויהביה לון קודשא בריך הוא ירותת עלמין.

361. כיון דישראל שבקו ליה, דהוו גזרין ולא פרעין, מה כתיב אז ירדו לשערים עם ה', ירדו לשערים, אינון שערי צדק, הוו יתבין לתרעין, ולא עאלין לגו, ובההוא זמנא כתיב ויעזבו את ה' וגו', עד דאתת דבורה, ונדיבת לון בהאי כמא דכתיב בפרוע פרעות בישראל וגו'.

362. Thus, it is written OF YISRAEL: "The inhabitants of the villages ceased, they ceased in Yisrael" (Shoftim 5:7) refers to the inhabitants of his villages, as has already been explained, AS THE ABUNDANCE OF MOCHIN OF GREATNESS FROM YESOD TO THE GREAT SEA. SINCE THEY LEFT THE COVENANT, THE MOCHIN CEASED TO FLOW UPON THEM. "The inhabitants of the villages" --- MOCHIN - "ceased" from the holy covenant because they circumcised but did not uncover the corona (Heb., Periah). Thus, it is written: "Until Dvorah arose, I arose a mother in Yisrael." HE ASKED: Why DOES SHE CALL HERSELF "a mother?" SHE REPLIED Because I have drawn down supernal waters from above, REFERRING TO THE MOCHIN OF THE UPPER THREE SFIROT THAT COME FROM IMA, to sustain the worlds. AND SHE CALLED HERSELF A MOTHER BECAUSE SHE REVEALED THE MOCHIN FROM IMA. "In Yisrael" is a general term INDICATING THAT SHE HAS BECOME A MOTHER TO BOTH YISRAEL above, WHICH IS ZEIR ANPIN, and TO YISRAEL below, WHICH SIGNIFIES THE CHILDREN OF YISRAEL. IN OTHER WORDS, SHE DREW DOWN THE MOCHIN TO BOTH ZEIR ANPIN AND YISRAEL to show that the world exists only by this covenant. And the secret of all this is found in the phrase: "But the righteous is an everlasting foundation (or: foundation of the world)" (Mishlei 10:25), WHO IS THE FOUNDATION (YESOD) UPON WHICH THE WORLD IS ESTABLISHED.

363. Three emerge from One; One exists within three. It enters between the two, the two feed the One and the One feeds many aspects. Then they all become One, as it is written: "And there was evening and there was morning, one day" (Bereshheet 1:5), as THE EVENING AND THE MORNING were united as one. This is the secret of THE VERSE, "if my covenant be not day and night", because within it, YESOD--ZEIR ANPIN--AND HIS FEMININE PRINCIPLE, are one, WHICH ARE DAY AND NIGHT. THE COVENANT, WHICH IS YESOD, UNITES DAY AND NIGHT INTO ONE.

362. וע"ד בתיב, חדלו פרזון בישראל, חדלו פרזון, דא הוא פרזונו דקא אמרן, חדלו פרזון קיים קדישא, דלא אתפרעון עד שקמתי דבורה שקמתי אם בישראל, מאי אם, אלא אנא נחתית מיין עלאין מעילא, לקיימא עלמין, בישראל סתם, לעילא ותתא, לאחזאה, דעלמא לא אתקיים, אלא על קיימא דא, ורזא דכלא, וצדיק יסוד עולם בתיב.

363. תלת נפקי מחד, חד בתלת קיימא, עאל בין תרין, תרין ונקין לחד, חד וניק לכמה סטרין, כדן בלא חד. הדא הוא דכתיב ויהי ערב ויהי בקר יום אחד, יום דערב ובקר כליל כחדא. היינו רזא דברית יומם ולילה, וביה בלא חד.

## Tosefta (addendum)

364. We have learned that he who performs circumcision, but does not uncover the corona by splitting the skin, acts as if he does not perform circumcision at all. Why? Because circumcision and the uncovering of the corona are two different grades that correspond to 'Remember' and 'Keep,' the Righteous and righteousness, male and female. CIRCUMCISION IS the sign of the covenant corresponding to Yosef, NAMELY YESOD, AND THE SPLITTING OF THE SKIN IS the covenant that corresponds to Rachel, NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN. They should be united together, YESOD AND THE FEMININE PRINCIPLE. When does one unite them? When he circumcises THE FORESKIN and uncovers the corona. He who circumcises without uncovering the corona acts as if he has created a separation BETWEEN ZEIR ANPIN AND HIS FEMININE PRINCIPLE.

End of Tosefta

364. תְּנִינָן, מֶל וְלֹא פָרַע אֶת הַמְּוִלָּה, בְּאִילוֹ לֹא מֶל, בְּגִין דְּתֵרִין דְּרֵגִין אִינוּן, מִיִּלָּה וּפְרִיעָה, זְכוּר וְשִׁמּוֹר. צְדִיק וְצַדִּיק, דְּכֵר וְנוֹקְבָא, אוֹת בְּרִית, דָּא יוֹסֵף, וּבְרִית דָּא רַחֵל, וְאַצְטְרִיךְ לְחֻבְרָא לֹון, וּבְמַה מְחַבֵּר לֹון, כִּד אִיהוּ גְזִיר, וּפְרִיעַ, וּמֵאן הִגְזִיר וְלֹא פְרִיעַ, בְּאִלוֹ עֲבָדוּ בִּינֵיהוּ פְרוּדָא (עַד בְּאִן תּוֹסַפְתָּא).

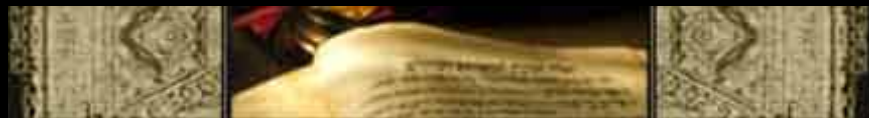
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Section



## 39. The firmament that divides and unites

All the worlds were created with boundaries, and these boundaries are reflected within the human body. Thus, reasoning takes place only within the boundaries of the head. Each of the Ten Sfirot represent domains of particular spiritual forces. Human behavior should also reflect and respect this idea. The ego's natural tendency is to penetrate another person's boundary. The effect is a volatile combination of spiritual energies, which is the source of conflict. The benefit derived from this section of Zohar awakens our tolerance and respect for others, and an awareness of the need to remain within our own boundaries.

365. "And Elohim said, Let there be a firmament in the midst of the waters, and let it divide water from water" (Beresheet 1:6). Rabbi Yehuda said: There are seven celestial firmaments and they all exist in the supernal holiness OF ARICH ANPIN. And the holy name, ELOHIM, is completed by them. This firmament, WHICH IS MENTIONED IN THE VERSE ABOVE, is in the midst of the waters.

365. וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מַבְדִּיל בֵּין מַיִם לְמַיִם, ר' יְהוּדָה אָמַר, שְׁבַע רָקִיעִים אֲנוֹן לְעֵילָא, וְכֹלְהוּ קַיִמָא בְּקְדוּשְׁתָּא עֲלָאָה, וְשָׂמָא קְדִישָׁא בְּהוּ אֲשַׁתְּכַלְל, וְדָא רָקִיעָא הוּא בְּאַמְצָעוֹת מַיָּא.

366. This firmament rests on other living creatures and it divides the upper and lower waters. The lower waters cry to the upper waters TO RAISE THEM TO THEM, and they drink from the firmament that separates between them, because all waters, NAMELY ALL THE GRADES, are included in this SUPERNAL FIRMAMENT. Thus, after TRANSMITTING THE MOCHIN TO THE SUPERNAL LIVING CREATURES--WHICH ARE CHESED, GVURAH AND TIFERET--it brings it down to the SMALL living creatures FROM THE CHEST DOWNWARD, who draw from there THE

366. דָּא רָקִיעַ קַיִמָא עַל גְּבֵי חַיּוֹתָא אַחֲרָנִין, וְאִיהוּ אֲפָרִישׁ בֵּין מַיִן עֲלָאִין לְמַיִן תַּתָּאִין, וּמַיִן תַּתָּאִין קְרָאִין לְעֵלָאִין, וּמֵהָאִי רָקִיעַ שְׁתָּאן לֹון, דָּא הוּא דְמַפְרִישׁ בֵּינְיָהוּ, בְּגִין דְכֹלְהוּ מַיָּא בִּיהַ כְּלִילָן, וְלִבְתַּר נְחִית לֹון לְהַנִּי חַיּוֹתָא, וְשָׂאֲבִין מִתַּמָּן.

## MOCHIN OF CHOCHMAH.

367. It is written: "A garden enclosed is my sister, my bride; a spring shut up, a fountain sealed" (Shir Hashirim 4:12). THE FEMININE PRINCIPLE IS CALLED "a garden enclosed" when all THE LIGHTS are enclosed and included within her. AND SHE IS CALLED "a spring shut up" when that river that flows OUT OF EDEN enters THE FEMININE PRINCIPLE to water her FROM EDEN. So it comprises THE ENTIRE MOCHIN, but does not bring forth their illumination, because the waters--WHICH SIGNIFY THE MOCHIN--are frozen and stand stiff in it. What is the reason FOR THEM FREEZING? HE REPLIED: Because the Northern Wind blows into these waters. They freeze into ice and cannot flow out. Had it not been for the Southern aspect, NAMELY THE RIGHT COLUMN, that shattered the power of this ice, the waters would have never flowed out.

368. The appearance of that upper firmament is similar to the appearance of the frozen ice, which collects within it all the waters THAT ARE Poured ON IT. In this manner, the upper FIRMAMENT gathers upon it all these waters and separates the upper waters from the lower waters. The verse, "Let there be a firmament in the midst of the waters," REFERS TO THE FIRMAMENT in the midst of the waters. THUS, WE MIGHT THINK THAT THE FIRST FIRMAMENT IS THE MIDDLE ONE. YET HE SAID: It is not so, because "Let there be" precedes THIS FIRMAMENT, WHICH MEANS THAT the FIRMAMENT that was formed by this FIRST FIRMAMENT is in the "midst of the waters." But the one above it, REFERRING TO THE FIRST FIRMAMENT, rests on the heads of the living creatures--OVER CHESED, GVURAH AND TIFERET OF ARICH ANPIN--AND NOT IN THE "MIDST OF THE WATERS" BETWEEN CHESED, GVURAH AND TIFERET, AND NETZACH, HOD AND YESOD.

367. כתיב גל נעול אחותי כלה, גל נעול מעין חתום. גן נעול, דכלא אסתים ביה, דכלא אתכליל ביה. גל נעול דההוא נהר נגיד ונמיק, ועייל ביה, וכליל, ולא אפיק, וקרשי מיא ביה, וקיימי, מ"ט בגין דרוח צמון נשיב באנון מיא, ואתקרישו ולא נמקי לבר, עד דאתעביר קרח, ואלמלא סטרא דדרום, דאקיש תקפיה דהאי קרח, לא נמקי מניה מיא לעלמין.

368. וחיזו דההוא רקיעא עלאה, בחיזו דהאי קרח דמתקרא ומכניס בגויה כל אנון מיין, כך ההוא עלאה, דעליה כניש כל אנון, מיין, ואפריש בין מיין עלאין למיין תתאין, והאי דאמרן יהי רקיע בתוך המים, במציעות, לאו הכי, אלא והי כתיב, ההוא דהוי מניה במציעות מיא הוי, ואיהו לעיל, דקיימא על רישא דחיותא.

369. Rabbi Yitzchak said: There is a membrane in the middle of a man's abdominal organs that separates them from the upper organs, THEREBY SEPARATING THE ABDOMINAL ORGANS--WHICH ARE THE FOOD ORGANS-- AND THE HEART AND LUNGS--WHICH ARE THE ORGANS OF LIFE. THIS MEMBRANE BEGINS IN THE NAVEL AND STRETCHES UP TO THE CHEST IN A DIAGONAL LINE. It absorbs THE FORCE OF LIFE from the ORGANS OF LIFE above THE CHEST and distributes IT TO THE ORGANS OF FOOD below THE CHEST. The firmament is similar TO THIS MEMBRANE. IT IS THE BODY OF ARICH ANPIN THAT ALSO EXTENDS FROM THE NAVEL TO HIS CHEST and rests above the lower living creatures, THAT IS, ABOVE THE SFIROT OF NETZACH, HOD, YESOD AND MALCHUT, CALLED THE LOWER LIVING CREATURES. It separates the upper waters-- WHICH ARE HIS CHESED, GVURAH AND TIFERET--from the lower WATERS--WHICH ARE HIS NETZACH, HOD AND YESOD.

369. אָמַר רַבִּי יִצְחָק אֵיךְ קְרוּמָא, בְּמִצְיֵעוֹת מְעוּי דְּבַר נֶשׁ, דְּאִיהוּ פְּסִיק מִתְתָּא לְעֵילָא, וְשְׂאִיב מְעֵילָא, וְיִהְיִיב לְתַתָּא, כְּךָ גּוּוּנָא דָא, רְקִיעַ אִיהוּ בְּאִמְצָעֵיתָא, וְקִימָא עַל אֲנוּן חֵיוֹתָא דְלְתַתָּא, וְאִיהוּ פְּרִישׁ בֵּין מִיּוֹן עֲלָאִין לְתַתָּאִין. תָּא חֲזִי, אֲנוּן מִיּוֹן אֲעֵרוּ וְאוֹלִידוּ חֲשׂוּכָא, וְעַל רְזָא דָא כְּתִיב וְהַבְדִּילָהּ הַפְּרוּכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקֹּדֶשִׁים.

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Section



## 40. The waters conceived and gave birth to darkness

Rabbi Yehuda offers additional insights into the concept of boundaries. Though we must respect and consider the boundaries of all people, this does not preclude the exchange of ideas and debate between parties, provided it is for the sake of Heaven and not for ego gratification. A spiritual debate between two distinct points of view can enhance both parties, as expressed by the adage, The whole is greater than the sum of its parts. This occurs when dialogue takes place with sharing and mutual respect.

It is incumbent upon us not to argue for the purpose of unduly influencing others toward our own position. By all means, we must respect their differences while trying to enhance their lives within the context of their own boundaries.

Come and behold: these waters conceived and gave birth to darkness. Based on this secret, it is written: "And the veil shall be for you as a division between the holy place and the Most Holy (lit. 'the Holy of Holies')" (Shemot 26:33).

370. Rabbi Aba opened THE DISCOURSE WITH AN EXPLANATION OF THE VERSE: "Who lays the beams of his chambers in the waters..." (Tehilim 104:3). "...the waters" refers to waters above all, NAMELY ABA AND IMA, with which he established the house THAT IS THE FEMININE PRINCIPLE OF ZEIR ANPIN. About this, it is written: "Through wisdom a house is built; and by understanding it is established" (Mishlei 24:3).

370. רבי אבא פתח המקרה במים עליותיו וגו', במים, אליו מיון עליו דכלא, דבהו תקין ביתא, כד"א בחכמה יבנה בית, ובתבונה יתכונן.

371. "Who makes the clouds (Heb. avim) his chariot" (Tehilim 104:3). Rabbi Yesa divides avim INTO Av and Yam. THIS MEANS THAT Av (cloud), which is darkness FROM THE LEFT, rests on this Yam (sea). In the phrase: "Who walks upon the wings of the wind" (Ibid.), the wind (or spirit) belongs to the supernal Temple. This is the secret of the verse: "And you shall make two cherubim of gold" (Shemot 25:18). It is written: "And he rode upon a cherub, and did fly; yea, he soared on the wings of the wind" (Tehilim 18:11). AT FIRST, "and he rode upon a cherub" REFERS TO THE FEMALE CHERUB, but later he was revealed on the wings of the wind," THE SECRET REFERS TO THE MALE CHERUB. Until one is stimulated, it is not revealed within the other.

372. Rabbi Yosi said: It is written: "And he weighs the waters by measure" (Iyov 28:25). THIS MEANS that by actual measure did he weigh and establish their existence, as THE WATERS flowed into the measure. They are meant for the improvement of the world when they reach the measure from the side of Gvurah. Rabbi Aba said: The sages of old used to say that when the wise reached this place, REFERRING TO THE SECRET OF THE MEASURE THAT IMPROVES THE WATER, their lips moved but they uttered no sound because they WERE AFRAID THEY might be punished.

373. Rabbi Elazar continued: The first letter, which was floating over the pure knot, was crowned from below and above. It goes up and comes down, SO THAT NOW THE RIGHT IS STRONGER, AND NOW THE LEFT COLUMN. After the waters, WHICH ARE THE MOCHIN, are engraved into their shapes and THE MOCHIN settle in place, THE TWO COLUMNS are included one within the other, AND THIS IS THE SECRET OF THE CENTRAL COLUMN. So all the letters ROSE UP TO ABA AND IMA, AND FIRST RECEIVED THE MOCHIN OF THE RIGHT AND

371. הַשָּׁם עֲבִים רְכֹּבוּ ר' וַיִּסָּא סְבָא, פְּלִיג, עֲבִים ע"ב ו"ם, עַב דְּאִיהוּ חֶשֶׁךְ, שְׂמָאלָא, דְּקַיִמָא עַל יָם דָּא. הַמְהַלֵּךְ עַל כְּנָפֵי רוּחַ, דָּא רוּחָא דְּמִקְדָּשָׁא עֲלָאָה, וְרָזָא דָּא שְׁנַיִם כְּרוּבִים זָהָב, כְּתִיב וַיִּרְכַּב עַל כְּרוּב וַיַּעֲוֹף וַיֵּרָא עַל כְּנָפֵי רוּחַ, וַיִּרְכַּב עַל כְּרוּב חַד, לְבַתֵּר אֵיגְלִי עַל כְּנָפֵי רוּחַ וְעַד דְּהָאֵי אֲתַעֵר לָא אֲתַגְלִי בְּהָאֵי.

372. רַבִּי יוֹסִי אָמַר כְּתִיב וַיִּמַּשׁ מִטְוֶן לְגֹוָה, בְּמִדָּה בְּמִדָּה מִמַּשׁ אֲתַקִּין לְהוּ, כִּד מִטְוֶן לְגֹוָה, וְאִינֻן תְּקוּנָא דְּעֲלָמָא, כִּד מִטְוֶן מִסְטְרָא דְּגְבוּרָה. אָמַר רַבִּי אַבָּא כִּךְ הוּוּ קְדָמָי אָמְרִי, כִּד הוּוּ מִטְוֶן לְהָאֵי אֲתַר, מִרְחֻשֵׁן שְׁפֹון דְּחַכְמִין, וְלֹא אָמְרִין מְדֵי בְּגִין דְּלֹא יִתְעַנְשׂוּן.

373. רַבִּי אֶלְעָזָר אָמַר, אֵת קְדָמָא דְּאֲתוּוֹן הוּוּ שְׁטוּא עַל אֲנָפוּי דְּקִיטְרָא דְּכִיָּא, וְאֲתַעֲטַר מְלַרְע מְלַעֲוִלָא, וְסְלִיק וְנַחֲתִית, וּמִיָּא מִתְגַּלְפִּי בְּגִלוּפְיִיהוּ, וּמִתְיֹשְׁבֵן בְּדוּכְתִייהוּ, וְאֲתַכְּלִילוּ חַד בְּחַד. וְכֵן אֲתוּוֹן כְּלָהוּ, כְּלִילֵן דָּא בְּדָא, וּמִתַּעֲטְרֵן דָּא בְּדָא, עַד דְּאֲתַבְּנִי עֲלִייהוּ בְּנִינָא וַיִּסוּדָא.

LEFT COLUMNS. THEN, THEY RECEIVED THE MOCHIN OF THE CENTRAL COLUMN, were combined with one another, and crowned by one another until a building OF THE PARTZUF OF ZEIR ANPIN AND HIS FEMININE PRINCIPLE and its Yesod was built upon them.

374. When all THE LETTERS were constructed and crowned WITH THE MOCHIN OF THE UPPER THREE SFIROT BY THEIR INCLUSION IN ABA AND IMA, the upper waters mixed with the lower waters and produced the house of the world. THE FEMALE IS CALLED THE HOUSE (HEB. BAYIT) OF THE WORLD WHEN SHE RECEIVES THE MOCHIN OF CHOCHMAH. And so the letter Bet, WHICH ALLUDES TO THE FEMININE PRINCIPLE, was first seen as the waters ascended and descended in her, until this firmament was formed and separated them. The dispute BETWEEN THE TWO COLUMNS occurred on the second day OF CREATION, the day on which Gehenom was created, which is a burning fire, BECAUSE OF THE DISCORD, as it is written: "For Hashem your Elohim is a consuming fire" (Devarim 4:24). And it will rest on the heads of the wicked.

375. Rabbi Yehuda said: From this WE LEARN THAT every disagreement for the sake of heaven is destined to last. Here was a disagreement for the sake of heaven, FOR THE SAKE OF ZEIR ANPIN WHO IS CALLED HEAVEN, and heaven was established. After this DISAGREEMENT, ON THE THIRD DAY, it is written: "And Elohim called the firmament Heaven" (Bereshheet 1:8). HERE, 'CALLED' MEANS 'TO SUMMON.' The construction of THE HOUSE AND the attic, by means of the beams connecting them, is firm. THE BEAMS SERVE AS A FLOOR FOR THE ATTIC AND A CEILING FOR THE HOUSE. THUS, THE ENTIRE HOUSE AND ATTIC EXIST THROUGH THE BEAMS BUT DID NOT EXIST BEFORE THEY WERE PUT IN PLACE. WITHOUT BEAMS, THERE SHALL BE NO HOUSE AND ATTIC. We have learned that the verse: "And the

374. וכד אתבניאו בלהו ואתעטרו, הוו מיין עלאין מתערבין במיין תתאין, ואפיקו ביתא דעלמא, ועל דא ב' אתחזי ברישא, ומיין סלקין ונחתין, עד דהאי רקיע הוה, ואפריש לון, ומחלוקת הוה בשני, דביה אתברי גיהנום, דאיהו נורא דדליק, כד"א אש אוכלה הוא, וזמין לאשראה על רישיהו דחייביא.

375. אמר רבי יהודה, מהכא כל מחלוקת דאיהו לשם שמים, סופה להתקיים, דהא הכא מחלוקת דאיהו לשם שמים הוה, ושמים בהאי אתקיים, לבתר דא, דכתיב ויקרא אלקים לרקיע שמים וגו'. בקטמירא דעיליתא בקטטויהו שכיחו ואתקומו, דהא תנינן כתיב והבדילה הפרוכת לכם, בין הקדש ובין קדש הקדשים, דייקא, דהא איהו רקיע דמפרש בגו באמצעיתא.

veil shall be for you as a division between the holy place and the most holy (Holy of Holies)" (Shemot 26:33) is precise. THE HOLY AND THE HOLY OF HOLIES WERE FORMED BY THE VEIL AND ARE PRESERVED BY IT, because THE VEIL is the firmament that divides it within, in the middle, BETWEEN THE UPPER AND LOWER WATERS.

376. Come and behold: It is written afterward "Let the waters under the heaven be gathered together to one place" (Beresheet 1:9). Note that it reads precisely "under the heaven." "...to one place," MEANS to the place that is called one, which is the lower sea, NAMELY THE FEMININE PRINCIPLE as she completes THE NAME one. Without her, ZEIR ANPIN is not called 'One.' Accordingly, we learn THAT THE VERSE: "Let the waters...be gathered together" implies that all the waters be gathered IN THE FEMININE PRINCIPLE, as is written: "All the rivers run into the sea..." (Kohelet 1:7), WHICH IS THE FEMININE PRINCIPLE.

377. Rabbi Yesa said, THE VERSE: "To one place" refers to the place about which it is written: "Neither shall the covenant of my peace be removed" (Yeshayah 54:10). IT ALLUDES TO YESOD OF ZEIR ANPIN THAT IS CALLED THE COVENANT OF PEACE AND NOT, AS RABBI YEHUDA SAID, TO THE FEMININE PRINCIPLE. For YESOD takes all THE LIGHTS, AS IT IS WRITTEN: "LET THE WATERS...BE GATHERED" and casts them into the sea, WHICH IS THE FEMININE PRINCIPLE WHEN SHE HAS THE MOCHIN OF CHOCHMAH. Through it, the earth is established, WHICH IS THE FEMININE PRINCIPLE WHEN SHE HAS THE COMPLETE MOCHIN--WHICH CONSIST OF THE LIGHT OF CHOCHMAH TOGETHER WITH THE LIGHT OF CHASSADIM--as it is written: "And let the dry land appear" (Beresheet 1:9). This is the earth according to the verse: "And Elohim called the dry land Earth" (Ibid. 10).

376. תָּא חֲזִי, כְּתִיב לְבַתֵּר, יִקְוּ הַיָּמִים מִתַּחַת הַשָּׁמַיִם אֶל מְקוֹם אֶחָד, מִתַּחַת הַשָּׁמַיִם מִמֶּשׁ. אֶל מְקוֹם אֶחָד, לְאַתֵּר דְּאֶקְרִי אֶחָד וְאִיהוּ יָם תַּתְּאָה, דְּהָא אִיהוּ אֲשֵׁלִים לְאֶחָד, וּכְלָא אִיהוּ לָא אֶקְרִי אֶחָד, וּמִשְׁמַע דְּכְתִיב יִקְוּ, דְּבִיָּה מִתְכַּנְּשִׁין כְּלָהוּ מִיָּא כּד"א כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְגו'.

377. ר' יֵיסָא אָמַר, אֶל מְקוֹם אֶחָד, דָּא אִיהוּ אֶתֵּר דְּכְתִיב בֵּיהּ וּבְרִית שְׁלוֹמִי לָא תִּמוּט, דְּהָא אִיהוּ נְטִיל כְּלָא, וְשָׂדֵי בִּימָא, וּבִיָּה אֶתְתַּקְּנַת אֶרְעָא, דְּכְתִיב וְתִרְאָה הַיַּבְשָׁה, דָּא הוּא אֶרֶץ, כּד"א וַיִּקְרָא אֱלֹקִים לַיַּבְשָׁה אֶרֶץ.

378. HE ASKED: Why is the feminine principle called "dry land"? Rabbi Yitzchak replied: This is one of which it is written, "The bread of affliction (lit. 'poverty')" (Devarim 16:3). It is written: "oni (poverty)" WITHOUT THE LETTER VAV, THEREBY ALLUDING TO THE FEMININE PRINCIPLE WHEN SHE HAS CHOCHMAH WITHOUT CHASSADIM. AT THAT TIME, SHE IS CALLED "THE BREAD OF POVERTY," BECAUSE SHE CANNOT SHINE. Because she is CONSIDERED THEN TO HAVE THE NAME, "The bread of affliction," she is also called "dry land" AS WELL, WITHOUT THE WATERS THAT ARE THE MOCHIN. THEREFORE, THE FEMININE PRINCIPLE absorbs into herself all the waters of the world, NAMELY THE LIGHT OF CHOCHMAH THAT INCLUDES THE ENTIRE MOCHIN OF THE UPPER THREE SFIROT. NEVERTHELESS, she remains dry until this place, NAMELY YESOD THAT IS CALLED "ONE PLACE", fills her up WITH THE LIGHT OF CHASSADIM. The waters then flow throughout the sources OF ABUNDANCE FROM YESOD THROUGH THE ENCLOTHING OF CHOCHMAH WITH CHASSADIM.

379. THE VERSE: "And the gathering together of the waters he called seas" (Beresheet 1:10) refers to the reservoir (lit. 'the house of gathering') of above IN BINAH. All the waters gather there, and flow and go forth. Rabbi Chiya said, The "gathering together (Heb. mikveh) of the waters" is AN ALLUSION TO the Righteous--NAMELY YESOD OF ZEIR ANPIN--because when YESOD reaches the gathering, it is written: "And Elohim saw that it was good" (Beresheet 1:10). It is also written: "Say of the righteous, that is shall be well (that it is good) with him..." (Yeshayah 3:10). Rabbi Yosi said: Yisrael--WHO IS ZEIR ANPIN--is CALLED 'the gathering together' (Heb. mikveh) of the waters, as it is written: "O Hashem, the hope (Heb. mikveh) of Yisrael" (Yirmeyah 17:13).

378. אַמַּאי אֶקְרִי יְבֹשָׁה, אָמַר רַבִּי יִצְחָק, הֵינּוּ דְכֹתִיב לַחֵם עוֹנֵי, לַחֵם עֲנִי כְּתִיב וּבְגִין דְּאִיהוּ לַחֵם עֲנִי אֶקְרִי יְבֹשָׁה, וְשָׂאִיב בְּגוֹוָה כָּל מֵימֵינ דְּעֵלְמָא, וְאִיהִי יְבֹשָׁה הוּי, עַד דְּאֶתֶר דָּא אִמְלִי לָהּ, וּכְרִין נְגַדִין מֵיָא, אֹרַח דְּאֲנוּן מְקוֹרוֹת.

379. וּלְמַקְוֵה הַמַּיִם קָרָא יָמִים, דָּא הוּא בֵּית בְּנֵי־שׁוֹת מֵיִין דְּלְעֵילָא, דְּתַמָּן מִתְכַּנְּשִׁין כָּל מֵיָא, וּמִתַּמָּן נְגַדִין וְנִפְקִין. א"ר חֵיָא מְקוֹה הַמַּיִם דָּא צְדִיק, דְּכַד מְטָא לְמַקְוֵה הַמַּיִם, כְּתִיב וַיֵּרָא אֱלֹקִים כִּי טוֹב, וּכְתִיב אִמְרוּ צְדִיק כִּי טוֹב. ר' יוֹסִי אָמַר יִשְׂרָאֵל מְקוֹה אִיהוּ, דְּכֹתִיב מְקוֹה יִשְׂרָאֵל ה'.



380. ACCORDING TO Rabbi Chiya, THE GATHERING TOGETHER OF THE WATERS is the Righteous, NAMELY YESOD OF ZEIR ANPIN, as it is written: "And the gathering together of the waters he called seas," WHICH IS THE NAME OF THE MOCHIN OF CHOCHMAH. The streams, the springs and the rivers--WHICH ARE ALL DIFFERENT ASPECTS OF THE MOCHIN OF CHOCHMAH--are all taken by YESOD, who is the source of all of them, THROUGH ITS RECONCILIATION. THIS IS WHY it receives them all and it is called the seas. Based on this, AS A RESULT OF YESOD AMENDING THESE MOCHIN OF CHOCHMAH, THE VERSE READS, "And Elohim saw that it was good."

381. Because it is so marked - MEANING THAT IT INCLUDED WITHIN ITSELF THE ENTIRE MOCHIN BOTH OF CHOCHMAH AND CHASSADIM --it represents the division between the first and third day. It is not said "good" in between, REFERRING TO THE MOCHIN OF THE SECOND DAY. On the third day, the earth--NAMELY THE FEMININE PRINCIPLE--produced fruit from the power of this Righteous--NAMELY YESOD--as it is written: "And Elohim said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit" (Beresheet 1:11). HE ASKED: What is the "fruit tree?" HE REPLIED: This is the Tree of knowledge of good and evil, ALLUDING TO THE FEMININE PRINCIPLE OF ZEIR ANPIN. "Yielding fruit" means the Righteous, the fountain (Yesod) of the world THAT PRODUCES ALL THE FRUIT AND BESTOWS THEM UPON THE FEMININE PRINCIPLE. AS A RESULT OF THE GREATER VALUE OF YESOD, THE SECOND DAY SEEMS TO BE OF COMPARABLY LITTLE VALUE, SO IT IS NOT SAID ON IT, "THAT IT WAS GOOD."

380. רַבִּי חִיָּיא אָמַר דָּא צְדִיק, הֵינּוּ דְכִתִּיב קָרָא וַיִּמֵּץ, בְּגִין דְּנַחֲלִין וּמְבוּעֵין וּנְהָרִין כְּלֵהוּ נְטִיל לֶוֶן, וְאִיהוּ מְקוּרָא דְכִלְא, וְאִיהוּ נְטִיל כְּלָא, בְּגִינֵי כֶךְ וַיִּמֵּץ, וְעַל דָּא וַיִּרְא אֱלֹקִים כִּי טוֹב, וְכִתִּיב אָמַרוּ צְדִיק כִּי טוֹב.

381. וּבְגִין דְּאִתְרַשִּׁים, אִיהוּ אֶפְרִישׁ בֵּין יוֹמָא קְדָמָא לְתַלְיָתָא, וְלֹא אֶתְמַר כִּי טוֹב בְּגוּוּיָהּ, דְּהָא בְיוֹמָא תְלִיתָא, עֲבַדַת אֶרְעָא אִיבִין, מִחִילָא דְהָאֵי צְדִיק, דְכִתִּיב וַיֹּאמֶר אֱלֹקִים תִּרְשָׁא הָאֶרֶץ דָּשָׂא, עֵשֶׂב מְזִרֵעַ זֶרַע עֵץ פְּרִי, מֵאֵי עֵץ פְּרִי דָא עֵץ הַדַּעַת טוֹב וְרַע, דְּאִיהוּ עֲבִיד אִיבִין וּפִירִין, עוֹשָׂה פְרִי דָא צְדִיק וְסוּד דְעֵלְמָא.

382. THE PHRASE "yielding fruit after its kind" IN THE VERSE, "AND THE FRUIT TREE YIELDING FRUIT AFTER ITS KIND" MEANS THAT YESOD leaves an imprint on every human being who has a spirit of holiness and who is a fruit of that tree-- NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN--"after its kind." Just as YESOD OF ZEIR ANPIN is a holy covenant and a covenant of peace, so are the people of faith "after its kind", THOSE WHO HAVE MERITED THE SPIRIT OF HOLINESS FROM THE FEMININE PRINCIPLE. THIS MEANS THAT THEY ALSO ATTAIN THE GRADES OF THE HOLY COVENANT AND THE COVENANT OF PEACE. They enter into its kind, THEY CLEAVE TO IT, and they never separate themselves from it. The Righteous, NAMELY YESOD, yields fruit, THAT IS, BRINGS FORTH THE SPIRITS AND SOULS OF HUMAN BEINGS. That tree, NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN, becomes pregnant WITH THE FRUIT THAT SHE RECEIVES FROM YESOD, WHICH ARE THE SPIRITS AND SOULS, and produces that fruit after its kind, after the kind of it, which yields the fruit, NAMELY YESOD. WHOEVER RECEIVES ITS FRUIT becomes like it. THEN THE FEMININE PRINCIPLE GIVES THEM TO THE HUMAN BEINGS, WHICH RESEMBLE IT WHICH YIELDS THE FRUIT.

383. Happy is the lot of he who resembles his father and mother, WHO ARE MALE AND FEMALE. Therefore, the sacred imprint--THE CUTTING OF THE FORESKIN on the eighth day-- is for the purpose of making him resemble his mother, WHO IS THE FEMININE PRINCIPLE OF ZEIR ANPIN. Thus, the splitting of the membrane and exposure of the sacred imprint is done to make him resemble his father, WHO IS ZEIR ANPIN. FOR BY THE PRECEPT OF THE CIRCUMCISION, HE MERITS THE MOCHIN OF THE FEMININE PRINCIPLE AND BY THE SPLITTING OF THE MEMBRANE, HE RECEIVES THE MOCHIN OF ZEIR ANPIN. This is why the "fruit tree" is one's mother, THE FEMININE PRINCIPLE OF ZEIR ANPIN, and "yielding fruit"

382. לְמִינוֹ, דְּכֹל בְּנֵי נֶשֶׁא דְאִית לֹון רוּחָא קְדִישָׁא, דְּאִיהוּ אִיבָא דְהָהוּא אֵילָנָא, רְשִׁימָא רְשִׁימָא לְמִינוֹ, וּמֵאִי אִיהוּ בְרִית קֹדֶשׁ, בְּרִית שְׁלוֹם, וּבְנֵי מְהִימְנוּתָא לְמִינוֹ. לְמִינוֹ עֲאֵלִין, וְלֹא מִתְפָּרֶשׁן מְנִיָּה, וְצָדִיק עוֹשֶׂה פְרִי הוּא, וְהָהוּא אֵילָנָא אֲתַעְבְּרַת, וְאִפִּיקַת הָהוּא פְרִי לְמִינוֹ, לְמִינוֹ דְהָהוּא עוֹשֶׂה פְרִי, דִּיהוּ כְּוֹתִיָּהּ.

383. זְכָאָה חוּלְקִיָּהּ, מֵאֵן דְדָמִי לְאִמִּיָּה וּלְאָבוּי, וְעַל כֵּן רְשִׁימָא קְדִישָׁא בְיוֹמָא תְּמִינָאָה, בְּגִין דִּידְמִי לְאִמִּיָּה. וְכַד אֲתַפְרַעַת, וְאֲתַגְלִיָּא רְשִׁימָא קְדִישָׁא, בְּגִין דִּידְמִי לְאָבוּי, וְעַל דָּא עֵץ פְּרִי, דָּא אִמָּא, עוֹשֶׂה פְרִי דָּא בְרִית קֹדֶשׁ, אָבוּי, לְמִינוֹ דִּידְמִי לִיָּהּ, וְאֲתַרְשִׁים בֵּיָּהּ.

in the holy Covenant, WHICH IS YESOD OF ZEIR ANPIN, is one's father. It is "after its kind" so that he may resemble his father, and be imprinted by him TO RECEIVE ALL HIS VIRTUES.

384. IT IS WRITTEN: "Whose seed is in itself, upon the earth" (Beresheet 1:11). HE ASKED: WHY IS IT WRITTEN, "Whose seed (Heb. zar'o) is in itself," when it should have been written 'a seed' WITHOUT THE LETTER VAV? HE REPLIED: Because the seed of Vav, WHO IS ZEIR ANPIN, is in it. IT IS WRITTEN "upon the earth." This is certainly so, because this seed has been cast BY ZEIR ANPIN upon the earth, WHICH IS THE FEMININE PRINCIPLE. Happy is the lot of Yisrael, who are holy and resemble holy beings, MEANING THAT THEY RECEIVE THE MOCHIN FROM MALE AND FEMALE AND RESEMBLE THEM. Because of this, it is written: "And your people shall also be all righteous" (Yeshayah 60:21). They are certainly all righteous because their souls come forth through the Righteous, WHICH ARE THE SFIROT OF YESOD OF THE MALE AND FEMALE. This is why they resemble them. They are blessed in this world and in the world to come.

385. Rabbi Chiya said: It is written, "He has made the earth by his power" (Yirmeyah 10:12). SO HE ASKED: What is THE MEANING OF, "He has made the earth?" HE REPLIED: This is the Holy One, blessed be He, above, and "by his power" is the Righteous, NAMELY YESOD OF ZEIR ANPIN. IN THE VERSE, "He has established the world by his wisdom" (Ibid.), "the world" ALLUDES to the earth below and "his wisdom" MEANS righteousness, as it is written: "And he will judge the world in righteousness" (Tehilim 9:9). "He has made the earth" refers to the Holy One, blessed be He, who fully establishes the earth and mends its ways. By what DOES HE FULLY ESTABLISH IT? "By his power," as we have stated.

384. אֲשֶׁר זָרְעוּ בּוֹ עַל הָאָרֶץ, זָרְעוּ בּוֹ, זָרַע בּוֹ, מִבְּעֵי לַיּוֹה, מֵאִי זָרְעוּ בּוֹ, אֲלֵא זָרַע וְאִ"ו בּוֹ. עַל הָאָרֶץ, הִכִּי הוּא וְדָאִי, דְּהָא הֵהוּא זָרְעָא אֲשֶׁרִי עַל אֲרַעָא. זָכָאָה חוֹלְקִיהוּן דִּישְׂרָאֵל, דְּאִינּוּן קְדִישִׁין וְדִמְיוֹן לְקְדִישִׁין. וְעַד וְדָאִי כְּתִיב וְעַמְךָ כָּלֶם צְדִיקִים, כָּלֶם צְדִיקִים וְדָאִי, דְּהָא מֵהֵנִי נִמְקוּ וְלֵהֲנִי דִמְיוֹן. זָכָאִין אִינּוּן בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאַתִּי.

385. אָמַר רַבִּי חִיָּיא, כְּתִיב עוֹשֶׂה אֶרֶץ בְּכַחוֹ, מֵאִי עוֹשֶׂה אֶרֶץ, דָּא קְדוֹשׁ בְּרוּךְ הוּא לְעֵילָא, בְּכַחוֹ, דָּא צְדִיק, מִכִּין תִּבְל בְּחֻכְמָתוֹ, תִּבְל דָּא אֶרֶץ דְּלִתְתָא, בְּחֻכְמָתוֹ דָּא צְדִיק, דְּכְתִיב וְהוּא יִשְׁפּוֹט תִּבְל בְּצַדִּיק, עוֹשֶׂה אֶרֶץ, דָּא קְדָשָׁא בְּרִיךְ הוּא, דְּהוּא מִתְקִין אֲרַעָא, וּמִתְקִין אֶרְחוּי, וּבְמָה בְּכַחוֹ כְּדִקְאֲמַרְן.

386. Rabbi Yehuda said: In THE BOOK, 'the engraved letters' of Rabbi Elazar, there are knots by which all 22 LETTERS are bound together as one. THERE ARE two letters THAT BIND THE 22 LETTERS AS ONE, one ascends and the other descends. That which ascends descends, and that which descends ascends, as is noted in the verse: "Surely (lit. 'but') El is in you" (Yeshayah 45:14).

387. Rabbi Yosi said: The tip of the scales stands in the middle. Its portent may be found in the verse, "In weight, or in measure" (Vayikra 19:35), in which "in weight (Heb. mishkal)" MEANS THAT the tongue of the scales is in the middle, BECAUSE THE SCALES ARE JUST. This is the secret of WHAT IS WRITTEN: "After the shekel of the sanctuary..." (Shemot 30:13); and the scales that weigh THE MOCHIN are set upon THE POINT IN THE MIDDLE. HE ASKED: What are the scales BY WHICH, AS YOU SAY, THE MOCHIN are WEIGHED? HE ANSWERED, This is according to what is written: "Just balances" (Vayikra 19:36), MEANING THAT JUSTICE IS WEIGHED BY THEM. And all MOCHIN are established by this weight "after the shekel of the sanctuary." Rabbi Yehuda said that the phrase: "After the shekel of the sanctuary (lit. 'holy shekel')" is an allusion to the Holy Spirit.

388. Rabbi Yitzchak said: It is written, "By the word of Hashem were the heavens made; and all the host of them by the breath of his mouth" (Tehilim 33:6). "By the word of Hashem were the heavens made" refers to the lower heavens, which were made by the word of the upper heavens. They were made "By the breath" that produces a voice until it reaches the river that ebbs and flows, and whose waters never cease. AND THE PHRASE, "And all the host of them by the breath of his mouth" APPLIES TO all lower beings, who exist ONLY by THE LIGHT OF the breath, which is the male.

386. רבי יהודה אמר, באתון גלימן הרבי אלעזר, אית קוטרי דאתון, כ"ב קטירין בחדא, תרין אתון, דא סליק, ודא נחית. ודסליק נחית, ודנחית סליק, וסימן דא א"ך ב"ך א"ל.

387. רבי יוסי אמר טיפסא השיקלא באמצעיתא קיימא, וסימן במדה במשקל וגו'. משקל לישן דקיימא באמצעיתא, ורזא דא שקל הקדש כתיב, ומאזנים ביה קיימן ואתקלו, מאן מאזנים, כד"א מאזני צדק, וכלהו קיימין במשקל, בשקל הקדש. רבי יהודה אמר בשקל הקדש, דא רוח הקדש.

388. אמר רבי יצחק, כתיב בדבר ה' שמים נעשו, וברוח פיו כל צבאם, בדבר ה' שמים נעשו, אליו שמיא דלתתא, דאתעבדו בדבר שמים דלעילא, ברוח דאפיק קלא, ער דמטי להווא נהר דנגיד ונפיק, ולא פסקין מימיו לעלמין. וברוח פיו כל צבאם, כלהו תתאי קיימין ברוח דאיהו דכר.

389. In discussing the verse, "He waters the hills from his upper chambers; the earth is satisfied with the fruit of your works" (Tehilim 104:13), HE ASKED: What are "his upper chambers?" HE ANSWERED: This is consistent with "who lays the beams of his upper chambers" (Ibid.). "The earth is satisfied with the fruit of your works" is the secret of the river that ebbs and flows downward. THEREFORE, IT IS WRITTEN, "THE EARTH" -- NAMELY THE FEMININE PRINCIPLE - "IS SATISFIED", AS SHE RECEIVES THIS LIGHT OF CHOCHMAH. Thus, it is written: "And the fruit tree yielding fruit after its kind, whose seed is in itself", as has already been explained.

389. מִשְׁקָה הַרִים מֵעֲלִיּוֹתָיו מִפְּרֵי מַעֲשֵׂיךָ תִשְׂבַּע  
הָאָרֶץ, מִשְׁקָה הַרִים מֵעֲלִיּוֹתָיו, מֵאֵן עֲלִיּוֹתָיו  
כְּדָקָאֲמָרָן, דְּכִתִּיב הַמִּקְרָה בְּמִים עֲלִיּוֹתָיו. מִפְּרֵי  
מַעֲשֵׂיךָ תִשְׂבַּע הָאָרֶץ, רִזָּא דְהָהוּא נְהַר דְנִגִּיד וְנִמִּיק  
לְתַמָּא, הִדָּא הוּא דְכִתִּיב עוֹשֶׂה פְרֵי אֲשֶׁר זְרָעוּ בּוֹ  
וְגו' וְהָא אֲתָמַר.

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# THE ZOHAR

the most powerful spiritual tool



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Section



## 41. "Let there be lights"

Here discussion turns to the two great Lights in the sky, the sun and moon. The Zohar explains that when the moon was diminished in size, this also diminished the spiritual Light in our physical world of Malchut -- and the resulting darkness created an opening for curses. Interestingly, the Hebrew word for "curses" is Me'erot. The Hebrew word for Lights is Me'erot. The singular difference between the two is that the word for curses lacks the Hebrew letter Vav. The usual reading translation for this word as it appears in the Torah is Lights, which is how the word has been read in synagogues all over the world throughout history. Nevertheless, the actual written word in the Torah is curses minus the letter Vov.

The secret meaning of this passage remains hidden without the light of the Zohar to reveal it. According to Kabbalah, we pronounce the word as Lights because, when spoken, the word reveals the very Light it describes. This action replenishes the spiritual Light of the moon, removing darkness and eradicating curses from the face of the earth.

Another secret pertains to the creation of the negative and evil female angel Lilit, whose name we do not pronounce. She came into existence at the moment the moon was diminished. The concept of curses and the childhood disease known as croup were also created in this stage.

Protection from curses, croup, and other negative forces is bestowed when we scan and learn this section of the Zohar.

390. "And Elohim said, Let there be light in the firmament of heaven...to give light upon the earth..." (Beresheet 1:14-15). IT IS WRITTEN, "Let there be lights" with a defective spelling, WITHOUT THE LETTER VAV. Rabbi Chizkiyah said, These are the lights where harsh Judgment lies and is absorbed. Rabbi Yosi said: THE REASON WHY "Let there be lights" IS SPELLED WITHOUT THE VAV, AND CAN BE READ AS ME'EROT (CURSES), IS BECAUSE it refers to the moon, NAMELY MALCHUT, which is the cause of croup in infants of the LOWER world. 'Curse' is derived from her, because she is the lesser luminary of all the lights; THAT IS, THE LAST ONE. At times, she is darkened and receives no light. AS A RESULT, CROUP AND CURSES ARE DRAWN DOWN FROM IT.

391. The phrase, "in the firmament of heaven..." (Beresheet 1:14) refers to the firmament that includes all others, because it receives all the lights and also shines upon the Light that does not shine.

392. Rabbi Yitzchak said: It brought forth this firmament that does not shine, which is called 'the Kingdom of Heaven,' 'the land of Yisrael' and 'the land of life.' ALL OF THESE ARE NAMES OF MALCHUT. The heaven, WHICH APPEARS IN THE VERSE, SHINES UPON this firmament. ZEIR ANPIN, WHO IS CALLED 'THE HEAVEN,' SHINES UPON MALCHUT, WHICH IS THE FIRMAMENT THAT DOES NOT SHINE. This is why IT IS WRITTEN: "Let there be lights (me'erot)" without the letter Vav. THIS MEANS THAT SHE RECEIVES NO ILLUMINATION FROM THE HEAVEN THAT IS CALLED VAV. What is the reason for this? Because she brings death over the world, when she is without the letter Vav. IT IS WRITTEN AFTERWARD: "IN THE FIRMAMENT OF HEAVEN TO GIVE LIGHT UPON THE EARTH", SO HEAVEN--WHICH IS THE SECRET OF THE

מארת. מאורותו.

390. יהי מארת ברקיע השמים להאיר על הארץ. יהי מארת חסר, רבי חזקיה אומר, מארת דשריא ביה תוקפא דדינא, קילטא דדינא. רבי יוסי אמר, יהי מארת לתתא, איהי סיהרא, דבה תליא אסברה לרביי עלמא, ובה תליא מארת, בגין דאיהי נהורא זוטרא מכל נהורין, חזמנין דאתחשבא ולא מקבלא נהורא.

391. ברקיע השמים, דא הוא רקיעא דאיהו כללא דכלהו, בגין דנטיל כל נהורין, והוא נהיר להאי נהורא, דלא נהרא. והיא תליא ביה בגין דאתדבק בה ההוא מארה, וביה תליין לתתא כל אינון זיינין אחרנין בגין זעירו דנהורא.

392. רבי יצחק אמר ואפיק האי רקיעא, דלא נהיר וקרינן ליה מלכות שמים, וארץ ישראל, וארץ החיים. השמים איהו האי רקיע בגיני כך, יהי מארת חסר ו' מאי טעמא, דהא בלא וא"ו מותא הוא בעלמא.

**LETTER VAV--AND ZEIR ANPIN SHINE UPON  
THE EARTH, WHICH IS THE FEMININE  
PRINCIPLE.**

393. "Let there be lights (me'orot)," IS WRITTEN WITHOUT THE LETTER VAV BECAUSE everything derives from it. THUS THIS PHRASE, "LET THERE BE LIGHTS (ME'OROT)," WHICH MEANS CURSES, also includes the creation of Lilit in the world. It is written: "The small and great are there" (Iyov 3:19). It is also written: "But there Hashem in majesty will be for us" (Yeshayah 33:21), REFERRING TO THE MOCHIN OF GREATNESS IN HER. Of this, it is written: "Lilit shall rest there, and find for herself a place of rest" (Yeshayah 34:14). SHE SHALL REST IN MALCHUT AS WELL, BECAUSE EVERYTHING FINDS A PLACE THERE, EVEN THE KLIPAH OF LILIT.

394. Rabbi Elazar said: THE VERSE, "Let there be lights (me'orot)," WITHOUT THE VAV REFERS TO MALCHUT FROM THE ASPECT OF a mirror that does not shine by itself, but by the reflection of the upper lights, just as THE GLASS WALLS OF the lantern reflect the light of the candle inside. IN THE SAME MANNER, THE FEMININE PRINCIPLE TAKES THE LIGHTS FROM THE UPPER GRADES AND BESTOWS THEM ON THE LOWER BEINGS, THOUGH IT HAS NO LIGHT OF ITS OWN. It is written: "Behold, the ark of the covenant of the master of all the earth" (Yehoshua 3:11). "Behold, the ark," refers to the opaque mirror--MALCHUT, THE FEMININE PRINCIPLE OF ZEIR ANPIN. "The covenant," is the shining mirror. "Behold, the ark," refers to me'orot WITHOUT THE LETTER VAV, WHICH MEANS THE FEMININE PRINCIPLE BEFORE ZEIR ANPIN THAT IS CALLED THE WRITTEN TORAH JOINS HER. The ark is a chest in which the Written Torah, WHICH IS ZEIR ANPIN, is laid. The covenant is the sun, NAMELY ZEIR ANPIN, which shines on THE FEMININE PRINCIPLE. She is ALSO CALLED 'the covenant,' AS HE IS, WHEN SHE IS UNITED WITH HIM. THIS IS WHY SHE IS

393. יהי מארת בלא ביה תליא, לאכללא לולית בעלמא. כתיב קטן וגדול שם הוא, וכתיב כי אם שם אדיר ה' לנו, ועל דא כתיב אך שם הרגיעה לולית, ומצאה לה מנוח.

394. רבי אלעזר אמר, יהי מארת אספקלריאה, דלא נהרא מגרמה, אלא על ידא דנהורין עלאין, דנהרין לה, בעששיתא, דלקטא נהורא דנהיר, כתיב הנה ארון הברית ארון כל הארץ הנה ארון דא אספקלריאה דלא נהרא, הברית אספקלריאה דנהרא, הנה ארון דא היא מארת, ארון תיבותא לאעלאה בגווה תורה שבכתב. הברית דא שמשא דנהיר לה, ואיהי ברית בהדיה. ארון הברית דייקא, ארון כל הארץ. הברית דאיהו ארון כל הארץ.



DESCRIBED IN THE VERSE AS "THE ARK OF THE COVENANT." SO SHE IS indeed "the ark of the covenant (of) the Master of all the Earth," BECAUSE ONLY WHEN SHE IS UNITED WITH ZEIR ANPIN, WHO IS CALLED THE COVENANT, IS SHE CALLED "THE MASTER OF ALL THE EARTH," LIKE HER HUSBAND, ZEIR ANPIN. WHY? BECAUSE the covenant, WHICH IS ZEIR ANPIN, is CALLED "The master of all the earth."

395. This ark is the master, since the sun that shines on her and the whole world is called so. From it, THE FEMININE PRINCIPLE attains the name "MASTER", and this ark is called 'master' (Heb. adon), according to the secret of THE NAME 'Adonai.' As we have already stated, 'Righteous' SIGNIFIES THE MALE and 'Righteousness,' THE FEMALE. ACCORDINGLY, 'Adon' IS THE NAME OF THE MALE and 'Adonai' THE NAME OF THE FEMALE. BECAUSE JUST AS THE NAME 'RIGHTEOUSNESS' OF THE FEMALE IS DERIVED FROM THE NAME 'RIGHTEOUS' OF THE MALE, SO IS THE NAME 'ADONAI' DERIVED FROM 'ADON.' WHEN THE FEMALE IS CALLED AFTER HER HUSBAND BY THE NAME "THE ARK OF THE COVENANT", SHE IS THEN CALLED BY THE NAME OF THE MALE 'ADON.' They are both interrelated.

396. Come and behold: The planets and the constellations exist because of this covenant, which is the sun--NAMELY ZEIR ANPIN--as we have already stated. This is the firmament of heaven THAT APPEARS IN THE VERSE. "LET THERE BE LIGHTS," REFERS TO THE FEMALE, AND "THE FIRMAMENT OF HEAVEN" REFERS TO ZEIR ANPIN, WHICH SHINES UPON HER, THE PLANETS, THE CONSTELLATIONS AND THE WHOLE WORLD. In THIS FIRMAMENT, the planets and the constellations are engraved and inscribed, and they depend on the firmament to shine ON EARTH. HE EXPLAINS THAT THE PHRASE, "LET THERE BE LIGHTS" IS THE FEMALE, AND "IN THE FIRMAMENT OF HEAVENS" IS ZEIR ANPIN. Rabbi Yesa Saba (the

395. ובגין דהאי, ארון איהו ארון, בגין שמשא  
נהיר לה, ונהיר לכל עלמא, הכי אתקרי ומניה  
נקטא שמא, ואתקרי האי ארון, ארון, ברזא דאל"ף  
דל"ת גו"ן יו"ד. כמה דאמרין, צדיק וצדק, כך  
ארון אדנ"י דא ברזא תליון.

396. תא חזי, ככבים ומזלות בברית קיימין, דאיהו  
רקיע השמים דרשימין ביה, וגלופין ביה, ככבים  
ומזלות וביה תליון לאנהרא, רבי יוסא סבא הוה  
אמר הכי, יהי מארת. דתליון ברקיע השמים, ודא  
סיהרא דתליון ביה, ביון דכתיב והיו למאורות הא  
שמשא. ולמועדים, דהא זמנייא, וחגין, ירחין  
ושבתי בהו תליון. והו.

elder) said: THE EMANATOR SAID, "Let there be lights," suspended from the firmament of heaven, MEANING THAT ALL THE MEASURES OF ILLUMINATION DERIVE FROM THE FIRMAMENT OF HEAVEN. SO THE LIGHT that is the moon derives in every way from THE FIRMAMENT. Since it is written: "And let them be for lights in the firmament of heaven", the sun IS ALSO DEPENDANT ON THE FIRMAMENT. BECAUSE IT IS ALSO WRITTEN: "And let them be for signs and seasons, and so on", THE ENTIRE STRUCTURE OF dates, feasts, holy days of lunar months and the Shabbat is derived from AND IS FORMED BY THE FIRMAMENT, BECAUSE IT MEASURES EACH AND EVERY GRADE.

397. All this, THE STATURES THAT THE FIRMAMENT MEASURES, IS DONE by the function of the first upper firmament, where the holy name achieves unity. And it is everything. There are seven planets corresponding to the seven firmaments. They all are the governors of the world, and the supernal world is above them. There are two similar worlds, the upper world--BINAH--and the lower world, MALCHUT. ALL THAT IS ESTABLISHED IN THE UPPER WORLD ALSO COMES INTO BEING IN THE LOWER WORLD. THUS, THE LOWER WORLD IS ALSO GOVERNED BY THE PLANETS, AS IS THE UPPER WORLD. It is written: "For ever and ever (lit. 'from the world to the world')" (I Divrei Hayamim 16:36), WHICH MEANS THAT WHATEVER EXISTS IN THE UPPER WORLD REACHES DOWN TO THE LOWER. THE UPPER WORLD IS the upper king, NAMELY BINAH, AND THE LOWER WORLD IS the lower king, NAMELY MALCHUT.

397. וְכֹלֵא בְעִבְדֵי־תָא קְדַמָּא עֲלָא, דְשִׁמְיָה קְדִישָׁא אֲתֵאֲחִיד בֵּיהּ, וְאִיהוּ הוּא כֹּלֵא. שְׁבַעַה כְּכֹבִי אִינוּן, לְקַבֵּל שְׁבַעַה רְקִיעִין, וְכֹלֵהוּ מְדַבְרֵי עֲלָמָא, וְעֲלָמָא עֲלָא, עֲלִיָּהּ, וְתָרִין עֲלָמִין נִינְהוּ, עֲלָמָא עֲלָא, וְעֲלָמָא תְּתָא, תְּתָא כְּגוּוֹנָא דְלְעִילָא, דְכְּתִיב מִן הָעוֹלָם וְעַד הָעוֹלָם, מֶלֶךְ עֲלָא, וּמֶלֶךְ תְּתָא.

398. It is written: 'Hashem reigns, Hashem has reigned, Hashem will reign for evermore'. THIS MEANS THAT Hashem reigns above, Hashem has reigned in the middle and Hashem will reign for evermore down below. Rabbi Acha said: "Hashem has reigned," IN THE PAST TENSE, means the upper world, WHICH IS THE WORLD TO COME, NAMELY BINAH. "Hashem reigns," IN THE PRESENT TENSE, is Tiferet of Yisrael, NAMELY ZEIR ANPIN. "Hashem will reign," IN THE FUTURE TENSE, is "the ark of the covenant," NAMELY THE LOWER WORLD, MALCHUT.

399. David came in another period and reversed their order from down below upward, and said, "Hashem is king forever and ever" (Tehilim 10:16). "Hashem is king" MEANS down below IN THE LOWER WORLD OF MALCHUT, "forever" MEANS in the middle--NAMELY IN ZEIR ANPIN-- "and ever" MEANS above IN BINAH, where there is meeting, NAMELY UNITY, AND MOCHIN and completion of all THE GRADES. THIS IS WHY THE upper WORLD IS DESCRIBED AS "reigns". ITS SOVEREIGNTY IS COMPLETED IN ALL ITS PERFECTION, WHEREAS "will reign" MEANS THAT THE WORLD below--NAMELY MALCHUT-- SHALL REACH PERFECTION AND FULL SOVEREIGNTY IN THE FUTURE, AS IT IS NOT YET COMPLETED.

400. Rabbi Aba said: All the lights are connected to the firmament of heaven, AS IT IS WRITTEN, "AND ELOHIM SET THEM IN THE FIRMAMENT OF HEAVEN to give light upon the earth." HE ASKED: What is this heaven that gives light upon the earth? HE REPLIED: This is the river that flows out to Eden, as it is written, "And a river went out of Eden to water the garden" (Beresheet 2:10).

398. בְּתֵיב ה' מֶלֶךְ ה' מֶלֶךְ ה' יְמִלֹךְ לְעוֹלָם וָעֶד, ה' מֶלֶךְ לְעֵילָא. ה' מֶלֶךְ בְּאִמְצַעֵי תַּא. ה' יְמִלֹךְ לְתַתָּא. רַבִּי אַחָא אָמַר ה' מֶלֶךְ, דָּא עֲלָמָא עֲלָאָה, דְּאִיהוּ עֲלָמָא דְּאִתִּי. ה' מֶלֶךְ דָּא תַּפְאֶרֶת יִשְׂרָאֵל. ה' יְמִלֹךְ, דָּא אַרְוֵן הַבְּרִית.

399. אַתָּא זְמַנָּא אַחְרָא דְּדוּד, וְאַהֲדַר לִוְן מִתַּתָּא לְעֵילָא, וְאָמַר ה' מֶלֶךְ עוֹלָם וָעֶד, ה' מֶלֶךְ לְתַתָּא, עוֹלָם בְּאִמְצַעֵי תַּא, וְעַד לְעֵילָא. דְּתַמֵּן וְיַעוּדָא וְקִיּוּמָא, וְאַשְׁלִימוּתָא דְּכֻלָּא. מֶלֶךְ לְעֵילָא, יְמִלֹךְ לְתַתָּא.

400. רַבִּי אַבָּא אָמַר, כָּל הַנִּי מְאוּרוֹת, כְּלֵהוּ מִתַּחְבְּרָן, בְּרִקִיעַ הַשָּׁמַיִם. לְהַאִיר עַל הָאָרֶץ, לְאַנְהָרָא עַל אַרְעָא, מֵאֵן הוּא רְקִיעָא, דְּנַהֲוֵר עַל אַרְעָא, הוּוּ אִימָא דָּא נַהֵר דְּנַגִּיד וְנַפִּיק מֵעַדָן, דְּכֵתִיב וְנַהֵר יוֹצֵא מֵעַדָן לְהַשְׁקוֹת אֶת הַגֶּן.

401. Come and behold: Because the moon governs and shines by the power of that river that flows out OF EDEN, WHICH IS BINAH, light is added to all the heavens below UNDER ATZILUT IN BRIYAH, YETZIRAH, ASIYAH OF SEPARATION, and their hosts. Thus, the planets rule the world and cause plants and trees to grow, and everything in the world grows and multiplies. Even the water and the fish in the sea increase in numbers. Many emissaries of Judgment roam the world, because everything is full of joy and energy. IN OTHER WORDS, THESE EMISSARIES ARE STRONGER BECAUSE OF THE STRENGTH OF MALCHUT. AS A RESULT, ONE MUST BE CAREFUL THAT THEY DO NOT BRING GREATER HARM THAN BEFORE. When there is joy in the house of the king, even the guards of the gates and the roads are happy and roam about in the world. Therefore, the young children should be well guarded FROM DEMONS.

402. Rabbi Acha quoted the verse: "And Elohim set them in the firmament of heaven." When all of them are there--WHEN THE SUN AND THE MOON ARE BOTH IN THE FIRMAMENT OF HEAVEN, WHICH IS BINAH--they rejoice with each other. The moon then diminishes its light before the sun. From then onward, all the light that the sun, ZEIR ANPIN, receives, is for the purpose of shining on THE FEMININE PRINCIPLE AND NOT ON HIMSELF, as it is written: "To give light upon the earth."

401. תָּא חֲזִיבוּן דְּסִיְהָרָא שְׁלֵטָא, וְאַתְנַהִיר מֵהוּא נְהָרָא, דְּנִגִיד וְנִפְיָא, כֹּל אֲנוּן שְׁמִיָּא דְּלִתְתָּא וְחִילִיָּהוּן, כְּלִהוּן אֲתוּסְפֵן נְהוּרָא, וְכִכְבֵּיָא דְּמִמְנָן עַל אֲרֵעָא, כְּלִהוּ שְׁלֵטִין וּמַגְדִּילִין צְמַחִים וְאִילָנִין, וְעֵלְמָא אֲתֵרְבִי בְּכִלְהוּ, וְאַפִּילוּ מִיָּא וְנוּגֵי יָמָא, כְּלִהוּ בְּרַבּוּ יִתִיר, וְכִמְדָּה גְרַדִּינֵי נִימוּסִין שְׁאֵטֵן בְּעֵלְמָא, בְּגִין דְּכִלְהוּ בְּחֵדוּהָ, בְּרַבּוּ חֵילָא. כִּד חֵדוּהָ הוּא בְּבֵי מַלְכָּא, אֲפִילוּ אֲנוּן מִבֵּי תִרְעֵי, וְאַפִּילוּ אֲנוּן מִדְּבֵי טְרַנְשֵׁי כְּלִהוּ חֵדָן וְשֵׁטָאן בְּעֵלְמָא, וְרַבִּי דְּעֵלְמָא בְּעֵינֵין לְאַסְתִּמְרָא.

402. רַבִּי אַחָא אָמַר, וַיִּתֵּן אוֹתָם אֱלֹקִים בְּרִקִיעַ הַשָּׁמַיִם, וְכִד כְּלִהוּן קִינִימִין בֵּיהּ, כְּדִין חֵדוּתָא דָּא עִם דָּא, כְּדִין סִיְהָרָא אֲזַעִירַת נְהוּרָא מִקְּמֵי שְׁמֵשָׁא, כֹּל מַה דְּנִטִיל, בְּגִין לְאַנְהָרָא לָהּ, הַהִ"ד לְהָאִיר עַל הָאָרֶץ.

403. Rabbi Yitzchak said: it is written, "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days" (Yeshayah 30:26). HE ASKED: What are these seven days? HE ANSWERED: These are the seven days of Creation--NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN. IN THE FUTURE, THE SUN AND THE MOON SHALL SHINE EQUALLY. Rabbi Yehuda said: "THE LIGHT OF THE SEVEN DAYS" ALLUDES TO the seven days of the consecration (Heb. milu'im) of the Tabernacle--NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF THE FEMININE PRINCIPLE, AFTER BECOMING FULL (HEB. MELE'IM) OF LIGHT IN THE FUTURE.

404. THE SFIROT OF THE FEMININE PRINCIPLE definitely represent the days of consecration. At that time when the world will be sweetened and restored to its perfection, the light of the moon will not be defective because of the evil Serpent, of whom it is written, "AND A WHISPERER SEPARATES CLOSE FRIENDS" (Mishley 16:28), AS THE SERPENT SEPARATES ZEIR ANPIN FROM HIS FEMININE PRINCIPLE. FOR THIS REASON HER SFIROT ARE CALLED BY THE NAME 'DAYS OF CONSECRATION' (OR: 'FILLING'). HE ASKED: When shall this be? IN OTHER WORDS, WHEN WILL THE FEMININE PRINCIPLE BE COMPLETED WITHOUT ANY LIMITATION? HE ANSWERED: This shall be in the time about which it is written, "He will swallow up death forever" (Yeshayah 25:8), WHEN THE OTHER SIDE AND DEATH WILL BE ANNULLED. Then it is written: "On that day Hashem shall be one, and his name One" (Zecharyah 14:9).

403. רב יצחק אמר, כתיב והיה אור הלבנה כאור החמה, ואור החמה יהיה שבעתים, כאור שבעת הימים, מאן שבעת הימים, אלין אינון שבעת יומין דבראשית. רבי יהודה אמר אלין אינון שבעת ימי המלואים.

404. מלואים ודאי, בגין דהוא זמנא, אתפסם עלמא, ואתהדר באשלמותיה, ולא אתפגים סיהרא, בגין חויה בישא, דכתיב ביה ונרגן מפריד אלוף, ואימתי יהא דא, בזמנא דכתיב בלע המות לנצח. וכדין כתיב ביום ההוא יהיה ה' אחד ושמו אחד.



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Section



## 42. "Let the waters swarm abundantly"

The Zohar explores the concept of angels, explaining how they enter and influence this world. Some angels appear in human form while others remain as unseen spiritual entities. Their function is to assist us in our spiritual growth. We arouse and draw positive angels into our lives through the influence of the letters composing this section.

405. "Let the waters swarm abundantly with moving creatures that have life..." (Beresheet 1:20). Rabbi Elazar said: These are the lower waters that produce living creatures (HEB. NEFESH), which correspond to those created by the upper WATERS. IN OTHER WORDS, JUST AS THE UPPER WATERS-BINAH--BRING FORTH THE SOULS OF MALE AND FEMALE, SO THE LOWER WATERS OF MALE AND FEMALE BRING FORTH THE SOULS OF THE RIGHTEOUS. These UPPER WATERS BRING FORTH supernal SOULS, MALE AND FEMALE, and these LOWER WATERS BRING FORTH SOULS OF the lower beings, THE SOULS OF THE RIGHTEOUS. Rabbi Chiya said: The upper brought forth the "moving creatures (lit. Nefesh) that have life." What is this? This is the Nefesh of the first man, as it is written: "And man became a living soul (Heb. Nefesh)" (Beresheet 2:7).

405. יִשְׂרְצוּ הַמַּיִם שְׂרָץ נֶפֶשׁ חַיָּה לְמִינָהּ. אָמַר רַבִּי אֶלְעָזָר אֵלֶיךָ מִיּוֹן תִּתְאַוּן, דְּרַחֲשִׁין זְיִינִין, כְּגִוּוֹנָא דְלַעִילָא, אִינוּן עֲלָאי, וְאִינוּן תִּתְאַי. רַבִּי חִיָּיא אָמַר, עֲלָאי אֶפִיקוּ נֶפֶשׁ חַיָּה, וּמֵאֵי נִיהוּ, הָא נֶפֶשׁ דְּאָדָם קְדָמָא, כְּמָה דְאֵת אָמַר, וְיֵהִי הָאָדָם לְנֶפֶשׁ חַיָּה.

406. "And let birds fly above the earth..." (Beresheet 1:20) refers to the emissaries from above, THE ANGELS, who appear before human beings in the image of human beings. This is understood from the phrase, "Fly above the earth", WHICH MEANS THAT THEIR SHAPE IS SIMILAR TO THAT OF THE PEOPLE OF EARTH. There are other ANGELS who appear in spirit only, according to an awareness that human beings have acquired. **THUS, THE PHRASE: "ABOVE THE EARTH" INDICATES THAT THESE EMISSARIES ARE CONCEIVED IN THE IMAGE OF MAN. THEY ARE DESCRIBED AS "BIRDS FLY ABOVE THE EARTH", SINCE THE EARTH IS THE SECRET OF MALCHUT.**

407. Because of that, THEIR ABILITY TO CHANGE THEIR FORM INTO THE IMAGE OF MAN, it is not written of them, "After its kind," as it is of the other ANGELS FROM ZEIR ANPIN. Of these others, it is written, "And every winged bird after its kind" (Ibid. 21). Those WHICH COME FROM ZEIR ANPIN never change from their "kind" INTO THE SHAPE OF A HUMAN BODY as do the other ANGELS, of whom it is not written, "After its kind," AND OF WHOM IT DOES SAY, "AND LET BIRDS FLY ABOVE THE EARTH." You might say that ANGELS assume different forms among themselves, and it is indeed so. There are among them those who are different from the others. **THERE ARE MANY DIFFERENT LEVELS AMONG THEM.** This is why it is written, "And from thence it was parted" (Beresheet 2:10), ALLUDING TO THE WORLDS--BRIYAH, YETZIRAH AND ASIYAH OF SEPARATION--WHERE THE ANGELS ARE.

406. ועוף יעופף על הארץ, אליו שליחי עליון דאתחזון לבני נשא, בחיזו דבר נש, משמע דכתיב יעופף על הארץ, בגין דאית אחרנין, דלא אתחזון, אלא ברוחא ממש, לפום סכלתנו דבני נשא.

407. בגיני כך לא כתיב באליו למינהו, באינון אחרנין דכתיב בהו, ואת כל עוף כנף למינהו, בגין דאליו לא משניין ממיניהו לעלמין, כהני אחרנין דלא כתיב בהו למינהו ואי תימא, אית בהו המשניין דא מן דא, הכי הוא ודאי, דהא אית בהו המשניין אליו מאליו, בגיני כך כתיב ומשם יפרד.





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Section



## 43. "And Elohim created the great crocodiles"

This section is couched in metaphor and is highly esoteric. When the Messiah comes, the righteous will merit the meal of the Leviathan. The Leviathan symbolizes the revelation of a great Light. Reading this section helps us to merit the opportunity to be included in that spiritual feast.

408. "And Elohim created the great crocodiles" (Beresheet 1:21), refers to the Leviathan and its mate. THE VERSE CONTINUES "And every living creature (Heb. Nefesh) that creeps", which refers to the Nefesh of that living creature that moves to all four corners of the world. HE ASKED: Who is this living creature who creeps? HE REPLIED: It is Lilit.

408. וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִים הַגְּדֹלִים, אֲלֵינָן לְוִיתָן וּבֶת זִוְגוֹ, וְאֵת כָּל נֶפֶשׁ הַחַיָּה הַרוֹמֶשֶׁת, הָא נֶפֶשׁ דִּיהֵיא חַיָּה, דֵּאֵיהִי רוֹמֶשֶׁת לְד' סְטְרֵי עֲלְמָא, וּמֵאֵן אֵיהִי חַיָּה דֵּאֵיהִי רוֹמֶשֶׁת, הֵּוֹי אֵימָא דָּא לִילִית.

409. The next phrase: "Which the waters brought forth abundantly, after their kind" means as the waters make them grow, THE LEVIATHAN AND ITS MATE, because the waters are unfrozen and flow in all directions when the Southern wind comes. And the ships of the seas can now pass, as it is written: "There go the ships; there is that Leviatan, whom you have made to play therein" (Tehilim 104:26).

409. אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵיהֶם, הַמִּיּוֹן מִגְּדֵלִין לוֹן. דְּבַר אֲתֵי סְטְרָא דְדָרוֹם, שְׂרָאן מִיּוֹן, וְנִגְדִין לְכָל סְטְרִין, וְאֶרְבֵי יִמָּא אֲזֵלִין וְעִבְרִין, כְּמָה דֵּאֵת אֲמַר שֶׁם אֲנִיּוֹת יִהְלִכּוּן לְוִיתָן זֶה יִצְרֵת לְשַׁחַק בּוּ.

410. The verse then reads: "And every winged bird after its kind", as it is written ABOUT THOSE ANGELS, "for a bird of the sky shall carry the sound, and a winged beast shall betray the matter" (Kohelet 10:20). THESE ARE THE ASPECTS OF THE ANGELS THAT COME FROM ZEIR ANPIN, WHO IS CALLED 'SOUND.' Rabbi Yosi said: They all have six wings and they never change. THEY HAVE SIX WINGS, BECAUSE THEY COME FROM ZEIR ANPIN, WHO HAS SIX SFIROT, AND THEY NEVER CHANGE THEIR IMAGE SO THEY CAN ENTER THE BODY. Thus, it is written: "After its kind." HE ASKED: What is THE MEANING OF, "After its kind"? HE ANSWERED: "After its kind" from above. THIS IS WHY THEY DO NOT CHANGE AND ENTER BODIES. They fly around and roam over the world with six flaps of their wings, WHICH CORRESPONDS TO THE SIX SFIROT OF ZEIR ANPIN. They carry their observations of human behavior up TO THE CELESTIAL COURT, and it is thus written, "Do not curse the king, no, not even in your thought," (Ibid.) REFERRING TO THE KING OF THE UNIVERSE. BECAUSE THE "BIRD OF THE SKY" --- NAMELY THE ANGELS - "SHALL CARRY THE VOICE" UP TO THE HEAVENS.

411. Rabbi Chizkiyah said: It is written, "That creeps," ALTHOUGH it should have been WRITTEN, 'That swarm,' JUST AS IT IS WRITTEN, "LET THE WATERS SWARM." HE SAID: This resembles the expression 'night creeps'; THAT IS, IT GETS DARK. So, during THE NIGHT, WHICH IS MALCHUT, "all the beasts of the forest do creep forth" (Tehilim 104:20). IN OTHER WORDS, ALL THE FORCES OF DARKNESS-- WHICH ARE THE "BEASTS OF THE FOREST"-- ARE DOMINANT AT NIGHT. They govern during the time when THE NIGHT, WHICH IS THE FEMININE PRINCIPLE, rules, BECAUSE MALCHUT INCLUDES ALL THAT EXISTS UNDER HER, EVEN THE KLIPOT. THE ANGELS chant without rest during the three shifts of the night, as it is written: "You that make mention of

410. וְאֵת כָּל עוֹף כַּנֶּף לְמִינֵהוּ, כַּמָּה דְאֵת אָמַר, בִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל וּבַעַל בְּנִפְטִים יִגִּיד דְבָר, רַבִּי יוֹסִי אָמַר, בְּלִהוֹן מְשִׁית גְּדַמִּין, וְלֹא מְשַׁנְיִין לְעֵלְמִין, וּבְגִינֵי כֶךְ כְּתוּב לְמִינֵהוּ, מֵאִי לְמִינֵהוּ לְזַיְינָא דְלַעִילָא, וְאֵלִין טָאסָן וְשִׂאטָן עֲלֵמָא בְּשִׁית וְחֵמָאן עוֹבְדִין דְּבְנֵי נְשָׂא, וְסַלְקִין לֹון לְעֵילָא, וְעַל דָּא כְּתוּב גַּם בְּמַדְעָךְ מֶלֶךְ אֵל תִּקְלַל וְגו'.

411. ר' חֲזַקְיָה אָמַר, הַרּוּמְשֵׁת, הַשׁוֹרְצֵת מִבְּעֵי לֵיהּ, אֲלֵא כְּדָא מְרִינֵן רַמְשׁ לִילֵיָא וְעַל דָּא בּוּ תְרַמּוּשׁ כָּל חֵיתוֹ יַעַר, דְּכִלְהוּ שְׁלֵטָאן בְּשַׁעְתָּא דְּאִיהִי שְׁלֵטָא, וּפְתַחִין שִׁירְתָּא בְּתַלַּת סְטְרִין, דְּפִלְגוּ לִילֵיָא, וְזַמְרֵי שִׁירְתָּא, וְלֹא מְשַׁתְּבְּבֵי, וְעַל אֵלִין כְּתוּב הַמְזַכְּרִים אֶת ה' אֵל דְּמֵי לָכֶם.

Hashem, take no rest" (Yeshayah 62:6).



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Section



## 44. "Let us make man"

Rabbi Shimon offers a discourse concerning the creation of man. When the Creator was planning to make man, the heavens and earth trembled and shook, for they knew man would control all reality. Prior to the appearance of man, they knew all the worlds were securely in the hands of God. But with man's creation, the reins were literally handed over. In the process of forming man, the four corners of the earth--north, south, east, and west--gave a part of themselves to man, imbuing him with their essence. Man would now truly control the world, for the world is man. This segment of the Zohar awakens a sense of responsibility within us to care for the world, our neighbors, and the entire cosmos.

412. Rabbi Shimon stood up and said, I observed that when the Holy One, blessed be He, planned to create man, the upper and lower worlds trembled. WHY? BECAUSE THEY ALL DEPEND ON HIS ACTIONS FOR GOOD OR FOR EVIL. THEREFORE, THE CREATION OF MAN CONCERNED THEM GREATLY AND THEY WERE AFRAID THAT HE MIGHT SIN. The sixth day rose up through its grades until it reached the supernal will and illuminated the beginning of all lights.

412. רַבִּי שִׁמְעוֹן קָם וְאָמַר, מִסְתַּכֵּל הוּיָנָא דְכַד בְּעָא קְדוּשׁ בְּרוּךְ הוּא לְמַבְרֵי אָדָם, אֲזִדְעָזְעוּ כָל עֲלָאִין וְתַתָּאִין, וַיּוֹמַא שְׁתִּיתָא הוּה סְלִיק בְּדַרְגוּי, עַד דְּסִלְקָא רְעוּתָא עֲלָאָה, וְנִהִיר שִׁירוּתָא דְכָל נְהוּרִין.

413. It opened the gate of the east, from which the light emerged to shine throughout the world. And the South, WHICH IS THE SECRET OF THE RIGHT AND CHESED, revealed the force of the illumination it had inherited at the head, THAT IS, YISRAEL - SABA AND TEVUNAH, and was strengthened by the East. The East, WHICH IS ZEIR ANPIN, overtook the North and IT REVEALED IN ITSELF THE ILLUMINATION OF THE LEFT THAT IT DREW FROM YISRAEL - SABA AND TEVUNAH. The North was thus aroused, expanded WITHIN ZEIR ANPIN, and called to the West, WHICH IS THE FEMININE PRINCIPLE OF ZEIR ANPIN, with much force to come closer and join it. Then the West, WHICH IS THE FEMININE PRINCIPLE, rose up and united with the North. Afterward, the South--WHICH IS THE RIGHT AND CHESED--held onto the west, THE FEMININE PRINCIPLE. And the South and the North became the fences that surrounded the garden. Then the East, ZEIR ANPIN, mated with the West, THE FEMININE PRINCIPLE, and the West rejoiced and asked everybody, and said "Let us make man in our image, after our likeness." Let him comprise the four winds--SOUTH, NORTH, EAST AND WEST--above and below, NAMELY THE SIX EXTREMITIES. Then the East, ZEIR ANPIN, cleaved to the West, THE FEMININE PRINCIPLE, and produced THE SOUL OF ADAM. This is what we have learned. The first man came out from the soil of the Temple, NAMELY FROM THE FEMININE PRINCIPLE OF ZEIR ANPIN, WHICH IS CALLED 'THE TEMPLE.'

413. וּפְתַח תְּרַעַא דְּמִזְרַח, דְּהָא מִתְמָן נְהוּרָא נִפְיֵק וְדְרוּם אַחְמֵי תוֹקְפֵי דְּנְהוּרָא, דִּירִית מְרִישָׁא, וְאַתְתֵּקָה בְּמִזְרַח, מִזְרַח אֲתֵקִיף לְצַפּוֹן, וְצַפּוֹן אֲתֵעֵר, וְאַתְפִּשֵׁט, וְקָרִי בְּחֵיל סְגִי לְמַעֲרָב, לְמַקְרָב וּלְאַשְׁתַּתְפָּא בְּהַדְיָה, כְּדִין מַעֲרָב סִלְקָא בְּצַפּוֹן וְאַתְקִשֵׁר בֵּיהּ, לְבַתֵּר דְּרוּם אֲתֵיָא וְאַחִיד בְּמַעֲרָב, וְסָחֲרִין לִיהּ דְּרוּם וְצַפּוֹן דְּאַלִּין גְּדִרֵי גִנְתָּא. כְּדִין מִזְרַח קָרִיב בְּמַעֲרָב, וּמַעֲרָב שְׂרִיָא בְּחֻדוֹהּ, וּבַעֲאֵת מְכַלְהוּ וְאָמַר נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ. דְּלֵהוּי כְּגוּוּנָא דָא, בְּאַרְבַּע סְטְרִין וְעִילָא וְתַתָּא, וּמִזְרַח אֲתַדְבֵּק בְּמַעֲרָב וְאַפִּיק לִיהּ, וְעַל דָּא תְּנִינָן אָדָם מֵאַתֵּר דְּבֵית הַמִּקְדָּשׁ נִפְקֵי.

414. Furthermore, THE VERSE, "Let us make man" CAN BE EXPLAINED AS FOLLOWS. The Holy One, blessed be He, uttered--THAT IS, DREW DOWN to the lower beings that come from the aspect of the upper beings--the secret of the name that is numerically equal to Adam. THIS IS A REFERENCE TO THE NAME THAT ADDS UP TO 45, AS DOES ADAM. Adam comes from the secret of the upper world, COMPRISING THE CELESTIAL RIGHT AND LEFT COLUMNS, WHICH WERE BLOCKED BEFORE THE RECONCILING OF THE THIRD COLUMN, and Adam is the secret of the letters. HE INCLUDES THE CENTRAL COLUMN, WHICH IS THE ASPECT OF THE LOWER BEINGS THAT ARE CALLED LETTERS. THE UPPER ONES ARE THE CANTILLATION MARKS AND DOTS (VOWELS), AND THE LOWER ONES ARE LETTERS. So Adam accordingly includes within himself all that is above and all that is below. The name Adam CONSISTS OF THREE LETTERS: THE Aleph OF ADAM ALLUDES TO the supernal world WHENCE THE RIGHT COLUMN ORIGINATES. The closed (final) Mem is the letter that appears in the phrase, "Of the increase (Heb. Lemarbeh) of his realm" (Yeshayah 9:6). ALTHOUGH IT APPEARS IN THE MIDDLE OF THE WORD, IT IS WRITTEN TRADITIONALLY AS FINAL MEM, IN ITS CLOSED FORM. FROM IT, THE LEFT COLUMN IS EXTENDED. The lower Dalet is concealed in the west, and this is the entire MOCHIN of above and below. AFTER this had been established above, IN ZEIR ANPIN AND HIS FEMININE PRINCIPLE, it was established below AS WELL, IN ADAM HIMSELF.

414. תו, נַעֲשֶׂה אָדָם, קְדוֹשׁ בְּרוּךְ הוּא אָמַר לְאֵלֵינוּ,  
תְּתַאֲי דְאֵתוּ מִסְטָרָא דְלַעִילָא, רְזָא דְשִׁמְא דָא  
דְסֻלִיק אָדָם, אָדָם מְרֻזָא סְתִימָא עֲלָא, אָדָם: רְזָא  
דְאֵתוּוֹן, דְהָא אָדָם כְּלִיל לַעִילָא, וְכְלִיל לְתַתָּא,  
אָדָם: א' לַעִילָא לַעִילָא. ם סְתִימָא, דְאִיהִי ם  
מְלַסְרְבָה הַמְשָׁרָה. ד' תְּתַאֲה, דְסְתִימָא בְּמַעַרְב, וְדָא  
כְּלָלָא דְלַעִילָא וְתַתָּא, אֲתַתְּקֵן לַעִילָא אֲתַתְּקֵן  
לְתַתָּא.

415. These letters, ALEPH-DALET-MEM, descended AND ENTERED THE SOUL OF ADAM all together as one. THAT IS, ACCORDING TO THE SECRET OF THE RECONCILING OF THE CENTRAL COLUMN, THEY WERE INCLUDED ONE WITHIN THE OTHER. THUS, ADAM was comprised of both male and female. The female clung to his side until sleep fell upon him and he lay in the terrestrial Temple.

416. The Holy One, blessed be He, sawed him through, MEANING THAT HE SEPARATED THE FEMALE FROM THE MALE, and prepared her, just like a bride is prepared. Then he brought her to him, as it is written: "And he took one of his sides, and closed up the flesh in its place" (Beresheet 2:21). "And he took one" MEANS precisely one. ADAM HAD TWO RIBS AND HE TOOK ONLY ONE OF THEM. HE CONTINUES: I have learned from the books of the ancient sages THAT THE RIB THAT WAS NOT TAKEN symbolized Lilit, who was with him and who conceived from him, AS SHE WAS THE FIRST WIFE OF ADAM AND WAS TAKEN AWAY FROM HIM.

417. LILIT was not "a help to match him", as it is written, "but for the man there was not found a help to match him" (Ibid. 18). What does this mean? IT MEANS SHE WAS AN EVIL KLIPAH AND HE COULD NOT TRUST HER. SHE STAYED WITH HIM until that time, of which it is written: "It is not good that the man should be alone; I will make him a help to match him" (Ibid.). FOR THEN SHE WAS TAKEN AWAY FROM HIM. Come and behold: Adam was the last BEING TO BE CREATED. Therefore, he had to come into the world as a complete being. THIS IS WHY LILIT HAD TO BE TAKEN AWAY FROM HIM AND CHAVAH GIVEN TO HIM INSTEAD.

415. אֵלֶּיךָ אֲתוּן, כִּד נִחְתָּא לְתַתָּא כְּלֵהוּ בְּחַדָּא, בְּאֲשֵׁלְמוּתֵיהּ, אֲשֶׁתְּכֶח דְּכֵר וְנוֹקְבָא, וְנוֹקְבָא בְּסִטְרוֹי אֲתַדְבַּקְתּוּ, עַד דְּאִפִּיל עַלְוֵיהּ שְׁנִיתָא וְדִמוּךְ, וְהוּהוּ רַמִּי בְּאַתְרֵי דְּבֵי מְקַדְּשָׁא לְתַתָּא.

416. וְנִסַּר לֵיזָה קְדוֹשׁ בְּרוּךְ הוּא, וְתִקְוִין לֵהּ, כְּמָה דְּמִתְקַנִּין לְכֻלָּהּ, וְאֵעֲלָא לֵיהּ. הֲדָא הוּא דְכִתְיִב, וְיִקַּח אֶחָת מִצַּלְעוֹתָיו וְיִסְגֹר בְּשָׂר תַּחְתָּנָהּ. וְיִקַּח אֶחָת דֵּיִיקָא. בְּסִפְרֵי קְדָמָאָה אֲשַׁבְּחָנָא, דָּא לִילִית קְדָמִיתָא, דֵּהוּת עֲמִיָּה, וְאֲתַעְבַּרְתּוּ מִנֵּיהּ.

417. וְלֹא הוּת לְקִיבְלֵיהּ עֲזָרָה, כְּמָה דְכִתְיִב, וְלֹא אֲדָם לֹא מִצָּא עֲזָרָה כְּנִגְדוּ, מֵאִי עֲזָרָה, סִמְךָ, עַד הֵהוּא שְׁעֵתָא דְכִתְיִב לֹא טוֹב הֵיזְתּוּ אֲדָם לְבָדוּ אֶעֱשֶׂה לוֹ עֲזָרָה כְּנִגְדוּ. תָּא חֲזִי, אֲדָם בְּתַרְאָה דְכֻלָּא הוּהוּ, הֲכִי אֲתַחֲזִי לְמִיתֵי עַל עֲלָמָא שְׁלִימָה.





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Section



## 45. "For Hashem Elohim had not caused it to rain"

Rabbi Shimon explains that our world was not created complete, for it would be man's merit and responsibility to perfect creation through his actions and spiritual development. The word rain is a metaphor for the Light of the Creator. When the Torah says God Had Not Caused it to Rain, this indicates man's capacity and accountability for generating Light. Rabbi Shimon adds that, for man to accomplish this task, he must first complete himself by finding and bonding with his soulmate in marriage.

The power to find our soulmates and to strengthen and complete our vessel radiates from the words of this text.

418. Rabbi Shimon said: It is written, "And no plant of the field was yet in the earth, and no herb of the field had yet grown: for Hashem Elohim had not caused it to rain upon the earth" (Beresheet 2:5). "And no plant of the field" refers to big trees--but just after they are planted, when they are still small. THIS IS WHY THE VERSE STATES, "AND NO PLANT OF THE FIELD WAS YET."

418. תו, אָמַר רַבִּי שִׁמְעוֹן, כְּתוּב וְכֹל שֵׂיחַ הַשָּׂדֶה  
 טָרַם יִהְיֶה בְּאֶרֶץ, וְכֹל עֵשֶׂב הַשָּׂדֶה טָרַם יִצְמַח כִּי  
 לֹא הִמְטִיר ה' אֱלֹהִים עַל הָאָרֶץ וְגו', וְכֹל שֵׂיחַ  
 הַשָּׂדֶה אֵלֵין אֵלֵין רַבְרַבִּין לְנִטְיָעוּ לְבִתְרָ, וְהוּ  
 זְהִירִין.

419. Come and behold that Adam and Chavah were created side by side. HE ASKED: Why were they not created face to face? HE ANSWERED: Because it is written, "Hashem Elohim had not caused it to rain." THAT IS, THE MATING OF MALE AND FEMALE WAS NOT YET PROPERLY ESTABLISHED. So, when ADAM AND CHAVAH were completed down below and turned face to face, the same then happened above.

420. How do we know this? THIS IS LEARNED from the Tabernacle, as it is written: "The tabernacle was erected" (Shemot 40:17). THIS MEANS that another Tabernacle was erected together with THE TABERNACLE ABOVE, WHICH IS THE FEMININE PRINCIPLE. And THE TABERNACLE above was erected only after THE TABERNACLE below was completed. Thus, when it was erected below--WHEN ADAM AND CHAVAH CAME FACE TO FACE--it was erected above--MALE AND FEMALE ALSO CAME FACE TO FACE. Since this was not completed above--MALE AND FEMALE HAD NOT YET COME FACE TO FACE--ADAM AND CHAVAH were not created face to face. The verse proves THAT MALE AND FEMALE WERE NOT YET FACE TO FACE, as it is written: "For Hashem Elohim had not caused it to rain upon the earth", BECAUSE HASHEM ELOHIM IS ZEIR ANPIN AND THE EARTH IS FEMALE. This is why THE VERSE CONCLUDES WITH "and there was not a man," MEANING that he was not yet properly established, BECAUSE HE AND CHAVAH HAD NOT YET COME FACE TO FACE.

419. תָּא חַוִּי, אָדָם וְחַוָּה, דָּא בְּסִטְרָא דְרָא אֲתַבְּרִיאוּ, מִיט לֹא אֲתַבְּרִיאוּ אֲנַפִּין בְּאַנְפִּין, בְּגִין דְּכִתִּיב בּוּי לֹא הַמְטִיר ה' אֱלֹקִים עַל הָאָרֶץ, וְזוּגָא לֹא אֲשַׁתְּכַח בְּתַקּוּנָהּ, כְּדָקָא יְאוּת. וְכֵד אֲתַתְּקֵנוּ הָאִי דְלִתְתָא, וְאֲתַהֲדְרוּ אֲנַפִּין בְּאַנְפִּין, כְּדִין אֲשַׁתְּכַח לְעִילָא.

420. מְנַלָּן מִן הַמְשָׁכָן, דְּכִתִּיב הוּקַם הַמְשָׁכָן, בְּגִין דְּמְשָׁכָן אַחֲרָא אֲתַקַּם עִמֶיהָ, וְעַד לֹא אֲתַקַּם לְתַתָּא, לֹא אֲתַקַּם לְעִילָא, אִף הֵבֵא כֵד אֲתַתְּקַם לְתַתָּא, אֲתַתְּקַם לְעִילָא, וּבְגִין דְּעַד כְּעַן לֹא אֲתַתְּקֵן לְעִילָא, לֹא אֲתַבְּרִיאוּ אֲנַפִּין בְּאַנְפִּין, וְקָרָא אוֹכַח דְּכִתִּיב בּוּי לֹא הַמְטִיר ה' אֱלֹקִים עַל הָאָרֶץ. וּבְגִינֵי כֵךְ, וְאָדָם אִין, דְּלֹא הוּהּ בְּתַקּוּנָהּ.

421. When Chavah was completed, AFTER SHE WAS SAWED FROM HIM AND THEY CAME FACE TO FACE, Adam also reached completion. Before that, the man was not complete. This is the secret of why the letter Samech has not yet appeared in this section, AS THE SAMECH ALLUDES TO THE FEMALE. However, the friends argued THAT, BECAUSE ADAM HAD A FEMALE COUNTERPART CALLED LILIT, THERE WAS A SAMECH (DER. 'SUPPORT') BEFORE CHAVAH WAS PREPARED, CALLED LILIT. HE EXPLAINED, But Samech means the support of MALE AND FEMALE above, after they were again face to face, because ONLY THEN are Male and Female supported by one another. IN OTHER WORDS, THEY GIVE STRENGTH TO EACH OTHER. Indeed, it is written: "They stand fast forever and ever, done in truth and uprightness" (Tehilim 111:8). "They stand fast" MEANS THAT the Male and Female stand together, FACE TO FACE, as one.

422. The verse, "For Hashem Elohim had not caused it to rain upon the earth," MEANS THAT MALE AND FEMALE WERE NOT YET FACE TO FACE supporting each other. IN OTHER WORDS, MALE AND FEMALE, WHILE FACE TO FACE, SUPPORT ADAM AND CHAVAH--IN ORDER THAT THEY TOO CAN FACE EACH OTHER. The lower world REFERS TO ADAM AND CHAVAH, WHO WERE THE CHILDREN OF THIS WORLD. When it was established, when ADAM AND CHAVAH turned face to face and achieved completion, there was support above AS MALE AND FEMALE ALSO TURNED FACE TO FACE. Before this, the action below, THE POSITIONING OF ADAM AND CHAVAH FACE TO FACE, was incomplete because "Hashem Elohim had not caused it to rain upon the earth." And one depends on the other.

421. וְכִּי אֲשַׁתְּלִימַת חַוָּה, אֲשַׁתְּלִים אָדָם, וְקִדְּם לְכֵן לֹא אֲשַׁתְּלִים, וְרָזָא דָא, דְּעֵד כְּעֵן לֹא אִית אַת סַמְךָ בְּפִרְשָׁתָא, וְאַף עַל גְּבִדְחִבְרֵינָא אָמְרוּ, אֲבַל סַמְךָ דָא עֵזֶר, וְדָא עֵזֶר דְּלַעִילָא, דְּאִתְהַדְרִי לַעִילָא אֲנַפְיָן בְּאַנְפִין, דְּכֵר וְנוֹקְבָא אֲסַתְמַךְ דָא לְקַבֵּל דָא, וְדֵאִי, סְמוּכִים לְעַד לְעוֹלָם עֲשׂוּיִים בְּאַמַּת וְיִשָּׁר, סְמוּכִים, דָא דְּכֵר וְנוֹקְבָא, דְּאִינוּן סְמוּכִים כְּחָדָא.

422. כִּי לֹא הִמְטִיר ה' אֱלֹקִים עַל הָאָרֶץ, דֵּהָא דָא בְּדָא סְמוּךְ, עוֹלָם דָא תְּתָאָה כֵּד אֲתַתְּקֵן, וְאִתְהַדְרוּ אֲנַפְיָן בְּאַנְפִין, וְאִתְתְּקֵנוּ, אֲשַׁתְּכַח סַמְךָ לַעִילָא, דֵּהָא מְקַדְּמַת דְּנָא לֹא הוּא עוֹבְדָא בְּתַקוּנָא, בְּגִין דְּלֹא הִמְטִיר ה' אֱלֹקִים עַל הָאָרֶץ, וְדָא בְּדָא תְּלִינָא.

423. It is then written: "But there went up a mist from the earth" (Bereshheet 2:6), which is the perfection below OF ADAM BEFORE MALE AND FEMALE WERE TURNED FACE TO FACE. The verse continues: "And watered the whole face of the ground" (Ibid.), MEANING THAT THE MALE AND FEMALE WERE TURNED FACE TO FACE AND ZEIR ANPIN WATERED MALCHUT, WHICH IS CALLED 'GROUND.' "There went up a mist from the earth" ALLUDES TO the passion of the female THAT ASCENDS toward the male. THE PASSION OF THE FEMALE RISES UP TO THE MALE, FOR RAISING FEMALE WATERS IS CONSIDERED TO BE THE DESIRE OF THE FEMALE FOR THE MALE, FOR EVERYTHING LOWER AND UPPER IS CONSIDERED MALE AND FEMALE. THE LOWER IS ALWAYS CONSIDERED FEMALE IN RELATION TO THAT WHICH IS HIGHER. RAISING FEMALE WATERS IS EQUATED WITH DESIRE, BECAUSE IT ONLY ASCENDS BY FORCE OF DESIRE. Another explanation OF THE VERSE, "BUT THERE WENT UP A MIST FROM THE EARTH" IS FOUND IN THE MEANING OF THE VERSE, "AND HASHEM ELOHIM HAD NOT CAUSED IT TO RAIN." What is the reason that He "had not caused it to rain", WHICH MEANS THAT MALE AND FEMALE WERE NOT FACE TO FACE? The reason is that the forming of "a mist from the earth" had not yet been completed. THIS MEANS THAT MAN HAD NOT YET ELEVATED FEMALE WATERS TO MALE AND FEMALE. WITHOUT FEMALE WATERS FROM MAN, THE MOCHIN OF FACE TO FACE OF MALE AND FEMALE WOULD NOT EMERGE. Therefore, lower earth--ADAM AND CHAVAH--aroused the actions of the upper world--OF MALE AND FEMALE.

423. מֵה כְּתִיב בְּתַרְיָהּ, וְאֵד יַעֲלֶה מִן הָאָרֶץ, דָּא תְּקוּנָא דְלִתְתָא, לְבַתֵּר וְהִשְׁקָה אֶת כָּל פְּנֵי הָאֲדָמָה, וְאֵד יַעֲלֶה מִן הָאָרֶץ דָּא תִּיאוּבְתָא דְנוֹקְבָא לְגַבֵּי דְכוּרָא. ד"א מַאי טַעְמָא לֹא הִמְטִיר, בְּגִין דְלֹא אֲשַׁתְּכַח תְּקוּנָא דִיעֲלֶה מִן הָאָרֶץ, וְעַל דָּא, מִן אֲרַעָא תִתְּתָא, אֲתַעֵר עוֹבְדָא לְעִילָא.

424. Come and behold that mist rises at first from the earth and the cloud is aroused. Then they are both united. Similarly, the smoke of the sacrifice, WHICH IS BURNT UPON THE ALTAR, is aroused below AND RISES UP, AS FEMALE WATERS, FROM BELOW UPWARDS BY MALE AND FEMALE. So it brings perfection above, and they become united and reach completion. In the same manner, it occurs above, AMONG THE SUPERNAL BEINGS. Awakening always moves from the lower TO THE HIGHER, and eventually they all reach perfection. Unless the congregation of Yisrael, NAMELY THE FEMININE PRINCIPLE, has begun the act of arousing, then the passion above, OF ZEIR ANPIN, would not have been aroused towards her. So through the passion aroused below, the upper reached completion.

425. Rabbi Aba asked: Why is it written, "The Tree of Life also in the midst of the garden, and the Tree of knowledge of good and evil" (Bereshheet 2:9), AS THE TREE OF KNOWLEDGE IS NOT IN THE MIDST OF THE GARDEN? The Tree of Life, as we have already learned, extends for a journey of 500 years and all the waters of Creation part underneath it. The Tree of Life is exactly in the middle of the garden; IT IS THE CENTRAL COLUMN and receives all the waters of Creation, which separate underneath it.

424. תָּא חֲזִיתֵנָּא סְלִיק מִן אַרְעָא בְּקִדְמֵי תָא, וְעִנָּא אֲתַעַר, וְכֹלָא אֲתַחְבַּר לְבִתְרָא דָּא בְּדָא, כְּגִוּוֹנָא דָּא הִנָּנָא דְקִרְבָּנָא אֲתַעַר מִתְתָּא, וְעֵבִיד שְׁלִימוֹ לְעִילָא, וְאֲתַחְבַּר כֹּלָא דָּא בְּדָא, וְאֲשַׁתְּלִימוֹ, כְּגִוּוֹנָא דָּא לְעִילָא, אֲתַעְרוּתָא שְׁרֵי מִתְתָּא, וְלִבְתֵּר אֲשַׁתְּלִים כֹּלָא, וְאֵלְמָלָא דְכִנְסַת יִשְׂרָאֵל שְׁרֵי אֲתַעְרוּתָא בְּקִדְמֵי תָא, לֹא אֲתַעַר לְקַבְלָהּ הֵוּא דְלְעִילָא, וּבְתַאֲוֵבְתָּא דְלִתְתָּא, אֲשַׁתְּלִים לְעִילָא.

425. רַבִּי אַבָּא אָמַר, אֲמַאי כְּתִיב וְעֵץ הַחַיִּים בְּתוֹךְ הַגֶּן וְעֵץ הַדַּעַת טוֹב וְרַע, עֵץ הַחַיִּים, הֲאֵל תְּנִינִן, דְּמַהְלֵךְ חֲמֵשׁ מֵאָה שָׁנִין הוּא, וְכֹל מֵימוֹי דְּבְרָאשִׁית מִתְּפַלְגִין תְּחוּתוֹי, עֵץ הַחַיִּים, בְּמַצִּיעוֹת דְּגִנְתָּא מִמֶּשׁ, וְהוּא נָטִיל כֹּל מֵימוֹי דְּבְרָאשִׁית, וּמִתְּפַלְגִין תְּחוּתוֹי.

426. WHY DO ALL THE WATERS OF CREATION SEPARATE UNDERNEATH IT? The river that flows out of Eden, NAMELY BINAH, rests on the garden, and enters into it, NAMELY THE MOCHIN OF THE TREE OF LIFE THAT SHINES ON THE GARDEN ARE FROM THE RIVER, WHICH IS BINAH. From there, FROM BINAH, the waters divide and flow in many directions. This garden received all THREE ASPECTS OF THE MOCHIN. Afterward, they flow from it and are separated into many streams below, as it is written: "They give drink to every beast of the field" (Tehilim 104:11). THIS MEANS THAT EACH OF THE LOWER BEINGS RECEIVES NOURISHMENT FROM ITS CORRESPONDING ASPECT IN THE MOCHIN OF THE FEMININE PRINCIPLE. HE ELABORATED FURTHER BY SAYING, Just as THE MOCHIN come from the supernal world, NAMELY BINAH, AND BINAH waters the supernal mountains of pure balsam--WHICH ARE CHESED, GVURAH AND TIFERET OF BINAH--so when THE MOCHIN later reach the Tree of Life, WHICH IS ZEIR ANPIN, they also separate in all directions, according to their individual path--RIGHT, LEFT AND CENTRAL. THUS THEY ALSO PART IN THE GARDEN, WHICH RECEIVES FROM THE TREE OF LIFE.

427. "And the Tree of knowledge of good and evil," (Beresheet 2:9) MEANS THAT IT LOCATED IN THE MIDDLE BETWEEN GOOD, WHICH IS THE RIGHT, AND EVIL, WHICH IS THE LEFT. HE ASKED: Why is it called so, as the tree is not in the middle, BUT RATHER MORE TOWARD THE LEFT THAN THE RIGHT? HE EXPLAINED: What is the Tree of knowledge of good and of evil? WHY IS IT CALLED THUS? Because it draws from both THE RIGHT AND FROM THE LEFT sides and knows them, CLINGS TO THEM, as one who sucks the sweet and the bitter. As a result of sucking from and knowing both sides, THAT IS, CLEAVING TO THEM, and residing among them, it is called "good and evil."

426. דְּהָא הֵוּא נְהַר דְּנִגְיָד וְנִמְיָק, הוּא שְׂרִיָא עַל הָהוּא גְּנֻתָא, וְעֵינִיל בֵּיה, וּמִתְמָן מִתְפַּלְגִין מִיָּא לְכַמָּה סְטָרִין, וְנִטִּיל כְּלָא הֵוּא גְּנֻתָא, וּלְבַתֵּר נִמְקִי מִנָּה, וּמִתְפַּלְגִין לְכַמָּה נְחָלִין לְתַתָּא, כַּד"א יִשְׁקוּ כָּל חַיְתוֹ שְׂרִי, כַּמָּה דְּנִמְקִין מֵהוּא עֲלֵמָא עֲלָאָה, וְאַשְׁקִי לְאַנּוּן טוֹרִין עֲלֵאִין דְּאַפְרָסְמוּנָא דְּבִיא, לְבַתֵּר כַּד מְטָאן לְעֵץ הַחַיִּים, מִתְפַּלְגִין תְּחוּתוֹי בְּכָל סְטָר בְּכּוּם אֲרַחוּי.

427. וְעֵץ הַדַּעַת טוֹב וְרַע, אִמְאִי אֲקָרִי הֵכִי, דְּהָא עֵץ דָּא לֹא אִיהוּ בְּאִמְצַעִיתָא. אֲבָל, עֵץ הַדַּעַת טוֹב וְרַע, מֵאִי הוּא, אֶלָּא בְּגִין דִּינִקָא מִתְרִין סְטָרִין, וְיַדַּע לֹון בְּמֵאן דִּינִיק מִתְקָא וּמְרִירָא, וּבְגִין דִּינִקָא מִתְרִין סְטָרִין, וְיַדַּע לֹון וְשְׂרִיָא בְּגוּוּיָהוּ אֲקָרִי הֵכִי, טוֹב וְרַע, וְכָל אֲנּוּן נְטִיעִין שְׂרִיָין עֲלֵייהוּ.

428. The plants, NAMELY THE SFIROT OF MALCHUT, rest on THE TWO POINTS OF GOOD AND EVIL, BECAUSE THESE TWO POINTS ARE THE ASPECT OF YESOD OF THE FEMININE PRINCIPLE, WHICH LIES UNDERNEATH ALL THE SFIROT. And other supernal plants, REFERRING TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN are attached to it. These are called the "cedars of Levanon" (Tehilim 104:16). HE ASKED: What are these "cedars of Levanon?" HE REPLIED: These are the six supernal days, the six days of Creation, as we have already stated. IT IS WRITTEN: "The cedars of Levanon, which he has planted." THE SCRIPTURES DESCRIBE THEM AS PLANTS, BECAUSE they are indeed plants that survived after THEY WERE UPROOTED FROM THEIR PLACE AND PLANTED IN A DIFFERENT ONE.

429. From here on, Samech APPEARS IN THIS SECTION. HE ASKED: What is this REFERENCE TO SAMECH? HE ANSWERED: THIS IS THE SAMECH THAT APPEARS IN THE PHRASE, "And closed up (Heb. Vayisgor, spelled with a Samech) the flesh in its place" (Beresheet 2:21). THIS MEANS THAT CHAVAH BECAME THE ASPECT OF SAMECH (LIT. 'A SUPPORT') FROM HERE ON. AT FIRST, CHAVAH WAS ATTACHED TO HIS SIDE and they were side by side. Then the Holy One, blessed be He, tore them apart, AS IT IS WRITTEN: "AND HE TOOK ONE OF HIS SIDES," and planted them in a different place. ADAM AND CHAVAH BECAME facing one another. This is how their existence was completed.

428. וְבִיה אֶחֱידָן נְטִיעֵין אֶחְרָנִין עֲלָאִין, וְאֲנוּן אֶקְרוּן אֶרְזֵי לְבָנוֹן, מֵאֵן אֲנוּן אֶרְזֵי לְבָנוֹן, אֲנוּן שִׁית יוֹמִין עֲלָאִין, שֵׁשֶׁת יָמֵי בְרֵאשִׁית דְּקִאֲמְרָן, אֶרְזֵי לְבָנוֹן אֲשֶׁר נָטַע נְטִיעוֹת וְדָאֵי, דְּאֶתְקִימוּ לְבֵתֵר.

429. מִכָּאֵן וְלֵהֲלָאָה סַמַּךְ, מֵאֵי הִיא, וְיִסְגוֹר בְּשֵׁר תַּחְתָּנָה, בְּסִטְרוֹי הוּהּ, וְהוּהּ דָּא בְּסִטְרוֹי דְּדָא, וְדָאֵי עֶקְרָן קְדָשָׁא בְּרִיךְ הוּא, וְשִׁתִּיל לֹון, בְּאַתֵּר אֶחְרָא, וְאֶתְהֲדֵרוּ אֲנָפִין בְּאֲנָפִין, לְקִיּוּמָא, כְּגוּוּנָא דָּא סְמִיכָן עֲלֵמִין, עֶקְרָן קְדָשָׁא בְּרִיךְ הוּא, וְשִׁתִּיל לֹון בְּאַתֵּר אֶחְרָא, וְאֶתְקִימוּ בְּקִיּוּמָא שְׁלִים.



430. Rabbi Aba asked: Why do we conclude that Adam and Chavah were CALLED plants? Because it is written: "The branch of my planting, the work of my hands, that I may be glorified" (Yeshayah 60:21). It is indeed the "work of my hands" THAT ALLUDES TO ADAM AND CHAVAH, WHO OF ALL THE CREATURES WERE THE "WORK" OF THE HOLY ONE, BLESSED BE HE, ALONE. THE VERSE DESCRIBES THEM AS "THE BRANCH OF MY PLANTING." HENCE THEY ARE DESCRIBED AS THE "PLANTING." It is written: "Though in the day of your planting you make it grow" (Yeshayah 17:11), WHICH MEANS that on that same day they were planted in the world, they sinned. SO THE VERSE ACTUALLY SPEAKS OF ADAM AND CHAVAH AND DESCRIBES THEM AS "PLANTS."

431. We have learned that the plants, THAT WERE MALE AND FEMALE, were as tiny as the antennae of grasshoppers. Their light was feeble, and they did not shine. As soon as they were planted IN A DIFFERENT PLACE, and were improved, their lights became stronger and they were called "the cedars of Levanon." Similarly, Adam and Chavah did not increase their light or emit A GOOD odor before they were planted IN A DIFFERENT PLACE, NAMELY IN ZEIR ANPIN AND HIS FEMININE PRINCIPLE. But when they were uprooted FROM THEIR PLACE and planted again ON HIGH, IN MALE AND FEMALE, THEIR existence was firmly established.

430. ואמר ר' אבא, מנלן דאדם וחוה נטיעין הוּו, דכתיב נצר מטעי מעשה ידי להתפאר, מעשה ידי דייקא, דלא אשתדלו בהון ברין אחרנין, וכתיב ביום נטעך תשגשגי, דבהווא יומא דאתנטעו בעלמא סרחו.

431. תנן, הנטיעות בקרני חגבים הוּו, ונהורא דלהון דקיק, ולא הוּו נהרין, בין דאתנטעו ואתקנו, אתרביאו בנהורא, ואקרון ארזי לבנון. ואדם וחוה, עד דאתנטעו, לא אתרביאו, בנהורא, ולא סליקו ריחא, ודאי אתעקרו ואשתילו ואתקנו בדקא יאות.

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Section



## 46. "And Hashem Elohim commanded Adam"

God commands Adam not to eat from the Tree of Knowledge of Good and Evil, for if he does so, Adam will surely die. Upon eating from the Tree of Knowledge, Adam brought the force of death into existence. A profound secret is revealed in this passage: God did not command Adam not to eat from the Tree of Knowledge. Moreover, God did not punish Adam for disregarding His warning. God was merely revealing the universal laws at work within the various spiritual worlds. Tree of Knowledge is a realm of chaos, death, and decay. The significance of this passage can be likened to a father telling his son about the danger of placing his finger in a fire. If the child proceeds to do it anyway, it is incorrect to say that the father punished the child. An awareness of the laws of cause and effect are awakened within us when we browse and learn the secrets of this passage.

432. "And Hashem Elohim commanded..." (Bereshheet 2:16). We have learned that "commanded" is idolatry. THEREFORE, EVERY PLACE THE WORD COMMAND IS WRITTEN IS AN ALLUSION TO THE PROHIBITION OF IDOLATRY. THUS, THE VERSE RELATES TO THE SEVEN PRECEPTS THAT WERE GIVEN TO ADAM. "COMMANDED" APPLIES TO IDOLATRY, "Hashem" to blasphemy, "Elohim" to the judges WHO SHOULD STRIVE TO MAINTAIN JUSTICE, "Adam" to the prohibition against shedding another's blood, "saying" to the prohibition of incest, "of every tree of the garden" to thievery, and "you may freely eat" to the eating of flesh from a living animal. This EXPLANATION is accepted, ALTHOUGH IT MAY BE ADDED THAT "of every tree of the garden you may freely eat" MEANS that He permitted him TO EAT OF all, INCLUDING THE TREE OF KNOWLEDGE, but he

432. וַיִּצַו ה' אֱלֹהִים, הָא תְּנִינָן, לִית צו, אֶלָּא ע"ז.  
ה', זו בְּרַכַּת הַשֵּׁם. אֱלֹהִים, אֱלֹהֵי הַדֵּיּוֹנִין. עַל הָאָדָם,  
זו שְׁפִיכַת דָּמִים, לֵאמֹר, זו ג"ע. מִכָּל עֵץ הַגֶּן וְלֹא  
גִּזְל. אֶכֶל תֹּאכַל, וְלֹא אֲכַר מִן הַחַי, וְשִׁפִּיר.

was supposed to eat of them together, MEANING THAT THE TREE OF KNOWLEDGE HAD TO BE IN HARMONY WITH THE OTHER TREES IN THE GARDEN OF EDEN.

433. We know that Avraham ate FROM THE TREE OF KNOWLEDGE, as did Yitzchak and Ya'akov and all the prophets. NEVERTHELESS, they remained alive. WHY? BECAUSE this tree, THE TREE OF KNOWLEDGE, is the tree of death. Whoever ate of it by itself died, because he has taken the potion of death. Thus, IT IS WRITTEN: "For in the day that you eat of it you shall surely die" (Ibid. 17), REFERRING TO THE TREE BY ITSELF. In doing so, one separates the plants AND CUTS THE ROOTS, MEANING THAT HE SEPARATES THE HOLY ONE, BLESSED BE HE, FROM HIS SHECHINAH. THEREFORE, HE IS SENTENCED TO DEATH.

434. Rabbi Yehuda asked Rabbi Shimon: We have learned that Adam pulled at his foreskin. What is the meaning of this? He replied: He separated the Holy Covenant, NAMELY YESOD OF ZEIR ANPIN, from its place, NAMELY THE SHECHINAH, hence he pulled at his foreskin when he abandoned the Holy Covenant, NAMELY, THE UNITY OF THE HOLY ONE, BLESSED BE HE, WITH HIS SHECHINAH, cleaved to the foreskin--THE KLIPAH THAT SEPARATES THE HOLY ONE, BLESSED BE HE, FROM HIS SHECHINAH--and was seduced by the Serpent's words.

433. מְכַל עֵץ הַגֶּן אָכַל תְּאֵכֶל, דְּשֵׁרָא לִיהּ כְּלָא, דְּלִיכְלִינְהוּ בְּיַחְוּדָא, דְּהָא חֲזִינָן אַבְרָהָם אָכַל, וְיִצְחָק וְיַעֲקֹב וְכָל הַנְּבִיאִים אָכְלוּ וְחִיו, אָכַל אֵילָנָא דָּא אֵילָנָא דְּמוֹתָא אִיהוּ, מֵאֵן דְּנָטִיל לִיהּ בְּלַחְדוּי מֵיית, דְּהָא סָמָא דְּמוֹתָא נָטִיל, וְעַל דָּא כִּי בְּיוֹם אָכַלְךָ מִמֶּנּוּ מוֹת תָּמוּת, בְּגִין דְּקָא פְּרִישׁ נְטִיעִין.

434. רַבִּי יְהוּדָה שְׁאִיל לְר' שִׁמְעוֹן, הָא דְּתַנִּינָן, אָדָם הָרָאשׁוֹן מוֹשֵׁךְ בְּעַרְלָתוֹ הוּא, מֵאִי הוּא, אָמְרֵלוּ דְּפְרִישׁ בְּרִית קְדָשׁ מֵאַתְרֵיהּ. וּמְחוּלְקִיָּהּ, וְהָאִי מוֹשֵׁךְ בְּעַרְלָה הוּא, וְשִׁבַּק בְּרִית קְדָשׁ, וְדָבַק בְּעַרְלָה, וְאַתְפַּתָּה בְּמַלְאָה רְנַחֵשׁ.

435. "The fruit of the tree" (Beresheet 3:3) refers to the woman, NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN. AND IT IS WRITTEN: "You shall not eat of it..." because of the verse: "Her feet go down to death, her steps take hold of Sh'ol" (Mishlei 5:5). THIS MEANS THAT IF HE DRAWS SUSTENANCE FROM THE FEMALE WHEN SHE IS UNACCOMPANIED BY HER HUSBAND, THE FEET OF THE FEMALE DESCEND TO THE KLIPOT, WHERE DEATH IS. BUT WE SHOULD NOT CONCLUDE THAT THE TREE OF KNOWLEDGE IS THE OTHER SIDE AND IS NOT THE FEMININE PRINCIPLE OF HOLINESS, BECAUSE there is fruit IN THE FEMININE PRINCIPLE OF ZEIR ANPIN. THEREFORE, IT IS WRITTEN: "BUT OF THE FRUIT OF THE TREE." In the Other SIDE, there is no fruit, BECAUSE ANOTHER EL IS STERILE AND PRODUCES NO FRUIT. IT IS WRITTEN OF IT: "For in the day that you eat thereof you shall surely die" (Beresheet 2:17). It is called the tree of death, EVEN THOUGH SHE IS THE FEMALE OF HOLINESS, of whom it is written: "her feet go down to death." NEVERTHELESS IN HERSELF, SHE IS FULL OF LIFE AND HOLINESS.

436. Rabbi Yosi said: This tree that we have mentioned, REFERRING TO THE TREE OF KNOWLEDGE, was watered from above, grew and was happy, as it is written, "And a river went out of Eden to water the garden" (Ibid. 10). The garden is the feminine principle OF ZEIR ANPIN and the river, NAMELY BINAH, enters THE FEMININE PRINCIPLE and waters her, BESTOWS ON HER THE MOCHIN OF GREATNESS, and they all become as one. THIS MEANS THAT BECAUSE OF THESE MOCHIN, ZEIR ANPIN AND HIS FEMININE PRINCIPLE ARE UNITED AS ONE, because from there downward, BELOW THE FEMININE PRINCIPLE OF ZEIR ANPIN, everything is then separated. FROM THERE, THEY WOULD NOT HAVE BEEN ABLE TO RECEIVE THESE MOCHIN, as it is written: "And from thence it was parted."

435. ומפרי העץ דא אתתא, לא תאכל ממנו, בגין דכתיב רגליה יורדות מות, שאול צעדיה יתמוכו, ובהאי הוי פרי, דהא באחרא לא הוי פרי, כי ביום אכלך ממנו מות תמות, בגין דא אילנא דמותא הוי, כדקאמרן דכתיב רגליה יורדות מות.

436. ר' יוסי אמר, האי אילנא דקא אמרן הוה מתשקי מלעילא ואתרבי, והוה חדי, כד"א, ונהר יוצא מערן להשקות את הגן, הגן דא אתתא, ונהר דא הוה עייל ביה, ואשקי ליה והוה בלא חר, דהא מתמן ולתתא, איהו פרודא, דכתיב ומשם יפרד.

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Section



## 47. "Now the Serpent was craftier"

Rabbi Yitzhak and Rabbi Yehuda came to their master and teacher, Rabbi Shimon, with an intriguing disagreement. The two students were at odds concerning the underlying cause of Eve's sin in eating from the Tree of Knowledge. Rabbi Yitzhak felt it was the evil inclination implanted in Eve that caused her to succumb to temptation. But Rabbi Yehuda believed it was the snake's cunning that beguiled her into eating from the Tree.

Rabbi Shimon said that both of his students were correct. The Zohar's explanation is as follows: The negative part of our intelligence--the part that motivates us to sin--is the same negative intelligence that serves as our prosecutor in the heavenly court, and this same evil intelligence executes any judgements decreed against us. As a final irony, this intelligence is also none other than the Angel of Death, who ultimately consumes us after years of living out this evil cycle of sin. If only we could recognize the voice inside us that says, "Do it!" even when we know we shouldn't, we would shudder in terror at the prospect of succumbing to these negative urges.

The Zohar then discusses the verse, "And the Eyes of them [Adam and Eve] both were open."

Rabbi Chiya explains that at the moment Adam and Eve saw evil, they fell into that reality. The mystery of this explanation concerns the power of consciousness, and the nature of reality and illusion. If we look for evil in others, our consciousness literally creates that reality. The Zohar is telling us that evil is an illusion, but we give it reality when we see it and believe it. For this reason alone, we should turn all our efforts toward finding the good in people instead of always looking for what's wrong. This portion of the Zohar awakens us to these spiritual truths by helping us to distinguish between the reality of good, and the self-confirming nature of evil.

437. "Now the Serpent WAS CRAFTIER..." (Beresheet 3:1). Rabbi Yitzchak said: The Serpent is the evil inclination, WHICH INCITES ONE TO SIN. Rabbi Yehuda said, It is a real Serpent. They approached Rabbi Shimon, who said: Both interpretations are correct. It was Samael and he was seen RIDING on the Serpent. The image of the Serpent is Satan, NAMELY THE EVIL INCLINATION THAT INCITES HUMANS TO SIN AND THEN ASCENDS TO DEMAND PUNISHMENT ABOVE. They are both the same. YOU CAN SAY THAT THE SERPENT IS THE EVIL INCLINATION AND IS A REAL SERPENT.

438. We have learned that Samael, THE ANGEL, descended from heaven riding on this Serpent at that time. All the creatures saw his image and fled from him. Then SAMAEL AND THE SERPENT approached the woman with words, and brought death upon the world. So Samael cleverly brought curses upon the world, MEANING THAT HE INCITED THEM TO SIN WITH CUNNING and brought damage to the first tree, NAMELY THE FIRST MAN, which the Holy One, blessed be He, created in the world.

439. This sin rested with Samael, WHO IS DESCRIBED AS STEALING THE BLESSINGS AND THE MOCHIN FROM ADAM BY CUNNINGLY INCITING ADAM TO SIN AND EAT OF THE TREE OF KNOWLEDGE, until another holy tree appeared, who is Ya'akov, and took back the blessings from SAMAEL to prevent Samael, WHO IS THE MINISTER OF ESAV, from being blessed above and Esav FROM BEING BLESSED below. Ya'akov resembled Adam and his beauty was like that of Adam. So, just as Samael prevented the blessings from reaching the first tree--WHO IS ADAM--so Ya'akov, who is a tree that resembled Adam, prevented the blessings from reaching Samael above and ESAV below. Everything Ya'akov took belonged to him, REFERRING TO EVERYTHING SAMAEL ROBBED FROM ADAM.

437. וְהִנָּחֵשׁ, ר' יִצְחָק אָמַר דָּא יִצְרַר הָרַע, רַבִּי יְהוּדָה אָמַר, נָחֵשׁ מִמֶּשׁ, אֲתוּ לְקַמִּיָּה דְר' שְׁמַעוֹן, אָמַר לוֹן, וְדָאֵי כֹלָא חַד, וְסַמְא"ל הוּא, וְאִתְחַזִּי עַל נָחֵשׁ, וְצוּלְמִיָּה דְנָחֵשׁ, דָּא אִיהוּ שְׁטָן. וְכֹלָא חַד.

438. תְּנִינָא, בַּהֵיא שְׁעֵתָא נָחַת סַמְא"ל מִן שְׁמִיָּא רְכִיב עַל נָחֵשׁ דָּא, וְצוּלְמִיָּה הוּוּ חֲמָאן כֹּל בְּרִיין וְעֶרְקֵן מִנִּיָּה, וּמְטוּ לְגַבֵּי אֲתַתָּא בְּמַלְיִן, וּגְרִימוּ מוֹתָא לְעֵלְמָא, וְדָאֵי בְּחֻכְמָה אִיִּיתֵי סַמְא"ל לְוֹטִין עַל עֵלְמָא, וְחַבֵּל אֵילָנָא קְדָמָאָה, דְּבָרָא קוּדְשָׁא בְּרִיךְ הוּא בְּעֵלְמָא.

439. וּמִלָּה דָּא הוּוּ תְּלִי עַל סַמְא"ל, עַד דְּאֲתָא אֵילָנָא אַחֲרָא קְדִישָׁא, דְּאִיהוּ יַעֲקֹב, וְנָטַל מִנִּיָּה בְּרַכָּאן, דְּלֹא יִתְבָּרַךְ סַמְא"ל לְעֵילָא, וְעָשׂוּ לְתַתָּא. דְּהָא יַעֲקֹב דּוּגְמָא דְּאָדָם הָרָאשׁוֹן הוּוּ דִּיעֲקֹב שׁוּפְרִיָּה דְּאָדָם הָרָאשׁוֹן הוּוּ. וְעַל דָּא כְּמָה דְּמִנְע סַמְא"ל בְּרַכָּאן, מְאִילָנָא קְדָמָאָה, הָכִי נְמִי מִנְע יַעֲקֹב, דְּאִיהוּ אֵילָנָא דּוּגְמָא דְּאָדָם, מְסַמְא"ל בְּרַכָּאן מְלַעֲיָלָא, וּמִתְתָּא, וְיַעֲקֹב דִּידִיָּה נָטִיל בְּכֹלָא, וְעַל דָּא וַיֵּאבֶק אִישׁ עִמּוֹ, כְּתִיב.

Therefore, it is written: "And there wrestled a man with him" (Beresheet 32:25), ALLUDING TO SAMAEL.

440. "Now the Serpent was craftier." THE SERPENT is the evil inclination, the Angel of Death. As a result, the Serpent brought death upon the whole world BY TEMPTING CHAVAH TO SIN IN THE TREE OF KNOWLEDGE. This is the secret of the verse: "The end of all flesh is come before me" (Beresheet 6:13), WHICH ALLUDES TO THE ANGEL OF DEATH, WHICH PUTS an end to all flesh by taking the soul away from all the flesh. It is thus called "THE END OF ALL FLESH."

441. "And he said to the woman, 'Is it true (Heb. Af)?' (Beresheet 3:1). Rabbi Yosi said, THE SERPENT started with wrath (Heb. Af) WHEN IT SAID, "'IS IT TRUE (HEB. AF), HAS ELOHIM SAID...?" Thus, he brought wrath (Af) and anger upon the world. He said to the woman, 'By this tree, the Holy One, blessed be He, created the world,' BECAUSE THE WORLD WAS CREATED BY THE FEMALE. Therefore, eat of it "and you shall be as Elohim, knowing good and evil" (Ibid. 5), WHICH MEANS THAT YOU SHALL ALSO BE ABLE TO CREATE WORLDS WITH THE FEMININE PRINCIPLE, because he--NAMELY ZEIR ANPIN--is indeed Elohim. His name, 'THE FEMALE,' is the Tree of knowledge of good and evil. Therefore, IF YOU EAT FROM THE TREE OF KNOWLEDGE, WHICH IS HIS NAME, IF YOU CLEAVE TO THE FEMALE AND DRAW UPON HER ABUNDANCE, "you shall be as Elohim, knowing..." - YOU SHALL BE AS ZEIR ANPIN, AND WILL BE ABLE TO CREATE WORLDS AS HE DOES.

440. וְהִנְחֹשׁ הָיָה עָרוֹם, דָּא יִצְרַר הָרַע, דָּא מְלַאֲךְ הַמָּוֹת וּבִגְיִן דְּנִחַשׁ אִיהוּ מְלַאֲךְ הַמָּוֹת, גְּרַם מוֹתָא לְכָל עֲלָמָא, וְדָא הוּא רִזָּא דְכִתְיִב, קִץ כָּל בְּשָׂר בְּאֵלְפִנֵי, דָּא הוּא קִצָּא דְכָל בְּשָׂרָא, דְנִטְוִיל נִשְׁמַתָּא לְכָל בְּשָׂרָא וְאִקְרִי הַכִּי.

441. וַיֹּאמֶר אֶל הָאִשָּׁה אֵף, ר' יוֹסִי אָמַר, בְּאֵף פָּתַח, וְאֵף אֲטוּל בְּעֲלָמָא, אָמַרְלוּ לְאַתְתָּא, בְּאִילָנָא דָּא בְּרָא קְדוֹשׁ בְּרוּךְ הוּא עֲלָמָא וְדָאִי, אֲכָלוּ מִנֶּיהָ, וְהֵייתֶם בְּאֵלֹקִים יוֹדְעֵי טוֹב וְרָע, דְּהָא אִיהוּ הַכִּי הוּי אֵלֹקִים שְׁמִיָּה עֵץ הַדַּעַת טוֹב וְרָע, וְעַל דָּא וְהֵייתֶם בְּאֵלֹקִים יוֹדְעֵי וְגו'.



442. Rabbi Yehuda said: THE SERPENT did not say this because had he said, 'By this tree, the Holy One, blessed be He, created the world,' it would have been good. For this tree is like an ax in the hand of he who hews with it. But THE SERPENT did not say so. Instead, he said that from this tree, the Holy One, blessed be He, ate, MEANING THAT ZEIR ANPIN RECEIVED ABUNDANCE FROM THE FEMININE PRINCIPLE and then created the world. And every craftsman hates his fellow craftsman. So eat from it, and you shall also create worlds. THIS IS A COMPLETE LIE, BECAUSE THE FEMININE PRINCIPLE RECEIVES EVERYTHING FROM ZEIR ANPIN. This is why HE SAID, "For Elohim knows that in the day you eat of it" (Ibid. 5), WHICH MEANS THAT because He knows THAT YOU SHALL BE AS ELOHIM AND BE ABLE TO CREATE WORLDS AS HE DOES, He commanded you not to eat from it.

443. Rabbi Yitzchak said, All his words were lies, even what he said at first was a lie, as it is written: "Is it true (Heb. Af), has Elohim said, 'You shall not eat of every tree of the garden'" This was not so, because it is also written: "Of every tree of the garden, you may freely eat." So he was permitted to eat of them all.

444. Rabbi Yosi said: We have learned that the Holy One, blessed be He, commanded him against idolatry, as it is written, "And... commanded"; in "Hashem" against blaspheming the name; in "Elohim" for keeping laws; "Adam" the prohibition against shedding blood; and in "saying" against incest. HE ASKED: How many people were there in the world that He had to WARN HIM AGAINST DOING SO. HE REPLIED: All seven precepts were definitely related only to this tree, TO THE TREE OF KNOWLEDGE, BECAUSE ALL THESE PRECEPTS ARE CONNECTED TO IT.

442. אָמַר רַבִּי יְהוּדָה, לֹא אָמַר הַכִּי, דְּאֵלּוּ אָמַר בְּאִילָנָא דָּא בְּרָא קְדוּשׁ בְּרוּךְ הוּא עֲלֵמָא, וְאוֹת הוּא, כִּי הוּא כְּגִרְזֵן בְּיַד הַחוּצָב בּוּ, אָבֵל לֹא אָמַר, אֲלֵא מֵאִילָנָא דָּא אָכַל קְדוּשׁ בְּרוּךְ הוּא, וּכְדִין בְּרָא עֲלֵמָא, וְכֹל אוֹמֵן סְנִי לְחֻבְרִיה, אָכַל מִנֶּיה וְאִתּוֹן תְּהוּן בְּרָאן עֲלֵמִין, וְעַל דָּא כִּי יוֹדַע אֱלֹקִים כִּי בְיוֹם אָכַלְכֶם מִמֶּנּוּ וּגו', וּבְגִין דְּאִיהוּ יוֹדַע דָּא, אִפְקִיד לְכוּ עֲלֵיה, דְּלֹא תִיכְלוּ מִנֶּיה.

443. אָמַר רַבִּי יִצְחָק, בְּכֹלֹא מַלְלוּ שְׁקָרָא, בְּשִׁירוּתָא דְּאָמְרוּ שְׁקָרָא הוּא, דְּכֹתִיב אִף כִּי אָמַר אֱלֹקִים לֹא תֹאכַל מִכֹּל עֵץ הַגֶּן, וְלֹא הַכִּי, דְּהָא כֹּתִיב מִכֹּל עֵץ הַגֶּן אָכַל תֹּאכַל, וְכֹלְהוּ שְׂרָא לֵיה.

444. אָמַר רַבִּי יוֹסִי, הָא תְּנִינָן, דְּפְקִיד לֵיה קְדוּשׁ בְּרוּךְ הוּא עַל ע"ז, דְּכֹתִיב וַיִּצַו. ה' עַל בְּרֵכֶת הַשֵּׁם. אֱלֹקִים, עַל הַדִּינִין. עַל הָאָדָם, עַל שְׁמִיכַת דְּמִים. לְאָמַר, עַל גְּלוּי עֲרִיּוֹת, וְכִי כְּמָה אֲנָשֵׁי הוּוּ בְּעֲלֵמָא, דְּאִיהוּ אֲצַטְרִיךְ דָּא, אֲלֵא וְדָאֵי כֹלֵא עַל הָאֵי אִילָנָא הוּא.

445. Because all these precepts are connected to it, whoever takes THE TREE OF KNOWLEDGE-- NAMELY THE FEMININE PRINCIPLE--on its own and WITHOUT HER HUSBAND ZEIR ANPIN, causes a separation BETWEEN ZEIR ANPIN AND HIS FEMININE PRINCIPLE. Thus, he takes her down TO BESTOW PLENTY to the masses below IN THE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH OF SEPARATION, WHERE THE KLIPOT ARE. And they cleave TO THE TREE OF KNOWLEDGE. So he takes upon himself the sins of idolatry, bloodshed and incest. HE IS GUILTY OF IDOLATRY, BECAUSE HE DREW THE ABUNDANCE OF THE TREE OF KNOWLEDGE DOWN to those ministers. IN DOING SO, HE WORSHIPPED THEM, WHICH IS IDOLATRY. HE COMMITTED bloodshed BECAUSE THE POWERS OF SHEDDING BLOOD ARE related to this tree, as it is the side of Gvurah, WHICH IS THE LEFT SIDE. Samael, WHO IS THE MINISTER OF ESAV, is appointed over this. HE IS GUILTY OF incest, because THE TREE OF KNOWLEDGE is a woman and she is called the wife, NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN. A man is not permitted to invite a wife on her own. She must be accompanied by her husband so there can be no suspicion of adultery. AND THE SIN OF THE TREE OF KNOWLEDGE IS THAT HE INVITED THE FEMALE ALONE, WITHOUT HER HUSBAND. Because of this, all SEVEN PRECEPTS relate to this tree and, because Adam ate from it, he transgressed them all and they all cleave to him.

445. בגין דביה אחידן כל אליון פקודין, דכל מאן דנטיל ליה בלחודו עביר פרישו, ונטיל ליה באוכלוסין דלתתא דאחידן ביה. ונטיל ע"ז ושפיכות דמים וגלוי עריות. ע"ז, באנון רברבי ממנו. שפיכות דמים, בהאי אילנא תליין, דאיהו בסטר גבורה, וסמא"ל אתפקד על דא. גלוי עריות, אשה היא, ואנתתא אקרי, ואסיר לזמנא לאנתתא בלחודה, אלא עם בעלה, דלא יהא חשיד בגלוי עריות, ועל דא, בכלהו אתפקד בהאי אילנא, כיון דאכל מניה, בכלהו עבר, דהא בלא אחיד ביה.

446. Rabbi Yehuda said: This issue, REFERRING TO PROHIBITION OF THE TREE OF KNOWLEDGE, is indeed true, because nobody is allowed to enjoy alone the company of a married woman, unless her husband is with her. So what did that evil one, NAMELY SAMAEL, do? He said: Behold I have touched this tree, yet I have not died. You too can come closer and touch it with your hand --- and you shall not die. He added this on his own, BECAUSE THE PROHIBITION WAS NOT ON TOUCHING, BUT ON EATING.

447. Immediately AFTER SHE HAD TOUCHED THE TREE, "the woman saw that the tree was good..." (Beresheet 3:6). What did she see? Rabbi Yitzchak said: A tree that emits a pleasant odor, as it is written, "As the smell of a field, which the Hashem has blessed" (Beresheet 27:27). Because of that pleasant odor, her desire to eat from it was aroused. Rabbi Yosi said: Her seeing, AND NOT THE ODOR, AROUSED HER DESIRE TO EAT FROM THE TREE OF KNOWLEDGE, AS IT IS WRITTEN: "AND WHEN THE WOMAN SAW..." Rabbi Yehuda said to him: But AFTER THE SIN, it is written: "And the eyes of them both were opened...", WHICH MEANS THAT THE SEEING WAS ACHIEVED ONLY AFTER EATING. SO BEFORE THE EATING, THE PLEASANT ODOR TEMPTED HER. RABBI YOSI replied: This seeing BEFORE EATING that was related to the size of the tree, WHICH IS THE ASPECT OF THE LIGHT OF THE FEMININE PRINCIPLE, AND THIS SEEING brought THE DESIRE UPON HER. THE SEEING AFTER THE EATING WAS GREATER THAN THE SIZE OF THE TREE, AND OF THIS, IT IS WRITTEN: "AND THE EYES...WERE OPENED." Therefore, it is written, "And when the woman saw," stressing THE WORD 'WOMAN' TO INDICATE THAT THE SEEING WAS THE LIGHT OF THE ASPECT OF THE FEMININE PRINCIPLE.

446. רבי יהודה אמר, ודאי מלה דא הכי הוא, דאסיר לאתיחדא עם אנתתא בלחודהא, אלא אם כן בעלה עמה, מה עבד ההוא רשע, אמר הא מטיתי להאי אילנא, ולא מתתי, אוף את קריב ומטי בידך ביה, ולא תמות, ומלה דא הוא אוסיף לה מגרמיה.

447. מיד ותרא האשה כי טוב וגו' במה קמאת. אמר רבי יצחק, ההוא אילנא סליק ריחין כד"א כריח שדה אשר ברכו ה', ובגין ההוא ריח דהוה סליק, קמדת ליה למיכל מניה. ר' יוסי אמר, ראיה הוה. אמרלו ר' יהודה, והא כתיב ותפקחנה עיני שניהם, אמרלו האי ראיה בשועורא דאילנא נקטת ליה, דכתיב ותרא האשה דיוקא.

448. "And when the woman saw that the tree was good..." She saw yet did not see that the tree was good. She "saw that the tree was good", but could not decide. It is then written, "She took of the fruit thereof" and not 'she took of it'. WHY? BECAUSE HER MIND WAS NOT SET THAT THE "TREE WAS GOOD." BY TAKING OF ITS FRUIT AND NOT FROM THE TREE ITSELF, she became attached to the place of death, brought death upon the world and separated life from death. And this sin caused a separation between the wife, THE FEMININE PRINCIPLE, and her husband, ZEIR ANPIN, because the voice--ZEIR ANPIN--is never separated from the utterance, THE FEMININE PRINCIPLE. Whoever separates the voice from the utterance, NAMELY ZEIR ANPIN FROM HIS FEMININE PRINCIPLE, becomes dumb and loses the ability to speak. As a result of losing the ability to speak, he is given to the dust. THIS IS WHY IT IS WRITTEN, "AND TO DUST SHALL YOU RETURN" (BERESHEET 3:19).

449. Rabbi Shimon said: It is written, "I was dumb with silence, I held my peace (even from good), had no comfort, and my pain was stirred up" (Tehilim 39:3). "I was dumb with silence" WAS EXPRESSED BY the congregation of Yisrael, WHICH IS THE FEMININE PRINCIPLE OF ZEIR ANPIN, at the time of the exile. Why? Because the voice, ZEIR ANPIN, conducts the utterance, THE FEMALE. Since she is in exile, the voice is separated from it and the utterance, THE FEMALE, is not heard. Because of this, THE FEMALE SAID, "I was dumb with silence." Why WAS SHE DUMB? Because "I held my peace, even from good", WHICH IS ZEIR ANPIN THAT IS CALLED GOOD AND IS THE VOICE. THEREFORE, the voice does not accompany it. The children of Yisrael THEN said, "Praise waits for you (in silence), Elohim" (Tehilim 65:2). What does "in silence" mean? This is when the praise of David, ALLUDING TO THE FEMININE PRINCIPLE, WHICH IS CALLED PRAISE DURING GREATNESS, is silent during the exile and

448. וְתָרָא הָאִשָּׁה כִּי טוֹב, חֲמַאת וְלֹא חֲמַאת, כִּי טוֹב, חֲמַאת כִּי טוֹב וְלֹא אֲתִישֶׁבֶת בֵּיהּ, מֵה כְּתִיב לְכַתֵּר, וְתִקַּח מִפְּרִיו, וְלֹא כְּתִיב וְתִקַּח מִמֶּנּוּ, וְהָיָא אֲתַדְבַּקַת בְּאַתֵּר דְּמוֹתָא, וּגְרִימַת לְכָל עֲלְמָא מוֹתָא, וְאַפְרִישַׁת חַיִּי מִן מוֹתָא, וּבְחוּבָא דָּא גְרִים פְּרִישוּתָא, לְאַפְרָשָׁא אֲתַתָּא מִבְּעֵלָה, דְּהָא קוּל מְדַבּוּר לֹא מִתְפָּרֵשׁן לְעֵלְמִין, וּמֵאן דְּמִפְרִישׁ קוּל מְדַבּוּר, אֲתַאֲלָם וְלֹא יָכִיל לְמַלְלָא, וְכִיּוֹן דְּאֲשַׁתְּקִיל מִנִּיהּ מְלוּלָא אֲתִייהִיב לְעַפְרָא.

449. אָמַר רַבִּי שִׁמְעוֹן כְּתִיב נֶאֱלַמְתִּי דוּמְיָה הַחֲשִׁיתִי מְטוֹב וּכְאִבִּי נֶעֱכַר. נֶאֱלַמְתִּי דוּמְיָה, הָאִי קָרָא בְּנִסְתָּ וְיִשְׂרָאֵל אָמְרוּ בְּגִלּוּתָא, מ"ט, בְּגִין דְּקוּל מְדַבְּרָ לִיהּ לְדַבּוּר, כִּיּוֹן דְּאִיהִי בְּגִלּוּתָא, קוּל אֲתַפְרֵשׁ מִינָהּ, וּמְלָה לֹא אֲשַׁתְּמַע, וְעַל דָּא נֶאֱלַמְתִּי דוּמְיָה וּגו', מ"ט, בְּגִין דְּהַחֲשִׁיתִי מְטוֹב, דְּלֹא אֲזִיל קוּל בְּהַדְּרָה. וְיִשְׂרָאֵל אָמְרוּ לֶךְ דוּמְיָה תְּהִלָּה, מֵאִי דוּמְיָה, דָּא תְּהִלָּה לְדוֹד, דְּאִיהִי דוּמְיָה בְּגִלּוּתָא, וְשַׁתִּיקָא בְּלֹא קוּל. אָמַר רַבִּי יִצְחָק מֵאִי לֶךְ, בְּגִינְךָ, אִיהִי דוּמְיָה וְשַׁתִּיקָא, דְּאֲסַתְּלָקָא מִנָּהּ קוּל.

becomes dumb, without a voice. Rabbi Yitzchak asked: What is the meaning of "for you" IN THE VERSE, "PRAISE WAITS FOR YOU?" HE ANSWERED: YISRAEL CRY OUT TO ZEIR ANPIN SAYING, 'It is because of you that she is dumb and in silence,' since the voice--NAMELY ZEIR ANPIN--has abandoned her.

450. "She took of its fruit" (Beresheet 3:6). We have learned that CHAVAH pressed grapes and gave them to ADAM. AND BY THEIR EATING, they brought death upon the whole world, for death resides within this Tree of KNOWLEDGE, which is the tree that rules at night--NAMELY THE FEMININE PRINCIPLE. THIS IS THE SECRET OF THE VERSE: "AND THE LESSER LIGHT TO RULE THE NIGHT." (BERESHEET 1:16) OF HER, IT IS ALSO WRITTEN: "SHE RISES ALSO WHILE IT IS YET NIGHT" (MISHLEI 31:15). When she rules AT NIGHT, all human beings taste death, BECAUSE SLEEP IS ONE SIXTIETH PART OF DEATH, but the faithful make haste to put their Nefesh in her hands as a deposit. BEFORE THEY FALL ASLEEP, THEY RECITE THE VERSE: "INTO YOUR HANDS I COMMIT MY SPIRIT: YOU HAVE REDEEMED ME, HASHEM EL OF TRUTH" (TEHILIM 31:6). Because they, THE NEFASHOT, are entrusted TO THE HANDS OF THE FEMININE PRINCIPLE DURING THE TIME WHEN DEATH GOVERNS, THEY ARE NOT HURT AND return to their places--TO THEIR BODIES--IN THE MORNING. This is why IT IS WRITTEN: "And your faithfulness every night" (Tehilim 92:3).

450. וְתַקַּח מִפְרִיו, הָא תְּנִינָן, סְחָטָה עֲנָבִים וַיִּהְבֹּת לִיה, וּגְרִימוֹ מוֹתָא לְכָל עַלְמָא, דְּהָא אִילָנָא דָּא, בֵּיה שְׂרִיא מוֹתָא, וְהוּא אִילָנָא דְשִׁלְטָא בְּלִילְיָא, וְכַד אִיהִי שִׁלְטָא, כָּל בְּנֵי עַלְמָא טַעְמוּ טַעְמָא דְמוֹתָא. אֲלָא אֵינֻן בְּנֵי מְהִימְנוּתָא מְקַדְמֵי וַיִּהְבּוּ לִיה נַפְשֵׁיהּוּ בְּמַקְרוֹנָא, וּבְגִין דְּאִיהוּ בְּמַקְרוֹנָא, אֲתַהֲדְרוּ נַפְשָׁן לְאַתְרֵיהּוּ, וְעַל דָּא וְאַמוֹנְתָךְ בְּלִילוֹת כְּתִיב.

451. "And the eyes of them both were opened..." (Bereshheet 3:7). Rabbi Chiya said that they were now opened to know the evils of the world, which they were not aware of up to then. As a result of opening their eyes to evil, they learned that they were naked. Once they knew, and their eyes opened, they realized their nakedness, since they lost the sublime luster that enveloped them; it was gone from them and they were left naked of it.

452. The phrase: "And they sewed fig leaves together" (Ibid.) MEANS THAT they cleaved to the shadows of that tree from which they ate to cover themselves, as the so-called "leaves of the tree" GIVE SHADE TO THOSE UNDERNEATH THEM. THE VERSE CONTINUES: "And made themselves loincloths." Rabbi Yosi said: Because they acquired knowledge of this world and became attached to it, they saw that this world was governed by these leaves of the tree. Thus, they made themselves a stronghold to strengthen themselves with these leaves in this world. They became acquainted with all sorts of sorcery and wanted to protect themselves with weapons made from the leaves of the tree.

453. Rabbi Yehuda said: Then the three-- REFERRING TO THE SERPENT, ADAM AND CHAVAH--entered to be judged and were sentenced. Thus, the lower world was cursed. It did not return to its previous state due to the defilement of the Serpent until the children of Yisrael stood before Mount Sinai and ONLY THEN DID THE DEFILEMENT CEASE.

451. וַתִּפְקַחְנָה עֵינֵי שְׁנֵיהֶם, רַבִּי חִיָּיא אָמַר, דְּהָא אֲתַפְקְחוּ לְמַנְדַּע בִּישׁוּן דְּעֵלְמָא, מַה דְּלֵא יִדְעוּ עַד הַשְּׂתָא, בִּיּוֹן דִּידְעוּ וְאֲתַפְקְחוּ לְמַנְדַּע בִּישׁ, כַּדִּין יִדְעוּ כִּי עֲרוּמִים הֵם, דְּאֶבְרוּ זֶהְרָא עֲלָאָה, דְּהוּה חֲפִי עֲלֵיהוּ, וְאֶסְתַּלַּק מִנֵּיהוּ, וְאֶשְׂתַּאֲרוּ עֲרוּמִים מִנֵּיהּ.

452. וַיִּתְפְּרוּ עֲלֵה תַאנָּה, אֲתַדְּבְקוּ לְאֲתַחַמְתָּא בְּאִינוֹן צוֹלְמִין, דְּהוּוּ אֵילָנָא דְּאֶכְלוּ מִנֵּיהּ, דְּאֶקְרוּן טְרַפֵּי דְּאֵילָנָא. וַיַּעֲשׂוּ לָהֶם חֲגוּרוֹת, ר' יוֹסִי אָמַר, בִּיּוֹן דִּידְעוּ מֵהָאֵי עֵלְמָא וְאֲתַדְּבְקוּ בֵּיהּ, חָמוּ, דְּהָאֵי עֵלְמָא מִתְדַּבֵּר, עַל יָדָא דְּאִינוֹן טְרַפִּין דְּאֵילָנָא, וְעַבְדוּ לְהוֹן תּוֹקְפָא, לְאֲתַתְּקָא בְּהוּוּ בְּהָאֵי עֵלְמָא. וּכְדִין יִדְעוּ כֹּל זַיְיִנֵּי חֲרָשִׁין דְּעֵלְמָא, וּבְעוּ לְמַחְגַּר זַיְיִנִּין בְּאִינוֹן טְרַפֵּי אֵילָנָא, בְּגִין לְאַגְנָא עֲלֵיהוּ.

453. רַבִּי יְהוּדָה אָמַר, כַּדִּין תִּלַּת עָאֵלוּ בְּדִינָא, וְאֲתַדְּנוּ, וְעֵלְמָא תַתָּאָה אֲתַלְטֵינָא, וְלֹא קִיּוּמָא בְּקִיּוּמֵיהּ, בְּגִין זֶהְמָא דְּנַחֲשׁ, עַד דְּקִיּוּמוּ יִשְׂרָאֵל בְּטוֹרָא דְּסִינֵי.

454. After THE SIN, the Holy One, blessed be He, clothed them in garments comfortable to the skin, BUT NOT THE NEFESH, as it is written: "Coats of skin (Heb. Or, spelled Ayin-Resh)" (Beresheet 3:21). Before they had coats of light (Heb. Or, spelled Aleph-Resh), which served the beings above. The supernal angels used to come TO ADAM and enjoy themselves with that light, as it is written: "Yet you have made him a little lower than the angels, and have crowned him with glory and honor" (Tehilim 8:6). But now that they have sinned, they were given coats of skin, comfortable to the skin, NAMELY THE BODY, and not the Nefesh.

455. After this, they gave birth to the first son. He was the son of THE SERPENT'S defilement, because two had intercourse with Chavah, ADAM AND THE SERPENT, and she conceived from both and gave birth to two--KAYIN AND HEVEL. Each resembled his own father and their spirits were separated, one to the side OF IMPURITY and one to the side OF HOLINESS. Each was in the appearance of his own aspect, THE ASPECT FROM WHICH HE HAD COME.

456. From the side of Kayin came all the evil species, spirits, demons and sorcerers. From the side of Hevel came something more merciful, but still not perfect. IT IS LIKE good wine mixed with bad. So THE WORLD was not fully established by Hevel. This was left to Shet, the ancestor of all the righteous generations in the world, from whom the generations of the world issued. But from Kayin issued all the ruthless people, all the sinners and wicked people of the world.

454. לְבַתֵּר אֲלֵבִישׁ לִוְן קָדוֹשׁ בְּרוּךְ הוּא בְּלִבוֹשֵׁינָּו, דְּמִשְׁכָּא אֲתֵהֲנִי מִנִּייהוּ, הֵה"ד כְּתָנוֹת עוֹר, בְּקִדְמִיתָא הוּוּ כְּתָנוֹת אוֹר, דְּהוּוּ מִשְׁתַּמְשִׁין בְּהוּוּ בְּעֵלְאִין דְּלַעִילָא, בְּגִין דְּמִלְאֵבִי עֲלֵאִין הוּוּ אֲתֵיִין לְאֲתֵהֲנָא מֵהוּוּ נְהוּרָא הֵה"ד וְתַחֲסֵרְהוּ מֵעַט מֵאֲלָקִים וְכְבוֹד וְהָדָר תַּעֲטֵרְהוּ, וְהִשְׁתָּא דְחָבוּ, כְּתָנוֹת עוֹר, דְּעוֹר אֲתֵהֲנִי מִנִּייהוּ וְלֹא נִפְשָׁא.

455. לְבַתֵּר אוֹלִידוּ, בְּרָא קְדָמָאָה, בְּרָא דְזוּהֵמָא הוּוּ, תְּרִין אָתוּ עֲלֵה דְחוּהָ, וְאֲתַעֲבַרְתָּ מִנִּייהוּ, וְאוֹלִידַת תְּרִין, דָּא נִפְק לְזִינְיָהּ, וְדָא נִפְק לְזִינְיָהּ. וְרוּחַ דִּילְהוּן אֲתַפְרְשׁוּ דָא לְסִטְרָא דָא, וְדָא לְסִטְרָא דָא. דָּא דְמִי לְסִטְרוֹי וְדָא דְמִי לְסִטְרוֹי.

456. מִסִּטְרָא דְקַיִן, כָּל מְדוּרִין דְּסִטְרָא דְזִינְיָין בִּישׁוּן, וְרוּחִין וְשִׁדִּין וְחֲרָשִׁין אֲתֵיִין. מִסִּטְרָא דְהֵבֵל, סִטְרָא דְרַחֲמֵי יִתִּיר, וְלֹא בְשָׁלִימוּ. חָמַר טַב בְּחָמַר בִּישׁ וְלֹא אֲתַתְקַן בְּהַדְרִיָּה, עַד דְּאֲתָא שֵׁת, וְאֲתֵיחֲסוּ מִנְיָהּ, כָּל אֵינּוֹן דְּרִין דְּזָבְאֵי עֲלֵמָא, וְבִיָּה אֲשֵׁתִיל עֲלֵמָא, וּמִקִּין אֲתֵיִין כָּל אֵינּוֹן חֲצִיפִין וְרִשְׁעִים וְחִיבֵי עֲלֵמָא.

457. Rabbi Elazar said: When Kayin sinned, he was in fear, because he saw all sorts of armed hosts coming to kill him. When he repented, he said, "Behold, you have driven me out this day from the face of the earth; and from your face I shall be hid... and it shall come to pass, that anyone that finds me shall slay me" (Beresheet 4:14). What is THE MEANING OF: "From your face I shall I be hid"? It means that he shall be hidden AND BANNED from his own building. BECAUSE KAYIN WAS A FARMER AND BECAUSE HE WAS DRIVEN OFF THE FACE OF THE EARTH, HIS ENTIRE ESTABLISHMENT WAS DESTROYED AND NOTHING REMAINED FOR HIM IN THE WORLD. Rabbi Aba said: This is as is written, "Nor had he hid his face from him" (Tehilim 22:25) and "And Moshe hid his face" (Shemot 3:6). This is why KAYIN SAID, "From your face I shall be hid", AS IF TO SAY that I will be hidden from your face and not be protected. Therefore, "anyone who finds me shall slay me."

457. אָמַר רַבִּי אֶלְעָזָר, בְּשַׁעֲתָא דְחָב קַיִן, הוּא מְסַתְפֵי, בְּגִין דְחָמָא קַמִּיהּ, זִינֵי מְשַׁרְיִין מְזִינִין, וְאִתִּין לְקַטְלָא לִיהּ, וְכַד אֲהָרַר בְּתִשׁוּבָהּ, מֵאֵי קֵאָמַר, הֵן גְּרִשְׁתָּ אוֹתִי הַיּוֹם מֵעַל פְּנֵי הָאָדָמָה וּמִפְּנֵיךְ אֶסְתֵּר. מֵאֵי מִפְּנֵיךְ אֶסְתֵּר אֵלֶּא אֵהָא סְתִיר מִבְּנֵינָא דִילִי, רַבִּי אָבָא אָמַר, כַּד"א וְלֹא הִסְתִּיר פְּנֵיו מִמֶּנּוּ, וַיִּסְתֵּר מֹשֶׁה פְּנָיו, וְעַד וּמִפְּנֵיךְ אֶסְתֵּר, מֵאִינוֹן פְּנִים דִּילְךָ, אֵהָא נִסְתֵּר, דְּלֹא יִשְׁגָּחוֹן בִּי, וְעַל דָּא וְהִיא כָּל מוֹצְאֵי יְהִרְגֵנִי.

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Section



## 48. "And Hashem set a mark upon Kayin"

God inscribed the Hebrew Letter Vov ? onto the forehead of Cain. The letter Vov connects to the Sfirot of Yesod, which signifies the Covenant between God and the Israelites. When Cain sincerely repented for the murder of his brother Abel, the letter Vov protected him from the murderous hands of people which were aroused against him by the spiritual law of cause and effect. Provided we fully repent, meditating upon the letter Vov offers us protection from any decrees of judgment

458. "And Hashem set a mark upon Kayin lest anyone finding him should smite him" (Bereshheet 4:15). This is one of the 22 letters of the Torah, WHICH IS THE LETTER VAV that He placed upon him for his protection. THE LETTER VAV IS RELATED TO YESOD, WHICH IS RELATED TO THE SIGN OF THE COVENANT. THIS HE MERITED WHEN HE REPENTED AND AGREED TO KEEP THE COVENANT. Rabbi Yehuda asked: Why is it written, "And it came to pass, when they were in the field"? HE ANSWERED: A field signifies a woman. Thus, BECAUSE OF A WOMAN, he rose and killed HEVEL. For it is from the side of woman, WHO IS THE LEFT SIDE, that he inherited his murderous tendency, which is the aspect of Samael that brought death to the whole world WHEN HE SEDUCED ADAM AND CHAVAH WITH THE TREE OF KNOWLEDGE. Similarly, Kayin was jealous of Hevel because of his wife, AS HEVEL HAD A SECOND WIFE. Rabbi Chiya RAISED AN OBJECTION BEFORE RABBI YEHUDA. HE said: The reason KAYIN KILLED HEVEL was as it is written that "Kayin was very angry, and his face

458. וַיִּשֶׂם ה' לְקַיִן אוֹת לְבִלְתִּי וּגו', מֵאִי אוֹת, אוֹת א, מְעֹשְׂרִין וְתָרִין אֲתוֹן דְּאוֹרֵייתָא, יְהֵב עֲלֵיהּ לְאַנְנָא עֲלֵיהּ. אָמַר ר' יְהוּדָה, מֵאִי דְכִתִּיב וַיְהִי בְהִיוֹתָם בְּשָׂדֵה, מֵאִי בְּשָׂדֵה דָא אֲתַתָּא, וְעַל דָּא קָם וּקְטִיל לֵיהּ, דְּהָא מְסֻטְרָא דָא יָרִית לְקַטְלָא, מְסֻטְרָא דְסַמָּא"ל דְּגָרִים מוֹתָא לְכָל עֲלָמָא. וְקַיִן קִין לְהַבֵּל עַל נֹקְבִיָּה. ר' חִיָּיא אָמַר, הָא חֲזִינָן דְכִתִּיב וַיַּחַר לְקַיִן מְאֹד וַיַּפְלֹו פָּנָיו, עַל דְּלֹא אֲתַקְבִּיל קַרְבְּנֵיהּ. אָמַר לֵיהּ הָכִי הוּא, וְכֹלָא הוּוּה לְקַבְּלֵיהּ.

fell" (Ibid. 5). It was because his offering was not accepted AND NOT BECAUSE OF A WOMAN. RABBI YEHUDA answered THAT KAYIN WAS ANGRY THAT HIS OFFERING WAS NOT ACCEPTED, and all the reasons were before him WHEN HE KILLED HEVEL, INCLUDING JEALOUSY BECAUSE OF THE EXTRA WOMAN.

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Section



## 49. "Sin crouches at the door"

A verse in the Torah states that negativity and evil forces hover by doorways, openings, and beginnings of all kinds. This idea is related to the secret and power of a seed. If one plants a defective apple seed, it will yield a defective apple tree. Doorways and beginnings represent the seed level. The door to the home is the seed of the entire house. Negative forces attack at the seed level so as to influence all the future stages and developments. They cling to all entranceways to infect the seed with negativity. The Mezuzah, or door post ornament, not only cancels this negative force, but also transforms negative energy into positive energy. The Mezuzah contains a piece of parchment bearing the Hebrew letters Shin, Dalet, and Yud ????. This is a powerful Name of God that brings us protection.

These passages bring protection to all the starts or beginnings in our lives, including marriage, business ventures, or any other area of activity.

459. Rabbi Yehuda continued with the next verse: "If you do well, shall you not be accepted (Heb. Set)? And if you do not well, sin crouches at the door" (Beresheet 4:7). HE SAID THAT this is what THE HOLY ONE, BLESSED BE HE, said to him, If you improve your behavior then there shall be an acceptance. What is Set? It is synonymous WITH WHAT WAS SAID ABOUT REUVEN: "The excellency of dignity" (Beresheet 49:3), because the firstborn has an added virtue and advantage in everything, and it depends upon his actions. Hence, THE HOLY ONE, BLESSED BE HE, SAID, "If you do well, shall you not be accepted? And if you do not well, sin crouches at the door."

שדי

459. וְאָמַר רַבִּי יְהוּדָה, מֵאִי דְכָתִיב הֲלֵא אִם תִּיטִיב שְׂאֵת וְאִם לֹא תִיטִיב לַפֶּתַח חֲסֵאת רֹבֵץ. אֲלֵא הֲכִי קָאָמַר, הֲלֵא אִם תִּיטִיב עֹבֵדֶךָ שְׂאֵת, מֵאִי שְׂאֵת, כְּדִכְתִּיב יִתֵּר שְׂאֵת, דְּהָא בּוֹכְרָא שְׂבַחָא אֵית לֵיהּ בְּכֹל תְּדִיר. וְתִלְוִיא בְּעֹבְדוּהִי, וְעַל דָּא אִם תִּיטִיב שְׂאֵת, וְאִם לֹא תִיטִיב לַפֶּתַח חֲסֵאת רֹבֵץ.

**460. HE ASKED:** Which doorway DOES THE TEXT REFER TO WHEN IT READS, "SIN CROUCHES AT THE DOOR?" **HE ANSWERED:** This is the upper doorway through which judgments come because of the evil deeds of humans. This door is also referred to in the verse: "Open to me the gates of righteousness" (Tehilim 118:19). **IT IS THE GATE OF MALCHUT CALLED 'RIGHTEOUSNESS.'** Sin crouches at that gate OF MALCHUT and this is the Angel of Death who exacts payment from you.

**461. Come and behold:** Adam was born on the day of Rosh Hashanah (New Year). Rosh Hashanah is the secret of the upper and lower, REFERRING TO MALE AND FEMALE, WHO ARE CALLED THE SUPERNAL MAN, AND THE LOWER MAN. There is a Rosh Hashanah above, WHICH IS ZEIR ANPIN AND HIS FEMININE PRINCIPLE WHEN THEY ARE IN A STATE OF JUDGMENT, and there is a Rosh Hashanah below, IN THE FRAME OF TIME, WHICH IS THE SIXTH DAY OF CREATION, THE DAY WHEN LOWER MAN WAS CREATED. THIS TEACHES US THAT MAN WAS CREATED BY THE SECRET OF JUDGMENT, FOR HE WAS CREATED ON LOWER ROSH HASHANAH. THIS IS CONNECTED TO THE ASPECT OF ABOVE, UPPER ROSH HASHANAH, WHICH IS ZEIR ANPIN AND HIS FEMININE PRINCIPLE IN A STATE OF JUDGMENT. On Rosh Hashanah, the barren women are visited. How do we know this happens on Rosh Hashanah? Because it is written: "And Hashem visited Sarah" (Beresheet 21:1). The reference to the term "And (Vav) Hashem" is precise TO INDICATE THAT it was on Rosh Hashanah THAT SHE WAS VISITED. WHENEVER THE SCRIPTURE USES THE TERM 'AND (VAV) HASHEM,' IT ALLUDES TO ZEIR ANPIN AND HIS COURTHOUSE--WHICH INDICATES JUDGMENT, WHICH IS THE UPPER ROSH HASHANAH. Because Adam was born on Rosh Hashanah, he was born under the influence of Judgment that then prevailed in the world. Thus, it is precisely so that "sin crouches at the door", ALLUDING TO

460. מאי לפתח, דא פתחא דלעילא, דמנייה נפקין דינון על עובדין בישין דעלמא. פתח, כד"א פתחו לי שערי צדק, ולהוא פתח, חטאת רובץ, דא מלאך המות, והוא זמין לאתפרעא מינך.

461. תא חזי, בראש השנה אתיליד אדם, בראש השנה, ודאי רזא לעילא ותתא ר"ה לעילא, ר"ה לתתא. בראש השנה עקרות נפקרות, מנלן דבראש השנה הוה, דכתיב וה' פקד את שרה, וה' דייקא, דא ראש השנה, ובגין דנפיק אדם מראש השנה נפיק בדינא, ועלמא קיימא בדינא, ובגין כך לפתח ודאי. חטאת רובץ בגין לאתפרעא מינך, ואלין תשוקתו, עד דתשתיצי.

THE ANGEL OF DEATH, to exact payment from you. And the verse: "And to you shall be his desire" (Beresheet 4:7) OF THE ANGEL OF DEATH, to punish you until he destroys you.

462. "Yet you may rule over him" (Ibid.) is a hidden reference to the verse: "And you do preserve them all" (Nechemyah 9:6), WHICH ALLUDES TO MALCHUT, CALLED 'YOU' WHO IS REFERRED TO HERE AS GIVING LIFE TO ALL-- EVEN THE KLIPOT. Consequently, it is said that the Holy One, blessed be He, does not rule, MEANING THAT HIS CONTROL IS NOT EVIDENT except when all the wicked people are destroyed. Thus, when the Angel of Death has destroyed them, the Holy One, blessed be He, will control him and prevent him from causing harm to the world. This is as is written: "Yet you"-- WHICH IS MALCHUT--"may rule over him." THIS MEANS THAT MALCHUT WILL CONTROL THE ANGEL OF DEATH AFTER HE HAS ADMINISTERED JUDGMENT TO THE WICKED AND WILL NO LONGER ALLOW HIM TO DAMAGE THE WORLD OR ITS INHABITANTS. Hence, the term "you" is precise, BECAUSE IT IS THE NAME OF MALCHUT.

463. Rabbi Yitzchak said: The government is joined together in debate TO JUDGE THEM AND EXECUTE JUSTICE. THIS EXPLAINS THE PHRASE: "YET YOU MAY RULE OVER HIM", WHICH INDICATES THAT MALCHUT REVEALS HER CONTROL THROUGH THE AGENCY OF THE ANGEL OF DEATH, BECAUSE HE IS THE ONE WHO PUNISHES THE TRANSGRESSORS. Rabbi Yehuda said: "Yet you may rule over him" through repentance. IF ONE REPENTS, THEN HE RULES OVER THE ANGEL OF DEATH AND THE EVIL INCLINATION.

462. וְאַתָּה תִּמְשֹׁל בּוֹ, רְזָא הוּא, דְּכִתִּיב וְאַתָּה מַחֲיֶה אֶת כָּלֶם, מִכָּאן אָמְרוּ, לֹא שְׁלִיט קְדוֹשׁ בְּרוּךְ הוּא, אֶלֶּא בְּזִמְנָא דִּישְׁתַּצוּן חַיִּיבֵי עֲלֵמָא. וְעַל דָּא כִּיּוֹן דְּמַלְאַךְ הַמּוֹת יִשְׁצִי לוֹן, כְּדִין קְדוֹשׁ בְּרוּךְ הוּא שְׁלִיט עֲלוּי, דְּלֹא יִפּוֹק לְאַבְאָשָׁא עֲלֵמָא, דְּכִתִּיב וְאַתָּה תִּמְשֹׁל בּוֹ, וְאַתָּה דִּיִּיקָא.

463. אָמַר רַבִּי יִצְחָק בְּקוּטְרָא דְּפִלְגָא קַפְסִירָא שְׂכִיחַ. רַבִּי יְהוּדָה אָמַר, וְאַתָּה תִּמְשֹׁל בּוֹ בְּתִיּוּבְתָא.



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Section



## 50. Aza and Azael

Aza and Azael are the two angels who argue with God against the creation of man. These negative angels were subsequently banished to the Mountains of Darkness. Bila'am, a powerful and evil sorcerer who is spoken of in the Torah, lived during the time of Moses. Bila'am would travel to these mountains to draw all of his strength from the negative forces dwelling there.

The Zohar offers us protection against any negative people or forces that might try to harm us.

464. Rabbi Yosi said that when Kayin's descendants walked the earth, they smoothed the face of the land and resembled both the celestial angels above and the humans below. **THIS IS BECAUSE KAYIN DESCENDED BOTH FROM THE FILTH OF SAMAEL, WHO MATED WITH CHAVAH AND WAS AN ANGEL, AND FROM THE SEEDS OF ADAM.** Rabbi Yitzchak said: When Aza and Azael fell from the place of their sanctity above, they saw the daughters of men, sinned with them and begot children. These were the Nefilim, about whom it is written: "There were Nefilim on the earth..." (Beresheet 6:4).

464. רבי יוסי אמר כד הוּו אינון דרין דקין אזלין  
 בעלמא, הוּו מטרטשי ארעא, והוּו דמיון לעלאי  
 ותתאי, אמר רבי יצחק עז"א ועז"ל, כד נפלו  
 מאתר קדושתיהו מלעילא, חמו בנת בני נשא,  
 וחתאו, ואולידו בנין, ואלין הוּו נפילים, דכתיב  
 הנפילים היו בארץ.

465. Rabbi Chiya said that the descendants of Kayin were the sons of the Elohim, because when Samael injected his filth into Chavah, she conceived and gave birth to Kayin. Consequently, his appearance was not similar to that of the rest of humanity FOR HE WAS CONCEIVED THROUGH AN ANGEL. All those who descended from Kayin were called the sons of the Elohim, BECAUSE THEIR APPEARANCE WAS THAT OF ANGELS CALLED 'ELOHIM.'

466. Rabbi Yehuda said: Even those Nefilim, who are the children of Aza, Azael and Naamah are called THE SONS OF THE ELOHIM. The words: "The same were mighty men" (Ibid.) INDICATE THAT ONLY THEY WERE THE MIGHTY MEN AND NOT THE ORIGINAL NEFILIM. There were only 60 of them by supernal reckoning, AS COMPARED WITH THE SIX DIRECTIONS--NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN. WE CAN DRAW ANALOGY FROM THE VERSES. Here in the scripture, it is written: "The same were mighty men" and there--IN RELATION TO KING SOLOMON, WHO IS ZEIR ANPIN--it is written, "Sixty valiant men are about it" (Shir Hashirim 3:7). JUST AS THEY ARE 60 THERE, SO HERE THEY ARE 60, YET THE FIRST ONES ARE DRAWN FROM ABOVE, FROM SIX SIDES OF ZEIR ANPIN. Rabbi Yosi continued by saying: "The same were the mighty men of old (lit. 'from the world')" and this is written precisely TO DIFFERENTIATE THEM FROM THE FIRST NEFILIM, AZA AND AZAEL, WHO ORIGINATED IN THE WORLD ABOVE. THE WORLD IS THE FEMININE PRINCIPLE OF ZEIR ANPIN AND THE TEXT TEACHES US THAT THOSE MIGHTY MEN WERE INTENDED TO BECOME A CHARIOT FOR MALE AND FEMALE, AND THUS A PART OF THE FEMALE CALLED THE WORLD. HE ASKED: To which name does the text refer when it is written: "Men of renown (lit. 'name')"? (Beresheet 6:4). This is the world we have mentioned, WHICH IS THE FEMININE PRINCIPLE. The phrase "men of name" is precise. IT TEACHES US THROUGH AN ANALOGY BY STATING THAT it is written here:

465. ר' חזי'א אָמַר, בְּנוֹי דְקַיִן, הוּוּ בְנֵי אֱלֹהִים, דְּהָא בְּדָ אֲתָא סַמְאֵל עַל חַוָּה, אֲטִיל בַּהּ זִוְהֵמָא וְאֲתַעְבְּרַת, וְאוֹלִידַת לְקַיִן, וְחִיזוּ דִילֵיהּ, לָא הוּוּ דְמִי לְשָׂאֵר בְּנֵי נְשָׂא, וְכָל אִינוּן דְּאֲתִיּוּן מְסֻטְרָא דִילֵיהּ, לָא הוּוּ אֲקֵרוּן אֱלָא בְנֵי הָאֱלֹהִים.

466. ר' יְהוּדָה אָמַר וְאֲפִילוּ אִינוּן נְפִילִים הָבֵי אֲקֵרוּן. הֵמָּה הַגְּבוּרִים, שְׁתֵּין הוּוּ בְּאַרְעָא, כְּחוּשְׁבָן דְּלְעִילָא, כְּתִיב הֵכָּא הֵמָּה הַגְּבוּרִים אֲשֶׁר מְעוֹלָם, וְכְתִיב הֵתָם שְׁשִׁים גְּבוּרִים סְבִיב לָהּ, רַבִּי יוֹסִי אוֹמֵר הֵמָּה הַגְּבוּרִים אֲשֶׁר מְעוֹלָם מִמֶּשׁ, מְעוֹלָם דִּיּוֹקָא, אֲנָשֵׁי הַשָּׁם, מֵאֵי שָׁם, דָּא הוּוּ עוֹלָם דְּקֶאֱמָרָן, אֲנָשֵׁי הַשָּׁם דִּיּוֹקָא, כְּתִיב הֵכָּא אֲנָשֵׁי הַשָּׁם וְכְתִיב הֵתָם בְּנִקְבוּ שָׁם, וְכְתִיב וַיִּקְוֹב בֶּן הָאִשָּׁה הַיִּשְׂרָאֵלִית אֶת הַשָּׁם.



"men of name" and in another place: "when he blasphemes the name" (Vayikra 24:16). It is written: "And the son of the Yisraelite woman blasphemed the name" (Ibid. 11), JUST AS NAME IMPLIES THE FEMININE PRINCIPLE IN THE PREVIOUS VERSE, SO IT IMPLIES THE FEMININE PRINCIPLE IN THIS VERSE.

467. Rabbi Chiya said that they were from a real world, BECAUSE THEY WERE INTENDED TO BE A CHARIOT OF THE FEMALE, AS RABBI YOSI HAS ALREADY SAID. And from the lower world, the Holy One, blessed be He, took them. WHEN THEY FELL TO THIS WORLD, THEY WERE REFINED AND THE REFINED PARTICLES WERE LINKED TOGETHER TO BECOME A CHARIOT OF THE FEMALE. ON THE OTHER HAND, THE ORIGINAL NEFILIM HAD NOTHING OF THIS WORLD BECAUSE THEY WERE HEAVENLY ANGELS. Thus, it was written: "Remember, Hashem, your tender mercies and your truth (chassadim); for they have been from of old (lit. 'from the world')" (Tehilim 25:6). They are assuredly from the world, because the Holy One, blessed be He, took them from this lower world, NAMELY HIS MERCY AND CHASSADIM, to become a supernal Chariot above. These are the early patriarchs. MERCY IS RELATED TO YA'AKOV AND CHASSADIM TO AVRAHAM, WHO ELEVATED FROM THE LOWER WORLD TO BECOME A CHARIOT OF ZEIR ANPIN AND HIS FEMININE PRINCIPLE. HENCE THE SAYING 'IT IS THE FATHERS THAT ARE THE CHARIOT'. Similarly, "the same were mighty men from the world," AS THEY HAVE ALSO BEEN ELEVATED FROM THE LOWER WORLD TO UNITE ABOVE WITH THE CHARIOT OF ZEIR ANPIN AND HIS FEMALE. Rabbi Yitzchak said that the phrase: "From the world," IN THE PASSAGE BEFORE US, refers to King Solomon's bed, WHICH IS ALSO THE FEMININE PRINCIPLE, BUT FROM THE ASPECT OF GVURAH, as it is written: "Behold it is his litter, that of Solomon. Sixty valiant men are round about it." Rabbi Acha said that the sixty valiant men who surrounded the bed of Solomon are also called 'the sons of Elohim.'

467. רבי חייא אמר, מעולם ממש הוּו, ומעולם דלתתא נטיל לון קדוש ברוך הוא, כד"א זכר רחמיך ה' וחסדיך כי מעולם המה, מעולם ודאי, ומעולם דלתתא, נטיל לון קדוש ברוך הוא ואנון אבהן קדמאי למהווי רתיכא קדישא לעילא, אוף הכא המה הגבורים אשר מעולם, מעולם ודאי נטיל לון קדשא בריך הוא, ר' יצחק אמר מעולם דא מטתו שלשלמה דכתיב ששים גבורים סביב לה. ר' אחא אמר כלהו בני האלקים אקרונ.

## TOSEFTA (ADDENDUM)

468. Our sages of blessed memory have said that when the Holy One, blessed be He, created man, He created him in the Garden of Eden and commanded him to observe seven commandments. When he sinned AT THE TREE OF KNOWLEDGE, and was driven out of the Garden of Eden, those two celestial angels, Aza and Azael, said to the Holy One, blessed be He, 'If it would have been us on earth, like man, we would have been virtuous.' The Holy One, blessed be He, then asked them, 'Would you be able to overcome the evil inclination THAT IS IN CONTROL ON EARTH?' They said, 'We can.' The Holy One, blessed be He, immediately dropped them from heaven to earth and the scripture reads: "There were Nefilim in the earth" (Beresheet 6:7) and also: "mighty men." As soon as they descended to earth, the evil inclination seized them, as it is written: "And they took them wives of all whom they chose" (Ibid. 2). They sinned and were deposed from their sanctity.

End of Tosefta

469. Come and behold: All the plants, WHICH ARE THE SFIROT OF ZEIR ANPIN AND HIS FEMININE PRINCIPLE, were concealed and impressed with faint marks upon one place, THE PLACE OF MALCHUT. The Holy One, blessed be He, uprooted them from that place and sent them elsewhere, NAMELY TO BINAH, where they flourished AND GAINED THEIR MOCHIN.

468. ארז"ל בשעתא דברא קדוש ברוך הוא לאדם, ברא ליה בגינתא דעדן, וצוהו על שבע מצות, חב, ואתגרש מגינתא דעדן, ותרי מלאכי שמיא, עזא ועזאל, אמרו קמי קדשא ברוך הוא, אלו הוינא אנן בארעא, הוינא זכאין, א"ל קדוש ברוך הוא, וכי אתון וכלין על יצרא בישא, אמרו קמיה וכלין, מיד אפיל לון קדוש ברוך הוא, כד"א הנפילים היו בארץ, וכתיב הגבורים וגו', ובשעתא דנחתו לארעא, עאל בהו יצרא בישא, שנאמר ויקחו להם נשים מכל אשר בחרו, חבו ואתעקרו מקדושתיהו, עד כאן.

469. תא חזי, בלהון גטיען הו סתימין רשימין דקיקין באתרא חד, לבתר עקרון קודשא ברוך הוא, ואשתיל לון באתר אחרא, ואתקיימו.



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Section



## 51. This is the book of the generations of Adam

The Zohar reveals a secret that pertains to a powerful combination of letters encoded into a verse inside the Torah - The Name of God is a Strong Tower and the Righteous run into it and is Safe. Since doing so can be spiritually harmful, we do not pronounce this combination of letters aloud. Instead, we gaze and pass our eyes over the letters. Rabbi Abba reveals that Adam was given a book of secrets. This secret book was passed down from one generation of sages to another. The book was brought to our physical realm by the angel Raziel. When Adam left the Garden of Eden, the book flew away. Adam prayed for God to return it, and God agreed. Enoch possessed another book of cosmic knowledge, which contained the inner secrets of all wisdom. The books of Adam and Enoch are the foundation and underlying principles of the wisdom of Kabbalah.

These passages connect us to the original seed of Kabbalah, thereby strengthening our connection to this Zohar and all the blessings we receive from it.

470. Rabbi Yesa asked: What does the verse allude to when it reads, "This is the book of the generations of Adam. On the day Elohim created man, in the likeness of Elohim he made him; male and female he created them; and He blessed them" (Beresheet 5:1). Rabbi Aba answered: This is a supernal mystery. We have learned that three books are opened on Rosh Hashanah (New Year), THAT IS, THE FEMALE. One book is of the truly righteous, THE SECOND IS OF THE THOROUGHLY WICKED, AND THE THIRD IS OF THE MEDIOCRE; AND HERE THE ZOHAR DISCUSSES ONLY THE FIRST. There is one supernal book IN THE FEMININE PRINCIPLE, WHICH IS BINAH, from which everything-- including the written word--originates. There is a middle book IN THE FEMININE PRINCIPLE, which

470. רבי ייסא שאל, מאי דכתיב זה ספר תולדות אדם, ביום ברוא אלקים אדם, בדמות אלקים עשה אותם, זכר ונקבה בראם, ויברך אותם, אמרלורבי אבא, רזא עלאה הוא, תנינן, תלת ספרין פתיחן בראש השנהחד דצדיקים גמורים וכו'. ספר עלאה, דהא מניה נפק כללא, נפיק מניה כתיבה. ספר אמצעיתא, כללא דעילא ותתא. דתורה שבכתב אדם קדמאה, ספר תליתאה דאקרי תולדות אדם, ודא איהו דצדיקים גמורים, הה"ד זה ספר תולדות אדם, דא צדיק ודאי דעביד תולדות. ביום ברוא אלקים אדם, בדמות אלקים, דהא ודאי כדון אתתקן כללא לעילא ותתא ואתקיימו ברוגמא חדא. זכר ונקבה בראם סתם, חר אתבלייל בחד.

includes the upper and lower--NAMELY ZEIR ANPIN, WHICH COMBINES BINAH AND MALCHUT. This book is called the written Torah and is the first man of ALL FOUR ASPECTS OF ADAM IN ATZILUT, BRIYAH, YETZIRAH AND ASIYAH, NAMELY ADAM OF ATZILUT. A third book exists IN THE FEMININE PRINCIPLE called 'the generations of Adam'; NAMELY, THE GENERATIONS OF ZEIR ANPIN CALLED 'ADAM.' This is the book of the thoroughly righteous. Hence the verse: "This is the book of the generations of Adam" certainly refers to the Righteous, WHO IS YESOD OF ZEIR ANPIN, who brings forth generations. "In the day Elohim created man, in the likeness of Elohim": AFTER THE REVELATION OF THE BOOK OF THE GENERATIONS OF ADAM, all was completed in the upper and lower worlds and they were both preserved by the same order. The phrase: "Male and female he created them" is vague, BECAUSE THE TEXT SHOULD HAVE READ: 'MAN AND WOMAN HE CREATED THEM'. THIS IS BECAUSE one was included within the other, NAMELY THAT THE FEMALE WAS INCLUDED IN THE MALE UPON THEIR CREATION. THIS IS BECAUSE THEY WERE DOUBLE-FACED AND HE SAWED THEM.

471. In the Mishnah it is written: "The name of Hashem is a strong tower: The righteous runs into it, and is safe" (Mishlei 18:10). THE RIGHTEOUS MENTIONED HERE is the book of the generations of Adam that runs into that tower. HE ASKED: What kind of a tower does the verse refer to? This is the tower of David, NAMELY MALCHUT, which is, "The name of Hashem is a strong tower," and all refer to it this way, BECAUSE TOWER IS A NAME OF MALCHUT AT THE TIME OF HER GREATNESS. MIGDAL (TOWER) IS DERIVED FROM THE HEBREW WORD GREATNESS, GADLUT. Here is a hidden secret known only to the faithful, AS THE SEQUENCE OF NAMES EVOLVING FROM THE VERSE: "THE NAME OF HASHEM IS A STRONG TOWER..." Hence, this most certainly is the book of generations, BECAUSE YESOD, THE RIGHTEOUS, BRING FORTH OFFSPRING BY THE

471. מתְנַיֵתִין כְּתִיב מִגְדַל עֹז שֵׁם ה' בּוֹ יִרוּץ צַדִּיק וְנִשְׁגָּב, דָּא הוּא סֵפֶר תּוֹלְדוֹת אָדָם, דְּרַהֵיט בְּהוּא מִגְדַל, הָאִי מִגְדַל מֵאִי עֵבִירְתִּיָּהּ, אֶלְא דָּא הוּא מִגְדַל דָּוִד, וְדָא הוּא מִגְדַל עֹז שֵׁם ה' וְכֵלָא חָד, הֵכָא יִדְעָא לְבַנֵּי מְהִימְנוּתָא, דָּא הוּא וְדָאֵי סֵפֶר תּוֹלְדוֹת.

## TOWER.

IN THE DIAGRAM, WE FIND TWELVE SEQUENCES OF THREE LETTERED STRUCTURES ADDING UP TO THE 36 LETTERS OF THE VERSE ABOVE.

472. Rabbi Aba said: A book was indeed sent down to Adam through which he discerned and comprehended the supernal wisdom. HENCE, THE VERSE REFERS TO IT AS "THE BOOK OF GENERATIONS OF ADAM." This book later came into the hands of the "sons of Elohim", the sages of their generation, who were privileged to learn from it and to glean the supernal wisdom. They grasped it and comprehended it. This book was brought down by the guardian of the secrets-- WHO IS THE ANGEL RAZIEL--AND WAS GIVEN TO ADAM IN THE GARDEN OF EDEN. Three guardian angels went before him and guarded the book, SO THAT THE EXTERNAL FORCES WOULD NOT HAVE ACCESS TO IT.

473. When Adam left the Garden of Eden, he still held to the book. Yet as he stepped out, the book flew away from him. He prayed and cried out to his Master, and the book was returned to him as before, so that this wisdom would not be forgotten and people would endeavor to attain knowledge of their Master.

מ	ב	ש	ע	ו	י	מ	י
ג	ר	ג	ו	ו	ה	י	צ
ד	צ	ב	ז	ד	ו	ה	י
ל	ק	ח	ש	ו	ה	ו	נ

472. וַאֲמַר ר' אַבָּא, סֵפֶר וְדָאֵי נִחְתּוּ לֵיהּ לְאָדָם הָרֵאשׁוֹן וּבֵיהּ הָוָה יְדַע חֲכֻמַּתָּא עֲלָאָה, וְסִפְרָא דָא, מְטָא לְבִנֵי אֱלֹהִין, חֲכִימֵי דְרָא, וּמֵאֵן דְּזָכִי לְאַשְׁגַּחָא בֵּיהּ, יְדַע בֵּיהּ חֲכֻמָּה עֲלָאָה, וּמְשֻׁיחִין בֵּיהּ וְיַדְעִין בֵּיהּ, וְסִפְרָא דָא נִחִית לֵיהּ, מְאֵרֵי דְרִזְזִין, וְתִלְתִּי שְׁלִיחִין מִמֶּנּוּן קַמֵּיהּ.

473. וּבְשַׁעֲתָא, דְּנִפְקֵי אָדָם מִגַּנְתָּא דְּעֵדֶן, אֶחִיד בְּהָוָא סִפְרָא, כִּד נִפְיֵק טַס מִנִּיהּ, צְלִי וּבְכִי קַמֵּי מְאֵרֵיהּ. וְאַתִּיבּוּ לֵיהּ כְּמִלְקַדְמִין בְּגִין דְּלֹא תִתְנַשְׁי חֲכֻמַּתָּא מִבְּנֵי נֶשָׂא, וְיִשְׁתַּדְּלוּן לְמַנְדַּע לְמְאֵרֵיהּוֹן.

474. We have also been told that Chanoch had a book, which originated from the same place as that of the generations of Adam. And this book contains the inner secrets of wisdom. He was taken from this earth to become a heavenly angel. Thus, it is written: "And he was not; for Elohim took him" (Beresheet 5:24). He is the youth, **THAT IS, HE IS ALWAYS CALLED A YOUTH**, as the verse states: "Train up (Heb. chanoch) a child in the way he should go" (Mishlei 22:6), **INDICATING THAT CHANOCH IS THE YOUTH BECAUSE HE BECAME MINISTERING LAD TO THE SHECHINAH.**

475. All the supernal secrets were delivered into his hands and he, in turn, delivered them to those who merited them. Thus, he performed the mission **THAT THE HOLY ONE, BLESSED BE HE, ASSIGNED TO HIM.** One thousand keys were delivered into his hands and he takes one hundred blessings every day and creates unifications for his Master. The Holy One, blessed be He, took him from this world so that he would serve him above. The text refers to this when it reads: "And he was not; for Elohim took him."

476. Since it was given to him, it is called the book of Chanoch. When the Holy One, blessed be He, took him, He showed him all the supernal mysteries, including the mystery of the Tree of Life, with its leaves and branches in the middle of the garden. We find all those secrets in his book, **ALL THAT ELOHIM SHOWED HIM WHEN HE TOOK HIM TO HEAVEN.** Happy are those of exalted piety to whom the supernal wisdom has been revealed and from whom it will never be forgotten, as it is written: "The secret of Hashem is with them that fear him; and he will reveal to them his covenant" (Tehilim 25:14).

474. וְכֵן תְּנִינָן, סֵפֶר הוּא לִיה לְחַנוֹךְ, וְדָא סֵפֶר, מֵאַתֵּר דְּסֵפֶרָא דְתוֹלְדוֹת אָדָם הוּא, וְדָא הוּא רִזָּא דְחֻכְמַתָּא, דְּהָא מֵאַרְעָא אֲתִנְטִיל, הֵה־ד וְאִינְנוּ כִּי לֶקַח אוֹתוֹ אֱלֹקִים וְהוּא הִנְעֵר בְּדַכְתִּיב חֲנוּךְ לְנַעַר עַל פִּי דְרַכּוּ.

475. וְכֹל גְּזוּי עֲלָאי אֲתַמְסֵרן בִּידֵיהּ, וְדָא מְסִיר וְיִהְיֵב וְעֵבִיד שְׁלִיחוּתָא, וְאַלְף מִפְתָּחן אֲתַמְסֵרן בִּידֵיהּ, וּמֵאָה בְרַכָּאן נְטִיל בְּכָל יוֹמָא, וְקָשִׁיר קְשִׁירִין לְמֵאַרְיָה. מֵעֲלָמָא נְטִיל לִיה קְדוּשׁ בְּרוּךְ הוּא לְשִׁמוּשֵׁיהּ, הֵרָא הוּא דְכְתִיב כִּי לֶקַח אוֹתוֹ אֱלֹקִים.

476. וּמִן דָּא אֲתַמְסֵר סֵפֶרָא, דְּאֶקְרִי סֵפֶרָא דְחַנוּךְ. בְּשַׁעֲתָא דְאֲחִיד לִיה קְדוּשׁ בְּרוּךְ הוּא. אֲחִמֵּי לִיה, כֹּל גְּזוּי עֲלָאי, אֲחִמֵּי לִיה אֵילָנָא דְחַיִּי, בְּגוּ מִצִּיעוֹת גִּנְתָּא, וְטְרַפּוּי, וְעִנְפוּי, וְכֹלָא חֲמִינָן בְּסִפְרֵיהּ. זְכָאִין אִינּוּן חֲסִידֵי עֲלָאִין דְּחֻכְמַתָּא עֲלָאָה אֲתַגְלִי לְהוּ, וְלֹא אֲתַנְשִׁי מִנִּיּוּהוּ לְעֲלָמִין, כִּדְ"א סוּר ה' לִירְאָיו וּבְרִיתוֹ לְהוֹרִיעֵם.



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# THE ZOHAR

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Section



## 52. "My spirit shall not always strive on account of man"

The Zohar speaks about the immortality that was achieved on Mount Sinai during the great revelation of Light. The Zohar reveals that Moses never really died. Rabbi Elazar, the son of Rabbi Shimon, quotes a verse from the Book of Isaiah that discusses the reality of immortality at the End of Days, and how man will eventually live forever. The End of Days refers to our current period of time. We arouse the force of immortality through the spiritual influence of the words that compose this passage. When we scan these letters with certainty of mind and a trusting heart, we merit the removal of the force of death from our lives.

477. "And Hashem said: 'My spirit shall not always strive on account of man, for that he also is flesh'" (Bereshheet 6:3). Rabbi Acha said: At that time, BEFORE THE FLOOD, this river, which originates and flows out of Eden--WHICH IS BINAH--produced a supernal spirit from the Tree of Life. This is ZEIR ANPIN. It poured this into the tree, WHICH IS THE FEMININE PRINCIPLE, and from it flowed spirits of life into the bodies of people, WHO LIVED a very long time until their sins reached the supernal world and stood by the door AT WHICH SIN CROUCHES. The supernal spirit FROM BINAH departed from the tree--WHICH IS THE FEMININE PRINCIPLE, at the instant when souls soared into people. Hence, it was written: "my spirit"--FROM BINAH - "will not strive with man forever (lit. 'for the world')", to give MY SPIRIT to the world when souls fly FROM THE MALE AND FEMALE to people.

477. וַיֹּאמֶר ה' לֹא יִדּוֹן רֹחַי בְּאָדָם לְעוֹלָם בְּשָׁגֶם  
הוּא בָּשָׂר וְגו' רַבִּי אֶחָא אָמַר, בְּהָהוּא זְמַנָּא, הָוָה  
הָהוּא נִהְרָא דְנִגְיָד וְנִפְיָק, אִפְיָק רֹחַא עֲלָאָה  
מְאִילָנָא דְחַיִּי, וְאִרְיָק בְּאִילָנָא דְשְׂרִינָא בֵּיהּ מוֹתָא,  
וְאִתְמַשְׁכֵּן רֹחִין בְּגוּוּיָהוּ דְבְנֵי נָשָׂא, יוֹמִין סְגִינָין,  
עַד דְּסִלְקוּ בִישׁוּן, וְאִתְעַתְדוּ לְפִתְחָ. כְּדִין אִסְתַּלַּק  
רֹחַא עֲלָאָה, מֵהָהוּא אִילָנָא, בְּשַׁעֲתָא דְפִרְחָ  
נִשְׁמַתִּין בְּבְנֵי נָשָׂא, הָה"ד לֹא יִדּוֹן רֹחַי בְּאָדָם  
לְעוֹלָם, לְמִיָּהֵב לְעוֹלָם בְּשַׁעֲתָא דְפִרְחָו נִשְׁמַתִּין  
בְּבְנֵי נָשָׂא.

478. In the verse: "For that (Heb. beshagam) he also is flesh," Rabbi Elazar claims that Beshagam refers to Moshe, BECAUSE BESHAGAN HAS THE SAME NUMERICAL VALUE AS MOSHE, who shines on the moon. Because of that force, people can live in this world a long time. The phrase: "And his days shall be 120 years" (Beresheet 6:3) alludes to Moshe, WHO LIVED FOR 120 YEARS. Through him, the Torah was given. AT THE TIME THE TORAH WAS GIVEN, he bestowed life upon people from the Tree of Life, AND HE LEFT THE GARDEN OF EDEN CLOTHED IN THAT TREE OF LIFE THAT IS BINAH. Had the children of Yisrael not sinned, this situation would have continued. THEY WOULD HAVE RECEIVED LIFE FROM THE TREE OF LIFE AND WOULD NOT HAVE HAD TO DIE. Thus, the text says, "Engraved (Heb. charut) upon the tablets" (Shemot 32:16), WHICH MEANS freedom (Heb. cherut) from the Angel of Death, because the Tree of Life was drawn down. AND THROUGH IT COMES ETERNAL LIFE.

479. Hence, THE TEXT READS "For that (Heb. beshagam) he also is flesh" because beshagam is flesh--NAMELY MOSHE, WHO IS CLOTHED IN THE FLESH OF THE BODY, because upon him rests the inflow of eternal life. Beshegam, WHO IS MOSHE, is connected to the upper and lower worlds. THE UPPER ZEIR ANPIN IS ALSO CALLED 'MOSHE.' THEREFORE, THE PHRASE IS SPECIFIC: "FOR THAT (BESHAGAM) HE ALSO IS FLESH." IT INDICATES THAT IT REFERS TO MOSHE OF THE LOWER WORLD, WHO IS CLOTHED IN FLESH AND THROUGH WHOM THE GIVING OF THE TORAH BESTOWS FREEDOM FROM THE ANGEL OF DEATH. Hence, we learn that Moshe did not die. He was taken from this world TO THE UPPER WORLD OF ZEIR ANPIN, from where he shines upon the moon, WHICH IS THE FEMININE PRINCIPLE. Even though it disappears from the world, the sun does not die AND IS NOT CANCELED. Instead, it now shines upon the moon. Similarly, Moshe LEFT THE LOWER WORLD AND NOW SHINES UPON THE

478. בְּשָׁגָם הוּא בָּשָׂר, רַבִּי אֶלְעָזָר אָמַר, בְּשָׁגָם, דָּא מֹשֶׁה, דְּאִיהוּ נְהִיר לְסִיְהָרָא, וּמְחִילָא דָּא, קִיּוּמִין בְּנֵי נֶשָׂא בְּעֵלְמָא יוּמִין סְגִיִּין. וְהִיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה, רִמְזוּ לְמֹשֶׁה דְּעַל יְדֵיהּ תּוֹרָה אֲתִיְהִיבַת, וּכְדִין יְרִיק חַיִּין לְבָנֵי נֶשָׂא מֵהָהוּא אִילָנָא דְּחַיִּין וּכְךָ הוּהוּ, אֲלֵמְלָא דְּחָבוּ יִשְׂרָאֵל, הָה"ד חֲרוֹת עַל הַלְחוֹת חֲרוֹת מִמְלַאךְ הַמּוֹת. דְּהָא אִילָנָא דְּחַיִּי הוּהוּ מְשִׁיךְ לְתַתָּא.

479. וְעַל דָּא, בְּשָׁגָם דְּאִיהוּ בָּשָׂר, קִיּוּמָא מְלָה לְאַרְקָא רוּחָא דְּחַיִּי, בְּשָׁגָם אַחִיד לְתַתָּא, אַחִיד לְעִילָא, וְעַל דָּא תְּנִינָן, מֹשֶׁה לֹא מִית אֱלָא אֲתַכְבִּישׁ מֵעֵלְמָא, וְהוּהוּ נְהִיר לְסִיְהָרָא, דְּהָא שְׂמֵשָׁא אֶף עַל גְּבֻדָּתְכֵינָשׁ מֵעֵלְמָא, לֹא מִית אֱלָא עָאֵל וְאַנְהִיר לְסִיְהָרָא, כִּךָּ מֹשֶׁה.

## MOON IN THE UPPER WORLD.

480. Another explanation of THE VERSE: "For that he also is flesh" maintains that when the spirit of life resides within the body of people for a long time, this spirit becomes like flesh, LIKE THE BODY, to be drawn after THE PLEASURES OF the body and be involved only with worldly affairs.

481. Rabbi Yitzchak said that all those generations, which originated with and came from Shet, were pious and righteous. Subsequently, as they spread and multiplied, they learned earthly skills of destruction with swords and spears, THAT IS, THEY LIVED UPON THEIR SWORD. This went on until Noach came. He improved the world for them and taught them to cultivate the land. When Noach first came, they did not sow and reap. THEY LIVED BY THEIR SWORDS and later, they depended on AGRICULTURE. This is what is meant by the verse: "While the earth remains..." (Beresheet 8:22), BECAUSE THEN THE ART OF SOWING AND HARVESTING WAS PRACTICED.

482. Rabbi Elazar said that in the future, the Holy One, blessed be He, will correct the world and transform the spirit of life in people so that they live forever. About this, it is written: "For as the days of a tree shall the days of my people be" (Yeshayah 65:22), and "He will destroy death forever; and Hashem Elohim will wipe away tears from off all faces; and the insult of His people shall He take away from off all the earth: for Hashem has spoken it" (Yeshayah 25:8).

480. דָּבַר אַחַר. בְּשָׁגַם הוּא בָּשָׂר, בְּמִשְׁיְכוֹ דְרוּחָא בְּבִנְי נִשְׂא, זְמַנָּא רַבָּה אֲתַהֲרֵר לְמַהוּי בָּשָׂר לְאַתְמִשְׁכָּא בְּתַר גּוּפָא, וְלֹאֲשַׁתְּרֵלָא בְּעוֹבְדֵינ דְּהָאֵי עֵלְמָא.

481. אָמַר ר' יִצְחָק, כָּל דְרִין דְּאֲשַׁתְּכִלְלוּ מִשְׁת, כְּלָהוּ צְדִיקֵי וְחִסְדֵי לְבַתַּר אֲתַפְּשְׁטוּ וְאוֹלִידוּ וְאוֹלִיפּוּ אוּמְנוּתָא דְעֵלְמָא, לְשַׁצָּאָה בְרוּמְחִין וְסִיפִין, עַד דְּאָתָא נֹחַ, וְאֲתִקִּין לוֹן תְּקוּנָא דְעֵלְמָא, וְלִמְפֻלַּח וְלִאֲתַקְנָא אֶרְעָא, דְּהָא בְּקַדְמִיתָא לֹא הָוּ זְרַעִין וְחֻצְרִין, לְבַתַּר אֲצַטְרִיכוּ לְהָאֵי

482. ר' אֶלְעָזָר אָמַר, זְמִין קְדוּשׁ בְּרוּךְ הוּא לְתַקְנָא עֵלְמָא, וְלִאֲתַקְנָא רוּחָא בְּבִנְי נִשְׂא, בְּגִין דְּיִוְרְכוּן יוֹמִין לְעֵלְמִין, הֵה"ד כִּי כִימֵי הָעֵץ יִמֵי עַמִּי וְגו'. וְכַתִּיב וּבִלַּע הַמּוֹת לְנֶצַח, וּמַחָה ה' אֱלֹקִים דְּמַעָה מֵעַל כָּל פְּנִים וְחֻרְפַּת עַמּוֹ וְסִיר מֵעַל כָּל הָאָרֶץ, כִּי ה' דְּבַר.



# THE ZOHAR

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## 1. The Seven Chambers of the Garden of Eden

The following sections of the holy Zohar explore the metaphysical structure of all reality.

The Zohar is not just another book that provides information. As we scan these Aramaic words and sentences, they convey mystical knowledge, profound spiritual influence, and positive energy into all areas of our lives. The Zohar is a life-enriching instrument that conveys the very same spiritual Light that it describes in its pages. The act of looking at and learning from the Zohar allows us to assimilate the energy that is present in each and every letter. Quite simply, the words on these pages bring Light to places of darkness.

There are seven chambers in the Garden of Eden--that is, seven levels or frequencies of spiritual energy. These seven chambers correspond to seven Sfirot, or dimensions.

Though there are ten Sfirot in all, and these comprise all reality, they are divided into two groups - the Upper Three [Keter, Chochmah and Binah] and the Lower Seven [Chesed, Gevurah, Netzach, Hod, Yesod and Malchut].

Generally, the Upper Three have no real influence or sway over our physical world. They are above and beyond the boundaries of our cosmic neighborhood.

The Lower Seven, however, directly affect our world. More than that, they are like a holographic projector that projects the Light of the Creator into a 3 dimensional hologram that we perceive as our universe.

Because there are seven Light sources, it's not surprising that the number seven appears again and again:

7 notes of music.

7 colors of the spectrum.

7 seas.

7 continents.

1. Rabbi Shimon said: As we have already learned, when the Holy One, blessed be He, created the world, He established the laws of the secret of faith, NAMELY OF MALCHUT, within the lights of the higher secrets, THAT IS, HE ELEVATED MALCHUT TO BINAH. HENCE HE IMPRINTED THE SAME LAWS GOVERNING MALCHUT ON THE HIGHER SFIROT OF BINAH. THIS IS THE SECRET OF COMBINING THE QUALITIES OF THE MERCY OF BINAH AND THE JUDGMENT OF MALCHUT SHAPED BY THE ONE WHO EMANATED THEM FOR THE PURPOSE OF STRUCTURING THE WORLD. He established laws above, IN BINAH, and He established laws below, IN MALCHUT. He established all of this at the same time, MEANING THAT BOTH LAWS HAVE THE SAME FORM, THAT OF BINAH. And He made the lower world, MALCHUT, in the likeness of the upper world, BINAH. And He made one the exact reflection of the other, so that they can be elevated and thus united as one. That is why the Holy One, blessed be He, established the laws of the upper and lower letters of the alphabet, with which he created the worlds.

2. Come and see, that in the same manner, the Holy One, blessed be He, created the world, WHICH IS TO SAY BY INCLUDING THE QUALITY OF THE MERCY OF BINAH, AS EXPLAINED ABOVE, He also included in THE SOUL OF the first man, ADAM, THE SAME QUALITY OF MERCY WITH WHICH THE WORLD, MALCHUT, WAS CREATED. SUBSEQUENTLY, HE WAS ALSO ABLE TO ATTAIN THE LEVEL OF THE UPPER EMANATIONS OF BINAH AS WELL AS MALCHUT, AS THE ZOHAR EXPLAINS TO US. He opened up the discussion and said, "they are like man, who has transgressed the covenant" (Hoshea 6:7), because the Holy One, blessed be He, crowned Adam with the supernal crowns OF THE MOCHIN OF THE FIRST THREE SFIROT. He also created him with the six

1. אָמַר רַבִּי שִׁמּוֹן הָא תְּנִינָן, דְּכַד בְּרָא קִדְשָׁא בְּרִיךְ הוּא עֲלֵמָא, גְּלִיף בְּגִילּוּפֵי דְרִזָּא דְמַהִימְנוּתָא, גּו טְהִירִין, בְּרִזִין עֲלָאִין, וְגִלְיָף לְעֵילָא, וְגִלְיָף לְתַתָּא, וְכֹלָא בְּרִזָּא חֲדָא, וְעֵבִיד עֲלֵמָא תַתָּא, כְּגִוּוֹנָא דְעֲלֵמָא עֲלָא, וְדָא קָאִים לְקַבִּיל דָּא, לְמַהוּי כֹּלָא חֲדָא, בְּיַחְוּדָא חֲדָא, וּבְגִין כֶּךָ קִדְשָׁא בְּרִיךְ הוּא גְּלִיף גְּלִיפֵי דְאַתּוּן עֵילָא וְתַתָּא, וּבְהוּ בְּרָא עֲלֵמִין.

2. וְתָא חֲזִי כְּגִוּוֹנָא דְעֵבֵד קִדְשָׁא בְּרִיךְ הוּא עֲלֵמָא, הֲכִי נִמְי בְּרָא לִיהּ לְאָדָם קִדְמָא. פְּתַח וְאָמַר וְהִמָּה כְּאָדָם עֵבְרוּ בְרִית וְגו', דְהָא קִדְשָׁא בְּרִיךְ הוּא אֶעֱטֵר לִיהּ בְּעֵטְרִין עֲלָאִין, וּבְרָא לִיהּ בְּשִׁית סְטְרִין דְעֲלֵמָא, לְמַהוּי שְׁלִים בְּכֹלָא, וְכֹלָא זְעָאן וְדַחֲלָן מִקְמִיָּה, דְהָא כִּד אֲתַבְּרֵי אָדָם, אֲתַבְּרֵי בְּדִיוֹקְנָא עֲלָא, וְהוּ מְסַתְּבֵלְן בְּהוּא דִּיוֹקְנָא, וְזְעָאן וְדַחֲלָן מִקְמִיָּה.

extremities of the world, NAMELY WITH THE MOCHIN OF THE SIX LOWER SFIROT, so that he would be complete in everything. And all THE CREATURES trembled before Adam and feared him because when he was created it was in the supernal form. All the creatures looked at that form and were reverent and fearful of him.

3. Subsequently, the Holy One, blessed be He, brought Adam into the Garden of Eden to enjoy its supernal delights. He was encircled by holy angels, who served him and informed him of the secrets of their Master. Come and behold: When the Holy One, blessed be He, brought Adam into the Garden of Eden, Adam saw and observed all the higher secrets and wisdom, so that he was able to observe and understand the splendors of his Master. ADAM HAD ACCESS TO ALL THAT, BECAUSE HE WAS CREATED IN THE SUPERNAL FORM OF BINAH.

4. There are seven sacred chambers and seven levels above, which are the secrets of supernal faith, NAMELY BINAH. And there are seven chambers below, IN MALCHUT, similar to those above, IN BINAH. Six of these chambers are just as they are above, CORRESPONDING TO THE SIX SFIROT OF ZEIR ANPIN, but one CHAMBER, CORRESPONDING TO BINAH, IS hidden and concealed. And all THE CHAMBERS OF MALCHUT, AND EVEN THE LOWER SIX, are part of the holy secret, AND THUS THEY ARE IN THE SHAPE OF BINAH. This is because each of the chambers has some of the likeness of above and some of the likeness of below, so that it is included in the form of the supernal secret OF BINAH as well as in the form of the lower secret OF MALCHUT. Adam resides in these chambers.

3. ולבֹּתֵר אֶעֱיֵל לַיהוָה קִדְשָׁא בְּרִיךְ הוּא בְּגִנְתָּא דְּעֵדֶן, לְאַתְעֵדְנָא תַּמָּן בְּעֵדוּגְוִין עֲלָאִין, וְהוּוּ מְלֹאכֵין עֲלָאִין סְחָרִין לַיהוָה, וּמִשְׁמֵשִׁין קַמֵּיהּ, וְרִזִּין דְּמַרְיָהוּן הוּוּ אֹדְעִין לַיהוָה. תָּא חֲזִי, בְּשַׁעְתָּא דְּאֶעֱיֵל לַיהוָה קִדְשָׁא בְּרִיךְ הוּא לְגִנְתָּא דְּעֵדֶן, הָוּה חֲמִי וְאַסְתַּכַּל מִתַּמָּן, כָּל רִזִּין עֲלָאִין, וְכָל חֲכַמְתָּא, בְּגִין לְמַנְדַּע וְלְאַסְתַּכְּלָא בִּיקְרָא דְּמַרְיָה.

4. שְׁבַעַה הֵיכְלִין מְדוּרִין אֵינוּן לְעֵילָא, דְּאֵינוּן רְזָא דְּמַהִימְנוּתָא עֲלָאָה, וְשְׁבַעַה הֵיכְלִין אֵינוּן לְתַתָּא כְּגוּוּנָא דְּלְעֵילָא, וְאֵינוּן שֵׁית כְּגוּוּנָא עֲלָאָה, וְחַד טְמִיר וּגְנִיז אֵיהוּ לְעֵילָא. וְכָל אֵלִין אֵינוּן בְּרְזָא עֲלָאָה, בְּגִין דְּכָל הַנִּי הֵיכְלִין, אֵית בְּהוּ כְּגוּוּנָא דְּלְעֵילָא, וְאֵית בְּהוּ כְּגוּוּנָא דְּתַתָּא, לְמַהוּ כְּלִיל בְּדִיוּקְנָא דְּרְזָא דְּלְעֵילָא, וּבְדִיוּקְנָא דְּרְזָא דְּתַתָּא, וּבְהוּ הָוּה דִּיּוּרְיָה דְּאָדָם.

5. And after the expulsion OF ADAM from the Garden of Eden, the Holy One, blessed be He, prepared THE CHAMBERS for the souls of the righteous, to reward them with the blissful splendors of His divine light. And each one OF THOSE CHAMBERS was prepared in the semblance of the supernal shape OF BINAH and the lower shape OF MALCHUT, as we have already explained.

5. וּלְבַתֵּר דְּאַתְתֵּרֵךְ מִגְּנֵתָא דְּעֵדֶן, אֲתִקִּין לִוְן קִדְשָׁא  
בְּרִיךְ הוּא לְנִשְׁמַתְהוֹן דְּצַדִּיקָא, לְאַשְׁתַּעֲשְׂעָא בְּהוּ.  
כְּדָקָא חֲזִי, מְזִינָא דִּיקְרָא עֲלָאָה. וְכֹל חֵד וְחֵד,  
אֲתִתְקֵן כְּגִוּוֹנָא דְלַעִילָא, וְכְגִוּוֹנָא דְלַתְתָּא, כְּמָה  
דְּאוּקִימְנָא.

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# THE ZOHAR

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## 2. First Chamber: Yesod

The Zohar explains that, in the first chamber, the souls of the converts enter and stand to behold the Divine Splendor. Three times a day they are illuminated by Divine Light.

6. The first chamber below was created in the likeness of that which is above, THAT IS THE SFIRAH OF YESOD WITHIN MALCHUT--SET IN ITS PLACE BELOW TO CORRESPOND TO BINAH. It has already been explained that a law of the Garden of Eden states that ALL ITS ASPECTS ARE EXACTLY THE SAME as those in the divine secret OF BINAH, ALTHOUGH THE ASPECT OF THE MALCHUT OF THE ATTRIBUTE OF JUDGMENT IS NOT NOTICEABLE THERE. It is not visible to the eye, BECAUSE THE ESSENCE OF MALCHUT IS STORED DEEP WITHIN, AND THUS CANNOT BE SEEN. THE ATTRIBUTE OF MERCY CAN BE SEEN, but only by the souls of the righteous. Such souls exist in harmony with both the upper and lower laws. REACHING COMPLETION FROM BOTH BINAH AND MALCHUT, THEY ARE ABLE TO ATTAIN THE ESSENCE OF MALCHUT. FURTHERMORE, THROUGH MALCHUT, they are able to see the secret of their Master and to enjoy divine bliss.

6. היכלא קדמא, אתר דאיהו מתתקן לתתא, למהוי כגוונא דלעילא, והא אתערו חברייא, נמוסי דגנתא דערן, כמה דאיהו ברזא עלאה. ולא שלטא ביה עינא, בר נשמתיחון דצדיקניא, למהוי גליפן לעילא ותתא, ולאסתכלא מתמן, ברזא דמריהון, ובענוגא דלעילא.

7. Those WHO REACH MALCHUT WITHIN THE CHAMBERS are the righteous ones, who have not betrayed their Master for other gods. THEY ATTAIN MALCHUT AS IS IMPLIED BY THE PHRASE THAT SAYS THE SECRET OF "a virtuous woman is the crown of her husband" (Mishlei 12:4). The secret of faithNAMELY MALCHUT is that whoever attains it should cleave to his Master, always be in awe of Him, and never stray to the left or to the right.

As we have explained, one must not follow other deities--which are termed 'a sinful woman'. This is the reason for the verse, "That they may shield you from a foreign woman, from the stranger who flatters with her words" (Mishlei 7:5). AND NO ONE MERITS ANY OF THIS EXCEPT THROUGH MALCHUT. HENCE THE STATURE OF THOSE RIGHTEOUS ONES WHO DO MERIT IT IS VERY HIGH. AND YOU SHOULD KNOW THAT THE ONLY ATTAINABLE CHAMBERS ARE THE SIX OF ZEIR ANPIN; THE SEVENTH IS UNATTAINABLE. THE CHAMBERS, TOGETHER WITH ZEIR ANPIN, ARE CONSIDERED THE TEN SFIROT. REMEMBER THAT THE FIRST CHAMBER OF YESOD ALSO INCLUDES MALCHUT, AND THE LAST CHAMBER OF BINAH ALSO INCLUDES THE THREE TOP SFIROT: KETER, CHOCHMAH, AND BINAH.

8. This chamber is fixed in the secret of the divine form, WHICH IS BINAH, because when the souls of the righteous leave this world, WHEN THEY DEPART TO THEIR OWN WORLD, they enter those chambers of the lower Garden of Eden. And each one remains there for as long as it is necessary for the soul to be there.

7. וְאֵלֵּין אֵינּוֹן צְדִיקָא, דְּלֹא אַחֲלָפוּ יְקָרָא דְּמַרְיָהוֹן, בְּגִין דְּחֵלָא אַחֲרָא. כְּתִיב אִשֶׁת חַיִל עֲטָרַת בְּעֵלָהּ, רְזָא דְּמַהִימְנוּתָא, לְאַתְרֵבְקָא בְּרֵשׁ בְּמַרְיָהּ, וּלְדַחֲלָא מְנִיָּה תְּדִיר, וְלֹא יִסְטִי לְיַמִּינָא וּשְׂמָאלָא, וְהָא אֹקִימָנָא, דְּלֹא יֵהָרֵךְ בְּרֵשׁ, בְּתַר דְּחֵלָא אַחֲרָא, דְּאֶקְרִי אִשֶׁת זְנוּנִים, וּבְגִין כֵּךְ כְּתִיב לְשִׁמְרָךְ מֵאִשָּׁה זְרָה מְנַכְרִיָּה אִמְרִיָּה הַחֲלִיקָה.

8. הַיִּכְלָא דָּא, קָאִים בְּדִיוּקָא דְּרְזָא עֲלָאָה, בְּגִין דְּכַד נִשְׁמָתִין דְּצְדִיקָא נִפְקִי מֵהַאי עֲלָמָא, עֲאֲלִין גּוּ אֵלֵּין הַיִּכְלִין, דִּי בְּגִנְתָּא דְּעַדְן הִלְתַּתָּא, וְתַמֵּן יִתְבִּין כָּל חַד וְחַד, כָּל הַהוּא זְמַנָּא דְּאֶצְטְרִיכָא נִשְׁמָתָא לְמִיתְבַּ תַּמֵּן.

9. In each and every chamber OF THE LOWER GARDEN OF EDEN there are figures in the supernal form OF BINAH, and there are figures in the lower form OF MALCHUT. CONSEQUENTLY, EVEN IF THE SOUL IS NOT ENTIRELY PURIFIED OF BODILY QUALITIES, IT CAN ENTER AND BE THERE IN THE SHAPE OF MALCHUT, WHICH IS CONNECTED WITH THE PHYSICAL NATURE. THE SOUL, WHICH IS THE ASPECT OF BINAH, CAN ALSO ENTER AND, AS EXPLAINED, BE CONNECTED TO BINAH.

And therein, IN THE GARDEN OF EDEN OF BELOW, the soul is clothed with garments similar to those worn in the physical world, and it enjoys all the time it needs there. IT ENJOYS THE BLISS OF DIVINE LIGHT, IN ORDER TO BE ENTIRELY CLEANSED OF ITS OLD PHYSICAL NATURE, until such a time as it can be elevated to its divine home. THIS MEANS THAT UNTIL ALL THE IMPRINTS OF THE PHYSICAL BODY THAT WERE ATTACHED TO THE SOUL IN THIS WORLD DISSIPATE, IT CANNOT BE ELEVATED TO ITS PLACE IN THE SUPERNAL GARDEN OF EDEN, AS IT NEEDS TO BE--FOR EACH SOUL IS FROM BINAH AND MUST RETURN TO ITS SOURCE, WHICH IS THE UPPER GARDEN OF EDEN. And with the new form or clothing that THE SOUL NOW WEARS, it is able to see divine entities FROM BINAH, and can thus glimpse the glory of its Master. THIS CLOTHING IS SIMILAR TO WORLDLY GARMENTS, BUT IT ALSO CONTAINS SUPERNAL FORMS FROM BINAH, AND THEREFORE, THROUGH ITS FORM, THE SOUL CAN STRIVE TO SEE THE DIVINE LIGHTS OF BINAH, AND BEHOLD THE GLORY OF ITS MASTER.

9. ובכל היכלא והיכלא, אית דיוקנין, בגוונא דלעילא. ודיוקנין בגוונא דלתתא, ותמן אתלבשת נשמתא בלבושין בגוונא דהאי עלמא, ואתערנת תמן כל ההוא זמנא דאצטריכת, עד דמטו זמנא לסלקא לאתר עלאה כמה דאצטריך. ומגו ההוא מאנא דאתלבשת ביה, חמאת דיוקנין עלאין, לאסתכלא ביקרא דמריהון.

10. This chamber has visible supernal lights, and the souls of the converts enter and stand there to behold the divine splendor. Here they are clad in one luminous garment, that shines and yet also shines not. WITH THE LIGHTS IN THIS CHAMBER, THE RIGHTEOUS ARE ABLE TO SEE AND ENDOW THE SOULS OF THE CONVERTS, ENABLING THEM TO ENTER INSIDE AND RECEIVE THE DIVINE SPLendor--AFTER THEY HAVE BEEN DRESSED IN A LUMINOUS GARMENT, THAT BOTH SHINES AND DOES NOT SHINE. THE LIGHTS HAVE TWO FUNCTIONS, WHICH ARE AS ONE: TO SHINE UPON THE WORTHY, AND NOT TO SHINE UPON--IN OTHER WORDS, TO LEAVE IN DARKNESS--THE UNWORTHY. THE CLOTHING BRINGS THEM JOY, BECAUSE THEY MERIT IT AND ARE FIT TO RECEIVE IT. This chamber is lined with precious stones and gold.

11. There is an opening that leads down to the gates of Gehenom (Hell). From there, THE CONVERTS look at all the evil ones, THE IDOL WORSHIPERS, THOSE WHO HAVE NOT CONVERTED AND THUS have not entered the holy covenant. They are chased away by the angels of destruction with fire, and the converts see this, rejoicing that they have converted AND ARE THUS SPARED SUCH A HARSH JUDGMENT.

12. And three times a day they are illuminated by divine light, blessed by LIGHTS OF THE THREE TOP SFIROT, WHICH ARE DRAWN INTO THIS CHAMBER. Above them reside Ovadyah the convert and Onkelus the convert, and the other SIMILARLY IMPORTANT converts. And, as has been explained REGARDING THIS CHAMBER IN THE LOWER GARDEN OF EDEN, SO TOO IN THE LOWER CHAMBER OF THE UPPER GARDEN OF EDEN, the souls ascend and are adorned, AFTER RESIDING FOR A SUFFICIENT TIME IN THE LOWER GARDEN OF EDEN.

10. בְּהַאי הַיִּכְלָא, אֵית נְהוּרִין עֲלָאין, לְאַסְתַּבְּלָא, וְנִשְׁמַתְהוּן דְּאִינוּן גִּיּוּרִין דְּאַתְגִּיירוּ, קַיִימִין תַּמָּן, וְעָאֲלִין תַּמָּן, לְאַסְתַּבְּלָא בִּיקְרָא עֲלָא, וּמִתְלַבְּשִׁין תַּמָּן בְּלְבוּשָׁא חֲדָא דְנְהוּרָא, דְנְהִיר וְלֹא נְהִיר. וְהוּא הַיִּכְלָא מְקַפָּא מֵאֲבָן טְבָא וְדִהְבָּא.

11. וְתַמָּן אִיהוּ פִתְחָא חֲדָא. דְנִחִית לְקַבֵּל פִתְחָא דְגִיְהֵנִם, מִתַּמָּן מִסְתַּבְּלָן בְּכָל אִינוּן חַיִּיבֵי, דְלֹא עָאֲלוּ בְּבְרִית קַיִימָא קְדִישָׁא, וְאַתְתְּרוּכוּ בְּאִינוּן מְלָאכֵי חֲבֵלָה, דְטֵרְדֵי לוֹן בְּנוּרָא דְדָלִיק, וְאִינוּן חֲמָאן וְחֲדָאן עַל דְאַתְגִּיירוּ.

12. וְתֵלֶת זְמַנִּין בְּיוֹמָא, נְהִרִין מְגוּ נְהִירוּ עֲלָא, וּמִשְׁתַּעֲשְׁעִין תַּמָּן, וְעֵילָא מְנַהוּן, עוֹבְדֵיהּ וְאוֹנְקְלוּס גִּיּוּרָא, וְשָׂר גִּיּוּרִין דְאַתְגִּיירוּ, כְּגוּוֹנָא דָא לְעֵילָא, כִּד זְכָאן לְסַלְקָא נִשְׁמַתְהוּן לְאַתְעֵטְרָא תַּמָּן.

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### 3. Second Chamber: Hod

The second chamber is located within the first. The opening to this chamber can be found in our world, deep within the caves of the Patriarchs in Machpelah, Hebron, in the Land of Israel. In this chamber reside the souls who met with adversity and endured hardship in the physical world. Throughout their ordeals, they retained their certainty and faith in the Creator. These souls understood the purpose of human existence as achieving spiritual growth, and therefore they thanked the Ancient and Holy One for sending them genuine opportunities for attaining that purpose.

13. The second chamber is within the first. The opening of this chamber is from within the cave of the Patriarchs, and it is lit by the first chamber. All manner of precious stones surround it.

13. הַיְכָלָא תְנִינָא, הַיְכָלָא דָא, קַיִמָא לְגוּ מְהַאי  
הַיְכָלָא קְדָמָא וְהַאי פְתִיחָא אִיהוּ סְמִיךְ לְגוּ מְעֵרְתָא  
דְאָבְהָן, וְהַאי הַיְכָלָא נְהִיר מִקְדָמָא, הָכָא אִית כָּל  
אַבְנֵי יְקִירֵי דְמִקְפָן לִיה.

14. Within this chamber, there is one light that includes all the colors, THAT IS, THE FOUR COLORS OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT, which shine downward from above. In this chamber are found all those who, so as to be made whole BY PERFECT REPENTANCE, suffered illnesses and misfortunes in this world, and who thanked and praised their Master every day, and never once stopped their prayers. THEREFORE THEY ATTAINED ADMITTANCE TO THE CHAMBER OF HOD IN THE GARDEN OF EDEN.

14. בְּגוּ דְהַאי הַיְכָלָא, אִית נְהִירוּ חָד, כְּלִיל מְכָל  
גּוּוּנֵי, וְאִיהוּ נְהִיר מְעִילָא לְתַתָּא. בְּהַאי הַיְכָלָא  
קַיִמִין אִינוּן, דְסָבְלוּ יְסוּרֵין וּמְרַעִין בְּהַאי עֲלָמָא,  
בְּגִין לְאַתְתְּקָנָא, וְהוּוּ מוֹדֵן וּמְשַׁבְּחֵן לְמַרְיָהוּן כָּל  
יוֹמָא, וְלֹא הוּוּ מְבַטְלֵין צְלוּתֵיהוּ לְעֲלָמִין.

15. And within this chamber reside all the righteous people who sanctify with all their might the name of their Master, and answer, with all their might, "Amen, may the great name be blessed." THIS THIRD ASPECT OF THE CHAMBER CONTAINS THE THREE TOP SFIROT, TO WHICH THE ABOVE MENTIONED RIGHTEOUS MERIT ADMISSION. They reside in the innermost recesses of the chamber. CHESED, GVURAH, AND TIFERET OF THIS CHAMBER EXIST WITHIN NETZACH, HOD, AND YESOD OF THIS CHAMBER, AND THE THREE TOP SFIROT EXIST WITHIN CHESED, GVURAH, AND TIFERET. And the light THAT RESIDES WITHIN CHESED, GVURAH, AND TIFERET OF THIS CHAMBER includes all of the colors, CHOCHMAH, BINAH, TIFERET, AND MALCHUT. THIS LIGHT shines on them THAT IS, ON THE RIGHTEOUS IN THE TOP THREE SFIROT OF THE CHAMBER. And by the strength of this light THAT THEY RECEIVE FROM CHESED, GVURAH, AND TIFERET OF THE CHAMBER, they can stand and see other lights--BUT THE MAGNITUDE OF THESE OTHER LIGHTS DOES NOT ALLOW THEM TO BE SEEN FULLY. IT IS AS IF THEY CONNECT, YET ALSO DO NOT CONNECT WITH THE LIGHTS. Above THE RIGHTEOUS, stands Mashiach, who enters, walks among them, and draws down that light SO THAT THEY CAN ATTAIN IT FULLY.

15. לְגוֹ מֵהָאֵי הַיְכָלָא, קַיְימִין כָּל אִינוּן, דְּמִקְדָּשִׁין בְּכָל חֵילָא שְׁמָא דְמַרְיָהוֹן, וְאַתְיָבוּ אִמֵּן יְהֵא שְׁמִיָּה רַבָּא מְבָרַךְ בְּכָל חֵילָא, וְאֵלִין אִינוּן קַיְימִין לְגוֹ, בְּגוֹ הָאֵי הַיְכָלָא, וְהָהוּא נְהוּרָא דְכָלִּיל כָּל גְּוּוּנִין נְהִיר לֹון. מֵהָהוּא נְהִירוּ קַיְימִין וְחֻמָּאן נְהוּרִין אַחֲרָנִין, דְּאַתְאַחֲדִין וְלֹא אַתְאַחֲדִין בְּגוּוּיָהוּ. וְעֵילָא מְנַהוּן מְשִׁיחַ, דְּאִיְהוּ עָאל וְקָאִים בִּינְיָיָהוּ, וְנַחֲתִית לֹון.

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#### 4. Third Chamber: Netzach

This chamber receives all those souls who have suffered more severe misfortunes and tragedies than the souls who reside in the Second Chamber. A second kind of soul dwelling in this chamber are the children whose lives were cut short. These young souls died before their time and therefore did not sin. The third type of soul who merits a place in this Chamber are those who constantly felt pain and cried over the destruction of the Holy Temples. These souls endured the suffering of the entire world during their existence.

16. MASHIACH leaves the SECOND chamber and enters the third. Here are found all those who suffered, FOR THE PURPOSE OF BEING MADE WHOLE, more severe illnesses and greater misfortunes THAN THOSE IN THE SECOND CHAMBER. THIS IS WHY THEY HAVE MERITED A PLACE IN THE THIRD CHAMBER. AND THIS IS THE FIRST TYPE OF SOUL FOUND IN THE CHAMBER. THE SECOND TYPE OF SOUL IN THIS CHAMBER IS THAT OF children who did not live their full lives, WHO DIED BEFORE THEIR TIME, AND THUS DID NOT SIN. SUCH PURE SOULS ASCEND TO MAYIN NUKVIN (FEMALE WATERS), AND ATTRACT THE LIGHTS OF THE SECOND CHAMBER. THE THIRD TYPE OF SOUL IN THE CHAMBER IS THAT OF those who mourn the destruction of the holy temple and who shed tears, THEREBY DRAWING DOWN THE LIGHTS OF THE TOP THREE SFIROT INTO THIS CHAMBER. ALL THREE TYPES OF RIGHTEOUS SOULS reside in this chamber AND MASHIACH consoles them, WHICH MEANS THAT HE BESTOWS ON THEM THEIR LIGHTS.

16. אִיהוּ נָטִיל מֵהַאי הַיְכָלָא, וְעָאֵל בְּהַיְכָלָא תְּלִיתָאָה, וְתַמֵּן כָּל אַנּוּן בְּנֵי מִרְעִין וּבְאֲבִין יְתִיר, וְכָל אִינּוּן דְּרַדְקֵי דְּבֵי רַבֵּן דְּלֵא אֲשְׁלִימוּ יוֹמִין, וְכָל אִינּוּן דְּעֲצָבִין עַל חֲרוֹב בֵּי מִקְדָּשָׁא וְהוּוּ אוֹשְׁדִין דְּמַעֲיִן, כְּלָהוֹן קִיּוּמִין בְּהַוָּא הַיְכָלָא, וְאִיהוּ מְנַחֵם לֵוָן.



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## 5. Fourth Chamber: Tiferet

In this chamber are found the mourners of Zion and Jerusalem. Just as a child can feel the pain of parents who suffer over their children's misdeeds, these souls feel the pain of the Creator. Souls who were slain and executed for their unwavering belief in God are also among this group. The Messiah, the Zohar reveals, wears a garment upon which are inscribed the names of all martyrs.

17. He leaves the third and enters the fourth chamber, BECAUSE AFTER BEING COMPLETED WITH ALL THE LIGHTS OF THE THIRD CHAMBER, HE CAN NOW ENTER THE CHAMBER OF TIFERET. In this chamber are all of the mourners of Tzion (Zion) and Jerusalem and all of those murdered by idolatrous nations. And WHEN MASHIACH SEES THEM he breaks down in tears and cries. Then all the princes descended from David hold him and comfort him.

17. וְנָטִיל מֵהָאֵי הַיְכָלָא, וְעָאֵל בְּהַיְכָלָא רְבִיעָאָה, וְתָמֵן כָּל אֵינֻן אָבְלֵי צִיּוֹן וִירוּשָׁלַם, וְכָל אֵינֻן קְטוּלֵי דְשָׂאָר עִמִּין עֲבוּרִים וְאִיהוּ שְׂרֵי וּבְכִי, וּבְדִין כָּל אֵינֻן נְשִׂאֵין דְזֶרְעָא דְדוֹר, כְּלֵהוּ אַחֲרֵן בֵּיה, וּמְנַחֲמִין לֵיה.

18. MASHIACH starts crying again till a supernal voice emerges and mixes with the Voice OF MASHIACH and HIS VOICE rises up. And it is delayed there until the beginning of the month, when it descends FROM BINAH. THEN it brings down many lights and emanations that shine upon all the chambers. It also brings remedy and light to those killed BY THE IDOLATROUS NATIONS OF THE WORLD and those ailing and with pains who suffer with Mashiach SO AS TO BRING FORTH THE REDEMPTION.

18. שְׂאֲרֵי תְנִינּוֹת וּבְכִי, עַד דְקָלָא נְמִיק, וּמִתְאַחַד בְּהָהוּא קָלָא, וְסָלִיק לְעֵילָא, וְאַשְׁתְּהֵי תָמֵן עַד רִישׁ יָרְחָא. וְכַד נְחִית נְחִתִין עִמִּיהָ כְּמָה נְהוּרִין וְזִיּוּן, מְנַהֲרִין לְכָל אֵינֻן הַיְכָלִין, וְאַסּוּתָא וְנְהוּרָא לְכָל אֵינֻן קְטוּלִין, וּבְנֵי מְרַעִין וּמְכַאֲוִבִין דְסָבִילוּ עִמִּיהָ דְמְשִׁיחָ.

19. Then MASHIACH puts on the purple garment OF ROYALTY (called Purfira), on which the names of all those killed by the idolatrous nations of the world are inscribed and listed. This purple garment OF MASHIACH ascends TO BINAH and is engraved upon the supernal royal garment of the King, WHICH IS ZEIR ANPIN THAT CLOTHES BINAH. THERE, THOSE KILLED BY OTHER NATIONS AND LISTED ON MASHIACH'S GARMENT ARE INSCRIBED ONTO THE SUPERNAL GARMENT, ALONG WITH ALL OTHERS LISTED ABOVE, AND DIVINE LIGHT IS DRAWN BY THEM TO THIS CHAMBER. The Holy One, blessed be He, will one day clothe himself with this royal garment OF MASHIACH and judge the nations of the world, as it is written: "He shall judge the heathen and he shall fill the places with dead bodies" (Tehilim 110:6). BEFORE THIS COMES ABOUT AT THE END, THE ROYAL GARMENT OF MASHIACH IS SWEETENED BY CONNECTING IT WITH THE ROYAL GARMENT OF THE HOLY ONE, BLESSED BE HE. THEN THEY BOTH ASCEND TOGETHER TO THE PLACE KNOWN AS FEMALE WATERS (MAYIN NUKVIN). THEY UNITE IN THE UPPER WORLDS AND DRAW THEIR LIGHTS THEREOF, until MASHIACH descends and returns FROM THE PLACE OF UNION, bringing lights and bliss down with him for the pleasure and consolation of the souls. And many angels and Chariots DESCEND WITH MASHIACH, each carrying a garment for the souls of those killed by THE IDOLATROUS nations of the world. There these souls experience divine bliss while Mashiach ascends and descends.

19. וכדין פורפירא לביש, ותמן חקיקין ורשימין כל אינון קטולי דשאר עמין עכו"ם בההוא פורפירא, וסליק ההוא פורפירא לעילא, ואתחקק תמן גו פורפירא עלאה דמלכא, וקדשא בריך הוא זמין לאלבשא ההוא פורפירא ולמידן עמין, דכתיב ודין בגוים מלא גויות. עד די אתא ונחים לון, ונחתין עמיה נהורין ועדונין, לאתעדנא, וכמה מלאכין ורתיבין עמיה, כל חר וחר במלבושא, לאתלבשא בהו כל אינון נשמתיין דקטולין, ותמן מתעדנין כל ההוא זמנא דאיהו סליק ונחית.

20. On a spiritual level inside this chamber, DEEP IN THE HEART OF CHESED, GVURAH, AND TIFERET, stand the ten appointed ministers, who are Rabbi Akiva and his comrades. They all go up through the holy mirror--WHICH IS THE SECRET OF THE LUMINOUS MIRROR-- and shine with supernal, glorious splendor. Of them it is written: "Neither has the eye seen, Elohim beside you" (Yeshayah 64:4).

20. לְגוֹ מֵהָאֵי הַיְכָלָא, קַיִמָא גּוּ דְרַגָא עֲלָאָה, אִינוּן  
עֲשָׂרָה רַבְרַבִּין מְמַנָן, רַבִּי עֲקִיבָא וְחַבְרוּי, וְכֻלְהוּ  
סֻלְקֵי בְּסֻלְקוֹ, גּוּ אֲסַפְקֻלְרִינְאָה דְלְעִילָא, וְנִהְרִין בְּזֵיו  
יְקָרָא עֲלָאָה, עֲלִינְהוּ כְּתִיב עֵין לֹא רָאָתָה אֱלֹקִים  
זוֹלָתְךָ יַעֲשֶׂה לְמַחְבֵּה לּוֹ.

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## 6. Fifth Chamber: Gvurah

The souls who have made complete repentance reside in the Fifth Chamber. At its entrance stands King Menasheh, the King of Judah, who committed terrible sins throughout his life. Nevertheless, the King atoned for his wrongdoings and his repentance was accepted by the Creator.

21. Within the fifth chamber reside all those whose repentance is complete those who have repudiated their wrong deeds and have been consoled for them. **THIS MEANS THAT THEY HAVE REPENTED THROUGH LOVE. THEN THEIR WICKEDNESS IS TRANSFORMED INTO VIRTUE AND THEY ARE CONSOLED FOR ALL THEIR SINS BECAUSE THEY HAVE RECEIVED MERIT FOR REPENTING THEM.** Their souls leave them purified. In this chamber also **RESIDE** those who have sanctified their Master's name and have taken upon themselves self-sacrifice **FOR HIS HONOR, BLESSED BE HE.** And at the entrance to the chamber stands Menasheh, the King of Yehuda, who has entirely repented his sins and whose repentance the Holy One, blessed be He, accepted. The Holy One, blessed be He, created a recess for his sake **UNDERNEATH THE THRONE OF GLORY**, to receive him. **THAT IS, HE CONCEALED HIM AS IF UNDERGROUND FROM THE EYES OF THE PROSECUTORS SO THAT THEY WOULD NOT ASK FOR JUDGMENT OF HIM.**

21. בְּהִיכְלָא חֲמוּשָׁאָה, קוּימִין כָּל אִינוּן מְאָרְיָהוֹן הַתְּיוֹבָתָא שְׁלִימָתָא, דְּתָבוּ מִחֲטָאֵיהוֹן וְאִתְנַחְמוּ בְּהוּ, וְנִמְקַת נְשִׁמְתֵיהוּ בְּדַכּוּיָא, וְכָל אִינוּן דְּקָדִישׁוּ שְׁמָא דְּמָרְיָהוֹן, וְקָבִילוּ עֲלֵיהוּ מוֹתָא, וּבְתַרְעָא דְּהָאִי הִיכְלָא, קָאִים מִנְשָׁה מֶלֶךְ יְהוּדָה, דְּקָבִיל לֵיהּ קְדָשָׁא בְּרִיךְ הוּא בְּתִיּוֹבָתָא שְׁלִימָתָא, וְחָתַר לֵיהּ חֲתִירָא לְקָבִילָא לֵיהּ.

22. And within NETZACH, HOD, AND YESOD OF this chamber reside all those, whose repentance is immense, who GAINED SO MUCH POWER THROUGH THEIR REPENTANCE OF MISDEEDS IN LIFE that their souls left through disgust at their own evil actions. They delight in the supernal Eden each and every day.

Three times a day the light enters this chamber in which the souls experience bliss, each to the extent that it deserves. THESE THREE TIMES CORRESPOND TO THE THREE COLUMNS TO WHICH THE LIGHTS OF THE THREE TOP SFIROT ARE DRAWN. And each is burned by the light of the Chupah (canopy) of his neighbor, be it in the upper CHAMBERS or the lower. THIS MEANS THAT THE LEVELS OF THE RIGHTEOUS ARE UNEVEN NEITHER IN THE UPPER CHAMBERS NOR THE LOWER. EACH HAS A CANOPY OF HIS OWN THAT NO OTHER CAN TOUCH WITHOUT BEING BURNED.

23. This chamber stands above all the lower chambers, and even the truly righteous in the lower chambers cannot enter or reach it. This CHAMBER, WHICH IS GVURAH, is at a higher level than all other CHAMBERS. Only the level of the righteous, WHO RESIDE IN THE CHAMBER OF CHESD, is a higher level than all the rest, EVEN HIGHER THAN THE CHAMBER OF GVURAH.

22. ולגו מהאי היכלא, קיימין, כל אינון מאריהון דתיובתא תקיפא, דנשמטהון נפקת, בשעתא דאתמרמרו על עובדיהון, ואלין מתעדנין בעדוונא עלאה, בכל יומא ויומא. ותלת זמנין ביומא, נהירו עאל בהוא היכלא, דמתעדנין ביה כל חר וחר כדקא חזי ליה. וכל חר נכוה, מנהירו דחופה דחבריה, בין לתתא בין לעילא.

23. האי היכלא קיימא, על אינון היכלי תתאי, ואפלו צדיקים גמורין לא יכלין לאעלאה בגו האי היכלא, ולמיקם ביה, והאי איהו דרגא עלאה על בלל, בר דרגא דחסידי דאיהו דרגא עלאה על בלל.

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## 7. Sixth Chamber: Chesed

This is the Chamber of the Righteous who say, What is mine is yours and what is yours is yours. The truly righteous share everything they possess, desiring and keeping nothing for themselves. This sixth Chamber is loftier than all the rest and governs over all others.

24. The sixth chamber is the chamber of the righteous. IT IS FOR THOSE WHOSE CHARACTER IS TO SAY, "WHAT IS MINE IS YOURS AND WHAT IS YOURS IS YOURS." THIS MEANS THAT THEY SHARE, BUT DO NOT RECEIVE ANYTHING FOR THEMSELVES. This is a loftier chamber than the rest, and governs them all. **THUS, ONE CANNOT REACH THIS CHAMBER IF ONE HAS NOT PASSED THROUGH ALL OF THE LOWER LEVELS.** It is a right-hand chamber **BECAUSE THE LEVEL OF CHESED IS CONSIDERED TO BE THE RIGHT COLUMN,** and it cannot be attained **BY ANYONE** except the holy righteous souls and all those who greatly love their Master. At the entrance of this chamber are those who proclaim their Master's unity each day. **THESE ARE THE ONES WHO DRAW DOWN THE REVELATION OF HIS UNITY, BLESSED BE HE, FROM THE BLESSED EIN SOF (THE ENDLESS WORLD) TO THE SFIROT AND ALL THE WORLDS.** And they are the first to ascend from there to higher chambers, **MEANING** they are the first **OF THE RIGHTEOUS IN THAT CHAMBER** to ascend.

24. האי היכלא שתיתא: היכלא דא היכלא דחסיד, היכלא דא, היכלא עלא על בלא, והאי הוא היכלא דקיימא על בלא. היכלא דומינא, לית מאן דיקים ביה, אלא אינון חסידים קדישין, וכל אינון דמרחמי למריהון ברחימו סגי. ולמתחא דהאי היכלא, קיימא כל אינון דמיחדי יחודא דמריהון בכל יומא ואלין עלין בהאי היכלא, וזמינין לסלקא בקרמיתא.

25. Above this entrance, WHERE THE LIGHTS OF NETZACH, HOD, AND YESOD ARE, stands Abraham to the right of the Holy One, blessed be He. THAT IS, he stands on the side of CHESED. And at another entrance is Yitzchak, who was bound upon the altar and was an unblemished sacrifice before the Holy One, blessed be He, AND REPRESENTS GVURAH. And at another entrance stands Ya'akov, a perfect man, surrounded by twelve tribal heads who have the Shechinah (female presence of God) over their heads. THEY CORRESPOND TO THE LIGHTS OF CHESED, GVURAH, AND TIFERET OF THIS CHAMBER, AS AVRAHAM, YITZCHAK, AND YA'AKOV ARE THE EMBODIMENTS OF CHESED, GVURAH, AND TIFERET, AS WE KNOW.

26. And when the children of Yisrael are in a time of trouble, these three Patriarchs awaken and arouse the Shechinah to protect Yisrael. Consequently, THE SHECHINAH ascends and after being crowned-- RECEIVING THE THREE TOP SFIROT, CALLED crowns--protects Yisrael. BUT SHE CANNOT PROTECT YISRAEL UNTIL THE PATRIARCHS ARE AWAKENED AND SHE RECEIVES THE CROWNS OF THE TOP THREE SFIROT. Just as chambers are found in the lower GARDEN OF Eden, corrected chambers can be found in the supernal Garden of EDEN. These corrected chambers contain the secret of faith, NAMELY MALCHUT. FOR MALCHUT, UPON ITS COMPLETION, IS CALLED 'FAITH' AND EACH CHAMBER IS AN ASPECT OF MALCHUT.

25. וְעִילָא מֵהַאי פִּתְחָא אַבְרָהָם, יְמִינָא דְקַדְשָׁא בְרִיךְ הוּא, וּלְפִתְחָא אַחְרָא קַיִימָא יִצְחָק, דְאַתְעַקֵּד עַל גְּבִי מִדְּבַחָא, וְהוּהוּ קַרְבָּנָא שְׁלִים קַמֵּיהּ דְקַדְשָׁא בְרִיךְ הוּא. וּלְפִתְחָא אַחְרָא לְגוֹ, קַיִימָא יַעֲקֹב שְׁלִימָא, וְתַרְיִסָר שְׁבֻטֵין סַחְרֵינְהוּ, וּשְׁכִינְתָא עַל רִישׁוּיהוּ.

26. וְכַד יִשְׂרָאֵל בְּעָקוּ אֲתַעְרוּ תְּלַת אַבְהֵן, וּמִתְעַרְוּ לָהּ לְשְׁכִינְתָא לְאַגְנָא עַלְוִיהוּ, וְכַדִּין אִיהִי סְלֵקָא וְאַתְעַטְרָא לְעִילָא, וְאַגְנָא עַלְוִיהוּ דִּישְׂרָאֵל. וְכַמָּה דְאִית הֵיכְלִין לְתַתָּא בְּגִנְתָּא דְעַרְן, הֵכִי נִמְי לְעִילָא אִית הֵיכְלִין מִתְקַנְן, דְאִינוּן רְזָא דְמַהִימְנוּתָא.



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## 8. Seventh Chamber: Binah

This is the most hidden of all the Chambers. All the others are connected to and crowned by this one. It is not a dwelling of souls, but a Chamber to which they ascend on the way to their respective places.

Most of the turbulence and turmoil of life occurs within the darkness that is created from an absence of spiritual Light. As we scan the letters that tell the secrets of the Seven Chambers, the verses bring the all-embracing Light of the Creator into our lives.

27. And all those chambers are connected to and crowned by one chamber, which is the seventh chamber. This chamber is more hidden and vaguer than all the others. In the middle of this chamber stands a column of the colors green, white, red, and black. And when the souls NEED TO ascend TO A HIGHER LEVEL, they enter THE COLUMN THAT STANDS WITHIN this chamber. And whoever is suitable for one color OF THE COLUMN rises through it, and whoever is suitable for another color rises through it. Each and every SOUL ascends through the color most suitable to it.

27. וְכֹל הַגִּי הַיְכָלִין, כֻּלְּהוּ מִתְקַשְׂרִין וּמִתְעַטְרִין בְּחֵד הַיְכָלָא דְאִיהוּ הַיְכָלָא שְׁבִיעָאָה, וְהָאִי הַיְכָלָא אִיהוּ גְּנִיז וְסֻתִּים מִכָּל שְׁאָר הַיְכָלִין. בְּאִמְצָעִיתָא דְהָאִי הַיְכָלָא קָאִים חֵד עֲמוּדָא, דְאִיהוּ בְּגוּוּנִין סְגִיָּאִין: יְרוּק, חֲזוּר, סוּמָק, אוּכְם. וְכֵד גְּשֻׁמְתִין סְלִקִין, אִינּוּן עֲאֵלִין גּוֹ הָאִי הַיְכָלָא, מֵאֵן דְאִתְחַזִּי לְהָאִי גּוּוּן סְלִיק בֵּיה, וּמֵאֵן דְאִתְחַזִּי לְהָאִי גּוּוּן סְלִיק בֵּיה. כֹּל חֵד וְחֵד כְּדָקָא חֲזִי לֵיה.

28. The first six chambers are the dwellings OF THE SOULS, as we have said. This seventh CHAMBER, however, is not a dwelling place OF THE SOULS; IT IS ONLY A PLACE WHERE THE SOULS ASCEND THROUGH THE COLUMNS CONTAINED THEREIN. And all six CHAMBERS are in the secret of six. And the fact that it is written: "Bara Sheet" (Beresheet [Genesis]), WHICH IS A COMBINATION OF THE WORDS BARA (ARAM., CREATED) AND SHEET (ARAM., SIX), TEACHES US THAT THERE ARE six levels above WITHIN BINAH ITSELF, and six levels below. THESE ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD OF ZEIR ANPIN AND NUKVA. THESE LEVELS ARE CALLED THE SIX DAYS OF THE WEEK, and all are part of the same secret. THIS MEANS THAT WE CAN ONLY COMPREHEND THE SIX SFIROT OF THE LOWER LEVELS AND NOT THOSE OF THE TOP THREE SFIROT.

28. וְאֵלֶּיךָ שֵׁית הַיְכָלִין אִינוּן לְמִדּוֹרָא כְּדָאֲמַרְן, וְשְׂבִיעָא לָאו אִיהוּ לְמִדּוֹרָא. וְשֵׁית, כֻּלָּא בְּרָזָא דְשֵׁית, וְעַל דָּא כְּתוּב בְּרָא שֵׁית. שֵׁית דְּרַגְיָן לְעִילָא, שֵׁית דְּרַגְיָן לְתַתָּא, וְכֻלָּא רְזָא חֲדָא.

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## 9. Beresheet, Bara Sheet

The Zohar speaks about the relationship between the Sfirot Binah and Malchut, or our world. That relationship is the key to the mystery of the word Beresheet, meaning In the Beginning.

The first part of the word Beresheet is Bara, which pertains to the Sfirot of Binah, the Repository of all spiritual Energy. The second part of the word Beresheet is sheet, which is Malchut, our physical reality. Malchut is the portal through which we, as individuals, receive our Light from Binah.

Bara and Sheet are called the two Heys ? These two Heys are part of the Tetragrammaton, the Name of God that is spelled out as Yud, Key, Vav, Key ??????. Please note that when the letters of the Tetragrammaton are presented in sequence like this, Hey is transposed to Key ?.

The Names of God are powerful energy forces, and the Tetragrammaton ????? is one of the strongest Names of God in existence.

The First Hey in the Tetragrammaton pertains to the Sfirah of Binah, the Repository of Light.

The Vov embodies the realm of Zeir Anpin, which enfolds and includes six Sfirot within it. The Vov is the conduit through which the Light stored in Binah flows into our physical world. Our world, Malchut, is signified by the lower Hey.

Rabbi Abba reveals a secret concealed inside the word Beresheet, which means, In the Beginning.

Within the word we can find two words, Bara and Sheet, which mean, He created six. The six refers to the 6 Sfirot, or dimensions, compacted within Zeir Anpin.

29. Come and behold: Beresheet (in the beginning), Rabbi Yehuda said, there were two temples, the first and the second. The first was supernal, CORRESPONDING TO BINAH, and the second was lower, CORRESPONDING TO MALCHUT. There are also two Heis IN THE NAME YUD-HEI-VAV-HEI, a supernal HEI, RELATING TO BINAH and a lower HEI, RELATING TO MALCHUT, and all is one. THIS MEANS THAT THE FIRST AND SECOND TEMPLES ARE ONE WITH THE UPPER HEI AND LOWER HEI, WHICH ARE BINAH AND MALCHUT. The supernal Bet OF BERESHEET IS THE FIRST TEMPLE, WHICH IS BINAH. IT opens the gates to all directions, because they are truly included within one another. THIS MEANS THAT MALCHUT, WHICH IS THE SECOND TEMPLE, IS MIXED WITH BINAH, WHICH IS THE FIRST TEMPLE. CONSEQUENTLY, BINAH OPENS THE GATES TO ALL DIRECTIONS HER OWN SIX SIDES AND THE SIX SIDES OF MALCHUT THUS ENABLING THE LATTER TO RECEIVE THE MOCHIN AS HERSELF. The word "Beginning (Beresheet)" INDICATES THAT BINAH is the first to be counted as part of the structure, COMPOSED OF ZEIR ANPIN AND NUKVA, THAT IS CALLED THE STRUCTURE OF THE WORLD. THIS MEANS THAT BINAH IS CONSIDERED THE FIRST TO DRAW THE MOCHIN TO ZEIR ANPIN AND NUKVA AND TO THE WORLDS BRIYAH, YETZIRAH, AND ASIYAH. THIS ALLUDES TO THE WORDS "IN THE BEGINNING (BERESHEET)" OF TORAH. BET (HEB., IN) REFERS TO THE UPPER TEMPLE, BINAH. "THE BEGINNING (BERESHEET)" INDICATES THAT IT WAS FIRST TO DRAW THE MOCHIN TO THE WORLDS. Rabbi Yitzchak says THAT BINAH COMES FIRST in the counting.

29. תָּא חֲזִי, בְּרֵאשִׁית, רַבִּי יְהוּדָה אָמַר, תְּרִין בְּתִין הוּוּ, בֵּית ראשון וּבֵית שְׁנִי, דָּא עֲלָאָה וּדָא תַתָּאָה, תְּרִין הֵיִינָן אִינוּן, דָּא עֲלָאָה וּדָא תַתָּאָה, וּבְלָהוּ חַד, ב' עֲלָאָה פְּתַחא תְּרַעִין לְכָל סְטְרָא, דְּהִכִּי הוּא דְכִלִּיל דָּא בְּדָא. ראשית, בְּדִין הוּא ראשית לְאֲעֲלָא בְּחֻשְׁבָּנָא דְּבִנְיָנָא, רַבִּי יִצְחָק אָמַר לְמַנְיָנָא.

30. Rabbi Elazar says THE WORD Beresheet IN TORAH is a collective word. THIS MEANS THAT MALCHUT, WHICH IS THE SECRET OF "THE FACE OF MAN," embraces all forms of REALITY. This is the secret of the verse, "This was the appearance of the likeness of the glory of Hashem" (Yechezkel 1:28). In this appearance, six other LEVELS are discernible. BECAUSE THROUGH MALCHUT THE SPIRITUAL LIGHTS OF CHOCHMAH ARE ATTRACTED TO THE SIX DIRECTIONS OF BINAH, AS SIGHT AND APPEARANCE ARE CHARACTERISTIC OF CHOCHMAH. THUS, Beresheet is derived from "Bara Sheet," BECAUSE THROUGH THE ASCENSION OF MALCHUT TO BINAH, SIX DIRECTIONS ARE FORMED IN BINAH.

Come and see: When the six directions OF BINAH enter this MALCHUT, she makes herself ready to reflect them. SHE DRAWS the spiritual lights OF CHOCHMAH FOR THE SAKE OF THEIR REVELATION. Through them, through the spiritual lights of CHOCHMAH, she engages in all the worldly workmanship. AND THIS WORKMANSHIP IS THE SPIRITUAL LIGHT OF THE ILLUMINATION OF CHOCHMAH, FROM WHICH SPRANG THE REALITY OF THE SIX WEEKDAYS. RABBI ELAZAR REVEALS TO US THAT ALTHOUGH ALL SPIRITUAL LIGHT COMES FROM BINAH, IT COMES MAINLY THROUGH MALCHUT'S ELEVATION TO BINAH. It is because the workmanship of the world, NAMELY THE SPIRITUAL LIGHT OF CHOCHMAH, comes from the level OF MALCHUT, that it is written "Bara Sheet" (he created six). THIS SIGNIFIES THAT credit for the workmanship is attributed to the six ASPECTS OF BINAH, as they perform their craftsmanship in the level OF MALCHUT.

30. אָמַר רַבִּי אֵלְעָזָר, בְּרֵאשִׁית דָּא בְּלָלָא, דְּיוֹקְנָא דְכָל דְּיוֹקְנֵין כְּלִילָן בֵּיהּ, דָּא רְזָא דְכְתִיב הוּא מְרָאָה דְמוֹת כְּבוֹד ה', חִיּוּז דְאִתְחַזוּן בֵּיהּ שֵׁית אַחֲרֵנִין, וְדָא הוּא בְּרֵאשִׁית בְּרָא שֵׁית.  
 תָּא חִיּוּז, כִּד עָאֲלִין בְּהַאי חִיּוּז שֵׁית גּוּוּנִין, הֵיא אֲתְקִינַת גְּרָמָא לְאַחְזָאָה לֹון וְלִמְפַעֵל בְּהוּ אוּמְנוּתָא דְעֵלְמָא, וְאִי תִימָא דְהַאי אוּמְנוּתָא דְעֵלְמָא, מִדְרָגָא דָּא הוּא, כְּתִיב בְּרָא שֵׁית, שְׁבַחָא דְשֵׁית אִיהוּ, דְעֵבְרֵי אוּמְנוּתָא בְּהַאי.

31. Rabbi Yosi quotes, "The flowers appear on the earth, the time of song has come and the voice of the turtle dove is heard in our land" (Shir Hashirim 11:12). "The flowers" allude to the six levels: CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD. In the phrase, they "appear on the earth," earth ALLUDES TO MALCHUT. The "flowers" are forms that are not revealed at any level other THAN MALCHUT. "The time of singing has come" SIGNIFIES THAT WHEN THE SHECHINAH, CALLED SONG, IS INSPIRED WITH THE SPIRITUAL LIGHT OF CHOCHMAH, then is the time for praise and glorification, as is written: "So that he may sing your praise and not be silent" (Tehilim 30:13). MALCHUT is therefore called 'song,' as we have learned from the words, "a song for David" (Tehilim 3:1) AND NOT "DAVID'S SONG" (TEHILIM 24:1). THIS INDICATES that first David was inspired by the Shechinah. This is WHY IT IS SAID THAT "the time of singing has come." FIRST THE SHECHINAH (CALLED "SONG") REACHED HIM; ONLY THEN DID HE START SINGING AND PRAISING. Rabbi Chiya said THAT THE TIME OF SONG HAS COME; THIS should be understood literally as "the time of praise has come," MEANING THAT AFTER RECEIVING THE SPIRITUAL LIGHT, IT IS TIME FOR PRAISE. HE DISAGREED THAT THE SHECHINAH OF HASHEM IS CALLED "SONG."

32. Rabbi Aba says that the upper world, BINAH, is shrouded in mystery, as are all of its attributes, because it exists in the divine secret, THE THREE TOP SFIROT OF BINAH, which is a day THAT EMBRACES all days. And when ARICH ANPIN created and produced BINAH WITH A THOUGHT, He produced it on THE LOWER six OF BINAH AND NOT THE UPPER THREE. And because ARICH ANPIN is mysterious and His actions are incomprehensible, it is written in THE SCRIPTURE, "Beresheet," MEANING "He created six (Bara Sheet)." THIS HINTS AT THOSE SIX supernal days, but does not specify who created them. THE SIX DAYS ALLUDED TO IN

31. רבי יוסי פתח הנצנים נראו בארץ, עת הזמיר הגיע, וקול התור נשמע בארצנו, הנצנים: דא הוא רזא דשית דרגין. נראו בארץ בגין דאינון דיוקנין לאתחזאה בהאי רגא. עת הזמיר הגיע: דהא כרין משבח ומהדר, כמה דאת אמר למען יזמרך כבוד ולא ידום, ובגין כך אקרי מזמור, כמה דתנינן דכתיב מזמור לדוד, דשארית עליה שכינתא ברישא, ורא הוא עת הזמיר הגיע. רבי חייא אמר, דהא כרין מטא זמנא לשבחא.

32. רבי אבא אמר, עלמא עלאה סתים, וכל מלוי סתימין, בגין דקיימא ברזא עלאה, יומא דכל יומין, וכד ברא ואפיק, אפיק אלין שית, ובגין דאיהו סתים, דכל מלוי סתימין, אמר בראשית, ברא שית יומין עלאין, ולא אמר מאן ברא להון, בגין דאיהו עלמא עלאה סתימא.

BERESHEET belong to an incomprehensible and vague world.

33. Later, he revealed the creator of the lower world OF ASYAH, NAMELY ZEIR ANPIN AND NUKVA, because it is a world that stands revealed. He said, "Elohim created the heavens and the earth" (Beresheet 1:1), ALLUDING TO ZEIR ANPIN AND NUKVA. Consequently it is not written vaguely, WITHOUT REFERENCE TO THE CREATOR, that is just "created the heavens AND THE EARTH," because it is a world of revelation. Thus, it says, "Elohim created." Elohim DID certainly CREATE THEM, as IT IS a revealed name, BECAUSE ELOHIM ENSURES THE COMPLETION OF THE SPIRITUAL LIGHT OF THE ILLUMINATION OF CHOCHMAH.

The first WORLD, BINAH, is concealed, because it is the divine WORLD. The lower WORLD OF ZEIR ANPIN AND NUKVA is revealed, because the workings of the Holy One, blessed be He, are always both concealed and revealed. So is the secret of the holy name concealed and revealed. THE YUD-HEI OF THE NAME YUD-HEI-VAV-HEI ARE CONCEALED, BECAUSE WE HAVE NO COMPREHENSION OF THE THREE TOP SFIROT; VAV-HEI ARE REVEALED BECAUSE THEY ALLUDE TO ZEIR ANPIN AND NUKVA, WHICH ARE COMPREHENSIBLE.

34. THE PARTICLE Et (Heb. 'the') WHEN PLACED BEFORE THE WORD "heavens" IN THE SCRIPTURE, includes the lower heavens below; when placed BEFORE THE WORD "earth," however, it also includes in it the earth below, adding the idea that everything done IN THE LOWER EARTH is similar to the divine pattern above.

33. ולבתר גלי ואמר עבדתא תתאה, ואמר מאן ברא ליה, בגין דאיהו עלמא דקיימא באתגלויא, ואמר ברא אלקים את השמים ואת הארץ, ולא כתיב ברא סתים, ברא את השמים, בגין דאיהו עלמא באתגלויא, ואמר ברא אלקים, אלקים ודאי שמא באתגלויא, קדמאה בסתימא דאיהו עלאה, תתאה באתגלויא. למהוי תדיר עוברא דקודשא בריך הוא סתים וגלויא. ורזא דשמא קדישא הכי הוא סתים וגלויא.

34. את השמים, לאסגאה שמים תתאי לתתא, ואת הארץ לאכללא ארץ דלתתא, ולאסגאה כל עובראה בגוונא דלעילא.





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## 10. Seven Dwellings of the Upper and Lower Earth

The spiritual and physical worlds are each divided into seven. These are a reflection of the 7 Sfirot, or dimensions.

35. THE WORDS, "the earth was formless and void" have already been explained. **MOREOVER**, the earth is the upper earth, NUKVA OF ZEIR ANPIN, which has no light of its own. "Was" INDICATES that it was originally in its ordered state, but now it has become formless, void, and dark. **THE SCRIPTURE EMPLOYS** the word "was" precisely **TO DRAW OUR ATTENTION TO THE FACT THAT IT WAS COMPLETE**. Later, it diminished itself and its light, **AND IN IT THERE CAME ABOUT** formlessness, emptiness, darkness, and spirit--these being the four worldly elements that were built into the **EARTH**.

35. וְהָאָרֶץ הָיְתָה תֵהוֹ וּבְהוּי כְדָקָאֲמָרָן, וְהָאָרֶץ דָּא אָרֶץ עֲלֵאָה, דְּלִית לָהּ נְהוּרָא מִנְגַרְמָה. הָיְתָה: בְּקִדְמִיתָא כְּבַר הוּת, כְּדָקָא יָאוּת, וְהִשְׁתָּא תֵהוֹ, וּבְהוּ, וְחֻשְׁךְ. הָיְתָה דִּיּוּקָא, לְבַתַּר אֲזַעִירַת גְּרָמָה וְאֲזַעִירַת נְהוּרָא. תֵהוֹ, וּבְהוּ, וְחֻשְׁךְ, וְרַחֵ: אַרְבַּע יְסוּדֵי עֲלְמָא דְאִשְׁתַּכְּלְלוּ בָהּ.

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## 11. Seven Dwellings of the Lower Earth

The physical realm includes seven compartments, or worlds. These are called, Eretz, Adamah, Gey, Nesheyah, Tziyah, Arka, Tevel. Our physical earth corresponds to Tevel. When Rabbi Yossi inquires as to the nature of world called Tziyah, Rabbi Abba replies that this realm is the location of Hell.

The world of Nesheyah, the Zohar explains, is called oblivion. It is totally forgotten, for it is without any form.

36. Another explanation of "and the earth" is that the words include the lower earth, which was made of compartments as was the upper EARTH. And this is WHAT IS MEANT BY, "The earth was formless and void; and darkness and the spirit..." And the compartments of the earth are called Eretz (earth), Adamah (soil), Gey (valley), Neshiyah (oblivion), Tziyah (dryness), Arka (ground), and Tevel (world). The major level of earth is Tevel, about which it is written: "And he will judge the Tevel (world) in righteousness" (Tehilim 9:8). THIS IS NOT SAID ABOUT ANY OTHER LEVEL OF EARTH, AND THUS WE INFER THAT IT IS THE MOST IMPORTANT.

36. דְּבַר אַחַר, וְאֵת הָאָרֶץ כְּדִקְאֲמֵרֵן, לְאַסְגָּאָה אֶרְעָא דְלִתְתָא, דְּאִיהִי אֲתַעְבִּירַת בְּכַמָּה מְדוּרִין, כְּלָא כְּגוּוֹנָא עֲלָאָה, וְדָא הוּא, וְהָאָרֶץ הִיְתָה תְּהוּ וּבְהוּ וְחֻשְׁךְ וְרוּחַ. אֵלִין אִינּוּן מְדוּרֵי אֶרְעָא: אָרֶץ, אֲדָמָה, גֵּיא, נְשִׂיָה, צִיָּה, אֲרָקָא, תְּבֵל. וְגִדּוּל שְׂבִכּוּלָם תְּבֵל, דְּכִתִּיב וְהוּא יִשְׁפּוֹט תְּבֵל בְּצִדְקָא.

37. Rabbi Yosi asked: What is THE NATURE OF THIS EARTH THAT IS CALLED Tziyah? RABBI ABA said to him: This is the location of Gehenom, as is said "the land of Tziyah" and "the shadow of death" (Yirmeyah 2:6). AND AS "THE SHADOW OF DEATH" IS THE PLACE OF GEHENOM, SO IS TZIYAH. This is the secret of the words "and darkness on the face of the abyss" (Beresheet 1:2), alluding to the place of Gehenom. This is the wilderness, the place of the Angel of Death, of whom it says, "he darkens the faces of all creatures." This is also the place of the upper darkness REFERRED TO IN THE WORDS "AND THE EARTH..."

38. "Formlessness" is the earth called Neshiyah (oblivion). IT IS SO CALLED, BECAUSE it has no appearance until it is completely forgotten. It is therefore called oblivion. "Void" is Arka (ground), a place that cannot be forgotten. Rabbi Chiya DISAGREES AND says, "this earth called Gey (valley) IS VOID, NOT ARKA (GROUND)." And the words, "the spirit of Elohim hovers," allude to the EARTH CALLED Tevel (world), which feeds from the spirit of Elohim, NAMELY FROM THE SPIRIT OF BINAH CALLED ELOHIM. They are all parts of the same level.

37. אָמַר רַבִּי יוֹסֵי, מֵאֵן הוּא צִיָּה, אָמַר לָהּ דָּא הוּא אֶתְר דְּגִיְהֵנָם, כַּד"א צִיָּה וְצִלְמוֹת. וְרָזָא דָּא כְּתִיב, וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם, דָּא רָזָא אֶתְר דְּגִיְהֵנָם, דָּא הוּא צִיָּה, אֶתְר דְּמִלְאָךְ הַמּוֹת, בְּדַקְאֲמָרְךָ, דְּאִיהוּ מַחְשֵׁיךָ אֲנִפְיֵיהוּ דְּבְרִייתָא, וְדָא הוּא אֶתְר דְּחֹשֶׁךְ עֲלָאָה.

38. תְּהוּ דָּא נְשִׂיָּה, דְּלֵא אֶתְחַזֵּינָא בָּהּ חִיזוּ כָּלֵל, עַד דְּאֶתְנָשִׂי מִכְּלָא. וְעַל דָּא אֶתְקַרֵּי נְשִׂיָּה. וְבַהּ דָּא אַרְקָא אֶתְר דְּלֵא אֶתְנָשִׂי. ר' חִיָּיא אָמַר דָּא גִיא. וְרוּחַ אֱלֹקִים מְרַחֶפֶת דָּא לְקַבֵּל תִּבְל דְּאֶתְזֵן מִרוּחַ אֱלֹקִים, וְכֹלָא בְּחַד הוּא.

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## 12. Seven Dwellings of the Upper Earth

Just as there are seven compartments in the lower earth, there are also compartments in the supernal realms. They are arranged on top of one another in parallel dimensions, beyond the range of human perception.

39. Similarly, there are seven compartments in the supernal earth. THE MALCHUT OF THE WORLD OF ATZILUT IS THE ASPECT OF THE EARTH IN THE MALCHUT OF THE WORLD OF ATZILUT, SIMILAR TO THAT OF THE LOWER EARTH, DISCUSSED ABOVE AS MALCHUT OF ASIYAH. There are seven compartments above, IN MALCHUT, arranged one level on top of another. And in all those compartments reside holy angels, one above the other, ACCORDING TO THEIR STATURE. Similarly, there are angels below IN THE SEVEN LEVELS OF THE EARTH OF ASIYAH, and they all cling to one another so that they can be one. There are seven compartments above, IN THE WORLD OF ATZILUT, and the supernal earth, MALCHUT, includes them, and they reside in her. And they encompass the praise of the Holy One, blessed be He. NEVERTHELESS, the levels and their locations differ from one another.

39. כְּגוֹנוֹנָא דָּא, אֵיט לְאַרְץ עֲלֵאָה, שְׁבַעָה מְדוּרֵין  
 אֵינּוֹן לְעֵילָא, דְּרִגָּא עַל דְּרִגָּא, וּבְכֻלְהוּ מְדוּרֵין  
 מְלֵאכֵי עֲלָאֵי אֵלִין עַל אֵלִין. הֵכִי נִמְי לְתַתָּא, וּבְלָא  
 אַחִיד דָּא בְּדָא לְמַהוּי כְּלָא חָד. שְׁבַעָה מְדוּרֵין אֵינּוֹן  
 לְעֵילָא, וְהָא אַרְץ עֲלֵאָה אַחִידָת לֹון, וּבְכֻלְהוּ קוּימִין  
 בָּהּ, וּבְכֻלְהוֹן קוּימָא תוֹשְׁבַחְתָּא דְּקֻדְשָׁא בְּרִיךְ הוּא.  
 דְּרִגִין פְּרִישֵׁן דָּא מִן דָּא. וְאַתְרֵין פְּרִישֵׁן דָּא מִן דָּא.



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### 13. First Lower Compartment: Yesod

Yesod is a realm of darkness where evil and negative entities reside. By our own wrongful actions, we create the evil entities who wreak havoc and cause suffering in our lives.

40. The first compartment below, THE LOWER COMPARTMENT OF YESOD, WHICH IS SEQUENTIALLY THE FIRST FROM BELOW, is a place of darkness and does not illuminate anything. It is constructed for the dwellings of spirits, administrators of judgment, and forceful, stormy spirits. THESE KLIPOT (SHELLS WITH NEGATIVE SPIRITUAL POWERS) are invisible and have no light or darkness, or any shape at all. EACH IS STRONGER THAN THE OTHER, BEGINNING WITH THE FIRST OF THE FOUR KLIPOT. IN THAT PLACE, they are not evident, because they have no shape at all. THIS COMPARTMENT CORRESPONDS TO "FORMLESSNESS," AS NO ONE KNOWS OF THE EXISTENCE OF THOSE KLIPOT (SHELLS).

40. מדורא קדמאה, לתתא, הוא אתר בי חשוך  
 הלא נהיר, והוא מתתקן למדורי רוחי וקסטירי  
 ועלעולי תקיפין דלא אתחזיין, ולא אית ביה  
 נהורא, ולא חשוכא, ולא דיוקנא כלל. ותמן לא  
 ידעין ביה ידיעא כלל, דלאו ביה צורה גו כלל  
 בורסייא.

41. This place has a governing angel named Tahariel, who is accompanied by seventy flying ministers. They are overcome by the blasts of lapping flames above them. SOME are destroyed AND SOME SURVIVE--but these are not seen. SOME ARE VISIBLE, BUT UPON CLOSER EXAMINATION are not really there. When morning comes they are all restored. Yet they are not sustained in existence, because when they reach this place they are dissipated and cannot be found, because they go into a hole in the abyss and disappear. When nighttime comes, they are again wiped out by the flames of fire until morning comes.

41. ועל ההוא אתר ממנא חד מלאכא טהריאל  
 שמייה, ועמיה שבועין ממנן מעופפין ואתמחון  
 מזיקי שביבין, ולא קיימין, ולא אתחזון, ולא  
 משתכחי. וכד אתי צפרא כלהו מתחדשן ולא  
 קיימי, כד מטאן לגבי ההוא אתר, אבדין ולא  
 משתכחי, ועאלין בחד נוקבא דתהומא. ולא  
 אתחזון, כד אתרמיש ליליא אתמחון מאינון  
 שביבין עד דמטי צפרא.

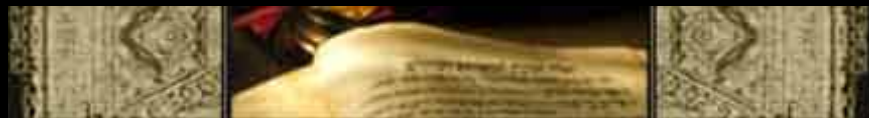
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## 14. The Second Compartment: Hod

This realm contains more Light than the other realms discussed thus far. The angels who interact with people by virtue of our actions reside in this compartment. These angels serve to connect our actions and the Upper Worlds. When we perform positive actions, the Upper Worlds reflect positive influences back to us through the medium of the angels. The same process occurs with all our negative actions.

42. The second compartment is a place of greater enlightenment. It still is dark, but not as dark as the first. It is reserved as the domain of the upper angels. THERE ARE NO KLIPOT (SHELLS) HERE. THESE ANGELS are responsible for the actions of people. THEY HELP THEM ACCOMPLISH GOOD DEEDS and also lead them astray into the evil path they tread. THAT IS, THEY GIVE STRENGTH ALSO TO THOSE WHO WALK ON EVIL PATHS. NEVERTHELESS, THEY ARE HOLY ANGELS AND NOT, HEAVEN FORBID, KLIPOT (NEGATIVE SPIRITUAL FORCES). This place is more evident than the first COMPARTMENT, BECAUSE THE FORMER PLACE IS, IN EFFECT, FORMLESS. THE SECOND, ON THE OTHER HAND, IS REGARDED AS VOID, AS IT IS WRITTEN IN THE SCRIPTURES, AND IS MORE VISIBLE. These angels are more closely related to humans, MEANING THAT THEY APPEAR TO PEOPLE IN THEIR OWN SHAPE. They are nourished by the subtle odors and perfumes that humans emanate from below, and because of the opportunities they receive they are able to ascend in order to receive-- and therefore give-- more light.

42. מְדוּרָא תְנִינָא: הוּא אֲתֵר דְנְהִיר יְתִיר, וְאִיהוּ חֲשׂוּךְ, אֲבָל לֹא חֲשׂוּךְ כְּהוּא קְדָמָהּ, וְהוּא מִתְתַקֵּן לְמְדוּרַי מְלֹאכִין עֲלָאִין, דִּי מִמֶּנּוּ עַל עוֹבְדֵיהוֹן דְּבְנֵי נִשְׂא, וְלִמְסֻטֵי לְהוֹן בְּהוּא אֲרַח בִּישָׂא דְאִינוֹן אֲזִלִּין. וְהוּא אֲתֵר אֲתַחְזִי יְתִיר מִן קְדָמָהּ, וְאִלִּין מְלֹאכִין אִית לְהוֹן קְרָבָא עִם בְּנֵי נִשְׂא, וּמִתְזַנֵּן מְרִיחָא וּבּוֹסְמָא דְלִתְתָא, לְסִלְקָא בְּתוֹעֵלְתָא, וְלֵאנְהָרָא יְתִיר.

43. They are governed by one minister named Kedumiel, WHO IS FROM THE SIDE OF CHESED, HENCE 'EL,' AND HIS FUNCTION IS TO PROTECT THEM FROM THE FORCES OF JUDGMENT IN THE THIRD COMPARTMENT. These ANGELS UNDER TAHRIEL start singing, then are quieted and driven away--BECAUSE SONG STRENGTHENS THE FORCE OF THE LEFT COLUMN. THIS AWAKENS THE FORCES OF JUDGMENT IN THE THIRD CHAMBER. AFTER THEIR SONG IS INTERRUPTED AND THEY ARE DRIVEN AWAY, they do not appear again until the nation of Yisrael below IN THIS WORLD starts singing. Then they return to their places, RESUME THEIR SONG, and are seen glowing brighter. Three times a day they sing with holiness. And when the people of Yisrael are busy with Torah, all THE ANGELS OF THIS COMPARTMENT take wing and give testimony above; and the Holy One, blessed be He, has compassion for them.

43. וְעֲלִיָּהוּ חֵד מְמַנָּא קְדוּמִיא לְ שְׁמִיָּהּ, וְאֵלִין פְּתַחֲיָן שִׁירְתָּא וּמִשְׁתַּכְּבִי, וְאֵלִין לֹון, וְלֹא אֶתְחַזֵּון, עַד דְּיִשְׂרָאֵל לְתַתָּא פְתַחֲי וְאִמְרֵי שִׁירְתָּא, כְּדִין קִיָּמָן בְּדוּכְתֵיָּהּ, וְאֶתְחַזֵּון נְהִירִין יְתִיר, תְּלַת זְמַנִּין בְּיוֹמָא מְקַרְשֵׁי קְדוּשָׁתָא. וְכַד יִשְׂרָאֵל עָסְקֵי בְּאוּרֵיָתָא, כְּלַהוֹן טָאסִין וְסִהְדֵי סִהְדוּתָא לְעִילָא, וְקוּדְשָׁא בְּרִיךְ הוּא חַיִּים עֲלֵיָּהּ.

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## 15. The Third Compartment: Netzach

The energy and intelligence of Judgment dwell in the Third Compartment. Negative angels of destruction who reside here are the conduits by which judgments befall us.

44. The third compartment OF THE SEVEN IN THE UPPER EARTH is a place of tongues of fire and rising smoke. There, the streams of the Nahar Dinur (river of fire) gush forth, BECAUSE THIS IS THE SOURCE OF THE RIVER OF FIRE. It is a crematorium for evil souls, the place where fire comes down upon the heads of the wicked-- THOSE WHO DWELL UNDERNEATH, IN GEHENOM. And there reside also the angels of destruction, whose task it is to crush the souls that dwell IN GEHENOM.

44. מְדוּרָא תְּלִיתָא: הוּא אֶתְר דְּשְׁבִיבִין וְקִטּוּרִין, וְתַמָּן נִגְיָדוּ דְּנֶהַר דִּינּוּר, דְּנִגְיָד וְנִפְיָק, וְאִיהוּ בֵּי מוֹקְדָא דְּנִפְשֵׁיהוּ דְּרִשְׁיַעֲיָא, דְּמִתְמָן נְחִית אִשָּׁא עַל רִישֵׁיהוּ דְּרִשְׁיַעֲיָא, וְתַמָּן מְלֹאכֵי חֲבֵלָה דְּטָרְדֵי לְהוּ.

45. There can be found sometimes slanderers, who speak evil of Yisrael and who lead people away FROM THE PATH OF GOOD, BUT THEY CAN DO YISRAEL NO HARM if Yisrael takes precautions to keep them away. They are governed by one minister from the left side. All THE ANGELS THERE are from the side of darkness, as it says, "and darkness on the face of the abyss." And the evil angel Samael resides in this compartment.

45. וְתַמָּן אֲשֶׁתַּכַּח דְּלְטוּרֵינָא עֲלֵייהוּ דְּיִשְׂרָאֵל לְזַמְנִין, וְלֹאֲסֻטָּא לֹון. בַּר בְּזַמְנָא דְּנִסְבֵי אֲסוּתָא לְדַחֲיָא לֵיהּ, וְחַד מְמַנָּא עֲלֵייהוּ מִסְטָרָא דְּשִׁמְאֵלָא. כְּלָהוּ מִסְטָרָא דְּחֻשְׁךָ, כְּמָה דְּאֵת אִמֹר וְחֻשְׁךָ עַל פְּנֵי תְּהוּם, וְסַמְא"ל חֲיִיבָא אֲשֶׁתַּכַּח תַּמָּן.



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## 16. The Fourth Compartment: Tiferet

The Fourth Compartment is a place of positive energy and Light. The angels who inhabit this realm are responsible for the acts of mercy that appear in our lives. These angels also bring about the salvation that is merited when people repent and transform.

46. The fourth compartment, TIFERET, is a place from which light emanates to the supernal angels of the right. They start singing, and then abruptly end their song. However, they are not destroyed for their singing, as are those in the first COMPARTMENT--who start singing and then are scorched by being sucked down into burning fire, only to be restored again in the morning, as before. The ANGELS IN HERE are preserved and are not destroyed--they are the angels of mercy, who never change. BECAUSE THEY ARE OF THE ASPECT OF MERCY, WHICH DRAWS FROM THE SIDE OF CHESED, THEY ARE UNAFFECTED BY THE JUDGMENT DRAWN DOWN BY SINGING-- AND THUS THEY CAN FINISH THEIR SONG.

46. מְדוּרָא רְבִיעָאָה: הוּא אֲתֵר דְנְהִיר, וְתַמָּן הוּא  
נְהִירו לְמַלְאכֵי עֲלָיִי, דִּי בְסֹטֵר יְמִינָא. וּפְתַחוּ  
שִׁירְתָא וְסִימֵי, וְלֹא אֶזְלִין לְאַעְבְּרָא כְּהִנֵּי קְדָמָי,  
דְּפְתַחִין שִׁירְתָא וּמְתוּקֵדָן וּמְתַעְבְּרָן בְּגוּר דְלִיק,  
וְתַבִּין וּמְתַחַדְשִׁין כְּמַלְקָדְמִין, וְהִנֵּי קִיּוּמִין  
בְּרוּכְתֵיהוּ וְלֹא מְתַעְבְּרָן. וְהִנֵּי מַלְאכֵי דְרַחֲמֵי דְלֹא  
מְשַׁנְיִין לְעֵלְמִין.

47. About THOSE ANGELS it is said, "He makes his angels as spirits" (Tehilim 104:4). They perform their mission in the world without being seen by humans, and can only be seen through visions and by other means, such as intense meditations. One angel governs them and his name is Padael. THIS NAME IS A COMBINATION OF THE WORDS "PADA EL," MEANING 'EL HAS REDEEMED.' ALL THOSE WHO ELEVATE MAYIN NUKVIN (FEMALE WATERS) TO THIS COMPARTMENT THROUGH THEIR GOOD DEEDS RECEIVE THE ILLUMINATION OF CHASSADIM FROM THIS ANGEL, AND EVEN IF THEY HAVE BEEN SENTENCED TO DEATH, THEY ARE REDEEMED AND DO NOT DIE. HENCE THE ANGEL IS NAMED PADAEL. In this CHAMBER, the keys to the gates of mercy are accessible to those who have repented and have returned to their Master. These keys open the gates through which their prayers enter--AND ARE THUS ANSWERED.

47. וְעַל־יְהוָה כְּתִיב עוֹשֶׂה מַלְאָכָיו רוּחוֹת וּגּוֹ'. וְאֵלֶיךָ  
 עֹבְדִין שְׁלִיחוֹתֵיהֶוּ בְעֵלְמָא, וְלֹא אֶתְחַזֵּן לְבְנֵי נִשְׂאָ  
 בְּרַחְזוּוּא, אוֹ בְּסִטְרָא אַחְרָא בְּסִכְלַתְנּוּ סְגִי. וְחַד  
 מַלְאָכָא מְמַנָּא עַל־יְהוָה פְּדָא־ל שְׁמִיהּ. וּבִיהּ פְּתִיחִין  
 מִפְּתִיחֵן דְּרַחֲמֵי, לְאִינוּן דְּתִיבִין לְגַבִּיהּ דְּמַאֲרִיהוֹן,  
 וּפְתִיחִין תְּרַעִין לְאֶעְבְּרָא צְלוֹתְהוֹן וּבְעוֹתְהוֹן.

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## 17. Fifth Compartment: Gvurah

This Compartment embodies more Light than the Fourth Compartment. Angels of both mercy and judgment reside here. These Angels are likened to Generals of the Upper Worlds, while the angels in the prior compartments are compared to foot soldiers. This realm is primarily one of Judgment. But if our actions in the physical warrant it, we can sweeten judgment through the Angels of mercy who dwell here.

The concept of sweetening judgment can be understood this way: A child misbehaves and the parent reacts with great anger. The parent then spans the child and harshly scolds him. According to Kabbalah, there is no aspect of mercy included in the actions of the parent. The punishment is pure judgment, rooted in the anger of the parent. But the parent could also restrain himself at the moment anger erupts. He could shut down his reactive nature and release all his negative feelings. Yet the parent still realizes, out of love and concern for the child, that a punishment is called for. Therefore with pure love in his heart, and in complete control of his actions, he reprimands the child. This is still judgment, but it is judgment sweetened with mercy.

48. The fifth compartment is the one in which light shines more brightly than it does in any of the preceding ones. In it are angels, some--ONES WHO REPRESENT JUDGMENT--are fiery angels. Others--ONES REPRESENTING MERCY--are watery angels. Sometimes mercy is prominent, WHEN THE WATERY ANGELS ARE DOMINANT, and sometimes judgment is prominent, WHEN THE FIERY ANGELS ARE DOMINANT. Those OF WATER are on the RIGHT side, and those OF FIRE are on the LEFT side. Occasionally, some of these angels glow, while the others are in darkness. Both groups of angels oversee the chanting to their Master, some--ANGELS OF JUDGMENT--at midnight, and others--ANGELS OF MERCY--at dawn. And one minister governs them both; he is called Kadshiel. HIS DUTY IS TO

48. מְדוּרָא חֲמִישָׁאָה: הוּא מְדוּרָא דְנִהִיר בְּנִהִירו  
וְתִיר מְכֻלָּהוּ קְדָמָי, וְאֵית בֵּיה מְלָאכִין מְנַהוּן  
אֲשָׁא, וּמְנַהוּן מִיָּא. לְזַמְנִין אֲשֶׁתְּכַחוּ בְּרַחֲמֵי,  
וְלְזַמְנִין אֲשֶׁתְּכַחוּ בְּדִינָא. אֱלִין בְּסִטְרָא דָּא, וְאֱלִין  
בְּסִטְרָא דָּא, לְזַמְנִין נִהִרִין אֱלִין, וְחֻשְׁבִּין אֱלִין,  
וְאֱלִין מְמַנֵּן לְזַמְרָא לְמַאֲרִיהוּן, אֱלִין בְּפִלְגוּת  
לִילִיא, וְאֱלִין בְּד סְלִיק נִהוּרָא. וְחַד מְמַנָּא עֲלוּהֵי  
קְדָשִׁיא"ל שְׁמִיָּה.

## DRAW DOWN KDUSHAH (HOLINESS) TO THE LOWER WORLDS.

49. At midnight, the northern wind arises, and the Holy One, blessed be He, comes to the Garden of Eden to rejoice with the righteous. And this northern wind OF BINAH knocks and reaches those ministers in charge of chanting at midnight. They all sing and begin to chant, **THUS ENABLING THE LOWER LEVELS TO SING**. When the deep darkness **JUST BEFORE DAWN** joins with the light of the morning, all the other angels **THE WATER ANGELS ON THE RIGHT** sing. And all the stars in the firmament help them, along with the angels **OF FIRE FROM THE LEFT SIDE**. **BECAUSE SINGING IS OF THE LEFT ASPECT, THEY NEED THE HELP OF THE LEFT COLUMN ANGELS IN ORDER TO SING**, as is written: "The morning stars sang together and the sons of Elohim shouted for joy." (Iyov 38:7) **BECAUSE ALL THE ANGELS SING IN THE MORNING, Until Yisrael below opens with singing and praises after them. BECAUSE THOSE ANGELS ARE MORE IMPORTANT THAN YISRAEL, YISRAEL RECEIVES STRENGTH FROM THEM TO SING.**

49. כִּד אֲתַפְלֵג לַיְלִיָּא, וְאֲתַעַר רוּחַ צְפוֹן וְקִדְשָׁא בְרִיךְ הוּא אֲתֵי לְאַשְׁתַּעֲשָׂא עִם צְדִיקָיָא בְּגִנְתָּא דְעֵדֶן, כְּדִין רוּחַ צְפוֹן אֶקִּישׁ, וּמֵטָא לְאִינוּן דְּמִמְנֵן בְּפִלְגוֹת לַיְלִיָּא, לְזַמְרָא, וְכֵלְהוּ מְזַמְרִין וּפְתַחֲוּן שִׁירְתָּא. וְכִד אֲתֵי צַפְרָא וּמִתְחַבֵּר קְדְרוֹתָא דְצַפְרָא בְּנֵהוֹרָא, כְּדִין כֵּלְהוּ אַחֲרָנִין אֲמֵרִין שִׁירְתָּא, וְכֵל כְּכַבֵּי רְקִיעָא וְכֵל שְׁאֵר מְלָאכִין מְסִיעִין לוֹן, כְּמָה דְכָתִיב בְּרֵן יַחַד כְּכַבֵּי בְקָר וַיְרִיעוּ כָּל בְּנֵי אֱלֹקִים, עַד דִּישְׂרָאֵל נִטְלֵי שִׁירְתָּא וְתוֹשְׁבֵי חַתָּא אֲבִתְרֵיהּוּ.

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## 18. Sixth Compartment: Chesed

While Gvurah, the Compartment directly below, personifies Judgment, Chesed is a realm of pure Mercy. The angels residing here are responsible for delivering spiritual influences of mercy into our lives. We bring these angels into motion whenever we show mercy toward others. Everyday acts of sharing and kindness, without any expectations in return, are examples of mercy in this sense.

50. The sixth compartment is very close to the kingdom of the heavens, THAT IS, THE INNER MALCHUT. In it are ships and rivers and streams that branch off and leave the sea, WHICH IS MALCHUT. Many are the fish--ALLUDING TO THE ANGELS--that, governed by their ministers, swarm IN THE RIVERS AND STREAMS to the four winds of the world. One minister, called Uriel, is in charge of all the lower ANGELS IN THIS COMPARTMENT. HE IS RESPONSIBLE FOR ALL THE ANGELS FROM THE WESTERN SIDE.

50. מְדוּרָא שְׁתִּיתָאָה: הוּא, מְדוּרָא עֲלָאָה קְרִיב לְמַלְכוּת שְׁמַיָא. וּבֵיהּ אַרְבִּין, וְנַהֲרִין, וְנַחֲלִין, דְּמַתְּפִלְגִין מִן יָמָא, וּכְמָה נּוֹנִין אִינוּן, דְּמַרְחֶשֶׁן לְאַרְבַּע סְטְרֵי עֲלְמָא, וְעֵילָא מְנַהוּן סְרַכִּין מְמַנְן, וְחַד מְמַנָּא עֲלֵיהּוּ וְאוּרִיָּאל שְׁמִיהּ, וְהוּא מְמַנָּא עַל כָּל אֱלִין תַּתְּאִין.

51. At those hours and moments when the ships sail, ALL THESE ANGELS TRAVEL WITH THEM in one direction and another--IN THOSE DIRECTIONS TOWARD WHICH THE SHIPS SAIL. When the ships sail southward, the minister governing them is Michael, who is drawn from the right COLUMN, WHICH IS CHESED. And when the ships sail northward, the minister governing them is Gavriel, who is drawn from the left side WHICH IS GVURAH. THE FOUR DIRECTIONS, SOUTH, NORTH, EAST, AND WEST ARE CHOCHMAH, BINAH, TIFERET, AND MALCHUT. AND FROM THE PERSPECTIVE OF THE SIX LOWER SFIROT, THEY ARE CHESED, GVURAH, TIFERET, AND MALCHUT. And when the ships are eastbound, the minister governing them on that side is Refael, who is to the right, THAT IS ON THE SIDE OF THE CHASSADIM. And when the ships are westbound, the minister governing them is Uriel, who is the last, WEST BEING THE LAST OF ALL FOUR DIRECTIONS.

51. וְכִלְהוּ נְטִלֵי בְּשַׁעֲתֵי וְרִגְעֵי כֵּד נְטִלֵי אַרְבֵּי לְסִטְרָא דָּא וְלְסִטְרָא דָּא, כֵּד נְטִלֵי אַרְבֵּי לְסִטְרֵי דְרוּם מִמְּנָא דְקַיִימָא עֲלִייהוּ, לְהֵהוּא סִטְרָא, הוּא מִיכָאֵל דְאַתָּא מִימִינָא. וְכֵד נְטִלֵי אַרְבֵּי לְסִטְרֵי צִפּוֹן, מִמְּנָא דְקַיִימָא עֲלִייהוּ לְהֵהוּא סִטְרָא, הוּא גְבַרְיָאֵל דְאַתֵּי מִסִּטְרָא דְשְׂמָאלָא. וְכֵד נְטִלֵי אַרְבֵּי לְסִטְרֵי מְזָרְחָא תַּמָּן אִיהוּ מִמְּנָא, דְקַיִימָא עֲלִייהוּ, לְהֵהוּא סִטְרָא רְפָאֵל שְׂמִינָא, וְהוּא לִימִינָא. וְכֵד נְטִלֵי אַרְבֵּי לְסִטְרֵי מְעַרְבֵי, מִמְּנָא דְקַיִימָא עֲלִייהוּ, לְהֵהוּא סִטְרָא, הוּא אוּרְיָאֵל וְאִיהוּ לְבַתְרָא.

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## 19. Seventh Compartment: Binah

The Seventh Compartment corresponds to Binah, the repository and source of all Light. This realm radiates the brightest Light and fulfillment.

52. The seventh compartment is the highest, and there, only the souls of the righteous can be found. There, the souls rejoice, nourished by divine bliss and splendor. And there, none are to be found, except the righteous. **THIS MEANS THAT NO ANGELS RESIDE THERE.** There can be found treasures of peace, blessings, and charity. And everything there is in the manner of the divine aspect, **NAMELY BINAH**, as the friends have explained.

52. מְדוּרָא שְׁבִיעָאָה: הוּא מְדוּרָא עֲלָאָה עַל כֻּלָּא. וְתַמָּן לֹא אֲשַׁתְּכַחוּ בְּרַ נְשִׁמְתָהוֹן דְּצַדִּיקִיָּא דְתַמָּן מִתְעַדְנִין בְּהוּא זִיְהִרָא עֲלָאָה, וּמִתְעַדְנִין בְּעַדְוִיָּין וְתַפְנוּקִין עֲלֵאִין, וְתַמָּן לֹא אֲשַׁתְּכַחוּ בְּרַ אִינוּן זְכֵאִין, וּגְנִזֵּי שְׁלוֹם בְּרַכָּה וּנְדָבָה, כֻּלָּא הוּא כְּגוּוּנָא עֲלָאָה, וְהָא אֲמָרוּ חֲבַרְיָא.

53. The same can be found in the seven compartments of the lower land, which are all similar to the **SEVEN COMPARTMENTS** of the world above. **THUS, THE SEVEN COMPARTMENTS OF ASYIAH BELOW ARE EQUAL IN ALL RESPECTS TO THE SEVEN COMPARTMENTS OF MALCHUT OF THE SPIRITUAL WORLD OF ATZILUT ABOVE.** And in all **OF THE SEVEN COMPARTMENTS BELOW**, there are **ANGELS** in the shape of humans, **CLAD LIKE PEOPLE IN THE CLOTHING OF THE PHYSICAL WORLD.** **THE DIFFERENCE BETWEEN ABOVE AND BELOW IS THAT ABOVE ONLY IN THE SECOND COMPARTMENT CAN**

53. כְּרִין הוּא לְאָרְץ דְּלִתְמָא, בְּשַׁבְעָה מְדוּרִין, וְכֻלְהוּ כְּגוּוּנָא דְלַעִילָא. וּבְכֻלְהוּ אִית זִינִין כְּחִיזוּ בְּנֵי נְשָׂא, וְכֻלְהוּ מוֹדֵן וּמְשַׁבְּחֵן לְקַדְשָׁא בְּרִין הוּא, וְלִית מֵאן דִּידַע יְקָרִיָּה, כְּאִינוּן דְּאִינוּן בְּמְדוּרָא עֲלָאָה, וְאִלִּין חִזְאן יְקָרִיָּה כְּדָקָא יְאוּת, לְמַפְלַח לִיָּה, וְלְשַׁבְּחָא לִיָּה, וְלֹא שְׁתַּמּוּדַע יְקָרִיָּה.

THERE BE FOUND ANGELS WHO ARE RELATED TO HUMANS. BUT FROM THE FOURTH COMPARTMENT UPWARD THERE CANNOT BE FOUND ANY RELATION BETWEEN THE ANGELS AND HUMANS, SAVE THAT ACHIEVED THROUGH VISIONS AND INTENSE MEDITATION. IN THE LOWER WORLDS, HOWEVER, EVEN THOSE COMPARTMENTS FROM THE CHEST UP ARE ALLOWING THE ANGELS TO APPEAR IN THE FORM OF HUMANS. They all are grateful and praise the Holy One, blessed be He. Yet none can perceive His glory, BLESSED BE HE, as can those in the supernal realms. They behold His glory most appropriately, so as to worship, praise, and acknowledge His greatness.

54. This supernal world, called Tevel, exists only for the sake of the righteous, who are holy bodies, WHO ARE FOUND IN THIS WORLD. FOR THEM, THIS WORLD (TEVEL) WAS CREATED, AND FOR THEIR SAKE IT CONTINUES TO EXIST. Similar to the upper COMPARTMENTS OF THE SUPERNAL WORLD, this seventh compartment below exists only for the souls of the righteous. Also IN THE COMPARTMENTS OF THE LOWER EARTH, the lower seventh compartment, TEVEL, exists only for the bodies of the righteous. One WORLD is similar to the other--much like a reflection of the other. THE SEVEN COMPARTMENTS OF THE LOWER WORLDS ARE A REFLECTION OF, AND ARE DRAWN THROUGH, THE SEVEN SUPERNAL COMPARTMENTS. EVERY ASPECT ABOVE HAS ITS COUNTERPART BELOW. AS THE SOULS OF PEOPLE ALONE CAN BE FOUND IN THE SUPERNAL SEVENTH COMPARTMENT, SO IN THE LOWER SEVENTH, CALLED TEVEL ONE OF THE SEVEN PHYSICAL WORLDS CAN BE FOUND ONLY THE BODIES OF THE RIGHTEOUS PEOPLE. ALTHOUGH ALL THE OTHER KINDS OF CREATURES AND WICKED PEOPLE CAN ALSO BE FOUND THERE, THEY ARE THERE ONLY TO SERVE THE BODIES OF THE RIGHTEOUS, BECAUSE THE WORLD WAS CREATED AND IS MAINTAINED FOR THE SAKE OF THE RIGHTEOUS. AS IS WRITTEN: "THEY HAVE BEEN CREATED TO SERVE ME AND I TO

54. וְעֵלְמָא דָּא עֲלָאָה, דְּאִיהוּ תִּבְלָא, לֹא קִיּוּמָא  
בְּקִיּוּמִיָּה, אֱלֹא בְּגִיּוּנִיהוֹן דְּצַדִּיקִיָּא, דְּאִינוּן גּוּפִין  
קְדִישִׁין. בְּגִוּוֹנָא דְלַעִילָא לֹא קִיּוּמָא הֵוָה מְדוּרָא  
שְׂבִיעָאָה, אֱלֹא לְנִשְׁמַתְהוֹן דְּצַדִּיקִיָּא, הֲכִי נִמְיָה הָאִי  
מְדוּרָא שְׂבִיעָאָה לְתַתָּא, לֹא קִיּוּמָא אֱלֹא לְגוּפִיהוֹן  
דְּצַדִּיקִיָּא, לְמַהוּי כְּלָא חָר דָּא בְּגִוּוֹנָא דְרָא.

SERVE THE ONE WHO OWNS ME."



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## 20. The Seven Chambers of the Upper Worlds

The Zohar explains that the preceding Seven Compartments are the building blocks and foundation for another, still higher level of Chambers.

### First Chamber: Yesod

This realm is the domain of the angel who dispenses great mercy to all those souls who convert and follow the true path of the Creator.

55. Rabbi Shimon said, Come and behold: These seven compartments OF THE UPPER WORLDS, about which we have spoken, contain seven chambers based on the perceived secrets of faith, WHICH IS MALCHUT OF THE SPIRITUAL WORLD OF ATZILUT. These correspond to the seven divine firmaments. In each and every chamber there are supernal spirits, WHO ARE THE ANGELS RESPONSIBLE FOR THOSE CHAMBERS. The first chamber, WHEN COUNTING FROM BELOW, IS CALLED YESOD AND has a spirit who is in charge of the souls of the converted. His name is Rachmiel, BECAUSE HE EXTENDS RACHAMIM (MERCY) TO THOSE SOULS. Through him, they delight in the radiance of divine glory.

55. תא חזי אמר רבי שמעון ז' מדורין אינון דקאמרן, ובגו אינון אית ז' היכלין, מאינון רזי מהימנותא, לקבל ז' רקיעין עלאין, ובכל היכלא והיכלא אית רוחין עלאין. היכלא קדמאה: הכא אית רוחא, דאתמנו על נשמתהון דגריין דאתגיירו, ורחמיא"ל שמייה, ואיהו נטיל לון ואתהנון מזיו וקרא דלעילא.



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## 21. The Second Chamber: Hod

This realm is the domain of the angel Ahinael, who teaches uneducated children the spiritual wisdom of the Torah.

56. The second chamber, CALLED HOD, has one spirit named Ahinael. He is in charge of the souls of children who did not merit learning Torah in their lives IN THIS WORLD. He is in charge of them and teaches them TORAH.

56. הִיכְלָא תְנִינָא: אִית רִיחָא חָדָא אֲהִינְא"ל  
שְׁמִיהּ, וְדָא קְיִמָא עַל כָּל אִינוּן גְּשַׁמְתִּין דְּרַבֵּי,  
דְּלָא זְכוּ בְּהָאֵי עֲלָמָא לְמַלְעֵי בְּאוּרִייתָא, וְאִיהוּ  
קְיִמָא עַלְיֵיהּ וְאוּלִיף לֹן.

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## 22. The Third Chamber: Netzach

The Angel called Adrahinael occupies this Chamber. Adrahinael helps purify all those people who desired to repent for their wrongdoings, but died before they could compete their full repentance.

57. The third chamber, CALLED NETZACH, has one spirit named Adrahinael. He is in charge of the souls of those who INTENDED repentance, but who have not REPENTED, because they died before they could repent THEIR ACTIONS. THUS, THEIR MINISTERING ANGEL IS CALLED ADRAHINAEL, FROM THE ARAMAIC WORD HADRINA, MEANING 'CONTRITION' OR 'REPENTANCE.' These souls are punished in Gehenom, and are then delivered to this spirit, who is in charge, and he receives them. They desire to enjoy their Master's precious glory, but cannot, EXCEPT ON SHABBAT AND THE NEW MOON. Those SOULS are called 'offspring of flesh', as is written: "And it shall come to pass, that on every new moon, and every Shabbat, all flesh shall come to worship before me, said Hashem" (Yeshayah 66:23). THE REASON THESE SOULS ARE CALLED THE OFFSPRING OF FLESH IS THAT THE TEN SFIROT HAVE MANY NAMES, OF WHICH CHESED, GVURAH, AND TIFERET ARE CALLED 'BRAIN, BONE, AND SINEW,' AND NETZACH AND HOD ARE CALLED 'FLESH AND SKIN.' THUS THE SOULS OF THE THIRD CHAMBER OF NETZACH ARE CALLED ALL FLESH, AS NETZACH IS FLESH.

57. היכלא תליתאה: בהאי אית רוחא חדא אדרהינא"ל שמייה, ואיהו קיימא על נשמתהון דאינון דאהדרו בתיובתא, ולא אהדרו בגון דחשיבו ועד לא אהדרו בהו מיתו אלין טרדין לון בגיהנם ולבתר עאלין לון להאי רוחא ממנא, ונטיל לון, וחמדן לאתהנאה מזיו יקרא דמאריהון, ולא אתהנון. ואלין אקרון בני בשר, ועלייהו כתיב והיה מדי חדש בחדשו ומדי שבת בשבתו יבא כל בשר להשתחוות לפני אמר ה'.

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## 23. The Fourth Chamber: Tiferet

The Angel Gadrihael inhabits this Fourth Chamber. Gadrihael assists souls who were murdered during physical existence in their transition to a place near the Creator. He also assists in executing judgment upon those who commit the act of murder.

58. The fourth chamber IS TIFERET. In charge stands the spirit of Gadrihael. THIS ANGEL IS in charge of preparing the souls of those killed by the nations of the world for IMPRINTING ON the King's royal garment. They stay imprinted there until the day when the Holy One, blessed be He, avenges them, as it is written: "He shall make judgment upon the nations and shall fill them with dead bodies and shall crush heads upon the whole world" (Tehilim 110-6). BECAUSE THE HOLY ONE, BLESSED BE HE, RESIDES AMONG THE SOULS OF THE MURDERED.

58. הַיְכָלָא רְבִיעָאָה: הָכָא קַיְמָא חַד רַחֵא  
גַדְרִיהָא לְשָׁמַיָה, דָּא קַיְמָא עַל כָּל אֵינֹן נִשְׁמַתִּין  
דְּקִטּוּלֵי דְשָׂאָר עֵמִין לְעֵאלָא לֹון, גּוּ פּוֹרְפְּרָא  
דְּמַלְכָא, וְאַתְרִשִׁימוּ תַמָּן, עַד יוּמָא דִּינְקוּם לֹון  
קְדָשָׁא בְרִיךְ הוּא דְכָתִיב יָדִין בְּגוֹיִם מְלֵא גּוֹיֹת מַחֵץ  
רֵאשׁ עַל אֶרֶץ רַבָּה.

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## 24. The Fifth Chamber : Gvurah

All those souls who emanate from the spiritual lineage of the Left Column -- with its energy of judgment, anger, and volatility -- are ruled over by the Angel Adiriel, who inhabits the Fifth Chamber of Gvurah.

59. The fifth chamber IS CALLED GVURAH. In charge is a spirit named Adiriel. He stands in charge of the souls who are accomplished from the aspect of the LEFT side. THE NAME ADIRIEL IS FORMED FROM THE WORDS ADIR AND EL. ADIR MEANS MIGHTY, AS HE IS IN CHARGE OVER THE CHAMBER OF GVURAH (MIGHT).

59. הַיְכָלָא חֲמוּשָׁאָה: הָכָא קַיִמָא חַד רוּחָא, דְּאֶקְרִי  
אֲדִירִיא"ל וְדָא קַיִמָא עַל כָּל אֲלִיָּן נִשְׁמָתִין,  
דְּאֶתְקַיִמוּ בְּהוּא סְטָרָא.  
וְאֲלִיָּן אֵינֻן לְעִילָא מְבֻלְהוּ, הֵי בְּמִדּוּרָא דָא, עֲלָאָה  
עַל כָּלָא וּמִיכָאֵל רַב מְמַנָּא עַל כְּלָהוּ קַיִמָא בֵּיה,  
וּכְמָה אֶלְפָּה וְרַבְבֵּן, כְּלָהוּ קַיִמִין תְּחוּתִיהָ בְּהוּא  
סְטָרָא, וְתַמָּן מִתְעַדְנִין אֵינֻן נִשְׁמָתִין דְּחִסְדִּין,  
בְּהוּא נְהוּרָא עֲלָאָה דְּנִגְדָא מְעֻלְמָא דְּאֶתִי.

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## 25. The Sixth Chamber: Chesed

The greatest of souls are worthy to reside in this, the Sixth Chamber of Chesed.

The loftiest of all SOULS are found in this loftiest compartment of all. The archangel OF ALL ANGELS, Michael, rules over this CHAMBER, NAMELY THE CHAMBER OF CHESED. Thousands and tens of thousands OF ANGELS reside under his rule on the side OF CHESED. There the souls of the righteous delight by the supernal light that is drawn therein from the world to come. THE LIGHT IS DRAWN FROM BINAH, AS BINAH IS CALLED, "THE WORLD TO COME." BUT SINCE THE SEVENTH CHAMBER OF BINAH HAS NO GOVERNING ANGELS, IT IS NOT DISCUSSED AT ALL.

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## 26. The Seven Chambers of Aba (Father) and Ima (Mother) of Briyah

All prayers must travel within a specific spiritual network in order to reach their intended destination. The Zohar outlines this metaphysical structure so that we may access this realm simply by learning this section. The descriptions and explanations that follow provide the reader with an opportunity to access the spiritual network in such a way that prayers will be answered.

The Chambers of Abba [Father] and Ima [Mother] pertain to the principles of male and female energy that are built into the fabric of our physical universe. The proton and electron--the minus and plus charges in electricity, as well as in man and woman--are all branches extending out from this singular spiritual seed.

60. Rabbi Shimon said, Come and behold: Who knows how to arrange a prayer to his Master, as did Moshe, who knew how to lengthen and shorten his prayer as necessary. Rabbi Shimon said: I found written in ancient books the order of connecting THE WORLDS the inner secrets into one unit, SO THAT THEY, UNITED, WILL PROJECT LIGHT TO THE LOWER WORLDS. Sometimes it is required to arrange a prayer as to entice and soothe the Master to make the proper unifications, penetrate firmaments, and open gates and passages. One must arrange his prayers so that no one will stop him, NAMELY, THAT THE PROSECUTORS CANNOT DISTURB HIM.

60. תָּא חֲזִי אֲמַר רַבִּי שִׁמְעוֹן מֵאֵן הוּא דִּידַע לְסַדְרָא  
צְלוֹתָא דְמַרְיָה כְּמוֹשֶׁה, בְּשַׁעֲתָא דְאַצְטְרִיךְ לֵיהּ,  
לְסַדְרָא צְלוֹתֵיהּ בְּאַרְיֹכוֹת סֵדֶר, וּבְשַׁעֲתָא דְאַצְטְרִיךְ  
לֵיהּ לְקַצְרָא הֵכִי נִמְי. אֲמַר רַבִּי שִׁמְעוֹן הָא אֲשַׁבְּחָנָא  
בְּסַמְרֵי קְדָמָאִי, סְדוּרָא דְרִזְוֵי דְרִזְוֵי, בְּקְשׁוּרָא חֲדָא,  
זְמַנִּין דְאַצְטְרִיךְ לְסַדְרָא צְלוֹתֵיהּ כְּדַקָּא יְאוּת,  
וּלְקְשָׁרָא קְשָׁרִין, לְבִסּוּמֵי לְמַאֲרֵיהּ כְּדַקָּא יְאוּת,  
וּלְמַנְדַּע לְיַחְדָּא יַחְדָּא שְׁלִימָתָא, לְמַקְרַע רְקִיעִין,  
וּלְאַפְתָּחָא תְרַעִין וּפְתָחִין דְלֵא יְהֵא מֵאֵן דִּימְחִי  
בִּידֵיהּ.

61. Blessed are the righteous who know how to appease their Master, cancel decrees, and cause the Shechinah to rest upon the world. They know how to draw down blessings and prevent the administrators of judgment from prevailing in the world.

Rabbi Shimon rose and said: "Who can utter the mighty acts of Hashem?" (Tehilim 106:2). Who can remove the dust from your eyes, Avraham, the devout, the right hand of the Holy One, blessed be He? He revealed to you the ultimate of secrets and the beginning of prayer in the world (AS AVRAHAM INSTITUTED THE MORNING PRAYER), AS WELL AS the chambers of the divine King.

62. There are seven holy chambers and they have well guarded gates, MEANING THAT ALL THE ADMINISTRATORS OF JUDGMENT HAVE BEEN REMOVED FROM THEM AND THEY OPEN ONLY TO THOSE WORTHY OF ENTERING. And into each and every CHAMBER the prayers of unity enter. For he who knows how to appease and soothe his Master, make complete unification, make his way into those chambers, and connect THE CHAMBERS among themselves spirit with spirit, LOWER SPIRIT WITH A HIGHER SPIRIT--it is said, "Hashem, in trouble have they visited you, they poured out a prayer when the chastening was upon them" (Yeshayah 26:16). IN THIS PASSAGE ARE IMPLIED ALL THE ELEVATIONS OF THE SFIROT AND ALL THEIR CONNECTIONS.

61. זָכָאִין אֵינּוֹן צְדִיקִיא, דְּאֵנוּן יַדְעִי לְמַפְתֵּי  
 לְמַאֲרִיהוֹן, וּלְבִטּוּלֵי גְזֵרִין, וּלְאֲשֶׁרָא שְׂכִינְתָא  
 בְּעֵלְמָא, וּלְנַחְתָא בְּרַכָּאן, וּלְמַעְדֵי מַאֲרִיהוֹן דְּרִיגִין  
 דְּלֵא יִשְׁלֹטוֹן בְּעֵלְמָא. קָם רַבִּי שְׁמַעוֹן וְאָמַר, מִי  
 יִמְלִל גְּבוּרוֹת ה' וְגו', מֵאֵן יִגְלִי עַפְרָא מֵעֵינֶךָ  
 אֲבִרְהֵם חֲסִידָא, יְמִינָא דְקִדְשָׁא בְּרִיךְ הוּא, דְּגִלִי לְךָ  
 רְזָא דְרִזּוֹן, וְשְׂרִיאת צְלוֹתִין בְּעֵלְמָא, וְאַתְגַּלִּיין לְךָ  
 הִיכְלֵי דְמַלְכָּא עֲלָאָה.

62. שְׁבַעַה הֵיכְלִין קְדוּשִׁין אֵינּוּן, וְאֵינּוּן קְיָיִמִין  
 בְּתַרְעִין בְּקִיּוּמָא, וּבְכָל חַד וְחַד עָאל צְלוֹתָא  
 דִּיחֻדָּא, דְּמֵאֵן דִּידַע לְבַסּוּמֵי לְמַאֲרִיָּה, וְלִיחֻדָּא  
 וְחֻדָּא בְּשְׁלִימוֹ, דִּידַע לְאֲעֵלָא בְּכֻלְהוּ, וּלְקִשְׁרָא  
 קְשְׁרִין אֵלִין בְּאֵלִין, רוּחָא בְּרוּחָא, רוּחָא תַתָּאָה  
 בְּרוּחָא עֲלָאָה, כְּתִיב ה' בְּצַר פְּקֻדוֹךָ צָקוֹן לַחֹשׁ  
 מוֹסְרֶךָ לְמוֹ.



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Section



## 27. The First Chamber of Yesod and Malchut: Livnat Hasapir (Sapphire Bricks)

This chamber is our connection with the Upper Worlds, from which we draw spiritual Light through our prayers. Without the connection known as the First Chamber, we cannot access the Upper Realms.

The term Sapphire refers to a spirit called Sapir.

The word Bricks refers to the moon. The mystery of this connection is found within the Hebrew word for Bricks, which is Livnat ?????.

Livnat is rooted in the Hebrew word for moon, or Levannah ?????. Kabbalah teaches that the moon has no Light of its own. Therefore it represents the physical world, which is signified by the brick.

The Sapphire gemstone glitters and reflects Light, which is illustrative of the Upper Worlds that emanate the Light of the Creator. The Brick and the Sapphire are the physical expressions of these two worlds. The First Chamber is the portal and interface by which we join our world--the brick--to the upper world--the Sapphire - where the spirit Sapir dwells. In this way, the spiritual Light is able to enter our lives.

63. The first chamber, CALLED THE CHAMBER OF YESOD AND MALCHUT, IS THE FIRST FROM BELOW. ABOUT it is written: "and under his feet was the likeness of sapphire bricks and it was the embodiment of the heaven in purity" (Shemot 24:10). Here is the secret of secrets: in this chamber, there is a spirit called Sapir (sapphire), who shines as does the precious stone called sapphire. He glitters in two directions, NAMELY CHESED AND GVURAH. One light, THE LIGHT OF CHESED, goes up AS OR CHOZER (RETURNING LIGHT) and goes down AS OR YASHAR (DIRECT LIGHT). This light is white,

לבנת  
לבנה

63. היכלא קדמא: כתיב ותחת רגליו במעשה לבנת הספיר, וכעצם השמים לטהר. רזא דרזין, רוח האקרי ספירא בספירו האבן טבא, נציץ לתרין סטרין, נהורא חד סליק ונחית, והוא נהורא חור, נציץ לכל סטר: עילא ותתא ולארבע סטרי עלמא, נהוריה תליין סתים וגלויא.



shining in every direction, upward, downward, and to all four directions of the world, ALL SIX DIRECTIONS OF ZEIR ANPIN. Its light is suspended sometimes, hidden and revealed. THAT IS, IT IS SOMETIMES SUSPENDED WITHOUT REVEALING THE DEFINITE DIRECTION OF THE SOURCE OF ITS SHINING.

64. From the light OF CHESED, four lights branch out to four sides. THE SECOND LIGHT IS THE LIGHT OF GVURAH OF THE SPIRIT SAPIR. THE FIRST LIGHT, CHESED, SHINES IN SIX DIRECTIONS AND THE SECOND, GVURAH, IN FOUR. THIS IS BECAUSE THE TWO LIGHTS ARE THE MALE AND THE FEMALE ASPECTS OF THE SPIRIT SAPIR; THE FIRST LIGHT REPRESENTS CHOCHMAH, BINAH, DAAT, CHESED, GVURAH, AND TIFERET, WHILE THE SECOND REPRESENTS NETZACH, HOD, YESOD, AND MALCHUT.

All these lights are as one, as the light of a candle that glitters to the eyes of onlookers. The light rays of the candle go up and down, leave and return from the fire of the burning candle. And all are one light. So are the four lights. They glitter like the red color of burnished brass, as it is written: "And they sparkled like the color of burnished brass" (Yechezkel 1:7). All this is to the right, BECAUSE, IN SPITE OF THE FACT THAT THE RED LIGHT OF THE LIGHTS OF SAPIR ILLUMINES TO THE LEFT SIDE, IT NEVERTHELESS STANDS TO THE RIGHT OF THE CHAMBER.

64. מְנַהֵרָא דָא מִתְפָּרְשִׁין ד' נְהוּרִין, לְד' סְטְרִין, וְכֻלְהוּ נְהוּרִין חֵד נְהוּרָא, כְּבוֹצֵינָא דְשֶׁרְגָא דְרֵלִיק, וְנִצִּיץ נְהוּרִין לְחִיזוּ דְעֵינִין דְּבִנֵי נָשָׂא, וְאִינוּן נְהוּרִין דְשֶׁרְגָא, סְלִקִין וְנַחְתִין אֶזְלִין וְתֵיבִין, מְגוּ הוּא אִשָּׁא דְנְהוּרָא דְשֶׁרְגָא דְרֵלִיק, וְכֻלְהוּ חֵד נְהוּרָא, הֵכִי נְמִי אֵלִין. וְנִצִּיזִין כֻּלְהוּ נְהוּרִין, כְּחִיזוּ דְנַחֲשָׂא בְטִישָׂא בְּסוּמְקָא, כְּמָה דְאִתְמַר, וְנוֹצֵצִים בְּעֵין נַחֲשֵׁת קִלְלָא. דָּא הוּא לְיִמִינָא.

65. To the left OF THE CHAMBER, there is a spirit named Levana (Moon), which is included in and mingles with the first spirit, CALLED SAPIR. The light FROM THIS SPIRIT is simultaneously red and white because it originates from these TWO first lights OF THE SPIRIT SAPIR, WHICH ARE ALSO RED AND WHITE YET HERE THEY ARE ONE. And when the lights OF THE SPIRIT LEVANA reach the first lights OF SPIRIT SAPIR and intermingle with them and become one, only the first lights become evident. The other lights OF THE SPIRIT CALLED LEVANA, are not revealed and are indistinguishable when they enter, as it is written: "and it could not be known that they had entered there" (Bereshheet 41:21). This is the intermingling of spirit with spirit to be one and of lights with lights to become one. In this CHAMBER, two lower firmaments shine, and they are called the heaven of heavens.

66. From the emanation of those two spirits, the holy Ofanim (angels) were created. They are judged as are the Chayot (animals), as it is written: "The appearance of the Ofanim (wheels) and their work" (Yechezkel 1:16). This is AS MENTIONED IN THE QUOTATION, "WHEN THOSE MOVED, THESE MOVED; AND WHEN THOSE STOOD STILL, THESE STOOD STILL; AND WHEN THOSE WERE LIFTED UP FROM THE EARTH, THE OFANIM (WHEELS) WERE LIFTED UP ALONG WITH THEM." And of the Ofanim (wheels) it is written: "As for the likeness of the Chayot (animals) and their appearance, it was like burning coals of fire, which burn like torches. She walked amongst the Chayot" (Yecheykai 1:13). EVEN THOUGH THEY ARE CALLED CHAYOT, THEY ARE NEVERTHELESS OFANIM THAT ARE CALLED CHAYOT BECAUSE THEY ARE JUDGED AS CHAYOT.

HE ASKS: To whom DOES THE SCRIPTURE REFER TO AS she IN THE VERSE, "SHE WALKED AMONGST THE CHAYOT?" AND HE ANSWERS: THE REFERENCE IS MADE TO the holy spirit LEVANA, which is where they

65. לשמאלא, אית רוחא דאקרי לבנה, ודא אתכליל ברוחא קדמאה, ועאל דא בדא, נהוריה סומק וחור כחדא, בגין דנפקא מאינון נהורין קדמאין. כד אתו נהורין דדא, מטו בנהורין קדמאין ואתכלילו ביה, ואינון חד, ואתחזון נהורי קדמאין בלחודיהו. ולא אתגליין אינון אחרנין, ולא אתידעו דעאלו בגווייהו, ואתטמרו ביה. כד"א ולא נודע כי באו אל קרבנה וגו' ודא הוא רוחא ברוחא דאינון חד, נהורין בנהורין דאינון חד. והכא אינון תרין רקיעין תתאין מאינון רקיעין דאקרון שמי השמים.

66. מתרין רוחין אלין מנצצן, אתבריאו אינון אופנין, דאינון קדישין, דדינייהו כדינא דחיות, כדכתיב מראה האופנים ומעשיהם וגו', ודא הוא דכתיב, ודמות החיות מראיהן בגחלי אש בוערות כמראה הלפידים. היא מתהלכת בין החיות, מאן היא, דא רוחא קדישא, אתר דנפקו מניה, ואיהי נהיר לון, דכתיב ונגה לאש, ומן האש יוצא ברק.

originated. And it shines upon them, as the scriptures continue: "And the fire was bright and out of the fire came out lightning." (Bereshheet 41:13). THE HOLY SPIRIT, LEVANA, IS MALCHUT, CALLED BRIGHTNESS, OF WHICH THE SCRIPTURE SAYS, "AND THE FIRE WAS BRIGHT AND OUT OF THE FIRE CAME LIGHTNING." IT IS THEREFORE SAID OF HER THAT SINCE SHE WALKS AMONG THE CHAYOT, "THEIR APPEARANCE WAS LIKE BURNING COALS OF FIRE." SHE IS THE ASPECT OF BRIGHTNESS FROM WHICH FIRE AND LIGHTNING ARE DRAWN.

67. And when one spirit is included in the other that is THE SPIRIT SAPIR IN THE SPIRIT LEVANA the light of one Chayah comes out of them and spreads over four angels. The shape of this Chayah is that of a lion, NAMELY OF CHESED, WHICH IS WHITE. This Chayah rules over thirteen million other ofanim. The wings of this CHAYAH are those of an eagle. THE NUMBER OF ANGELS IS THIRTEEN MILLION because each of the four ANGELS travels on four wheels, each of which has three supports. In all, there are twelve supports for the four wheels ON WHICH EACH ANGEL TRAVELS. The spirit SAPIR controls them all because they originate from him. This spirit sustains them all, NAMELY THOSE WHEELS AND SUPPORTS, and through him they receive nourishment. HENCE HE IS COUNTED WITH THEM AS A THIRTEENTH. AND BECAUSE THEY ORIGINATE FROM BINAH, WHICH IS COUNTED IN HUNDREDS, THEY ARE THIRTEEN HUNDREDS. AND ALSO BEING FROM ARICH ANPIN, WHICH IS COUNTED BY THE TEN THOUSANDS, THEY ARE NUMBERED THIRTEEN MILLION.

67. בְּדֵ אֶתְכִלִּיל רוּחָא בְרוּחָא, נְפִיק מְנִיְהוּג, נְהִירוּ  
הֶחָד חִיּוּתָא רְמִיא עַל ד' אֹפְנִין, וְהָא דְיוֹקְנָא  
דִּילִיָּה בְּאַרְיָה, שְׁלִיט עַל אֶלְף וְתַלְתַּ מְאָה רְבּוּא  
הָאֹפְנִין אַחֲרָנִין, גְּדַפְהָא דְנִשְׂרָא, הָאִי אֶתְמַנָּא עַל  
אִינוּן אֹפְנִים, בְּד' גְּלָגְלִים, נְטֻלִין כָּל חַד וְחַד,  
מְאִינוּן אַרְבַּע, בְּכָל גְּלָגְלָא וְגְלָגְלָא תַלְתַּ סְמְכִין  
וְאִינוּן תְּרִיסַר סְמְכִין בְּד' גְּלָגְלִין, רוּחָא דָּא שְׁלֵטָא  
עַל כָּלָא, מְהַבָּא נְפִקוּ, וְדָא רוּחָא קְיַמָּא לְכָלְהוּ,  
מִינָה אֶתְזַנּוּ.

68. Those four Ofanim have four faces each, and all four face toward the four sides of the Chayah set over them. And when the four angels travel under that Chayah, they penetrate and cling to one another, ARE INCLUDED EACH WITHIN THE OTHER, AND RECEIVE SUPPORT FROM EACH OTHER. This is alluded to by: "The loops may correspond one to the other" (Shemot 26:5). Each is within the other and each interpenetrates the others. When the wheels travel, a tender sound is heard in all the lower hosts. THAT IS, THEIR PLEASANT SUSTENANCE REACHES ALL THE LOWER HOSTS.

69. Below this chamber, the hosts spread out to radiate in many directions in the lower firmaments, THROUGH WHICH THE RULING OF THE LOWER WORLD CHANGES. This continues until a planet called Shabtai (Saturn) is reached IN THE SECOND FIRMAMENT OF THE WORLD OF ASIAH. ALL SEVEN PLANETS ARE LOCATED IN THE WORLD OF ASIAH, AND THEY ARE CALLED SHABTAI (SATURN), TZEDEK (JUPITER), MAADIM (MARS), NOGA (VENUS), COHAV (MERCURY), AND LEVANA (MOON). THROUGH THESE PLANETS, ALL CHANGE COMES TO THE WORLD. THE FIRST PLANET, SHABTAI, FEEDS FROM THE LOWEST OF THE SEVEN CHAMBERS OF THE WORLD OF BRIYAH, AND THE REST OF THE PLANETS FROM THE OTHER CHAMBERS. All the LOWER WORLDS look toward this chamber FOR THEIR SUSTENANCE. From this chamber all those present are fed and look forward TO RECEIVING SUSTENANCE AND STRENGTH FROM THE SPIRIT OF SAPIR, as it is written: "where the spirit was to go they went; they turned not when they went" (Yechezkel 1:12). This chamber is called Livnat Hasapir BECAUSE OF THE TWO SPIRITS CONTAINED THEREIN, SAPIR AND LEVANA.

68. אֵלֶיךָ ד' אֹפָנִים, ד' אַנְפֵיךָ לְכָל חֵד וְחֵד, וְכָל אֵינֹן אֲנֵפֶיךָ, אֲסִתְּבִינָן לְאַרְבַּע סְטָרִין דִּיהוּא חַיּוֹתָא דְקַוִּימָא עֲלֵיהּ. כִּד נְטִלִין אֵלֶיךָ אַרְבַּע תְּחוֹת הַיּוֹא חַיּוֹתָא, עָאֵלוּ דָא בְדָא, וּמִשְׁלָבֵן דָא בְדָא. כִּד"א מְקַבְּלוֹת הַלּוֹלָאוֹת אִשָּׁה אֵל אַחוּתָהּ, לְאַתְּכַלְלָא חֵדָא בְּחֵדָא וּלְאַעֲלָא דָא בְדָא. כִּד נְטִלִין אֵינֹן גְּלַגְלִין, אֲשַׁתְּמַע קָל נְעִימוֹתָא, בְּכָל אֵינֹן חַיּוֹן דְּלִתְתָא לְזִינִייהוּ.

69. תְּחוֹת הַיְכָלָא דָא, מִתְּפָרְשִׁין חַיּוֹן לְבַר, לְכַמָּה סְטָרִין דְרַקִּיעִין דְלִתְתָא, עַד דְמִטּוֹ לְכַכְבָּא דְשַׁבְּתָאִי, כְּלָהוּ אֲסִתְּבִינָן לְהַיְכָלָא דָא מִתְּמֹן אֲתַזְנוּ כָּל אֵלֶיךָ דִּי בְהַיְכָלָא דָא, כְּלָהוּ אֲסִתְּבוּ לְהוּא רּוּחָא, דְכְתִיב אֵל אֲשֶׁר יִהְיֶה שְׁמָהּ הַרּוּחַ לְלֶכֶת וּלְכוּ לֹא יִסְבוּ בְלֶכְתָּן, וְדָא הוּא הַיְכָלָא דְאַקְרִי לְבַנַּת הַסַּפִּיר.

70. The spirit SAPIR includes the spirit LEVANA within him and has light that goes up and comes down. His light never stops shining, as the light of the sun within the water. And nothing other than the desire of a righteous man through his prayer that goes into that chamber can attain THAT SPIRIT. That prayer elevates so as to connect perfectly THAT IS, MAKE UNIFICATIONS under the influence of this spiritas is appropriate. Then THE SPIRIT is enveloped with light and is happy with THE PRAYER, and goes up with it to the second chamber to connect with its unity. This spirit, WHICH INCLUDES WITHIN IT THE SPIRIT LEVANA, can now mix with a higher spirit IN THE SECOND CHAMBER.

71. This HIGHER spirit, WHICH NOW INCLUDES THE SECOND SPIRIT THAT WENT UP TO THE SECOND CHAMBER AS IT TRAVELS UPWARD, ALSO includes within it all the Chayot, Ofanim, and wheels. They grasp onto it, as does water to fire and fire to water AND AS THE FOUR WINDS GRASP ONTO EACH OTHER, south onto north, north onto south, east onto west, and west onto east. They all link with each other and hold onto each other CHAYOT, ANGELS, OFANIM, AND TWO SPIRITS WITH THE SPIRIT OF THE SECOND CHAMBER.

This spirit goes up to connect WITH THE SPIRIT OF THE SECOND CHAMBER, and the Chayah, INCLUDED IN THE SPIRIT, also looks up toward the second chamber TO RECEIVE ITS SUSTENANCE. They look toward each other AND THE SECOND CHAMBER, AND ALL THEREIN LOOK TOWARD THOSE OF THE LOWER CHAMBER, THAT HAVE COME UP TO IT, SO IT MAY BE COMPLETED BY THEM.

70. רוחא דא דכליל רוחא אחרא תניינא, סלקא ונחתא נהוריה, דלא שכיך לעלמין, כנורא דשמשא גו מיא, לית מאן דקאים עליה, בר רעותיה דבר נש זכאה, בההוא צלותא, דעאלת בההוא היכלא, וסלקא לקשרא קשרין בשלימו, בשרותא הרוח דא בדקא חזי. כדין נהורא אתעטף ביה, וחדוי בה וסלקא עמה לאתקשרא בקשורא דהיכלא תניינא, לאתכללא רוחא דכליל ברוחא אחרא עלאה דעליה.

71. ורוחא דא דכליל, כליל ביה ההיא חיותא, וכל אינון אופנין וגלגלין, ואתאחדן ביה, כגוונא דאתאחדא אשא במיא, ומיא באשא, הרום בצפון, צפון בדרום, מזרח במערב, ומערב במזרח, הכי אתאחדן בלהו דא בדא, ואתקשרן דא בדא. ההוא רוחא סלקא לאתקשרא, וההיא חיותא אסתכניא לעילא, לגבי היכלא תניינא ואסתכנין דא בדא.

72. In the center of this chamber stands a pillar that reaches the middle of a higher chamber. It pierces THE ROOFS OF ALL THE SEVEN CHAMBERS AND STANDS ERECT WITHIN THEM from bottom to top. This enables the spirits to bond to each other and to elevate FROM ALL THESE CHAMBERS, SO THAT THEY NOW UNITE and become one spirit, as it is written: "They all have one spirit" (Kohelet 3:19).

72. בְּאִמְצַעֵי תָּא דְּהִיבְלָא דָּא, נְעִיץ חָד עֲמוּדָא,  
דְּסֻלְקָא עַד אִמְצַעֵי תָּא דְּהִיבְלָא אַחֲרָא, וְאִיהוּ נְקִיב  
וְנְעִיץ מִתַּת לְעֵילָא, לְאַתְרֵיבְקָא רוּחָא בְּרוּחָא, וְכֵן  
עַד לְעֵילָא מְכַלְהוּ, לְמַהוּי בְּלֵהוּ רוּחָא חָדָא, כַּד"א  
וְרוּחַ אֶחָד לְכֻל.

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# THE ZOHAR

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Section



## 28. The Second Chamber: Hod

This chamber is filled with pure white Light which remains in a state of potential until the interface of the First Chamber acts upon it through our positive actions and prayers. This white Light then shines through the First Chamber. As it fulfills all our desires, the one Light suddenly becomes many. A wonderful illustration of this process is visible in nature, when a ray of sunlight strikes a gemstone and refracts into the seven colors of the rainbow.

73. It is said that the second chamber is "the embodiment of heavens in purity" (Shemot 24:10). Here can be found a spirit named Zohar (Splendor), which is always in white, THE COLOR OF THE ILLUMINATION OF CHASSADIM, CALLED WHITE. It cannot mix with any other color. This is called Etzem (embodiment) and never changes. The shining of this SPIRIT is not so revealed as that of the others. It is harder to distinguish, BECAUSE ALL ITS COLORS ARE INCLUDED IN THE WHITE. This is similar to the hidden part of the eye, THE BLACK PART, WHEREIN LIES THE ABILITY TO SEE. When it rolls, it glitters and glows, MEANING THAT WHEN A PERSON WANTS TO SEE HE ROLLS ALL FOUR COLORS TO A PARTICULAR DIRECTION AND THERE IS NO OTHER WAY TO SEE. The same applies TO THIS SPIRIT: IT CANNOT SHINE UNLESS IT ROLLS AND IT DOES NOT LINGER UPON ANY ONE OF ITS SIDES. THE SPIRIT ROLLS THEM ALL AND THEY GLITTER UNTIL IT REACHES THE WHITE THEREIN. IT STANDS THERE, HAVING EXPOSED IN THE MEANWHILE ITS FOUR SIDES. For when the first

73. הַיְכָלָא תְּנִינָא: כְּתִיב וּכְעָצֵם הַשָּׁמַיִם לְטוֹהַר, הַכָּא אֵיהוּ הָהוּא רוּחָא דְאַקְרִי זֹהַר, וְקִיּוּמָא בְּחוּרְתָא תְּדִיר, דְּלֹא אֲתַעְרְבוּ גּוּוּנֵיוּ בְּאַחְרָא, וְאֵיהוּ עָצֵם דְּלֹא אֲשַׁתְּנִי לְעֵלְמִין. דָּא לֹא אֵיהוּ בְּאַתְגְּלִיָּא הַכִּי, לְאַתְנַצְצָא בְּאַחְרָא, דָּא קָשִׁי לְאַתְגְּלִיָּא. כְּסִתְיָמוּ דְעֵינָא, דְּכַד מִתְגַּלְגַּל אֲזַדְהַר, וְנִצְיִץ בְּגִלְגוּלָא, וְדָא אוּף הַכִּי, בְּגִין דְּכַד הָהוּא רוּחָא קְדָמָא סֻלְקָא, מְגַלְגַל בְּגִלְגוּלָא, וְגַלִּי לִיה, וְאַתְקַשֵּׁר בְּהַרְיָה, בְּקַשׁוּרָא דְחוּרְתָא דְעֵינָא גּוּ גּוּן אַחְרָא דְאֵיהוּ דְקִיק מְנִיָּה דְשָׂאֲרֵי עֲלוּי.

spirit, LIVNAT HASAPIR elevates TO THIS SPIRIT, it revolves it so as to reveal ITS FULL EMANATIONS, and it THUS RECEIVES ALL ITS FOUR ASPECTS. THE FIRST SPIRIT connects with the SECOND as through the white in the eye, MEANING THAT AFTER RECEIVING ITS FOUR COLORS IT IS ATTACHED SOLELY TO THE WHITE. This is done through a much fainter color that is shed upon this spirit, THROUGH THE EMANATION OF THE SPIRIT IN THE THIRD CHAMBER OF NETZACH THAT SHINES WITH WHITE LIGHT FROM THE SPIRIT OF THE SECOND CHAMBER. IT IS SO FAINT THAT NO COLOR IS DISTINGUISHABLE IN IT.

74. This spirit is empowered to rotate when the lower spirit OF LIVNAT HASAPIR RISES TO IT. Because the lower light rotates the light of this spirit, and then it shines. This SPIRIT cannot shine until the lower SPIRIT connects with it. Then it shines, connected with the light of the lower SPIRIT that it now contains. ALL ITS ILLUMINATION IS ATTACHED TO THE LOWER SPIRIT AND NOT TO ITSELF. THIS IS because it does not change AND ITS EMANATION REMAINS WHITE, but reveals itself through that rotation only for the sake of THE LOWER SPIRIT.

75. When this light revolves, another light travels to the left, revolving and circling with it. This is the inner meaning of writing: "the joints of your thighs are like jewels, the handiwork of a crowning craftsman" (Shir Hashirim 7:2). NETZACH AND HOD ARE CALLED THIGHS AND THEIR LIGHTS ARE DIFFICULT TO REVEAL, THEY ARE ALWAYS HIDDEN, EXCEPT WHEN THE LOWER SPIRIT ASCENDS THAT ROLLS IT. THUS, THEY ARE CALLED THE JOINTS OF THIGHS THAT ARE ALWAYS CONCEALED. Happy is he who knows how to reveal the lights OF THIS CHAMBER AND ELEVATE THE SPIRIT OF THE LOWER CHAMBER THAT ROLLS AND REVEALS THE LIGHTS THEREIN.

74. מִתְגַּלְגֵּל רֹחַם דָּא, מִגּוֹ רֹחַם דְּלִתְתָּא, נְהוּרָא דְּלִתְתָּא אֶסְחָר לְגַלְגֵּלָא נְהוּרָא דָּא וְאִתְנַהֵיר, וְלֹא יָכִיל לְאִתְנַהֵרָא עַד דְּאֶחִיד תְּתָאָה בֵּיהּ וְאִתְקַשְׁר בְּהַדְיָה, וּכְדִין אֲנַהֵיר וְאֶחִיד בְּנְהוּרָא דְּלִתְתָּא, דְּהוּא כְּלִיל, וְלֹא אֲשַׁתְּנִי כְּלָל, אֶלָּא אִתְגַּלְיָא בְּגִינְיָהּ, בְּגַלְגוּלָא דִּילֵיהּ.

75. וְכַד נְהוּרָא דָּא מִתְגַּלְגֵּלָא, נָטִיל נְהוּרָא אַחֲרָא לְסִטְר שְׂמֵאלָא, וְאִתְגַּלְגֵּלָא בְּהַדְיָה, וְאִסְתַּחֲר עִמֶּיהּ, וְרָזָא דָּא כְּתִיב חֲמוּקֵי יִרְכִיךְ כִּמּוֹ חֲלָאִים מַעֲשֵׂה יָדַי אֲמֵן. זָכָאָה אִיהוּ מֵאֵן דִּירַע לְגַלְגָּאָה נְהוּרִין.



76. Another spirit is contained within it, revolving and shining around it in blue and white. AS THERE ARE TWO SPIRITS IN THE FIRST CHAMBER, SAPIR AND LEVANA, MALE AND FEMALE, SO THERE ARE TWO SPIRITS IN THE SECOND CHAMBER. THE MALE IS NAMED ZOHAR AND THE FEMALE IS CALLED ETZEM. The white OF THE SPIRIT joins with the white of ETZEM, and the blue OF THE SPIRIT joins with the red OF LEVANA, located to the left side OF THE FIRST CHAMBER. They embrace each other, become one, and are thus called Etzem Hashamayim (the embodiment of heaven). All that exists below THIS CHAMBER, IN BRIYAH, YETZIRAH, AND ASIYAH, along with all that exists in the lower chamber YESOD, is contained within the CHAMBER CALLED HOD. And because they are all contained IN THIS CHAMBER, it is called the embodiment of heaven. It EMBODIES THE WHOLE EXISTENCE.

77. From the totality of those lights, THROUGH THEIR MATING, the Seraphim were created. Each has six wings, as is written: "Above it stood the Seraphim, each one had six wings" (Yeshayah 6:2). They all have six WINGS, because they originated from THIS CHAMBER CALLED Etzem Hashamayim (the embodiment of heaven). These burn all those who do not revere their Master's glory THIS MEANS THAT HE DEALS WITH THE THREE TOP SFIROT, and it is said that whoever uses a crown is wiped out, BECAUSE THE SERAPHIM BURN HIM. And whoever reads and learns the Six Orders of the Mishnah knows how to arrange and connect with his Master's unity, as is fitting. It is he who knows how to sanctify his Master's holy name each day always.

76. רוחא אחרא אתכליל בהדיה ואסתחר ונהיר סחרניה, בגוון תכלא וחור, ההוא חור אתקשר בחור דא, וההוא תכלא אתקשר בסומקא דנהורא תתאה, דלסטר שמאלא, ואתכלילו דא בדא, והו חר, ואקרון עצם השמים, וכל מה דלתתא, וההוא היכלא דלתתא, כלא אתכליל הכא, ובגין דכלא אתכליל הכא, אתקרי עצם השמים.

77. מכללא דנהורין אלין אתברואו אינון שרפים, דשית גרפין, כד"א שרפים עומדים ממעל לו שש כנפים שש כנפים לאחד, כלהו בשש, בגין דכלהו מעצם השמים. אלין אינון דאוקידו לאינון דלא חיישי על יקרא דמאריהון, ורזא דאשתמש בתנא חלף. מאן דקארי ותני שית סדרי משנה, דא הוא מאן הידע לסדרא ולקשרא קשורא וחודא דמאריה, בדקא יאות, אלין אינון דמקדשין שמה קדישא דמאריהון בכל יומא תדיר.

78. And when those lights revolve, they emit the light of one Chayah AND THAT CHAYAH IS BORN AND stands spanning four Chayot. Those latter control the former, NAMELY THE SERAPHIM, because they contain the Seraphim within them. BECAUSE THE CHAYOT ARE EXTRUDED FROM THE REVOLVING LIGHT, THEY ARE VERY WELL-BALANCED AND CAN CONTROL THE SERAPHIM AND SWEETEN THE JUDGMENT AND FIRE IN THEM. When the Chayot travel, BY FORCE OF THE REVELATION OF THE REVOLVING LIGHT, the lower Seraphim are vanquished AND RENDERED HARMLESS. Those are the serpents that evolve from and are born of the Seraph serpent that caused death to all people of the world, THE ORIGINAL SERPENT.

79. Those Chayot are from the face of an eagle and look upon this higher Chayah above them, which is the supernal eagle, TO RECEIVE THEIR SUSTENANCE. It is written: "the way of an eagle in the Shamayim (heavens)" (Mishlei 30:19). THIS ALLUDES TO THE CHAYAH, CALLED EAGLE, WHICH RESIDES IN THE CHAMBER OF ETZEM HASHAMAYIM. This spirit NAMED SHAMAYIM (HEAVENS) controls all, AT THE TIME OF THE REVOLVING OF LIGHT. BUT IF THE SPIRIT OF ETZEM WAS IN CONTROL, THEN THE FACE OF THE CHAYAH WOULD BE THAT OF A LION, AS IS THE CHAYAH IN THE FIRST CHAMBER, WHICH IS WHITE, HAVING THE LIGHT OF CHASSADIM. BUT BECAUSE THE PREDOMINANT SPIRIT IS THAT OF SHAMAYIM WHO IS WHITE AND BLUE, CHESED AND GVURAH, THE CHAYAH IS IN THE FACE OF AN EAGLE, AN ADMIXTURE OF CHESED AND GVURAH. FOR THE IMAGE OF CHESED IS A LION, AND THE IMAGE OF GVURAH IS A BULL.

The Chayah that spans over the four Chayot looks upward TOWARDS THE SPIRIT NAMED SHAMAYIM and the Chayot look upon that SUPERNAL CHAYAH FOR THEIR SUSTENANCE.

78. כִּד מִתְגַּלְגֵּלִין נְהוּרִין, נִפְק מִנִּיְהוּ נְהִירוֹ דְּחַד חַיּוֹתָא, דְּאִיהּ קַיִמָא וְרַמְיָא, עַל ד' חַיּוֹן, שְׁלִיטִין עַל קַמְאֵי, דְּכִלְלוּ לֹון בְּגוּוּיָהּ, וּבְאֵלִין כִּד נְטִלִין אֲתַכְפִּיין שְׂרָפִים תְּתַאי, נַחְשִׁים דְּנִפְקֵי מִגּוֹ הַהוּא נַחֵשׁ שְׂרָף, דְּגָרִים מוֹתָא לְכָל עֲלָמָא.

79. אֵלִין חַיּוֹן אֲנִפֵי נֶשֶׁר, מִסְתַּכְלֵן לְגַבֵי הַהוּא חַיּוֹתָא, נֶשֶׁרָא עֲלָאָה דְעֲלִיָּיהּ, כִּד"א דֶּרֶךְ הַנֶּשֶׁר בְּשָׁמַיִם, רוּחָא דָא שְׁלֵטָא עַל כָּלָא, הַהִיא חַיּוֹתָא דְרַמְיָא עַל כָּלָהּ אֲסַתְבִּיָא לְעֵילָא, וּכְלָהּ לְגַבֵּיָהּ.

80. When those CHAYOT travel, AS WHEN THE REVOLVING LIGHT SHINES IN THEM, many hosts are shaken. Some shine because of them, and some are broken loose from where they stand. The radiance OF THE CHAYOT burns them with fire and later they are restored. All THE LOWER HOSTS slide under this supernal Chayah and find refuge under its wings so as to be included in it above.

81. These four Chayot rise when the spirit ETZEM HASHAMAYIM shines within the SUPERNAL Chayah. Each and every Chayah has four wheels. One wheel points east and three pedestals support it; all face THE CHAYAH THAT IS IN the center OF THE FOUR WHEELS. One faces west and also has three pedestals that face TOWARD THE CHAYAH IN the center, and the same is true for the wheels of the south and north. The movement of all twelve pedestals OF EACH CHAYAH is controlled by THE CHAYAH IN the middle OF THEIR WHEELS AND NOT TO ANY OF THE SIDES OF THE WHEELS THEY SUPPORT. The CHAYAH in the middle closes up and opens, CREATING AND CONTROLLING ALL OF THE EMANATIONS OF LIGHT. While traveling, each wheel can be clearly heard throughout the firmaments.

82. The four Chayot interlink, and the Ofanim below IN THE FIRST CHAMBER penetrate the Chayot of THE SECOND CHAMBER above, which are included within one another. This spirit, which is included within the spirits BELOW IN THE FIRST CHAMBER, glows and ascends to THE THIRD CHAMBER above. There it connects with the desire of a righteous man while reciting his prayer. When a prayer goes up and enters the SECOND chamber, it elevates all IN EXISTENCE IN BOTH THE FIRST AND SECOND CHAMBERS with it and all intermix until they are included in this spirit. This spirit now travels, empowered by the desire of the unifications of the prayer. The

80. כָּלֵהוּ בְּדַ גַּטְלִין מִזְדַּעְזְעִין כַּמָּה חַיִּילִין, מִנְהוֹן נְהִירִין מִנְהוֹן מִתְתַּבְּרִי מְקִיּוּמֵיהוֹן, וְאוֹקִירִדוֹן לֹון בְּנוֹרָא, וְאַתִּיין וּמִתְחַדְּשֵׁן בְּמַלְקָדְמִין, כָּלֵהוּ עֲאֵלִין תַּחֲתֵהוּ הֵהוּא חַיּוֹתָא, מְסַתְּרִין תַּחֲתֵהוּ גְדַפְהָא, לְאַכְלֵלָא לֹון לְעֵילָא.

81. אֵינּוֹן ר' חַיּוּוֹן סְלָקִין בְּדַ רוּחָא אֲזַדְהֵר בְּגוֹ הֵהוּא חַיּוֹתָא. אַרְבַּע גַּלְגָּלִין לְכָל חַד וְחַד, גַּלְגָּלָא חַדָּא אֶסְתְּבִי לְסֵטֵר מִזְרַח, תְּלַת סְמִכִין נְטִילִין לִיָּה, וְאַסְתְּבִיין לְאַמְצַעִיתָא. וְגַלְגָּלָא חַדָּא אֶסְתְּבִי לְסֵטֵר מְעָרְב, וְתְלַת סְמִכִין נְטִילִין לִיָּה וְאַסְתְּבִיין לְאַמְצַעִיתָא. וְגַלְגָּלָא חַדָּא אֶסְתְּבִי לְסֵטֵר דְרוּם וְתְלַת סְמִכִין נְטִילִין לִיָּה וְאַסְתְּבִיין לְאַמְצַעִיתָא. וְגַלְגָּלָא אַחֲרָא אֶסְתְּבִי לְסֵטֵר צְפוֹן וְתְלַת סְמִכִין נְטִילִין לִיָּה וְאַסְתְּבִיין לְאַמְצַעִיתָא. וְכָלֵהוּ סְמִכִין תְּרִיסֵר, נְטִילִין מְגוֹ אֶמְצַעִיתָא. וְהֵהוּא אֶמְצַעִיתָא סְגִיר וּפְתַח. וְכָל גַּלְגָּלָא וְגַלְגָּלָא בְּדַ גַּטְלָא קְלָא אֶשְׁתַּמַּע בְּכָלֵהוּ רְקִיעִין.

prayer unifies all until they reach the third chamber and mix with it as the first ones. They mix as fire with water and water with fire, air with earth, earth with air, east with west, west with east, north with south, and south with north. Similarly those here intermingle and intertwine. And many hosts and camps descend, mix, and shine upon those lower ANGELS until they glow upon a Planet called Tzedek (Jupiter). On Jupiter, many of the governing ministers of the world stand, WHO RECEIVE THIS RADIANCE, AND SUSTAIN THE WORLD.

83. And when this spirit, containing and contained by all THOSE LOWER THAN IT rises, enters the third chamber and connects with the spirit inside the pillar that stands erect in the middle OF THE CHAMBER, then all is complete as it should be until this point. All become as if one spirit that contains all and is complemented by all as was stated before "and they all have one spirit" (Kohelet 3:19). Here is the secret of 'bowing in order to reach full cleavage with his Master.'

82. אֵלֶּיךָ אֲרַבַּע חַיּוּוֹן כְּלֵהוּ מִתְלַבֵּשׁן דָּא בְּדָא, וְעֵאלִין אֵינּוֹן אוֹפְנִים דְּלִתְהָא, בְּגוּ אֵלִין חַיּוּוֹן דְּלַעֲיֵלָא, כְּלִילֵךְ אֵלִין בְּאֵלִין, רוּחָא דָּא דְּאִתְכְּלִיל בְּאֵינּוֹן רוּחִין, מְלֵהֲטָא וְסִלְקָא לְאִתְאַחַדָּא לְעֵילָא. וְלִאִתְקַשְׂרָא בְּרַעוּתָא דְּבַר נֶשׁ זְכָאָה, בְּהֵיִא צְלוּתָא דְּצֵלִי, דְּכַד סִלְקָא וְעֵאלֵת בְּהֵוֹא הֵיכְלָא נְטִיל כְּלָא, וְכִלְהוּ נְטִלִין בְּהֵדָה, וְאִתְכְּלִילוּ דָּא בְּדָא, עַד דְּאִתְכְּלִילוּ בְּהֵוֹא רוּחָא. וְהֵוֹא רוּחָא נְטִיל בְּרַעוּתָא דְּקַשְׂרָא דִּיחֻדָּא דְּצְלוּתָא דְּמִיחֻדָּא כְּלָא, עַד דְּמֵטוּ כְּלֵהוּ לְהֵיכְלָא תְּלִיתָאָה, כְּלִילֵךְ דָּא בְּדָא כְּדַקְדְּמַי, אֲשָׁא בְּמִיָּא, וּמִיָּא בְּאֲשָׁא, רוּחָא בְּעַפְרָא וְעַפְרָא בְּרוּחָא, מְזַרְחָא בְּמַעֲרָב, מְעַרְבָא בְּמְזַרְחָא, צְפוֹן בְּדְרוֹם, דְּרוֹם בְּצְפוֹן. וְהֵכִי הֵנִי כְּלֵהוּ מִתְקַשְׂרֵן דָּא בְּדָא, וּמִתְאַחַדֵּן דָּא בְּדָא, וּמְשַׁלְבֵּן דָּא עִם דָּא, וְכֵן כְּמָה חַיּוּלִין וּמְשַׁרְיִין דְּאִתְאַחַדּוּ לְתַתָּא וְאִתְעַרְבוּ בְּאֵינּוֹן תַּתָּאי עַד דְּמֵטוּ לְכַכְבָּא דְּצֵדֵק, וְתַמֵּן כְּמָה מִמֵּן עַל עֵלְמָא.

83. וְכַד רוּחָא דָּא דְּאִתְכְּלִיל מִכְּלֵהוּ, וְכִלְהוּ כְּלִילֵךְ בֵּינָה, סִלְיֵךְ וְאִתְאַחַד וְעֵאל בְּגוּ הֵיכְלָא תְּלִיתָאָה, עַד דְּאִתְאַחַד בְּרוּחָא דְּתַמֵּן, בְּגוּ הֵוֹא עֵמוּדָא דְּקֵאִים בְּאִמְצַעֵיתָא, וְכַדִּין כְּלָא אֲשַׁתְּלִים עַד הֵכָא, כְּדַקָּא יָאוּת. וְכִלְהוּ רוּחָא חָדָא, כְּלִיל מְכֵלָא, וְשִׁלִּים מְכֵלָא, כַּד"א וְרוּחַ אַחַד לְכֹל, הֵכָא הַכְרַעָה לְאִתְדַבְּקָא בְּמֵאֲרִיָּה.

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Section



## 29. The Third Chamber: Netzach

This chamber holds Light in its purest form--Light that is unseen and not yet manifest. Sunlight in the vacuum of space is the clearest illustration of this Kabbalistic truth. Because they lack a physical object to reflect and reveal the Light, the photons of sunlight remain imperceptible to the naked eye. This is why darkness surrounds the earth even though the sun's rays are continually streaming. Sunlight only illuminates when it strikes the physical atmosphere.

84. The third chamber contains the spirit called Noga (Venus or brightness), the purest and cleanest of all THE LOWER SPIRITS. No color is distinguishable therein, neither white nor green nor black nor red. Thus, it is called Tohar (purity), being purer and cleaner than all those lower than it. But although it is purer than all the others, ITS EMANATION is not visible until the lower SPIRITS OF THE SECOND CHAMBER rotate WITH THE LIGHT, cling to it, and penetrate it. After the lower ones enter it, it shows its light and does not retain any of the colors OF THE LOWER SPIRITS THAT HAVE ENTERED IT.

84. הַיִּכְלָא תְּלִיתָאָה: הַיִּכְלָא דָּא, אִיהוּ הַיִּכְלָא, דִּהְהוּא רוּחָא דְאֶקְרִי נֹגָה, רוּחָא דָּא, אִיהוּ דְכִינֵיא, בְּרִיר מְבֻלָּהוּ, לִית לִיה גּוּן דְאֶתְחַזֵּי בֵּיה, לָאו חוּר, וְלָאו יְרוּק, וְלָאו אוֹכֶם, וְלָא סוּמָק. וּבְגִין כֵּךְ אֶקְרִי טוּהַר, דְכִינֵיא, בְּרִירָא מְבֻל אֵלִין תְּתַאֲיִן, וְאֵף עַל גַּב דְאִיהוּ דְכִינֵיא מְבֻלָּא, לָא אֶתְחַזֵּי, עַד דְאֵלִין תְּתַאֲיִי מִתְגַּלְגַּלֵּן וְאֶחֱיִדֵן בֵּיה, וְעֵאלִין בְּגוּיָה. בִּינֵן דְעֵאלִין בְּגוּיָה, כְּדִין אֶחֱזֵי נְהוּרִיָּה, וְלָא גּוּן חַד מְבֻלָּהוּ.

85. When this spirit is completed by the lower ones THAT HAVE GONE UP TO IT, it emanates from within it one light composed of three lights, THOSE OF THE CHAMBERS, NETZACH, HOD, AND YESOD. Two of those lights, THOSE OF THE LOWER CHAMBERS HOD AND YESOD, go up, come down, and glitter, BUT THE HIGHER LIGHT OF NETZACH GOES UP AND DOES NOT COME DOWN.

And within this glitter there can be seen 22 different lights that become one light. THE LIGHTS THAT HAVE BECOME ONE go up and enter the SUPERNAL light OF THE CHAMBER OF NETZACH and that light contains them.

86. THE SPIRIT IN THIS CHAMBER does not shine except when the lower lights OF THE LOWER CHAMBERS elevate to it and the desire in the prayer OF THE RIGHTEOUS supports them all. Then the light MENTIONED EARLIER is born from within the spirit, and from it emanate two glittering lights, which appear in the manner of the 22 letters of Torah. These lights then reunite with the light THAT BROUGHT THEM FORTH.

87. These lower lights are all included in the 22 emanations, as well as in the one light THAT GAVE BIRTH TO THOSE 22 LIGHTS. This light is included in this spirit TO WHICH THEY GAVE BIRTH. This spirit stands in this third chamber. And it does not rest until it reaches the fourth chamber, TIFERET, unto which it desires to ascend.

85. כִּד אֲשַׁתְּלֵם הָאֵי רוּחָא, מְכַלְהוּ תְתָאֵי, אִפִּיק מִנִּיה נְהוּרָא, דְּכָלִּיל בְּתַלְת נְהוּרִין. אֵינּוֹן תְּרִין נְהוּרִין, סְלִקִין וְנַחְתִּין וְנִצְצִין. בְּהוּא נִצְוֶצָא אֲתַחְזוֹן עֲשְׂרִין וְתִרִין נְהוּרִין, מְשַׁנְיִין דָּא מִן דָּא, וְכַלְהוּ חַד נְהוּרָא, וְעָאֲלִין בְּגוּ הוּא חַד נְהוּרָא, וְהוּא נְהוּרָא כְּלִיל לֹן.

86. וְלֹא נְהִיר, בַּר בְּזִמְנָא דְּאֲלִין נְהוּרִין דְּלִתְתָּא סְלִקִין, וְהוּא רְעוּתָא דְּצִלוּתָא נְטִיל לְכַלְהוּ, כְּדִין הוּא נְהוּרָא נְפִיק מִגּוּ הוּא רוּחָא, אֲתַנְהִיר הוּא נְהוּרָא, וְאִפִּיק אֲלִין תְּרִין נְהוּרִין, נִצְצִין, וְאֲתַחְזוֹן כְּחוּשְׁבַן כ"ב אֲתוּוֹן דְּאוּרִיתָא. לְבַתַּר מִתְהַדְרִין וְכִלְיִן בְּהוּא נְהוּרָא.

87. כֹּל אֵינּוֹן נְהוּרִין תְּתָאֵי, כְּלַחוֹן כְּלִילָן בְּהַנִּין נְהוּרִין, וְכַלְהוּ בְּנְהוּרָא דָּא. הָאֵי נְהוּרָא אִיהוּ כְּלִיל בְּגוּ הוּא רוּחָא, וְהוּא רוּחָא, קִיּוּמָא בְּהִיכְלָא תְּלִיתָאָה דָּא, וְלֹא קָאִים לְאֲתִישְׁבָּא, אֲלֵא בְּגוּ הִיכְלָא רְבִיעָאָה, דְּתִיאוּבְתִיה לְסַלְקָא לְגוּיָה.

88. The lights that emanate from that spirit join together as one when they glitter. When the TWO LIGHTS OF THE CHAMBERS OF HOD AND YESOD extend from the one light OF NETZACH, they press UPON THE VEIL, WHICH IS THE SECRET OF "BINDING BY STRIKING." They do this, so as to glow, REFLECT THE RETURNING LIGHT, AND ENCASE THE DIRECT LIGHT BEING DRAWN DOWN. From those two lights a holy and great Chayah is born. The figure of this Chayah is similar to that of the rest of the Chayot FROM THE FIRST AND SECOND CHAMBERS, FROM WHICH CAME THE TWO LIGHTS THAT GAVE BIRTH TO THIS CHAYAH. THIS CHAYAH HAS the face of a lion FROM THE FIRST CHAMBER and the face of an eagle FROM THE SECOND. These faces are combined and formed into one shape. THIS MEANS THAT BOTH THE FACE OF THE LION AND THE FACE OF THE EAGLE COMBINE TOGETHER TO FORM THE FACE OF THIS ONE CHAYAH.

THERE IS NO DEFINITE FACE EVIDENT IN THE CHAYAH TO REMIND US OF THE CHAMBER OF NETZACH, BECAUSE THERE IS NO DEFINITE COLOR WITHIN THIS SPIRIT. NO SHAPE CAN BE DISTINGUISHED IN IT, BECAUSE THE LIGHT OF NETZACH DOES NOT HAVE TO TRAVEL WITH THE TWO LIGHTS IN ORDER TO SHINE.

89. Beneath this Chayah, there are four supernal Ofanim, having the appearance of chrysolite, embroidered with four colors: RED, WHITE, GREEN, AND BLACK. They include six billion lights. Each of the four Ofanim has eight wings and the aspects of these Ofanim emanate from the light of the Chayah that controls them FROM ABOVE. And when the light OF THE CHAYAH shines, THAT IS, WHEN THE REVOLVING LIGHT SHINES IN THEM, all these hosts come out.

88. אֵלֵין נְהוּרִין דְּנִפְקוּ מִגּוֹ הַהוּא רוּחָא, כִּד מְנַצְצִין, מִתְחַבְרֵן כְּלֵהוּ נְהוּרִין דְּנִצְצֵן, בְּשַׁעֲתָא דְּנִפְקֵי מִגּוֹ הַהוּא נְהוּרָא חֲדָא, וְדַחְקִין לְאַתְנַצְצָא, נִפְקֵי מִנֵּיהּ חֵד חַיּוֹתָא קְדִישָׁא רַבְרָבָא, דְּיוֹקְנָהָא כְּחַיּוֹ דְּכָל אֵינוֹן שְׁאֵר חַיּוֹתָא, דְּיוֹקְנָא דְּאַרְיֵה דְּיוֹקְנָא דְּנֶשֶׁר כְּלִילָן כְּחֲדָא, וְאַתְעֵבִירוּ בָּהּ חֵד דְּיוֹקְנָא מִנֵּיהּוּ.

89. תְּחוֹת הָאֵי חַיּוֹתָא, אֵית ד' אוֹפְנִין עֲלָאִין, כְּחַיּוֹ דְּתַרְשִׁישׁ, מְרַקְמֵן בְּכִלְלוֹ דְּכָל גּוֹוִנִין. וְשִׁית מְאָה אֶלֶף רְבוּא, כְּלֵהוּ בְּגוּוֹיָהּ, וְאֵלֵין ד' אוֹפְנִים בְּתַמְנִין אֶדְפִּין כְּלֵהוּ. וְכִלְהוּ נִפְקִין מִגּוֹ נְהִירוֹ דְּהַהוּא חַיּוֹתָא, דְּשִׁלְטָא עֲלֵיהּ, בְּשַׁעֲתָא דְּנִצְצֵן הַהוּא נְהוּרָא, מִפְקָא חַיּוֹלִין חַיּוֹלִין אֵלֵין.

90. And these four OFANIM underneath THE CHAYAH face the four winds of the world EAST, WEST, NORTH, AND SOUTH. Each one has four faces. With two faces they look toward the Chayah ABOVE THEM. They conceal the other two faces with their wings to protect them from the brightness of the lights shining upon them which they cannot withstand.

91. And whenever these OFANIM travel, it is as the first ones travel. Each travels on four wheels and twelve supports, SIMILAR TO THE MANNER OF THOSE OF THE CHAMBER OF YESOD. WHENEVER THE REVOLVING LIGHT SHINES WITHIN THEM, many hosts and camps are made from their sweat. They all sing songs of praise and never stop doing so. These hosts are innumerable.

92. There are four portals to this chamber, and they face the four winds of the world. There are ten ministers in charge of each portal. And because of the desire of pure prayer, those who are present in the lower chambers, YESOD AND HOD, and the chambers themselves elevate TO THIS CHAMBER, and all THE MINISTERS create openings IN THIS CHAMBER for them. One becomes included in the other, and one is entangled in the other, AND ALL CONGREGATE EACH WITHIN THE OTHER. Ministers congregate within each other, hosts within each other, Ofanim congregate within Chayot, and Chayot congregate within Ofanim, and in those Ofanim, lights mix with other lights THAT IS, REVEALED FACES MIX WITH CONCEALED FACES, and spirit mixes with spirit until all are included within the spirit OF THIS CHAMBER.

90. וְאֵלֵין ד' דְתַחוּתָהּ קַיִימִין בְּד' סְטְרִין דְעֵלְמָא, בְּד' אַנְפִין כָּל חַד וְחַד, תְּרִין אַנְפִין מִסְתַּבְּלָן לְגַבֵי הַהוּא חַיּוּתָא, וְתְרִין אַנְפִין מְחַפִּיין בְּגַדְפֵייהוּ, מְאִינוּן נְהוּרִין דְנִצְצָן דְלֹא יִכְלִין לְאַסְתַּבְּלָא.

91. בְּכָל זְמַנָּא דְנִטְלֵי אֵלֵין, בְּד' גִּלְגָּלִין וְתְרִיסַר סְמִכִין בְּקַדְמָא, אֲתַעְבִּיר מֵהוּא זִיעָא דְלְהוּן, כְּמָה חַיּוּלִין וּמִשְׁרִיין, דְכֻלְהוּ מִשְׁבָּחִין וּמְזַמְרֵי דְלֹא מִשְׁתַּכְּבִי לְעֵלְמִין, וְלֹאֵלֵין לִית לֹון שְׁעוּרָא.

92. אַרְבַּע פְּתָחִין אֵית לְהִיכְלָא דָא, לְאַרְבַּע סְטְרִין דְעֵלְמָא, עֶשֶׂר מְמַנָּן בְּכָל פְּתָחָא וּפְתָחָא, וּבְזַמְנָא דְכֻלְהוּ דִּי בְּגוּ הִיכְלִין דְלְתַתָּא, וְאִינוּן הִיכְלִין סְלִקִין בְּרַעוּ דְצִלוֹתָא דְכִינָא, כְּלָהוּ פְתָחִין פְתָחִין, עַד דְכִלְיָן כְּלָהוּ, אֵלֵין בְּאֵלֵין, וּמִשְׁלָבִין אֵלֵין בְּאֵלֵין, וְעֵאלֵין כְּלָהוּ, מְמַנָּן גּוּ מְמַנָּן, מִשְׁרִיין גּוּ מִשְׁרִיין, אוֹפְנִים בְּחַיּוֹת, וְחַיּוֹת בְּאוֹפְנִים בְּאֵלֵין אוֹפְנִים, נְהוּרִין בְּנְהוּרִין רוּחָא בְּרוּחָא, עַד דְעֵאלוּ בְּרוּחָא דָא.



93. In this chamber there is a place which looks like glittering gold. THIS IS THE PLACE WHERE ALL THE SWEETENED JUDGMENTS CALLED 'GOLD' COLLECT, AND THE RADIANCE OF THEIR REFLECTED LIGHT IS CALLED 'GLITTER.' In this chamber, many hosts and armies of angels are kept. These angels do not ascend. They are not adorned IN THE UPPER CHAMBERS, WHERE THEY COULD RECEIVE THE LIGHT OF THE TOP THREE SFIROT CALLED 'CROWNS' OR 'ADORNMENTS.' THESE ANGELS ALWAYS STAY IN THEIR PLACES IN THIS CHAMBER until all the levels interconnect THAT IS, UNTIL THEY ARE INCLUDED WITHIN AND UNITE WITH ONE ANOTHER. Then this chamber, NETZACH, moves to be adorned BY THE TOP THREE SFIROT. Then THE ANGELS leave their places, filled with judgment TOWARD THE PROSECUTORS OF YISRAEL. HENCE YISRAEL CAN RECEIVE THE SUSTENANCE OF THE TOP THREE SFIROT WITHOUT FEAR OF INTERVENTION FROM OUTSIDERS. THOSE ANGELS are called protectors, BECAUSE THEY PROTECT YISRAEL. They are emissaries to the administrators of justice who reside in the fourth chamber. THEY ARE COMMISSIONED TO JUDGE THE ACTIONS OF THE LOWER LEVELS ON THE SIDE OF EITHER MERIT OR DEMERIT. AND AFTER YISRAEL IS ACQUITTED BY THE COURT, IT IS PASSED ON TO THESE EMISSARIES FOR PROTECTION. Suspended from the four sides of this place are six billion guardians of the gold in every direction. Below them are sixty GUARDIANS OF GOLD, surrounding them in rows.

93. בְּהִיבְלָא דָא, אֵית דּוּכְתָא חֲדָא, בְּחִיזוּ דְדִהֲבָא דְנִצְיָץ, וְתַמֵּן גְּנִיזִין בְּמָה חֲיִילִין וּמִשְׁרִינִין, דְּלֹא סְלִקִין וְלֹא מִתְעַטְרִין לְעִילָא, אֲלֵא, בְּשַׁעֲתָא דְכָל אֲלִיָּין קְשָׁרִין קְשִׁירָן, וְהִיבְלָא נְטִיל לְאַתְעַטְרָא, כְּלֵהוּן נְמָקִין מְלִיָּין בְּדִינָא, וְאַקְרוּן מְאִרֵי תְרִיסִין שְׁלִיחִין בְּעִלְמָא, מְגוּ מְאִרֵי דִינִין דִּי בְּהִיבְלָא רְבִיעָאָה, בְּהֵאֵי דּוּכְתָא תְלִיָּין, בְּאַרְבַּע סְטְרִין, שִׁית מְאָה אֲלֵף רְבוּזֵן מְגִינִים דְדִהֲבָא לְכָל סְטְרָא וְסְטְרָא, וְכֵן לְתַתָּא מְנִייהוּ שׁוּרִין מְקַפְּן וְאִיגוֹן שְׁתִּין.

94. Those guardians do battle with the emissaries of judgment in the world outside THE CHAMBER using swords and spears, AND BURNING THEM. THEY BURN THEM UNTIL THE LIGHT OF all levels, in the lower levels, reaches the planet Maadim (Mars), FROM WHERE THE ACTIONS REACH THIS WORLD. And then the chamber elevates TO THE FOURTH CHAMBER, where it is adorned by the spirit and the hosts therein. This place, TOGETHER WITH ITS PROTECTORS AND ITS GUARDIANS OF GOLD, remains in its place, AND DOES NOT ELEVATE WITH THE CHAMBER. This place is called the couriers' compartment, because the emissaries therein run to finalize the judgments and punishments TO THE ENEMIES OF YISRAEL in every direction on earth. THEY RUN AND MAKE HASTE TO FULFILL THEIR ERRANDS, BECAUSE THEY MAY ONLY DESTROY THE TORMENTORS AND PROTECT YISRAEL WHILE THE CHAMBER IS ELEVATING TO THE HIGHER CHAMBER. AT OTHER TIMES, THEY ARE LOCKED IN AND CANNOT LEAVE.

95. With the ascension of prayer, all the lights and hosts travel, connect, and intertwine to form a unity until the spirit OF THE LOWER CHAMBER adheres to the spirit OF THE HIGHER CHAMBER, and they become one. They enter the CENTRAL pillar OF THE CHAMBER and elevate through it to be included in the spirit of the fourth chamber ABOVE THEM. Joyful is he who knows the secret of his Master and raises his banner where he ought to.

94. וְכֹל הַנִּי מְגִינִים, כְּלֵהוּ מְגִיחִין קְרָבִין סִיפִין וְרֹמְחִין לְבָר, בְּכֹל אֵינֹן שְׁלִיחֵי דִינִין דְּעֵלְמָא, עַד הַמָּטוּ דְרִגִין בְּדִרְגִין לְכַכְבָּא דְמַאדִים, וְכַדִּין הִיכְלָא סְלָקָא וְאִתְעַטְרַת בְּהֵוָה רוּחָא בְּכֹל אֵינֹן חִיילִין, וְאִשְׁתָּאֵר הֵוָה דּוּכְתָא בְּאִתְרֵיהּ, וְהֵוָה דּוּכְתָא אֶקְרִי תָא הַרְצִים, אֵינֹן שְׁלִיחִין מְרַהֲטֵי לְאִשְׁלָמָא דִינִין וּפְרַעְנִין בְּכֹל סְטְרֵי עֵלְמָא.

95. בְּדִ סְלָקָא צְלוּתָא נְטִיל כָּל הַנִּי נְהוּרִין וּמְשֻׁרְיִין וְקָשֶׁר קְשָׁרִין וְאִתְכְּלִילוּ כְּלֵהוּ בְּחָדָא, עַד דְּאִתְקַשְׁרַת רוּחָא בְּרוּחָא וְאֵינֹן חַד, וְעָאֵלוּ גּוּ הֵוָה עִמּוּדָא לְאִתְכְּלָלָא בְּרוּחָא דְהִיכְלָא רְבִיעָאָה. זְכָאָה חוּלְקִיָּה מֵאֵן דִּידַע רְזָא דְמַאֲרִיָּה וְאֲרִים דְגִלְיָה בְּאִתְרֵי דְאִצְטְרִיךְ.

96. Come and behold: ALL THE LEVELS must complement each other and be lit one by the other, until they all elevate to that place that needs perfection. They elevate first from below TO COMPLEMENT THIS SUPERNAL PLACE and then descend TO COMPLEMENT THE LOWER LEVELS. Hence, perfection prevails in all directions, and all are made whole as it should be.

96. וְתָא חֲזִי כֻּלָּא אֲצַטְרִיךְ דָּא לְדָא, וְדָא לְדָא, לְאַשְׁלֵמָא דָּא עִם דָּא וּלְהַתְנַהֵרָא דָּא בְּדָא, עַד דְּסָלִיק כֻּלָּא לְאַתְרֵי דְאֲצַטְרִיךְ שְׁלִימוֹ. מִתַּתָּא בְּקַדְמֵיתָא וּמְלַעִילָא לְבַתֵּר, וּכְדִין אִיהוּ שְׁלִימוֹ בְּכָל סְטְרִין וְאַשְׁתַּלִּים כֻּלָּא כְּדָקָא זְאוּת.

97. He who knows these secrets and brings about such perfection, adheres to his Master and cancels all terrible decrees. He crowns his Master, BY DRAWING LIGHT FROM THE TOP THREE SFIROT DOWN TO ZEIR ANPIN and brings blessings to the world. Such a man is called 'righteous, pillar of the world,' BECAUSE THE WHOLE WORLD IS PRESERVED AND SUSTAINED FOR HIS SAKE. His prayer is never returned unanswered. His rightful place is in the world to come, and he is counted among the faithful IN THE WORLD.

97. מָאן דִּינְדָא רְזִין אֱלִין וְעֵבִיד שְׁלִימוֹ, דָּא אִיהוּ מִתְדַבֵּק בְּמַאֲרִיָּה וּבִטְוִיל כָּל גְּזֵרִין קָשִׁין, וְאִיהוּ אֲעֵטֵר לְמַאֲרִיָּה וּמְשִׁיךְ בְּרַכָּאן עַל עֲלָמָא, וְדָא אִיהוּ בַר נֶשׁ דְּאֲקָרִי צְדִיקָא עֲמוּדָא דְעֲלָמָא, וְצְלוּתִיהּ לָא אֶהְדֵּר רִיקְנִיָּא, וְחוּלְקִיָּה בְּעֲלָמָא דְאֲתִי וְאִיהוּ בְּחוּשְׁבָן בְּנֵי מַהִימְנוּתָא.

98. Come and behold: These chambers. Chayot, hosts, lights, and spirits all need each other so that THE UPPER LEVELS can be completed BY THE ELEVATION OF MAYIN NUKVIN (FEMALE WATERS), and so that, consequently, THE LOWER WORLDS can be completed BY DRAWING MAYIN DUCHRIN (MALE WATERS) from above. These chambers cling to one another.

98. תָּא חֲזִי כָּל הַנִּי הֵיכְלִין, וְכָל הַנִּי חַיּוֹתָא וְכָל הַנִּי חִלְיִין וְכָל הַנִּי נְהוּרִין וְכָל הַנִּי רוּחִין, כְּלֵהוּ אֲצַטְרִיכוּ דָּא לְדָא בְּגִין לְאַשְׁתַּלְמָא מִתַּתָּא וּלְאַשְׁתַּלְמָא לְבַתֵּר מְלַעִילָא. אֱלִין הֵיכְלִין אִינוּן מִתְדַבְּקִין דָּא בְּדָא.

99. They all cling to one another like the colors of the eye. And all that is included within them is like the sight seen through the hidden part OF THE EYE, when the eye rolls FROM ONE SIDE TO THE OTHER. Then can be seen the glittering splendor, which cannot be detected during this rolling of the spirit that governs all THAT IS IN THIS CHAMBER. That is why they stand, one level upon the other THAT IS, EACH LEVEL DEPENDS ON THE OTHER until all are adorned appropriately.

100. Come and behold: If it were not for those colors in the eye, as seen when the eye is shut and rolling, those shining colors would not be seen. And if it were not for these SHINING colors, the hidden part OF THE EYE that governs all would not be functional for sight. Everything depends upon everything else and connects with everything else.

101. When they are all contained as one in the third chamber, and the desire of prayer elevates them to be crowned in the fourth chamber, then all become oneone desire and one connection. This is the aspect of bowing down, of finding favor with one's Master.

99. וְכֵלֵהוּ כְּגוֹוֹנֵי דְעֵינָא מִתְדַבְּקִין דָּא עִם דָּא, כֹּל מַה דִּי בְּגוֹוִיָּהּ, אֵינֹן בְּהוּא חִיזוּ דְמִתְחַזְּיָא בְּסִתְיֵמוּ, כִּד מִתְגַּלְגַּל אֵינֹן, וְאִתְחַזֵּי הוּא זְהֵרָא נְצִיץ. וְהוּא מַה דְּלֹא אִתְחַזֵּי בְּהוּא גְּלִגְלָא, אִיהוּ הוּא רוּחָא דְשִׁלְטָא עַל כֻּלָּא. וּבְגִין כֵּךְ קֵיִימָא דָּא בְּדָא, דְרָגִין עַל דְרָגִין עַד דְאִתְעֵטֵר כֻּלָּא בְּדָקָא וְאוֹת.

100. וְתָא חִזֵּי, אֲלֵמְלָא כֹּל אֵינֹן גּוֹוִינִין דְעֵינָא, דְאִתְחַזְּיִין כִּד אִסְתִּים עֵינָא וְאִתְגַּלְגַּל בְּגְלִגְלָא, לֹא אִתְחַזֵּן אֵינֹן גּוֹוִינִין דְזֵהֵרָן, וְאֲלֵמְלָא אֵינֹן גּוֹוִינִין, לֹא אִתְדַבֵּק הוּא דְסִתִּים דְשִׁלְטָא עֲלֵיָּהּ. אִשְׁתַּכַּח דְכֻלָּא תְלֵיִיא דָּא בְּדָא, וְאִתְקַשֵּׁר דָּא בְּדָא.

101. כִּד אִתְכַּלִּיל כֻּלָּא בְּחָדָא בְּהִיכְלָא תְלִיתָא, וְרַעוּתָא דְצִלוּתָא סִלְקָא לְאִתְעֵטֵרָא בְּהִיכְלָא דְבִיעָא, בְּדִין כֻּלָּא חֵד, וְרַעוּתָא חָדָא, וְקִישׁוּרָא חָדָא. הֵכָא הִשְׁתַּחֲוָּא לְאִתְרַצָּא בְּמַאֲרִיָּה.

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# THE ZOHAR

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Section



## 30. The Fourth Chamber: Gvurah

This Chamber represents the intelligence and will that directs and determines where Light will manifest in our physical world.

**102. The Fourth Chamber:** This chamber is different from all other chambers. It contains four chambers one within the other, yet all are one chamber.

The spirit who inhabits this chamber is named Zechut (merit), because here all the liabilities of the inhabitants of the world are transformed into merits. Zechut takes all, AND HE WHO ATTAINS IT CAN FIND GOOD FAVOR FOR HIMSELF AND THE WHOLE WORLD.

**103. From this spirit, ZECHUT,** seventy lights radiate. They all glitter simultaneously, shining in circles, not spreading out TO SHINE DOWNWARD like other LIGHTS. THOSE LIGHTS cling to one another and shine within each other BECAUSE THEY HAVE FAMILIARITY OF FORM. THEY SHINE WITHIN EACH OTHER BECAUSE THEY MINGLE TO SHINE AS ONE. THEY CLING TO EACH OTHER BECAUSE THEY NEED EACH OTHER TO SHINE. IF ONE IS MISSING, NONE CAN SHINE. All the merits of the world are before those lights. THIS MEANS THAT THROUGH THEIR LIGHT, IT IS SEEN HOW THE FAULTS OF

102. היכלא רביעאה: היכלא דא איהו משנא מבלהו, ארבע היכלין לדא, דא לגו מן דא, ובלהו חד היכלא, הבא איהו רוחא, דאקרי זכות, באתר דא מתהפך זכות דכל בני עלמא, רוחא דא נטיל בלא.

103. מניה נפקו שבעין נהורין, בלהו מנצצן, ובלהו בעגולא, דלא מתפשטי באלין אחרנין, מתדבקין דא בדא, ונהירין דא בדא אחידן דא בדא. כל זכנין דעלמא, קמי אלין נהורין קיימין. מבלהו נפקי תרין נהורין שקולין בחדא, דקיימי קמיהו תדירא.

THE WORLD ARE TURNED INTO MERITS. From the totality OF THOSE SEVENTY LIGHTS, two lights emanate, are counted as one, and stand before them always.

104. Opposed to those SEVENTY LIGHTS, there are seventy ADMINISTRATORS OF JUDGMENT IN THE WORLD. THEY encircle these four chambers FROM THE OUTSIDE, but those seventy lights and those two lights that stand before them are innermost. This is the inner meaning of, "your belly is a heap of wheat surrounded by lilies" (Shir Hashirim 7:3). "YOUR BELLY" ALLUDES TO THE INNERMOST, BECAUSE THE BOWELS ARE INSIDE THE BODY. CHITIM (WHEAT) ALLUDES TO CHATAIM (SINS), NAMELY THE FAULTS THAT ARE TURNED INTO MERITS IN THE SECRETS OF THE SAID SEVENTY-TWO LIGHTS, WHICH ARE IN THE INNERMOST PART OF THE FOUR CHAMBERS. IT THEREFORE SAYS OF THEM "YOUR BELLY IS A HEAP OF WHEAT." THESE ARE SURROUNDED BY LILIES, WHICH ALLUDE TO THE JUDGES WHO ARE THE APPOINTED MINISTERS, RESPONSIBLE FOR ALL THE JUDGMENTS IN THE WORLD. THE SEVENTY MINISTERS STAND IN OPPOSITION TO THE SEVENTY-TWO LIGHTS. THIS IS BECAUSE ALL PUNISHMENT COMES FROM THE SEVENTY MINISTERS, BUT THEY ARE NOT FREE TO PUNISH, EXCEPT SO AS TO SERVE THE SEVENTY LIGHTS IN THEIR PREPARATION OF THE LOWER LEVELS FOR RECEIVING THEIR MAJESTIC REVELATION.

104. לְקַבֵּל אֱלֹיִן, אֵינֹנָן שְׁבַעִין רַבְרָבָן מִמֶּנּוּן לְבַר, דְּסַחְרִין כָּל אַרְבַּע הַיְכָלִין. שְׁבַעִין נְהוֹרִין אֱלֹיִן, וְתָרֵי נְהוֹרִין דְּקַיִמִין קַמֵּיהוּ, כְּלֵהוּ פְּנִימָאִין, גּוּ לְגוּ, וְרָזָא דָּא דְכָתִיב בְּטַנְךָ עֲרַמַת חֲטָיִם סוּגָה בְּשׁוֹשְׁנִים.

105. Before the SEVENTY lights stand all the merits and actions of the people to be judged. THE SEVENTY LIGHTS ARE THE SECRET OF THE SUPERNAL COURTHOUSE, WHICH JUDGES PEOPLE. The two lights STANDING BEFORE THEM give evidence OF PEOPLE'S ACTIONS. Because, as is written: "Those seven are the eyes of Hashem; they roam around the earth" (Zechariah 4:10). 'EYES' ALLUDE TO SUPERVISION. THERE ARE SEVEN ATTRIBUTES OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT TO MAKE PEOPLE BEFITTING TO RECEIVE THE SUPERNAL PLEASURE AND DELIGHT. Therefore, the image of all that transpires in the world (GOOD OR BAD) is imprinted by the very deed and the very merit, and they are preserved and upheld FOR ETERNITY. THIS MEANS THAT NO DEED IS LOST IN THE WORLD, BE IT GOOD OR EVIL. EACH ACTION IS RECORDED IN ITS MANNER, AS IS QUOTED, "THE SEVEN EYES OF HASHEM." The two lights watch and see each action and give evidence before the seventy lights, WHICH ARE THE UPPER COURTHOUSE. AFTER HEARING THEM OUT, the seventy LIGHTS pass judgment and issue decrees for good or for bad. This chamber is a place of merit. The judgment mentioned above is not revealed here, but in the abundance that flows from the 70 lights that are received below. There is revealed the bad, but here, in this chamber, there is only merit.

106. IN THIS CHAMBER, the spirit ZECHUT has imprinted the three letters Yud-Hei-Vav. When the letters YUD-HEI-VAV cling to the place, THE MALCHUT REFERRED TO AS PLACE AND DESIGNATED BY THE LOWER HEI as the mating of male and female, THEN THE LETTERS are imprinted on THE SPIRIT and do not depart from there. Then another ray of light extends and radiates in four directions. This light also extends three other LIGHTS, NAMELY CHOCHMAH, BINAH, AND TIFERET, which are the three courthouses where judgements are

105. לְקַמֵּי נְהוּרֵינַן אֵלֶיךָ אֵלֶיךָ כָּל זָכוֹ, וְכָל עוֹבְרֵינַן דְּעֵלְמָא, לְאַתְדָּנָא תְּרִין נְהוּרֵינַן אֵלֶיךָ, אֵינּוֹן סְהַדֵּי סְהַדוּתָא, בְּגִין דְּאִית שְׁבַע עֵינֵי ה' דְּמִשְׁטֵי בְּכָל אַרְעָא, כָּל מַה דְּאַתְעֵבִיד בְּעֵלְמָא אַתְרָשִׁים בְּהוּא עוֹבְדָא מִמֶּשׁ, וְהוּא זְכוּתָא מִמֶּשׁ, וְקוּימֵי בְּקוּימֵיהוּ, וְאֵלֶיךָ תְּרִין נְהוּרֵינַן חֲמָאן בְּהוּ, וּמִסְתַּכְּלֵן, וְסְהַדֵּי קַמֵּי אֵלֶיךָ ע' נְהוּרֵינַן. אֵלֶיךָ ע' גְּזַרֵי גְּזַרֵי, וְדִינֵי דִינֵי, הֵן לְטַב הֵן לְבִישׁ, וְהָכָא אִיהוּ אַתְר דְּזְכוּתָא.

passed in world affairs AND NONCRIMINAL TRANSGRESSIONS. Here, judgments are passed regarding richness and poverty, illnesses and health, and other worldly affairs.

One chamber is set aside for the first seventy LIGHTS and is the innermost OF THE FOUR CHAMBERS OF THE FOURTH CHAMBER. There are three OUTER CHAMBERS for the three other COURT ASSEMBLIES.

107. Zechut elevates and, containing all the lower LIGHTS AND THE OTHER THREE LIGHTS, produces one fiery holy Chayah. It has eyes, similar to those of humans, to supervise the thousands upon thousands and tens of thousands armies of administrators of justice. The latter take the verdicts FROM THE COURT and by opening or closing CHANNELS OF SUSTENANCE carry out sentences to the world.

108. Below this Chayah four Seraphim glow as buds on flowers, and sparks of fire erupt from them. Each has seventy-two wheels that are burning with fire. When they travel, they leave behind a river of fire. Thousands upon thousands OF ANGELS serve that fire, and from these THOUSANDS OF THOUSANDS many armies emerge. When the wheels travel, myriads upon myriads are born and stand in the fire. Below the second chamber, angels sing, try to come close, and are burned.

106. רוחא דא, ביה אתרשימו, אתון תלת דאינון יהו דכד אלין אתון מתדבקן בהאי אתר, באתדבקותא דדכורא ונוקבא, כדין אתרשימו ביה, ולא אתעדון מתמן. לבתר נפק חד נהורא, נהיר לארבע סטרין, האי נהורא אפיק תלת אחרנין, דאינון תלת פתי דינא, דדיינין דינין אחרנין, במליון דעלמא, בעותרא במסכנו, במרעין בשלימו, בכל אינון שאר מליון, דעלמא אתהן בהו. חד היכלא, לאינון ע' קדמאי לגו, תלתא לאלין תלתא אחרנין.

107. סלקא האי רוחא, וכליל כל אינון דלתתא, ואפיק חד חיותא קדישא מתלהטא, ועיינין לה, בעיני אינשא, לאשגחא באלף אלפין ורבוא רבוון חוילין, מאריהון דדינא, בלהו נטלין פתקין, ופתחין וסגרין בעלמא, ואשלימו דינא.

108. תחות האי חיותא, ד' שרפים, מלהטן, בלהו כחזור ושושן, ושביבי דאשא סלקין. ע"ב גלגלין לכל חד, מלהטן באשא. בד נטלין אתעביד נהר חד די נורא. אלף אלפין משמשין לההוא נורא, מתמן נפקי כמה חוילין, בד גלגלין נטלין, כמה אינון רבוא רבוון דיקומון מנייהו, בגו ההוא נורא. תחות היכלא תנינא, נפקי חוילין דמזמרין, ואתיין לקרבא הקא, ואתוקדון בלהו.



109. The ministers who are charged with managing the world receive their appointment from here. THE APPOINTMENT COMES from the spirit ZECHUT, who has been branded with the letters YUD-HEI-VAV. From here they are removed from the world and sentenced by this fire that extends FROM THE NAHAR DINUR (RIVER OF FIRE). Sentencing is delivered from this chamber because it has been branded with the three letters YUD-HEI-VAV, within which the spirit is enclosed. This Chayah brings forth innumerable armies and hosts.

110. All the judgments of the world, whether good or bad, come from this chamber, except for those three pertaining to children, longevity, and sustenance. No permission is given to judge these here. They depend on that supernal River CALLED DIKNA (BEARD) OF ARICH ANPIN, OR SUPERNAL MAZAL (DESTINY), from which the lights OF CHILDREN, LONGEVITY, AND SUSTENANCE extend. And everything depends on it alone.

From the middle of this chamber there is one specific location where the supernal spirit OF THE FIFTH CHAMBER is received by the spirit. This location ascends through them.

111. This chamber has twelve portals. At each portal can be found those officials and ministers who notify below of the judgments that are to be brought down. As is written: "He cried aloud and said cut down the tree and cut off its branches" (Daniel 4:11). ALL THE ANNOUNCEMENTS COME FROM HERE.

109. כָּל אֵינּוֹן מִמֶּנָּן דְּעֵלְמָא דְאִתְּמוּנָן לְשִׁלְטָא, מֵהֶבֶא נִפְיָא דִּינְהוּן לְשִׁלְטָא, מְגוּ הוּא רֹחָא דְאִתְרָשִׁים בְּתַלְתָּ אֲתוּן, וּמֵהֶבֶא מְעַפְרִין קְיוּמֵיהוּ מְעֵלְמָא, וְאִתְדַנּוּ בְּהַאי נֹרָא דְנִגְיָד וְנִפְיָא. כֻּלָּא אֲתַמְסַר בְּהַאי הֵיכְלָא, בְּגִין דְאִתְרָשִׁימוּ בְּתַלְתָּ אֲתוּן הֶבֶא, הַאי רֹחָא, אֲתַבְּלִיל בְּהוּ. הוּא חַיּוּתָא, אִפְיָא חַיִּילִין וּמִשְׁרִיין, דְּלִית לְהוּן חוּשְׁבָנָא.

110. כָּל דִּינִין דְּעֵלְמָא, מֵהַאי הֵיכְלָא נִפְיָא, הֵן לְטַב הֵן לְבִישׁ, בְּרַ תַּלְתָּ: בְּנִי, חַיִּי וּמְזוּנִי. דְּלֹא אֲתִיֵּיהֶב רְשׁוּ בְּאִתְרֵי דָא, דְּהָא בְּהוּא נְהַר עֲלָא, דְּכָל נְהוּרִין נִגְדִין מִנֵּיהּ, קְיוּמָא מְלָה. בְּאִמְצַעֵיתָא דְּהֵיכְלָא דָא, הוּא אֲתַר מִתְקַנָּא לְקַבֵּל רֹחָא דְּלְעִילָא, בְּגוּ רֹחָא דָא, וְדָא סְלָקָא בְּהוּ.

111. תְּרִין עֶשֶׂר פְּתָחִין אֵינּוֹן לְהֵיכְלָא דָא. בְּכָל פְּתָחָא וּפְתָחָא כָּל אֵינּוֹן סְרַכִּין וּמִמֶּנָּן, דְּאֵינּוֹן מְכַרְזִי לְאוּדְעָא לְתַתָּא, כָּל אֵינּוֹן דִּינִין דְּזְמִינִין לְנַחְתָּא לְתַתָּא, כְּמָא דְאֵת אִמְרֵי קְרָא בְּחֵיל, וְכֵן אִמְרֵי גוּדוּ אֵילָנָא וְגו'.

112. And those announcements OF THE OFFICIALS AND MINISTERS are received by the winged ones until the firmament of Chama (sun) is notified. And when the sun shines UPON THE EARTH, the announcements are released from the sun, and roam the world until they reach the serpent of the firmament. All the planets of the firmament are frozen within the sun, which stands in the middle of the firmament.

113. The officials below and those in charge over the serpent hear that, and from them it is spread throughout the world.

COME AND SEE: IN THE MIDDLE OF THE FIRMAMENT THERE IS ASSEMBLED A BRIGHT TRAIL, WHICH IS THE SERPENT OF THE FIRMAMENT. ALL THE HARDLY NOTICEABLE STARS ARE HEAPED TOGETHER IN IT. IT IS CALLED THE MILKY WAY BY ASTRONOMERS BECAUSE THE CONCENTRATION OF STARS LOOKS LIKE MILK. THOSE STARS ARE IN CHARGE OF THE SECRETIVE ACTIONS OF THE INHABITANTS OF THE WORLD. THE SERPENT IN THE FIRMAMENT IN WHICH ALL THE STARS ARE FROZEN REFERS TO THE MILKY WAY, IN WHICH ALL THE STARS ARE FROZEN AND DO NOT MOVE.

From the serpent in the firmament AN ANNOUNCEMENT IS MADE AND spread in the world. Even spirits, demons, and birds of the sky relay those announcements to the world. WHEN THE VERDICTS HAVE BEEN CARRIED OUT, the ministers close the portals. The spirit here does not go up to the SUPERNAL spirit OF THE FIFTH CHAMBER UNTIL all the spirits in the lower CHAMBERS become one with this spirit here. All THE SPIRITS are embraced within each other until they become one. THEN THE SPIRIT HERE RISES UP WITH THEM TO THE FIFTH CHAMBER AND IS EMBRACED BY THE SPIRIT THEREIN.

112. ומגו כְּרוֹזֵי אֱלֹיִן, נִטְלֵי מַלְאָכָה כָּל מְאֲרִיהוֹן דְּגַדְפִּין, עַד דְּאוֹדְעֵי מַלְאָכָה לְרַקִּיעַ דְּחַמָּה, וּמִתְמַן כַּד נִפְיֵק שְׁמֵשׁ, נִפְיֵק מַלְאָכָה, וְאֶתְשֻׁטְיָא בְּעֵלְמָא, עַד דְּמִטֵּי לְהֵהוּא חַיּוּיָא דְרַקִּיעָא, דְּכָל בְּכַבְי דְרַקִּיעָא גְלִידוּ בֵּיה, דְּאִיהוּ בְּאִמְצַעֵיתָא דְרַקִּיעָא.

113. וְשִׁמְעִין מַלְאָכָה, וְנִקְטִין לָהּ אֵינּוֹן סְרָכִין דְּתַחֲוֹת, וְאֵינּוֹן דְּמִמְנָן עַל הֵהוּא חַיּוּיָא, וּמִתְמַן אֶתְפִּשֵׁט לְעֵלְמָא, וְאֶפִּילוּ רוּחִין וְשָׂרִיָּן, וְאֶפִּילוּ עוֹפֵי שְׁמַיָּא, מוֹדְעֵי לִיה בְּעֵלְמָא כְּרוֹזִין. תְּבִין וְסִתְמִין פְּתַחִין. לֹא סִלְקָא רוּחָא בְּרוּחָא, עַד דְּכִלְהוּ רוּחִין תַּתְּאֵי כְּלֵהוּ חַד, בְּהַרְדֵי הָאֵי רוּחָא, וְכִלְהוּ אֶתְכְּלִילָן וְעַלְיָן דְּאֵ בְדָא, עַד דְּאֶתְעֵבִיד כֹּלָא חַד.

114. When a man lies in his sickbed, he is sentenced either to life or to death. Life depends UPON THE SUPERNAL RIVER above and not upon THE CHAMBER ZECHUT. Indeed, if one is sentenced to life, one is given life from the upper RIVER CALLED MAZAL; if MAZAL does not grant one life, one does not live. Joyful is the state of he who adheres to his Master and can enter and leave THIS CHAMBER AS HE WISHES. Here, IN THIS CHAMBER, a prostration is practiced where his face touches the ground so as to subdue the judgment. Of this chamber it is written: "El of truth and without iniquity" (Devarim 32:4).

114. בַּר נֶשׁ כִּד אִיהוּ בְּבִי מְרַעִיָה, הֶכָא אֲתֵדָן, הֵן לְחַיִּים, הֵן לְמוֹת, חַיִּין תְּלִינָא לְעוֹלָא, אִי אֲתֵדָן הֶכָא לְחַיִּים, יְהִיבִי חַיִּין מְלַעִילָא, וְאִי לָא, לָא יְהִיבִין. זְכָאָה חוֹלְקִיָה מֵאֵן דְּאֲתֵדְבֵק בְּמֵאֲרִיָה, וְיַעוּל וְנִפְיֵק. הֶכָא קִידָה בְּאַנְפִּין בְּאַרְעָא, לְאַתְגְּבְּרָא עַל דִּינָא, עַל הָאִי הֵיכְלָא אֲתֵמֵר אֵל אֲמוּנָה וְאִין עוֹל וְגו'.

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Section



## 31. The Fifth Chamber: Chesed

This is the highest chamber, for it is composed of pure love. Whenever Love is generated and made manifest in our physical world, it becomes a vessel. This vessel then awakens the Light of this Chamber. It begins flowing through the entire system and into our own realm.

115. The fifth chamber is the chamber illuminated by lightning. A spirit NAMED BARAK (LIGHTNING) dwells here, shining and illuminating the lower ones. Barak comprehends, opens and closes, and shines in every direction. From this shining extends a ray of light with a purple appearance, but it actually contains the colors, white, black, red and green. The colors mix with each other the white is embroidered with the red, the black with the green, and the white with the black. From them a Chayah is embroidered containing ALL THE COLORS, BUT MAINLY green and red. It has the face of a human and includes all shapes.

115. הַיְכָלָא חֲמִישָׁאָה, הַיְכָלָא דָא, הַיְכָלָא דְבָרְקָא  
זְהִיר, דְאִיהוּ רוּחָא דְמִזְהִיר נְהִיר לְאִינוּן תַּתְאִי,  
רוּחָא דָא אִיהוּ בְלִיל, וּפְתַח וּסְגִיר, נְהִיר וְנִצְיָץ לְכָל  
סְטָרִין. מְנִצִּיצוּ דָא, נְהִיר חַד נְהוּרָא כְעֵין אֲרְגוּנָא,  
נְהוּרָא דָא, כְּלִיל כָּל גּוּוּנִין דְנְהָרִין נְהוּרָא חוּר,  
וְאוּכְם, סוּמָק, וְיָרוּק. אֲתַבְלִילֵן אֲלִין בְּאֵלִין,  
אֲתַרְקִים חוּר בְּסוּמָק, אוּכְם בְּיָרוּק, לְבַתַּר חוּר  
בְּאוּכְם, וְאֲתַעְבִּיד חַד חִיוּתָא מְרַקְמָא, וְאֲתַבְלִיל  
בְּה, יָרוּק וְסוּמָק, דְיוֹקְנָהָא כְדִיוֹקְנָא דְבַר נֶשׁ, דְכְלִיל  
כָּל דְיוֹקְנִין.

116. From this CHAYAH, four pedestals are produced which are larger Chayot than those below. One is called Ofan, WHICH IS THE MALCHUT ALONE, and is two. THEY CLING TO EACH OTHER, because when one is observed, the other shines within it. They adhere to and penetrate one another. ONE GOES INSIDE THE FIRST, and they are perceived as the four heads of the four winds of the world. Yet all four are one body as is written: "ofan (a wheel) in the middle of an ofan" (Yechezkel 1:16). All FOUR DIRECTIONS are connected with each other, as is the case with the upper Chayot OF THIS CHAYAH, they never separate. The four colors embroidered IN THE CHAYAH embrace each other and are drawn toward the four directions. Because of this, it appears that when the Chayah travels, it travels to two directions, BINAH AND MALCHUT, THE EMBODIMENTS OF THE FOUR DIRECTIONS.

117. The spirit of Barak is composed of two spirits. First, the spirit of lightning, which produces the Chayah DESCRIBED ABOVE, WHICH CONTAINS all those mentioned lights. A second spirit, called the blazing spirit, extends from Barak and shines.

118. From this BLAZING SPIRIT extend two lights that are really four DIRECTIONS, AS DISCUSSED ABOVE. These lights, which are constantly changing their appearance, are called: "the bright blade of a revolving sword" (Bereshheet 3:24). These lights change and turn into the edge of a sword. These LIGHTS stand above THE LIGHTS IN the lower chamber, CALLED THE CHAMBER OF MERIT (ZECHUT). The blade of the sword is situated above the seventy lights of the court assembly IN THE CHAMBER OF MERIT. From this we learn that a sword is hung above the heads of the judges.

116. מִיָּנֵה נִפְקוּ ד' סְמִכִין דְּאִינּוֹן חַיּוּן רַבְרָבָן, עַל אֲלִיָּן דְּלִתְתָּא, חַד אֶקְרִי אוֹפָן, דְּאִיהוּ תְרִין, בְּגִין דְּכַד אֲתַחֲזִי הָאִי, אֲתַנְהִיר אַחְרָא בְּגוּוּיָהּ, דְּבִיק דָּא בְּדָא, עָאֵל דָּא בְּדָא, לְבַתֵּר עָאֵל אַחְרָא דָּא בְּדָא, וְאֲתַחֲזוֹן ד' רִישִׁין, לְד' סְטְרִין דְּעֵלְמָא, וְכֻלְהוּ חַד גּוּפָא, וְאֲלִין אִינּוֹן דְּכַתִּיב בְּהוּ כְּאֶשֶׁר יִהְיֶה הָאוֹפָן בְּתוֹךְ הָאוֹפָן, וְכֻלְהוּ אֲלִין קְשׁוּרִין דָּא בְּדָא, כְּחִיזוּ דְּחַיּוּן עֵלְאִין, דְּלֹא מִתְפָּרְשִׁין לְעֵלְמִין, הָאִי חַיּוּתָא. דְּאַרְבַּע גּוּוּיִין מְרַקְמָן, אַחֲרִדָן אֲלִין בְּאֲלִין לְד' סְטְרִין. מֵהֲכָא, כַּד נִטְלָא חַיּוּתָא דָּא, נִטְלָא לְתַרִּין סְטְרִין.

117. הָאִי רוּחָא דְּבֵרְקָא, אֲתַפְּלִיל בְּתַרִּין רוּחִין, רוּחָא דָּא דְּבֵרְקָא, אֲפִיק חַד חַיּוּתָא וְכֹל אִינּוֹן נְהוּרִין. רוּחָא אַחְרָא אֲתַנְהִיר מְנִיָּה, דְּאֶקְרִי רוּחָא מְלֵהטָא.

118. נְהָרִין מְנִיָּה תְרִין נְהוּרִין דְּאִינּוֹן אַרְבַּע. וְאֲלִין נְהוּרִין מִתְהַפְּכִין בְּגוּוּיִין, וְהֵכָא אִיהוּ לְהַט הַחֶרֶב הַמִּתְהַפְּכָת, אֲלִין אִינּוֹן נְהוּרִין דְּמִתְהַפְּכָן שְׁנָא דְּחֶרֶב. וְאִילוּ קְיַיְמִי עַל הַיְכָלָא דְּלִתְתָּא, בְּגִין דְּהָאִי לְהַט הַחֶרֶב, קְיַיְמָא עַל אִינּוֹן ע' נְהוּרִין דְּבִי דִּינָא מֵהֲכָא, כֹּל אִינּוֹן דְּיַיִן דְּדִינֵי דִּינָא, חֶרֶבָא תְלוּיָא עַל רִישֵׁיהוּ מְלַעִילָא.

119. The bright blade of the sword, which is the lights of the left side, produces another Chayah that stands above four OFANIM who are unstable. **THEY CANNOT RADIATE OUTWARD, BUT JUST TWINKLE, BECAUSE** they are two to the right and two to the left. And when the spirit of this Chayah enters the **FOUR UNSTABLE ONES, WHEN IT TRAVELS ON HER FOUR OFANIM**, two blazing sparks come out of them. The sparks leave this chamber and constantly change. They are sometimes female and sometimes male. Sometimes they are spirits and sometimes they are holy angels.

120. Why? Because when this Chayah was embraced by the first Chayah, **WHICH CAME OUT OF BARAK**, the strength of the entwinement created an eternal spark that never extinguishes. This **SPARK** roams after the two sparks described above.

121. Now they are males, and they perform their mission in the world, but are extinguished before they are finished. Then the spark strikes them, shines upon them, and renews them as before. Now, they are females, **BECAUSE THEY RECEIVE FROM THE SPARK THE EMANATION OF MALCHUT, WHICH IS CONSIDERED FEMALE**, and they go out and float around. Before they end their mission, they are extinguished. **WHEN THEY RADIATE FROM THE RIGHT, THEY ARE CALLED SPIRITS AND THEY ROAM. BUT WHEN THEY TOUCH UPON THE LEFT, THEY ARE CALLED ANGELS AND ARE EXTINGUISHED.** But the spark then strikes and shines upon them **AGAIN**, and they are renewed as before. **AND SO IT IS EVERY TIME THEY ARE EXTINGUISHED.** For this spark comprises **THEM** all, and consists of the four appearances. Thus, those **TWO SPARKS THAT RECEIVE FROM HIM** change continuously into the four appearances, **MALES, FEMALES, SPIRITS, AND ANGELS.**

119. האי להט החרב, דאלין אינון נהורין דלסטור שמאלא, אפיקו חד חיותא אחרא, דקוימא על ד', דלא קימי בקיומיהו, תרי מימינא, ותרי משמאלא, בד רוחא דחיותא האי עאל באלין, נציץ מנייהו תרי ניצוצין מלהטן, ונפקי מהאי היכלא לבר, ומתהפכי תדיר. אלין ניצוצין מלהטן, לזמנין נוקבי, לזמנין גוברי, לזמנין רוחין, לזמנין עירין קדישין.

120. מ"ט בגין דכד אתכליל האי חיותא בחיותא קדמאה, מגו תקיפו דאתכלילן דא בדא, נפקא חד ניצוצא מלהטא תדיר, דלא אתדעך לעלמין, ושאטא ואזלא אבתייהו דאינון תרין ניצוצין.

121. והשתא אינון גוברין, ועבדין שליחותא בעלמא, ועד לא מסיימי מתדעכי, והוא ניצוצא בטש בהו, ונהיר לון, ואתחדשון כמלקדמין, ואינון נוקבי, ואזלי ושאטן, ועד לא מסיימי מתדעכי, והאי ניצוצא בטש בהו, ונהיר לון, ואתהדרן כמלקדמין, בגין דהוא ניצוצא כליל מכלא, כליל מר' גוונין, ובגין דא אינון מתהפכין לכל הני גווני.

122. This LOWER spirit is included in the other SUPERNAL spirit, as we said, and both appear as one. Unlike the first ones, which when included, one with the other, appear as one, these are distinguishable. They coexist in love and are composed of all the lower CHAMBERS.

Although they appear as two SPIRITS, they are one. And when one spirit expands within the other, they lovingly include all the lower SPIRITS, as it is written: "Your two breasts are like two young roes who are twins and feed among the lilies" (Shir Hashirim 4:5).

123. When those two spirits expand and lovingly fill each other, this chamber again becomes the chamber of Ahava (Love). The chamber of love is always stable and hidden from all within the innermost secrets, except those who seek to cling to it. This is as written: "there I will give you my love" (Shir Hashirim 7:12).

124. Later, when the two spirits that are one shine, innumerable thousands and tens of thousands of different hosts emerge from them. Some are called mandrakes, ACCORDING TO THE SECRET MEANING OF "THE MANDRAKES GIVE A FRAGRANCE" (SHIR HASHIRIM 7:14); some are called vines, ACCORDING TO THE SECRET MEANING OF "LET US SEE IF THE VINE HAS FLOWERED" (SHIR HASHIRIM 7:13); and others are called pomegranates, AS IS THE SECRET OF "AND THE POMEGRANATES BUD FORTH." The hosts come forth from the spirits, until some of the hosts outside THE CHAMBER reach the planet Noga (Venus). AND FROM THIS PLANET, THE LOWER PLANETS DRAW DOWN SUSTENANCE. AFTER THE INTERMIXING OF THOSE SPIRITS, they are bound by love and never separate. This is as it is written: "If a man would give all the substance of his house for love, it would be utterly ridiculed." (Shir Hashirim 8:7). Here, one bows one's head and spreads

122. רוחא דא, אתכליל ברוחא אחרא, בדקאמרן, ואתחזון תרין פחדא, ולא באחרנין קדמאין, דכד אתכליל דא בדא, לא אתחזי בר חד, והכא אתחזון תרין, וקימי בחביבותא, כלילן מכלהו תתאי, ואף על גב דאינון תרין, אינון חד. כד אתפשט, רוחא ברוחא, ואתחזון בחביבותא, כלילן מכלהו תתאי, דא הוא רזא, דכתיב שני שדיך כשני עפרים תאומי צביה הרועים בשושנים.

123. וכד תרין רוחין מתפשטן, דא בדא בחביבותא, כדן אתהדר האי היכלא, ואקרי היכל אהבה, היכלא דרחימותא, היכלא דא, קאים תדיר בקיומיה, אתגניז ברזא דרזין, למאן דאצטרין לאתדבקא ביה. והכא כתיב אתן את דודי לך.

124. לבתר כד נהרין, תרין רוחין דאינון חד, נפקי במה חיילין, לכמה סטרין, אלפין ורבון דלית לון שעורא, מנהון אקרון דודאים, מנהון גפנים, מנהון רמונים, עד דמטו במה חיילין לבר, עד ההוא ככבא דאקרי נגה, וכלהו בחיבו דלא מתפרשין לעלמין, בהכא כתיב אם יתן איש את כל הון ביתו באהבה בוז יבחו לו. הכא השתחואה ופרישו דירין לאתדבקא ברחימו דמאריה.

one's hands to cleave to his Master's love.



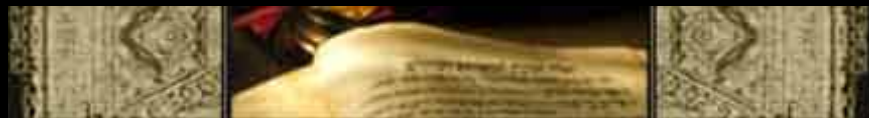
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Section



## 32. The Sixth Chamber: Tiferet

Herein lies the source of all desires. Desire is the vital component and engine which draws the Light. Without desire, the Light remains in a state of potential. Actions alone are not enough to arouse and draw in Light. According to Kabbalah, every action must be coupled with an active desire to receive the Light. Desires can be either positive or negative. A negative desire for Light arouses the energy, but it will be utilized for evil purposes. Just as electrical current can be applied for both positive and destructive means, our intent and desire determines how Light will be revealed in our world.

125. The sixth chamber is called the chamber of Ratzon (desire). Here dwells the spirit called Chut Hashani (thread of scarlet), about which it is written: "your lips are like a thread of scarlet" (Shir Hashirim 4:3). All the lower spirits chase Ratzon in an effort to catch him and cleave to him with a loving kiss.

125. הַיְכָלָא שְׁתִּיתָאָה: הָכָא הוּא רוּחָא דְאַקְרִי חוּט  
הַשְּׁנִי רָזָא דְכִתְיִב כְּחוּט הַשְּׁנִי שְׁפִתוֹתֶיךָ, הָאִי  
הַיְכָלָא אַקְרִי הַיְכָל הַרְצוֹן, הָכָא רוּחָא דְאִיהוּ רַעוּא,  
דְּכָל הַנִּי רוּחִין תְּמַאֲיִן רְהִטִין אֲבַתְרִינָהּ, לְאַתְדַּבְּקָא  
בֵּיהּ, בְּנִשְׂקָה בְּרַחֲמֵימָוּתָא.

126. This spirit consists of six, and is sustained by six. It comprises the six chambers below it and is sustained by six above it. This spirit, therefore, produces twelve lights. EACH LIGHT includes all the upper and the lower six. These twelve lights are happy to elevate higher, as well as to receive the lower ones.

126. הָאִי רוּחָא אֲתַבְּלִיל בְּשִׁית, וְקִיּוּמָא בְּשִׁית,  
אֲתַבְּלִיל בְּשִׁית דְּלִתְתָּא בְּהַרְיָהּ, וְקִיּוּמָא בְּשִׁית  
עֲלָאִין, וּבְגִין כֵּךְ, הָאִי רוּחָא אֲפִיק תְּרִיסַר נְהוּרִין,  
כְּלִינן כְּלֵהוּ מִתְתָּא וּמִלְעִילָא, הַנִּי תְּרִיסַר נְהוּרִין,  
אִינוּן חֲרוֹן לְסַלְקָא לְעִילָא, וְלִקְבֵּלָא כָּל אִינוּן  
דְּלִתְתָּא.

127. This is the chamber of Ratzon, being the overall desire. And he who forms connections, THAT IS, UNIFIES and elevates THE LOWER CHAMBERS up to this chamber, draws good will (desire) from Hashem, with love. Into this chamber, Moshe was gathered TO HIS PEOPLE with love. He was kissed with the kiss of love, AS IS WRITTEN: "AND MOSHE, THE SERVANT OF HASHEM, DIED HERE IN THE LAND OF MOAV, ACCORDING TO THE MOUTH (WORD) OF HASHEM" (DEVARIM 34:5). THIS IS THE SECRET MEANING OF THE KISS OF LOVE. This is called the chamber of Moshe. This spirit is the spirit of love, the spirit of unison. It draws love to every part, AND THE TWELVE LIGHTS WITHIN THE SPIRIT RISE AND GLOW.

128. And the twelve lights OF THE SPIRIT rise and glow. From their shining, four holy Chayot are produced. These Chayot, which are the true manifestations of love, are called the "great Chayot." They embrace the smaller Chayot and contain them, as is said: "both small and great Chayot" (Tehilim 104:25).

129. The GREAT CHAYOT contain one another in all four directions, just as the four segments of a walnut are included IN THE FRUIT ITSELF. THIS MEANS THAT EACH OF THE FOUR HAS FOUR PARTS IN IT. THAT IS, THEY ARE FROM THE POSITION OF CHEST UPWARD, WHERE THE MATING TAKES PLACE AND THE FACE OF MAN IS IN EFFECT. Hence, this chamber is called the garden of walnuts, as it is written: "I went down into the garden of walnuts" (Shir Hashirim 6:11). What is the garden of walnuts? THE REFERENCE IS TO THAT "for the sake of the garden of walnuts I went down" (Shir Hashirim 6:11) to the chamber of Ahava, to cleave into one the male and the female.

127. היכלא דא, דאיהו רצון, רעוא הכלא, מאן דקשר קשרין, וסליק לון הכא, דא הוא דאפיק רצון מה' בחביבותא. בגו היכלא דא, אתכניש משה, ברחימו דנשיק נשיקי רחימותא, האי הוא היכלא דמשה, רוחא דא, רוחא דרחימותא, רוחא דיחודא, דאמשיך רחימו לכל סטריין.

128. אינון תריסר נהורין, סלקין ולהטין, מנציצו דלהון נפקי, ארבע חיוון קדישין, רחימי דאהבה, אלין אקרון חיות גדולות, לאתחברא אינון זוטי, לאתכללא בהו דכתיב חיות קטנות עם גדולות.

129. אלין אחידן דא בדא, לד' סטריין, כאגוזא דמתחברא לד' סטריין, ובגין כך אקרי היכלא דא גנת אגוז, דכתיב אל גנת אגוז ורדתי, מאי אל גנת אגוז, בגיניה הגנת אגוז, ורדתי, דאיהו היכלא דרחימו, לאתדבקא דכורא בנוקבא.

130. Those four GREAT CHAYOT are divided into twelve, three for each side OF THE FOUR SIDES (DIRECTIONS), and all of the lower CHAMBERS are contained within them. THE TWELVE LIGHTS INCLUDE SIX FROM THE CHAMBER ITSELF AND SIX FROM THE LOWER VESSELS, WHICH HAVE ELEVATED TO BE INCLUDED IN IT. THE SAME EFFECT IS PRODUCED IN THE CHAYOT: THE SIX LIGHTS OF THE CHAMBER PRODUCE FOUR GREAT CHAYOT, NAMELY CHOCHMAH, BINAH, TIFERET, AND MALCHUT. EACH ONE OF THE FOUR GREAT CHAYOT HAS FOUR SIDES. HENCE, THERE ARE SIXTEEN LIGHTS. AND THE SIX LIGHTS EMANATING FROM THE LOWER CHAMBERS PRODUCE THE TWELVE SMALL CHAYOT. EACH OF THESE CHAYOT CONTAINS ONLY THREE ASPECTS, BEING FROM THE POSITION OF THE CHEST DOWNWARD. And within THESE SMALL CHAYOT, spirits are contained in spirits and lights within lights. All are contained within the other, until they become one. And then, AFTER ALL THE LOWER ONES UNITE, the spirit includes them all. It thus ENCOMPASSES THE TWELVE LIGHTS, WHICH IN TURN ARE INCLUDED WITHIN THE FOUR GREAT AND TWELVE SMALL CHAYOT, AND THE TWELVE SMALL CHAYOT INCLUDE ALL THE LOWER ONES, AS PREVIOUSLY EXPLAINED. THE SPIRIT rises WITH THEM to be adorned by the supernal spirit called Shamayim (heaven), WHICH IS THE SECRET OF ZEIR ANPIN OF ATZILUT, AS ZEIR ANPIN IS THE SECRET OF THE RUACH OF ATZILUT AND IS CALLED 'HEAVEN.' It invites him to be united with him. And when all those from below are attached to him, it says, "Let him kiss me with the kisses of his mouth" (Shir Hashirim 1:1). Then there is the joy of uniting a spirit with a spirit. THAT IS, THE SPIRIT OF DESIRE, WHICH INCLUDES ALL THE LOWER ONES, JOINS WITH THE SPIRIT OF ATZILUT, WHICH IS THE SECRET OF ZEIR ANPIN CALLED 'HEAVEN,' to complement each other. This union results in perfection. BY UNITING ALL OF THE LOWER CHAMBERS, THE SPIRIT BECOMES WHOLE, BOTH WITH CHASSADIM AND CHOCHMAH.

130. אֵלֶּיִן אַרְבַּע, מִתְפָּרֵשׁ לְתַרְיִסָּר, תְּלַת תְּלַת לְכָל סֵטֶר, כֹּל אֵינֻן תְּתַאי כְּלִילָן בְּהוּ, וּבְהוּ קְוִימִין רוּחִין בְּרוּחִין, נְהוּרִין בְּנְהוּרִין, כְּלֵהוּ אֵלֶּיִן בְּאֵלֶּיִן, עַד דְּאֶתְעִבִּידוּ חַד, וּכְדִין הָאֵי רוּחָא דְכְּלִיל מְכֻלְהוּ, סְלֵקָא לְאֶתְעִטְרָא בְּרוּחָא דְלַעִילָא, הֵהוּא דְאֶקְרִי שְׁמַיִם, וְזִמִּין לֵיהּ, לְאֶתְחַבְרָא בְּהַדְיָה, כִּיּוֹן דְּאֶתְקְשְׁרוּ כְּלֵהוּ דְלִתְמָא בְּהַדְיָה, אָמַר יִשְׁקֵנִי מְנַשְׁיָקוֹת פִּיהוּ, וּכְדִין אִיהוּ חֲדוּהָ לְאֶתְקְשְׁרָא רוּחָא בְּרוּחָא, וְלֹאֲשַׁתְלָמָא דָּא בְּדָא, כְּדִין אִיהוּ שְׁלִימוּ בְּחִבּוּרָא חֲדָא.

131. The spirit OF RATZON connects with THE SPIRIT OF ATZILUT, CALLED SHAMAYIN, and each complements the other WITH THE EMANATIONS OF CHOCHMAH. They are lit by each other THROUGH THE LIGHT OF CHASSADIM, and perfection ensues. All of this happens when the desire of a righteous man reciting his prayers elevates all OF THE CHAMBERS OF BRIYAH to this place IN THE WORLD OF ATZILUT, for the sake of lovingly joining them together. Then each of the spirits, all of the chambers that are contained within the SPIRIT CALLED RATZON (DESIRE), and each and every spirit or chamber contained in ZEIR ANPIN OF ATZILUT, CALLED Shamayim, picks the chamber and spirit most suitable for it to connect with and to be complemented by. Through this unification, the sixth spirit, called Ratzon, elevates all OF THE LIGHTS AND SPIRITS IN THE CHAMBERS OF BRIYAH TO THE LIGHTS AND SPIRITS IN ZEIR ANPIN OF ATZILUT.

132. Thus connect EVERY ASPECT OF ZEIR ANPIN WITH EVERY CORRESPONDING ASPECT OF THE CHAMBERS. Shamayim, NAMELY ZEIR ANPIN, or the supernal holy spirit therein, receives the UPPER chamber and the upper spirit called Ratzon, so that they can kiss, connect with, and complement each other. This is the concealed meaning of "and Ya'akov kissed Rachel" (Beresheet 29:11). YA'AKOV IS THE SECRET OF ZEIR ANPIN, AND RACHEL IS THE NUKVA CONTAINING ALL OF THE CHAMBERS THAT ELEVATED TO ATZILUT.

131. כִּינּוֹן דֵּהֲאֵי רוּחָא אֲתַחְבֵּר בְּהַדְרִיהּ, וְאֲשַׁתְּלִימִם דָּא בְּדָא, וְאֲתַנְהִירוּ דָּא בְּדָא בְּכָל שְׁלִימוֹ, כְּדָקָא חֲזִי, בְּהֵאֵי רְעוּתָא דְצִלֵּי בִינֵי זְכָאָה, דְסָלִיק כּוֹלָא כְּדָקָא חֲזִי, עַד הֵהוּא אֲתֵר לְחַבְרָא רַחֲמֵי דָּא בְּדָא, כְּדִין כָּל אֵינּוֹן הֵיכְלִין, וְכָל אֵינּוֹן רוּחִין דְאֲתַכְּלִילוּ בְּהֵאֵי, כָּל חַד וְחַד מֵאֵינּוֹן רוּחִין וְהֵיכְלִין, דְאֵינּוֹן בְּכֻלָּא דְשָׁמַיִם, כָּל חַד וְחַד נְטִיל הֵהוּא הֵיכְלָא, וְהֵהוּא רוּחָא דְאֲתַחְזִי לֵיהּ, לְאֲתַחְבְּרָא בְּהַדְרִיהּ, וְלֹאֲשַׁתְּלֵמָא בְּהַדְרִיהּ, כְּדָקָא יָאוּת. בְּגִין דֵּהֲהוּא רוּחָא שְׁתִּיתָאָה דְאֶקְרִי רְצוֹן, סָלִיק לּוֹן לְגַבְיֵיהּ, בְּהֵהוּא יַחוּדָא.

132. וְהֵכִי אֲתַחְבְּרִין: שְׁמַיִם דְאֵיֵהִי רוּחָא קְדִישָׁא לְעֵילָא, נְטִיל הֵיכְלָא דָּא, רוּחָא דָּא דְאֶקְרִי רְצוֹן, לְאֲתַנְשְׁקָא דָּא בְּדָא, לְאֲתַחְבְּרָא דָּא בְּדָא, לְאֲשַׁתְּלֵמָא דָּא בְּדָא, וְרוּחָא דָּא וְיִשְׁק יַעֲקֹב לְרַחֵל וְגו'.

133. Hence, Avraham, who is the Right COLUMN OF ZEIR ANPIN, CALLED CHESED, takes this spirit, called Ahava (love), and causes them to connect and embrace each other. This is evident in the words, "I know that you are a beautiful woman" (Beresheet 12:11). And the beauty of a woman lies in her breasts, NAMELY IN THE FIFTH CHAMBER SIGNIFYING BREASTS.

134. Yitzchak, who is the Left COLUMN OF ZEIR ANPIN, CALLED GVURAH, takes the chamber of courthouses, WHICH IS THE FOURTH CHAMBER, from where comes all the judgments, and joins it with Zechut. They connect with and complete each other, and they are one, as should be.

The other prophets BESIDE MOSHE, NAMELY NETZACH AND HOD OF ZEIR ANPIN, connect the two chambers containing the two spirits of Noga (brightness) and Zohar (splendor), as it is written: "the joints of your thighs are like jewels" (Shir Hashirim 7:1), BECAUSE THE TWO CHAMBERS ARE CONTAINED IN NETZACH AND HOD OF THE NUKVA AND ARE LIKE THIGHS, WHICH connect with each other to be one.

135. Yosef the righteous, the pillar of the world, NAMELY YESOD OF ZEIR ANPIN, takes the chamber of Sapir and the spirit called Livnat Hasapir. Because it is written: "And beneath his feet as if it were a paved work of sapphire (Livnat Hasapir)" (Shemot 24:10), ONE MIGHT THINK THAT LIVNAT HASAPIR IS BENEATH YESOD OF ZEIR ANPIN, BEYOND HIS GRADE. Nevertheless, "BENEATH HIS FEET" was said for the honor of the King, but it certainly is YESOD OF ZEIR ANPIN THAT TAKES THE CHAMBER OF LIVNAT HASAPIR.

Furthermore, this pillar, NAMELY YESOD OF ZEIR ANPIN, takes more. This is a highly secret matter TO EXPOUND ON, because HE TAKES in the seventh chamber. Now the levels OF ZEIR

133. אַבְרָהָם, דְּאִיהוּ יְמִינָא לְעִילָא, נְטִיל רַחֵא דְאֶקְרִי אַהְבָּה, לְאַתְקַשְׂרָא דָא בְּדָא לְאַתְחַבְרָא דָא בְּדָא, לְמַהוּי חַד, וְסִימְנִין, הִנֵּה נָא יָדַעְתִּי כִּי אִשָּׁה יִפֶּת מֵרָאה אֶת, וְשִׁפְרוּ דְאַתְתָּא בְּאִינוּן שְׂדִים.

134. יִצְחָק, דְּאִיהוּ שְׂמַאלָא, נְטִיל הַהוּא הַיִּכְלָא רְבִי דִּינָא, דְּכָל דִּינִין מִתְעָרִין מִתְמֵן, רַחֵא דְאֶקְרִי זְכוּתָא, לְאַתְחַבְרָא דָא בְּדָא, וְלֹאֲשַׁתְלֵמָא דָא בְּדָא, לְמַהוּי כְּלָא חַד בְּדָקָא יָאוּת. שָׁאֵר נְבִיאִים נְטִלִין תְּרִין הַיִּכְלִין, תְּרִין רַחֲמִין, נוֹגָה וְזֶהֱר בְּרִזָּא דְכְּתִיב חֲמוּקֵי יִרְכִיךָ וְגו' לְאַתְקַשְׂרָא אֵלֶיךָ בְּאֵלֶיךָ לְמַהוּי חַד.

135. יוֹסֵף הַצַּדִּיק, עֲמוּדָא דְעֵלְמָא, נְטִיל הַיִּכְלָא דְסַפִּיר, רַחֵא דְאֶקְרִי לְבַנַּת הַסַּפִּיר, וְאֵף עַל גַּב דְכְּתִיב וְתַחַת רַגְלָיו, בְּגִין יִקְרָא דְמַלְכָּא, וְהִכִּי הוּא וְדָאֵי. וְלִכְתָּר עֲמוּדָא דָא נְטִיל יְתִיר, דְּאִיהוּ רִזָּא דְרִזִּין, בְּאַתְרֵי הַיִּכְלָא שְׂבִיעָאָה. עַד הֵכָּא מִתְחַבְרִין דְרִגִּין, וּמִתְחַבְרִין דָּא בְּדָא, לְאַשְׁתְּלֵמָא דָּא עִם דָּא, לְמַהוּי כְּלָהוּ חַד, כְּלָא בְּדָקָא חֲזִי. וְכַדִּין ה' הוּא הָאֱלֹקִים וְגו'. זְכָאָה חוּלְקִיָּה בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאַתִּי, מֵאֵן דִּידַע לְקַשְׂרָא לִוְן, וְלֹאֲתַדְבְּקָא בְּמֵאֲרִיָּה.

ANPIN are linked WITH THE LEVELS OF THE CHAMBERS, and the two complete one another. All is as should be, and hence "Hashem is Elohim" (I Melachim 18:39). THAT IS, ZEIR ANPIN, WHICH IS CALLED YUD-HEI-VAV-HEI, BECOMES ONE WITH THE NUKVA, CALLED ELOHIM, IN SUCH A WAY THAT YUD-HEI-VAV-HEI IS ELOHIM. Joyous is the portion in this world and the next of he who knows how to link them and cleave to his Master.

136. Here, IN THE CHAMBER OF RATZON, the bowing, prostration, spreading of open hands, and genuflection ARE PRACTICED. WHAT IS PRACTICED IN THE LOWER CHAMBERS IS PRACTICED HERE, BUT THE LOWERING OF THE FACE IS ADDED HERE. THE LOWERING OF THE FACE IS PRACTICED ONLY IN THIS CHAMBER, BECAUSE ALL OF THE LOWER CHAMBERS ARE CONTAINED HERE. IT IS NECESSARY to draw on the good will of the supernal spirit, NAMELY THE TOP THREE SFIROT OF ZEIR ANPIN. The soul of all souls, suspended above IN THE SUPERNAL ABA AND IMA all the way up to Ein Sof (the Endless World), DRAWS ON IT BY THE MATING OF A KISS. From the EIN SOF above come lights and blessings to complement all appropriately. THIS IS THE SECRET OF THE LIGHT OF THE CHASSADIM OF THE SUPERNAL SIX OF ABA AND IMA. THIS IS THE NECESSARY means through which all can be completed from above BY THE LIGHT OF CHASSADIM and from below BY THE LIGHT OF CHOCHMAH. After this completion, all the faces, MEANING ALL OF THE FEATURES OF THE THREE TOP SFIROT, NAMELY THE THREE TOP OF CHASSADIM AND THE THREE OF CHOCHMAH, shine suitably. AND BECAUSE OF THE LIGHT OF CHOCHMAH, all judgments are annulled. And BECAUSE OF THE LIGHT OF CHASSADIM, good will fills above and below. Hence, it is written: "And He said to me, you are my servant, O Yisrael, in whom I will be glorified" (Yeshayah 49:3) and "Happy is that people that this is their lot, Happy is that person that Hashem is his Elohim" (Tehilim 144:15).

136. הָכָא הִכְרַעַה וְהִשְׁתַּחֲוָא, וְקִידָה, וּפְרִישׁוֹ דְכַפֵּינָא, וְנִפְיֵלָה דְאַפֵּינָא. לְאַמְשַׁבָּא רַעוּתָא דְרוּחָא עֲלָאָה, נִשְׁמַתָּא דְכָל נִשְׁמַתֵּינָא, דְאִיהוּ תְלִיא לְעִילָא עַד אֵין סוּף, דְמוּנִיָּה נִפְקִי נְהִירוֹ וּבְרַכָּאן לְאַשְׁלָמָא בְלָא מְלַעֲיָלָא כְדָקָא יָאוּת. וְלִמְהוּי בְלָא בְשְׁלִימוֹ, מִתְתָּא וּמְלַעֲיָלָא, וְכָל אַנְפֵּינָא נְהִירוֹן בְּכָל סְטְרִין כְּדָקָא יָאוּת. כְּדִין כָּל גְּזָרֵי דִינִין מִתְבַּטְּלִין, וְכָל רַעוּתָא אֲתַעְבִּיר לְעִילָא וְתַתָּא. וְעַל דָּא כְּתִיב וַיֹּאמֶר לִי עַבְדִּי אַתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְּאֵר. וְכְתִיב אֲשֶׁרִי הָעַם שְׂכֵבָה לוֹ, אֲשֶׁרִי הָעַם שֶׁה' אֱלֹקָיו.



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Section



### 33. Seventh Chamber: Kodesh Kodashim (the Holy of Holies)

This realm is defined as the source of all sources. We must enter into this highest realm in order to ignite and activate all the complex processes that occur in the previous Chambers. This realm is symbolized by the ancient Holy Temple of Jerusalem, and specifically in the chamber known as the Holy of Holies. Though the physical Temple no longer stands, our daily prayers are metaphysically structured to lead us into the spiritual essence of the Holy of Holies.

These seven chambers complete the structure and framework that form the Upper Worlds.

137. The seventh chamber has no real shape. Everything in it is concealed, deep within the innermost of mysteries of the closed parochet (curtain). Here, all of the chambers exist, so as to conceal two cherubim, A MALE AND A FEMALE.

ALL THE LOWER CHAMBERS ARE ELEVATED TO BE CONTAINED IN THIS CURTAIN, SO THAT THEY COVER THE MALE AND THE FEMALE WHILE THEY MATE; HENCE THE CHAMBERS ARE ABLE TO ASCEND. THIS CURTAIN SEPARATES THE SIX CHAMBERS WHICH ARE HOLY AND THE SEVENTH CHAMBER, KODESH KODASHIM (THE HOLY OF HOLIES).

Beyond THE CURTAIN can be found the Caporet (cover of the ark), which is the image of the Holy of all Holies, BECAUSE THIS CHAMBER IS THE PLACE OF UNION. Therefore, it is called the Holy of Holies, a place designated to receive the supernal soul, which is the totality of all the

137. הַיְכָלָא שְׁבִיעָאָה: הַיְכָלָא דָא, לָאוּ בֵּיהּ דְיוֹקְנָא מִמֶּשׁ, כִּלְאֵי אִיהוּ בְּסִתְיֵמוּ. גּוּ רִזָּא דְרִזְיוֹן, פְּרוּכְתָא דְפְרִיסָא. קְיִימִין כְּלֵהוּ הַיְכָלִין, דְלֵא לְאַתְחַזְאָה תְרִין כְּרוּבִים. לְגוּ מִן דָּא קְיִימָא כְּפֻרְתָא, דְיוֹקְנָא דְקֹדֶשׁ קוֹדֶשִׁין, בְּגִין כִּךְ הַיְכָלָא דָא אֶקְרִי קֹדֶשׁ הַקְּדָשִׁים. הָאִי קֹדֶשׁ הַקְּדָשִׁים, אֲתֵר מִתְקַנָּא, לְהוּא נִשְׁמַתָּא עֲלָאָה, כִּלְלָא דְכִלְלָא, עֲלֵמָא דְאֲתֵי לְגַבֵּי הָאִי עֲלָאִי.



worlds. This is the world to come of the supernal ones.

138. When all the spirits OF THE CHAMBERS have joined with and completed each other, a supernal spirit, the soul of all, rises toward the supernal who is the most concealed, NAMELY ARICH ANPIN, to bring sustenance down to all, to shine on them from above WITH THE LIGHT OF THE RIGHT COLUMN, and to complete them and light the candles WITH THE LIGHT OF THE LEFT COLUMN.

139. When all are completed by the light THAT SHINES on all, and the supernal light descends, the seventh chamber, which is concealed with utmost concealment, receives the Holy of Holies, which is the descending supernal light. The light fills the seventh chamber, as a woman who conceives from a male is filled BY HIM. The chamber is designed for concealment from all, so that it may receive the supernal light. NAMELY IF THE CONCEALMENT WAS NOT SET THERE, IT WOULD NOT HAVE BEEN ABLE TO RECEIVE THE SUPERNAL LIGHT. This is the secret of the seventh chamber, which is the place of the connection made during union. The union links the seventh with the seventh, so that all is one unity, as is appropriate.

140. Joyful is the portion of he who knows to connect with this unification. He is beloved above and below. The Holy One, blessed be He, decrees and he (that man) nullifies. HE ASKS: How is it conceivable that A RIGHTEOUS MAN criticizes his Master's will? HOW IS IT POSSIBLE THAT HE CANCELS OUT THE DESIRE OF THE HOLY ONE, BLESSED BE HE? AND HE ANSWERS: This is only possible when A RIGHTEOUS MAN forms links and knows how to make unifications, so that all faces shine, all is complete, and everything is wholly blessed. Then all judgments are abolished and none can be

138. דְּהָא כִּד מִתְחַבְּרִין, כְּלֵהוּ רוּחֵי דָא בְּדָא, וְאַשְׁתְּלִימוּ דָא עִם דָא, כְּדִין אֲתַעֲר וּרוּחָא עֲלָאָה נִשְׁמַתָּא דְכֻלָּא, לְגַבֵּי עֵילָא, סְתִימָא דְכָל סְתִימִין, לְאַתְעֲרָא עַל כֻּלָּא, לְאַנְהָרָא לִזְוֹן מֵעֵילָא לְתַתָּא, וְלֹא שְׁלֵמָא לִזְוֹן לְאַדְלָקָא בּוֹצִיגִין.

139. וְכִד כֻּלָּא בְּשִׁלְמוֹ, בְּנִהִירוֹ דְכֻלָּא, וְנִחִית נִהִירוֹ עֲלָאָה, כְּדִין הָאִי הֵיכְלָא שְׁבִיעָאָה, אִיהוּ הֵיכְלָא סְתִימָאָה, בְּסְתִימוֹ דְכֻלָּא, לְקַבְּלָא הֵוּא קֹדֶשׁ הַקְּדוּשִׁים, נִהִירוֹ דְנִחִית, וְלֹא תִמְלִיָא מִתְּמֵן, כְּנוֹקְבָא דְמִתְעַבְּרָא מִן דְּכוּרָא, וְאִתְמַלְוִיָא, וְלֹא אִתְמַלְוִיָא אֶלָּא מֵהָאִי הֵיכְלָא, דְּמִתְתַּקְנָא לְקַבְּלָא הֵוּא נִהִירוֹ עֲלָאָה, וְרָזָא דָא, הֵיכְלָא שְׁבִיעָאָה, אִיהוּ אֲתַר דְּחִבּוּרָא דְּזוּגָא, לְאַתְחַבְּרָא שְׁבִיעָאָה בְּשְׁבִיעָאָה, לְמַהּוֹי כֻּלָּא חֵד שְׁלִימוֹ, כְּדִין אֲתַר חֲזִי.

found in this world. Joyful is such a man's lot in this world and the next.

All that has been said about THE RIGHTEOUS MAN REFERS TO HIS ACTIONS below, IN THIS WORLD. Hence it is written of him: "the righteous is the world's foundation" (Mishlei 10:25), as he is the subsistence of the world. And each day a declaration is made about him: "And you shall rejoice in Hashem and shall glory in the Holy One, of Yisrael" (Yeshayah 41:16).

141. Sacrifices achieve an effect similar TO THAT OF A RIGHTEOUS MAN'S PRAYER. The smoke OF THE SACRIFICE goes up and provides to each and every CHAMBER what is needed, as is becoming.

The priests, by their desire TO BRING GRATIFICATION TO THE SUPERNAL, and the Levites, by their chanting DURING THE OFFERING OF SACRIFICES, become unified with each other. THE LEVITES ARE UNIFIED WITH THE PRIESTS AND THE PRIESTS WITH THE LEVITES. THIS IS BECAUSE THE PRIESTS CHANNEL THE RIGHT COLUMN AND THE LEVITES CHANNEL THE LEFT. COMPLETION CANNOT OCCUR WHEN ONE IS WITHOUT THE OTHER. One chamber penetrates the other, and one spirit the other, until they all rest in their proper places, as is suitable. One organ is within the other and one complements the other. The elements merge, until they become one BY THE MATING OF THIS KISS and shine within each other BY EMBRACING.

140. ומאן הידע לקשרא יחודא דא, זכאה חולקיה, רחים לעילא, רחים לתתא, קדשא ברין הוא גזיר ואיהו מבטל. סלקא דעתין, דאיהו מקטרגא במאריה, לאו הכי, אלא בגין דכד איהו קשיר קשירין, וידע ליחדא יחודא, וכל אנפין נהירין, וכל שלימו אשתכח, וכלא אתברכא בדקא יאות, כל דינן מתעברין ומתבטלין, ולא אשתכח דינא בעלמא. זכאה חולקיה בעלמא דין, ובעלמא דאתי, דא הוא לתתא דכתיב ביה וצדיק יסוד עולם, דא הוא קיומא דעלמא, בכל יומא קארי עלוי ברוזא ואתה תגיל בה' בקדוש ישראל תתהלל.

141. בגוונא דא קרבנא סלקא תננא, ומסתפקין כל חר וחר, בדקחזי ליה, וכהני ברעותא, ולואי בבסימו דשירתא, דא אתכליל בדא, ועיילי היכלא בהיכלא, רוחא ברוחא, עד דמתחברן בדוכתייהו בדקא חזי ליה, שויפא בשויפא, ואשתלימו דא בדא, ואתייחדו דא בדא, עד דאנון חר. ונהרין דא בדא.

142. Consequently, this most supernal soul descends and shines on them, and all the candles, OR SFIROT, are becomingly lit in all their perfection, until this supernal light is aroused and all the chambers enter the Holy of Holies, WHICH IS THE SEVENTH CHAMBER. THIS IS WHAT IS INDICATED BY THE INNER MEANING OF 'THE MATING OF SEVENTH WITH SEVENTH.' THE SEVENTH CHAMBER is blessed and filled like a well of spring water that never ceases to flow, and all the upper and lower CHAMBERS are blessed.

143. The innermost of secrets is THE LIGHT that cannot be conceived and is taken account of IN THE TEN SFIROT. It is a desire that can never be grasped. THIS LIGHT REFERS TO THE LIGHT OF YECHIDA, BECAUSE THE TEN SFIROT BEGIN FROM CHOCHMAH, BINAH, DAAT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. The light of Yechida is sweetened deep within the Sfirot, and its desire cannot be conceived, NOT EVEN BY THOUGHT directed at knowing him. Thus, all THE LEVELS up to Ein Sof (The Endless World), BLESSED BE HE, unite into one, and everything is perfected from above, below, and within.

144. This desire, THE LIGHT OF YECHIDA, is not encased IN THE INNER PART OF THE LEVELS. Nevertheless, it stays within them unobserved, until they reach completion and radiate with every aspect, BOTH THE LIGHT OF CHOCHMAH AND THE LIGHT OF CHASSADIM, AS BEFORE. Hence, this desire that can not be grasped, is sweetened, and is ENCASED AND concealed deep within the inner parts. At that time, joyful is the portion of he who can cleave to his Master. He is complete above and below. Of him it is written: "Your father and mother will be glad and she who gave birth to you shall rejoice" (Mishlei 23:25).

142. בְּדִין נִשְׁמַתָּא עֲלָא דְכֻלָּא, אֲתִיבָא מְלַעֲיֵלָא, וְנִהְיֵיר לִוְן, וְהוּוּ נִהְיֵירִין כְּלֵהוּ בּוֹצִינִין בְּשִׁלְיָמוֹ, כְּדָקָא חֲזִי, עַד דֵּהֲהוּא נִהוּרָא עֲלָא אֲתַעֵר, וְכֻלָּא אֲעִיל לְגַבֵּי קֹדֶשׁ הַקְּדוּשִׁים, וְאֲתַבְּרָכָא וְאֲתַמְלִיבָא כְּבִירָא דְמִיּוּן נְבִיעִין, וְלֹא פְסִקִין, וְכֻלָּהוּ מִתְּבָרְכָאן לְעִילָא וְתַתָּא.

143. הֵכָא רְזָא דְרִזּוּן, הֵהוּא דְלָא אֲתִיבֵידַע, וְלֹא אֲעִיל בְּחֻשְׁבָּנָא, רְעוּתָא דְלָא אֲתַפְּס לְעֵלְמִין, בְּסִים לְגוּ לְגוּ בְּגוּוּיָהוּ, וְלֹא אֲתִיבֵידַע הֵהוּא רְעוּתָא, וְלֹא אֲתַפְּס לְמַנְדַּע, וְכִדִּין כֻּלָּא רְעוּתָא חֲדָא, עַד א"ס, וְכֻלָּא אִיהוּ בְּשִׁלְיָמוֹ, מִתַּתָּא וּמְלַעֲיֵלָא, וּמְגוּ לְגוּ. עַד דֵּאֲתַעֲבִיד כֻּלָּא חֲדָא.

144. הָאִי רְעוּתָא, לֹא אֲעִיל לְגוּ, אִף עַל גַּב דְלָא אֲתִיבֵידַע, עַד דְכֻלָּא אֲשַׁתְּלִים, וְאֲתַנְהִיר בְּקַדְמִיתָא בְּכֻלָּהוּ סְטָרִין, בְּדִין בְּסִים הֵהוּא רְעוּתָא, וְלֹא אֲתַפְּס לְגוּ בְּגוּ בְּסִתִּימוֹ, וְכִדִּין זְכָאָה חוֹלְקִיהָ מֵאֵן דִּיתַדְבֵּק בְּמֵאֲרִיָּה, בְּהֵינֵא שְׁעַתָּא. זְכָאָה אִיהוּ לְעִילָא, זְכָאָה אִיהוּ לְתַתָּא, עֲלִיהָ כְּתִיב וְשִׁמַּח אָבִיךָ וְאִמְךָ וְתִגַּל יוֹלְדֶתְךָ.

145. Come and behold: Because they have been completed by each other and bind each other in oneness, and because the supernal soul, NAMELY BINAH, shines on them from above, all the lights become one perfect candle. Then, this light that cannot be grasped or observed, is grasped by a desire of the mind. Yet, this DESIRE OF THE MIND, CALLED THE LIGHT OF CHAYAH, THAT ENCASES THE LIGHT OF YECHIDA, still does not know what it has grasped. THIS IS BECAUSE THE LIGHT RADIATES WITHIN IT IN A CONCEALED MANNER. Still, the mind shines because of, and is sweetened by it, as it contains it.

All THE LEVELS are filled WITH HIS LIGHT. All reach completion and all shine because of him and are suitably sweetened. Hence, it is written "Happy are the people that this is their lot." (Tehilim 144:15).

146. And he who is attached to his Master in this manner inherits all the worlds. He is beloved above and below. His prayer never returns unanswered. He purifies himself before his Master as a son who satisfies all of his father's desires, giving him all that he requires. The fear of him is upon all creation and whatever he decrees, the Holy One, blessed be He, fulfills. Of him it is written: "You shall decree and it shall be established unto you, and the light shall shine upon your ways" (Iyov 22:28).

145. תָּא חַזֵּי, בֵּינוֹן הַכֶּלֶהוּ אֲשֶׁתְּלִימוֹ דָּא בְּדָא, וְאִתְקַשְׂרוּ דָּא בְּדָא, בְּקִשּׁוּרָא חָדָא, וְנִשְׁמַתָּא עֲלָאָה נְהִיר לֹוֹן מִסְטָרָא דְלַעִילָא, וְכֹלָא נְהוּרִין אִינוּן בּוֹצִינָא חָדָא, בְּשִׁלְיֻמוֹ, כְּדִין רַעּוּא חָדָא דְמַחְשְׁבָה אֲתַפְס, נְהִירוֹ דְלָא אֲתַפְס וְלֹא אֲתִיידַע, בַּר הֵהוּא רַעּוּ דְמַחְשְׁבָה תַּפְּסִי, וְלֹא יָדַע מַה תַּפְּסִי, אֲלֵא דְאִתְנַהֵיר וְאִתְבַּסֵּם, הֵהוּא רַעּוּ דְמַחְשְׁבָה, וְאִתְמַלִּיא כֹּלָא, וְאֲשֶׁתְּלִיִּים כֹּלָא, וְאִתְנַהֵיר וְאִתְבַּסֵּם כֹּלָא, כְּדָקָא יֵאוּת. וְעַל דָּא כְּתִיב אֲשֶׁרִי הָעַם שָׂכְכָה לוֹ וְגו'.

146. מֵאֵן דְּזָכִי לְאִתְדַבְּקָא בְּמֵאֲרִיָּה, כְּהֵאֵי גּוֹוֹנָא, יְרִית עֲלֵמִין כְּלָהוּ, רַחֲמֵא לַעִילָא, רַחֲמֵא לְתַתָּא, צְלוּתִיָּה לֹא אַהֲרָא רִיקְנִיא, דָּא אֲתַחֲטִי קִמִּי מֵאֲרִיָּה, כְּבָרָא קִמִּי אָבוּי, וְעֵבִיד לִיָּה רַעּוּתָא בְּכֹל מַה דְּאַצְטְרִיךְ, וְאִימְתִּיָּה שְׁלִיט עַל כֹּל בְּרִינָן, אִיְהוּ גְזִיר וְקִדְשָׁא בְּרִיךְ הוּא עֵבִיד. עֲלִיָּה כְּתִיב וְתִגְזֹר אֲמַר וַיִּקָּם לָךְ וְעַל דְּרַכִּיךְ נִגְהָ אֹר.

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Section



## 34. "Let there be light"

An unprepared Vessel can be spiritually dangerous and destructive. Similarly, if acid is poured into a paper cup, the cup is not designed to receive the acid and it dissolves. Preparing the vessel of your being is the first step that must be taken before you even activate your desire to draw in spiritual Light.

Perusing the Hebrew letters from this segment of the Zohar prepares our Vessel so that we can receive and safely contain the awesome Light of the Creator.

147. "And Elohim said, let there be light, and there was light" (Bereshet 1:3). Rabbi Yitzchak said that we learn from these words that the Holy One, blessed be He, uprooted these plants and replanted them elsewhere. Hence the expression, "there was." Rabbi Yehuda said, that this implies that light had already existed. This is indicated in, "there was." It was not written, "there became light," but "there was light."

And when the Holy One, blessed be He, viewed the generations of the wicked, WHO ARE NOT WORTHY OF THE LIGHT, He stored it for the righteous. This is mentioned in the verse "light is sown for the righteous and gladness for those upright in their hearts" (Tehilim 97:11). Thus it was written: "And Elohim said, let there be light," as is written: "Who arose righteousness from the east" (Yeshayah 41:2).

147. וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר. אָמַר רַבִּי יִצְחָק מִבְּאֵן דְּעֵקְרֵן קִדְשָׁא בְּרִיךְ הוּא לְהַנִּי נְטִיעָן, וְשִׁמְלֵל לֹחַן, מִשְׁמַע דְּכִתְיֵב יְהִי. ר' יְהוּדָה אָמַר, אוֹר שְׂכַבְרֵהּ הָיָה, תִּנְנָן מִשְׁמַע דְּכִתְיֵב וַיְהִי אוֹר, וְהָיָה לֹא כִתְיֵב, אֶלֶּא וַיְהִי. וְכֹד אֶסְתַּכַּל קִדְשָׁא בְּרִיךְ הוּא בְּאִינוּן דְּרִין דְּרִשְׁיַעֲוִיָא. גְּנִיז לִיה לְצַדִּיקֵיָא, הַה"ד אוֹר זְרוּעַ לְצַדִּיק וְלִישְׂרֵי לֵב שְׂמֻחָה, וְהָא אֶתְמַר וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר הַה"ד מִי הָעִיר מִמְזֻרְחָ וְגו'.

148. "And Elohim saw the light, that it was good" (Beresheet 1:4). What did He see? Rabbi Chiya said that this implies that He foresaw the actions of the wicked and stored the light, as we said before.

Rabbi Aba DISAGREES, AND says, "And Elohim saw the light, that it was good," to store it away. THAT IS, HE DID NOT LOOK AT THE ACTIONS OF THE WICKED, BUT SAW THE MAGNIFICENCE OF THE LIGHT ITSELF, AND DECIDED THAT IT WAS GOOD FOR IT TO BE CONCEALED AND NOT REVEALED TO THE WORLD. "And Elohim saw the light." He saw its radiance beaming from one end of the world to the other, and He saw that it was better to store it, so that sinners might not benefit from it.

149. Rabbi Shimon said "And Elohim saw the light that it was good"-This MEANS THAT HE DECIDED THAT no anger or judgment would be found in it. Similarly, it was said IN CONNECTION TO BILA'AM, "That it was good in the eyes of Hashem to Bless Yisrael" (Bemidbar 24:1), SO THAT A CURSE WILL NOT BEFALL YISRAEL. This is proven by the end of the verse, "And Elohim separated the light from the darkness," to prevent wrath AND JUDGMENT. And even though the Holy One, blessed be He, afterward united LIGHT AND DARKNESS as one, NEVERTHELESS THERE WAS NO FURTHER CONFLICT AND ANGER.

148. וַיִּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב, מֵאִי רָאָה אָמַר רַבִּי חִיָּיא בְּדִקְאֻמְרָן, חָמָא בְּעוֹבְדֵייהוּ דְרִשְׁיֵעֵינָא וְגַנְיָז לִיה. ר' אָבָא אָמַר וַיִּרְא אֱלֹקִים אֶת הָאוֹר כִּי טוֹב לְגַנּוֹז אוֹתוֹ. וַיִּרְא אֱלֹקִים אֶת הָאוֹר, דְּסִלִּיק נְהוּרִיה מִסֵּימִי עַלמָא עַד סֵימִי עַלמָא, וְכִי טוֹב הוּא לְאַגְנָזָא לִיה דְּלֹא יִהְיֶנּוּ מְנִיה חִיבֵי עַלמָא.

149. אָמַר רַבִּי שִׁמְעוֹן, וַיִּרְא אֱלֹקִים אֶת הָאוֹר כִּי טוֹב, דְּלֹא יִשְׁתַּכַּח בֵּיה רְתַחָא, כְּתִיב הֲכֹא כִי טוֹב, וְכְתִיב הֲתָם כִּי טוֹב בְּעֵינֵי ה' לְבָרַךְ אֶת יִשְׂרָאֵל, וְסוּמָא דְקָרָא וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ, וּבְגִין כֵּךְ לֹא אִשְׁתַּכַּח בֵּיה רְתַחָא, וְאַף עַל גַּב דְּשִׁתְּףָ לֹן קוּדְשָׁא בְרִיךְ הוּא כְּחֻדָּא.

150. Come and behold: The supernal radiance, BINAH, should continue to radiate, and through its radiance, it should bring gladness to all. This is THE POSITION OF the right, which was crowned with the right to regulate laws OF THE LEFT. It is written: "How great is your goodness, which you have laid upon those who fear you and which you have wrought for they who trust in you" (Tehilim 31:20). "How great is your goodness" alludes to the primordial light that the Holy One, blessed be He, stored away. "They who fear you" alludes to the righteous who fear sins, and as we said, **ONLY THEY SHOULD ENJOY THE LIGHT.**

150. תָּא חַזֵּי, נְהִירוֹ עֲלֵאָה, לְמַהֲוֵי נְהִיר הָאֵי אֹר,  
וּמַהֲוֵא נְהִירוֹ, חֲדוּ לְכֹלָא בֵּיה, וְהוּא יְמִינָא  
לְאַתְעֵטְרָא גּוֹלְפוֹי גְּלִימִין בְּהַרְיָה, וְהָא אֲתַמֵּר בְּתוֹב  
מָה רַב טוֹבְךָ אֲשֶׁר צָפַנְתָּ לִירְאִיךָ פְּעֵלְתָּ לְחֹסִים בְּךָ,  
מָה רַב טוֹבְךָ, דָּא אֹר קְדָמָאָה דְּגִנְיֹז קוּדְשָׁא בְּרִיךְ  
הוּא לִירְאִיךָ, לְצַדִּיקִים, לְאַנּוֹן דְּחֵלִי חֲטָאָה  
כְּדָקְאֵמְרֵן.

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Section



## 35. "And there was evening and there was morning"

True spiritual power is achieved through the existence of both Light and Darkness. Spiritual transformation requires darkness so that there is something tangible transform, and Light is actually generated during this stage of transformation.

A simple candle can provide us with analogies to help enrich our understanding of the need for darkness. A tiny candle has no significance or worth when flickering against the backdrop of a brilliant sunlit day. But even a massive darkened arena responds to the lighting of one candle. In that setting, the candlelight assumes great importance and value. Moreover, it is the dark burning wick that gives rise to the candle's bright flickering flame. It is for reasons like these that darkness came into existence. Intently browsing the text of Hebrew letters, together with the knowledge gained by reading this section, delivers streams of shining Light into areas of darkness that may be present in our lives.

151. "And there was evening and there was morning, one day." "And there was evening," WAS DRAWN from the side of darkness, NAMELY THE NUKVA. "And there was morning," WAS DRAWN from the side of light, NAMELY ZEIR ANPIN. And since ZEIR ANPIN AND NUKVA join together as one, it is written of them, "one day." THIS INDICATES THAT EVENING AND MORNING ARE LIKE ONE BODY, AND BOTH MAKE THE DAY.

Rabbi Yehuda asked: IF THE THE SCRIPTURE HAS ALREADY STATED THAT "THERE WAS EVENING AND THERE WAS MORNING" MEANS THE MATING OF ZEIR ANPIN AND NUKVA, why then are the words "and there was evening and there was morning" repeated each day? HE ANSWERS THAT it is to acknowledge that there

151. וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד, וַיְהִי עֶרֶב מִסְטָרָא רְחֻשְׁךָ, וַיְהִי בֹקֶר, מִסְטָרָא דְאוּרָא, וּמִגּוֹ דְאַנּוּן מִשְׁתַּתְּפִי בְּחֻדָא, כְּתִיב יוֹם אֶחָד, רַבִּי יְהוּדָה אָמַר, מֵאִי טַעְמָא, בְּכֹל יוֹמָא וַיּוֹמָא כְּתִיב, וַיְהִי עֶרֶב וַיְהִי בֹקֶר. לְמַנְדַּע, דְּהָא לִית יוֹם, בְּלֹא לִילָה, וְלִית לִילָה בְּלֹא יוֹם, וְלֹא אֲבַעוֹן לְאַתְפְּרָשָׁא.



cannot be day without night, nor night without day, and that they are inseparable.

152. Rabbi Yosi said that the day from which the primal light emerged extended into all the other days OF CREATION, as the word "day" is repeated in them all. Rabbi Elazar said that we learn this FROM THE FACT that the name morning was used in them all, because morning only relates to the primal light. THAT IS, MORNING MEANS THE FIRST REVELATION OF LIGHT.

Rabbi Shimon said that the first day accompanies all THE OTHERS, and that all are contained in THE FIRST. This shows that there is no fragmentation between them, and that all are one.

152. אָמַר רַבִּי יוֹסִי, הֵהוּא יוֹם דְּנִפְק אֹר קַדְמָא, אֲתַפְּשֵׁט בְּכֻלְהוּ יוֹמֵי, דְּכִתִּיב בְּכֻלְהוּ יוֹם. אָמַר רַבִּי אֶלְעָזָר, מִשְׁמַע דְּכִתִּיב בְּכֻלְהוּ בִּקְר, וְלֹא בִּקְר אֶלָּא מִסְטָרָא דְאֹר קַדְמָא. רַבִּי שְׁמַעוֹן אָמַר, יוֹמָא קַדְמָא, אֲזִיל עִם כְּלָהוּ, וְכֻלְהוּ בֵּיהּ, בְּגִין לְאַחֲזָא דְלֹא בְהוּ פְּרוּדָא, וְכֻלָּא חַד.

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## 36. "Let there be light"

The power of these verses from the Zohar literally makes the Light manifest in our lives.

153. "And Elohim said, let there be light," ALLUDES TO the spreading of light downward. These are the angels that were created on the first day, and who subsist on the right side, BECAUSE THE FIRST DAY, CHESED, IS CONSIDERED TO PERTAIN TO THE RIGHT SIDE. HENCE, THE ANGELS DRAWN FROM IT PERTAIN TO THE RIGHT. In the quotation, "And Elohim saw the light that it was good," the particle Et (the) joins the opaque mirror THAT IS MALCHUT, with the shining mirror THAT IS ZEIR ANPIN. This is the union that was pronounced, "good."

Rabbi Elazar said that the particle Et (the) includes all the angels who come from the side of the light OF CHESED, and that they all shine as wholly as the first LIGHT, AS IT IS SAID OF THEM, "AND IT WAS GOOD."

153. וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר, יְהִי, אֶת־מִשְׁטוֹתָ דְהָאִי אוֹר לְתַתָּא, וְאֵלֵין אֵינּוֹן מְלַאכִין דְּאַתְבְּרִיאוּ בְיוֹמָא קַדְמָאָה, אֵית לוֹן קְיוּמָא, לְאַתְקִימָא לְסִטְרָא יְמִינָא. וַיִּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב, אֶת לְאַתְבְּלָלָא אֶסְפְּקִרְיָאָה דְלֹא נְהָרָא עִם אֶסְפְּקִרְיָאָה דְנְהָרָא דְאַתְמַר כִּי טוֹב, אָמַר רַבִּי אֶלְעָזָר, אֶת לְאַתְבְּלָלָא וְלֹא־סָגָאָה כְּלָהוּ מְלַאכִין דְאַתִּינִין מִסִּטְרָא דְאוֹר דָּא, וְכְלָהוֹן נְהָרִין כְּקַדְמִיתָא בְקְיוּמָא שְׁלִימָא.

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## 37. "Let there be a firmament"

The light of sun requires reflection off a physical object in order to illuminate. This is the secret of the word Firmament. To create resistance and a circuit of energy, a burning light bulb requires a filament. Man requires a metaphysical filament--the firmament-- to create resistance against the Left Column energy of our desire to receive, which is our evil inclination. This firmament or filament is our free will to resist the negative urges and desires of the ego. When we apply this resistance, we create a metaphysical circuit that generates spiritual Light.

154. "Let there be a firmament amidst the water" (Beresheet 1:6). Rabbi Yehuda said that these words indicate that the upper water was separated from the lower water and that a "firmament" means the spreading of water. Hence, he continues, the words "and let it divide water from water," mean let there be a division between the upper and lower waters.

154. יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם, אָמַר רַבִּי יְהוּדָה בְּהָאֵי אֲתַפְרְשׁוּ, מֵיִן עֲלָאִין מִמֵּיִן תַּתְאִין. רָקִיעַ: פְּשׁוּטוּתָא דְּמֵיִן, וְהָא אֲתַמַּר, וְיְהִי מִבְּרִיל, בֵּין מֵיִן עֲלָאִין לְתַתְאִין.

155. "And Elohim made the firmament" (Beresheet 1:7). THE WORDS "AND ELOHIM MADE" INDICATE THAT He acted by supernal greatness. It was not said 'there was a firmament,' but that He "made the firmament," indicating that He invested it with greatness.

155. וַיַּעַשׂ אֱלֹהִים אֶת הַרָקִיעַ, דְּעַבִּיד בֵּיה עֲבִידְתָא, בְּסִגְיָאוֹ עֲלָאָה, וְיְהִי רָקִיעַ לָא כְּתִיב, אֶלָּא וַיַּעַשׂ, דְּאֶסְגִּי לֵיה, בְּרַבּוֹ סִגְיָא.

156. Rabbi Yitzchak said that in the second DAY Gehenom was created for the wicked of the world. On the second DAY, conflict was created. The work was not finished on the second DAY, BUT ON THE THIRD. Thus the words "and it was good" were not used in conjunction with the second day. They were used only when the third day came, and the work was accomplished. Hence, "and it was good" was said twice, once for finishing the work started on the second day and once in reference to the third day's work. On the third day, the second day was corrected, and the conflict was settled FOR THE SAKE OF REVEALING THE RADIANCE OF BOTH. On the third day, mercy was extended TO EXEMPT all of the sinners in Gehenom FROM JUDGMENT. On the third day, the flames of Gehenom were moderated, OR COOLED, SO THAT THEY DID NOT SCORCH ANYMORE. Hence the second day was included in the third and completed by it.

157. Rabbi Chiya, who was sitting in front of Rabbi Shimon, asked him why if the light emerged on the first day and if darkness, the separation of waters, and discord occurred on the second, was all not resolved by THE ILLUMINATION OF the first day, when the right embraced the left? BECAUSE THE LIGHT OF THE RIGHT, CONSIDERED THE ROOT OF THE SECOND DAY, HAD ALREADY EMERGED ON THE FIRST DAY, WHY WAS THE SECOND DAY MADE IN NEED OF THE THIRD DAY'S CORRECTION? RABBI CHIYA FURTHER POINTED OUT THAT THROUGH THE SECOND DAY'S CORRECTION BY THE THIRD DAY, ITS OWN RADIANCE WAS REDUCED, SUCH THAT IT COULD NOT SHINE DOWNWARD. IF THE SECOND DAY HAD BEEN CORRECTED BY THE FIRST DAY, THEN IT WOULD HAVE MAINTAINED ITS ESSENCE, AND NOT HAVE REDUCED ITSELF.

RABBI SHIMON said that this was the reason for the conflict. Actually, THE FIRST DAY WANTED TO CORRECT THE DEFICIENCY OF THE

156. אָמַר רַבִּי יִצְחָק, בְּשָׁנֵי אֲתַבְרֵי גֵיהֶנֶם, לְחַיִּיבֵי עֲלָמָא, בְּשָׁנֵי אֲתַבְרֵי מַחְלֻקָּתָא, בְּשָׁנֵי לֹא אֲשַׁתְּלִים בֵּיהּ עֲבִידְתָּא, וּבְגִינֵן כִּךְ לֹא כְּתִיב בֵּיהּ כִּי טוֹב, עַד דְּאֲתָא יוֹם תְּלִיתָאָה, וְאֲשַׁתְּלִים בֵּיהּ עֲבִידְתָּא, בְּגִינֵן כִּךְ כִּי טוֹב תְּרֵי זְמַנֵּי, חַד עַל אֲשַׁלְמוֹת עֲבִידְתָּא דְיוֹם שְׁנִי, וְחַד לְגַרְמִיָּה. בְּיוֹם תְּלִיתָאֵי אֲתַתְּקֵן יוֹם שְׁנִי, וְאֲתַפְּרֵשׁ בֵּיהּ מַחְלֻקָּתָא, וּבֵיהּ אֲשַׁתְּלִימוּ רַחְמֵי עַל חַיִּיבֵי גֵיהֶנֶם, בְּיוֹמָא תְּלִיתָאָה מִשְׁתַּכְּכִין שְׁבִיבִין דְּגֵיהֶנֶם, בְּגִינֵי כִךְ אֲתַכְּלִיל בֵּיהּ יוֹם שְׁנִי, וְאֲשַׁתְּלִים בֵּיהּ.

157. ר' חַיָּיא הוּוּ יְתִיב קַמֵּיהּ דְּרַבִּי שְׁמַעוֹן, אָמַר לוֹ הָאֵי אֹר בְּיוֹם רְאִשׁוֹן, וְחֹשֶׁךְ בְּיוֹם שְׁנִי, וְאֲתַפְּרֵשוּ מִיָּא, וּמַחְלֻקָּתָא הוּוּ בֵּיהּ, אֲמַאי לֹא אֲשַׁתְּלִים בְּיוֹם רְאִשׁוֹן, דְּהָאֵי יְמִינָא כְּלִיל לְשִׁמְאַלָּא, אָמַר לוֹ עַל דָּא הוּוּ מַחְלֻקָּתָא, וְתִלִּיתָאָה בְּעֵי לְמִיעַל בִּינְיָהוּ, לְאַכְרַעָא וּלְאַסְגָּאָה בְּהוּ שְׁלָם.

**SECOND, AS THE ROOT WANTS TO CORRECT THE BRANCH. BUT THE SECOND DAY WOULD NOT ACCEPT ANY CONTROL BY THE FIRST DAY AND DISSENTED. Hence, it was necessary for the third day to intervene, settle the conflict between them, and restore peace.**

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Section



## 38. "Let the earth bring forth grass"

The Zohar explains that the first Five Days of Creation do not deal with real time, but rather with spiritual phases. During these Five Days all the forces and entities of creation were maintained in a state of potential. The Sixth day of Creation refers to their physical manifestation, and the start of their physical existence.

Here, through the spiritual influences that emanate from each and every letter, the Zohar provides us with an opportunity to manifest and express the potential Light in our lives.

158. "Let the earth bring forth grass," (Beresheet 1:11) indicates the union of the upper waters with the lower waters to bear fruit. The upper produce fruit and the lower call upon the upper TO RECEIVE FROM THEM THE FRUIT THEY ARE TO BEAR IN THE WORLD. This is as the female calls upon the male TO CONCEIVE FROM HIM AND BRING FORTH OFFSPRING TO THE WORLD. This is because the upper waters are male, and the lower WATERS are female.

158. תְּרַשָּׂא הָאָרֶץ רֶשֶׁת אֶת־חֲבֻרֹתָא דְּמִיין עֲלָאין  
 בְּתַתָּאין, לְמַעַבְד פְּרִין, מִיין עֲלָאין, וְעַבְדֵי אִיבִין,  
 וְתַתָּאין קְרָאן לֹון לְעֲלָאין, כְּנוֹקְבָא לְגַבֵי דְכוּרָא,  
 בְּגִין דְּמִיין עֲלָאין דְּכוּרִין, וְתַתָּאין נוֹקְבִין.

159. Rabbi Shimon explains FURTHER that what is true for above is true for below. ABOVE IS THE SECRET OF ZEIR ANPIN AND LEAH, IN ZEIR ANPIN IS UPPER WATERS, AND LEAH IS LOWER WATERS. BELOW IS THE SECRET OF YAAKOV AND RACHEL, WHERE YAAKOV IS UPPER WATERS AND RACHEL IS LOWER WATERS.

Rabbi Yosi said that if this be so, then what does "Elohim" mean IN THE PASSAGE, "AND ELOHIM SAID, LET THE EARTH PUT FORTH GRASS." What is THE NAME "Elohim" in the verse? It is the living Elohim above, NAMELY BINAH, AS REFERRED TO BY ALL 32 MENTIONS OF THE NAME ELOHIM IN THE WORKS OF CREATION. Are we to accept that THE NAME ELOHIM below is a plain Elohim? THIS, HE SAID, IS CONTRARY TO WHAT WAS EXPLAINED EARLIER (THAT IS, THAT ALL 32 ELOHIMS WITHIN THE 42 ARE THE NAMES OF BINAH, WHICH IS A LIVING ELOHIM).

RABBI YOSI REPLIED: Not so, the offspring are below. He quotes: "These are the generations of the heavens and earth when they were created (behibaram)" (Beresheet 2:4). As has already been explained, they were created by the letter Hei (Heb., behei braam), WHICH IS THE NUKVA FROM THE CHEST DOWNWARD OF ZEIR ANPIN, RACHEL WHO IS THE LAST HEI OF YUD-HEI-VAV-HEI, FROM WHERE COME ALL THE OFFSPRING. THE OFFSPRING DO NOT COME FROM THE NUKVA ABOVE THE CHEST. The One above is the Father of all LEVELS, NAMELY THE THREE SFIROT CHESED, GVURAH, AND TIFERET. ALL THAT COMES DOWN TO THE WORLDS COMES FROM THEM. AND SHE, THEIR NUKVA, COMPLETES THE FUNCTION OF GENERATION, BUT DOES NOT BEAR FRUIT. Consequently, the earth bears fruit by being made pregnant as a female by a male. THUS, "LET THE EARTH BRING FORTH GRASS" (BERESHEET 1:11) ALLUDES TO THE MATING OF THE UPPER AND LOWER WATERS, FROM THE CHEST UP. BUT "THE EARTH BROUGHT FORTH GRASS" (BERESHEET 1:12) ALLUDES TO COMPLETION OF THE MATING OF

159. רבִּי שִׁמְעוֹן אָמַר, כֹּל דָּא הוּא לְעִילָא, וְהוּא לְתַתָּא, אָמַר רַבִּי יוֹסִי אִי הֲכִי אֱלֹקִים דְּקָא אֲמַרְן מֵאֵי אֱלֹקִים, אֱלֹקִים חַיִּים לְעִילָא, וְאִי תִימָא לְתַתָּא אֱלֹקִים סְתָם. אֵלָא לְתַתָּא אִיהוּ תוֹלְדוֹת כְּמָה דְאֵת אָמַר, אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהַבְרָאָם, וְאֲמַרִּינָן בְּה' בְּרָאָם, וְהָהוּא לְעִילָא, אֲבָהֵן דְכֻלָּא הוּא, אִיהוּ עֲבִידְתָּא, וְעַל דָּא אֲרַעָא עֲבַדְתָּ תוֹלְדוֹת, דְּהָא הִיא מִתְעַבְרָא בְּנוֹקְבָא מִן דְּכוּרָא.



UPPER AND LOWER WATERS, FROM THE CHEST DOWNWARD.

160. Rabbi Elazar then said that all the forces were latent in the earth, WHICH IS THE MALCHUT, and she did not fulfill her potential for bringing forth offspring, until the sixth day. This is as it is written: "let the earth bring forth living creatures" (Beresheet 1:24). Where it is written: "the earth brought forth grass," DOES NOT MEAN THAT THE GRASS EMERGED IN ACTUALITY. IT MEANS ONLY THAT it did not activate its forces UNTIL THE SIXTH DAY. All remained stored until the time came TO RELEASE THE FORCES, NAMELY ON THE SIXTH DAY. For at first it is written: "IT WAS FORMLESS AND VOID," MEANING desolate and empty in the Aramaic translation. THAT IS, IT WAS A DESERT. Then, ON THE THIRD DAY, it was suitably furnished with seeds, grass, plants, and trees. Finally, it put them forth ON THE SIXTH DAY. Similarly, the luminary bodies did not emit their light until it was needed.

160. ר' אלעזר אמר, כל חילין הוו בארעא, ולא אפיקת חילהא, ואינן תולדותיה, עד יום הששי, דכתיב תוצא הארץ גֶשֶׁם חַיָּה, ואי תימא והא כתיב ותוצא הארץ דשא, אלא אפיקת תקון חילהא לאתנישבא בדקא זאות, וכלא הוה גניז בה עד דאצטריך, דהא בקדמיתא כתיב צדייא וריקניא בתרגומו, ולבתר אתתקנת, ואתנישבת וקבילת זרעא, ודשאין ועשבין ואילנין בדקא זאות, ואפיקת לון לבתר. ומאורות הכי נמי לא שמשו נהורא דלהון עד דאצטריך.

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Section



## 39. "Luminous bodies of the firmament"

In these verses, we are given the ability to remove curses, all forms of negativity, and all forms of deprivation from our lives.

161. THE WORDS, "Let there be luminous bodies in the firmament of the Heaven" (Beresheet 1:14) are for the inclusion of the evil serpent, who befouled and caused the separation between the sun and the moon. As a result, they are not able to mate.

The word meorot (LUMINOUS BODIES) IS THEREFORE SPELLED WITHOUT A VAV so that it means 'curses.' The adjustment to the spelling is BECAUSE THE SERPENT caused the earth to be cursed, as is written: "cursed is the ground for your sake" (Beresheet 3:17). THAT IS, THE SERPENT WAS THE CAUSE OF THE SIN OF THE TREE OF KNOWLEDGE, A CONSEQUENCE OF WHICH WAS THAT THE EARTH WAS CURSED. Hence it is written "meorot" WITHOUT A VAV, WHICH MEANS CURSES.

161. יהי מארת ברקיע השמים, לאכללא חוּיא  
 בישא, האטיל זוהמא, ועבר פּרודא, הלא משמש  
 שמשא בסיהרא. מארת לוּוטין, ועל דא גרים  
 האתלטייא ארעא, הכתיב ארורה הארמה, ובגין כך  
 מארת כתיב.

162. "Let there be luminous bodies" refers to one LUMINARY, AS IT IS SPELLED WITHOUT THE VAV (CONNOTING SINGULAR LUMINARY), is the moon. And THE WORDS, "the firmament of heaven," refer to the sun. THUS, THE ENTIRE EXPRESSION, "LET THERE BE LUMINOUS BODIES IN THE FIRMAMENT OF THE HEAVEN," INDICATES THAT both THE SUN AND MOON were coupled to illuminate the worlds BOTH above THE CHEST OF ZEIR ANPIN and below.

It is written "on the earth," and not "in the earth," to indicate RADIANCE above and below, AND TO TEACH US THAT all calculations are done according to the moon.

163. Rabbi Shimon said that numerical measurements, determination of periods, and intercalary calculations are all made according to the moon, because above THE MOON, THIS MATING cannot be found TO RADIATE THE MOCHIN (ARAM. 'SPIRITUAL LIGHT') OF NUMERICAL CALCULATIONS. Rabbi Elazar said to him, however, this is not so, AS THERE ARE THE MOCHIN OF CALCULATIONS AND MEASUREMENT ABOVE THE MOON, for many calculations and measurements are made by our colleagues. But RABBI SHIMON explained that this is not what he meant. The MOCHIN OF calculation are made in the moon AND NOT IN ANY OTHER LEVEL, yet from this BASIS a man may proceed further and grasp CALCULATIONS IN higher LEVELS. INDEED, FROM THERE A MAN MAY ALSO PROCEED TO ATTAIN THE MOCHIN OF CALCULATIONS FROM LEVELS BEYOND THE MOON. RABBI ELAZAR said to him: Yet it is written: "Let them be as signs for seasons and days and years" (Beresheet 1:14). THIS USE OF THE PLURAL INDICATES THAT THE MOCHIN OF CALCULATION IS REVEALED BOTH IN THE MOON AND EVEN IN THE SUN, WHICH IS ZEIR ANPIN.

RABBI SHIMON said to him: Signs is spelled without Vav, INDICATING THE SINGULARITY OF

162. חַד, יְהִי מְאֹרֶת דָּא סִיְהֵרָא, רְקִיעַ הַשָּׁמַיִם דָּא שְׁמַשׁ, וְתִרְוִייהוּ בְּכֻלָּא חָדָא, לְאַזְדוּגָא לְאַנְהֵרָא עֲלָמִין, לְעֵילָא וְתַתָּא, מְשַׁמַּע דְּכְתִיב עַל הָאָרֶץ, וְלֹא כְתִיב בְּאָרֶץ, דְּמְשַׁמַּע לְעֵילָא וְתַתָּא, חוֹשְׁבֵין דְּכֻלָּא בְּסִיְהֵרָא הוּא.

163. רַבִּי שִׁמְעוֹן אָמַר, גִּימְטְרִיאוֹת וְחֻשְׁבוֹן תְּקוּפוֹת וְעִבּוּרִין, כֻּלָּא הוּא בְּסִיְהֵרָא, דְּהָא לְעֵילָא לֹא אִיהוּ. אָמַר לוֹ ר' אֶלְעָזָר, וְלֹא, וְהָא כַּמָּה חוֹשְׁבֵינִין וְשִׁיעוּרִין קַעֲבְדִי חֲבַרְיָא. אָמַר לוֹ, לֹא הֵכִי, אֶלָּא חוֹשְׁבֵנָא קִיּוּמָא בְּסִיְהֵרָא, וּמִתְמָן יַעוּל בַּר נֶשׁ לְמַנְדַּע לְעֵילָא, אָמַר לוֹ וְהָא כְתִיב וְהִיוּ לְאוֹתוֹת וּלְמוֹעֲדִים. אָמַר לוֹ, לְאַתַּת כְּתִיב, חֶסֶר. אָמַר לוֹ הָא כְּתִיב וְהִיוּ. אָמַר לוֹ הוּיִין כְּלֵהוּן דִּיהוּוֹן בֵּיהּ בְּאַסְקוּפָא דָּא, דְּאַתְמַלִּיא מְכֻלָּא, אֲבַל חוֹשְׁבֵנָא דְּכֻלָּא בְּסִיְהֵרָא הוּא.

**THE MOON AND EXCLUDING THE SUN. RABBI ELAZAR said: It is written: "Let them be," INDICATING PLURALITY, THUS INCLUDING THE SUN.**

**RABBI SHIMON said: THIS IS NOT SAID ABOUT THE SUN AND MOON, BUT ABOUT THE PHASES OF THE MOCHIN. They were all within the MOON, WHICH IS LIKE a boat, filled with everything, but calculating them all is done only according to the moon, NOT THE SUN.**

164. Come and see: There is one point, which is the beginning of reckoning and account. THAT IS, ARICH ANPIN, CALLED BEGINNING. That which is within and BEYOND ARICH ANPIN is completely unknowable.

There is one point above, where all is hidden, unrevealed, and unknown. IT IS BINAH OF ARICH ANPIN. From there starts the reckoning AND THE REVELATION of all that is hidden and deep, NAMELY THE SEVEN LOWER SFIROT OF BINAH OF ARICH ANPIN. There is also a point below, NAMELY NUKVA OF ZEIR ANPIN, which is the starting point OF THE REVELATION of all calculations and numbers. Consequently, it is the place from where THE MOCHIN RADIATE UPON all numerical measurements, determinations of seasons, intercalary days, festivals, holy days, and Shabbats.

And the children of Yisrael who cleave to the Holy One, blessed be He, reckon by the moon, AS THE SAGES HAVE SAID "YISRAEL RECKON BY THE MOON AND THE NATIONS OF THE WORLD BY THE SUN." They cleave to it and ascend it TO CLOTHE THE SUPERNAL BINAH, as it is written: "And you who cleave to Hashem, to your Elohim, are all alive today" (Devarim 4:4).

164. תא חזוי, נקודה חד אית, ומתמן שירותא לממני, דהא מה דלגו דההיא נקודה, לא אתידע, ולא אתייהב לממני, ואית נקודה לעילא סתים, דלא אתגליא כלל, ולא אתידע, ומתמן שירותא לממני, כל סתים ועומקא, הכי נמי אית נקודה לתתא דאתגליא, ומתמן הוא שירותא לכל חושבנא, ולכל מנין, ועל דא, הכא הוא אתר לכל תקופות, וגימטריאות, ועבורין, וזמנין, וחגי, ושבתין, וישראל דדבקי בקדשא בריך הוא עבדי חושבן לסיהרא, ואנון דבקיין ביה, וסלקין ליה לעילא, דכתיב ואתם הדבקים בה' אלקיכם וגו'.



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Section



## 40. "Let the water teem with swarms"

The Swarms refer to the numerous angels that continually interact with humanity. The power to remove negative angels and their influences from our lives derives from the sacred letters. At the same time, we gain the power to connect ourselves to the positive influences of the good angels that populate the upper spiritual atmospheres.

165. "Let the water teem with swarms of living creatures" (Beresheet 1:20). Rabbi Elazar said: We have already explained that the LOWER waters teemed and gave birth like the upper WATERS, MEANING THAT THE LOWER WATERS GAVE BIRTH TO WHAT THEY RECEIVED FROM ABOVE.

It is said, "birds to fly over the earth." Why, he then inquired, use the word yeofef (to fly), instead of the simple yauf?

165. יִשְׂרְצוּ הַמַּיִם שְׂרָץ נֶפֶשׁ חַיָּה, אָמַר רַבִּי אֶלְעָזָר,  
הָא אֹקְמָהּ, דְּאִינוּן מִיִּין רְחִישׁוּ וְאוֹלִידוּ כְּגוּוֹנָא  
דְּלַעִילָא, וְהָא אֲתַמַּר. וְעוֹף יַעֲוֹפֵף עַל הָאָרֶץ, יַעֲוֹף  
מִבְּעֵי לֵינָה, מֵהוּ יַעֲוֹפֵף.

166. Rabbi Shimon said: This is a secret, BECAUSE IT ALLUDES TO THE CREATION OF ANGELS. 'Bird' refers to Michael, of whom it is written: "And one of the seraphim flew to me" (Yeshayah 6:6), "ONE OF THE SERAPHIM" REFERS TO MICHAEL. To fly (yeofef) is said about Gavriel, as it is written: "even the man Gavriel whom I had seen in the vision, at the beginning, being set aflight to fly swiftly" (Daniel 9:21). It is Eliyahu who is continuously upon the earth. ELIYAHU is not connected to the side of Aba and Ima because he FLIES with four wings as it is written: "And the spirit of Hashem shall carry you where I know not" (I Melachim 18:12). The "spirit of Hashem" indicates one wing, and "carry you" the second WING. "Where" the third, and "I know not the fourth. THUS, HE FLIES WITH FOUR WINGS.

167. The words "upon the face" allude to THE CREATION OF the Angel of Death, because he darkens the face of the earth. It is as written: "and darkness upon the face of the deep" (Beresheet 1:1). The words, "the firmament of heaven," mean, as was written, that THE ANGEL OF DEATH goes up to heaven and accuses. He IS THE SATAN, HE IS THE EVIL INCLINATION, HE IS THE ANGEL OF DEATH. HE IS CALLED THE ANGEL OF DEATH, BECAUSE AFTER HE ACCUSES, HE TAKES THE ACCUSED'S SOUL. IT IS THEREFORE WRITTEN OF HIM, "UPON THE FACE OF THE FIRMAMENT OF HEAVEN," BECAUSE IT IS HIS WAY TO ACCUSE IN THE FIRMAMENT OF HEAVEN. Rabbi Aba said: But the Angel of Death was created on the second day! HOW CAN YOU SAY THAT "UPON THE FIRMAMENT OF HEAVEN" IS CONNECTED TO HIS CREATION WHEN, AS WAS STATED, IT IS CONNECTED TO THE FIFTH DAY? But "Upon the earth" refers to the Angel Refael, who is in charge of healing the earth. Through Refael, the earth is healed and becomes inhabitable for man. He is the healer to the powers OF THE EARTH. AND BECAUSE THE HEALING OF THE EARTH COMES FROM HIM,

166. אָמַר רַבִּי שִׁמְעוֹן רְזָא הוּא, וְעוֹף דָּא מִיכָאֵל, דְּכָתִיב וַיַּעַף אֵלָי אֶחָד מִן הַשְּׂרָפִים. יַעֲוֹפֵף דָּא גַבְרִיאֵל, דְּכָתִיב וְהָאִישׁ גַּבְרִיאֵל אֲשֶׁר רָאִיתִי בַּחֲזוֹן בְּתַחֲלָה מֵעַף בְּיַעֲף. עַל הָאָרֶץ, דָּא אֵלֵיהּ, דְּאִשְׁתַּכַּח תְּדִיר בְּאַרְעָא, וְלֹא מַסְטְרָא דְאַבָּא וְאַמָּא אֲשֶׁתַּכַּח, דְּאֵיהּ בְּד' טָאסִין, דְּכָתִיב וְרוּחַ ה' יִשְׂאֵךְ עַל אֲשֶׁר לֹא אֲדַע, וְרוּחַ ה' חֹד, יִשְׂאֵךְ תְּרִין, עַל אֲשֶׁר תֵּלֵת, לֹא אֲדַע אַרְבַּע.

167. עַל פְּנֵי, דָּא מְלַאךְ הַמּוֹת, דְּהוּא אַחֲשִׁיךְ פְּנֵי עֲלְמָא, וּכְתִיב בֵּיהּ וַחֲשָׁךְ עַל פְּנֵי תְהוֹם, רְקִיעַ הַשְּׁמַיִם, כְּדָא מְרִן, עוֹלָה וּמַסְטִין וְכו'. אָמַר רַבִּי אַבָּא, וְהָא מְלַאךְ הַמּוֹת בְּשְׁנֵי אֲתַבְרִי, אֵלָּא, עַל הָאָרֶץ, דָּא רַפָּאֵל, דְּאֵיהּ מְמַנָּא לְאַסּוּוֹתָא דְאַרְעָא, דְּבְגִינִיהּ אֲתַרְפִּיאַת אַרְעָא, וְקִיִּים בְּרַ נֶשׁ עֲלֶיהּ, וְרַפִּי לְכָל חִילִיָּהּ, עַל פְּנֵי רְקִיעַ הַשְּׁמַיִם דָּא אוֹרִיָּאֵל. וְכֹלָא הוּא בְקָרָא.

HIS CREATION IS INDICATED IN THE WORDS "UPON THE EARTH," WHILE the words "upon the face of the firmament of the heaven" refer to THE CREATION OF THE ANGEL Uriel. And all THE FOUR ANGELS, THE CARRIERS OF THE CHARIOT, are ALLUDED TO in this verse.

168. The text proceeds, "And Elohim created the great sea creatures" (Beresheet 1:21). Rabbi Elazar said: Those are the seventy ministers of the upper worlds, in charge of the seventy nations, created for the purpose of controlling the earth. **THUS THEY ARE CALLED "THE GREAT," INSTEAD OF "THAT MOVED," TO TEACH US THAT THEY WERE CREATED TO BE IN CHARGE.**

169. The words: "And every living creature (Heb., nefesh chayah) that moves" (Beresheet 1:21) refer to THE CREATION OF THE NEFESH OF Yisrael, who are surely the Nefesh of Chayah, WHICH IS THE NUKVA OF ZEIR ANPIN. THIS IS CERTAIN, BECAUSE THE ENTIRETY OF THE WORLD OF ATZILUT IS CONSIDERED THE LIGHT OF CHAYAH. They are therefore called "one nation in the earth" (II Shmuel 7:23). THE WORDS: "which the waters brought forth abundantly after their kind" (Beresheet 1:21) REFER TO those who occupy themselves with Torah. 'WATER' ALWAYS ALLUDES TO TORAH, AND WHOEVER OCCUPIES HIMSELF WITH HER MERITS THE NEFESH OF CHAYAH. AND HE WHO DOES NOT OCCUPY HIMSELF ALWAYS WITH TORAH DOES NOT HAVE A HOLY NEFESH. THE WORDS: "And every winged fowl after its kind" (Beresheet 1:21) ALLUDE TO the righteous among them, AMONG THOSE WHO OCCUPY THEMSELVES WITH TORAH, and for this reason, FOR BEING RIGHTEOUS, they merit the Nefesh of Chayah. According to another interpretation, the words, "every winged fowl," refer to the angels, worldly messengers, of whom we have already spoken.

168. ובגין כך, כתיב בתריה, ויברא אלקים את התנינים הגדולים, אמר רבי אלעזר אלון אינון שבעין ממנן רברבן, על שבעין עמיו, ובגין כך אתבריו כלהו, למהו שליטאן על ארעא.

169. ואת כל נפש החיה הרומשת, אלון אינון ישראל, דאינון נפש ודאי דהוא חיה, ואקרון גוי אחד בארץ. אשר שרצו המים למיניהם, דאינון משתדליון באורייתא. ואת כל עוף כנף למינהו, אליון צדיקיא דבהון, ובגין כך אינון נפש חיה. ד"א ואת כל עוף כנף כדקא אתמר, אליון אינון שלוחי עלמא.



170. Rabbi Aba said that the words, "living creatures" refer to Yisrael, because they are children of the Holy One, blessed be He, from whom their holy souls originate. HE ASKED: From where do the souls of idolatrous nations originate? Rabbi Elazar said: Their souls come from the forces of the left, who defile them. Therefore, they are all impure and convey impurity to those who come close to them.

171. "And Elohim said, 'let the earth bring forth living creatures...'" (Beresheet 1:24). These words refer to the rest of Chayot, APART FROM YISRAEL, each and every one receives according to its kind. Rabbi Elazar added, This supports our statement that "living soul" refers to Yisrael, who are holy supernal living souls. The words "Cattle and creeping things and Chayot of the earth" (Beresheet 1:24) refer to the Idolatrous nations, which are not living souls. Rather, they are, as we have said, DRAWN FROM THE FORCES OF THE LEFT, WHICH DEFILE THEM.

170. אָמַר רַבִּי אַבָּא, נֶפֶשׁ חַיָּה אֵינּוֹן יִשְׂרָאֵל, בְּגִין דְּאֵינּוֹן בְּנֵי דְקַדְשָׁא בְּרִיךְ הוּא וְנִשְׁמַתְהוֹן קַדְיִשִׁין מִנִּיה אֲתִיבִין. נֶפֶשׁאֵן דְּשָׂאָר עִמִּין עֵכוּם מֵאֵן אֲתֵר הוּא, אָמַר רַבִּי אֶלְעָזָר, מֵאֵינּוֹן סְטְרֵי שְׂמָאֵלָא, דְּמִסְאָבֵי לֹון, אֵית לֹון נִשְׁמַתִּין, וּבְגִין כֵּךְ כְּלֵהוּ מִסְאָבִין, וּמִסְאָבִין לְמֵאן דְּקָרַב בְּהַדְיָיהוּ.

171. וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה וְגו', כְּלֵהוֹן שְׂאָר חַיִּוֹן אַחֲרָנִין כָּל חַד וְחַד בְּכּוּם זִינִיה, וְאָמַר רַבִּי אֶלְעָזָר, הָאֵי מִסְיַע לְמַה דְּאָמְרִין, נֶפֶשׁ חַיָּה אֵלִין יִשְׂרָאֵל, דְּאֵינּוֹן נֶפֶשׁ חַיָּה קַדִּישָׁא עֲלָאָה. בְּהַמָּה וּרְמֵשׁ וְחַיְתוֹ אָרֶץ, אֵלִין שְׂאָר עִמִּין עֵכוּם, דְּלֵאוֹ אֵינּוֹן נֶפֶשׁ חַיָּה, אֵלָא בְּדִקְאָמְרִין.

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Section



## 41. "Let us make man"

The body of man is a reflection of Upper World forces. Every act we perform in our lower world initiates a corresponding spiritual action in the Upper Worlds. The magnitude of each action, however, is concealed from us. The simple physical hand movement of reaching into one's pocket to draw a few coins for charity arouses little effect in our physical environment. In the realm of the spirit, however, this act moves mountains. Scanning through the Aramaic text is another such action. It generates unimaginable positive energy for the reader, and for the world.

172. The words "Let us make man in our image and in our likeness" indicate that MAN was made of the six directions that comprise all, THAT IS, CHOCHMAH AND CHASSADIM, after the supernal image. Limbs are structured according to secret wisdom, according to the supernal structure. The words, "Let us make man," refer to the secret of male and female, made according to the holy supernal wisdom. ALL WAS DONE SO THAT MAN COULD RECEIVE SUPERNAL AND HOLY WISDOM. AND SINCE WISDOM CAN ONLY BE DRAWN THROUGH THE NUKVA, MAN WAS CREATED MALE AND FEMALE. IN THE VERSE, "In our image and in our likeness," IN WHICH IMAGE IS THE MOCHIM OF MALE AND LIKENESS IS THE MOCHIM OF FEMALE, they will construct each other, making MAN unique and fit to rule the world .

172. "נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ", דִּאֲתַבְלִיל  
 בְּשֵׁית סְטְרִין, כְּלִיל מְכַלָּא, כְּגוּוֹנָא דְלַעֲיִלָּא, בְּשׁוּיּוּמֵי  
 מְתַקְנָן, בְּרִזָּא דְחֻכְמַתָּא, בְּדַקָּא וְאוּת, כְּלָא תְקוּנָא  
 עֲלָאָה. נַעֲשֶׂה אָדָם, רִזָּא דְכֵר וְנוֹקְבָא, כְּלָא  
 בְּחֻכְמַתָּא קְדִישָׁא עֲלָאָה. בְּצַלְמֵנוּ כְּדְמוּתֵנוּ,  
 לְאֲשַׁתְּכַלְלָא דָּא בְרָא, לְמַהוּי הוּא יַחֲדָאֵי בְעֲלָמָא,  
 שְׁלִיט עַל כְּלָא.



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Section



## 42. "And Elohim saw all that He made"

When God created us, He saw the final outcome of His intention to bestow infinite fulfillment upon the Vessel for all eternity. The Creator actually saw the result even in the original thought, because He is above any concept of time. He perceives the end in the beginning. We, however, who are under the influence of time, find ourselves in a process of transformation that eventually paves the way for infinite fulfillment.

This section of the Zohar connects us to the Creator's original thought of creation. We can accelerate the process of change and connect ourselves to Light that is destined to be ours when we achieve our final correction.

173. "And Elohim saw all that He had made and behold, it was very good." These words correct the omission of the words, "it was good," in the second day. These words were omitted on the second day, because on it, death was created. Now, the words, "it was very good" are used. The colleagues have explained that "it was very good" refers to death. **BECAUSE THIS IS SO, IT WAS FITTING TO USE "IT WAS GOOD" ON THE SECOND DAY, THE DAY ON WHICH DEATH WAS CREATED. BUT THE WORDS WERE NOT USED UNTIL THE SIXTH DAY, WHEN IT WAS REVEALED THAT DEATH IS VERY GOOD.**

173. וַיִּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה, וַהֲנֵה טוֹב מְאֹד, הִכָּא אֲתִתְקַן, מַה דְּלֵא אֲתִמֵּר כִּי טוֹב בְּשַׁנִּי, בְּגִין דְּאֲתִבְרִי בֵּיה מוֹתָא, וְהִכָּא אֲתִמֵּר וַהֲנֵה טוֹב מְאֹד. וְאִזְלָא כְּמַה דְּאִמְרֵי חֲבַרְיָא, וַהֲנֵה טוֹב מְאֹד זֶה מוֹת.

174. "And Elohim saw all that He made and beheld, it was very good." HE ASKS: Did he not see that before? THE WORDS "AND ELOHIM SAW" GIVE THE IMPRESSION THAT HE ONLY SAW AFTER HE HAD CREATED. HE EXPLAINS: The Holy One, blessed be He, saw all THE THINGS THAT HAD BEEN MADE AND THOSE YET TO BE MADE. And, these are those who commented that the particle Et before the word "all" indicates that He saw all the generations to be and all that was to happen in the world in each generation, before those generations even came to existence. THE WORDS, "which he had made," ALLUDE TO all the works of creation RECOUNTED IN BERESHEET. There, the foundation and root of all that was to be and will subsequently come to pass in the world, was established. Hence, the Holy One, blessed be He, foresaw all and placed all in the works of Creation.

175. The unique aspect of the words, "the sixth day," is the letter Hei (Heb. 'the'). The Hei was used in reference to no day EXCEPT THE SIXTH. FOR THE FORMULA IS NOT "THE FIRST DAY, THE SECOND DAY, AND SO ON," BUT RATHER "ONE DAY, A SECOND DAY, AND SO ON." This is because now the world was finished. WHICH IS ZEIR ANPIN AND NUKVA, WHO WERE COMBINED AT THE END OF THE WORKS OF CREATION, as the female was united with the male into one unit, Hei, with "sixth," to be completely one. "Thus the heavens and earth were finished" indicates that the unification OF THE MALE AND FEMALE was complete in every detail. THE WORKS OF CREATION were completed in every way and were fully equipped with everything.

174. וַיִּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה, וַהֲנֵה טוֹב מְאֹד, וְכִי לֹא חָמַא לִיה קוֹדֶם, אֶלָּא כֹּלָּא חָמַא לִיה קִדְשָׁא בְּרִיךְ הוּא, וּמֵאֵן דְּאָמַר אֶת כָּל, לְאַסְגָּאָה כָּל דְּרִין דִּיִּיתוּן לְבַתֵּר בֵּן, וְכֵן כָּל מַה דִּיִּתְחַדֵּשׁ בְּעֵלְמָא, בְּכָל דְּרָא וּדְרָא, עַד לֹא יִיתוּן לְעֵלְמָא. אֲשֶׁר עָשָׂה דָא כָּל עוֹבְדִין דְּבְרָאשִׁית, דְּתַמְן אֲתַבְּרִי יְסוּדָא וְעִקְרָא לְכָל מַה דִּיִּיתִי וְיִתְחַדֵּשׁ בְּעֵלְמָא לְבַתֵּר בֵּן. וּבְגִין כֵּן חָמַא לִיה קִדְשָׁא בְּרִיךְ הוּא, עַד לֹא הוּהּ, וְשׁוּי כֹּלָּא בְּעוֹבְדָא דְּבְרָאשִׁית.

175. יוֹם הַשְּׁשִׁי מֵאֵי שְׁנָא בְּכֻלְהוּ יוֹמֵי דְלָא אֲתַמְרָ בְּהוּ ה' א, אֶלָּא הֵכָא כֹּד אֲשַׁתְּכַלֵּל עֵלְמָא, אֲתַחְבַּרְתָּ נּוֹקְבָא בְּדְכוּרָא, בְּחַבּוּרָא חַד, ה' בְּשִׁשִּׁי לְמַדּוּי כֹּלָּא חַד. וַיְכַלּוּ אֲשַׁתְּכַלְלוּ כֹּלָּא חַד, אֲשַׁתְּכַלְלוּ מִכֹּלָּא, וְאֲשַׁתְּלִימוּ בְּכֹלָּא.



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Section



## 43. "The heavens and earth were finished"

The spiritual intention of this passage is to help us recognize that the Torah is not a book about morals, values, and ethics. The Torah is the actual channel and portal by which we connect to the Light of the Creator. This awareness gives us the ability to activate the Torah's spiritual powers. When we study the Torah, it becomes a vehicle by which we literally elevate into the Upper Worlds.

176. "The heavens and earth were finished along with all their hosts" (Beresheet 2:1). Rabbi Elazar quoted, "How great is your goodness which you have laid out for those who fear you. You have wrought for them who put their trust in you, before the sons of men" (Tehilim 31:20). Come and behold: The Holy One, blessed be He, placed man in the world. He gave him the abilities to perfect himself in His service and to correct his ways so as to merit the supernal light that the Holy One, blessed be He, saved for the righteous. This is, as it is written: "No eye has seen Elohim" (Yeshayah 64:3) **ALLUDING TO THE STORED LIGHT.** The words, "you will do for those who await you," **REFER TO THE RIGHTEOUS.**

176. וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם, רַבִּי אֶלְעָזָר פָּתַח, מָה רַב טוֹבְךָ אֲשֶׁר צָפַנְתָּ לַיְרֵאִיךָ מַעֲלֵת לְחוֹסִים בְּךָ נֶגֶד בְּנֵי אָדָם, תָּא חֲזִי קִדְשָׁא בְרִיךְ הוּא בְּרָא לְבַר נֶשׁ בְּעֵלְמָא, וְאַתְקִין לֵיהּ לְמַהוּי שְׁלִים בְּפוֹלְחָנֵיהּ, וְלֹאֲתַתְּקֵנָא אֲרַחוּי, בְּגִין דִּיזְבִּי לְנַהוּרָא עֲלָאָה, דְּגַנְזִי קִדְשָׁא בְרִיךְ הוּא לְצַדִּיקָיָא, כַּד "א עֵין לֹא רָאָתָה אֱלֹהִים זֹולְתֵךְ יַעֲשֶׂה לְמַחְבֵּה לּוּ.

177. And how can one merit this STORED light? THE ANSWER IS, only through CONSTANT OCCUPATION with Torah. He who occupies himself with Torah every day merits a place in the afterworld, and it is considered as if he had built the world. Through Torah, the world was built and completed. Thus, the words, "Hashem founded the earth with wisdom, He established the heavens with understanding" (Mishlei 3:19), REFER TO THE WISDOM AND UNDERSTANDING FOUND IN TORAH. And it is also written, "And I will be a nurseling (Heb., amon) with him, and I will be his delight every day" (Mishlei 8:30), WHICH MEANS THAT TORAH WAS HIS CRAFTSMANSHIP (HEB. UMANUT) IN CREATING THE WORLD. Thus, whoever embraces TORAH completes and preserves the worlds. Come and behold: The Holy One, blessed be He, made the world by a breath and by a breath it is preserved. IT IS PRESERVED BY the breath of the mouths of those who study Torah. It is preserved even more by the breath of the children in the houses of learning, BECAUSE THE WORLD IS PRESERVED FOR THEM.

178. FURTHERMORE, "How great is your goodness" refers to the hidden good, OR THE STORED LIGHT. "Those who fear you" relates to those who fear wrongdoing THOSE WHO OCCUPY THEMSELVES CONSTANTLY WITH TORAH FOR WHOM THE LIGHT WAS STORED. "You have wrought for them who trust in you." HE ASKS: What is the meaning of "wrought," AND HE RESPONDS THAT it refers to the works of Creation. THE WHOLE OF CREATION DID NOT COME ABOUT, AND COULD NOT BE MAINTAINED, IF NOT FOR THOSE WHO STUDY TORAH, THOSE WHO CAN DRAW, THROUGH THEIR LEARNING, UPON THE STORED LIGHT. Rabbi Aba said: THE WORD "WROUGHT" refers to the Garden of Eden, which the Holy One, blessed be He, crafted on earth in the image of the Supernal shape for the righteous to reinforce themselves. The words are "wrought for them who put their trust in you,

177. ובמה יזכי ליה לבר נש לה הוא נהורא, באורייתא. דכל מאן דאשתדל באורייתא בכל יומא, יזכי למהווי ליה חולקא בעלמא דאתי, ויתחשב ליה כאלו באני עלמין, דהא באורייתא אתבני עלמא ואשתכלל, הה"ד ה' בחכמה יסד ארץ כונן שמים בתבונה, וכתיב ואהיה אצלו אמון ואהיה שעשועים יום יום, וכל דאשתדל בה, שכליל עלמין, וקיים ליה, ותא חזי, ברוחא עביד קדשא בריך הוא עלמא, וברוחא מתקיימא, רוחא דאינון דלעאן באורייתא, וכל שבן רוחא דהבל דרביי דבי רב.

178. מה רב טובך, דא טובא דאתגניז. ליראיך, לאינון דחלי חטאה. פעלת לחוסים בך, מאי פעלת, דא עובדא דבראשית. רבי אבא אמר, דא גן עדן, דהא באומנותא עביד ליה קדשא בריך הוא בארעא, כגוונא דלעילא. לאתתקפא ביה צדיקייא, הה"ד פעלת לחוסים בך נגד בני אדם, דהא הוא נגד אדם ואחרא נגד עלאין קדישין. אמר רבי שמעון גן עדן לעילא ונגד בני אדם הוי, לאתבנושא ביה צדיקייא דעבדי רעותא דמאריהון.



which you had laid out for those who fear you before the sons of men," because THE LOWER GARDEN OF EDEN is for humans and the other one THE SUPERNAL GARDEN OF EDEN is only for the supernal holy beings NOT FOR PEOPLE. Rabbi Shimon said: THE WORD "WROUGHT" REFERS TO the supernal Garden of Eden, but even so, it is for the "sons of men." For there gather the righteous, who do the will of their Master. ALTHOUGH THE UPPER GARDEN OF EDEN IS NOT FOR HUMANS, THE RIGHTEOUS IN THE LOWER GARDEN OF EDEN RISE THROUGH THE AIR INTO THE UPPER GARDEN OF EDEN. EVEN THOUGH THE RIGHTEOUS MUST DESCEND AND RETURN TO THEIR PLACES, THE UPPER GARDEN IS STILL CONSIDERED FOR PEOPLE.

179. "And they were finished" indicates that all the work that was to be done, both above and below, was finished, for the "heavens and the earth" represent above and below. THE WORD "HEAVENS" ALLUDES TO THE SUPERNAL ABOVE, AND EARTH ALLUDES TO THE BELOW. Rabbi Shimon said: THE WORD "HEAVENS" ALLUDES TO THE COMPLETION OF the works and craftsmanship of the written Torah, THAT IS, THE STRUCTURE OF ZEIR ANPIN, WHICH IS CALLED THE "WRITTEN TORAH." And THE WORD "EARTH" REFERS TO THE COMPLETION OF the works and craftsmanship of the Oral Torah, THAT IS, THE STRUCTURE OF THE NUKVA CALLED "ORAL TORAH." THE WORD "WORKS" REFERS TO THE SIX ASPECTS OF ZEIR ANPIN AND "CRAFTS" REFERS TO THE TOP THREE SFIROT.

"All their hosts" refers to the details of Torah, the seventy alternative aspects of Torah, WHICH ARE THE DETAILS OF THE STRUCTURE OF ZEIR ANPIN, CALLED "TORAH." "AND THE HEAVENS AND EARTH were finished" MEANS that both ZEIR ANPIN AND THE NUKVA, CALLED HEAVEN AND EARTH, can coexist and complement each other. The Heavens and the earth are particular and general. "And all their hosts" are the inner

179. ויכלו, הכלו עובדין דלעילא ועובדין דלתתא, השמים והארץ, לעילא ותתא. רבי שמעון אמר עובדא ואומנותא דאורייתא שבכתב, ועובדא ואומנותא דתורה שבעל פה. וכל צבאם, אליו פרטי דאורייתא, אפיו דאורייתא, שבעים פנים לתורה. ויכלו, דאתקיימו ואשתכללו דא ברא, שמים וארץ פרט וכלל, וכל צבאם רזי דאורייתא, דכיון דאורייתא מסאבן דאורייתא.

meanings, CALLED 'SECRETS,' of Torah and the rules of Cleanliness and Uncleaness in Torah.



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Section



#### 44. "And Elohim finished on the seventh day"

The Power of Blessing is the final necessary stage for any endeavor. Blessing assures that positive energy remains constant and consistent.

Focused visual connection with the Zohar's text arouses and imbues the Power of Blessing into our lives, especially in the areas of greatest need.

180. "And Elohim finished on the seventh day," (Beresheet 2:2) alludes to the Oral Law, NAMELY MALCHUT, the seventh day. ZEIR ANPIN CONTAINS SIX DAYS AND THE NUKVA, WHICH IS MALCHUT, IS THE SEVENTH. On the seventh day, the world was completed, and all was preserved. It is written: "His work which he had made," and not 'all his work,' because the written Torah, WHICH IS ZEIR ANPIN, created the world through the power of written words, which are MOCHIN extended from Chochmah. HENCE, THE WORK WAS FINISHED ON THE SEVENTH DAY, WHICH IS MALCHUT, THE NUKVA OF ZEIR ANPIN.

180. ויכל אלקים ביום השביעי, דא תורה שבועל  
 פה, דאיהו יום שביעי, וביה אשתכלל עלמא,  
 דאיהו קיומא דכלא. מלאכתו אשר עשה, ולא כל  
 מלאכתו, דהא תורה שבכתב, אפיק כלא, בתוקפא  
 דכתב הנפק מחכמתא.

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

182. "And He rested on the seventh day" refers to the foundation of the world. In the book of Rabbi Yeba Saba, it is written THAT "HE RESTED..." refers to the Yovel (Jubilee), NAMELY THE ILLUMINATION OF THE LEFT SIDE OF BINAH. Hence, it is written: "from all of His work," because all originates from this. And we say that "AND HE RESTED" alludes to Yesod, not to the Jubilee, because rest dominates everything else. THAT IS, REST IN THE ILLUMINATION OF YESOD IS MORE REVEALED THAN THE REST IN THE ILLUMINATION OF THE JUBILEE.

183. "And Elohim blessed the seventh day" refers to the High Priest, who blesses all and takes the first share. As we have learned, the Priest takes the first share OF ALL FEASTS, and he is blessed. Hence, he can bless OTHERS, and is called the seventh. Rabbi Yesa Saba said that "AND... FINISHED" refers to the Yesod (Foundation) of the world, AND "BLESSED" to the central column, WHICH IS TIFERET.

181. תלת זמנין הכא ביום השביעי, ויכל אלקים ביום השביעי, וישבות ביום השביעי ויברך אלקים את יום השביעי, הא תלת, ויכל אלקים, ביום השביעי, דא תורה שבעל פה, דעם יום השביעי דא, אשתכלל עלמא בדקא אמרן.

182. וישבות ביום השביעי, דא יסודא דעלמא, בספרא דרב ייבא סבא דא יובלא, ועל כך כתיב הכא מכל מלאכתו, דכלא נפיק מניה. ואנן, דא יסודא כדקאמרן דהא נייחא ביה הוה, ויתיר מכלא.

183. ויברך אלקים את יום השביעי, דא כהן גדול, המברך לכלא, והוא נטיל ברישא, התנן כהן נוטל בראש, וברכאן ביה שרייזין לברכא. ואקרי שביעי. רבי ייסא סבא אמר, הני תרי, חד ביסודא דעלמא איהו, וחד בעמודא דאמצעיתא.

184. RABBI SHIMON SAID THAT "and he sanctified it" also REFERS TO YESOD, BECAUSE IT SAYS "AND HE SANCTIFIED IT" WITHOUT SAYING what HE SANCTIFIED. THIS PHRASE IS UNLIKE THE PREVIOUS PASSAGES "AND HE BLESSED, AND HE RESTED," because it refers to the place where the sign of the covenant is fixed, NAMELY YESOD. THE WORD OTO (IT) CAN BE INTERPRETED AS THE PLACE OF THE SIGN OF THE COVENANT, NAMELY YESOD, because it is written: "and he shows me both it (oto) and his habitation" (II Shmuel 15:25). "IT" REFERS TO YESOD, AND "HIS HABITATION" REFERS TO MALCHUT. This place, YESOD, is the dwelling of all supernal sanctities, the place from which the Nukva descends upon the congregation of Yisrael to bestow upon her luxuries and the bread of joy. This is in accordance with the verse, "From Asher his bread shall be fat, and he shall field the dainties of the king" (Beresheet 49:20). "From Asher" alludes to the perfect covenant. "His bread shall be fat," indicates that BEFORE THE CORRECTION OF THE YESOD, bread was a shame, but now, AFTER THE CORRECTION, it has become the bread of joy. In the words, "And he shall field the dainties of the king," "the king" refers to the congregation of Yisrael, WHICH IS THE NUKVA OF ZEIR ANPIN, to whom THE YESOD gives all the luxuries of the world. And all the sanctities that emerge from above originate from this place. Hence, "He sanctified it" the very sign of the covenant, THE YESOD.

184. וְכֵן וַיְקַדֵּשׁ אוֹתוֹ, לְמַאֵן, לְהוֹאֵא אֶתְרִי, דְּאֵת קַיִמָא, בֵּיהּ שְׂרִיא, כַּד"א וְהִרְאֵנִי אוֹתוֹ וְאֵת נוֹהוֹ, וּבִהְיֵי אֶתְרִי שְׂרִינִין כָּל קְדוּשִׁין לְעִילָא, וְנִמְקִי מִנִּיהּ לְכַנְסֵת יִשְׂרָאֵל, לְמִיָּהֵב לָהּ תַּפְנוּקָא, לְחֵם פְּנֵג, וְאִזְלָא הָא כַּמָּה דְכִתְיִב מֵאֲשֵׁר שְׂמֵנָה לְחֵמוֹ וְהוּא יִתֵּן מַעֲדָנֵי מַלְךְ. מֵאֲשֵׁר, דָּא קַיִים שְׁלִים, שְׂמֵנָה לְחֵמוֹ, דְּהוּא לְחֵם עֻזִי, אֶתְהַדֵּר לְמַהוּי לְחֵם פְּנֵג. וְהוּא יִתֵּן מַעֲדָנֵי מַלְךְ, מֵאֵן מַלְךְ דָּא כַּנְסֵת יִשְׂרָאֵל, הוּא זְהִיב כָּל תַּפְנוּקִין דְּעַלְמִין, וְכָל קְדוּשִׁין דְּנִמְקִין מְלַעִילָא מֵהֵאֵי אֶתְרִי נִמְקִין. וְעַל דָּא וַיְקַדֵּשׁ אוֹתוֹ, הֵהוּא אֵת קַיִמָא.

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Section



## 45. "Which Elohim created to make"

When the Sabbath was brought forth into Creation, it greatly diminished the influence of the created negative forces. In our world, this same power is given to us through the Sabbath. Learning this section helps us weaken the negative forces in our daily existence.

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

185. כִּי בּו שְׁבֵת, בֵּיה נִיחָא דְכָלָא, דְעֵלְאִין וְתַתְאִין, בֵּיה שְׁבֵתָא לְנִיחָא, אֲשֶׁר בְּרָא אֱלֹקִים מְכַלְלָא דְזְכוּר נִמְקָא שְׁמוֹר, לְאַתְקְנָא עֲבִידְתָּא דְעֵלְמָא. לְעִשׂוֹת, דָּא אוֹמְנָא דְעֵלְמָא, לְמַעַבְד עֲבִידְתָּא דְכָלָא.

186. Rabbi Shimon further elucidated **THE SENTENCE, "WHICH ELOHIM CREATED TO MAKE," WITH THE WORDS, "who keeps the covenant and the Chesed (kindness)"** (Devarim 7:9). He explained that "who keeps" refers to the congregation of Yisrael, **WHICH IS MALCHUT**. "The covenant" is the foundation of the world, **WHICH IS YESOD OF ZEIR ANPIN**, and Chesed is Avraham, **WHO IS CHESED OF ZEIR ANPIN**. Because the congregation of Yisrael, **MALCHUT**, is the keeper of the covenant and Chesed, **MEANING IT IS THE KEEPER OF CHESED AND OF THE YESOD OF ZEIR ANPIN**. **MALCHUT** is called the Protector of Yisrael, **BECAUSE ZEIR**

186. תּוֹ, פְּרִישׁ ר' שְׁמַעוֹן מִלֵּה וְאָמַר, כְּתִיב שׁוֹמֵר הַבְּרִית וְהַחֲסֵד, שׁוֹמֵר, דָּא בְּנִסְת יִשְׂרָאֵל, הַבְּרִית, דָּא יְסוּדָא דְעֵלְמָא, וְהַחֲסֵד דָּא אֲבֵרָהִם, דְכִנְסֵת יִשְׂרָאֵל הִיא שׁוֹמֵר הַבְּרִית וְהַחֲסֵד, וְאֶקְרִי שׁוֹמֵר יִשְׂרָאֵל, דָּא הוּא נְטִיר פְּתִיחָא דְכָלָא, בֵּיה תְלִינן כָּל עֲבִידִין דְעֵלְמָא וְדָאִי. אֲשֶׁר בְּרָא אֱלֹקִים לְעִשׂוֹת, לְשַׁכְּלָלָא לְאַתְקְנָא כָּלָא, כָּל יוֹמָא וְיוֹמָא, וְלֵאפְקָא רוּחִין וְנִשְׁמָתִין וְאַפְלוּ רוּחִין וְשַׁדִּינן.

**ANPIN IS CALLED YISRAEL AND MALCHUT PROTECTS HIS SFIROT.**

It protects the gateway to all THE SFIROT OF ZEIR ANPIN, YESOD BEING ITS LOWEST SFIRAH AND CHESED ITS UPPERMOST. AND BECAUSE MALCHUT PROTECTS THEM, IT IS VIEWED AS THE PROTECTOR OF ALL HIS SFIROT, FROM YESOD UP TO CHESED. Upon it depends the functioning of the world, BECAUSE IT PROTECTS ZEIR ANPIN FROM ANY INTERFERENCE FROM OUTSIDE FORCES BY MEANS OF THE PROHIBITORY PRECEPTS. SIMILARLY, ALL CORRECTIONS AND DEEDS DEPEND ON IT, BY MEANS OF THE POSITIVE PRECEPTS. Hence, "that Elohim created to make," corrects and finalizes each and every day OF THE SIX DAYS OF CREATION, WHICH ARE THE SIX SFIROT OF ZEIR ANPIN. These words give birth to Holy spirits and souls; even evil spirits and demons ARE INCLUDED IN THE PHRASE, "WHICH ELOHIM CREATED TO MAKE."

187. And it is not true that EVIL SPIRITS AND DEMONS play no role in correcting the world. Even they were created for the correction of the world to slap the hands of the wicked of the world and admonish them, so they will follow correct paths. Whoever veers to the left side will find himself adhering to THE DEMONS AND EVIL SPIRITS OF the left side, who will punish him. In this way, THE DEMONS AND EVIL SPIRITS help correct THE WORLD. Come and see what was written about Solomon: "I will chasten him with the rod of men and with the plagues of the children of men" (II Shmuel 7:14). Those "plagues of the children of men" are the harmful pests WHO ARE THE DEMONS AND EVIL SPIRITS. BECAUSE THEY WERE CREATED TO PUNISH TRANSGRESSORS, PEOPLE FEAR THEM AND KEEP AWAY FROM SINS.

187. ואי תימא דלאו אינון תקוּנא דעלמא, לאו הכי, דהא אינון לתקוּנא דעלמא הוּו, ולא לקאָה בהו לחייבי עלמא, דאנון אזלין לקבלייהו לאוכחא להו, ומאי דאזיל לשמאלא, אתאחיד בסטרא שמאלא לקבלייהו, בגיני כך לתקוּנא הוּו. הא חזי מה כתיב בשלמה והוכחתינו בשבט אנשים ובנגעי בני אדם מאן נגעי בני אדם אלין אינון מזיקין.

188. Come and behold: At the time THE DEMONS AND EVIL SPIRITS were being created, the day, SHABBAT, was being sanctified. The demons and evil spirits were left without bodies, BECAUSE HE DID NOT HAVE THE TIME TO MAKE THEM BODIES. They are creatures who were not finalized, come from the left, and are considered the refuse of gold. Thus, because they were not finished and remained defective, the Holy Name cannot rest upon them, and they cannot cleave to it. They are terrified of the Holy Name and sweat with fear upon its mention. THEREFORE, THEY CANNOT CLEAVE TO IT. Furthermore, the Holy Name cannot prevail in an imperfect place.

189. Come and behold: A man who is imperfect because he does not leave a son behind him when he DEPARTS FROM this world cannot cleave to the Holy Name and will not be allowed beyond the curtain OF THE HOLY ONE, BLESSED BE HE, because he is defective and was not completed. And a tree that was uprooted, THAT IS, A MAN WHO DIES WITHOUT A SON, has to be replanted, BY BEING REINCARNATED INTO THIS WORLD a second time, because the Holy Name is perfect in all aspects. The defective man cannot therefore cleave to Him, BECAUSE SPIRITUAL CLEAVING IS A MATTER OF SIMILARITY OF FORM, AND THE DEFECTIVE ARE AS FAR AS EAST IS TO WEST FROM THE PERFECT.

188. תָּא חֲזִי, בְּשַׁעֲתָא דְאַתְבְּרִיאוּ, אֶתְקַדְּשׁ יוֹמָא, וְאַשְׁתְּאַרוּ רַחֵא בְּלֵא גּוּפָא, וְאַלִין אִינוּן בְּרִיין דְּלֵא אֶשְׁתְּכַלְלוּ, וּמְסֻטְר שְׂמָא לֵא אִינוּן זִוְהָמָא דְדִהָבָא, וְעַל דָּא, בְּגִין דְּלֵא אֶשְׁתְּכַלְלוּ וְאִינוּן פְּגִימִין, שְׂמָא קְדִישָׁא לֵא שְׂרִיא בְּהוּ, וְלֵא אֶתְדַבְּקוּ בֵּיהּ, וּדְחִילוּ דְלֵהוּן מִשְׂמָא קְדִישָׁא אִיהוּ, וְזַעֲוִין וּדְחִלִין מִנֵּיהּ, וְשְׂמָא קְדִישָׁא לֵא שְׂרִיא בְּאַתְר פְּגִימִים.

189. וְתָא חֲזִי, הָאִי ב"נ דְּאַתְפְּגִים דְּלֵא שְׂבַק בְּרַ בְּהָאִי עֲלֵמָא, כְּד נִפְק מִנֵּיהּ, לֵא אֶתְדַבְּק בְּשְׂמָא קְדִישָׁא, וְלֵא עֲאִלִין לִיהּ בְּפִרְגוּדָא, בְּגִין דְּאִיהוּ פְּגִימִים וְלֵא אֶשְׁתְּלִים, וְאִילְנָא דְאַתְעַקֵּר, בְּעֵיא נְטִיעָא זְמַנָּא אַחְרָא, בְּגִין דְּשְׂמָא קְדִישָׁא אֶשְׁתְּלִים בְּכָל סְטְרִין, וּפְגִימוּ לֵא אֶתְדַבְּק בֵּיהּ לְעֵלְמִין.



190. Come and behold: Those creatures, **NAMELY THE DEMONS AND EVIL SPIRITS**, are defective above and below. Thus, they cannot join the upper, **ON THE SIDE OF BINAH**, or the lower, **ON THE SIDE OF MALCHUT**. Of them, it was written, "that Elohim created to make," **WHICH MEANS HE CREATED CREATURES THAT NEED CORRECTING AND FINISHING**. These creatures were not completed above or below, **NEITHER FROM THE SIDE OF BINAH NOR FROM THE SIDE OF MALCHUT**. And if they are **BODILESS** spirits, why are they not completed above **FROM THE SIDE OF BINAH**? Because **THE SPIRITS** were not perfected below on earth, **BY RECEIVING A BODY**, they cannot be completed from above, **IN THE LIGHTS**. **BECAUSE THEY CAME FROM THE ASPECT OF MALCHUT, THEY NEED TO BE CLOTHED IN BODIES. AND SINCE THEY HAVE NO BODIES, THEIR SPIRITS ARE DEFECTIVE AS WELL, AND THEY CANNOT BE CORRECTED FROM ABOVE, IN BINAH.**

They all come from the left side and are invisible to the human eye. They stand in opposition to people so that they can harm them. They have three of the characteristics of the ministering angels and three features in common with people. As has been explained, **THEY HAVE WINGS, FLY FROM ONE END OF THE WORLD TO THE OTHER, AND FORETELL THE FUTURE AS DO THE MINISTERING ANGELS. THEY EAT, DRINK, PROCREATE, AND DIE LIKE PEOPLE.**

191. After their creation, these spirits are left behind the millstones of the chasm of the great abyss. When the sanctity of the Shabbat day has passed **AFTER THE SHABBAT** these incomplete **SPIRITS** come into the world and fly around in all directions. People should beware of them. Then, once again, the entire left side reawakens and the flames of Gehenom blaze. All **WHO COME** from the left side float around the world; they want to clothe themselves with bodies, but they are unable to do so. At this time, people must protect themselves against them. Thus, the Sages

190. והא חזי, הני ברין, פגימין אינון, מעילא ומתתא, ובגיני כך לא מתדבקן לעילא, ולא מתדבקן לתתא, ואלין דכתיב בהו אשר ברא אלקים לעשות, דלא אשתלימו עילא ותתא. ואי תימא הא רוחין אינון, אמאי לאו אשתלימו לעילא, אלא כיון דלא אשתלימו לתתא בארעא, לא אשתלימו לעילא, וכלהו מסטר שמאלא קא אתיין, ומתבסיין מעינא דבני נשא, וקיימי לקבליהו לאבאשא לון. תלת לון במלאכי השרת, ותלת לון בבני נשא, והא אוקמוה.

prescribed the saying of the "Hymn for afflictions" (Tehilim 91), whenever one fears them in the world.

191. בְּתֵר דְּאַתְבְּרִיאוּ רוּחִין, אֲשֶׁתְּאַרוּ אִינוּן רוּחִין,  
בְּתֵר רַחֲוִיָּא דְנוֹקְבָא דְתַהוּמָא רַבָּא, לִילְיָא דְשִׁבְתָּא  
וְיוֹמָא דְשִׁבְתָּא, כִּיּוֹן הַנֶּפֶק קְרוּשְׁתָּא דְיוֹמָא, וְלֹא  
אֲשֶׁתְּלִימוּ, נִפְקוּ לְעֵלְמָא, וְשִׁטְאן לְכָל סְטְרִין, וּבְעֵינָא  
עֵלְמָא לְאַתְנַטְרָא מְנַיְהוּ. דְּהָא כְּדִין כָּל סְטְר  
שְׂמַאלָא אַתְעָר, וְאַשָּׁא דְגִיּהָנָם מְלַהֲטָא, וְכָל אִינוּן  
הַבְּסֵטֵר שְׂמַאלָא, אֲזִלִּין וְשִׁטְאן בְּעֵלְמָא, וּבְעֵינָא  
לְאַתְלַבֵּשָׁא בְּגוּפָא, וְלֹא יִכְלִין, כְּדִין בְּעֵינָא  
לְאַסְתְּמָרָא מְנַיְהוּ וְאַתְקִינוּ שִׁיר דְּמַגְעִים, בְּכָל  
שַׁעְתָּא דְּרַחֲלוּ דְּלַהוֹן שְׂרִיָּא בְּעֵלְמָא.

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Section



## 46. The Tabernacle of Peace

A protective shield of Light surrounds our world during the Sabbath. We can awaken this protective field of energy and draw it into our lives during all seven days of the week.

192. Come and behold: When the day is sanctified on the evening of Shabbat, a tabernacle of peace descends and settles on the world. HE ASKS: What is this tabernacle of peace? AND HE ANSWERS: It is the Shabbat. On Shabbat, all the evil spirits, stormy spirits, demons, and the defiled hide behind the millstone of the chasm of the great abyss. For when the Sanctity spreads over the world, the spirit of defilement does not waken; one runs from the other. **HOLINESS SHUNS THE UNCLEAN, AND THE UNCLEAN SHUNS HOLINESS.**

192. תָּא חֲזִי בְּדֵ אֶתְקַדְּשׁ יוֹמָא בְּמַעְלֵי שַׁבְּתָא,  
 סוּכַת שְׁלוֹם שְׂרִיא, וְאֶתְפְּרִיסַת בְּעֵלְמָא, מֵאֵן סוּכַת  
 שְׁלוֹם, דָּא שַׁבְּתָא, וְכֹל רוּחִין וְעֵלְעוּלִין וְשִׂדִין, וְכֹל  
 סְטָרָא דְמִסְאֲבֵי כְּלָהוּ טְמִירִין, וְעֵאלִין בְּעֵינָא  
 דְּרִיחֵינָא דְנוֹקְבָא דְתַהוּמָא רַבָּא, דְּהָא כִּינּוּן דְּאֶתְעַר  
 קְדוּשְׁתָּא עַל עֵלְמָא, רוּחַ מִסְאֲבָא לֹא אֶתְעַר בְּהַרְיָה,  
 וְדָא עָרִיק מְקַמֵּיהּ דְּדָא.

193. Thus, ON SHABBAT, the world is under supernal protection. As a result, there is no need to pray for protection, as when one says, "who protects his people, Yisrael, forever, Amen." This blessing was prescribed for weekdays, when the world needs protection, but on Shabbat, a tabernacle of peace is spread over the world and protects it from all directions. Even the sinners of Gehenom are preserved, and all remain in peace, both the upper and lower.

Hence, upon sanctifying the day, we say, "He who spreads the tabernacle of peace over us and over all His people Yisrael and over Jerusalem," INSTEAD OF "HE WHO PROTECTS HIS PEOPLE YISRAEL," AS ON WEEKDAYS.

194. YET, HE ASKS: Why over Jerusalem? AND HE ANSWERS: Because it is the abode of this tabernacle. It behooves one TO PRAY AND summon the Tabernacle OF PEACE, so that it will be spread upon us, dwell with us, and be to us like a mother protecting her children. One, therefore, fears nothing ON SHABBAT from any side OF THE WORLD. Therefore, one says, "who spreads the tabernacle of peace over us," AND THERE IS NO NEED TO SAY "WHO PROTECTS HIS PEOPLE, YISRAEL, FOREVER, AMEN."

195. Come and behold: When Yisrael bless and call the Tabernacle of Peace, the 'Holy Guest' WHICH ONLY APPEARS ON SHABBAT AND IS AN INFREQUENT GUEST they say, "He who spreads the Tabernacle of Peace." Then the supernal sanctity comes down, spreads its wings over Yisrael, and covers them as a mother covers her children. And all evil leaves the world, and the people of Yisrael remain under the Holiness of their Master. Consequently, this Tabernacle of Peace gives new Neshamot (souls) to her children. HE ASKS: what is the reason IT GIVES NEW SOULS TO YISRAEL? AND HE ANSWERS that souls dwell in and issue from her, BECAUSE

193. וכדין עלמא בנטירו עלאה. ולא בעינן לצלאה על נטירו, בגון שומר את עמו ישראל לעד אמן, דהא דא ביומא דחול אתתקן, דעלמא בעיא נטירו, אבל בשבת, סוכת שלום אתפריסא על עלמא, ואתנטיר בכל סטרין, ואפילו חייבי גיהנם נטירין אינון, וכלא בשלמא אשתכחו, עלאין ותתאין, ובגין כך בקדושא דיומא מברכינן הפורס סכת שלום עלינו ועל כל עמו ישראל ועל ירושלם.

194. אמאי על ירושלם, אלא דא היא מדורא דהיא סבה, ובעינא לזמנא לההיא סבה, דאתפרסת עלנא, ולמשרא עמנא, ולמהוי עלנא כאמא דשרייתא על בנין, ובג"ד לא דחלין מכל סטרין, ועל דא הפורס סוכת שלום עלינו.

195. תא חזי, בשעתא דישאל מברכינ ומזמנין להאי סכת שלום, אושפיזא קדישא, ואמרי הפורס סכת שלום, כדין קדושתא עלאה נחתא, ופריסת גרפהא עליהו דישאל, ומכסיא לון כאמא על בנין, וכל זינין בישין, אתכנישו מעלמא, וירבי ישראל תחות קדושתא דמאריהון, וכדין דא סכת שלום, יהיב נשמתין חדתינ לבנהא, מאי טעמא בגין דביה נשמתין שריין, ומניה נפקין וכיון דשריא, ופריסת גרפהא על בנהא, אריקת נשמתין חדתינ לכל חד וחד.

**SHE IS BINAH.** And because **THIS TABERNACLE OF PEACE** dwells upon and spreads her wings over her children, she sheds new souls upon each and every one of them.

196. Rabbi Shimon says further that this is the reason why we have learned that Shabbat is similar to the world to come, and this is true. Just as Shmitah (the Sabbatical Year) and Yovel (Jubilee) are equal to one another, so are Shabbat and the world to come. **LIKE SHMITAH, SHABBAT IS MALCHUT; LIKE YOVEL, THE WORLD TO COME IS BINAH. AND SINCE WE LEARNED THAT SHABBAT AND THE WORLD TO COME ARE EQUAL TO EACH OTHER, THEN SHMITAH AND THE YOVEL ARE EQUAL TO ONE ANOTHER.** The extra soul **THAT THE TABERNACLE OF PEACE BESTOWS UPON HER CHILDREN** comes from the secret of remembering, **ZEIR ANPIN**, to the Tabernacle of Peace that extends from the world to come. **THE TABERNACLE OF PEACE RECEIVES** the additional **NESHAMOT FROM ZEIR ANPIN** and gives them to the Holy Nation. The people are elated with the addition, and all worldly matters, sorrows, and evil are forgotten. Thus, it is written: "On the day that Hashem shall give you rest from sorrow and from your troubles" (Yeshayah 14:3) **INDICATING THE TIME WHEN THE ADDITIONAL NESHAMOT ARE RECEIVED FROM THE TABERNACLE OF PEACE.**

197. On the evening of Shabbat, one should taste of all **THE FOOD HE HAS**, to show that this Tabernacle of Peace embraces all **THREE COLUMNS OF BINAH.** This is as long as nothing is lacking from the Shabbat day meal, **BECAUSE THE HONOR OF THE DAY IS GREATER THAN THE NIGHT.** Others say further that **ONE SHOULD BEWARE THAT NOTHING IS LACKING** from the two meals of the day, and it is well **TO BE VERY CAREFUL WITH THAT.** And it is needless to say that if one has more than two **MEALS** on **SHABBAT** day, he can still taste of all the foods **ON THE EVE OF SHABBAT**, as long as

196. תו, אָמַר רַבִּי שְׁמַעוֹן, עַל דָּא תְּנִינָן שַׁבָּת, דּוּגְמָא דְעֵלְמָא דְאֵתִי אִיהוּ, הֵכִי הוּא וְדָאִי, וְעַל דָּא, שְׁמִיטָה וְיוֹבֵל, דּוּגְמָא דָּא בְּדָא, וְשַׁבָּת וְעֵלְמָא דְאֵתִי הֵכִי הוּא, וְהָהוּא תּוֹסַפֵּת דְנִשְׁמַתָּא, מִרְזָא דְזִכּוֹר קָא אֵתִיא, עַל הָאִי סַכַּת שְׁלוֹם, דְנִטִּיל מֵעֵלְמָא דְאֵתִי, וְדָא תּוֹסַפֵּת יְהַבַּת לְעֵמָא קְדִישָׁא, וּבִהּ הוּא תּוֹסַפֵּת, חֲדָאן, וְיִתְנָשִׁי מִנִּיּוּהוּ כָּל מַלְיָן דְחוּל, וְכָל צַעֲרִין, וְכָל עֲאֻקִּין, בְּד"א בְּיוֹם הַנִּיחַ ה' לָךְ מֵעַצְבְּךָ וּמִרְגָזְךָ וּמִן הָעֲבֻדָּה הַקָּשָׁה וּגו'.

197. וּבְלֵילֵיא דְשַׁבָּתָא, בְּעֵי ב"ו לְאַטְעֵמָא מִכֻּלָּא, בְּגִין לְאַחְזָאָה, דְהָאִי סַכַּת שְׁלוֹם, מִכֻּלָּא אֲתַכְלִילַת, וּבְלֵבָד דְלֹא יִפְגִּים, מִיכֻלָּא חֲדָא לְיוֹמָא, וְאִית דְאֻמְרֵי תְרִין, לְתַרְיֵן סַעֲדַתִּי אַחֲרָנִין דְיוֹמָא, וְשִׁפִּיר, וְכָל שְׂכָן אִי סְלִיק יְתִיר לְיוֹמָא, וְיָכִיל לְמַטְעַם מִמִּיכְלִין אַחֲרָנִין, וְלִזְעִירֵי בְתָרֵי תְבִשְׁלִין סְגִיא, וְאוֹקְמוּהָ חֲבָרִיא.

two dishes remain for the day of Shabbat. This was fully expounded upon.

198. The Shabbat candles were given to the wives of the Holy people to light, and the friends have given a reason for that. They explained that when Chavah extinguished the candle of the world BY CAUSING ADAM TO EAT OF THE FRUIT OF THE TREE OF KNOWLEDGE, she BROUGHT DEATH AND darkness to the world. THUS, BY LIGHTING THE SHABBAT CANDLES, WOMEN CORRECT THAT WHICH CHAVAH, THE FIRST WOMAN, DID, and this is good.

Nevertheless, a deeper interpretation is that the Tabernacle of Peace THAT SHINES ON SHABBAT is the Mother of the world, and the souls, which are Supernal candles, reside within her. Thus, a mother, OR A WOMAN, should light the candles. By doing so, she stands in the stead OF THE SUPERNAL MOTHER OF CHILDREN, THE TABERNACLE OF PEACE. BECAUSE she does so, THE UPPER MOTHER OF CHILDREN BESTOWS HOLY SOULS UPON HER CHILDREN, WHICH IS THE SECRET OF THE SUPERNAL SPIRITUAL CANDLES.

199. FOR THIS REASON, a woman should light the candles of Shabbat with a joyful heart and great concentration, because the supernal Glory is hers. It is a great merit to herself to beget, IN LIGHTING THE CANDLES, holy sons who are the shining candles of Torah and Piety, and who will bring peace to the world. By lighting the candles, she also gives her husband long life. Hence, she should be very careful with THE LIGHTING OF THE CANDLES, AND SHOULD DO SO WITH GREAT CONCENTRATION.

198. נֵר שֶׁל שַׁבָּת, לְנֹשֵׁי עֵמָּא קְדִישָׁא אֲתִיִּיהֵיבַת לְאַדְלָקָא, וְחֻבְרֵיִיא הָא אָמְרוּ, דְּאִיהִי כְּבֵתָהּ בּוֹצִינָא דְעֵלְמָא, וְאֲחֻשִׁיבַת לִיהּ כּוּ' וְשִׁמִּיר. אָבֵל רְזָא דְמַלְהָ, הָאִי סַבְתָּ שְׁלוֹם מִטְרוּנֵיתָא דְעֵלְמָא הִיא, וְנִשְׁמַתִּין דְּאִינוּן בּוֹצִינָא עֲלָאָהּ, בְּהָ שְׁרִיִּין, וְעַל דָּא מִטְרוּנֵיתָא בְּעִיָּא לְאַדְלָקָא, דְּהָא בְּרוּכְתָהּ אֲתֵאֲחֵדַת וְעֵבְרַת עוֹבְדָא.

199. וְאֲתֵתָא בְּעִיָּא בְּחֻדוּהָ דְלִבָּהּ וְרַעוּתָא, לְאַדְלָקָא בּוֹצִינָא דְשַׁבָּת, דְּהָא יִקְרָא עֲלָאָהּ הִיא לָהּ, וְזִכּוֹ רַב לְגִרְמָהּ, לְמִזְכֵּי לְבָנִין קְדִישִׁין, דִּיהוּן בּוֹצִינָא דְעֵלְמָא, בְּאוּרֵיִיתָא, וּבְדַחְלָתָא, וְיִסְגוּן שְׁלָמָא בְּאַרְעָא, וְיִהֵיבַת לְבַעֲלָהּ אוּרְכָא דְחַיִּין, בְּגִין כֶּךָ בְּעִיָּא לְאַזְדַּהֲרָא בְּהָ.

200. Come and behold: The evening and day of Shabbat combine "Remember" and "Keep." IN THE FIRST TABLETS, it was written, "Remember the Shabbat" (Shemot 20:8) and IN THE SECOND TABLETS, it was written, "Keep the Shabbat" (Devarim 5:12). BECAUSE "Remember" is the male PRESENCE OF ZEIR ANPIN and "Keep" is the female PRESENCE, OR THE NUKVA, OF ZEIR ANPIN, when "Remember" joins "Keep," all is one. Joyful are the people of Yisrael, who are the lot of the Holy One, blessed be He, His destiny and His inheritance. Of them, it is written: "Happy is the nation that this is their lot. Happy is that Nation that has Hashem as its Elohim" (Tehilim 144:15).

200. תָּא חֲזִי, שַׁבַּת, לַיְלֵא וַיּוֹמָא, זְכוֹר וְשָׁמוֹר, אִיהוּ בְּחָדָא, וְעַל דָּא בְּתִיב זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְשׁוֹ, וּבְתִיב שָׁמוֹר אֶת יוֹם הַשַּׁבָּת, זְכוֹר לְדַכּוֹרָא שָׁמוֹר לְנוֹקְבָא, וְכֹלָא חַד. זְכָאִין אִינוּן יִשְׂרָאֵל, חוֹלְקִיה דְּקַדְשָׁא בְּרִיךְ הוּא, עַדְבִּיה וְאַחַסְנִתִּיה, עַלְיֵיהוּ בְּתִיב אֲשֵׁרֵי הָעַם שְׂכָבָה לוֹ, אֲשֵׁרֵי הָעַם שְׁהֵ אֱלֹקֵיו.

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Section



## 47. "And Hashem Elohim built the rib"

This section helps every human being attract their true soulmates. Moreover, the letters and words of the Zohar help existing marriages rekindle the flames of passion and spiritual enlightenment.

201. "And Hashem Elohim built the tzela (rib) which he had taken from man" (Beresheet 2:22). Rabbi Shimon says: It is written, "Elohim understood her ways and He knew her place" (Iyov 28:23). There are many ways of looking at it, but what is the principal way of interpreting "Elohim understood (Heb., hevin) her ways?" It is similar to "and Elohim built (Heb. vayiven) the rib," even though RIB means the Oral Torah, WHICH IS MALCHUT, in which there is a path, as it is written, that "makes a way in the sea" (Yeshayah 43:16). THE SEA IS MALCHUT, AND IN IT HE MADE A PATH. Hence "And Elohim understood her ways."

201. וַיִּבֶן ה' אֱלֹהִים אֶת הַצֶּלַע אֲשֶׁר לָקַח מִן הָאָדָם וּגו', אָמַר רַבִּי שִׁמְעוֹן כְּתִיב אֱלֹהִים הִבִּין דְּרַבָּה וְהוּא יָדַע אֶת מְקוֹמָהּ. הָאִי קָרָא גּוֹוִינִין סְגִיאוֹיִן אֵיִת בֵּיהּ, אֶלָּא מֵהוּ אֱלֹהִים הִבִּין דְּרַבָּה, כַּד "א וַיִּבֶן ה' אֱלֹהִים אֶת הַצֶּלַע, דָּא תוֹרָה שְׁבַע" פ, דָּאִית בַּה דְּרַךְ, כַּד "א הַנוֹתֵן בַּיָּם דְּרַךְ, בְּגִינֵי כֶךָ אֱלֹהִים הִבִּין דְּרַבָּה.



202. "And He knew her place." HE ASKS: What is "her place?" AND HE ANSWERS: It is the Written Torah, NAMELY ZEIR ANPIN. The Written Torah, WHICH IS THE SECRET OF THE UPPER ZEIR ANPIN AND OF THE NUKVA FROM THE CHEST UPWARD, has knowledge. Hashem Elohim is a complete name to correct the MALCHUT in everything. Hence, THE MOCHIN OF THE NUKVA, OR MALCHUT, are called Chochmah and Binah, because they are created, with full perfection, from the two names of Yud-Hei-Vav-Hei and Elohim, WITH YUD-HEI-VAV-HEI CORRESPONDING TO CHOCHMAH AND ELOHIM TO BINAH. HENCE "ELOHIM UNDERSTOOD HER WAYS" RELATES TO THE EMANATION OF CHOCHMAH THAT COMES THROUGH BINAH, AND THIS EMANATION IS CALLED ELOHIM. "AND HE KNEW HER PLACE" IS DAAT, THE LIGHT OF CHASSADIM AND THE SECRET OF YUD-HEI-VAV-HEI, DRAWN FROM ABA THROUGH ZEIR ANPIN.

203. "The rib" is the mirror that does not shine MALCHUT. As it is written: "In tzali (my adversity) they rejoiced and gathered" (Tehilim 35:15). THE WORD INDICATES OPAQUE GLASS, WHICH NEEDS CORRECTING. THE WORDS, "THE RIB that He took from man," MEAN THAT HE TOOK MALCHUT OUT OF THE WRITTEN TORAH, WHICH IS ZEIR ANPIN. Because woman originates in THE MALCHUT OF the written Torah, "to the woman" indicates her connection with the flames of the left side. Torah, NAMELY ZEIR ANPIN, was given from the side of Gvurah, WHICH IS RELATED TO THE NUKVA. The word for woman (ISHAH) IS DERIVED FROM esh, meaning fire OR THE SIDE OF GVURAH, and Hei, INDICATING THE NUKVA TO WHICH THE FIRE OF GVURAH IS CONNECTED. And they are burned as one.

202. והוא ידע את מקומה, מאן מקומה, דא תורה שבכתב, דאית בה דעת. ה' אלקים, שם מלא, לאתקנא לה בכלא, ועל דא אתקריאת חכמה, ואתקריאת בינה, בגין דהוה בשם מלא, ה' אלקים, בכלא בשלימו בתרי שמהן.

203. את הצלע, דא אספקלריאה דלא נהרא, כד"א ובצלעי שמחו ונאספו. אשר לקח מן האדם, בגין דהא מתורה שבכתב נפקת. לאשה, לאתקשרא בשלהובא דסטר שמאלא, דהא אורייתא מסטרא דגבורה אתיהיבת. לאשה, למהווי אש ה' קטיר כחדא.

204. "And he brought her to Adam" because it is not fitting FOR THE NUKVA to exist alone; she is included within and cleaves to the written Torah, ZEIR ANPIN. And when THE NUKVA has united WITH ZEIR ANPIN, he feeds and prepares for her and bestows upon her all that she needs. Hence, it is written "And the earth" (Beresheet 1:1), IN WHICH THE VAV (AND) IN "AND THE EARTH" ALLUDES TO ZEIR ANPIN, WHICH BESTOWS AN ABUNDANCE UPON HER, CALLED "FOOD," as we have already explained.

205. Here we learn that the mother and father must supply all the needs of a daughter before she is wed. After she has been joined with her husband, it is for him to feed and give her what she requires.

Come and behold: It is first written, "and Hashem Elohim built the rib," that is, that mother and father have prepared for her. Then, it is written: "He brought her to Adam," so they could join together and cleave to one another. Then, it is for HER HUSBAND to give her what she requires.

206. Another interpretation of the verse, "Elohim understood her ways," is that when the daughter is in her mother's home, her mother cares for all her needs every day. Hence, Elohim, THE MOTHER, understood the ways OF THE NUKVA. When her husband marries her, he gives her what she wants and satisfies her needs. Thus, it was said that He, NAMELY THE HUSBAND, "knew her place," MEANING THAT THE HUSBAND CARES FOR THE WIFE ONCE SHE IS MARRIED TO HIM.

204. וַיְבִיֵאֵהָ אֶל הָאָדָם, בְּגִין דְּלֹא בְעִיָא לְאַשְׁתַּכַּח בְּלַחֲוֹדָהּ, אֲלֵא לְאַתְכַּלְלָא וּלְאַתְחַבְרָא בְּתוֹרַה שְׁבַכְתָּב, בֵּינָן דְּאַתְחַבְרַת בְּהַדְרִיה, הוּא יְזוּן לָהּ, וַיִּתֵּן לָהּ, וַיִּתֵּן לָהּ מַה דְּאַצְטְרִיךְ, הַיְינוּ דְּכְתִיב, וְאֵת הָאָרֶץ, וְהָא אֻקְיַמְנָא.

205. מִכַּאֵן אֻלְיַמְנָא, מֵאֵן דְּאַנְסִיב בְּרִתִּיה, עַד לֹא תִיעוּל לְבַעֲלָהּ, אַבּוּהּ וְאִמָּה מִתְקַנִּין לָהּ, וַיְהִינן לָהּ כָּל מַה דְּאַצְטְרִיךְ, בֵּינָן דְּאַתְחַבְרַת בְּבַעֲלָהּ, הוּא יְזוּן לָהּ, וְהוּא יִתֵּן לָהּ מַה דְּבְעִיָא. תָּא חֲזִי, בְּקַדְמִיתָא כְּתִיב, וַיִּבֶן ה' אֱלֹקִים אֶת הַצֶּלַע, דְּאַבָּא וְאִמָּא אֶתְקִינוּ לָהּ, וּלְבַתָּר, וַיְבִיֵאֵהָ אֶל הָאָדָם, לְאַתְקַשְׂרָא כָּלֵא כַחֲדָא, וּלְאַתְחַבְרָא חַד בְּחַד, וְהוּא יְהִיב לָהּ מַה דְּאַצְטְרִיךְ.

206. דְּבַר אַחַר, אֱלֹקִים הִבִּין דְּרַכָּה, כִּד בְּרִתָּא בְּבֵי אִמָּא, הִיא אֶסְתַּכְּלָא בְּכָל יוֹמָא, בְּכָל מַה דְּבְעִיָא בְּרִתָּהּ, דְּכְתִיב אֱלֹקִים הִבִּין דְּרַכָּה, בֵּינָן דְּחַבְרַת לָהּ בְּבַעֲלָהּ הוּא יְהִיב לָהּ כָּל מַה דְּבְעִיָא, וַיִּתֵּן עוֹבְדָהּ, הֲדָא הוּא דְּכְתִיב, וְהוּא יִדַע אֶת מְקוֹמָהּ.



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Section



## 48. "And Hashem Elohim formed the man"

Man is born into this world with an evil inclination built into his nature. True transformation of character occurs through the assistance and spiritual power of a soulmate. This relationship gives us inner strength and willpower to complete our transformation.

207. It is written: "Hashem Elohim, Vayitzer (formed) the man" (Bereshheet 2:7). VAYITZER IS SPELLED WITH TWO YUDS TO HINT THAT here man was completely formed, with both right and left. As we have explained, he was created with only the good inclination, NOT WITH THE EVIL INCLINATION. But LATER with "And Hashem Elohim formed," THE EVIL INCLINATION IS ALSO INCLUDED IN HIM. THIS IS THE HIDDEN REASON FOR THE TWO YUDS ONE ALLUDES TO the good inclination, the other to the evil inclination. HE ASKS: WHY WAS HE GIVEN TWO INCLINATIONS? AND HE RESPONDS: The reason is that he was given the good for himself and the bad to awaken his desire for the female. The secret meaning of this is that the North, WHICH IS THE LEFT SIDE, always wakes toward the female and cleaves to her. Hence, she is called Ishah, WHICH IS ANALYZED AS THE FIRE OF HEI, WHICH IS FEMALE. FOR THE NUKVA IS BUILT BY, AND EMERGES FROM THE LEFT SIDE.

207. כְּתִיב וַיִּיצֶר ה' אֱלֹקִים אֶת הָאָדָם. הַכָּא אֲשֶׁתְּכֹלֵל בְּכֹלָא, בְּיִמִינָא וּבִשְׂמָאלָא, וְהָא אֹקִימָנָא דְאַתְּכֵלִיל בְּיִצְרֵי הַטּוֹב, אַבְל וַיִּיצֶר ה' אֱלֹקִים, בְּיִצְרֵי טוֹב וּבְיִצְרֵי רַע, אִמְאֵי, אֶלָּא יִצְרֵי טוֹב לִיָּה לְגַרְמִיָּה, יִצְרֵי הַרַע, לְאַתְעָרָא לְגַבֵּי נֹקְבֵי. רְזָא דְמַלְהָ, מִבְּאֵן אֹלִיפְנָא דְצַפּוֹן אֲתַעֵר תְּדִיר לְגַבֵּי נֹקְבָא, וְאַתְקַשְׁר בְּהֵרָה, וּבְגִין כֵּן אֲתַקְרִיאַת אִשָּׁה.

208. Come and behold: The good and bad inclinations WERE GIVEN TO MAN because the female was placed between the two inclinations, connected to both. Yet, she cannot be placed between them until the evil inclination awakens within her and the two inclinations connect. After they are connected, the good inclination, which is joy, rouses itself and draws THE NUKVA to itself.

208. וְתָא חֲזִי יִצְרָ טוֹב וְיִצְרָ הָרַע, בְּגִיזֵן דְּאִתְיַהֲבַת  
נוֹקְבָא בִּינֵיהוּ וְאִתְקַשְׁרָא בְּהַרְיֵיהּ, וְלֹא מִתְקַשְׁרָא  
עַד דְּיִצְרָ הָרַע אֶתְעַר לְגַבְיָהּ. וּמִתְקַשְׁרֵן דָּא בְּדָא,  
וְכִיּוֹן דְּמִתְקַשְׁרֵן דָּא בְּדָא, בְּדִין אֶתְעַר יִצְרָ טוֹב,  
דְּאִיהוּ חֲדוּהָ, וְאִיִּתֵּי לָהּ לְגַבְיָהּ.

209. We have already explained "the man," yet MAN WAS ALSO COMPRISED of both male and female aspects, unable to separate and face each other. The words "dust from the earth" indicate that now he is about to be made ready, THAT IS, NOW THE TWO ASPECTS WILL SEPARATE AND FACE EACH OTHER. Come and behold: When a woman is wed to her husband, she is called by her husband's name, man, womanrighteous, righteousness, He is a young ofer (deer), she is afar (dust); he is called 'a deer,' and she 'a gazelle.'

209. אֶת הָאָרֶם, הָא אֹקִימָנָא. אָבֵל דְּכֵר וְנוֹקְבָא  
כְּחַדָּא, מִתְפָּרֵשׁ לְמַהוּי אַמִּין בְּאַמִּין. מַה כְּתִיב עֶפְרַיִם  
מִן הָאָרֶם. הַשְׁתָּא קְיִימָא לְאִתְקַנָּא. תָּא חֲזִי,  
אִתְתָּא כְּד אִתְחַבְּרַת בְּבַעֲלָהּ, אִתְקַרִּינָת עַל שְׁמֵ  
בַּעֲלָהּ, אִישׁ אִשָּׁה, צְדִיק צְדִיקָא, אִיהוּ עוֹפֵר, וְאִיהוּ  
עֶפְרַיִם, אִיהוּ צְבִי וְאִיהוּ צְבִיָּהּ, צְבִי הִיא לְכָל  
הָאָרְצוֹת.

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Section



## 49. "Baal and Asherah"

These two words refer to two aspects of idol worship. Idol Worshipping refers not only to bowing down before statues and icons. Idol worshipping includes any material possession or external situation that controls our emotions and behavior or that motivates us in any way. When any of these influences determine our degree of contentment and joy in life, then we have surrendered control and severed our connection to the Light, the true source of all fulfillment. Often, our negative tendencies lead us to become worshippers of wealth, or disciples of our own egos.

We can remove the power and allure of the "idols" that control us by meditating upon the Hebrew passages.

210. It is written: "You shall not plant an asherah (grove; also, the name of a goddess) of any kind of tree at the altar of Hashem your Elohim which (Heb., asher) you shall make" (Devarim 16:21). ARE WE TO UNDERSTAND FROM THE WORDS "at the altar" THAT ONLY BESIDE AN ALTAR IT IS NOT PERMITTED TO PLANT A GROVE? If so, then who permitted planting a grove anywhere else, or above an altar? But, as we have explained, Asher is the name of the husband and his wife is called after him, Asherah. Thus, the words "all the vessels made for the Baal and Asherah" (II Melachim 23:4) INDICATE THE SIDE OPPOSING ZEIR ANPIN AND THE NUKVA OF THE HOLINESS; THE SIDE WHERE BAAL (LIT. HUSBAND) IS AGAINST ZEIR ANPIN, AND ASHERAH IS AGAINST THE NUKVA. Hence, WE UNDERSTAND THE QUESTION OF WHY it says, "You shall not plant an Asherah at the altar of Hashem your Elohim." IN THE WORDS, "AT THE ALTAR," "AT" IS SYNONYMOUS WITH "INSTEAD

210. כְּתִיב לֹא תִשַׁע לְךָ אֲשֶׁרָה כָּל עֵץ אֲצֶל מִזְבֵּחַ ה' אֱלֹהֶיךָ אֲשֶׁר תַּעֲשֶׂה לְךָ. אֲצֶל מִזְבֵּחַ, וְכִי לְעִוְלָא מְנִיָּה, אוּ בְאַתֵּר אַחֲרָא מֵאֵן שְׂרִינְיָה, אֱלֹא הָא אוֹקִימְנָא, אֲשֶׁר, דָּא בְעֵלָה, דְּאִתְתָּא אֲתַקְרִיאת עַל שׁוּם בְּעֵלָה, אֲשֶׁרָה, וְעַל דָּא כְּתִיב לְבַעַל וְלֹא־אֲשֶׁרָה, בְּגִין כִּךְ כְּתִיב לֹא תִשַׁע לְךָ אֲשֶׁרָה כָּל עֵץ אֲצֶל מִזְבֵּחַ ה' אֱלֹהֶיךָ, לְקַבֵּל אֶת־רַחֲמֵי הַהוּא מִזְבֵּחַ ה', דְּהָא מִזְבֵּחַ ה' אִיהוּ קִיּוּמָא עַל דָּא, וְעַל דָּא לְקַבְּלָהּ, לֹא תִשַׁע לְךָ אֲשֶׁרָה אַחֲרָא.

OF." THE VERSE MEANS "YOU SHALL NOT PLANT AN ASHERAH" OF IDOLATRY in the place of Hashem your Elohim because the altar of Hashem is situated upon it, THAT IS, ABOUT TO ANNUL THE KLIPAH OF ASHERAH, AS WAS SAID BEFORE. Thus, do not plant an other Asherah OF IDOLATRY against the Altar.

211. Come and behold: All those who worship the sun are always referred to as the worshippers of Baal, and those who worship the moon are called worshippers of Asherah. Hence, the above passage "for the Baal and Asherah" REFERS TO BAAL, WHO IS THE SUN AND IS MALE, AND THE ASHERAH, WHO IS THE MOON AND IS FEMALE. She is called Asherah after her husband Asher.

But, if she is called ASHERAH AFTER HER HUSBAND Asher, why is THE NUKVA not called ASHERAH anymore? ALTHOUGH THE NUKVA OF PURITY IS NO LONGER CALLED SO, she was called Asherah in the past after the passage: "Happy (oshri) am I, for the girls will call me blessed" (Beresheet 30:13). SHE WAS CALLED SO BY THOSE WHO PRAISED AND ACKNOWLEDGED HER. AND, IT IS WRITTEN OF HER: "BEAUTIFUL OF ALL SITES, THE JOY OF THE WHOLE EARTH" (TEHILIM 48:3). But the other nations did not acknowledge her, erected an ASHERAH OF IDOL WORSHIP in her stead, and moreover BELITTLED HER, as it is written: "All that Honored her yet despised her" (Eichah 1:8). And hence, the name Asherah was taken away from her BECAUSE THEY STOPPED ACKNOWLEDGING HER. And to prevent the other Idolatrous nations from gaining strength, she is called an altar, which is made of earth. This is as written: "An altar of earth YOU SHALL MAKE FOR ME" (Shemot 20:24). Hence, it was said OF ADAM: "AND HASHEM ELOHIM MADE ADAM FROM the dust of the earth," WHERE DUST IS MALCHUT AND EARTH IS BINAH. THUS, THROUGH THIS SWEETENING OF DUST WITH EARTH, HE MERITED RECEIVING THE MOCHIN OF NESHAMAH OF LIFE.

211. תָּא חֲזִי, בְּכֹל אֶתֶר, כֹּל אֵינֹן פְּלָחֵי שְׁמֵשָׁא, אֶקְרוּן עֹבְדֵי לַבַּעַל, וְאֵינֹן דְּפִלְחִין לְסִיְהָרָא, אִיקְרוּן עֹבְדֵי אֲשֶׁרָה, וְעַל דָּא, לַבַּעַל וְלֹא־אֲשֶׁרָה, וְאֲשֶׁרָה אֲתִקְרִי עַל שׁוּם בַּעֲלָהּ אֲשֶׁר. אִי הָכֵי אֲמַאי אֲתַעְבֵּר שְׁמָא דָּא, אֱלָא אֲשֶׁרָה עַל שׁוּם דְּכִתְיִב בְּאֲשֶׁרֵי כִי אֲשֶׁרוּנֵי בְנוֹת, וְהוּא דְלָא אֲשֶׁרוּהָ שְׁאָר עַמִּין, וְקִיִּמָּא אַחֲרָא תַּחוּתָהּ, וְלֹא עוֹד, אֱלָא דְכִתְיִב כֹּל מְכַבְּדִיהָ הִזְלוּהָ וּבְגִין כֶּךָ אֲתַעְבֵּר שְׁמָא דָּא, וּבְגִין דְלָא יִתְתַקְמוּן אֵינֹן דְּעַבְדֵי שְׁאָר עַמִּין עַעְבוּם, וְקִרִינָן מִזְבַּח, דְּאִיהוּ מֵאֲדָמָה, דְּכִתְיִב מִזְבַּח אֲדָמָה וְגו', בְּגִינֵי כֶּךָ עֶפֶר מִן הָאֲדָמָה.

212. AFTER THE DUST WAS SWEETENED WITH EARTH, IT IS WRITTEN: "And he breathed in his nostrils the soul of Life" (Beresheet 2:7). As the soul of life was breathed into the dust, THE BODY OF ADAM WAS SWEETENED, like a female conceiving from a male. Through this process, SOUL AND BODY become joined. BECAUSE THE LIGHT OF BINAH IS CALLED NESHAMAH AND BECAUSE THE BODY IS SWEETENED TO BECOME AN ADEQUATE VESSEL FOR BINAH, LIGHT AND VESSEL EMBRACE EACH OTHER. This dust, WHICH IS THE BODY, becomes filled with EMANATIONS OF LIGHT. HE ASKS: What are THOSE LIGHTS? AND HE SAYS: THEY ARE the Ruach and Neshamah.

It is written that then "man became a living soul (nefesh)," WHICH MEANS THAT he was now complete IN BODY AND SOUL and could now correct and sustain the living soul THAT WAS HIS FEMALE.

213. "And Hashem Elohim built." Here also, IN BUILDING OF THE RIB, the full name is used, AS IT WAS USED IN "AND HASHEM ELOHIM MADE MAN." Because her father and mother corrected her before the woman came to her husband's home, ZEIR ANPIN, HENCE A FULL NAME IS MENTIONED, AS HASHEM IS ABA AND ELOHIM IS IMA.

"The rib" is described in the verse, "I am Black and Comely, daughters of Jerusalem" (Shir Hashirim 1:5), MEANING IT WAS FASHIONED AFTER THE SECRET OF the mirror that does not shine. Later, her father and mother correct her, so as to bring peace between husband and wife. THIS IS WHAT IS MEANT BY, "HE BROUGHT HER TO ADAM."

212. וַיִּפַּח בְּאַפָּיו נְשֵׁמַת חַיִּים, אֶת־כִּלְיֵי נְשֵׁמַת חַיִּים בְּהוּא עֶפֶר כְּנוֹקְבָא דְמַתְעַבְרָא מִן דְּכוּרָא דְהָא מִתְחַבְרֵן, וְאֶתְמַלֵּיא הָאִי עֶפֶר מְכֻלָּא, וּמֵאִי אִיהוּ רוּחִין וְנִשְׁמַתִּין. וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה, הַשְּׂתָא אֶתְתַּקֵּן וְקִיִּים אָדָם לְאֶתְקַנָּא וְלִמְיֻזָּן לְנֶפֶשׁ חַיָּה.

213. וַיִּבֶן ה' אֱלֹהִים, אוֹף הָכִי נְמִי בְשֵׁם מְלָא, דְהָא אָבָא וְאִמָּא אֶתְקִינוּ לָהּ, עַד לָא אֶתְתַּ לְבַעֲלָהּ. אֶת הַצֵּלַע, כַּד"א שְׁחוּרָה אֲנִי וְנֶאֱוָה בְּנוֹת יְרוּשָׁלַם, אֶסְפְּקֵרְוָא דְלָא נְהָרָא, אָבֵל אָבָא וְאִמָּא אֶתְקִינוּ לָהּ, לְאֶתְפִּיּוּסָא בַּעֲלָהּ בְהָרָה.





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Section



## 50. Soothing and asking permission

The Zohar discloses the importance of treating one's wife with the utmost love, honor, and respect. A man must make every attempt towards elevating his wife to the highest level. Here the Zohar is not simply emphasizing the need for moral and ethical behavior between a man and wife. Rather, the Zohar is revealing supernal secrets. The woman corresponds to the Sfirot of Malchut. She is the vessel, and is therefore responsible for manifesting Light for the entire family. Accordingly, the male must prepare and build the vessel if he hopes to maximize the spiritual Light to be received. The husband's actions arouse the Light in the Upper Worlds, while the wife manifests the Light in our world.

In pursuing their own religious goals, some men relegate their wives to a secondary position. Herein lies the difference between a religious mindset and a genuinely spiritual one. Spiritually, a man can never grow and develop without elevating his wife to her rightful place. From these passages, we draw the consciousness and inspiration to strive for this kind of marriage.

214. "And He brought her to Adam" (Beresheet 2:22). From this we learn that it is incumbent on the father and mother of the bride to transfer her to the charge of her bridegroom, as we read: "My daughter I have given to this man" (Devarim 22:16). Henceforward, the husband is to come to the wife, because the house is hers and not his. **IT BEHOOVES HIM, THEREFORE, TO COME TO HER,** as it is written: "And he went in to her" (Beresheet 29:23) and "And he went in also to Rachel" (Beresheet 29:30). In the beginning, it is written "and He brought her to Adam" because not until the mother and father prepare her **TO RECEIVE THE LIGHT OF CHASSADIM FROM ZEIR ANPIN** will ZEIR ANPIN come to her. All the whole house is **THE FEMALE'S**. And he has to have her permission **BEFORE MATING**.

214. וַיְבִיֵאֵהָ אֶל הָאָדָם, מֵהֶכָּא אוֹלִימְנָא דְבְעָאן אָבָא וְאִמָּא דְכֻלָּהּ, לְאַעֲלָהּ בְּרִשׁוּתֶיהָ דְחֻתָּן, כַּד"א אֶת בִּתּוּי נְתַתּוּי לְאִישׁ הַזֶּה וְגו', מִכָּאן וְאֵילַךְ בְּעֻלָּה וַיִּתֵּי לְגַבְהָ, דְהָא בֵּיתָא דִּילָהּ הוּא, דְכַתִּיב וַיָּבֵא אֲלֶיהָ, וַיָּבֵא גַם אֶל רַחֵל, בְּקַדְמֵיתָא וַיְבִיֵאֵהָ אֶל הָאָדָם, דְּעַד הֶכָּא אֵיִת לְאָבָא וּלְאִמָּא לְמַעַבְד, לְבַתְר אִיהוּ וַיִּתֵּי לְגַבְהָ, וְכֹל בֵּיתָא דִּילָהּ הוּא, וַיְטוּל רְשׁוּת מִינָהּ.

215. And upon this we commented, "and he came onto the place and he slept there" (Beresheet 28:11), meaning that he asked permission first. From this we learn that he who wants to mate with his wife must soothe her first and soften her with sweet talk. Failing to do so, he shall not sleep with her, because their desire must be mutual and without coercion.

216. "And he slept there, because the sun was setting" comes to teach that sexual intercourse is forbidden during the day.

"And he took of the stones of the place" (Beresheet 28:11). We have learned that even if a King has beds of gold and glorious bed gowns to sleep in, and the matron prepared for him a bed of stones, he should leave his own and use what she has prepared. As it is written: "And he lied down in this place," NAMELY ON THAT BED OF STONES.

217. Come and behold: It is written: "And the man said, This time" (Beresheet 2:23). These are loving words, spoken to win a woman's affections, draw her closer to him, and arouse love within her. See how tender and how love enticing are the words, "A bone of my bones and flesh of my flesh." They show her that the two are one and inseparable.

215. ועל דא אתערנא, דכתיב ויסגע במקום וילן שם, דנטיל רשו בקדמיתא, מבאן אוליפנא, דמאן דמתחבר באנתתיה, בעי למסגע לה, ולבסמא לה במלין, ואי לא לא יבית לגבה בגין דיהא רעותא דלהון כחדא ברלא אניסו.

216. וילן שם כי בא השמש, לאחזאה, דאסיר ליה לבר נש, לשמשא ערסיה ביממא. ויקח מאבני המקום וישם מראשותיו, הכא אוליפנא, דאפילו יהון למלכא ערסי דדהבא, ולבושי יקר למיבת בהו, ומטרוניתא תתקין ליה ערסא, מתתקן באבנין, ושבוק דיליה, ויבית במה דאיהי תתקין, דכתיב וישכב במקום ההוא.

217. תא חזי, מה כתיב הכא, ויאמר האדם זאת הפעם וגו', הא בסימו דמלין, לאמשכא עמה חביבותא, ולאמשכא לה לרעותיה, לאתערא עמה רחיומותא, חמי כמה בסימין אינון מלין, כמה מלי דרחיומותא אינון, עצם מעצמי ובשר מבשרי, בגין לאחזאה לה דאינון חד, ולא אית פרוזא בינייהו בכלא.

218. And then he should praise her saying, "This one shall be called woman," WHICH MEANS she is peerless and the pride of the house. Other women, compared to her, are as apes before men. "This one shall be called woman," perfect in every regard, she and no other. All those are loving words, similar to those in the verse, "Many girls have done great things, but you have excelled them all" (Mishlei 31:29).

219. "Hence a man shall leave his father and mother and cleave onto his wife, and they become one flesh" (Beresheet 2:24). This is to draw her to him with affection and cause him to cleave to her. Because he was aroused toward her with those words, it is written: "And the serpent was cunning" (Beresheet 3:1). The evil inclination was awakened to embrace her, connect her with physical desires, and arouse her to other things in which the evil inclination delights.

220. THEN, "the woman saw that the tree was good to eat and was delightful to behold, and she took the fruit thereof and ate" (Beresheet 3:6). She received THE EVIL INCLINATION willingly AND LUSTFULLY. "And she gave also to her husband," because she was lustfully aroused and wanted to win her husband's love and affection.

These passages explain the process to human beings, as it occurs above BETWEEN THE UPPER MALE AND FEMALE. ALTHOUGH THE SCRIPTURE TALKS OF ADAM AND CHAVAH BELOW, IT NEVERTHELESS ALLUDES PRINCIPALLY TO THE SUPERNAL MALE AND FEMALE. AND PEOPLE SHOULD ATTUNE THEIR ACTIONS TO THEIRS.

218. הַשְׁתָּא שְׂרֵי לְשִׁבְחָא לָהּ, לְזֹאת יִקְרָא אִשָּׁה, דָּא הִיא דְלֹא יִשְׁתַּבַּח כְּזוֹתָהּ, דָּא הִיא יִקְרָא דְבֵיתָא, כְּלֵהוּן נָשִׁין גַּבְהַּ כְּקוֹמָא בְּפָנֵי בְנֵי נָשָׂא, אֲבָל לְזֹאת יִקְרָא אִשָּׁה, שְׁלִימוֹ דְכָלָא, לְזֹאת וְלֹא לְאַחֲרָא, כְּלָא הוּא מְלֵי רַחֲמוֹתָא, כְּמָא דְאֵת אִמְרַת רַבּוֹת בְּנוֹת עֲשׂוֹ חֵיל וְאֵת עֲלִית עַל כְּלָנָה.

219. עַל כֵּן יַעֲזֹב אִישׁ אֶת אָבִיו וְאֶת אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד כְּלָא לְאַמְשַׁכָּא לָהּ בְּרַחֲמֵי, וְלֹא תִדְבַק בְּהֵדָה, כִּיּוֹן דְאִתְעַר לְגַבְהַּ כֹּל מְלִין אֵלִין, מַה כְּתִיב, וְהִנָּחַשׁ הָיָה עָרוֹם וְגו', הָא אִתְעַר יִצְרַת הָרַע לְאַחֲרָא בְהַ, בְּגִין לְקִשְׂרָא לָהּ בְּתִיאֻבְתָּא דְגוֹפָא, וְלֹא תִעְרָא לְגַבְהַּ מְלִין אַחֲרָנִין דִּיִּצְרַת הָרַע אִתְעַנְג בְּהוּ.

220. עַד לְבַתֵּר מַה כְּתִיב, וְתִרְא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמֵאֲכָל, וְכִי תֵאָוֶה הוּא לְעֵינַיִם, וְתִקַּח מִפְרִיו וְתֹאכַל. קְבִילַת לִיה בְּרַעוּתָא, וְתִתֵּן גַּם לְאִישָׁה עִמָּה, הָא כְּדִין הִיא אִתְעַרָא לְגַבְיָהּ בְּתִיאֻבְתָּא לְאַתְעַרָא לִיה רַעוּתָא וְרַחֲמֵי, דָּא מְלָה לְאַחֲזָא עוֹבְדָא לְבְנֵי נָשָׂא כְּגוֹוֹנָא דְלַעִילָא.

221. Rabbi Elazar said: If it be so, THAT THE SCRIPTURE TALKS OF THE SUPERNAL MALE AND FEMALE, how do we account for the evil inclination overtaking the female, BECAUSE IT IS INCONCEIVABLE THAT THE EVIL INCLINATION CAN AFFECT THE SUPERNAL NUKVA.

He said to him: I HAVE ALREADY EXPLAINED, some things pertain to the upper realms and others to the lower, MEANING THOSE HAPPENINGS IN THE UPPER ARE DIRECTED TOWARD THE LOWER, WHICH ARE THEIR BRANCHES. EVERYTHING IN THE LOWER HAS A ROOT IN THE UPPER, FROM WHENCE IT IS DRAWN AND GROWS. HENCE the good and bad inclinations ARE DRAWN FROM THEIR UPPER ROOTS, the good from the right and the bad from the left. The supernal left, THE UPPER LEFT COLUMN FROM WHICH THE BAD INCLINATION IS DRAWN, embraces the body, or the female, to join with it as one. As it is written: "His left under my head" (Shir Hashirim 2:6). Hence, the scripture was explained both in terms of the upper MALE AND FEMALE, and of the lower, ADAM AND EVE. From this point on, the account is smeared slightly with tar, WHICH MEANS THAT IT IS EASY TO UNDERSTAND HOW THE LOWER RELATES TO THE UPPER, and even the smallest child can elucidate on this matter. And the friends have discussed it.

221. אָמַר רַבִּי אֶלְעָזָר, אִי הֵכִי, בְּמֵאֵי נוֹקִיָּם לִיָּה לְעִילָא, יִצְרַר הָרַע דְּאַחִיד בְּהַ בְּנוֹקְבָא. אָמַר לִיָּה, הָא אֲתַעְרָא, אֵלִין לְעִילָא וְאֵלִין לְתַתָּא, יִצְרַר טוֹב וְיִצְרַר רָע, יִצְרַר טוֹב מִיְמִינָא, וְיִצְרַר רָע מִשְּׂמַאלָא, וְשְׂמַאלָא לְעִילָא, אַחִיד בְּנוֹקְבָא, לְקִשְׂרָא לְהַ בְּחֻדָּא בְּגוּפָא, כְּדָא שְׂמַאלוֹ תַּחַת לְרֵאשֵׁי וְגו', וְעַל דָּא, מְלִין אֲתַמְרִשֵׁן לְעִילָא וְתַתָּא, עַד הֵכָא, מִכָּאן וְלַהֲלָאָה מְלִין בְּזוּטְרָא דְזִינְתָא לְזַעֲרִיָּה דְטִינְקִין לְמַרְשָׁא מְלָה. וְהָא אֲתַעְרוּ בֵּיהַ חֲבַרְיָא.

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Section



## 51. He who goes on a journey

No matter how high we climb spiritually, we are always beholden to our wives, for it is through their essence that we receive all our Light. The woman is the direct manifestation of God's presence, or Shechina, in our world.

Rabbi Akiva, the great and holy master of the eminent sage Rabbi Shimon, once told his students "All that is yours and all that is mine is hers." He was indicating the indispensable role a woman plays in a man's spiritual work.

222. Rabbi Shimon was going to Tveriah (Tiberias), accompanied by Rabbi Yosi, Rabbi Yehuda, and Rabbi Chiya. On the way, they saw Rabbi Pinchas coming toward them. When they met, they dismounted FROM THEIR DONKEYS and sat under one of the trees on the mountain. Rabbi Pinchas said: Now that we are seated, MEANING NOW THAT WE ARE PREPARED TO LEARN TORAH, I would like to hear of the good teachings you expound every day.

222. רבִּי שִׁמְעוֹן הָיָה אֲזוּל לְטַבְרִיָּה, וְהוּוּ עִמֵּיהּ ר' יוֹסִי וְרַבִּי יְהוּדָה וְר' חִיָּיא, אֲדֵהֲבִי חֲמוּ לֵיהּ לְרַבִּי פִּנְחָס דְּהוּוּ אֲתֵי, כִּיּוֹן דְּאֲתַחֲבְרוּ כַּחֲדָא, נִחְתּוּ וַיִּתְּבוּ תַּחְתּוֹת אֵילָנָא חַד, מֵאֵילָנֵי טוּרָא, אָמַר רַבִּי פִּנְחָס, הָא יְחִיבְנָא, מֵאֵלִיּוֹן מְלִי מַעֲלֵייתָא דָּאֵת אָמַר בְּכָל יוֹמָא בְּעִינָא לְמִשְׁמַע.

223. Rabbi Shimon then opened a discourse by saying, "And he went on his journeys from the Negev" (Beresheet 13:3). It says "journeys" IN THE PLURAL, where it should have said "journey," IN THE SINGULAR. Why did the scripture say "journeys" IN THE PLURAL? Because there were two journeys, one his own, and the second that of the Shechinah. The dual journey indicates that everyone should be male and female, so that his faith may be strong and the Shechinah may never depart from him.

224. And you may ask if the sojourner is not both male and female, will the Shechinah then leave him?

Come and behold: He who goes on a journey should pray to the Holy One, blessed be He, BEFORE HE LEAVES, so as to draw upon himself his Master's Shechinah, when still at home and still both male and female. And when he prayed and praised, and the Shechinah rests upon him, then he can go on his way. Now that the Shechinah is with him, he can be male and female in the city, THAT IS, AT HOME and in the field, ON HIS JOURNEY. BECAUSE THE SHECHINAH IS JOINED TO HIM, it is written: "Righteousness shall go before him," with RIGHTEOUSNESS REPRESENTING THE SHECHINAH, "and then he shall place his footsteps on the way" (Tehilim 85:14).

223. פֶּתַח רַבִּי שִׁמְעוֹן וְאָמַר, וַיֵּלֶךְ לְמַסְעָיו מִנֶּגֶב וְעַד בַּיִת אֶל עַד הַמְּקוֹם אֲשֶׁר הָיָה שָׁם אֵהְלֶה בְּפִתְחֵהּ בֵּין בַּיִת אֶל וּבֵין הָעַי. וַיֵּלֶךְ לְמַסְעָיו, לְמַסְעוֹ מִבְּעֵי לֵיהּ, מֵאִי לְמַסְעָיו, אֶלֹא תֵרִין מְטַלְנִין אִינוֹן, חַד דִּירֵיהּ, וְחַד דְּשְׂכִינְתָא, דְּהָא כָּל פֶּר נֶשׁ בְּעֵי לְאַשְׁתַּכַּח דְּכַר וְנוֹקְבָא, בְּגִין לְאַתְקַפָּא מְהִימְנוּתָא, וְכִדִּין שְׂכִינְתָא לֹא אֶתְפָּרְשָׁא מִנִּיהּ לְעַלְמִין.

224. וְאִי תִימָא, מֵאֵן דְּנִפְיָק לְאוֹרְחָא, דְּלֹא אֶשְׁתַּכַּח דְּכַר וְנוֹקְבָא, שְׂכִינְתָא אֶתְפָּרְשָׁא מִנִּיהּ, תָּא חֲזִי, הָאִי מֵאֵן דְּנִפְיָק לְאוֹרְחָא, יִסְדֵּר צְלוּתָא קָמִי קֹדֶשׁא בְּרִיךְ הוּא, בְּגִין לְאַמְשַׁכָּא עֲלֵיהּ שְׂכִינְתָא דְּמַרְיָה עַד לֹא יִפּוֹק לְאוֹרְחָא, בְּזִמְנָא דְּאַשְׁתַּכַּח דְּכַר וְנוֹקְבָא. כִּיּוֹן דְּסִדֵּר צְלוּתֵיהּ וְשִׁבְחֵיהּ, וְשְׂכִינְתָא שְׂרִיָּא עֲלֵיהּ, יִפּוֹק, דְּהָא שְׂכִינְתָא אֶזְדְּוֹגַת בְּהַרְיָה, בְּגִין דִּישְׁתַּכַּח דְּכַר וְנוֹקְבָא, דְּכַר וְנוֹקְבָא בְּמַתָּא, דְּכַר וְנוֹקְבָא בְּחַקְלָא, הַה"ד צֶדֶק לְפָנָיו יִהְיֶה וְיִשָּׁם לְדַרְךָ פְּעֻמָּיו.

225. Come and behold: As long as a man is traveling, he should beware of sinning, so that the supernal mate, NAMELY THE SHECHINAH, will not desert him, causing him to become defective, that is, not composed of male and female. Just as he guards his actions in the city, when his wife is with him, he should do so all the more on the road, when the supernal mate, NAMELY THE SHECHINAH, is attached to him.

Furthermore, because the supernal mate, NAMELY THE SHECHINAH protects him on the road and does not depart from him until he returns to his home, HE SHOULD, THEREFORE, WATCH HIS ACTIONS AT HOME TOO, SO THAT THE SHECHINAH DOES NOT DESERT HIM.

226. When he returns home, he should please his wife, because it is she who procured the supernal mate for him. BY RECITING A PRAYER FOR THE JOURNEY WHILE STILL AT HOME WITH HIS WIFE, HE MERITED THE SUPERNAL MATING ON THE JOURNEY. THUS HIS WIFE BROUGHT ABOUT HIS SUPERNAL MATING ON THE WAY, NAMELY THE INSPIRATION OF THE SHECHINAH.

And when he comes to her, he should please her for two reasons. First, because of the joy of mating, as this mating is the joy of a precept, and because rejoicing in a precept is the joy of the Shechinah.

225. הָא חַזִּי, כֹּל זְמַנָּא דְּבַר נֶשׂ אֲתַעֲבַב בְּאַרְחָא, בְּעֵי לְנִטְרָא עֹבְדֵי, בְּגִין דְּזוּגָא עֲלָא לֹא יִתְפָּרֵשׁ מִנִּיה, וְיִשְׁתַּכַּח פְּגָמִים בְּלֹא דְכֵר וְנוֹקְבָא, בְּמַתָּא אֲצִטְרִיךְ כִּד נּוֹקְבִיָּה עֲמִיָּה, כ"ש הֵכָא דְּזוּגָא עֲלָא אֲתַקְשְׁרַת בֵּיה, וְלֹא עוֹד, אֲלֵא דְהָא זְוּגָא עֲלָא נְטִיר לִיָּה בְּאַרְחָא, וְלֹא מִתְפָּרֵשׁ מִנִּיה, עַד דִּיתוּב לְבֵיתָהּ.

226. בְּשַׁעֲתָא דְּעָאֵל לְבֵיתָהּ, בְּעָא לְחַדְתָּא דְּבֵיתָהּ, בְּגִין דְּרְבִיתָהּ גְּרַמָּא לִיָּה, הֵהוּא זְוּגָא עֲלָא, כִּיּוֹן דְּאֲתָא לְגַבָּהּ, בְּעֵי לְחַדְתָּא לָהּ, בְּגִין תְּרִין גּוּוּנֵי, חַד בְּגִין חַדוּתָא דְּהֵיא זְוּגָא, חַדוּתָא דְּמִצְוָה הִיא, וְחַדוּתָא דְּמִצְוָה, חַדוּתָא דְּשְׂכִינְתָּא אִיהוּ.



227. Furthermore, he increases peace at home, as it is written: "You shall know that your tent is at peace and you shall visit your habitation and not sin" (Iyov 5:24). HE ASKS: If he does not mate with his wife, is that a sin? ACCORDING TO THE WORDS, "AND YOU SHALL VISIT YOUR HABITATION AND NOT SIN?" AND HE SAYS: Evidently so, HE HAS SINNED. He has diminished the glory of the supernal mating, NAMELY THE SHECHINAH, who has mated with him on the way because of the actions of his wife. AND IF HE IS UNGRATEFUL TO HER, HE THUS REVEALS HIS OPINION THAT THE SUPERNAL COMPANION WAS NOT SO IMPORTANT TO HIM AND HENCE DEROGATES HER HONOR.

228. The second REASON WHY HE SHOULD GLADDEN HIS WIFE is that if HIS WIFE conceives in consequence of this mating, the supernal mating endows her with a holy soul. For this covenant OF THE SUPERNAL MATE THAT ENDOWS THE HOLY SOUL is the covenant of the Holy One, blessed be He. BY THIS MATING WITH HIS WIFE, HE CAUSES THE MATING OF THE HOLY ONE, BLESSED BE HE, WITH THE SHECHINAH. It behooves one, then, to concentrate on that joy, as one should concentrate on mating on Shabbat, which is the sages' mating, THAT IS, THE HOLINESS OF THE MATING WHEN ONE RETURNS FROM A JOURNEY EQUALS THE HOLINESS OF THE MATING ON SHABBAT EVE.

Hence, the quotation, "you shall know that your tent is at peace" indicates that you will know the Shechinah is with you and has settled on your home. Hence, "...and you shall visit your habitation and not sin," means that you should not sin by refraining from intercourse before the Shechinah, which is the joy in a precept, NAMELY ONE MUST NOT PREVENT THE UNION OF THE HOLY ONE, BLESSED BE HE, WITH THE SHECHINAH, THROUGH WHICH A SOUL CAN BE ENDOWED. THIS IS A GREAT SIN.

227. וְלֹא עוֹד אֶלָּא דְאֶסְגִּי שְׁלוֹם סֵתֵם, הֵה"ד וַיִּדְעַתְּ כִּי שְׁלוֹם אֶהְלֵךְ וּפְקֻדַת נֹוֹךְ וְלֹא תַחֲטָא. וְכִי אֵי לֹא פְקִיד לְאַתְתִּיהָ, חֲטָא אִיהוּ, הֵכִי הוּא וְדַאי, בְּגִין דְּגִרְע יִקַּר זְוֹנָא עֲלָאָה, דְּאִזְדְּוֹגַת בֵּיהּ וּדְבִיתָהּוּ גִרְמָא לִיהּ.

228. וְחַד דְּאֵי מִתְעַבְרָא אֶתְתִּיהָ, זְוֹנָא עֲלָאָה אֶרִיקַת בְּהּ, נִשְׁמַתָּא קְדִישָׁא, דְּהֵאֵי בְרִית אֶקְרִי בְרִית דְּקַדְשָׁא בְרִיךְ הוּא, וְעַל דָּא בְּעֵי לְכוּנָא, בְּחֻדוּתָא דָּא כְּמָה דְּבְעֵי בְּחֻדוּתָא דְשִׁבְתָּ, דְּאִיהוּ זְוֹנָא דְחֻבִימִין, וְעַל דָּא, וַיִּדְעַתְּ כִּי שְׁלוֹם אֶהְלֵךְ, דְּהֵא שְׁכִינְתָּא אֶתִּיא עִמָךְ, וְשִׁרְיָא בְּבֵיתְךָ, וְעַל דָּא וּפְקֻדַת נֹוֹךְ וְלֹא תַחֲטָא, מֵאֵי וְלֹא תַחֲטָא, לְשִׁמְשָׁא קְמֵי שְׁכִינְתָּא, חֻדוּתָא דְּמִצְוָה.

229. Similarly, the great scholars abstain from their wives all weekdays, so as not to be distracted from their full occupation with Torah. The supernal mate consorts with them, and THE SHECHINAH does not leave them, so that they remain male and female.

And when Shabbat comes, these scholars have to please their wives for the honor of the supernal mate, as we have explained, **CAUSING THE SUPERNAL MATE TO ENDOW THEM WITH HOLY SOULS**. They should direct their hearts for their Master's desire.

230. Similarly, the supernal mate joins with a man whose wife is on her unclean days and dutifully abides by the laws of family purity all those days, so that he remains male and female. And when his wife is purified, he is obligated to rejoice with her, with the joy in a precept, the joy of the supernal. All the reasons we have discussed reach the same conclusion: the main objective is that the faithful must direct their hearts and desires to this.

231. One may say that a man is more praiseworthy while journeying than when he is at home, because the supernal mate embraces him **WHILE HE IS ON HIS WAY**.

Come and behold: When a man is at home, the foundation of the house is the wife, because of whom the Shechinah does not leave the house. As we have learned, it is written that when "He brought her to the tent of his mother Sarah" (Beresheet 24:67), the candle was rekindled, **AS IT WAS WHEN SARAH, HIS MOTHER, WAS ALIVE**. That is because the Shechinah came to the house **FOR HIS WIFE'S MERIT. THE SHECHINAH, THEREFORE, DWELLS IN THE HOUSE BECAUSE OF THE WIFE'S MERIT**.

229. כְּגֹוֹנָא דָא, תְּלַמִּידי חֲכָמִים, דְּמִתְפָּרְשֵׁן מִנְשׁוּיָהוּ, כֹּל אֵינֹן יוֹמֵין דְּשַׁבְּתָא, בְּגִין לְאַתְעֵסְקָא בְּאוֹרֵייתָא, זְוֹנָא עֲלָאָה אֲזִדְוּוּג בְּהוּ, וְלֹא מִתְפָּרְשָׁא מִנְיָהוּ, בְּגִין דִּישְׁתַּכַּח דְּכֵר וְנוֹקְבָא. כִּיּוֹן דְּעָאֵל שַׁבַּת, בְּעֵינֵין תְּלַמִּידי חֲכָמִים, לְחֻדְתָּא לְדְבִיתָהוּ, בְּגִין יְקֵר זְוֹנָא עֲלָאָה, וְלִכְוֹנָא לְבִיָּהוּ, בְּרַעוּתָא דְּמֵאֲרִיהוֹן כְּמָה דְּאַתְמֵר.

230. כְּגֹוֹנָא דָא, הָאֵי מֵאֵן דְּאַתְתִּיָּה בְּיוֹמי מְסָאָבוּ דִּילָהּ, וְנֹטִיר לָהּ כְּדָקָא יְאוּת, כֹּל אֵינֹן יוֹמֵין, זְוֹנָא עֲלָאָה אֲזִדְוּוּג בְּהַרְדִּיָּה, דִּישְׁתַּכַּח דְּכֵר וְנוֹקְבָא, כִּיּוֹן דְּאַתְדְּכִינָאֵת אַתְתִּיָּה, בְּעֵי לְחֻדְתָּא לָהּ, חֻדְוָה דְּמִצְוָה, חֻדְוָה עֲלָאָה, וְכֻלְהוּ טַעֲמֵי דְקָא אֲמֵרֵן בְּחֻד דְּרָגָא סְלָקִין. סִתְמָא דְּמֵלָה כֹּל אֵינֹן בְּנֵי מְהִימְנוּתָא, בְּעֵינֵין לְכְוֹנָא, לְבָא וְרַעוּתָא בְּהָאֵי.

231. וְאֵי תִימָא, אֵי הֲכֵי, שְׁבַחָא הוּא דְּבֵר נֶשׁ, כִּד נְפִיק לְאַרְחָא, וְתִיר מֵן בִּיתִיָּה, בְּגִין זְוֹנָא עֲלָאָה דְּאֲזִדְוּוּגַת בְּהַרְדִּיָּה. תָּא חֲזִי, בְּזִמְנָא דְּבֵר נֶשׁ הוּא בְּבִיתִיָּה, עֲקָרָא דְּבִיתָא דְּבִיתָהוּ, בְּגִין דְּשְׁכִינְתָּא לֹא אַתְעֵדִי מֵן בִּיתָא, בְּגִין דְּכִיתָהוּ, כְּמָה דְּתַנְיִנֵן, דְּכְתִיב וַיְבִיֵאָה יִצְחָק הָאֵלֶּלֶה שָׂרָה אִמּוֹ, דְּשָׂרָגָא אַתְדְּלַקַּת, מֵאֵי טַעֲמָא, בְּגִין דְּשְׁכִינְתָּא אַתְת לְבִיתָא.

232. The concealed reason behind this is that the supernal Ima, BINAH, does not coexist with the male, NAMELY ZEIR ANPIN, until the house has been prepared and both male and female NAMELY ZEIR ANPIN AND NUKVA have been joined. Then the supernal Ima brings blessings upon them both.

Similarly, the lower Ima NAMELY THE SHECHINAH cannot be found with the male NAMELY MAN BELOW except when the house has been corrected, the male comes unto the female, and they join together as one. Consequently, the lower Ima, THE SHECHINAH, brings upon them a wealth of blessings.

233. Hence, a man is crowned with two females in his home similar to the supernal ZEIR ANPIN, as the secret of the words: "Ad (until) the desire of the everlasting hills" (Bereshheet 44:26). "Ad" IN THE VERSE "UNTIL THE DESIRE," IS THE MOCHIN OF THE SUPERNAL GARDEN OF EDEN. In it are the desires of the everlasting hills, WHICH ARE THE TWO NUKVAS. The supernal female, BINAH, desires to correct and crown THE MALE, WITH THE MOCHIN OF THE THREE SFIROT and to bless him WITH CHASSADIM. The lower female DESIRES to embrace THE MALE and to be fed by him WITH THE MOCHIN OF "AD," BECAUSE OF WHICH THE SUPERNAL MOTHER, BINAH, DESIRES TO ENDOW HIM WITH THESE MOCHIN. HENCE THE MALE IS CROWNED BY THE TWO NUKVAS. FOR WERE IT NOT FOR THE LOWER NUKVA'S NEED FOR THE MOCHIN OF AD, THE SUPERNAL MOTHER WOULD NOT HAVE ENDOWED THE MALE WITH THEM, BECAUSE THE MALE DOES NOT NEED THEM. HE NEEDS CONCEALED CHASSADIM.

232. רָזָא דְּמַלְהָ, אִמָּא עֲלָאָה לֹא אֲשַׁתְּכַחַת גְּבִי דְּכוּרָא, אֶלָּא בְּזִמְנָא דְּאִתְתַּקְנַת בֵּיתָא, וְאִתְחַבְּרוּ דְּכֵר וְנוֹקְבָא, כְּדִין אִמָּא עֲלָאָה, אַרְיִקַת בְּרַכָּאן, לְבְרוּכֵי לֹון. כְּגִוּוֹנָא דָּא אִמָּא תְּתָאָה, לֹא אֲשַׁתְּכַחַת לְגַבֵּי דְּכוּרָא, אֶלָּא בְּזִמְנָא דְּאִתְתַּקְנַת בֵּיתָא, וְאִתִּי דְּכֵר לְגַבְהָ דְּנוֹקְבִיָּה, וְאִתְחַבְּרוּ כַּחְדָּא, כְּדִין אִמָּא תְּתָאָה, אַרְיִקַת בְּרַכָּאן לְבְרַכָּא לֹון.

233. וְעַל דָּא בְּתָרֵי נֹוקְבִין, אִתְעֵשֶׁר דְּכוּרָא בְּבֵיתִיהָ, כְּגִוּוֹנָא דְּלַעִילָא. וְהֵינּוּ רָזָא דְּכֵתִיב, עַד תֵּאוֹת גְּבַעוֹת עוֹלָם, הָאִי עַל דָּא, תִּיאֹבְתָא דְּגַבְעוֹת עוֹלָם בֵּיהּ, נֹוקְבָא עֲלָאָה, לְאִתְקַנָּא לִיהָ, וְלַאֲעֵטְרָא לִיהָ, וְלְבְרַכָּא לִיהָ. נֹוקְבָא תְּתָאָה, לְאִתְחַבְּרָא בֵּיהּ, וְלַאֲתֹנָא מְנִיָּה.

234. That WHICH HAS BEEN EXPLAINED ABOUT THE UPPER MALE, ALSO applies to the lower male, THAT IS MAN IN THIS WORLD. When he marries a woman, he receives the desires of the everlasting hills. He is crowned by two females, CALLED THE EVERLASTING HILLS. One is supernal, NAMELY THE SHECHINAH, and one lower, NAMELY HIS WIFE. The supernal is to pour blessings upon him, and the lower, his wife, should be fed by him and joined with him.

234. וּכְגֹוֹנָא דָא לְתַתָּא, כִּד דְכוּרָא אֲנָסִיב, תְּאֻת גְּבֻעוֹת עוֹלָם לְגַבְיָהּ, וְאִתְעֵטֵר בְּתָרֵי נֹקְבֵי, חַד עֲלָאָה וְחַד תַּתָּאָה, עֲלָאָה לְאַרְקָא עֲלִיָּה בְּרַכָּאן, תַּתָּאָה לְאַתְזָנָא מְנִיָּה, וְלְאַתְחַבְרָא בְּהַרְיָה, וּב"נ בְּבִיתֶיהָ, תְּאֻת גְּבֻעוֹת עוֹלָם לְגַבְיָהּ, וְאִתְעֵטֵר בְּהוּ.

235. But when he journeys, it is not so, THAT IS, HE IS NOT CROWNED BY THE TWO FEMALES, but solely by the supernal Ima, NAMELY THE SHECHINAH, who cleaves to him upon his sojourning. The lower, HIS WIFE, stays AT HOME. And when he returns home, he crowns himself again with two females, as we have said. HENCE, HE WHO STAYS AT HOME IS MORE DIGNIFIED THAN HE WHO TRAVELS.

235. כִּד נִפְיָק בְּאַרְחָא, לָאוּ הָכִי, אִימָא עֲלָאָה אִתְחַבְרַת בְּהַרְיָה, וְתַתָּאָה אִשְׁתְּאַרַת. כִּד תָּב לְבִיתֶיהָ, בְּעֵי לְאַתְעֵטֵרָא בְּתָרֵי נֹקְבֵי כִּדְקְאִמְרָן. אָמַר ר' פְּנַחֶס אָפִילוּ בְּקִלְפֵי סַנְפוּרֵי קְטָרָא לָא פְּתַחֵי עֵטְרָא קְמָן.

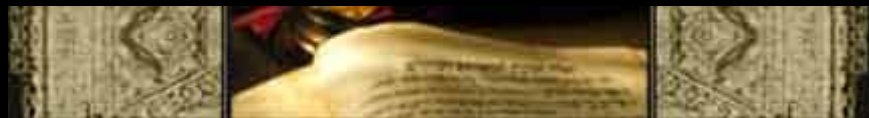
Rabbi Pinchas said to Rabbi Shimon: Even in SIMPLE MATTERS OF the scales and fins of a fish, no one will open his mouth to brag before you. THAT IS, RABBI PINCHAS WAS SO AMAZED AT THE DEPTH OF RABBI SHIMON'S INTERPRETATION THAT HE SAID, EVEN ON SIMPLE MATTERS OF DECIDING WHETHER A FISH IS FIT FOR EATING OR NOT, NO ONE WILL DARE TO EXPOUND BEFORE YOU.

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# THE ZOHAR

the most powerful spiritual tool



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## 52. Voice and Speech

A deeply hidden secret pertains to the spiritual powers of the mouth. As letters and words arouse the very forces that they describe, the mouth animates the spiritual forces that it speaks. Positive words generate positive angels, while negative speech produces negative angels. The good and bad events in our lives are merely the net effect of the angelic influences created through the power of speech. The evil inclination works to blind us from this spiritual truth. Having succumbed to the uncertainty and doubt implanted within us by our negative tendencies, most of us disregard the words that come out of our mouths. Yet Kabbalah teaches that it is far more important to consider what comes out of the mouth than what goes into it. It is fitting that, through the power of the Zohar's words, we can draw Light to help us use our speech in a positive manner.

236. Rabbi Shimon said: similarly, Torah, THAT IS, ZEIR ANPIN, is situated between two houses BETWEEN TWO NUKVAS. FOR IMA IS CALLED "HOUSE," as in "For both houses of Yisrael" (Yeshayah 8:14). One is upper and sealed THE SUPERNAL IMA, BINAH; the other is more revealed. The supernal, SEALED one is the great voice referred to in: "A great voice which was not heard again" (Devarim 5:19).

236. אָמַר רַבִּי שִׁמְעוֹן, בְּגוּוֹנָא דָא אוֹרְיִיתָא קָאִים  
בֵּין תְּרֵי בְתִים, בְּמַה דְּכְתִיב לְשַׁנֵּי בְתֵי יִשְׂרָאֵל וּגו'.  
חַד סְתִימָא עֲלָא, וְחַד אֲתַגְלוֹא וְתִיר, עֲלָא, קוּל  
גְּדוּל, דְּכְתִיב קוּל גְּדוּל וְלֹא יִסָּף.

237. This is an inner voice that cannot be heard or revealed. IT IS NOT HEARD IN THE FORM OF A VOICE AND NOT REVEALED IN SPEECH. It is produced when the palate is connected to the larynx to produce Hei in a SOUNDLESS whisper. This is perpetually produced; it never ceases. It is a very thin inner voice that can never be heard.

237. וְהֵאֵי קוּל פְּנִימָא אִיהוּ, דְּלֹא אֲשַׁתְּמַע, וְלֹא  
אֲתַגְלוֹא, וְדָא הוּא, כְּד נְבִיעַ בֵּי גְרוֹן, אִפִּיק ה'  
בְּחֶשְׁאֵי, וְנְבִיעַ תְּדִיר וְלֹא פֶסֶק, וְאִיהוּ דְּקָה פְּנִימָא,  
דְּלֹא אֲשַׁתְּמַע לְעֲלָמִין.

238. From this voice, FROM ABA AND IMA, THE GREAT VOICE, Torah, called "the voice of Ya'akov," NAMELY ZEIR ANPIN, originates. This audible VOICE comes from THE VOICE THAT IS not heard, NAMELY ABA AND IMA.

Subsequently, speech is linked to the inner voice. Speech comes AND IS HEARD through the strength and initiative OF YA'AKOV'S VOICE. The voice of Ya'akov, called Torah, THAT IS, ZEIR ANPIN, is embraced between two females. It is then linked to the inaudible inner VOICE, NAMELY IMA, and to the audible external one, NAMELY THE NUKVA.

239. There are two inaudible VOICES, CALLED CONCEALED CHASSADIM, and two other VOICES that are audible EXTERNALLY. IN THEM IN THE CHASSADIM THESE VOICES ARE REVEALED BY THE RADIANCE OF CHOCHMAH. HE EXPLAINS, the two inaudible voices are the supernal and concealed Chochmah, NAMELY ARICH ANPIN, CLOTHED by thought, AND THE SUPERNAL FATHER, heard neither in SPEECH NOR IN THE ASPECT OF THE VOICE. First, it is revealed slightly by an inaudible whisper, AS IN THE ISSUING OF THE LETTER HEI, called the great voice. The great voice is a faint sound emitted secretly, AND IT IS THE SUPERNAL MOTHER. THOSE ARE THE TWO INAUDIBLE VOICES, ABA AND IMA.

240. The two audible voices are emitted from here, PRODUCED BY THE TWO INAUDIBLE ONES. THOSE ARE the voice of Ya'akov, NAMELY ZEIR ANPIN, and the speech that cleaves to it, WHICH IS THE NUKVA OF ZEIR ANPIN. The great voice, BINAH, is whispered and not heard. It is a house (Heb. Bayit) for the supernal Chochmah, WHICH IS ABA. Because each female is called "House (Bayit)", BINAH IS CALLED "HOUSE (BAYIT)." Speech, WHICH IS THE NUKVA OF ZEIR ANPIN, is the house (Bayit) for the Voice of Ya'akov, which is Torah, OR ZEIR

238. וּמֵהָכָּא נִפְקָא אֹרְיִיתָא, דְּאִיהוּ קוֹל יַעֲקֹב, וְהָאִי אֲשֶׁתְּמַע, דְּנִפְקָא מֵהָהִיא דְּלֹא אֲשֶׁתְּמַע, וְלִבְתָּר אֲתֵאֲחִיד דְּבוּר בְּהַרְיָה, וְנִפְקַ לְבָר, מִחִילֵיהּ וּמִתְקַפֵּיהּ, וְקוֹל דְּיַעֲקֹב דְּאִיהוּ אֹרְיִיתָא, אֲחִיד בֵּין תְּרֵי נְקֻבֵי, אֲחִיד בְּהָאִי פְּנִימָאָה דְּלֹא אֲשֶׁתְּמַע, וְאֲחִיד בְּהָאִי דְּלְבָר דְּאֲשֶׁתְּמַע.

239. תְּרִין אִינוּן דְּלֹא אֲשֶׁתְּמַע, וְתְרִין אִינוּן דְּאֲשֶׁתְּמַעוּ. תְּרִין דְּלֹא אֲשֶׁתְּמַעוּ, דָּא הוּא חֲכָמָה עֲלָאָה סְתִימָאָה, דְּקִיּוּמָא בְּמַחְשְׁבָהּ, דְּלֹא אֲתַגְלִיָּא וְלֹא אֲשֶׁתְּמַע. לְבָתָר נִפְקָא וְאֲתַגְלִיָּא זְעִיר בְּחֲשָׁאִי, דְּלֹא אֲשֶׁתְּמַע, הֵהוּא דְּאֲקָרִי קוֹל גְּדוֹל, דְּהוּא דִּק וְנִפְיָק בְּחֲשָׁאִי.

240. תְּרִין אִינוּן דְּאֲשֶׁתְּמַעוּ, אִינוּן דְּנִפְקֵי מֵהָכָּא, קוֹל דְּיַעֲקֹב, וְדְבוּר דְּאֲתֵאֲחִיד בְּהַרְיָה. הָאִי קוֹל גְּדוֹל, דְּאִיהוּ בְּחֲשָׁאִי וְלֹא אֲשֶׁתְּמַע, אִיהוּ בֵּית לְחֲכָמָה עֲלָאָה, וְכֹל נֹוֹקְבָא בֵּית אֲקָרִי, וְהָאִי דְּבוּר בְּתַרְאָה, אִיהוּ בֵּית לְקוֹל דְּיַעֲקֹב, דְּאִיהוּ אֹרְיִיתָא. וְעַל דָּא אֹרְיִיתָא שְׂרִיָּא בְּבֵי"ת, בֵּי"ת רֵאשִׁית.

ANPIN. Hence Torah starts with the letter Bet or Beresheet (in Hebrew, both Bayit [house] and the letter Bet are spelled in the same way).

241. RABBI SHIMON said that the words "In the beginning Elohim created" correspond to "And Hashem Elohim built the rib." THE STRUCTURING OF THE NUKVA BY ABA AND IMA is insinuated here. The words "the heavens" CORRESPOND TO THE SECRET OF THE GREAT MALE AND FEMALE IN the words, "and he brought her to the man." Likewise, "and the earth" corresponds to "bone of my bones," THE SECRET OF THE SMALLER MALE AND FEMALE. THE SMALL NUKVA, ALLUDED TO IN "AND THE EARTH" is called "the land of the living."

241. פֶּתַח וְאָמַר, בְּרֵאשִׁית בְּרָא אֱלֹהִים, הָיִינוּ  
דְּכֹתִיב וַיְבַן ה' אֱלֹהִים אֶת הַצֵּלָע. אֶת הַשָּׁמַיִם, הָיִינוּ  
דְּכֹתִיב וַיְבַיְאֶה אֶל הָאָדָם. וְאֶת הָאָרֶץ, כַּד"א וְעַצֵּם  
מֵעֲצָמַי, וְהָאִי הָאִי אִיהִי אֶרֶץ הַחַיִּים.

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Section



## 53. "Hashem said to my master"

The Zohar describes the metaphysical process by which the negative desire to receive for the self alone is transformed into the desire to receive for the sake of sharing. This transformation opens the way to the final redemption, which will be achieved by the 7th millennium. We can hasten this process through our efforts in reading this section.

242. Rabbi Shimon further said, "Hashem said to my master, Sit at my right hand till I have made your enemies as your footstools" (Tehilim 110:1). "Hashem said to my master," this MEANS THAT the upper level, ZEIR ANPIN, says to the lower level, THE NUKVA, "Sit at my right," so as to link west, THE NUKVA, with the south, CHESED OF ZEIR ANPIN, and the left, THE NUKVA with the right, ZEIR ANPIN. These linkages break the power of the idolatrous nations. THE QUOTATION CONTINUES, "TILL I HAVE MADE YOUR ENEMIES AS YOUR FOOTSTOOLS" BECAUSE "Hashem said" is Ya'akov, ZEIR ANPIN, AND "to my master," is "the ark of the covenant of the Master of all the earth" (Yehoshua 3:11), NAMELY THE NUKVA.

242. הוּ, פֶתַח ר' שְׁמֵעוֹן וְאָמַר נָאִם ה' לְאֲדוֹנָי שֶׁב לְיָמֵינִי עַד אֲשִׁית אוֹיְבֶיךָ הָרוֹם לְרַגְלֶיךָ. נָאִם ה' לְאֲדוֹנָי, דַּרְגָּא עֲלָאָה, לְדַרְגָּא תַתָּאָה קָאֲמַר, שֶׁב לְיָמֵינִי, לְאַתְקַשְׂרָא מְעַרְבִית בְּדְרוֹמִית, שְׁמַאלָא בְּיָמֵינָא, בְּגִין לְתַבְרָא חִילִּיהוֹן, דְּשָׂאָר עִמִּין עַעְכוּ"ם. נָאִם ה' לְאֲדוֹנָי, נָאִם ה', דָּא יַעֲקֹב. לְאֲדוֹנָי, דָּא אַרְוֹן הַבְּרִית אַדְוֹן כָּל הָאָרֶץ.



243. An alternative explanation is that "Hashem says" is the Yovel (Jubilee), WHICH IS BINAH, and "to my master" is Shmitah (the Sabbatical Year), THE NUKVA, of whom it was said, "I love my Master" (Shemot 21:5). YOVEL SAYS TO SHMITAH, "Sit at my right," because the right, WHICH IS CHASSADIM, exists in Yovel, NAMELY BINAH and Shmitah, WHICH IS THE NUKVA, must link with the right, AS WE HAVE EXPLAINED.

244. Come and behold: The Sabbatical Year, NAMELY THE NUKVA, was not thoroughly connected to right and left from the day of its conception. And when THE NUKVA wants to link WITH THE RIGHT AND THE LEFT, ZEIR ANPIN spreads out His left arm toward her and creates this world. THAT IS, THE NUKVA, IN ITS ROLE AS THE LEFT IN HER, IS CALLED "THIS WORLD." And since He now has only the aspect of the left, she has no existence, THAT IS, NO COMPLETE MOCHIN. THIS WAS THE STATE OF AFFAIRS FOR THE SIX THOUSAND YEARS BEFORE the seventh millennium. At the inception of the seventh millennium and only on that day THE NUKVA links with the right, NAMELY CHASSADIM. Then THE NUKVA is embraced completely between right and left, THAT IS, WITH FULL MOCHIN, and a new Heaven and earth will come into being. She will never be removed from there, BECAUSE SHE WILL BE BALANCED BETWEEN RIGHT AND LEFT FOREVER.

243. דָּבַר אַחֲרָנָאם ה', דָּא יוֹבְלָא. לְאֲדוֹנֵי, דָּא שְׁמִיטָה. דְּכַתִּיב בָּהּ אֶהְבֵּתִי אֶת אֲדוֹנֵי. שֵׁב לְיָמֵינִי, דִּהָא יָמִינָא בְיוֹבְלָא שְׂרִיא, וְשְׁמִיטָה בְּעֵי לְאַתְקַשְׂרָא בְּיָמֵינָא.

244. תָּא חֲזִי, שְׁמִיטָה דָּא, לָא אֶתְקַשְׂר בְּקִיּוּמָא שְׁלִים, בְּיָמֵינָא וּבְשִׂמְלָא, מִיּוּמָא דְאַשְׁתַּכַּחַת, כְּד בְּעִיָּא לְאַתְקַשְׂרָא, אוֹשִׁיט דְרוּעָא שְׂמָאלָא לְקַבְלָהּ, וּבְרָא עֲלֵמָא דִּין, וּבְגִין דְהוּא מְסַטְרָא דְשְׂמָאלָא, לִית בֵּיה קִיּוּמָא, עַד זְמַנָּא דְאַלְף שְׁבִיעָאָה, דְבַהּהוּא יוּמָא לְחוּד, אֶתְקַשְׂר כְּדִין בְּיָמֵינָא, וּכְדִין תְּהִיּוּ בֵּין יָמִינָא וּשְׂמָאלָא, בְּקִיּוּמָא שְׁלִים, וְיִשְׁתַּכַּחֲוֹן שְׁמִים חֲדָשִׁים, וְאַרְץ חֲדָשָׁה, וּכְדִין לָא תַעֲדִי מִתַּמָּן לְעֲלָמִין.

245. If what you say is correct, AND ONLY IN THE SEVENTH MILLENNIUM WILL THE NUKVA LINK WITH THE RIGHT, how do we explain that "Sit at my right" WHICH MEANS DURING THE SIX THOUSAND YEARS AND NOT NECESSARILY AT THE ADVENT OF THE SEVENTH MILLENNIUM. AND HE EXPLAINS, THE VERSE "SIT AT MY RIGHT" applies to a specified time period. It says "till I make your enemies to be your footstools," which is not forever. But at that time, IN THE SEVENTH MILLENNIUM, she will never be removed, as it is written of her "You shall spread to the right and to the left" (Yeshayah 54:3). That is, SHE WILL COMPRISE IN HERSELF THE RIGHT COLUMN AND THE LEFT COLUMN, and all will be one WITHIN HER.

246. Come and behold: The words "the heavens" allude to the upper Shechinah, NAMELY THE NUKVA FROM THE CHEST UPWARD, and the words "and the earth" allude to the lower Shechinah, THE NUKVA FROM THE CHEST DOWNWARD OF ZEIR ANPIN. They are joined together as male and female. THIS MEANS THAT THE UPPER NUKVA IS CONNECTED TO THE MALE, WHO IS THE GREAT ZEIR ANPIN, AND THE LOWER NUKVA IS LINKED TO THE MINOR ZEIR ANPIN. All this has been explained by the colleagues.

245. אֵי הָכִי בְּמֵאֵי נוֹקִימַי שֶׁב לְיְמִינִי, אֲלֵא עַד זְמַנָּא יְדִיעָא, דְּכִתְיִב עַד אֲשֵׁית אוֹיְבֵיךָ הָרוֹם לְרַגְלֵיךָ, וְלֹא תְדִיר. אֲבָל בְּהוּא זְמַנָּא, לֹא תַעֲרִי מִתַּמָּן לְעֵלְמִין, דְּכִתְיִב כִּי יִמִּין וְשִׂמְאַל תִּפְרוֹצִי, לְמַהוּי כֻּלָּא חַד.

246. תָּא חֲזִי, אֶת הַשָּׁמַיִם, דָּא שְׂכִינְתָא עֲלָאָה. וְאֶת הָאָרֶץ, דָּא שְׂכִינְתָא דְלִתְתָא, בְּאַתְחַבְרוּתָא דְדִכְר וְנוֹקְבָא כְּחָדָא. וְהָא אֶתְמַר כְּמָה דְאֶתְעֵרוּ בֵּיהּ חֲבֵרֵיָא עַד כְּעֵן.

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Section



## 54. The Rising Flame

A glowing ember or lit candle holds many supernal secrets concerning the revelation of spiritual Light. By learning this section, we awaken these wondrous forces of Light in our own lives.

247. When they rose to leave, Rabbi Shimon said: We have something with us, MEANING THAT HE HAD ONE MORE THING TO TELL THEM. Rabbi Shimon then said: Two passages are written. One says, "Because Hashem your Elohim is a consuming fire" (Devarim 4:24), SIGNIFYING THAT IT IS IMPOSSIBLE TO CLEAVE TO HIM, AS IT IS IMPOSSIBLE TO CLEAVE TO FIRE. The other says, "You who cleave onto Hashem your Elohim are all alive today" (Devarim 4:4), SIGNIFYING THAT IT IS POSSIBLE TO CLEAVE TO HIM. These SEEMINGLY CONFLICTING passages have been explained repeatedly by those who have tackled them. But come and behold: the verse, "Because Hashem your Elohim is a consuming fire." The colleagues have discussed that there is a fire that consumes and destroys even fire. Thus, there is a fire that is stronger than NORMAL fire, and that has been explained.

247. בְּעוֹ לְמִיזֵל, קָמוּ, אָמַר רַבִּי שִׁמְעוֹן, מֶלֶה הָכָא גַבְרָן, פִּתַח רַבִּי שִׁמְעוֹן וְאָמַר, תְּרִי קְרָאִי בְּתִיבֵי, כִּי ה' אֱלֹקֶיךָ אֵשׁ אוֹכֵלָה הוּא. וּכְתִיב הֵתָם וְאַתָּם הַדְּבָקִים בְּה' אֱלֹקֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם. הֲנִי קְרָאִי אוֹקִימָנָא לְהוֹ, בְּכִמְהָ אֲתֵר, וְאַתְּעֵרוּ בְּהוֹ חֲבַרְיָא. הָא חֲזִי, כִּי ה' אֱלֹקֶיךָ אֵשׁ אוֹכֵלָה הוּא, הָא אֲתַמַּר, מֶלֶה דָא, בְּגוֹ חֲבַרְיָא, דְּאִיתָ אֲשָׁא אֲכֵלָא אֲשָׁא, וְאֲכִיל לָהּ וְשִׁצִי לָהּ, בְּגִין דְּאִיתָ אֲשָׁא תְּקִיפָא מֵאֲשָׁא, וְאוֹקְמוּהָ.

248. But, come and behold: one who wants to learn the wisdom of Holy unification must examine the flames arising from a glowing ember or lit candle, because the flames only rise if coming from a coarse object.

249. Come and see: In the rising flame there are two lights. One is a white and luminous light; the other is a blue or black light to which the white light is linked. The white shining light is higher and direct. Underneath it is the blue or black light, which serves as a pedestal for the white.

250. This shining white light spreads over THE BLUE, and the two lights unite to become one. And this black light, or the blue tint underneath it, serves as a throne of Glory for the white light. Hence, its appearance is the secret of Blue. IT IS THE ASPECT OF THE THRONE OF GLORY, WHICH RESEMBLES BLUE, AS IS GENERALLY KNOWN.

251. This throne of black or bluish light links to something underneath it, so it has something on which to burn. This thing compels it to cling to the white light.

252. The black and blue LIGHT sometimes turns red again. Yet the white light above it never changes; it is always white. But the blue changes. It is sometimes blue or black, sometimes red.

248. אָבֵל תָּא חֲזִי, מֵאֵן דְּבַעֵי לְמַנְדַּע חֲכָמַתָּא דִּיחֻדָּא קְדִישָׁא, יִסְתַּבֵּל בְּשִׁלְהוּבָא דְסֻלְקָא מִגּוּ גַחְלִיתָא, אוּ מִגּוּ בּוּצִינָא דְרִלִיק, דְּהָא שְׁלֵהוּבָא לֹא סֻלְקָא אֶלָּא כִּד אֲתֵאחִיד בְּמִלְה גְסָה.

249. תָּא חֲזִי, בְּשִׁלְהוּבָא דְסֻלְקָא, אֵית תְּרִין נְהוּרִין, חֵד נְהוּרָא חוּרָא, דְנִהִיר, וְחֵד נְהוּרָא דֵאֲתֵאחִיד בֵּהּ, אוּכְמָא אוּ תְכֵלָא. הֵהוּא נְהוּרָא חוּרָא אֵיהוּ לְעֵילָא, וְסֻלְקָא בְּאוּרַח מִישׁוּר. וְתַחֲוּתִיהּ, הֵהוּא נְהוּרָא תְכֵלָא אוּ אוּכְמָא, דֵאֵיהוּ כְרִסְיָא לְהֵהוּא חוּרָא.

250. וְהֵהוּא נְהוּרָא חוּרָא, שְׂאֵרֵי עֲלוּיָהּ, וְאֲתֵאחִידוּ דֵא בְדָא, לְמַהוּי כֵלָא חֵד, וְהֵהוּא נְהוּרָא אוּכְמָא, אוּ גּוּן תְכֵלָא, דֵאֵיהוּ לְתַתָּא, הוּא כְרִסְיָא דִיקָר, לְהֵהוּא חוּרָא. וְעַל דֵא רְזָא דְתַכְלֵתָא.

251. וְהֵאֵי כְרִסְיָא תְכֵלָא אוּכְמָא, אֲתֵאחֵד בְּמִלְה אַחֲרָא לְאֲתֵדְלֵקָא, דְּהוּא מִתַּתָּא, וְהֵהוּא אֲתַעֵר לִיהּ, לְאֲתֵאחֵדָא בְּנְהוּרָא חוּרָא.

252. וְדֵא תְכֵלָא אוּכְמָא, לְזַמְנִין אֲתֵהֲדֵר סוּמְקָא, וְהֵהוּא נְהוּרָא חוּרָא דְעֵלִיָּהּ, לֹא אֲשַׁתְּנִי לְעֵלְמִין, דְּהָא חוּרָא הוּא תְדִיר. אָבֵל הֵאֵי תְכֵלָא אֲשַׁתְּנִי לְגוּוּנִין אֵלִין, לְזַמְנִין תְכֵלָא אוּ אוּכְמָא, וְלְזַמְנִין סוּמְקָא.

253. This BLUE LIGHT links in two directions. It connects to the white light above it and to the COARSE object underneath it, NAMELY THE WICK. The wick is designated as the place to which the light may connect and from which it radiates. THE WICK SERVES AS THE POINT AT WHICH THE BLUE LIGHT CONNECTS WITH THE SHINING WHITE LIGHT.

254. The BLUE LIGHT OF THE CANDLE always consumes and destroys the COARSE object, NAMELY THE WICK, because the blue light consumes and burns all that it comes into contact with underneath it. And because its nature is to consume and scorch, it is the source of the destruction and death of all. THE BLUE LIGHT IS THE SECRET OF THE NUKVA, OR THE TREE OF KNOWLEDGE, FROM WHICH DEATH AND DESTRUCTION ORIGINATE. It therefore consumes whatever it links to below.

255. The white light that prevails on THE BLUE LIGHT never consumes or destroys, and it never changes COLOR. IT IS THE LIGHT OF CHASSADIM, WHICH NEVER CHANGES OR BECOMES COARSE AND WHICH IS FREE FROM JUDGMENT. THEREFORE, IT DOES NOT DESTROY OR CHANGE. That is why Moshe said, "For Hashem your Elohim is a consuming fire." It is because fire consumes and destroys all that is underneath it that MOSHE said, "your Elohim" and not "our Elohim." Moshe was A CHARIOT FOR the supernal white light that neither burns nor destroys, and WHICH CANNOT BE TOUCHED BY JUDGMENTS.

253. והאי אתאחיד לתרין סטרין, אתאחיד לעילא, בההוא נהורא חוורא. אתאחיד לתתא, בההוא מלה תחותוי, המתקנא ביה לאנהרא ולאחרא ביה.

254. ודא אכלא תדיר, ושצי לההוא מלה השויין ליה, דהא בכל מה דאתרבק ביה לתתא, ושריא עלוי ההוא נהורא תכלא, שצי ליה, ואכיל ליה, בגין דאורחוי הוא לשיצאה, ולמהוי אכיל, דהא ביה תליא שצו דכלא, מותא דכלא, ובגיני כך איהי אכיל, כל מה דאתרבק ביה לתתא.

255. וההוא נהורא חוורא דשריא עלוי, לא אכיל ולא שצי לעלמין, ולא אשתני נהוריה. ועל דא אמר משה, כי ה' אלקיך אש אוכלה הוא, אוכלה ודאי, אכיל ושצי כל מה דשריא תחותוי. ועל דא אמר ה' אלהיך, ולא אלקינג, בגין דמשה, בההוא נהורא חוורא דלעילא הוה, דלא שצי ולא אכיל.

256. Come and see: This blue light cannot awaken, kindle, or link to the white light without Yisrael connecting to it from underneath. **THIS IS THE SAME AS THE LINKING OF THE WICK TO THE BLUE LIGHT.**

257. Come and behold: Although it is the nature of this blue(black light to destroy all that contacts it from beneath, Yisrael still cleaves to it from beneath and survives. This is written: "You who cleave onto Hashem your Elohim are all alive today." It is written: "to Hashem your Elohim," WHICH IS THE NUKVA, and not, "our Elohim," WHICH WOULD ALLUDE TO ZEIR ANPIN, FOR WHOM MOSHE WAS A CHARIOT. HE SAID TO THEM, YOU CLEAVE to the blue and black light that burns and destroys all, but nevertheless you survive, as it is written: "You are all alive today", BECAUSE THIS BLUE LIGHT DID NOT BURN YOU.

258. A concealed light envelops this white light. It is a supernal secret THAT THIS LIGHT REFERS TO THE SUPERNAL LIGHT THAT CLOTHES ZEIR ANPIN, WHICH IS THE WHITE LIGHT. THIS LIGHT CANNOT BE CONCEIVED OR UNDERSTOOD. Everything, INCLUDING THE BLUE, WHITE, AND CONCEALED, SURROUNDING LIGHT, can be found in the rising flame of a candle. And all great wisdoms are insinuated therein. Rabbi Pinchas approached and kissed him saying: Blessed be the merciful, who led me to meet you here. They accompanied Rabbi Pinchas for three miles.

256. תָּא חֲזוּ, לִית לִיה אֲתַעְרוּתָא, לְאַתְדַּלְקָא הָאֵי נְהוּרָא תְכֵלָא, לְאַתְאַחְדָּא בְנְהוּרָא חוּרָא, אֶלָּא עַל יְדֵי יִשְׂרָאֵל, דְּאִינּוּן מִתְדַבְּקֵן בֵּיה תְּחוּתוּי.

257. וְתָא חֲזוּ, אֶף עַל גַּב דְּאוּרְחִיָּה דְּהָאֵי נְהוּרָא תְכֵלָא אוּכְמָא, לְשִׁנְעָאָה כָּל מַה דְּאַתְדַבְּק בֵּיה תְּחוּתוּי, יִשְׂרָאֵל מִתְדַבְּקֵן בֵּיה תְּחוּתוּי, וְקִיּוּמֵן בְּקִיּוּמָא, הֵה"ד וְאַתֶּם הִדְבְּקִים בְּה' אֱלֹקֵיכֶם חַיִּים. בְּה' אֱלֹקֵיכֶם, וְלֹא אֱלֹקֵינוּ, בְּהֵוּא נְהוּרָא תְכֵלָא אוּכְמָא, דְּאָכִיל וְשָׂעִי, כָּל מַה דְּאַתְדַבְּק בֵּיה תְּחוּתִיָּה, וְאַתּוֹן מִתְדַבְּקֵן בֵּיה וְקִיּוּמִי, דְּכִתִּיב חַיִּים כְּלָכֶם הַיּוֹם.

258. וְעַל נְהוּרָא חוּרָא, שְׂרִינָא לְעֵילָא נְהוּרָא סְתִימָא דְּאֶקִּיף לִיה. וְרָזָא עֲלָאָה הֵבָא. וְכֵלָא תְּשַׁבַּח בְּשִׁלְהוּבָא דְּסֵלִיק, וְחִכְמַתִּין דְּעֵלְיוּנִין בֵּיה. אֲתָא רַבִּי פְּנַחֵס וּנְשָׁקִיָּה, אָמַר בְּרִיךְ רַחֲמָנָא דְּאִיעֲרַעְנָא הֵבָא, אֲזָלוּ עִמִּיהָ דְּרַבִּי פְּנַחֵס תְּלַת מֵיִלִּין.

259. When Rabbi Shimon and the friends returned, AFTER ESCORTING RABBI PINCHAS, Rabbi Shimon said: What we said is the secret wisdom of sacred unification. Consequently, the last Hei of the holy name, THE NUKVA, is the blue and black light that links to THE LETTERS Yud-Hei-Vav, NAMELY ZEIR ANPIN, the bright white light.

260. Come and behold: sometimes the blue light is the letter Dalet and sometimes Hei. When Yisrael does not connect to it from below, so as to kindle it and connect it to the white light, it is Dalet. And when Yisrael awakens her, BY ELEVATING THE MAYIN NUKVIN (FEMALE WATERS), to connect her with the white light, then it is called Hei.

261. Whence do we know this? From the words, "If a girl (na'arah) is a virgin" (Devarim 22:23), "na'arah" is written without a letter Hei (i.e., na'ar). What is the reason for this? It is because she has not been linked to a male. And wherever male and female are separate, the letter Hei cannot be found. NAARAH IS THEREFORE SPELLED WITHOUT THE HEI, and THE HEI ascends, while THE NUKVA stays WITH THE LETTER Dalet, WHICH ALLUDES TO POVERTY.

262. Because whenever the blue and black light connect to this bright white light, it is called Hei, indicating unity. THE NUKVA cleaves to the white light, and Yisrael clings to her and stands underneath her to kindle her. THROUGH THE FEMALE WATER (MAYIN NUKVIN), THEY RISE TO HER, and unity is found. YISRAEL, BY BRINGING UP THE FEMALE WATER TO HER, KINDLES THE NUKVA AND CAUSES HER TO CLEAVE TO AND JOIN ZEIR ANPIN. WERE IT NOT FOR THE FEMALE WATER, THE NUKVA WOULD NOT HAVE JOINED ZEIR ANPIN. THUS,

259. אֶהְדְּרוּ רַבִּי שִׁמְעוֹן וְחֻבְרֵיָא. אָמַר רַבִּי שִׁמְעוֹן, הָא דְאִמְרֵן רִזָּא דְחֻבְרֵיָא אִיהוּ בְּיַחְוָא קְדִישָׁא, דְּבִגִּין כֶּן ה"א בְּתַרְאָה דְשִׁמָּא קְדִישָׁא, אִיהוּ נְהוּרָא תְּכֵלָא אוֹכְמָא, דְאִתְאַחֵיד בֵּיה"ו, דְהוּא נְהוּרָא חוּרָא דְנְהִיר.

260. תָּא חֲזִי, לְזַמְנִין הָאִי נְהוּרָא תְּכֵלָא ד', וְלְזַמְנִין ה', אֵלָא בְּזַמְנָא דְלָא מִתְדַבְּקֵן בֵּיהּ יִשְׂרָאֵל לְתַתָּא, לְאֲדַלְקָא לֵיהּ, לְאִתְאַחֵדָא בְּנְהוּרָא חוּרָא, אִיהוּ ד'. וְלְזַמְנָא דְמִתְעָרִי לֵיהּ, לְאִתְחַבְּרָא עִם נְהוּרָא חוּרָא, כְּדִין אֶקְרִי ה'.

261. מְנַלְן, דְכִתִּיב כִּי יִהְיֶה נַעֲרָה בְּתוּלָה, נַעֲרָ בְּתִיב, בְּלָא ה', מ"ט בְּגִין דְלָא אִתְחַבְּרַת בְּדְכוּרָא, וּבְכָל אֲתֵר דְלָא אִשְׁתַּבְּחוּ דְכֵר וְנוֹקְבָא, ה"א לָא אִשְׁתַּבַּח, וְסִלְקָא מִתַּמֵּן, וְאִשְׁתַּאֲר ד'.

262. דְהָא אִיהִי כָּל זַמְנָא דְאִתְחַבְּרַת בְּנְהוּרָא חוּרָא דְנְהִיר, אֶקְרִי ה'. דְהָא כְּדִין כָּלָא אִתְחַבְּרַת בְּחֻדָּא, אִיהִי אִתְדַבְּקַת בְּנְהוּרָא חוּרָא, וְיִשְׂרָאֵל מִתְדַבְּקֵן בָּהּ, וְקִיּוּמָא תְּחוּתָהּ, לְאֲדַלְקָא לָהּ, וּכְדִין כָּלָא חָד.

THEY TOO ARE ATTACHED TO ZEIR ANPIN. THIS IS BECAUSE WHATEVER ONE EFFECTS IN THE UPPER REALMS, HE ALSO MERITS BELOW. HENCE, THE HOLY ONE, THE SHECHINAH, AND YISRAEL BECOME ONE.

263. This is the inner purpose of the sacrifice. The smoke rises and kindles the blue light. When it is lit, it links to the white light and then to the candle, MEANING THAT THE SHECHINAH alights in unity. AND WHEN SHE CLEAVES TO THE WHITE LIGHT AND THE SMOKE, THE THREE BECOME ONE.

264. The nature of the blue light is to burn and consume all that it contacts from below. When THE SACRIFICE is pleasing and the candle burns in unity, it is written "the fire of Hashem falls and consumes the offering" (I Melachim 18:38). WHEN ALL HAS BEEN BURNED COMPLETELY, it is known that the candle, WHICH IS THE SHECHINAH, is burning in complete unity, and the blue light, WHICH IS THE NUKVA, has united with the white light, WHICH IS ZEIR ANPIN, and THE TWO have become one. FURTHERMORE, THE BLUE LIGHT BURNS AND consumes the fats and burnt offerings, meaning that it does not burn and consume from beneath, except when it is elevating FOR THE WHITE LIGHT. THIS INDICATES THAT all, INCLUDING THE SMOKE AND THE BLUE LIGHT, link to the white light. Hence, peace is made in all the worlds and all is embraced in unity.

263. וְדָא הוּא רְזָא דְקַרְבָּנָא, דְתַנְנָא דְסְלִיק, אֲתַעַר לִיה, לְהָאֵי נְהוּרָא תְכֵלָא לְאֲדִלְקָא, וְכַד אֲתַדְלֵק, אֲתַחַבֵּר בְּנְהוּרָא חוּרָא, וְשַׂרְגָּא דְלִיק בְּיַחוּדָא חַד.

264. וּבְגִין דְאֲרַחֲיָה דְהָאֵי נְהוּרָא תְכֵלָא לְשׁוּצְאָה, וְלִמְהוּי אֲכִיל כָּל מַה דְאֲתַדְבֵּק בֵּיה תַּחֲוּתִיָּה, כַּד רְעוּא אֲשַׁתְּכַח, וְשַׂרְגָּא דְלִיק בְּחַבּוּרָא חַד, כְּדִין כְּתִיב וְתַפּוּל אֵשׁ ה' וְהֵאֱכַל אֶת הָעוֹלָה וְגו'. וְכִדִּין אֲתִיידַע, דְהָהִיא שַׂרְגָּא דְלִיק בְּחַבּוּרָא חַד, וְקִשּׁוּרָא חַד. נְהוּרָא תְכֵלָא אֲתַדְבֵּק בְּנְהוּרָא חוּרָא, וְאִיהוּ חַד. אֲכִיל תַּחֲוּתִיָּה תְרַבִּין וְעֵלוּן, דְמִשְׁמַע דְהָא לֹא אֲכִיל תַּחֲוּתִיָּה, אֶלָּא בְזִמְנָא דְאִיהוּ סְלִיק, וְכֵלָא אֲתַקְשֵׁר וְאֲתַחַבֵּר בְּנְהוּרָא חוּרָא, וְכִדִּין שְׁלֵמָא דְעֵלְמִין כְּלָהוּ, וְכֵלָא אֲתַקְשֵׁר בְּיַחוּדָא חַד.



265. And when this blue light is through burning and consuming all that is underneath, all the priests and Levites and Yisrael come and cleave onto it. THE LEVITES cleave with the joy of singing; THE PRIESTS with the meditation of their hearts; and THE YISRAEL with prayer. And the candle, NAMELY THE SHECHINAH, burns and shines upon them. All the lights unify, the worlds glow, and all above and below are blessed.

266. Hence the words, "And you who cleave onto Hashem your Elohim are all alive today" (Devarim 4:4), APPLY TO YISRAEL. HE ASKS: THE PASSAGE SAYS, "And you," with the addition of the letter Vav (which carries the meaning of the English word "and"). Should it not be just "you?" HE ANSWERS, Vav shows Yisrael's virtue over that of the offerings and fat, because when the offerings and fat connect to THE BLUE LIGHT, they are consumed and burned. But if you cleave to this blue(black light that burns and consumes, all remains alive. THIS VIRTUE IS ALLUDED TO BY THE VAV IN "And you are all alive today."

267. In a dream, all colors, except for blue, are a good sign. Blue always destroys and consumes. It is the tree where death is found. IT IS THE NUKVA, WHICH IS CALLED THE TREE OF KNOWLEDGE. It reigns over the lower world, WHICH IS THIS WORLD, and it consumes and destroys everything that exists underneath it.

265. וּלְבַתֵּר דְּסִיִּים לְשִׁיִצְאָה תְּחֻמֵּיהָ, הָאֵי נְהוּרָא תְּכַלָּא. מִתְדַבְּקֵן בֵּיהָ תְּחֻמֵּיהָ, כְּהֵנִי וְלִיּוֹאֵי וְיִשְׂרָאֵל. אֵלֶיךָ בְּחֻדוֹהָ דְּשִׁיר, וְאֵלֶיךָ בְּרַעוּתָא דְּלֵבָא, וְאֵלֶיךָ בְּצִלּוֹתָא. וְשִׁרְגָא דְּלִיק עֲלֵיהּ, וְאִתְדַבְּקוּ נְהוּרֵיךָ כְּחַד, וְנְהִירֵיךָ עֲלֵמִיךָ, וּמִתְבָּרְכִין עֲלֵאִיךָ וְתַתְּאִיךָ.

266. וּכְדִין וְאַתֶּם הַדְּבָקִים בְּה' אֱלֹקֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם. וְאַתֶּם, אַתֶּם מִבְּעֵי לֵיהּ, אֵלָא ו' לְאוֹסְפָא, עַל תְּרַבִּין וְעֵלּוּן, דְּאִינּוֹן מִתְדַבְּקִין בֵּיהּ, וְאִכְלִין וְשִׁצְאֵן. וְאַתּוֹן מִתְדַבְּקֵן בֵּיהּ, בְּהוּוּא נְהוּרָא תְּכַלָּא אוֹכְמָא דְּאִכְלָא, וְאַתּוֹן קִיּוּמִיךָ, הָדָא הוּא דְּכַתִּיב חַיִּים כְּלַכֶּם הַיּוֹם.

267. כֹּל גּוֹוֹנִין טְבִין לְחֻלְמָא, בַּר מִתְכַּלָּא, דְּאִיהוּ אִכִּיל וְשִׁצֵי תְדִיר, וְאִיהוּ אִילְנָא דְּבֵיהּ מוֹתָא, וְשִׁרְיָא עַל עֲלְמָא תַתְּאָה, וּבְגִין דְּכַלָּא שְׁרִיָא תְּחֻמֵּיהָ, אִיהוּ אִכִּיל וְשִׁצֵי.

268. THE NUKVA OF ZEIR ANPIN is found in the upper heavens, NAMELY THE WORLD OF ATZILUT, and there are many upper hosts IN THE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH. Yet they live and subsist. SO HOW IS IT, ONE MIGHT ASK, THAT YOU SAY THAT THE BLUE LIGHT, WHICH IS THE NUKVA OF ZEIR ANPIN, CONSUMES ALL THAT IS UNDERNEATH? Come and behold: all the upper HOSTS IN THE WORLDS OF BRIYAH, YETZIRA, AND ASIYAH, WHICH ARE HIGHER WORLDS THAN THIS, are included in the blue light itself NOT UNDERNEATH IT. Yet the lower beings OF THIS WORLD are not INCLUDED IN THE BLUE LIGHT ITSELF, because they are the coarse objects by which the world is supported. THE WORLD LINKS TO THE LOWER BEINGS AND SUBSISTS ON THEM, JUST AS THE WICK OF A CANDLE. WITHOUT ZEIR ANPIN, THE WORLD WOULD NOT EXIST. Hence, the blue light consumes and destroys them and there can be nothing down here in this world that is not destroyed, because the blue light destroys all that is underneath it.

268. ואי תימא, הכי נמי שריא, בשמיא לעילא, וכמה חילין אינון לעילא, וכלהו קיימי. תא חזי, כל אינון העילא בהוא נהורא תכלא אתכללן. אבל תתאי לאו הכי, דאינון מלה גסה, עלמא דקיימא ושריא עליה, ובגין כך אכיל ושצי לון, ולית לה מלה אחרא לתתא בעלמא, דלא אשתצי בגין דנהורא תכלא שצי, לכל מה דקיימא עליה.

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Section



## 55. "By forty-five colors of light"

As white sunlight refracts into the seven colors of the spectrum, the Light of the Creator also refracts into colors that produce the diversity of Creation. The Zohar describes the refraction of the supernal Light, and the birth of the countless colors that we experience as joy, bliss, and happiness upon performing a positive spiritual action. Through these passages, we gain a profound connection to all the colors of Light. Our reading literally ignites the extraordinary eruption of color in the Upper Worlds so that all the grades of Light begin to radiate in our souls.

269. The world, THE NUKVA OF ZEIR ANPIN, is differentiated by forty-five colors and types of lights. Seven SFIROT divide into seven chasms, each plumbing its own abyss, NAMELY MALCHUT. And stones turn within the abyss, MEANING THAT THEY OVERTURN SO AS TO SHINE DOWNWARD. And the light penetrates and pierces the stones, creating holes through which water flows and is poured into and covers both sides of OF ITS ABYSS.

269. בְּאַרְבַּעֵין וְחֲמִשׁ גּוּוֹנֵי זִינֵי נְהוּרִין, אֶתְפְּלִיג עֲלֵמָא, שְׂבַעָה מִתְפַּלְגִּין, לְשִׁבְעָה תְהוּמִין. כָּל חַד בְּטַשׁ בְּתֵהוּמָא דִּילֵיהּ, וְאַבְנִין מִתְגַּלְגְּלִין בְּגוּ תְהוּמָא. וְעוֹיִל הֵהוּא נְהוּרָא, בְּאִינוּן אֲבָנִין, וְנִקְב לֹון, וּמִיָּא נִפְקוּ בְהוּ, וְשִׁקְעִין כָּל חַד וְחַד, עַל תְּהוּמָא, וְחִפְיָא לְתֵרִין סְטָרִין.

270. As the water exists through the holes IN THE STONES, SUPERNAL light OF THE ENDLESS WORLD shines through them and strikes the four sides of the abyss. Each light OF THE FOUR SIDES includes all others AT THE TIME OF STRIKING. They join as one, and the water FROM ZEIR ANPIN splits WITHIN HER.

270. נִפְקוּ מִיָּא בְּאִינוּן נִקְבִין, וְעָאֵל נְהוּרָא וּבְטַשׁ לְאַרְבַּע סְטָרֵי תְהוּמָא, מִתְגַּלְגְּלָא נְהוּרָא בְּחִבְרָתָהּ, וְאַעֲרָעוּ בְחַד. וּפְלִגִין מִיָּין.

271. The seven SFIROT OF ZEIR ANPIN cling to their seven chasms, OR MALCHUTS, BECAUSE THE SFIRAH CONTAINS SEVEN CHASMS, EACH OF WHICH IS CONSIDERED THE LEFT COLUMN OF ZEIR ANPIN. They dig in that dark abyss, where darkneses mix with ALL THE SFIROT OF THE NUKVA, And water rises UPWARD FROM BELOW. THAT IS, THE LIGHT OF CHASSADIM, CALLED 'WATER,' WHICH IS THE SECRET OF THE RIGHT COLUMN, FIRST SHINES UPWARD FROM BELOW. And then CHASSADIM falls back down TO THE LEFT COLUMN and links with the lights OF THE LEFT, BECAUSE THE LIGHT OF CHOCHMAH IS DARKNESS WITHOUT CONTAINMENT, WITHIN THE LIGHTS OF CHASSADIM. And they all mix together lights, darkneses, and water and from them are made invisible lights that are dark.

272. When each OF THE SEVEN CHASMS OF ZEIR ANPIN has struck its companion, ITS OPPOSING ASPECT IN THE ABYSS OF THE NUKVA, they split into 75 channels of the abyss, through which water--MEANING LIGHTS--is channeled.

Each pipe raises its voice and the chasms OF THE RECEPTOR are shaken. When the voices are heard, each abyss calls to its companion, "split your waters so, that I can enter within you." As is written: "Abyss calls to abyss, at the voice of your channels all your waves and billows have gone over me" (Tehilim 42:8).

271. וְאַחֲרָיֶן כָּל אֵינֹן שְׁבַע בְּשֶׁבַע תְּהוּמֵי, וְכָרְאֵן בְּחֹשֶׁבֵי תְהוּמָא. וְחֹשֶׁבֵי אֵינֹן אֲתַעְרְבֵי בְּהוֹן, וְסֻלְקִין מִזָּא וְנַחְתִּין, וּמִתְגַּלְגֵּלִין בְּאֵינֹן נְהוּרִין, וְאֲתַעְרְבוּ בְּחָדָא. נְהוּרִין, וְחֹשֶׁבֵי, וּמֵיִן. וְאֲתַעְבְּרוּ מִנֵּיהוּ נְהוּרִין דְּלֹא אֲתַחְזְאֵן, חֹשֶׁבֵי אֵינֹן.

272. בְּטַשׁ כָּל חַד בְּחִבְרֵיהּ, וּמִתְפַּלְגִּין לְשִׁבְעִין וְחֹמֶשׁ צְנוּרֵי תְהוּמָא, וּבְהוּ נִגְדָן מִזָּא. כָּל צְנוּרָא וְצְנוּרָא סֹלֵק בְּקִלְיָהּ, וְאֲזַדְעֻזְעֵן תְּהוּמִין, וְכֹד הָהוּא קֵלָא אֲשֶׁתַּמַּע, כָּל תְּהוּמָא קְרִי לְחִבְרֵיהּ וְאָמַר, פְּלִיג מִימְךָ וְאֵעוּל בְּךָ. הָדָא הוּא דְכָתִיב תְּהוּם אֶל תְּהוּם קוּרָא לְקוּל צְנוּרֶיךָ.

273. Beneath the 75 CHANNELS extend 365 sinews. Some are white, some are black, and some are red. They mix with each other, become included within each other, and turn into one color. The 365 sinews are enmeshed in 17 nets, each of which is called a network of sinews. Enmeshed within each other, they descend to the end of the abyss BECAUSE THEY TOOK ON THE ASPECT OF YESOD, WHICH TERMINATES THE STRUCTURE OF THE LEVEL. Underneath the 17 NETS ARE 4 MORE. Two nets resemble iron, and two resemble copper.

274. Two pedestals stand OVER ALL THESE ASPECTS, one to the right and one to the left. And the nets join to be one, and the water, WHICH FORMS THE LIGHTS, flows down the channels and enters the nets. The CHANNELS, THE NETS, AND ALL THEIR LIGHTS ARE INCLUDED WITHIN these two pedestals. One pedestal is made of the black firmament; the other is made of a firmament that is the color of a badger, WHICH IS REDDISH.

275. When THE LIGHTS OF THE LEVEL OF MATING rise, THAT IS, WHEN THEY RADIATE UPWARD, they elevate through the pedestal of the black firmament, WHICH IS THE PEDESTAL OF NETZACH WHO SHINES UPWARD. And when they descend, they do so through the firmament of the badger color, WHICH IS THE PEDESTAL OF HOD WHO SHINES DOWNWARD.

276. One of the pedestals is to the right; the other is to the left. The right pedestal is on the black firmament; the left one on the firmament of the badger color. And when THE LIGHTS go up through the pedestal of the black firmament, the pedestal of the left firmament goes down against it, AND THE LIGHTS go down through it.

273. תַּחַת אֵלֶיךָ, תֵּלֵת מֵאָה וּשְׁתַּיִם וְחֲמִשָּׁה גִידִים, מְנַהֵן חֲזָרִים, מְנַהֵן אוֹכְמִין, מְנַהֵן סוּמְקִין, אֲתַבְּלִילוּ דָּא בְּדָא, וְאֲתַעְבִּידוּ גּוּן חַד. אֵינּוֹן גִּידִין אֲתַרְקִימוּ בְּשֶׁבַע עֶשְׂרֵה רֶשֶׁתוֹת. וְכֹל חַד, רֶשֶׁת גִּידִין אֲקָרִי, אֲתַרְקִימוּ דָּא בְּדָא, וְנַחְתִּין בְּשִׁפּוּלֵי תְּהוּמֵי. תַּחַת אֵלֶיךָ, תְּרִין רֶשֶׁתִּין קַיִמִין, בְּחִיזוּ דְּפִרְזָלָא, וְתְרִין רֶשֶׁתִּין אַחֲרָנִין בְּחִיזוּ דְּנַחֲשָׁא.

274. תְּרִין כְּרֶסֶוֹן קַיִמֵי עֲלִיָּהוּ, חַד מִימִינָא, וְחַד מִשְׂמָאלָא, כֹּל אֵינּוֹן רֶשֶׁתִּין מִתְחַבְּרֵן בְּחַדָּא, וּמִיִּין נַחְתִּין מֵאֵינּוֹן צְנוּרִין, וְעֵאלִין בְּאֵלִין רֶשֶׁתִּין. אֵינּוֹן תְּרִין כְּרֶסֶוֹן, חַד כְּרֶסֶיָּא דְּרַקִּיעָא אוֹכְמָא, וְחַד כְּרֶסֶיָּא דְּרַקִּיעָא סִסְגוּנָא.

275. אֵלֶיךָ תְּרִין כְּרֶסֶוֹן, כַּד אֵינּוֹן סֶלְקִין, סֶלְקִין בְּהוּא כְּרֶסֶיָּא דְּרַקִּיעָא אוֹכְמָא, וְכַד נַחְתִּין, נַחְתִּין בְּהוּא כְּרֶסֶיָּא דְּרַקִּיעָא סִסְגוּנָא.

276. אֵלֶיךָ תְּרִין כְּרֶסֶוֹן, חַד מִימִינָא, וְחַד מִשְׂמָאלָא. וְהוּא כְּרֶסֶיָּא דְּרַקִּיעָא אוֹכְמָא, מִימִינָא. וְהוּא כְּרֶסֶיָּא דְּרַקִּיעָא סִסְגוּנָא, מִשְׂמָאלָא. כַּד סֶלְקִין בְּכְרֶסֶיָּא דְּרַקִּיעָא אוֹכְמָא, מֵאִיךְ כְּרֶסֶיָּא דְּרַקִּיעָא שְׂמָאלָא, וְנַחְתִּין בֵּיהּ.

277. Each pedestal is embraced within the other. Within them, they contain all the nets, and they lure the lights to the very end of the lower abyss.

One pedestal rises and elevates above all the chasms. The second remains at the bottom of the chasms. Between them, the chasms revolve and become perfected. As the chasms revolve, the channels are inserted between the pedestals.

278. There is a total of 75 pipes, YET of them, THE SEVEN ABYSSES OF ZEIR ANPIN are more supernal. They are above the others, which cling to them. The 75 PIPES are inserted in the wheels of the pedestal of the RIGHT and LEFT sides.

279. Through the SEVEN CHASMS OF ZEIR ANPIN, WHICH ARE THE MOST SUPERNAL CHASMS, water, ALLUDING TO LIGHTS, flows up and down.

Those that flow down--THE SUPERNAL LIGHTS FLOWING DOWN TO THE VEILS OF ALL THE MALCHUTS--dig into the chasms and pierce them. These rising lights enter the holes that are pierced in the stones, rise, and then fill up the seven seas. Thus, WE HAVE EXPLAINED the seven kinds of lights THAT EMANATE from the supernal secret.

280. Seven other lights divide into seven seas, and one sea includes them all. This one sea is the supernal sea that includes all the other seven seas.

277. מִתְגַּלְגֵּלִין בְּרִסּוֹן, חֵד בְּחֵד. נִקְטֵין כָּל אֵינוֹן רְשֵׁתִין בְּגוּוֹיָהוּ, וְעֵאלִין לוֹן, בְּשִׁפּוּלָא דְתֵהוּמָא תִתְאָה, קָאִים חֵד בְּרִסּוֹיָא, וְסִלִּיק לְעֵילָא מִכָּל אֵינוֹן תֵּהוּמִי, וְקָאִים בְּרִסּוֹיָא אַחְרָא, לְתִתָּא דְכָל תֵּהוּמִי. בֵּין תְּרִין בְּרִסּוֹן אֵלִין, מִתְגַּלְגֵּלִין כָּל אֵינוֹן תֵּהוּמִי, וְכָל אֵינוֹן צְנוּרִין אֲתַנְעֵצוּ בֵּין תְּרִין בְּרִסּוֹן אֵלִין.

278. שְׁבַעִין וְחֲמֵשׁ צְנוּרִין אֵינוֹן, שְׁבַעָה, אֵינוֹן עֲלָאֵי הַכְּלָא, וְכָל אֵינוֹן אַחְרָנִין אַחֲרֵיהּ בְּהוּ. וְכִלְהוּ נְעִיצֵי בְּגִלְגָּלוֹי דְהָאֵי בְּרִסּוֹיָא, בְּסִטְרָא דָא וְנְעִיצִין בְּגִלְגָּלוֹי דְהָאֵי בְּרִסּוֹיָא, בְּסִטְרָא דָא.

279. בְּהוֹן מֵיִין סִלְקִין וְנַחְתִּין, אֵינוֹן דְנַחְתִּין כְּרָאֵן בְּתֵהוּמִי, וּבְקַעֵי לוֹן. אֵינוֹן דְסִלְקִין עֵאלִין, בְּאֵינוֹן נּוֹקְבֵי אַבְנִין, וְסִלְקִין וּמְלִיִין לְשִׁבְעַת יְמִין, עַד כָּאֵן שְׁבַעָה גּוּוֹנֵי נְהוּרִין בְּרִזָּא עֲלָאָה.

280. שְׁבַעָה נְהוּרִין אַחְרָנִין, מִתְפַּלְגִּין לְשִׁבְעָה יְמִים. וְיִמָּא חֵד כְּלִיל לוֹן, הֵהוּא יְמָא חֵד, אִיהוּ יְמָא עֲלָאָה, דְכִלְהוּ שְׁבַע יְמִין כְּלִילָן בֵּיהּ.

281. The seven lights go into the sea--  
REFERRING TO THIS ONE SUPERNAL LIGHT  
THAT INCLUDES SEVEN--and strike it. As a  
result, THIS SEA has seven sides. Each side  
splits into seven streams, as it is written: "And  
he shall smite it into seven streams" (Yeshayah  
11:15). Each stream then splits into seven rivers,  
each river splits into seven routes, and each  
route into seven lanes. And all the waters of the  
seas flow through them.

282. Seven lights ascend and descend in seven  
directions. Seven supernal lights enter the  
LOWER sea OF THE SEVEN UPPER SEAS.  
Nevertheless, they are only six, INSTEAD OF  
SEVEN, and originate from the supernal one.  
TOGETHER, THEY ARE CONSIDERED AS  
SEVEN. And in the same manner that the sea  
receives, it divides its waters into the other seas  
and waters.

283. There is a serpent, from the left side, that  
swims in all the rivers. It comes to the side THE  
LEFT SIDE, BECAUSE IT CAN ONLY DRAW  
SUSTENANCE FROM THE LEFT SIDE OF THE  
RIVERS. Its scales are strong like iron,  
REFERRING TO ITS JUDGMENTS, WHICH ARE  
VERY STRONG. It draws sustenance FROM THE  
SINS OF LOWER BEINGS and invades the place  
OF THE MISSING MALCHUT. All lights in the  
rivers are thus darkened before the serpent,  
BECAUSE MATING CEASES AS SOON AS IT  
TOUCHES THE PLACE OF THE MISSING  
MALCHUT. Its mouth and tongue are blazing  
fires, its tongue as sharp and tough as a sword--  
MEANING THAT HIS JUDGMENTS ARE VERY  
SEVERE, AND THERE IS NO SALVATION FROM  
HIM.

281. שְׁבַע נְהוּרִין אֵלֶיךָ, עֲלִיךָ לְגוֹ הַיָּם וְיִמָּא,  
וּמִחֲאֵן לִיהּ לְיִמָּא, לְשִׁבְעָה סְטְרִין. וְכֹל סְטְרָא  
וְסְטְרָא אֲתַפְּלֵג לְשִׁבְעָה נְחָלִין. בְּדַכְתִּיב וְהִכְהוּ  
לְשִׁבְעָה נְחָלִים וְגו', וְכֹל נְחָלָא וְנְחָלָא אֲתַפְּלֵג  
לְשִׁבְעָה נְהָרִין. וְכֹל נְהָרָא וְנְהָרָא אֲתַפְּלֵג לְשִׁבְעָה  
אֲרָחִין. וְכֹל אֲרָחָא וְאֲרָחָא אֲתַפְּלֵג לְשִׁבְעָה  
שְׁבִילִין. וְכֹל מִיּוּמֵי דִימָא בְּלֵהוֹן עֲלִיךָ לְגוּוּיָהּ.

282. שְׁבַע נְהוּרִין סְלֵקִין וְנַחְתִּין לְשִׁבְעָה סְטְרִין,  
שְׁבַע נְהוּרִין עֲלֵיךָ, עֲלִיךָ לְגוֹ יִמָּא. שְׁתָּא אֵינֹן,  
וּמִחֲדָא עֲלָאָה נִפְקִי. בְּמָה דְנִטִּיל יִמָּא, הֵבִי פְלִיג  
מִיּוּמֵי לְכֹל אֵינֹן יִמִּין, לְכֹל אֵינֹן נְהָרִין.

283. חֲדָא תְנִינָא לְתַתָּא, בְּסִטְרָא שְׁמָאלָא, שְׂאֵט בְּכֹל  
אֵינֹן נְהָרִין. אֲתִי בְּסִטְרָא, קְשָׁקְשׁוּי בְּלֵהוֹן תְּקִיפִין  
בְּפְרוֹזְלָא. וּמִטִּי לְשִׁבְעָה, וְשִׁבְעָה אֲתַרְדָּה. וְכֹל אֵינֹן  
נְהוּרִין אֲתַחְשְׁכֵן קְמִיָּה, פּוּמִיָּה וְלִישְׁנִיָּה מְלַהֲטָא  
אֲשָׁא חֲדוּד לִישְׁנִיָּה, בְּחֲרָבָא תְקִיפָא.

284. When THE SERPENT enters the Temple in the sea, WHICH IS MALCHUT, the temple is defiled, and its lights are extinguished. Thus, the supernal lights, THE LIGHTS OF THE TOP THREE SFIROT, leave the sea. Then, the waters of the sea split and go to the left side. The sea then freezes, and its waters do not flow.

285. This explains the hidden meaning of: "and the serpent was more crafty than any Chayah" (Beresheet 3:1). The secret is that the wicked serpent descends from the upper to the lower. IT DRAWS THE LIGHTS OF THE LEFT DOWNWARD, and it swims upon the bitter water. Thus, it went down to ensnare CHAVAH INTO EATING FRUIT FROM THE TREE OF KNOWLEDGE. IT DRAWS THE LIGHTS OF THE LEFT DOWN and ensnares them in his net.

286. This serpent is death in the world, BECAUSE IT ENTICED CHAVAH WITH THE TREE OF KNOWLEDGE AND THUS BROUGHT DEATH TO THE WORLD. It penetrates the closed intestine of man the appendix, which is to the left FROM WHICH IT DRAWS SUSTENANCE. Another serpent, which brings life, is located in the right side, WHICH IS THE GOOD INCLINATION THE ONE THAT BRINGS LIFE TO MAN. Both sides THE GOOD AND BAD INCLINATIONS accompany man, as has already been explained.

287a. "... then all the animals of the field." WE LEARN FROM THESE WORDS THAT OF ALL THE ANIMALS OF THE FIELD, THE KLIPOT, there is none that causes harm as the serpent does, because he is the dross of gold. Woe to him, ALLUDING TO ADAM, who was seduced by the serpent. He brought death upon himself and all who came after him. All of this has been explained already.

284. עַד הַמַּטִּי לְמִיעַל לְמִקְדָּשָׁא, גּוּ יַמָּא. וּכְדִין סְאִיב מִקְדָּשָׁא, וְאַתְחַשְׁבֵּן נְהוּרִין. וְנְהוּרִין עֲלָאִין סְלִקִין מִן יַמָּא, כְּדִין יַמָּא מִתְפַּלְגִין מִימּוּי, בְּסִטְר שְׂמָאלָא, וְיַמָּא קֵאמֵי, וְלֹא נִגְדִין מִימּוּי.

285. וְעַל דָּא רְזָא דְמַלְהָ, בְּמָה דְכְתִיב, וְהִנְחַשׁ הָיָה עָרוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה ה' אֱלֹקִים. רְזָא דְחֻיָּא בִישָׂא, נְחִית מֵעִילָא לְתַתָּא, וְהוּא שְׂאֵט עַל אִפֵּי מַיִין מְרִירָן, וְנְחִית לְאַפְתֵּי לְתַתָּא, עַד דִּיפְלוֹן גּוּ רְשָׁתוּי.

286. הַאי חֻיָּא הִיא מוֹתָא דְעֲלָמָא. וְהוּא עָאֵל בְּמַעוּי דְסִתִּים דְּבֵר נֶשׁ, הוּא לְסִטְר שְׂמָאלָא, וְאִית חֻיָּא אַתְרָא דְחַיִּי, בְּסִטְר יַמִּינָא, תְּרוּוּיְהוּ אֲזִילֵי עֲמִיהָ דְּבֵר נֶשׁ. בְּמָה דְאֻקְמוּהָ.

287 (א). מִכָּל חַיַּת הַשָּׂדֶה, דְּהָא כָּל שְׂאָר חַיּוֹן דְּחֻקְלָא, לִית בְּהוּ חֲכִים לְאַבְאָשָׁא כְּהָא, בְּגִין דְּאִיהוּ זוּהָמָא דְדִהְבָּא. וְוִי לְמָאן דְּאַתְמַשְׁיךְ אַבְתְּרִיָּה. דְּאִיהוּ גְרִים לִיהָ מוֹתָא, וְלְכָל דְּאַתְיִין אַבְתְּרִיָּה, וְהָא אֻקְמוּהָ.



287b. Adam was drawn downward after THE SERPENT. He went down to learn of all that is below, MEANING THAT HE WENT DOWN TO DRAW THE LIGHT OF CHOCHMAH TO THE LOWER MALCHUT THAT IS MISSING LIKE THE SERPENT. As he went down FOR THE PURPOSE OF DRAWING LIGHT FROM ABOVE TO BELOW, his desires and his ways were drawn after THE KLIPOT. THIS DRAWING DOWNWARD OF THE LIGHT OF UNION IS THE SECRET OF 'PROHIBITION OF THE TREE OF KNOWLEDGE.' SINCE HE INTENDED TO DRAW THE LIGHT DOWNWARD, HE CLEAVED IMMEDIATELY TO THE KLIPOT, EVEN THOUGH HE HAD NOT YET ACTUALLY DRAWN ANY LIGHT. They went down to the serpent and saw the desire of the world. And his ways were swayed to this place OF MALCHUT, WHICH IS THE SECRET OF EATING OF THE TREE OF KNOWLEDGE. Then THE SERPENT was drawn after Adam and his wife. It cleaved onto them WITH ITS FILTH, bringing death to them and all subsequent generations. Its venom did not cease to exist in the world, until Yisrael stood at Mount Sinai. This has already been stated.

287 (ב). אָדָם, אֲתַמְשִׁיךְ אֶבְתְּרִיָּה לְתַתָּא, וְנַחִית לְמַנְדַּע, בְּכֹל מָה דְלַתְתָּא, בְּמָה דְנַחִית הָבִי אֲתַמְשִׁיךְ רַעוּתִיָּה, וְאַרְחוּי אֶבְתְּרִיָּהּ, עַד דְּמַטִּין לְהָאִי חוּיָא, וְחִמּוּ תִיאֻבְתִּיָּה דְעֵלְמָא, וְשִׁטּוֹ אֻרְחוּי פְּאַתְרָא דָא. בְּדִין קָם וְאַתְמְשִׁיךְ אִיהוּ אֶבְתְּרִיָּהּ דְאָדָם וְאַתְתִּיָּהּ, וְאַתְדַּבֵּק בְּהוּ, וְגָרִים לְהוּ מוּתָא, וּבְכֹל דְרֵי דְאֵתוּ אֶבְתְּרִיָּהּ. עַד דְּמַטּוּ יִשְׂרָאֵל, לְטוּרָא דְסִינַי, לֹא פִסַּק זֻהַמָּא דִּילִיָּה מֵעֵלְמָא, וְהָא אֲתַמְרָ.

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Section



## 56. "They heard... walking in the garden"

When Adam and Eve sinned, they disconnected themselves from the Creator. The secret to reestablishing our own connection can be found in the spiritual concepts of close and distance. Closeness refers to two entities that possess similarity of form and resemblance of nature. It is our difference of nature-our negative aspect of receiving in contrast to the Creator's positive aspect of sharing-that causes the separation. The rays of Light that resonate from the mystic shapes of the Hebrew letters awaken the sharing nature in our souls. We achieve greater similarity of form with the Creator, which in turns generates greater unity.

288. And because they sinned and attached themselves to the tree where death dwells below, it is written: "And they heard the voice of Hashem Elohim walking (Heb. mit'halech) in the garden." Note that the word is not mehalech (walking), WHICH WOULD INDICATE THE MALE GENDER, but mit'halech, WHICH INDICATES THE FEMININE GENDER. FOR THE ADDITIONAL LETTER TET INDICATES THE FEMININE GENDER. Come and behold: Before he sinned, Adam was continually ascending TO HIGHER LEVELS, had access to divine wisdom, and was never disconnected from the Tree of Life. But he was drawn after the lights and parted from the Tree of

Life, descending AND DRAWING DOWN LIGHT FROM ABOVE because of his increasing desire for knowledge. He discovered evil and left good. Thus, it is written: "For you are not El that has pleasure in wickedness, neither shall evil dwell with you" (Tehilim 5:5), because he who is drawn after evil has no dwelling with the Tree of Life.

288. בִּיּוֹן דְּחָטוּ, וְאֶתְדַבְּקוּ בְּאֵילָנָא דְּשִׂרְיָא בִּיהַ  
מוֹתָא לְתַתָּא. מַה כְּתִיב, וַיִּשְׁמְעוּ אֶת קוֹל ה' אֱלֹקִים  
מִתְהַלֵּךְ בְּגֵן. מִהַלֵּךְ אֵין כְּתִיב כָּאן, אֶלָּא מִתְהַלֵּךְ  
תָּא חֲזוּי, עַד לֹא חָטָא אָדָם, הָוָה סְלִיק וְקָאִים  
בְּחֻכְמָה דְּנִהִירוּ עֲלָאָה. וְלֹא הָוָה מִתְפָּרֵשׁ מֵאֵילָנָא  
דְּחַיִּי. בִּיּוֹן דְּאֶסְגִּי תִּיאוּבְתָא לְמַנְדַּע, וְלִנְחַתָּא  
לְתַתָּא, אֶתְמַשְׁךְ אֲבִתְרִייהוּ, עַד דְּאֶתְפָּרֵשׁ מֵאֵילָנָא  
דְּחַיִּי, וַיִּדַּע רַע וְשָׁבַק טוֹב, וְעַל דָּא כְּתִיב כִּי לֹא אֶל  
חַפֵּץ רַשַׁע אֶתְהַ לֹא יִגּוֹרֵךְ רַע. מֵאֵן דְּאֶתְמַשְׁךְ בְּתַר  
רַע, לִיּוֹת לִיּוֹה דִּירָה, עִם אֵילָנָא דְּחַיִּי.

289. And as long as they did not sin, they could hear the divine voice, partake of supernal wisdom, exist within THE MOCHIN OF the holy radiance, and have no fear. But, once they sinned, they could no longer withstand it.

290. Similarly, as long as Yisrael did not sin, from the time they stood at Mount Sinai, the filth of this serpent was removed from them. There was a total annulment of the evil inclination in the world when Yisrael rejected the serpent. They clung to the Tree of Life, elevated, and did not go down. THIS MEANING THAT THEY ELEVATED THE LIGHT OF THE LEFT FROM BELOW AND DID NOT DRAW ANY LIGHT DOWNWARD. THIS IS THE ASPECT OF THE TREE OF LIFE.

291. Then they knew and saw the holy mirrors. Their eyes were lit and they were happy to know and to hear. Hence, the Holy One, blessed be He, wrapped them with cords made of letters from His Holy Name, so that the serpent could not control them and would not defile them, as before. THIS IS THE SECRET OF THE ORNAMENTS THAT THEY RECEIVED ON MOUNT CHOREV.

292. And because they sinned with the Calf, all those supernal levels and lights were taken away from them. And all the armed cords, ornamented by the holy name, were retrieved. They drew upon them the evil serpent as before and caused death to all the world.

289. ועד לא חטאו, הוּו שְׁמַעִין קְלָא מְלַעִילָא, וְהוּו יְדַעִי חֲכֻמַּתָּא עֲלָאָה, וְקִיּוּמִי בְּקִיּוּמָא דְזִיְהִרָא עֲלָאָה, וְלֹא רְחִלִי. כִּיּוֹן דְּחֻטְאוֹ, אֲמִילוּ קְלָא דְלִתְתָּא, לֹא הוּו יְכַלִּין לְמִיקָם בֵּינָה.

290. כְּגֻוּנָא דָא, עַד לֹא חֲבֹו יִשְׂרָאֵל, בְּשַׁעֲתָא דְקִיּוּמוֹ יִשְׂרָאֵל עַל טוֹרָא דְסִינַי, אֲתַעְבְּר מְנִייהוּ זוּהִמָא, דְהָאֵי חִוּיָא, דְהָא בְּדִין בְּטוֹל יִצְר הרע הוּו מַעֲלָמָא, וְדָחוּ לִיה מְנִייהוּ. וּבְדִין אֲתַאֲחִידוּ בְּאִילָנָא רְחִינִי, וְסֻלְקוּ לְעִילָא, וְלֹא נְחָתוּ לְתַתָּא.

291. בְּדִין הוּו יְדַעִין וְחֻמָּאן אֲסַפְקִלְרִינָאן עֲלָאִין, וְאֲתַנְהִרִין עֵינֵייהוּ, וְחֻדָּאן לְמַנְדַּע וְלְמִשְׁמַע, וּבְדִין חֲגֵר לֹון קְדָשָׁא בְּרִיךְ הוּא חֲגוּרִין דְאַתּוּן דְשְׁמִיָה קְדִישָׁא, דְלֹא יִכּוֹל לְשַׁלְטָאָה עֲלֵיהוּ, הָאֵי חֻוּיָא, וְלֹא יִסָּאב לֹון בְּקַדְמִיתָא.

292. כִּיּוֹן דְּחֻטְאוֹ בְּעַגְלָא, אֲתַעְבְּר מְנִייהוּ כָּל אִינוּן דְרַגִּין, וְנִהוּרִין עֲלָאִין, וְאֲתַעְבְּרוּ מְנִייהוּ אִינוּן חֲגִירוּ מְזִיּוּנִין, דְאַתַּעֲטְרוּ מִשְׁמָא עֲלָאָה קְדִישָׁא, וְאֲמִשִּׁיבוּ עֲלֵיהוּ חֻוּיָא בִישָׁא, כְּמִלְקַדְמִין, וְגִרְמוּ מוֹתָא, לְכָּל עֲלָמָא.

293. Subsequently, it was written: "And when Aharon and all the children of Yisrael saw Moshe, and beheld that the skin of his face shone, they were afraid to come close to him" (Shemot 34:30). Come and behold: it was written before, "And Yisrael saw the great Hand" (Shemot 14:31). Before, they all saw the divine lights and were enlightened by the shining mirror, WHICH IS ZEIR ANPIN. As it is written: "And all the people saw the voices" (Shemot 20:18). And also upon the sea they saw and were not afraid, as indicated by the words: "He is my El and I shall prepare him a habitation" (Shemot 15:2). But, after they sinned, they could not withstand the sight of even the mediator, MOSHE, as it was written "and they feared to come close to him."

293. ולבֹּתֵר מֵה כְּתִיב וַיֵּרָא אֶהְרֹן וְכָל בְּנֵי יִשְׂרָאֵל אֶת מֹשֶׁה וְהָיָה קֶרֶן עֹר פָּנָיו וַיִּירָאוּ מִגִּשְׁתֵּי אֱלֹהִים. תָּא חֲזִי, מֵה כְּתִיב בְּקִדְמֵיִתָּא, וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה. וְכִלְהוּ חֲמָאן זְהַרִין עֲלָאִין, וּמִתְנַהֲרִין בְּאַסְפֵּקְלָרִיא דְנִהְרָא, דְכְתִיב וְכָל הָעַם רוֹאִים אֶת הַקּוֹלוֹת, וְעַל יַמָּא הוּוּ חֲמָאן וְלֹא דְחֲלִין, דְכְתִיב זֶה אֱלֹהֵינוּ, לְבִתֵּר דְחֲטוּ פְּנֵי הַסֵּרְסוּר לֹא הוּוּ יְכַלִּין לְמַחְמֵי, דְכְתִיב וַיִּירָאוּ מִגִּשְׁתֵּי אֱלֹהִים.

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## 57. "And they stripped...their ornaments from Mount Chorev"

The Revelation of Light on Mount Sinai was so great that it extinguished all darkness, including death. When the Israelites sinned by building the Golden Calf, they mirrored Adam's original sin and disconnected from the Light. Death was reborn. Reading this section helps replenish the original volume of Light that existed on Sinai, and arouses the forces of immortality.

294. Come and behold: it is written of YISRAEL, "And the Children of Yisrael stripped themselves of their ornaments from Mount Chorev" (Shemot 33:5). They were stripped of the ornaments that they received at Mount Sinai, the ornaments intended to prevent the wicked serpent from controlling them. When their ornaments were taken away, it is written: "And Moshe took the tabernacle, and pitched it outside the camp, afar off from the camp" (Shemot 33:7).

294. תָּא חַזִּי, מַה כְּתִיב בְּהוֹ, וַיִּתְנַצְּלוּ בְּנֵי יִשְׂרָאֵל אֶת עֲדִימָם מֵהַר חוֹרֵב. דְּאִתְעֵבֵר מִנִּיְהוּ אִינּוֹן מְזִינִין, דְּאִתְחַגְרוּ בְּהוֹן בְּטוֹרָא דְסִינַי. בְּגִין דְּלֹא יִשְׁלוּט בְּהוֹ הָהוּא חוּיָא בִישָׂא, כִּיּוֹן דְּאִתְעֵבֵר מִנִּיְהוּ, מַה כְּתִיב וּמֹשֶׁה יָקַח אֶת הָאֹהֶל וְנָטָה לוֹ מִחוּץ לַמַּחֲנֶה הַרְחֵק מִן הַמַּחֲנֶה.

295. Rabbi Elazar asked: What connection is there between this verse and THE STRIPPING OF THE ORNAMENTS? AND HE ANSWERED: Because Moshe knew that supernal protection was stripped from them, WHEN THEY TOOK OFF THEIR ORNAMENTS, it was clear that from now on the wicked serpent would reside among them. If the temple was erected there, it would be defiled. Immediately then, "Moshe took the tabernacle, and pitched it outside the camp, afar off from the camp," because he saw that the wicked serpent would control them.

295. אָמַר רַבִּי אֶלְעָזָר, מַאי הָאֵי קָרָא, לְגַבֵּי הָאֵי, אֶלְא, כִּיּוֹן דִּידַע מֹשֶׁה דְּאִתְעֵבֵרוּ מִנִּיְהוּ דִּישְׂרָאֵל אִינּוֹן זְיִינִין עֲלֵאִין, אָמַר, הָא וְדָאֵי מְכָאן וְלֵהֲלֵאָה חוּיָא בִישָׂא יִיתִי לְדִיּוּרָא בִּינִיְהוּ, וְאֵי יָקוּם מְקַדְשָׂא הֵכָא בִּינִיְהוּ, יִסְתָּאב. מִיָּד וּמֹשֶׁה יָקַח אֶת הָאֹהֶל וְנָטָה לוֹ מִחוּץ לַמַּחֲנֶה הַרְחֵק מִן הַמַּחֲנֶה. בְּגִין דְּחִמָּא מֹשֶׁה, דְּהָא כְּדִין יִשְׁלוּט חוּיָא בִישָׂא, מַה דְּלֹא הוּוּ מְקַדְמַת דְּנָא.

296. "And he called it the Tabernacle of Appointment (Heb. moed)" (Shemot 33:7). HE ASKS: Was it not called the Tabernacle of Appointment before? AND HE ANSWERS: Before then, it was called only a Tent, but now it was called it the Tabernacle of Appointment (moed). What is the meaning of moed (appointment)? Rabbi Elazar said: For MERIT AND good. Rabbi Aba said: For DISCREDIT AND evil. Rabbi Elazar explains that it was for good, because moed means a festive day, which is the happiness of the moon, WHICH IS THE SHECHINAH. Because of the Shechinah's added sanctity, no defects mar her ON THAT DAY. Hence, he called THE SHECHINAH by the name MOED, to show that the Tabernacle, WHICH ALLUDES TO THE SHECHINAH, had alienated Herself from them at the time OF THE SIN OF THE CALF, and thus was not made defective. Hence it was written: "...and He called it the Tabernacle of Appointment."

297. Rabbi Aba said: IT WAS CALLED MOED SO AS to show unworthiness. AFTER THE GIVING OF TORAH, THE SHECHINAH was a mere Tent, as it is written: "A Tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed" (Yeshayah 33:20), AND IT WAS CONTINUOUSLY ILLUMINATED. But now, AFTER THE SIN OF THE CALF, it was called the Tabernacle of Appointment, BECAUSE IT WAS ONLY ILLUMINATED PERIODICALLY. Before, it gave long life to the world, and death was powerless. AFTER THE GIVING OF TORAH, THERE WAS FREEDOM FROM THE ANGEL OF DEATH. But, after THE SIN OF THE CALF, THE SHECHINAH became the Tabernacle of Periodic Congregation, as it is written: "the house of appointment to all the living" (Iyov 30:33). Now it is governed by time, and life is limited in the world. Earlier, BEFORE THE SIN OF THE CALF, THE TENT was not faulty, but now it was rendered defective BY THE SIN OF THE CALF. Before, that mating between the sun and the moon BETWEEN MALE AND FEMALE was

296. וְקָרָא לוֹ אֹהֶל מוֹעֵד, וְכִי לֹא הָיָה בְקִדְמִיתָא אֹהֶל מוֹעֵד. אֲלֵא, בְקִדְמִיתָא אֹהֶל סֶתֶם, הִשְׁתָּא אֹהֶל מוֹעֵד. מֵאֵי מוֹעֵד, ר' אֶלְעָזָר אָמַר לְטַב וְרַבִּי אָבָא אָמַר לְבִישׁ. ר' אֶלְעָזָר אָמַר לְטַב: מַה מוֹעֵד הָאֵיחָד יוֹם חֲדָוָה, הִסִּיהֵרָא דְאִתּוּסְפָא בֵּיהּ קְדוּשָׁה, לֹא שְׁלֵטָא בֵּיהּ פְּגִימוֹתָא. אוּף הֵבֵא, קָרָא לֵהּ, בְּשֵׁמָא דָא, לְאַחְזָאָה דְהָא אִתְרַחֵיק אֹהֶל מִבִּינֵיהּ, וְלֹא אִתְפָּגִים. וְעַל דָּא וְקָרָא לוֹ אֹהֶל מוֹעֵד כְּתִיב.

297. וְרַבִּי אָבָא אָמַר לְבִישׁ: דְהָא בְקִדְמִיתָא הָיָה אֹהֶל סֶתֶם, כְּד"א אֹהֶל בַּל יִצְעַן בַּל יִסַּע וְיִתְדוֹתָיו לִנְצַח. וְהִשְׁתָּא אֹהֶל מוֹעֵד. בְקִדְמִיתָא, לְמִיָּהֵב חַיִּין אַרְוֹבִין לְעֵלְמִין, דְלֹא יִשְׁלוּט בְהוּ מוֹתָא. מִכָּאן וְלַהֲלָאָה אֹהֶל מוֹעֵד, כְּד"א וּבֵית מוֹעֵד לְכָל חַי, הִשְׁתָּא אִתִּיָּהֵיב בֵּיהּ זְמָנָא וְחַיִּין קְצוּבִין לְעֵלְמָא, בְקִדְמִיתָא לֹא אִתְפָּגִים, וְהִשְׁתָּא אִתְפָּגִים. בְקִדְמִיתָא, חֲבֵרוֹתָא וְזוּגָא דְסִיְהֵרָא בְשֵׁמָשָׁא דְלֹא יַעְדוּן. הִשְׁתָּא, אֹהֶל מוֹעֵד וְזוּגָא דְלֵהוֹן מְזֻמֵּן לְזֻמֵּן, וּבְגִינֵי כֶּךָ, וְקָרָא לוֹ אֹהֶל מוֹעֵד, מַה דְלֹא הָיָה קוֹדֵם.

continuous. Now it is the Tabernacle of Periodic Congregation, because their mating is only periodic, BECAUSE THEIR MATING CEASES WHEN THE SERPENT COMES CLOSE. Hence, it was now called the Tabernacle of Periodic Appointment, WHICH MEANS THAT UNION OCCURRED ONLY PERIODICALLY.

298. Rabbi Shimon stayed up one night and was busy with Torah. Before him sat Rabbi Yehuda, Rabbi Yitzchak, and Rabbi Yosi.

Rabbi Yehuda said: It is written: "And the Children of Yisrael stripped off their ornaments from Mount Chorev" and we explained, that in so doing, they brought death upon themselves and all future generations. And the serpent governed them, although they had earlier removed him from their midst, AS IT WAS SAID THAT THEY HAD FREEDOM FROM THE ANGEL OF DEATH. HE THEN ASKED: This applies to Yisrael, because they sinned, but what about Yehoshua who did not sin? HE ASKS: Did he also separate from that supernal ornamentation that he had received with Yisrael on Mount Sinai, or not?

299. If it was not taken away from him, then why did he die like any other man? And if it was taken away from him, then why? He did not sin, having been with Moshe at the time that Yisrael sinned. And if you say that YEHOSHUA was not crowned at Mount Sinai with the rest of Yisrael, then why? WHY WAS YEHOSHUA DIFFERENT FROM THE REST OF YISRAEL.

298. רבני שמעון הוה יתיב ליליא חר ולעי באורייתא, והו יתבי קמיה רבי יהודה, ורבי יצחק, ורבי יוסי. אמר רבי יהודה, הא כתיב ויתנצלו בני ישראל את עדים מהר חורב, וקאמרינן דגרמו מותא עליהו, מההוא זמנא ולעילא, ושלית בהו ההוא חויה בישא, דאעדו ליה מנייהו בקדמיתא. ישראל תינח. יהושע דלא חטא אערי מניה ההוא זיינא עלאה דקבל עמהון בטורא דסיני או לא.

299. אי תימא דלא אערי מניה, אי הכי אמאי מית כשאר בני נשא. אי תימא דאתעדי מניה, אמאי. והא לא חטא, דהא איהו עם משה הוה, בשעתא דחבו ישראל. ואי תימא דלא קביל ההוא עטרא בטורא דסיני, כמה דקבילו ישראל, אמאי.

300. He said, "For Hashem is righteous and loves righteousness, and the upright behold his face" (Tehilim 11:7). And the colleagues have commented on this verse that Hashem, NAMELY ZEIR ANPIN, is righteous, and His name, NAMELY THE NUKVA OF ZEIR ANPIN, is righteous. Because He loves righteousness, HE LOVES THE UNION OF RIGHTEOUS AND RIGHTEOUSNESS (HEB. TZEDEK) AND CHARITY (HEB. TZEDAKA).

301. He is also upright as is said, "righteous and upright." Thus, all the people of the world "behold His face," BLESSED BE HE, correcting their ways and following the right path. FOR EVENTUALLY ALL THE WORLD WILL FOLLOW THAT PATH ANYWAY. Come and see: ACCORDING TO THIS, when the Holy One, blessed be He, judges the world, he does so according to the majority of men.

302. Come and behold: When Adam sinned by eating of the tree, he brought death to the whole world. He caused a defect that separated a woman from her husband, NAMELY THE NUKVA FROM ZEIR ANPIN. This sin, or defect, was imprinted upon the moon, WHICH IS THE NUKVA, until the time when Yisrael stood at Mount Sinai. When they were at Mount Sinai, the defect was wiped out from the moon, which was enabled to shine forever. THAT IS, AFTER THE DEFECT OF THE SIN OF THE TREE OF KNOWLEDGE WAS REMOVED, SHE RETURNED TO MATE WITH ZEIR ANPIN IN A NEVERENDING UNION. THUS, SHE FOREVER SHINES WITHOUT DIMINUTION AND THEY OBTAINED THE SECRET OF FREEDOM FROM THE ANGEL OF DEATH AT THAT TIME.

300. פֶּתַח וְאָמַר, כִּי צְדִיק ה' צְדָקוֹת אֱהָב יֵשֶׁר יִחְזוּ פְּנֵימוֹ. הָאִי קָרָא אָמְרוּ בֵּיהּ חֲבֵרֵינָא מְאִי דְקָאֲמְרוּ. אָבֵל כִּי צְדִיק ה', צְדִיק הוּא, וּשְׁמִיָּה צְדִיק וּבְגִינֵי כִךְ, צְדָקוֹת אֱהָב.

301. יֵשֶׁר: אִיהוּ יֵשֶׁר כּד"א צְדִיק וְיֵשֶׁר. וְעַל דָּא, יִחְזוּ פְּנֵימוֹ, כֹּל בְּנֵי עֲלָמָא, וְיִתְקַנו אֲרַחֲוִיָּהוּ, לְמִיָּהֲרַן בְּאַרְחַ מִיֵּשֶׁר, בְּדָקָא יְאוּת. תָּא חֲזִי, כִּד דְּאִין קוֹדֶרְשָׁא בְּרִיךְ הוּא עֲלָמָא, לֹא דֵן לִיָּה אֱלָא לְפֻס רֹבֵן דְּבְנֵי נָשָׂא.

302. וְתָא חֲזִי, כִּד חֲב אֲדָם בְּאִילָנָא דְּאָכַל מִנֶּיהּ, גְּרָם לְהֵהוּא אִילָנָא, דְּשָׂרֵי בֵּיהּ מוֹתָא לְכֹל עֲלָמָא. וְגַרְיִם פְּגִימוֹ לְאַפְרָשָׁא אֲתַתָּא מִבְּעֵלָה. וְקָאִים חֻבָּה דְּפְגִימוֹ דָּא בְּסִיְהָרָא, עַד דְּקִיּוּמוֹ יִשְׂרָאֵל בְּטוֹרָא דְּסִינֵי. בֵּינָן דְּקִיּוּמוֹ יִשְׂרָאֵל בְּטוֹרָא דְּסִינֵי, אֲתַעֲבַר הֵהוּא פְּגִימוֹ דְּסִיְהָרָא, וְקִיּוּמָא לְאַנְהָרָא תְּדִיר.



303. When Yisrael sinned with the calf, the moon became defective as it was before THE GIVING OF TORAH. The evil serpent regained control of her, held her, and drew her to him. When Moshe realized that Yisrael had sinned and that the holy supernal ornaments had been taken away from them, he knew with certainty that the serpent had control of the moon, WHICH IS THE NUKVA. He knew that it was drawing her to it and that she was becoming defective. That is when he isolated her. THAT IS WHAT IS MEANT BY, "AND MOSHE TOOK THE TENT AND PITCHED IT OUTSIDE THE CAMP." THE TENT IS THE SHECHINAH, AS MENTIONED ABOVE.

304. It was blemished and defective, having reverted to her state, as after the sin of Adam. Therefore, although Yehoshua was still adorned and crowned with ornaments, no man can live forever anymore. The only exception to this rule was Moshe, who had control over her, and whose supernal death WAS CALLED THE KISS OF DEATH OF ZEIR ANPIN. THIS IS AS WRITTEN, "SO MOSHE, THE SERVANT OF HASHEM DIED ACCORDING TO THE WORD OF HASHEM" (DEVARIM 34:5), BECAUSE MOSHE WAS THE SUSTAINER OF THE NUKVA, AND NOT ITS RECIPIENT, AS WERE THE REST OF THE PEOPLE. HENCE THE FAULT IN THE NUKVA HAD NO EFFECT ON HIM. THE NUKVA did not have permission to keep Yehoshua, nor anyone else, alive forever. Hence, it was called the Tabernacle of Appointment, NAMELY A TENT that has a time limitation for the world, MEANING THAT EVERYONE HAD TO DIE.

303. בִּינוֹן דְּחֻבוֹ יִשְׂרָאֵל בְּעֵגְלָא, תִּבְתּ כַּמְלַקְדָּמִין סִיְהָרָא לְאַתְפָּגְמָא, וְשִׁלְטָא חוּיָא בִּישָׂא, וְאַחִיד בְּהַ, וּמְשִׁיךְ לָהּ לְגַבְיָהּ. וְכִד יַדַּע מֹשֶׁה דְּחֻבוֹ יִשְׂרָאֵל, וְאַתְעֵבֵר מְנִייהוּ אִינוֹן זְוִינִין קְדִישִׁין עֲלָאִין, יַדַּע וְדָאִי דְּהָא חוּיָא אַחִיד בְּהַ בְּסִיְהָרָא, לְאַמְשַׁכָּא לָהּ לְגַבְיָהּ, וְאַתְפָּגִימַת, כְּדִין אִפִּיק לָהּ לְבַר.

304. וְכִינוֹן דְּקִיּוּמָא לְאַתְפָּגְמָא, אִף עַל גַּב דִּיהוֹשֻׁעַ קָאִים בְּעֵטְרָא דְּזְוִינִין דִּילִיָּהּ בִּינוֹן דְּפָגִימוֹ שְׂרִיָּא בְּהַ, וְאַתְהַדְרִת כְּמָה דְּאַתְפָּגִימַת בְּחֻבָּא דְּאָדָם, לֹא יָכִיל ב' לְאַתְקִיּוּמָא בְּרַ מֹשֶׁה, דְּהוּהָ שְׁלִיט בְּהַ, וּמוֹתִיָּהּ הוּהָ בְּסֵטְרָא אַחְרָא עֲלָאָה. וְעַל דָּא, לֹא הוּהָ רְשׁוּ בְּהַ, לְקִיּוּמָא לִיהוֹשֻׁעַ תְּדִיר, וְלֹא לְאַחְרָא, וְעַל כֵּן, אַהֲל מוֹעֵד קְרִי לִיָּהּ, אַהֲל דְּהָא שְׂרִיָּא בִּיָּהּ, זְמַן קְצִיב לְכָל עֲלָמָא.

305. The inner meaning of all this is that there is right above as there is right below. There ALSO is left above and below. HE CONTINUES BY SAYING that there is a right in the supernal Holiness NAMELY MALE AND FEMALE. And there is a right below on the Other side NAMELY THE KLIPOT.

306. There is a left above in supernal Holiness that arouses love, so that the moon can connect to a Holy place above, and shine FROM THERE. BECAUSE WHEN ZEIR ANPIN IS CHANNELING THE LIGHT OF THE LEFT TO THE NUKVA, SHE IS CONSOLED BY HIM AND PERMITS HIM TO MATE AND GIVE HER LIGHT. There is a left SIDE below, ON THE OTHER SIDE. It disrupts the supernal love, blocking the moon, WHICH IS THE NUKVA, from shining by the sun, WHICH IS ZEIR ANPIN, and from coming close to him AND MATING WITH HIM. This is the aspect of the evil serpent.

307. And when this lower left, THE SERPENT, is aroused, he draws the moon, THE NUKVA OF ZEIR ANPIN, TOWARD HIM and separates her from above, FROM ZEIR ANPIN. Her radiance darkens, and she cleaves to the evil serpent and draws death to the whole world. For she links with the serpent and alienates herself from the Tree of Life, THAT IS ZEIR ANPIN. HENCE, HER CONNECTION WITH THE TREE OF LIFE IS NOT CONTINUOUS, BUT PERIODIC, AND THE LIFE SHE GETS FROM HIM IS ALSO PERIODIC.

305. ועל דא דא דמלה, אית זמינא לעילא, ואית זמינא לתתא. אית שמאלא לעילא, ואית שמאלא לתתא. אית זמינא לעילא, בקדושה עלאה. ואית זמינא לתתא, דאיהו בסטרא אחרא.

306. אית שמאלא לעילא, בקדושה עלאה, לאתערא רחיומותא, לאתקשרא סיהרא באתר קדישא לעילא לאתנהרא. ואית שמאלא לתתא, דאפריש רחיומותא דלעילא, ואפריש לה מלאנהרא בשמשא, ולא תקרבא בהדיה. ודא הוא סטרא רחויא בישא.

307. דכד שמאלא דא דלתתא אתערת, בדין משוין לה לסיהרא, ואפריש לה מלעילא, ואתחשכת נהוראה, ואתדבקת בחויא בישא. וכדין שאיבת מותא לתתא לכלא, ואתדבקת בחויא ואתרחקת מאילנא דחויא.

308. When the Temple, WHICH IS THE NUKVA, was defiled, death was caused to the world for the period of time until the moon, WHICH IS THE NUKVA, is corrected and resumes her radiance. She is now called the Tabernacle of Periodic Congregation, WHICH MEANS THAT SHE WILL ONLY BE CALLED SO FOR A LIMITED PERIOD OF TIME, BECAUSE HER UNION WAS DISRUPTED BY THE PROXIMITY OF THE SERPENT. Hence, Yehoshua died only because of the serpent, which came close to and caused the Tabernacle, THE NUKVA, to be blemished, as in the beginning--AS BEFORE THE GIVING OF TORAH.

309. This is the inner meaning of, "but his servant Yehoshua, the son of Nun, was a young man, he did not leave the Tabernacle" (Shemot 23:11). Even though he was a young man below, he received light FROM THE NUKVA BECAUSE HIS CAPACITY WAS AUGMENTED BY THE ANGEL MATATRON. MATARON IS CALLED A YOUNG MAN BELOW, IN ATZILUT. Nevertheless, "he did not leave the Tabernacle" (Shemot 23:11.), WHICH ALSO MEANS THAT HE WAS NO BETTER THAN THE TABERNACLE ITSELF, THE NUKVA, WHICH CONTAINED HIM. As THE TABERNACLE was deformed, so was YEHOSHUA. And although he still had the holy ornaments, when the moon became defective Yehoshua could not escape alone from that very defect. THIS MEANS THAT THE SAME DEFECT, WHICH WAS CAUSED BY THE SIN OF YISRAEL, AFFECTED BOTH THE MOON AND YEHOSHUA.

308. ועל דא גרים מותא לכל עלמא, ודא הוא, דכדין אסתאבת מקדשא, עד זמן קציב, דאתקנת סיהרא ותבת לאנהרא, ודא הוא אהל מועד. ועל דא, יהושע לא מית, אלא בעיטא של נחש דא דקריב ומגים משכנא, כדקדמיתא.

309. ודא הוא רזא, דכתיב ויהושע בן נון נער לא ימיש מתוך האהל. דאף על גב דאיהו נער לתתא, לקבלא נהורא, לא ימיש מתוך האהל. במה דאתפגים דא, הכי נמי אתפגים דא. אף על גב דזינא קדישא הוה ליה, כיון דאתפגים סיהרא, הכי הוא ודאי, לא אשתויב בלחודוי מניה, מההוא גוונא ממש.

310. Come and behold: Similarly, when Adam sinned WITH THE TREE OF KNOWLEDGE, the Holy One, blessed be He, took away his ornaments the luminous and sacred letters with which He had crowned him, NAMELY THE LETTERS THAT FORM THE HOLY NAME. Hence, they saw and knew the meaning of removing their ornaments, as it is written: "They knew that they were bare" (Bereshheet 3:7). Beforehand, they were clothed with precious, armed crowns, which gave them freedom from all. After sinning, those PRECIOUS CROWNS were taken from them. They knew then that death called for them, that they were stripped of that freedom from all, and that they had brought death upon themselves and the world.

310. תא חזי, כגוונא דא כיון דחב אדם, נטל קדשא בריך הוא מניה אינון זייני אתוון, נהירין קדישין, דאעטר ליה קדשא בריך הוא. וכדין דחלו, וידעו דהא אתפשטו מנייהו, הה"ד וידעו כי ערומים הם. בקדמיתא הוּו מתלבשן באינון כתרי יקר מזיינין, דאינון חירו מכלא. כיון דחבו, אתפשטו מנייהו. וכדין ידע, דהא מותא קרי לון, וידעו דאתפשטו מחירו דכלא, וגרמו מותא לון ולכל עלמא.

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Section



## 58. "And they sewed fig leaves together"

Here the totality of spiritual wisdom is conveyed through the metaphor of a seed. The unfolding of this wisdom is personified through the metaphor of a grown Tree—that is, the Tree of Life and Tree of Knowledge. The evil intention to utilize this wisdom for negative purposes is conveyed through the symbol of the fig leaf. Adam and Eve wearing fig leaves denotes their dabbling in the dark side of wisdom. These verses can help prevent ourselves from falling into the negativity.

311. "And they sewed fig leaves together" (Beresheet 3:7). From these words, we learn that they learned all types of magical spells and sorcery and that they cleaved onto the lower one, WHICH IS THE OTHER SIDE, as was explained.

Consequently, the height of Adam was reduced to 100 cubits, and a separation BETWEEN ZEIR ANPIN AND THE NUKVA was effected. Now, Adam existed in judgment, and the earth was cursed, as has been explained.

311. וַיִּתְּפְרוּ עֲלֵה תְאֵנָה. הָא אוקימנָא, דְּאוֹלִיפוּ כָּל זַיִּינֵי חֲרָשִׁין וְקוֹסְמִין, וְאַחִידוּ בְּהֵאֵי דְלִתְתָא. כְּמָה דְאַתְמָר. וְהֵיא שְׁעֵתָא אֲתַגְרַע זְקִיפוּ וְקוּמָה דְאַדָּם מְאָה אַמִּין. וְכַדִּין אֲתַעֲבִיד פְּרוּדָא, וְקֵאִים אָדָם בְּדִינָא, וְאַתְלִטְוֵא אַרְעָא. וְהָא אוקימנָא.

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Section



## 59. "And He expelled the man"

Our lives are the sum of our decisions and the paths we've chosen to walk. The moment we choose a path, we immediately invite the totality of spiritual forces associated with that path into our life. We are thrust into a whole new world.

According to the Kabbalist, all possible paths exist in parallel universes. We switch universes at the moment we choose a path, as if we'd walked out of one movie to enter another movie that's far more enjoyable. The power to choose which "movie" of life we experience resides in our choices and spiritual actions.

We are now receiving the spiritual enlightenment to always know the right path. By so doing, we envelope ourselves in all things positive.

312. "And He expelled the man" (Beresheet 3:24). Rabbi Elazar asked: Who drove whom out? Could it have been the Holy One, blessed be He, who expelled Adam? BECAUSE IT WAS NOT WRITTEN THAT HASHEM DROVE MAN OUT, JUST "HE DROVE OUT THE MAN." The particle ET ('THE') BEFORE "THE MAN" is reversed. IT SHOULD HAVE BEEN, 'man drove out Et.' IN THE WORDS "DROVE OUT ET," THE PARTICLE ET CLEARLY INDICATES THE SHECHINAH. Adam certainly did drive out Et, but THE WORDS ARE REVERSED.

312. וַיִּגְרֶשׁ אֶת הָאָדָם, אָמַר רַבִּי אֶלְעָזָר לָא יִדְעֵנָא  
מֵאֵן עֲבִיד תְּרוּכִין לְמֵאן, אִי קִדְשָׁא בְּרִיךְ הוּא עֲבִיד  
תְּרוּכִין לְאָדָם, אִי לָא. אָבֵל מְלָה אֶתְהַפְּיָר, וַיִּגְרֶשׁ  
אֶת, אֶת דִּיִּיקָא. וּמֵאֵן גְּרֶשׁ אֶת, הָאָדָם. הָאָדָם וְדֵאִי  
גְּרֶשׁ אֶת.

313. Hence, it was written before: "and Hashem sent him away from the Garden of Eden" (Beresheet 3:23). Why was it written that He sent him away? Because Adam expelled Et, WHICH IS THE SHECHINAH, as we have said. THEREFORE "HASHEM SENT HIM AWAY FROM THE GARDEN OF EDEN." IT IS THEN WRITTEN, JUST "And he placed" (Beresheet 3:24), instead of, 'and Hashem placed.' This is because it was Adam who placed THE CRUVIM (CHERUBS), at this place he has brought about, blocking the SUPERNAL paths and ways. SUSTENANCE WAS WITHHELD, judgment was brought upon the world, and curses have been upon the world ever since.

314. "And the flames of the ever-turning sword" (Beresheet 3:24) refer to those who effect judgment in the world. THEY KEEP LEAPING FROM ONE SHAPE TO ANOTHER AND FROM ONE MANIFESTATION TO ANOTHER. They keep changing into many shapes, so as to make the world pay its dues. Sometimes they manifest as men; other times as women. At times they are scorching fires, and at times they are spirits. And no one can control them. They preserve the way of the Tree of Life as it was in the beginning, and prevent them from doing more damage.

315. "The flames of the sword" are all those who blaze fire and severe punishment upon the heads of the wicked and the sinners. The shapes change themselves into several kinds of judgments, according to the actions of the humans. They are CALLED flames, as it is written: "And He burned them in the next day" (Malachi 3:19).

313. וּבְגִין דָּא כְּתִיב, וַיִּשְׁלַחְהוּ ה' אֱלֹהִים מִגֶּן עֵדֶן, אֲמַאי וַיִּשְׁלַחְהוּ בְּגִין דְּגֵרַשׁ אָדָם אֶת, כְּדִקְאִמְרֵן. וַיִּשְׁכֵן: אִיהוּ אֲשֶׁרֵי לֹון בְּאֶתֶר דָּא, דְּאִיהוּ גְרִים, וְסִתִּים אֹרְחִין וְשְׁבִילִין, וְאֲשֶׁרֵי דִינִין עַל עֲלָמָא, וְאֲמִשִּׁךְ לְוֹטִין, מֵהֵוּא יוֹמָא וְלַעֲיֵלָא.

314. וְאֵת לֵהַט הַחֶרֶב הַמִּתְהַפֶּכֶת. כֹּל אֵינֻן דְּשִׁרְיִין בְּקֹזְמֵי דִינִין עַל עֲלָמָא, דְּמִתְהַפְּכִין לְגֹוֹנִין סְגִיֵּאִין, בְּגִין לְאַתְפְּרַעָא מֵעֲלָמָא. לְזַמְנִין גּוֹבְרִין, לְזַמְנִין נְשִׁין, לְזַמְנִין אֲשָׁא מְלֵהָטָא, וְלְזַמְנִין רוּחִין, דְּלִית מָאן דְּקָאִים בָּהּ. וְכֹל דָּא, לְשִׁמּוֹר אֶת דְּרַךְ עַץ הַחַיִּים, דְּלֹא יוֹסִיפוֹן לְאַבְאָשָׁא בְּקִדְמִיתָא.

315. לֵהַט הַחֶרֶב. אֵינֻן דְּמְלֵהָטָאן אֲשָׁא וְקוֹסְטִירֵי עַל רֵאשֵׁיהוֹן דְּרִשְׁיַעֲיָא וְחַיִּיבֵינָא, וּמִתְהַפְּכִין גּוֹוִנִין לְכַמָּה זַיִּינִין, לְפֻם אֲרַחֲיֵיהוּ דְּבְנֵי נְשָׂא. וְעַל דָּא לֵהַט, כְּמָא דְּאֵת אֲמַר וְלֵהַט אוֹתָם הַיּוֹם הַבֵּיא וְגו'. וְהָא אֲתַמַּר.

316. They are called "swords," as it is written: "The sword of Hashem is filled with blood" (Yeshayah 34:6). Rabbi Yehuda said that the flames of the sword are the avengers below, **IN THIS WORLD**, who change from one shape to another. They are given charge of harming and accusing the wicked, who transgress their Master's commands.

317. Come and see: Once man sinned, he drew upon himself a number of evil and punitive spirits and judges and judgments of which he was terrified and could not subdue.

Solomon was versed in supernal wisdom and the Holy One, blessed be He, crowned him with royalty. Hence, all the people of the world feared him. And when he sinned, he drew upon himself many harmful and punitive agents and weavers of judgments, **NAMELY JUDGMENT MONGERS**, and he feared them all. They were able to harm him, and all that he had they took away from him.

318. Hence, by his actions, and according to the path he chooses, man draws upon himself emissaries which he must face.

Adam, **BY HIS SIN**, drew upon himself another defiled force and that force defiled him and all mankind after him.

316. הַחֶרֶב: דָּא חֶרֶב לֵה. כַּד"א חֶרֶב לֵה מְלֵאָה דָם וְגו'. אָמַר רַבִּי יְהוּדָה, לֵהֵט הַחֶרֶב, כָּל אֵינֹן קְסָטְרִין דְּלִתְתָא, דְּמִתְהַפְּכִין מְדִיּוּקְנָא לְדִיּוּקְנָא, כְּלֵהוּן מִמֶּנּוּן עַל עֲלֵמָא לְאַבְאָשָׁא, וְלֵאֲסֵטָא לֹון לְחַיִּיבֵי עֲלֵמָא, דְּעֵבְרִין עַל פְּקוּדֵי דְּמֵאֲרִיהוּן.

317. תָּא חֲזִי, בִּיּוֹן דְּחַב אָדָם, אֲמִשְׁיךְ עֲלֵיהּ כְּמָה זְיִינִין בִּישְׁיָן, וְכְמָה גְרַדִּינִי נְמוּסִין, וְדַחִיל מְכֻלְהוּ, וְלֵא יְכִיל לְקִיּוּמָא עֲלֵיהּ. שְׁלֵמָה יִדַע חֲכֻמַּתָּא עֲלָאָה, וְשׁוּי לִיה קִדְשָׁא בְרִיךְ הוּא עֲטָרָא דְּמַלְכוּתָא, וְהוּו דַּחֲלֵי מְנִיָּה כָּל עֲלֵמָא. בִּיּוֹן דְּחַב אֲמִשְׁיךְ עֲלֵיהּ כְּמָה זְיִינִין בִּישְׁיָן, וְכְמָה גְרַדִּינִי נְמוּסִין וְדַחִיל מְכֻלְהוּ, וְכַדִּין יְכִילוּ לְאַבְאָשָׁא לִיָּה, וּמָה דְּהוּוּ בִּידִיָּה נְטֵלוּ מְנִיָּה.

318. וְעַל דָּא בְּמָה דְּאָזִיל ב"נ, וּבַהֲהוּא אֲרַחָא דְּאֲתַדְּבַק בֵּיָה, הֲכִי מְשִׁיךְ עֲלֵיהּ, חִילָא מְמַנָּא, דְּאָזִיל לְקַבְּלֵיהּ. כִּךְ אָדָם הוּוּ מְשִׁיךְ עֲלֵיהּ חִילָא אַחֲרָא מְסָאב דְּסָאִיב לִיָּה וְלְכָל בְּנֵי עֲלֵמָא.



319. Come and behold: When Adam sinned, he drew upon himself the force of defilement, and he defiled himself and the world. This is the evil serpent who is unclean and defiled the world. As we have learned, when THE ANGEL OF DEATH removes the soul of a person, what is left is an unclean body that defiles the house and all those who approach it. Hence, "He that touches the dead body..." (Bemidbar 19:11), BECAUSE DEATH COMES FROM THE DEFILED EVIL SERPENT.

320. For this reason, when THE ANGEL OF DEATH has taken the soul and has defiled the body, permission is granted for all sorts of defilement to settle on that body. The body has been defiled by the side of the evil serpent that has taken possession of it, BECAUSE DEATH COMES FROM HIM. Hence, wherever that evil serpent dwells is made unclean.

321. Come and behold: When people sleep on their beds at night, and when night spreads its wings upon the world, they taste the taste of death. Because they do, the spirit of defilement roams around the world and defiles it. It settles upon a man's head, and he is made unclean.

322. And when he wakes from his sleep, and his soul is returned to him, all that he touches with his hands is made unclean, because the spirit of uncleanness is upon those. Hence, one should not receive his clothes from the hands of another who has not washed his hands, because in so doing, he will draw upon himself the spirit of defilement and become unclean.

This spirit of defilement then receives permission to dwell anywhere that his mark can be found.

319. תָּא חֲזִי כִּד חָב אָדָם, מְשִׁיךְ עָלֶיהָ חִילָא מְסַאבָא, וְסָאִיב לִיה וְלִכְל בְּנֵי עֲלָמָא, וְהָאִי הוּא חוּיָא בִישָׁא, דְּאִיהוּ מְסַאב וְסָאִיב עֲלָמָא. דְּתַנִּינָן כִּד אֲפִיק נְשַׁמְתִּין מִבְּנֵי נְשָׂא, אֲשַׁתָּאר מְנִיָּה גּוּפָא מְסַאב, וְסָאִיב בֵּיתָא, וְסָאִיב לְכָל אִינוּן דְּמִקְרָבִין בִּיה. הֲדָא הוּא דְכִתִּיב הַנוֹגֵעַ בְּמֵת וְגו'.

320. וְעַל דָּא, פִּיּוֹן דְּאִיהוּ נְטוּל נְשַׁמְתָּא, וְסָאִיב גּוּפָא, כְּדִין אֲתִיְהִיב רְשׁוּ, לְכָל אִינוּן סְטְרֵי מְסַאבָן לְשָׂרְיָא עֲלוּי. דְּהָא הָהוּא גּוּפָא אֲסַתָּאב, מְסַטְרָא דְּהָהוּא חוּיָא בִישָׁא, דְּשָׂרְיָא עֲלוּי. וְעַל דָּא, בְּכָל אֲתַר דְּהָהוּא חוּיָא בִישָׁא שָׂרְיָא מְסַאב לִיה, וְאֲסַתָּאב.

321. וְתָא חֲזִי, כָּל בְּנֵי עֲלָמָא בְּשַׁעֲתָא דְּנִיּוּמֵי עַל עַרְסִיְהוּ בְּלִילִיָא, וְלִילִיָא פְּרִישׁ גְּדַפְהָא עַל כָּל בְּנֵי עֲלָמָא, טַעְמֵי טַעְמָא דְּמוֹתָא, וּמְגוּ דְּטַעְמֵי טַעְמָא דְּמוֹתָא, הָאִי רוּחָא מְסַאבָא שְׁטִיָא עַל עֲלָמָא, וְסָאִיב עֲלָמָא וְשָׂרְיָא עַל יַדוּי דְּבַר נֶשׁ וְאֲסַתָּאב.

322. וְכִד אֲתַעַר, וְאֲתַהֲדַר לִיה נְשַׁמְתִּיה, בְּכָל מַה דְּיִקְרַב בִּידוּי, כְּלָהוּ מְסַאבֵי, בְּגִין דְּשָׂרְיָא עֲלוּיְהוּ רוּחַ מְסַאבָא, וְעַל דָּא לֹא יִסַּב בִּינֵי מְנוּי לְאַלְבִּישָׁא, מִמָּאן דְּלֹא נְטוּל יַדוּי, דְּהָא אֲמִשִּׁיךְ עָלֶיהָ הָהוּא רוּחַ מְסַאבָא, וְאֲסַתָּאב, וְאִית לִיה רְשׁוּ, לְהָאִי רוּחַ מְסַאבָא, לְשָׂרְיָא בְּכָל אֲתַר, דְּאֲשַׁתְּכַח רְשִׁימוּ מְסַטְרִיָּה.

323. Hence, one should not receive the vessel for washing his hands from another who has not washed his hands already, and has drawn upon himself the spirit of uncleanness. And the spirit of defilement has permission to settle upon he who receives water from such a person. Hence, one should be very careful in whichever way he turns and beware of the side of the evil serpent, so that it does not gain control of him. In the future, the Holy One, blessed be He, will remove the spirit of uncleanness from this world and the world to come. Hence it is written: "I will cause the spirit of uncleanness to pass out of the earth" (Zecharyah 13:2), and it is also written, "And death will be abolished forever" (Yeshayah 25:8).

323. וְעַל דָּא, לֹא יִטּוֹל יְדוּי, בִּנְי, מִמָּאן דְּלֹא נְטוּל  
 יְדוּי. בְּגִין דְּאִמְשׁוּךְ עֲלֵיהּ הֵהוּא רִיחַ מְסֻבָּא, וְקָבִיל  
 לִיהּ הָאִי דְנִטְל מִנָּא מְנִיָּה. וְאִית לִיהּ רְשׁוֹ לְשִׁרְיָא  
 עֲלוּי דְבַר נֶשׁ. בְּגִין כֵּךְ בְּעֵי בַר נֶשׁ לְאַסְתְּמָרָא בְּכַל  
 סְטְרוּי, מְסֻטְרָא דְהָאִי חוּנָא בִישָׂא, דְּלֹא יִשְׁלוּט  
 עֲלוּי. וְזַמִּין קְדָשָׁא בְּרִיךְ הוּא לְעֵלְמָא דְאִתֵּי  
 לְאַעְבְּרָא לִיהּ מֵעֵלְמָא, הֵה"ד וְאֵת רִיחַ הַטּוּמְאָה  
 אֲעֵבִיר מִן הָאָרֶץ. וְכִתְיִב בְּלַע הַמּוֹת לְנֶצַח וְגו'.

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Section



## 60. "And man knew"

The path we choose for ourselves is the path that is automatically laid out for our children. This secret is found within the story of Cain murdering his brother Abel. Cain's father, Adam, chose the spiritual path of good and evil. Cain followed in his father's footsteps, becoming vulnerable to the evil inclinations that are inherent in this reality. By scanning these passages, we become always mindful of our children when making choices in life, and we draw positive spiritual influences into the lives of our children.

324. "And Adam knew Chavah his wife" (Beresheet 4:1). Rabbi Aba opened his discourse and asked, "Who knows of the spirit of man, if it goes upward and if the spirit of the Chayah goes down to the earth?" (Kohelet 3:21). This verse has many interpretations, and so it is with the words of Torah. Each and every word has many interpretations, and all are true.

324. וְהָאָדָם יָדַע אֶת חַוָּה אִשְׁתּוֹ וּגְו'. רַבִּי אֲבָא פָתַח מִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם הָעוֹלָה הִיא לְמַעְלָה וְרוּחַ הַבְּהֵמָה הַיּוֹרֶדֶת הִיא לְמַטָּה לְאַרְצָא. הָאִי קָרָא, כְּמָה גּוֹוִינִין אֵית בֵּיהּ, וְהָכִי הוּא כָּל מְלוֹי דְאֹרִייתָא, כְּמָה גּוֹוִינִין בְּכָל חַד וְחַד, וְכֻלְהוּ יְאוּת.

325. The entire Torah can be interpreted in 70 different ways, corresponding to the 70 sides and 70 aspects OF ZEIR ANPIN. THE SEVEN SIDES (LOWER SFIROT) OF ZEIR ANPIN HAVE 10 SFIROT EACH, ADDING UP TO 70 SIDES AND 70 ASPECTS, CORRESPONDING TO THE SEVEN SFIROT IN THE HEAD OF ZEIR ANPIN, WHICH EACH HAVE TEN (SFIROT). So, each topic in Torah, and whatever is derived from each topic, has many interpretations, explained in all directions.

325. וְהָכִי אֵינוֹן, וְכָל אֹרִייתָא מִתְפָּרָשָׁא בְּשִׁבְעִין אֲנָפִין, לְקַבִּיל שִׁבְעִין סְטְרִין, וְשִׁבְעִין אֲנָפִין, וְהָכִי הוּא בְּכָל מְלָה וּמְלָה דְאֹרִייתָא, וְכָל מְאִי דְנִפְיָק מִכָּל מְלָה וּמְלָה, כְּמָה גּוֹוִינִין אֲתְפָּרָשֵׁן מִנִּיהּ לְכָל סְטְרִין.

326. Come and behold: When a man follows the path of truth, he keeps to the right and only attracts to himself a holy spirit from above. This spirit serves him as a holy desire to unite with the upper and to cleave onto the supernal sanctity, so that it will never leave him.

326. תָּא חֲזִי כִּד בִּינְא אֲזִיל בְּאַרְחָא קְשׁוּטָא, הוּא אֲזִיל לְיַמִּינָא, וְאַמְשִׁיךְ עֲלֵיהּ, רוּחָא קְדִישָׁא עֲלָאָה מְעִילָא. וְהָאִי רוּחַ סְלִיק בְּרַעוּתָא קְדִישָׁא, לְאַתְאֲחָדָא לְעִילָא, וְלֹא תִרְבֵּקָא בְּקְרוּשָׁה עֲלָאָה, דְּלֹא אֲתַעֲרֵי מִנִּיָּה.

327. However, when man walks on a path of evil and veers off the RIGHT path, he draws upon himself from the left side a spirit of uncleanness. This spirit defiles him, and he becomes unclean because of it. Hence, it is written: "And you shall not make yourselves unclean with them nor be defiled by them" (Vayikra 11:43), because he who defiles himself is led further into defilement.

327. וְכִד בְּרַ נֶשׁ אֲזִיל בְּאוּרְחָא בִישׁ, וְסִטִּי אוּרְחָוִי, הוּא אֲמְשִׁיךְ עֲלֵיהּ רוּחַ מְסֻאָבָא דְלְסִטְרָא שְׂמֵאלָא, וְסָאִיב לֵיהּ, וְאַסְתָּאב בֵּיהּ, כִּד"א וְלֹא תִטְמְאוּ בְהֵם וְנִטְמַתֶּם בָּם. אֲתָא לְאַסְתָּאבָא מְסֻאָבִין לֵיהּ.

328. Furthermore, come and behold: When a man walks along the path of truth and attracts a spirit of Holiness from above to himself and cleaves to it, he also draws a spirit of Holiness from above to the son that is born to him. He will be sanctified with His Master's Holiness, as it is written: "and you will sanctify yourselves and be Holy" (Vayikra 11: 44).

328. וְתָא חֲזִי, בְּשַׁעֲתָא דְבֵר נֶשׁ אֲזִיל בְּאַרְחָא קְשׁוּטָא, וְאַמְשִׁיךְ עֲלֵיהּ רוּחָא קְדִישָׁא עֲלָאָה וְאַתְרַבִּיק בֵּיהּ, בְּרָא דִיּוֹלִיד וְיִפּוּק מִנִּיָּה לְעֵלְמָא, הוּא מְשִׁיךְ עֲלֵיהּ קְרוּשָׁה עֲלָאָה, וְיִהָא קְדִישׁ בְּקְרוּשָׁה דְמֵאֲרִיָּה, כְּמָה דְכָתִיב וְהִתְקַדְּשִׁתֶּם וְהִיִּיתֶם קְדוּשִׁים וְגו'.

329. And when a man follows the path of evil and veers off the path of truth, he draws upon himself a spirit of defilement from the left, which defiles and makes him unclean. He draws that spirit of uncleanness to his son, and his son is defiled by that side.

329. וְכִד אִיהוּ אֲזִיל בְּסִטְרָא שְׂמֵאלָא, וְאַמְשִׁיךְ עֲלֵיהּ רוּחַ מְסֻאָבָא, וְאַתְרַבֵּק בֵּיהּ, בְּרָא דִיּוֹפּוּק מִנִּיָּה לְעֵלְמָא, הוּא אֲמְשִׁיךְ עֲלֵיהּ רוּחַ מְסֻאָבוּ, וְיִסְתָּאב בְּמְסֻאָבוּ דְהוּא סִטְרָא.

330. This is what was meant by the verse: "who knows the spirit of the sons of man." For when a MAN cleaves to the right, THE LIGHT HE DRAWS FROM BELOW ascends UPWARD. And when a man is bound to the left THE LEFT SIDE which is the spirit of defilement, he descends AND DRAWS LIGHT downward from above. It resides with that man and never leaves him. The child born to him, while he is so defiled, is considered the child of the unclean spirit.

331. Adam clove to the unclean spirit, THE SERPENT, and his wife, CHAVAH, clung to it first and took and received defilement from it. He begot a son; that son was the son of the impure spirit. Thus, there were two sons: one from the unclean spirit, WHO IS KAYIN, and another who was born after Adam had repented, WHO IS HEVEL. Hence, one was born of the side of impurity, NAMELY KAYIN, and one of the side of purity, NAMELY HEVEL.

332. Rabbi Elazar said: When the serpent injected his impurity into Chavah, she absorbed it, MEANING THAT SHE WAS MADE PREGNANT BY IT. And when Adam had intercourse with her, she gave birth to two sons, one from the impure side, AND THAT WAS KAYIN, and the other from the side of Adam, AND THAT WAS HEVEL. Hevel resembled the Upper image and Kayin the Lower. Consequently, their paths parted.

330. ועל דא כתיב, מי יודע רוח בני האדם העולה היא למעלה. כד איהו באתרבות ומינא, סלקא היא לעילא. וכד איהו באתרבות שמאלא, ההוא סטר שמאלא, דאיהו רוח מסאבו, נחית מעילא לתתא, ושוי דיוריה בבר נש, ולא אעדי מניה. וכרא דאוליד בההוא מסאבו איהו הוי בריה, מההוא רוח מסאב, איהו ההוא ברא.

331. אדם אתרבק בההוא רוח מסאב, ואתתיה אתרבקא ביה בקדמיתא, ונטלת וקבילת ההוא זוהמא מניה. אוליד בר, האי ברא, ברא דרוח מסאבא איהו. ועל דא, תרין בנין הוו, חד מההוא רוח מסאב, וחד כד תב אדם בתיובתא, ובגיני כך, האי מסטרא מסאבא, והאי מסטרא דכויא.

332. רבי אלעזר אמר, בשעתא דאטיל נחש ההוא זוהמא בה בחוה, קבילת ליה, וכד אשתמש עמה אדם, אולידת תרין בנין, חד מההוא סטרא מסאבא, וחד מסטרא דאדם. והוי דמי הבל, בדיוקנא דלעילא, וקין בדיוקנא דלתתא. ובגין כך אתפרשו ארחייהו דא מן דא.

333. It was evident that Kayin was the son of the impure spirit, which is the evil serpent. Because he originated from the side of the Angel of Death, he killed his brother. THEREFORE, THE MURDER OF HEVEL IS IDENTICAL TO THE SIN OF EATING FROM THE TREE OF KNOWLEDGE, AND BOTH WERE INCITED BY THE SERPENT. AND, AS IN THE AFFAIR OF THE TREE OF KNOWLEDGE, IN WHICH THE ANGEL OF DEATH GAINED CONTROL OF THE WORLD, HERE TOO HE GAINED CONTROL TAKING OVER THE SOUL OF HEVEL. KAYIN comes from the side of the Angel of Death, and all the evil habitations, demons, and harmful spirits come to the world from him.

334. Rabbi Yosi said: THE NAME Kayin indicates a nest (Heb. Ken) of the evil habitations that come to the world from the impure side. Afterward, they brought sacrifices, each from his own side.

So it is written: "And it came to pass, at the end of days, that Kayin brought of the fruit of the earth" (Beresheet 4:3).

Rabbi Shimon said: it is written, "at the end of days." What is "the end of days?" It is the end of all flesh. What is THE END OF ALL FLESH? It is the Angel of Death, INDICATING THAT THE SACRIFICE KAYIN BROUGHT WAS FROM THE SIDE OF IMPURITY.

333. וְדַאי קַיִן, בְּרֵא דְרוּחַ מְסֻאָבָא הוּהוּ, דְאִיהוּ חוּיָא בִישָׁא הוּהוּ. וּבְגִין דְקַיִן אִתָּא מְסֻטְרָא דְמִלְאֲךָ הַמּוֹת, קְטִיל לִיה לְאֶחָיו. וְהוּא בְּסֻטְרָא דִילִיָּהּ, וּמְנִיָּה כָּל מְדוּרֵין בִישׁוּין, וּמְזִיקֵין וְשִׂרְיָן וְרוּחֵין אֲתִיבֵין לְעֵלְמָא.

334. אָמַר רַבִּי יוֹסִי, קַיִן קִינָא דְמְדוּרֵין בִישׁוּין, דְאִתּוּ מְסֻטְרָא דְמְסֻאָבָא לְעֵלְמָא. וּלְבַתֵּר אִינִיתִיאוּ קְרַבְנָא. דָּא אֶקְרִיב מְסֻטְרָא דִילִיָּהּ, וְדָא אֶקְרִיב מְסֻטְרָא דִילִיָּהּ. הַהִ"ד וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְרֵי הָאֲדָמָה וְגו'. ר' שְׁמַעוֹן אָמַר, וַיְהִי מִקֵּץ יָמִים, מֵאִי מִקֵּץ יָמִים, דָּא הוּא קָץ כָּל בְּשָׂר. וּמֵאֵן אִיהוּ דָּא מִלְאֲךָ הַמּוֹת.

335. Kayin brought his offering from this "end of days." To be exact, the text uses the word Yamim (Days) and not Yamin (Right). Hence, it is written of Daniel, "And you go your way till the end and rest, and hence stand at your destiny" (Daniel 12:13). DANIEL asked THE HOLY ONE, BLESSED BE HE, "the end of Yamim or Yamin?" For YAMIM IS AN EVIL KLIPAH. And He replied: "at the end of days (Yamin)." But Kayin brought his offering from the end of Yamim, WHICH IS THE SIDE OF THE ANGEL OF DEATH, BECAUSE HE BROUGHT HIS OFFERING FROM HIS SIDE.

336. "Kayin brought of the fruit of the earth." These words are parallel to "the fruit of the Tree" (Bereshheet 3:3). AS THE TREE OF KNOWLEDGE IS A REPRESENTATION OF THE EVIL SERPENT, SO HERE HE BROUGHT HIS OFFERING FROM THE EVIL SERPENT.

Rabbi Elazar said, "the fruit of the earth" is similar to "woe to the wicked, it shall be bad with them, for according to the deserving (fruit) of his hands shall be done to him" (Yeshayah 3:11). For "the deserving (fruit) of his hands" refers to the Angel of Death, WHO IS THE DESERVING (FRUIT) OF THE HANDS OF THE WICKED. BECAUSE IF IT WAS NOT FOR THE SIN, HE WOULD NOT HAVE COME TO THE WORLD. "Shall be done to him" means that he is drawn to and cleaves to them, killing and defiling them. Hence, THE WORDS "THE FRUIT OF THE EARTH" INDICATE that Kayin's offering came from his side, WHICH MEANT IT CAME FROM THE SERPENT AND THE ANGEL OF DEATH.

335. וְקִיּוֹן מֵהָהוּא קֶץ יָמִים אֵינִי קָרְבָּנָא, דִּינִיקָא דְקָאֵמֵר מִקֶּץ יָמִים, וְלֹא אָמַר מִקֶּץ יָמִין. וּבְגִין כֵּן כָּתוּב בְּדִנְיָאֵל וְאַתָּה לֶךְ לִקְצֵךְ וְתִנּוּחַ וְתַעֲמוּד לְגוֹרְלֶךָ. אָמַר לוֹ לִקְצֵ הַיָּמִים אוֹ לִקְצֵ הַיָּמִין. אָמַר לוֹ לִקְצֵ הַיָּמִין. וְקִיּוֹן מִקֶּץ הַיָּמִים אֵינִי.

336. וַיָּבֵא קִיּוֹן מִפְּרֵי הָאֲדָמָה. כִּד"א וּמִפְּרֵי הָעֵץ. אָמַר ר' אֶלְעָזָר, מִפְּרֵי הָאֲדָמָה, כִּד"א אוֹי לְרָשָׁע רָע כִּי גָמוּל יִדְיוֹ וּגוֹי. גָּמוּל יִדְיוֹ. דָּא מִלְּאֲךָ הַמּוֹת. יַעֲשֶׂה לוֹ, דְּאִתְמַשְׁךְ עֲלֵייהוּ, וְיִתְדַבֵּק בָּהוּ לְקַטְלָא לֹון וְלִסְאָבָא לֹון. וְעַל דָּא קִיּוֹן אֶקְרִיב מִסְטָרָא דִּילִיָּהּ.

337. "And Hevel also brought of the firstlings" (Beresheet 4:4). THE FUNCTION OF THE WORD "ALSO" IS to strengthen the upper side, THE PART FROM THE CHEST UPWARD, that is the holy side. That is why "Hashem turned to Hevel and his offering," BECAUSE IT WAS FROM THE SIDE OF HOLINESS, "but to Kayin and his offering, He did not turn" (Beresheet 4:6). The Holy One, blessed be He, did not accept KAYIN'S SACRIFICE BECAUSE IT WAS FROM THE UNCLEAR SIDE.

Hence, "Kayin was very angry and his countenance fell," because his countenance, meaning that the offering from his side, was not accepted, but Hevel's offering was.

338. Hence, it is written: "And it came to pass when they were in the field" (Beresheet 4:8). The word, "field," here refers to a woman, as it was in, "For he found her in the field" (Devarim 22:27), IN WHICH "FIELD" ALSO REFERRED TO A WOMAN. THE "FIELD" IN THE FORMER VERSE ALSO ALLUDES TO A WOMEN. Kayin was jealous of the additional twin female born with Hevel, as it is written: "And she continued to give birth to his brother (et) to Hevel" (Beresheet 4:2). THIS DOUBLE USE OF THE PARTICLE ET BEFORE "TO HEVEL" IS A REFERENCE TO THE TWO FEMALES BORN WITH HEVEL.

337. וְהֵבֵל הֵבִיא גַם הוּא מִפְּכוּרוֹת. לְאַסְגָּאָה סִטְרָא עֲלָאָה, דְּאֵתִיָּא מִסִּטְרֵי קְדוּשָׁתָא. וּבִגְיֵי כַךְ, וַיִּשַׁע ה' אֶל הָבֶל וְאֶל מִנְחָתוֹ וְאֶל קִיֵּן וְאֶל מִנְחָתוֹ לֹא שָׁעָה. לֹא קִבִּיל לִיָּה קִדְשָׁא בְרִיךְ הוּא. וְעַל דָּא וַיַּחַר לְקִיֵּן מְאֹד וַיִּפְּלוּ פָּנָיו. דְּהָא לֹא אֶתְקַבְּלוּ אֲנָפּוּי, אִינּוֹן אֲנָפִין דְּסִטְרוֹי, וְקִבִּיל לִיָּה לְהָבֶל.

338. וּבִגְיֵי כַךְ כְּתוּב, וַיְהִי בְהִיּוֹתָם בְּשָׂדֵה. בְּשָׂדֵה דָּא אֵתְתָא, כְּדָ"א כִּי בְּשָׂדֵה מִצָּאָה, וְקִיֵּן קִנִּי עַל נוֹקְבָא יְתִירָה, דְּאֵתִילִידַת עִם הָבֶל. דְּכְתִיב, וַתּוֹסֶף לִלְדֹת וְהָא אֵתְמַר.



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Section



## 61. "If you do well, there shall be an uplifting"

If a person does not constantly elevate himself during his spiritual journey, he actually begins regressing. As if we were standing still on a downward escalator, making no effort forward allows us to be carried backwards. In these passages we receive the Light that will help us always strive for greater heights.

339. "If you do well, there shall be an uplifting" (Beresheet 4:7). These words have already been explained. The word "uplifting" means, as Rabbi Aba explained, that you will ascend toward the upper rather than descend. **THIS MEANS THAT YOU SHOULD RETURN THE LIGHTS FROM BELOW UPWARD AND STOP DRAWING THEM DOWNWARD FROM ABOVE, AS THIS WAS THE CAUSE OF HEVEL'S DEATH.**

Rabbi Yosi said that this explanation, which had just been put forward, **WAS NOVEL**, but good. But, I have heard that "uplifting" **MEANS, "REMOVAL" AND "PARDON," AS THE HOLY ONE, BLESSED BE HE, SAID TO HIM, "IF YOU DO WELL, that cleavage to the unclean spirit will be undone, and you shall be forgiven."**

339. הלא אם תיטיב שאת, כמה דאתמר. אבל שאת, כדאמר רבי אבא, שאת: תסתלק לעילא, ולא תיחות לתתא. אמר רבי יוסי האי מלה השתא אתמר, ויאות הוא. אבל הכי שמענא, שאת: יסלק מינך, וישבוק לך, אתדבקותא דא, דרוח מסאבא.

340. Rabbi Yosi quoted, "If you should do not well, the sin crouches at the door" (Beresheet 4:7). AND HE THEN ASKED: "which door?" It is the upper judgment, THE JUDGMENT OF MALCHUT, which is the doorway open to all, as it is written: "open to me the gates of justice" (Tehilim 118:19).

According to the Aramaic translation, the words "the sin crouches" MEAN THAT THE HOLY ONE, BLESSED BE HE, SAID TO ADAM, that the side to which you clung and which you have drawn upon yourself lies in wait for you and will exact punishment from you.

340. וְאִי לֹא, לִפְתַּח חַטָּאת רוּבִיץ. מֵאֵי לִפְתַּח, דָּא דִּינָא עֲלָאָה, דְּאִיהוּ פְתַחא דְכָלֵּא. כּד"א פְתַחוּ לִי שְׁעֵרֵי צְדָקָה. חַטָּאת רוּבִיץ. הֵהוּא סְטָרָא דְאִתְדַבְּקַת בֵּיהּ, וְאִתְמַשְׁכַּת עֲלֵךְ, יְהֵא נָטִיר לָךְ, לְאִתְפְּרַעָא מִנָּךְ, כְּתִרְגוּמָא.

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Section



## 62. "Kayin killed Hevel"

The Power of Repentance is manifested in the cosmos through the story of Cain's repentance for the murder of his brother. Adam is truly amazed at this unique force and phenomenon when he sees God accept Cain's repentance. The spiritual forces associated with the Hebrew letters that compose this story are the actual instruments by which repentance became a force that we can apply in our world. Our understanding of the importance of repentance is the power by which we activate it in our own lives. Reading these words awakens our desire to repent for our negative actions.

341. Rabbi Yitzchak said, Come and behold: when Kayin killed Hevel, he did not know how his soul could leave him, THAT IS, THAT BY HIS ACTIONS HE COULD, IN EFFECT, EXTRACT THE SOUL FROM HEVEL AND KILL HIM. And he was biting him with his teeth, as a serpent.

At that instant, the Holy One, blessed be He, cursed Kayin. He wandered in every direction, but no place accepted him until he hit himself upon the head and repented before his Master. Then the earth received him in one of the lower level compartments, BECAUSE HIS REPENTANCE WAS NOT COMPLETE AND THEREFORE NOT ACCEPTED IN THIS WORLD.

341. אָמַר רַבִּי יִצְחָק, תָּא חַזִּי, בְּשַׁעֲתָא דְקַטִּיל קַיִן לְהֶבֶל, לֹא הוּוּ זְרַע הַיֵּךְ יִפִּיק גְּשֻׁמְתִּיה מִנִּיה, וְהוּוּ נְשִׁיךְ לִיה בְּשׁוֹנִיָּה בְּחֻוּא. וְהָא אוֹקְמוּהָ חֲבָרִיא. בִּיה שַׁעֲתָא לְוִיט לִיה קְדָשָׁא בְּרִיךְ הוּא, וְהוּוּ אָזוּל לְכָל סְטְרֵי עֲלָמָא, וְלֹא הוּוּ אַתְר דְּמַקְבֵּל לִיה, עַד דְּאֶטְפַח עַל רִישִׁיה וְתַב קָמִי מְאָרִיָּה. וְקַבִּילַת לִיה אֶרְעָא, בְּמַדוּרָא לְתַתָּא.

342. Rabbi Yosi said that the earth herself accepted him so that he could walk upon her, as it is written: "Hashem set a sign upon Kayin" (Beresheet 4:15). THIS INTERPRETATION IS THAT THE HOLY ONE, BLESSED BE HE, ACCEPTED KAYIN'S REPENTANCE, AND THUS GAVE HIM PERMISSION TO REMAIN UPON THE EARTH.

According to Rabbi Yitzchak, however, the earth only accepted Kayin to a level beneath her, as it is written: "You have driven me, this day, from the face of the earth" (Beresheet 4:14). He was driven from the face of the earth, but not from underneath it. HE WAS TAKEN IN BY THE LOWER COMPARTMENT UNDERNEATH. THUS, RABBI YITZCHAK DISAGREED WITH RABBI YOSI'S INTERPRETATION. RABBI YITZCHAK'S POSITION WAS THAT KAYIN WAS ADMITTED TO THE LOWER LEVEL ONLY. WHY? BECAUSE HIS REPENTANCE WAS INCOMPLETE.

343. HE ASKS, "And into which place was he taken?" AND HE SAYS, into Arka, WHICH IS ONE OF THE SEVEN PHYSICAL LEVELS OF EARTH. OF ALL who reside there, it is written: "these shall perish from the earth and from beneath the heavens" (Yirmeyah 10:11). There, he established his place of living. This place is referred to in the words: "And he dwelt in the land of Nod east of Eden" (Beresheet 4:16). THIS ALLUDES TO THE LOWER COMPARTMENT CALLED 'ARKA.' THIS COMPARTMENT IS ALSO CALLED "NOD (SWAY)," BECAUSE THE RESIDENTS HAVE TWO HEADS AND SWAY FROM ONE SIDE OF DARKNESS TO THE OTHER SIDE OF LIGHT.

Tosefta (Addendum)

342. ר' יוסי אמר, ארעא קבילת ליה, למיהך בה. דכתיב, וישם ה' לקין אות. ר' יצחק אמר, לאו הכי, אלא, לתתא קבילת ליה ארעא, במדורא חדא דתחותה. דכתיב, הן גרשת אותי היום מעל פני האדמה. מעל פני האדמה גורש, אבל לתתא לא גורש.

343. ובאן אתר קבילת ליה ארעא, בארקא. וכל אינון דדיירי תמן. עליהון כתיב יאבדו מארעא ומתחות שמיא אלה. ותמן שוי מדוריה, והיינו דכתיב, וישב בארץ נוד קדמת עדן.

344. Kayin said, "My punishment is greater than I can bear" (Bereshheet 4:13), MEANING THAT AFTER HE CONFESSED AND REPENTED, the Holy One, blessed be He, withdrew one half of his punishment. In the original punishment, He stated: "you shall be a fugitive (na) and a vagabond (nad) on the earth" (Bereshheet 4:12), but now he was permitted to stay in Nod. And so it is written: "And Kayin left the presence of Hashem and dwelt in the land of Nod" (Bereshheet 4:16), meaning that he left the presence of Hashem to be a vagabond, but not a fugitive, on the earth, BECAUSE HALF HIS PUNISHMENT HAD BEEN WITHDRAWN.

345. TheyTHE RABBISfurther said that when Kayin left the presence of Hashem, Adam asked him, "my son what was done with your sentence?" Kayin replied, 'Father, I was already given the good news that the Holy One, blessed be He, has forgiven me and that I can reside in Nod alone.' Adam then asked him, 'How did you merit that?' and Kayin answered, 'Because I repented and confessed before Him.' Adam said, 'The strength of repentance is so great and powerful, and I did not know that.' He began to say praises to his Master and to confess before him. He started reciting "A song for the day of Shabbat. It is good to thank Hashem" (Tehilim 92:1). For it is good to praise, repent, and confess before the Holy One, blessed be He.

End of Tosefta (Addendum)

344. תּוֹסַפְתָּא בֵּינּוֹן דְּאָמַר קַיִן, גְּדוּל עוֹנֵי מִנְשָׂא. מַחֲל לִיה קַדְשָׁא בְּרִיךְ הוּא, פְּלַגוּ מֵעוֹנְשֵׁיהּ. בְּגִין דְּגָזַר עָלֵיהּ בְּקַדְמֵיתָא, וְאָמַר לִיה, נַע וְנָד תְּהִיָּה בְּאָרְץ. וְהִשְׁתָּא, אֲשַׁתָּאָר בְּנוֹד בְּלַחְדוּדוֹ. הֵה"ד וַיֵּצֵא קַיִן מִלְפָּנֵי ה' וְגו'. בְּלוּמַר, דְּכַד נִפְק מִן קַדְמֵי ה' הוּהוּ, בְּגִין לְמַהוּי נָד בְּאֶרְעָא, וְלֹא נַע.

345. וְעוֹד אָמְרוּ, כִּד נִפְק קַיִן, מִן קַדְמֵי ה', אָמַר לוֹ אָדָם, בְּרִי, מַה אֲתַעְבִּיד עַל דִּינְךָ. אָמַר לוֹ קַיִן, אָבֵא, כְּבַר אֲתַבְשְׂרִית, דְּמַחֲל לִי קַדְשָׁא בְּרִיךְ הוּא, בְּנוֹד בְּלַחְדוּדוֹ. אָמַר לוֹ, הֵיאֲךָ הוּא. אָמַר לוֹ, בְּגִין דְּתַבִּית, וְאוֹדִית קַמִּיהּ. אָמַר אָדָם, וְכִי דִין הוּא רַב וְתַקִּיף חֵילָא דְתַשׁוּבָה, וְאַנָּא לֹא יָדִיעַת. שְׂרָא לְשַׁבְחָא לְמַרְיָה, וְלֹאוּדָאָה לִיה, פְּתַח וְאָמַר, מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת טוֹב לְהוֹדוֹת לֵה. בְּלוּמַר, טוֹב לְשַׁבְחָא וְלֹאֲתַבָּא וְלֹאוּדָאָה קַמִּיהּ קַדְשָׁא בְּרִיךְ הוּא (ע"כ תּוֹסַפְתָּא).

346. Rabbi Yitzchak said that from the time that Kayin killed Hevel, Adam separated from his wife. Two female spirits used to come and mate with him. And he bore from them spirits and demons that roam around the world. THE REASON THERE WERE TWO SPIRITS IS BECAUSE PROSTITUTION IS A KLIPAH OF THE RIGHT, ON WHICH SIDE THEY LAUGH AND ARE JOYFUL. YET, EVENTUALLY THE SPIRITS PUNISH PEOPLE AND MAKE THEM SUFFER, WHICH IS THE JURISDICTION OF THE LEFT. HENCE, THERE WERE TWO SPIRITS ONE WAS A KLIPAH (SHELL) OF THE RIGHT, AND THE OTHER A KLIPAH (SHELL) OF THE LEFT.

347. This need not be difficult to accept, because even when a man is dreaming, female spirits often come, seduce him, conceive from him, and eventually give birth. THESE OFFSPRING are called the plagues of mankind and take only the shape of humans. They have no hair on their heads, BECAUSE THESE OFFSPRING COME FROM THE KLIPAH OF THE RIGHT, AND HAIR IS CONNECTED TO THE LEFT. And of these Solomon said, "And I shall chastise them with the whip of men and with the plagues of the sons of men" (II Shmuel 7:4). Similarly, there are male spirits that visit women, IN THEIR DREAMS. Those WOMEN conceive from them, give birth to spirits, and all are called 'the plagues of mankind'.

348. After 130 years, Adam felt jealousy for his wife, had intercourse with her, and begot a son whom he called Shet. This is the secret of the ordering of the last TWO LETTERS within the 22 letters of the Hebrew alphabet. THIS IS UNIQUE AND DIFFERENT FROM ALL OTHER ORDERINGS OF THE ALPHABET, WHICH DO NOT END WITH THESE SAME TWO LETTERS, NAMELY SHIN AND TAV.

Rabbi Yehuda said that THE NAME SHET SYMBOLIZES the secret of the lost spirit,

346. וְאָמַר רַבִּי יִצְחָק, מֵהַיָּא שְׁעָתָא דְקָטִיל קַיִן לְהַבֵּל, אֲתַפְרֵשׁ אֶדָם מֵאֲתַתְיָהּ. תְּרִין רוּחִין נּוֹקְבִין, הוּוּ אֲתִיִּין וּמִזְדוּגָן עִמְיָה, וְאוֹלִיד רוּחִין וְשִׂדִין דְּשִׂאטָן בְּעֵלְמָא.

347. וְלֹא תִקְשִׁי לָךְ הָאִי, דְּהָא בְּרַ נֶשׁ, בְּרַ אִיהוּ בְּחַלְמִיָּה, אֲתִיִּין רוּחִין נּוֹקְבִין וְחִיִּיבִין עִמְיָה, וּמִתְחַמְמֵן מְנִיָּה, וְאוֹלִידִין לְבֵתֵר. וְאֵלִין אֶקְרוּן נְגַעֵי בְּנֵי אָדָם. וְלֹא מִתְהַפְכֵן, אֶלָּא לְדִיוקְנֵי בְּנֵי נֶשׂא וְלִית לֹן שְׁעָרִין בְּרִישָׁא. וְעַל דָּא כְּתִיב בְּשִׁלְמָה, וְהוֹכַחְתִּיו בְּשִׁבְטֵי אַנְשִׁים וּבְנִגְעֵי בְּנֵי אָדָם. וְאֶפִּילוּ כְּהִאֵי גּוֹנָא, רוּחִין דְּכוֹרִין אֲתִיִּין לְנֶשִׁי עֵלְמָא, וּמִתְעַבְרִין מְנִיָּהוּ, וְאוֹלִידִין רוּחִין, וְכֻלְהוֹן נְגַעֵי בְּנֵי אָדָם אֶקְרוּן.

348. בְּתַר מֵאָה וְתַלְתִּין שָׁנִין, אֲתַלְבֵּשׁ אָדָם בְּקִינוּיָא, וְאֲתַחְבֵּר בְּאֲתַתְיָהּ, וְאוֹלִיד בְּרַ, וְקָרָא שְׁמוֹ שֵׁת. רְזָא, דְּסוּפָא דְאֲתוּוֹן בְּקִיטְרֵי גְלִיפָן. רַבִּי יְהוּדָה אָמַר, רְזָא דְרוּחָא דְאֲתַתְאֲבִיד, דְּאֲתַלְבֵּשׁ בְּגוּפָא אַחֲרָא בְּעֵלְמָא. הָדָא הוּא דְכְּתִיב כִּי שֵׁת לִי אֱלֻקִּים זְרַע אַחֲרַי תַּחַת הַבֵּל.

NAMELY THAT OF HEVEL, which was clothed in the earthly body OF SHET. Hence, it is written: "Elohim has replaced (shat) for me another seed instead of Hevel" (Beresheet 4:25).

349. Rabbi Yehuda continued by saying, "And he begot in his own likeness after his own image" (Beresheet 5:3). This indicates that his other sons, KAYIN AND HEVEL, were not after his likeness, but Shet was in his own likeness and after his image, both physically and spiritually. As Rabbi Shimon said, in the name of Rabbi Yeba Saba (the elder), Adam's other sons had been produced in defilement, through attachment to the serpent and its rider, who is Samael. Hence, they bore no resemblance to Adam. Even though Hevel, unlike Kayin, was from the side OF PURITY AND NOT FROM THE SIDE OF THE SERPENT, neither had the form of the image of Adam. THEY BOTH LACKED THE CENTRAL COLUMN, WHICH IS THE FORM OF MAN. HEVEL WAS FROM THE RIGHT SIDE AND KAYIN FROM THE LEFT. HENCE, THEY WERE NOT CREATED IN THE LIKENESS OF ADAM.

350. Rabbi Yosi BRINGS FURTHER PROOF TO STRENGTHEN THE CASE THAT HEVEL WAS NOT COMPLETE. HE says: It is written: "Adam knew his wife, Chavah, and she conceived and gave birth to Kayin" (Beresheet 4:1), but it is not written that Adam begot Kayin. This was not written of Hevel either. Instead, it is written: "and she further gave birth to his brother, Hevel" (Beresheet 4:2). And here lies the concealed truth, THAT EVEN HEVEL WAS NOT IN THE IMAGE OR LIKENESS OF ADAM. But of Shet it is written: "And he begot in his own likeness, after his image." Thus, HE IS RELATED TO ADAM.

349. וְאָמַר רַבִּי יְהוּדָה, כְּתִיב וַיֹּלֶד בְּדַמּוֹתוֹ כְּצַלְמוֹ, מִשְׁמַע דְּבְנִין אַחֲרָנִין לֹא הוּוּ בְּדִיוֹקְנָא דִּילֵיהּ, וְדָא בְּדַמּוֹתוֹ כְּצַלְמוֹ, בְּתִיקוּנָא דְגּוּפָא, וּבְתִיקוּנָא דְנַפְשָׁא, בְּאַרְחַ מִישָׁר. כְּמָה דְאָמַר רַבִּי שְׁמַעוֹן, מִשְׁמִיָּה דְרַב יִיבָא סָבָא. בְּנִין אַחֲרָנִין, בְּאַתְרֵיפְקוּתָא דְזוּהַמָּא דְנַחֲשׁ, וְהָהוּא דְרַכִּיב בֵּיהּ דְאִיהוּ סְמָא"ל הוּוּ, וּבְגִינֵי כִךְ לֹא הוּוּ בְּדִיוֹקְנָא דְאָדָם. וְאִי תִימָא, הָא אָמַרְתָּ, דְהַבֵּל מְסַטְרָא אַחֲרָא הוּוּ. הֲכִי הוּא. אֲבַל תְּרוּוּיָהּ, לֹא הוּוּ בְּדִיוֹקְנָא דְלִתְתָא.

350. אָמַר ר' יוֹסִי, וְהָא כְּתִיב, וְהָאָדָם יָדַע אֶת חַוָּה אִשְׁתּוֹ וַתְּהַר וַתֵּלֶד אֶת קַיִן. וְלֹא כְּתִיב וַיֹּלֶד אֶת קַיִן. וְאִפִּילוּ בְּהַבֵּל לֹא כְּתִיב וַיֹּלֶד, אֲלֵא וַתּוֹסֶף לְלֶדֶת אֶת אָחִיו אֶת הַבֵּל. וְדָא הוּא רְזָא דְמַלְאָה. אֲבַל בְּהָאִי מָה כְּתִיב וַיֹּלֶד בְּדַמּוֹתוֹ כְּצַלְמוֹ.

351. Rabbi Shimon said that for a hundred and thirty years Adam refrained from his wife, and during that time he begot in the world spirits and demons from the force of impurity that was sucked from him. And when that impurity was exhausted, he turned and became jealous of his wife and begot a son. It then is written: "...and he begot in his likeness, after his own image."

352. Come and behold: when a man veers to the left and defiles his ways, he draws upon himself all kinds of impure spirits. And the spirit of defilement clings to him and does not leave him. This spirit only links to the man who drew it and not to another. Hence, they only cleave to those who cleave to them. Happy are the righteous, who walk in the straight path and who are the truly righteous. Their sons are righteous in the world. Of them it is written: "For the upright shall dwell in the earth" (Mishlei 2:21).

353. Rabbi Chiya quotes, "And the sister of Tuval Kayin was Naamah" (Bereshheet 4:22). Why do the scriptures mention her name, Naamah (tender)? It is because people were seduced by her **OVERWHELMING BEAUTY AND TENDERNESS**, and spirits and demons **LUSTED AFTER HER**.

Rabbi Yitzchak said that the sons of Elohim, Aza, and Azael were seduced by her. **BECAUSE OF THOSE SEDUCTIONS, SHE WAS NAMED NAAMAH.**

351. רבי שמעון אמר, מאה ותלתין שנים, אתפרש אדם מאתתיה. וכל אינון מאה ותלתין שנים, הוה אוליד רוחין ושרין בעלמא. בגין ההוא חילא דזוהמא, דהוה שאיב ביה. כיון דחסיל מניה ההוא זוהמא, תב וקני לאנתתיה, ואוליד בר. כדן כתיב, ויולד בדמותו כצלמו.

352. תא חזי, כל ב"נ דאזיל לסטר שמאלא וסאיב ארחוי, כל רוחי מסאבי, משיך על גרמיה. ורוח מסאב אתדבק ביה, ולא אעדי מניה. ואתדבקותא דההוא רוחא מסאב, הוי בהאי ב"נ, ולא באחרא, ובגיני כך, אתדבקותא דלהון לאו איהו, אלא באינון דמתדבקין בהו. זכאין אינון צדיקיא, דאזלי בארח מישר, ואינון זכאי קשוט. ובניהון זכאין בעלמא. ועליהו כתיב כי ישרים ישכנו ארץ.

353. אמר ר' חייא, מאי דכתיב, ואחות תובל קין נעמה. מאי איריא הכא, דקאמר קרא דשמה נעמה. אלא, בגין דטעין בני נשא אבתרה, ואמילו רוחין ושרין. רבי יצחק אמר, אינון בני האלהים עזא ועזאל, טעו בתרה.



354. Rabbi Shimon said that she was the mother of demons, being of the side of Kayin, and that along with Lilit, she is responsible for the epileptic death of babies. Rabbi Aba said to him: But sir, RABBI SHIMON, NAAMAH was charged with seducing men IN THEIR SLEEP WHILE THEY DREAM, PLACING HER TO THE RIGHT OF THE KLIPOT. KILLING CHILDREN, HOWEVER, IS FROM THE LEFT ASPECT.

HE RESPONDED THAT this is precisely correct, because she seduced men and bore spirits into the world. She still persists in her seductive work in the world. BUT RABBI SHIMON SAID: SHE COOPERATES WITH LILIT, AND THE DEATH COMES FROM THE SIDE OF LILIT, NOT THAT OF NAAMAH.

355. Rabbi Aba asked him: But since those demons die like human beings, how can you say that NAAMAH has survived to this day?

He said to him that this is true, THAT DEMONS DIE AS HUMANS DO. Yet Lilit and Naamah and Iggeret, the daughter of Machalat, who originated from their side, will continue to live until the Holy One, blessed be He, burns the spirit of uncleanness from earth. This is as it is written: "I will cause the unclean spirit to pass out of the land" (Zecharyah 13:2).

356. Rabbi Shimon said: Woe to the sons of man, for they are not aware and do not take heed nor search for knowledge. They are all blindfolded and do not know how full the world is with strange and invisible creatures and things. If permission were to be given to the eye to see, people would wonder greatly as to how is it possible to survive in this world.

354. רבי שמעון אמר, אמן של שדים הות, דמסטרך דקין נפקת, והיא אתמנת עם לילית פאסכרה דרבינו. אמר ליה רבי אבא, והא אמר מר, דהיא אתמנת לחייכא בבני נשא. אמר לו, הכי הוא ודאי, דהא איהי אתיית וחייכאת בהו בבני נשא. ולזמנין דאולידת רוחין בעלמא מנייהו. ועד כאן איהי קיימת לחייכא בהו בבני נשא.

355. אמר לו רבי אבא, והא אינון מתין בבני נשא, מאי טעמא, איהי קיימת עד השתא. אמר לו, הכי הוא. אבל לילית ונעמה, ואגרת בת מחלת דנפקת מסטרך דלהון כלהו קיימות עד דיבער קדשא בריך הוא, רוח מסאבא מעלמא. דכתיב ואת רוח הטמאה אעביר מן הארץ.

356. אמר רבי שמעון, ווי לון לבני נשא, אינון הלא ידעין ולא משגיחין, ולא מסתכלין, וכלהו אטימין, הלא ידעין כמה מליניא עלמא מברין משננין, הלא אתחזון, וממלין סתימין, דאלמלא אתייהב רשו לעינא למחזי, יתמהון בני נשא, היך יכלין לאתקיימא בעלמא.

357. Come and behold: this Naamah is the mother of demons. From her side originate all those demons who sexually arouse men, absorb the spirit of lust from them, seduce them, and eventually cause them to release semen in vain. And since this wastage of semen comes from the side of the spirit of defilement, one has to wash and to purify himself. This the friends have already explained.

357. תָּא חֲזִי, הָאִי נְעֻמָּה, אִימָא דְשֵׁרִין הָוֹת,  
וּמְסֻטְרָה אֲתִיּוּן, כָּל אֵינֹן שֵׁרִין, דְּמִתְחַמְמָן מִבְּנֵי  
נְשָׂא, וְנִטְלֵי רוּחַ תִּיאוּבָתָא מְנִיָּהּ, וְחֵיבֵת בְּהוֹן,  
דְּעֵבְרֵי לוֹן בְּעֵלֵי קְרִיּוֹן. וּבְגִין דְּבַעַל קְרִי, אֲתֵי  
מְסֻטְרָא דְרוּחַ מְסֻאָבָא, בְּעֵי לְאַסְחָא גְרַמִּיָּה,  
לְאַתְרֵכְאָה מְנִיָּה, וְהָא אוֹקְמוּהָ חֲבַרְיָא.

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Section



## 63. "This is the book of the generations of Adam"

The power of self-sacrifice and true sharing is awakened in the cosmos through a thoughtful action of sharing by Adam. Reading this story empowers us to put others before ourselves. The Kabbalists believe that the motivation for sharing should never be based upon moral and ethical principles. Instead, the age-old What's in it for me? attitude is a far better motivator. The more we give of ourselves, the more the Light the Creator bestows upon us. This is a simple principle to understand, but one that requires extraordinary character to apply.

358. In the words, "this is the Book of the generations of Adam" (Beresheet 5:1), "generations" refers to images of the souls, **BECAUSE ALL THE SOULS WHO ORIGINATED FROM ADAM ARE LISTED IN THE BOOK.**

Rabbi Yosi said: The Holy One, blessed be He, revealed to Adam the images **OF THE SOULS** of all the generations destined to come into the world and of all the Sages and Kings of the world destined to rule over Yisrael. When he saw David, King of Yisrael, who was born and then died **BECAUSE HE HAD NO DAYS IN HIS LIFE**, he said **TO THE HOLY ONE, BLESSED BE HE**, 'I will give him 70 years of my life expectancy.' Hence 70 years were taken from Adam and the Holy One, blessed be He, gave them to David.

358. זה ספר תולדות אדם: לדיוקני. אמר רבי יצחק, אחמי קדשא בריך הוא לאדם, דיוקני דכל אינון דרין דניתון לעלמא. וכל חבימי עלמא, ומלכי עלמא, דזמינין לקיימא עליהו דישראל. מטא למחמי, דוד מלכא דישראל. דאתייליד ומית. אמר לו, משנין הילי, אוזיף ליה ע' שנין. וגרעו מאדם ע' שנין, וסליק לון קודשא בריך הוא לדוד.

359. It was for this that David said the praise, "For you have made me glad, Hashem, by your actions. I will be joyous in the work of your hands" (Tehilim 92:5). Who caused me to be happy and live in the world? It was Adam WHO CAUSED ME TO BE HAPPY. He was the handiwork of the Holy One, blessed be He, and not of flesh and blood. HE WAS NOT BORN TO ANY MAN, BECAUSE HE WAS MADE BY THE HOLY ONE, BLESSED BE HE. THUS, those 70 years were deducted from Adam's thousand-year life expectancy.

360. The Holy One, blessed be He, showed him all the sages of each and every generation until he reached the generation of Rabbi Akiva. He saw his Torah and was happy; he saw his death BY THE HANDS OF EVIL and was saddened. ADAM said: "How precious in my eyes are your companions, El, How mighty are their chiefs" (Tehilim 139:17).

361. IT IS WRITTEN: "This is the Book OF THE GENERATIONS OF ADAM," and there literally is a book. We have already explained that when Adam was in the Garden of Eden, the Holy One, blessed be He, sent a book down to him with Raziel, the holy angel who is in charge of the supernal sacred secrets. In THE BOOK were supernal inscriptions, REFERRING TO THE RULES GOVERNING THE ELEVATION OF MALCHUT TO BINAH, and 72 branches of sacred wisdom, WHICH IS REVEALED AT THE TIME OF MATURITY. THIS IS A CONCEALED REFERENCE TO 72 AVENUES OF WISDOM, ALLUDING ONLY TO BINAH, WHO HAS REVERTED TO BEING CHOCHMAH, BUT NOT TO CHOCHMAH ITSELF. SHE IS TRANSFORMED into 670 inscriptions of the supernal secrets OF ZEIR ANPIN AND THE NUKVA. ZEIR ANPIN, WHICH IS THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, RECEIVES 600 FROM CHESED, GVURAH, TIFERET, NETZACH, HOD,

359. ועל דא שבח דוד ואמר, כי שמחתני ה' בפעלך במעשיו ידוך ארגון. מאן גרם לי חדרה בעלמא, פעלך. דא הוא אדם קדמא, דאיהו פעלו דקדשא בריך הוא, ולא פעלו דבשר ודם. מעשה ידיו דקדשא בריך הוא ולא מבני נשא. ועל דא, גרעו אינון שבעין שנין מאדם, מאלף שנין דהוה ליה לאתקיימא בהו.

360. ואחמי ליה קדשא בריך הוא, כל חבימי דרא ודרא, עד דמטא לדריה דרבי עקיבא, וחמי אורייתא דידיה וחדי. חמי מיתתיה ועציב, פתח ואמר ולי מה יקרו רעיק אל מה עצמו ראשיהם.

361. זה ספר, ספר ודאי. והא אוקימנא, דכר הוה אדם בגנתא דעדן, נחית ליה קדשא בריך הוא ספרא, על ידא דרזיאל, מלאכא קדישא, ממנא על רזי עלאין קדישין. וביה גליפין, גלופי עלאין, וחקמה קדישא, ושבעין ותריני זיני דחכמתא, הו מתפרשן מניה, לשית מאה ושבעין גליפין דרזי עלאה.

AND YESOD OF BINAH, WHICH IS NUMBERED BY THE HUNDREDS. INTO HER 7 SFIROT, THE NUKVA RECEIVES CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. SHE RECEIVES ONLY 70, BECAUSE EVERY SFIRA IS COUNTED IN TENS, BEING RECEIVED FROM ZEIR ANPIN, WHO IS NUMBERED IN TENS.

362. In the middle of the book, there is an engraving of wisdom, WHICH IS THE HIDDEN MEANING OF THE CENTRAL POINT, THE FULL STRUCTURE OF WHICH IS NOT ACHIEVED UNTIL THE FINAL CORRECTION. It is prepared to receive, at THE TIME OF FINAL CORRECTION, the 1,500 keys that were not delivered to the supernal Holy Ones, FOR THE LAST 6,000 YEARS. All those SECRETS were concealed in the book before it came to the hands of Adam. And when he received it, holy angels used to congregate around him, so as to know and hear of them. They used to say: "Be exalted, Elohim, above the heavens. Let your glory be above the earth" (Tehilim 57:12).

363. At that point, the holy angel Hadarniel hinted to him and said, "Adam, Adam conceal the glory of your Master, AND DO NOT REVEAL IT TO THE ANGELS, for permission was given you alone, AND NOT EVEN TO THE SUPERNAL ANGELS, to know the glory of your Master." Therefore, he concealed it with him until he left the Garden of Eden.

362. באמצעותא דספרא, גליפא דחכמתא, למנדע אלה וחמש מאה מפתחון, הלא אתמסרן לעלאי קדישין. וכלהו אסתומו ביה בספרא, עד דמטא לגבי דאדם, הו מתבנשי מלאכי עלאי, למנדע ולמשמע, והו אמרי, רומה על השמים אלקים על כל הארץ כבודך.

363. בה שעתא, אתרמיז לגביה הדרניא"ל מלאכא קדישא, ואמר ליה: אדם אדם, הוי גניז יקרא דמארך, הלא אתייהיב רשותא לעלאי, למנדע ביקרא דמרך, בר אנת. והו עמיה טמיר וגניז, ההוא ספרא, עד דנפק אדם מגנתא דערן.

364. In the beginning, he used to study and use the secrets of his Master daily. Supernal secrets that none of the Supernal Angels knew were revealed to him. When, however, he transgressed the commands of his Master BY EATING OF THE TREE OF KNOWLEDGE, the book flew away from him. Adam used to beat upon his head and weep. He went into the waters of the River Gichon up to his neck, BECAUSE HE REPENTED AND MORTIFIED HIMSELF, UNTIL his body became wrinkled and porous and his radiance changed.

365. At that point, the Holy One, blessed be He, signaled to the Angel Refael to return the book TO ADAM. Adam occupied himself with it. He left it to his son Shet and to all the generations after him until Avraham came along. Avraham knew how to use the book to examine his Master's Glory. This has already been explained. This book was also given to Chanoch, and through it, he perceived the Supernal Glory.

364. דָּהָא בְּקִדְמֵיתָא, הָוָה מְעִינָא בֵּיהּ, וּמִשְׁתַּמֵּשׁ כָּל יוֹמָא בְּגִינּוּזֵיא דְמַרְיָה, וְאִתְגַּלְיִין לֵיהּ רְזִין עֲלָאִין, מַה דְלֹא יָדְעוּ שְׁמַשֵּׁי עֲלָאִין. כִּיּוֹן דְחָטָא, וְעָבַר עַל פְּקוּדָא דְמַאֲרִיָּה, פָּרַח הָהוּא סִפְרָא מִנֵּיהּ. וְהָוָה אָדָם טַפַּח עַל רִישׁוּי, וּבְכִי, וְעָל בְּמֵי גִיחוֹן עַד קַדְלֵיהּ, וּמֵיָא עָבְדִין גּוּפֵיהּ חֲלָדִין חֲלָדִין, וְאִשְׁתַּגִּי זִיוֵיהּ.

365. בְּשַׁעֲתָא הָהִיא, רִמּוּ קַדְשָׁא בְּרִיךְ הוּא לְרַפְאֵל, וְאִתְיַב לֵיהּ הָהוּא סִפְרָא. וּבֵיהּ הָוָה מִשְׁתַּדַּל אָדָם, וְאַנְחָ לֵיהּ לְשַׁת בְּרִיָּה. וְכֵן לְכָל אֵינּוֹן תּוֹלְדוֹת. עַד דְמִטָּא לְאַבְרָהָם, וּבֵיהּ הָוָה יָדַע לְאַסְתַּכְּלָא בִיקְרָא דְמַאֲרִיָּה. וְהָא אֶתְמַר. וְכֵן לְחֲנוּךְ, אֶתִּיְהֵב לֵיהּ סִפְרָא, וְאַסְתַּכְּל מִנֵּיהּ, בִּיקְרָא עֲלָאָה.

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# THE ZOHAR

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Section



## 64. "Male and female he created them"

Lack of fulfillment and joy in the world is rooted in the disunity between the supernal male and female forces that permeate existence. This is exemplified in the separation between man and woman. Through relations between husband and wife, we can influence and ignite a bonding in the Upper Worlds, provided this is our spiritual intent. Each time this occurs, we remove an aspect of evil from our midst. Relationships that lack this spiritual foundation cannot affect any positive change on either a supernal or a physical level.

The Kabbalists teach us that this lack of spiritual understanding is the primary source for the darkness that governs our world. We can become aware that the quality of a marriage affects the universe, and that there is spiritual meaning and purpose in every union.

366. "Male and female he created them" (Beresheet 1:28). Rabbi Shimon said that supernal secrets have been revealed by the two verses, "THIS IS THE BOOK" AND "male and female he created them." THE LATTER VERSE COMES to teach US the supernal glory of the secret of faith, by which secret man was created. THIS IS THE SECRET OF SUPERNAL ZEIR ANPIN AND THE NUKVA CALLED 'HEAVENS AND EARTH'.

366. זָכַר וּנְקֵבָה בְּרָאָם. רַבִּי שִׁמְעוֹן אָמַר, רִזִּין  
עֲלָאִין, אֲתַגְלִיין בְּהַנִּי תְּרֵי קְרָאִי. זָכַר וּנְקֵבָה בְּרָאָם,  
לְמַנְדַּע יְקָרָא עֲלָאָה, רְזָא דְמַהִימְנוּתָא, דְּמַגּוּ רְזָא  
הִנָּא אֲתַבְרֵי אָדָם.

367. In the same concealed manner in which the heavens and earth were created, SIGNIFYING THE SUPERNAL MALE AND FEMALE, so man was created. Of the heavens and the earth it is written: "Those are the generations of the heavens and earth" (Beresheet 2:4); of man, "This is the book of the generations of Adam;" of THE HEAVENS, "when they were created;" and of Adam, "in the day when he was created" (Beresheet 5:2). THE TWO ARE EQUAL AS THEY WERE CREATED BY THE SAME SECRET.

368. From the words "male and female he created them" we learn that any figure not comprised of both male and female is not a supernal figure. We have explained this with the secrets of Mishnah.

369. Come and behold: the Holy One, blessed be He, cannot reside in a place where male and female are not found together. Blessings can be found only in a place where male and female are together. As it is written: "And he blessed them and called their name Adam (man), on the day they were created" (Beresheet 5:2). It was not said that He blessed him and called him Adam (man). THIS TEACHES US that he was not called BY THE NAME OF Adam (man), except as a male and female combined.

367. תָּא חֲזִי, בְּרָזָא דְאַתְבְּרִיאוּ שְׁמַיִם וְאַרְצָא, אֲתַבְּרִי אָדָם. בְּהוּ כְּתִיב, אֱלֹהִים תּוֹלְדוֹת הַשְּׁמַיִם וְהָאָרֶץ. בְּאָדָם כְּתִיב, זֶה סֵפֶר תּוֹלְדוֹת אָדָם. בְּהוּ כְּתִיב בְּהִבְרָאָם, בְּאָדָם כְּתִיב, בְּיוֹם הִבְרָאָם.

368. זָכַר וְנוֹקְבָה בְּרָאָם. מֵהֵבָא, כָּל דְּיוֹקְנָא דְּלֹא אֲשַׁתְּכַח בֵּיהּ, דְּכַר וְנוֹקְבָא, לֹא אִיהוּ דְּיוֹקְנָא עֲלָאָה כְּדָקָא חֲזִי. וּבְרָזָא דְּמַתְּנִיתִין אֹקִימְנָא.

369. תָּא חֲזִי, בְּכָל אֲתַר דְּלֹא אֲשַׁתְּכַחוּ, דְּכַר וְנוֹקְבָא כְּחֻדָא, קְדָשָׁא בְּרִיךְ הוּא לֹא שְׁוֵי מְדוּרֵיהּ בְּהוּא אֲתַר. וּבְרַכָּאן לֹא אֲשַׁתְּכַחוּ, אֱלֹא בְּאֲתַר דְּאֲשַׁתְּכַח דְּכַר וְנוֹקְבָא. דְּכְתִיב, וַיְבָרֶךְ אוֹתָם וַיִּקְרָא אֶת שְׁמֵם אָדָם, בְּיוֹם הִבְרָאָם, וְלֹא כְּתִיב וַיְבָרֶךְ אוֹתוֹ, וַיִּקְרָא אֶת שְׁמוֹ אָדָם, דְּאֶפִּילוּ אָדָם, לֹא אֶקְרִי, אֱלֹא דְּכַר וְנוֹקְבָא כְּחֻדָא.



370. Rabbi Yehuda said that ever since the destruction of the Temple, blessings cannot be found on earth and are lost every day. As it is written: "The righteous have perished" (Yeshayah 57:1). What is the meaning of "perished?" It is that the blessings that used to dwell in the righteous perished, as in the words, "Blessings on the head of the righteous" (Mishlei 10:6). It also says, "Truth has perished" (Yirmeyah 7:28), MEANING THE NUKVA, WHICH RECEIVED THE YESOD OF ZEIR ANPIN FROM THE RIGHTEOUS, WHICH IS THE SECRET OF THE MALE.

Similarly, AT THE TIME OF COMPLETION, it is written: "And Elohim blessed them AND CALLED THEM ADAM," BECAUSE THEY WERE WHOLE.

371. It is to Shet that all the generations of earth and all the truly righteous of the world trace their descent. Rabbi Yosi said that those two final letters of Torah, SHIN AND TAV, were left intact even after Adam had transgressed against all the letters of Torah, BECAUSE THE SIN OF THE TREE OF KNOWLEDGE AFFECTED THE WHOLE TORAH. And when he repented before his Master, he cleaved to those two LETTERS, SHIN AND TAV, WHICH HAD REMAINED WHOLE, and, at that point, the original letters returned in the reverse order of Tav, Shin, Resh, Kof, and so on.

372. He then called the son he begot in his own form and image, Shet, a name composed of the last two letters of the aleph-bet and the only two letters with which he was left. The order of the letters was not fully corrected, THAT IS, PROPERLY ORDERED, UNTIL Yisrael stood at Mount Sinai. Then the letters returned to their correct form the form they had when the heavens and earth were created--THE ORDER IN WHICH THEY APPEARED BEFORE THE SIN OF EATING OF THE TREE OF KNOWLEDGE Then, the world was sweetened and more securely established.

370. רבי יהודה אמר, מיומא דאתחרב בי מקדשא, ברכאן לא אשתכחו בעלמא, ואתאבדו בכל יומא. דכתיב הצדיק אבד. מאי אבד, אבד ברכאן דהו שריין ביה, כמה דכתיב ברכות לראש צדיק. וכתיב אבדה האמונה. כגוונא דא כתיב, ויברך אותם, וכתיב ויברך אותם אלקים.

371. משת אתייחסו כל דרי עלמא וכל אינון צדיקי קשוט, דהו בעלמא. אמר רבי יוסי, אלין אתוון בתראין דהו באורייתא, אשתכחו בתר דעבר אדם על אתוון דאורייתא כלהו. ובתיובתיה לקמי מאריה, אחיד באלין תרין. ומכדין, אתהדרו אתוון לממרע, בסדר תשר"ק.

372. ובגין כך, קרא להוא ברא דאתיליד ליה, דאיהו בדמותו בצלמו, שת. דאינון סיומא דאתוון, ולא אתתקנו אתוון, עד דקיימו ישראל על טורא דסיני, וכדין אהדרו אתוון על תקונייהו, כיומא דאתבראו שמים וארץ. ואתבסם עלמא, וקיימא על קיומיה.

373. Rabbi Aba said that on the day that Adam transgressed his Master's commands, the heavens and earth requested to be uprooted from their places. Why? Because they can only exist upon the covenant, as it is written: "If my covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). Adam broke the covenant, as it is written: "They are like Adam (man). They transgressed the Covenant" (Hoshea 6:7). HENCE, THEY LOST THEIR FOUNDATION AND ASKED TO BE UPROOTED.

374. Were it not for the fact that it was clear to the Holy One, blessed be He, that Yisrael would stand at Mount Sinai to keep the Covenant, the world would not have survived THE SIN OF EATING OF THE TREE OF KNOWLEDGE.

Rabbi Chizkiyah said that The Holy One, blessed be He, forgives and pardons the iniquities of he who confesses his sins. HENCE, CONTRARY TO WHAT RABBI ABA SAID, IT IS BECAUSE ADAM CONFESSED HIS SINS AND REPENTED THAT THE WORLD SURVIVED AND HE DOES NOT WANT TO SAY THAT THE REASON IS, THAT IT WAS CLEAR TO THE HOLY ONE, BLESSED BE HE, THAT YISRAEL WOULD STAND AT MOUNT SINAI.

373. ר' אבא אמר, יומא דעבר אדם על מקודא דמאריה, בעיין שמים וארץ, לאתעקרא מאתרייהו. מ"ט, בגין דאינון לא קיימו, אלא על ברית הכתיב אם לא בריתי יומם ולילה חקות שמים וארץ לא שמתי. ואדם עבר ברית, שנאמר והמה כאדם עברו ברית.

374. ואלמלא דגלי קמי קדשא בריך הוא, דזמינון ושראל לקיימא על טורא דסיני, לקיימא האי ברית, לא אתקיים עלמא. רבי חזקיה אמר, כל מאן דאודי על חטאיה, קודשא בריך הוא שביק ליה, ומחיל על חוביה.

375. Come and behold: when the Holy One, blessed be He, created the world, WHICH IS THE SECRET OF THE NUKVA, he made the covenant, WHICH IS YESOD OF ZEIR ANPIN. He established the world upon it, AS THE NUKVA RECEIVES HER SUSTENANCE FROM ZEIR ANPIN. FROM WHERE DO WE KNOW THAT? From the word 'BERESHEET,' WHICH IS A COMBINATION OF Bara (created) and Sheet (six). SHEET IS the covenant upon which the world rests. This Sheet, WHICH STANDS FOR YESOD, is the place from where all blessings are drawn into the world, and by it the world was created. Adam, BY HIS SIN OF EATING OF THE TREE OF KNOWLEDGE, broke that covenant and removed it from its place. HENCE, THE HEAVENS AND EARTH ASKED TO BE UPROOTED AND RELOCATED.

376. This covenant is symbolized by the smallest letter, which is Yud, which is the embodiment and the foundation of the world. BASED ON IT, THE WORLD WAS STRUCTURED. And when ADAM bore a son, he repented his sin, called him Shet, and did not include the letter Yud in his name. If his name had included the Yud, it would have been Sheet. Because Adam broke THE COVENANT, AS WAS SAID EARLIER, "THEY ARE LIKE ADAM, THEY TRANSGRESSED THE COVENANT," HE NAMED HIS SON SHET, SPELLED WITHOUT THE YUD, THEREBY CONFESSING TO HIS SIN. Because HE CONFESSED HIS SIN, the Holy One, blessed be He, populated the world from him, and he was made forefather to all the generations of righteous in the world. THUS, BECAUSE OF HIS CONFESSION OF HIS SIN, THE HOLY ONE, BLESSED BE HE, FORGAVE HIM AND THE WORLD SURVIVED.

375. תָּא חֲזִי, כִּד בְּרָא קֹדֶשׁא בְּרִיךְ הוּא עֲלָמָא, עֵבֶד הָאִי בְּרִית, וְקִיּוּמָא עֲלֵיהּ עֲלָמָא. מְנַלְן, דְּכִתְיִב בְּרָא שֵׁית, דָּא בְּרִית דְּעֲלָמָא קִיּוּמָא עֲלֵיהּ. שֵׁית, דְּמִנְיָהּ, נִגְיָדִין וְנִפְקִי בְּרַכָּאן לְעֲלָמָא, וְעֲלֵיהּ אֲתַבְּרִי עֲלָמָא. וְאָדָם עֵבֶר עַל הָאִי בְּרִית, וְאֶעֱבֵר לִיהּ מֵאַתְרֵיהּ.

376. הָאִי בְּרִית, אֲתַרְמִיזַת בְּאֵת יו"ד, אֶת זְעִירָא, עֲקָרָא וִיסוּדָא דְּעֲלָמָא. כִּד אֹלִיד בְּר, אֹדְרִי עַל חֲטָאוֹ, וְקָרָא שְׁמִיָּהּ ש"ת, וְלֹא אֲדַבֵּר בֵּיהּ יו"ד, לְמַדְוִי שֵׁית, בְּגִין דְּעֵבֶר עֲלֵיהּ. וּבְגִין כֵּן, קֹדֶשׁא בְּרִיךְ הוּא מְנִיָּהּ אֲשֶׁתִּיל עֲלָמָא, וְאֲתִיחַסוּ כָּל דְּרָא זְכָאָה דְּעֲלָמָא.

377. Come and behold: when Yisrael stood before Mount Sinai, a letter was inserted between the letters SHIN AND TAV. This was the letter Bet, which is the secret of the Covenant. **THIS IS THE BET OF BERESHEET.** It was inserted between the two letters that remained **AFTER THE SIN OF THE EATING OF THE TREE OF KNOWLEDGE, NAMELY BETWEEN SHIN AND TAV** (creating the word Shabbat), and the Shabbat was given to Yisrael. And when the letter Bet, which is the secret of the covenant, was inserted between the two letters Shin and Tav, they became Shabbat, as it is written: "And hence the children of Yisrael should keep the Shabbat, to make of the Shabbat for all their generations an eternal covenant" (Shemot 31:16), **FOR THEY DESERVED TO RECEIVE THE SHABBAT PERPETUALLY FOR ALL THEIR GENERATIONS.** AS in the beginning of the world, the lineage of all future generations was determined by those two letters. So, **BY THE INSERTION OF THE LETTER BET, THOSE TWO LETTERS PERPETUALLY ENLIGHTEN THE GENERATIONS.** Shin and Tav were in suspension until the world was adequately completed. **THEN, WITH THE GIVING OF TORAH,** the world was fully completed. Then, the Holy covenant came in between the letters, and they became Shabbat.

378. Rabbi Yosi said that because those two letters were fully completed by the letter Bet, **THEY ARE NOW ENABLED TO RECEIVE DIRECT LIGHT AT THE GIVING OF TORAH.** THOSE letters began falling into their proper order on the day that Shet was born **NOT TO RECEIVE LIGHT FROM ABOVE DOWNWARD, BUT TO DRAW ONLY FROM BELOW UPWARD.** **THIS HAS REMAINED THE CASE** in each and every generation, **WHICH IS THE LIGHT OF NEFESH,** until Yisrael reached Mount Sinai. Then, the letters fully corrected, **BECAUSE THE LETTER BET ILLUMINATED THEM FROM ABOVE DOWNWARD, AND THEY BECAME THE SHABBAT.**

377. וְתָא חֲזִי, כִּד קִיּוּמוֹ יִשְׂרָאֵל עַל טוֹרָא דְסִינַי, עָאֵל בֵּין תְּרִין אֲתוּוֹן אֱלִין, רְזָא דְבְרִית. וּמָאן אִיהוּ, בֵּי"ת. וְעָאֵל בֵּין תְּרִין אֲתוּוֹן דְּאִשְׁתְּאָרוּ, וַיְהִיב לִיה לְיִשְׂרָאֵל. וְכִד עָאֵל בֵּי"ת, רְזָא דְבְרִית, בֵּין תְּרִין אֲתוּוֹן אֱלִין, דְּאִינּוֹן שִׁין תִּי"ו, וְאֲתַעְבִּידוּ שַׁבַּת, כִּד"א וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדוֹרוֹתֵיכֶם בְּרִית עוֹלָם, כְּמָה דְהָהּ שִׁירוּתָא דְעֵלְמָא, לְאֲתִיחְסוּ בְהוּ כֹל דְרֵי עֵלְמָא, מֵאֱלִין תְּרִין אֲתוּוֹן ש"ת. הוּוּ תְלִין, עַד דְּאִשְׁתְּכַלֵּל עֵלְמָא, כִּדְקָא יָאוּת, וְעָאֵל בֵּינֵיהוּ בְרִית קְדִישָׁא, וְאִשְׁתְּכַלֵּל בְּשִׁלְמוֹ, וְאֲתַעְבִּידוּ שַׁבַּת.

378. אָמַר רַבִּי יוֹסִי, אֱלִין תְּרִין אֲתוּוֹן, אִשְׁתְּכַלְלוּ בְּאֵת בֵּי"ת. וְכִד אֲתַהֲדַר אֲתוּוֹן לְמַפְרַע, מִן יוּמָא דְאֲתִיבִיד שֵׁת, אֲהַדְרוּ אֲתוּוֹן בְּכֹל דְרָא וְדָרָא, עַד דְּמַטֵּי יִשְׂרָאֵל לְטוֹרָא דְסִינַי, וְאֲתַתְּקִנוּ.

379. Rabbi Yehuda said: They started TO RADIATE again FROM ABOVE downward, WHICH IS THE LIGHT OF RUACH. THUS, HE DISAGREED WITH RABBI YOSI, WHO MAINTAINED THAT THEY ONLY SHONE FROM BELOW UPWARD, WHICH IS THE LIGHT OF NEFESH, BEFORE TORAH WAS GIVEN. And in each and every generation BEFORE THE GIVING OF TORAH, the world was manipulating those two letters, and they could not settle in their appropriate place. Only when Torah was given to Yisrael was everything corrected.

Rabbi Elazar said that at the time of Enosh, people were skilled in magic and divination and in the wisdom of controlling the heavenly forces, SO THAT THESE FORCES SHOULD NOT HAVE AFFECTED THE WORLD. When Adam left the Garden of Eden and brought out with him the wisdom of the fig leaves (which is witchcraft), there was no one to use this knowledge, because Adam, his wife, and all those born from them, until Enosh came, stayed clear of this KNOWLEDGE AND DID NOT USE IT.

380. And when Enosh came, he saw those FIG LEAVES and how advantageous they could be in altering the heavenly course OF HOLINESS. Then, people once again practiced magic and sorcery, and they shared their knowledge WITH OTHERS. This wisdom spread widely in the generation of the flood, when magic and sorcery were practiced for evil purposes.

379. אָמַר רַבִּי יְהוּדָה, לְתַתָּא אֲתַהֲדְרוּ, וְכֹל דְרָא וְדָרָא הוּהוּ גְפִיף עֲלֵמָא בְּאַתּוּן, וְלֹא מִתְיַשְׁבִּין בְּדוּכְתִייהוּ. כִּד אֲתִיְהֵבַת אֹרִייתָא לְיִשְׂרָאֵל, אֲתַתְקַן כֹּלָא. ר' אֶלְעָזָר אֹמֵר, בְּיוֹמֵי אֲנוּשׁ, הוּוּ חֲכִימִין בְּנֵי נֶשָׂא, בְּחֻכְמָה דְּחֻרְשִׁין וְקוֹסְמִין, וּבְחֻכְמָתָא לְמַעְצָר לְחִילֵי דְשִׁמְיָא. וְלֹא הוּוּ בְּרַ נֶשׁ מְיוֹמָא דְנִפְקָ אָדָם מִגְּנֵתָא דְעֵדֶן, וְאַפִּיק עִמְיָה חֻכְמָתָא דְטְרַפֵּי אֵילָנָא, דְאֲשַׁתְּדַל בָּהּ, דְהָא אָדָם וְאַתְתִּיָהּ, וְאַיְנוּן דְנִפְקוּ מִנְיָה, עַד דְאַתָּא אֲנוּשׁ, שְׂבִיקוּ לָהּ.

380. כִּד אָתָּא אֲנוּשׁ, חֻמָּא לֹן, וְחֻמָּא חֻכְמָתְהוּן מִשְׁנַיִן עֲלֵאִין, וְאַשְׁתְּדַלּוּ בְהוּן, וְעַבְדִּין עֲבִידִתִּין, וְחֻרְשִׁין וְקוֹסְמִין, וְאוֹלִיפּוּ מִנְהוּן, עַד דְאַתְפְּשֵׁטַת הָיָא חֻכְמָתָא, בְּדָרָא דְמַבּוּל. וְכֹלְהוּ הוּוּ עַבְדֵי עֲבִידִתִּיהוּ לְאַבְרָם־שָׂא.

381. The people defied Noach with this wisdom WHEN HE WARNED THEM OF THE IMPENDING FLOOD. They said that no judgment could ever be executed upon them, because they could avoid, by use of this knowledge, any execution of judgment. From the time of Enosh onward, everyone began practicing these skills. Thus, it was written: "Then was the name of Hashem called upon profanely" (Beresheet 4:26). THE WORD "PROFANELY" MEANS THAT THEY MADE THE USE OF THE NAME OF HASHEM A PROFANATION, THROUGH THE WISDOM OF SORCERY THEY EMPLOYED.

382. Rabbi Yitzchak said that all those righteous people who lived after that generation OF ENOSH, such as Yered, Methushelach, and Chanoch, tried hard to rebuke them, but were unsuccessful. The world became full of sinners who rebelled against their Master saying, "What is Hashem that we should worship him?" (Iyov 19:15).

383. HE ASKS: How could they have been so foolish as to say, "WHO IS HASHEM THAT WE SHOULD SERVE HIM?" HE ANSWERED THAT THIS WAS because they had vast wisdom and knew and had faith in the ministers in charge of ruling the world. THEY HAD FAITH IN THEIR WISDOM AND BELIEVED THAT BY MEANS OF OATHS THEY COULD BIND THOSE MINISTERS AND PROTECT THEMSELVES SO THAT NO HARM COULD BEFALL THEM. Then, the Holy One, Blessed be He, restored the world to its original state, THROUGH THE FLOOD OF WATER. IN ITS ORIGINAL STATE, AS ON THE SECOND DAY OF CREATION, the world was water upon water; THIS WAS BEFORE THE DRY LAND WAS CREATED. After THE FLOOD, He restored the world to its previous state and not all was destroyed BY THE FLOOD, because He treated them with mercy as indicated by the fact that it is written: "Hashem sat at the

381. וְהוּוּ מִתְתַקְמֵי לְגַבֵּי נֹחַ, בְּאִינוֹן חֲכֻמָּתָן, וְאָמְרֵי דְלָא יָכִיל דֵּינָא דְעֵלְמָא לְאַשְׁרָאָה עֲלֵייהוּ, דְּהָא אִינוֹן עֲבָדֵי חֲכֻמָּתָא, לְדַחֲוִיא לְכָל אִינוֹן מְאֲרֵי דְדֵינָא. וּמֵאַנּוּשׁ שְׂרִיאוּ כְּלָהוּ לְאַשְׁתַּדְלוּ בְּאַלְיֵן חֲכֻמָּתָן. הֵהָרָא אֲזֵי הוּחַל לְקֵרָא בְּשֵׁם ה'.

382. ר' יצחק אָמַר, כָּל אִינוֹן זְכָאִין דְּהוּוּ בְּהוּוּ לְבַתֵּר, בְּהֵוּוּא דְרָא, כְּלָהוּ הוּוּ מִשְׁתַּדְּלֵי לְמַחָאָה בְּהוּ, כְּמוֹ יָרֵד מִתּוּשְׁלַח וְחֻנוּךְ, וְלָא יָכִילוּ, עַד דְּאַתְפְּשְׁטוּ חַיִּיבִין, מְרַדֵּי בְּמְאֲרִיהוֹן, וְאָמְרֵי מַה שְׂרֵי כִי נַעֲבֻדְנוּ.

383. וְכִי הָאֵי טַפְשׁוּתָא הוּוּ קָא אָמְרֵי. אֱלָא, בְּגִין דְּהוּוּ יָדְעֵי כָּל אִינוֹן חֲכֻמָּתָן, וְכְלָהוּ מִמֵּנָן דְּעֵלְמָא, דְּאַתְפְּקֵדָן עֲלֵייהוּ, וְהוּוּ מְרַחֲצָן בְּהוּ. עַד דְּאַתִּיב קְדָשָׁא בְּרִיךְ הוּא עֵלְמָא כְּדָקָא הוּוּ, דְּהָא בְּקַדְמִיתָא הוּוּ מִים בְּמִים. וְלְבַתֵּר אָתִיב לֵיהּ לְעֵלְמָא כְּדְקַדְמִיתָא, וְלָא אִתְחַרִּיב מְכֻלָּא, דְּהָא בְּרַחֲמִין אֲשַׁחַּח עֲלֵייהוּ, דְּכְתִיב ה' לְמַבּוּל יֹשֵׁב, וְלָא כְּתִיב אֱלֻקִּים.

flood" (Tehilim 29:10). The word "Hashem" SIGNIFIES THE VIRTUE OF MERCY, whereas the word "Elohim" WOULD HAVE SIGNIFIED JUDGMENT. BECAUSE HE JUDGED THEM WITH MERCY, NOT ALL WAS DESTROYED BY THE FLOOD.

384. In the days of Enosh, even children were acquainted with this supernal wisdom, which they learned and OBSERVED. Rabbi Yesa said that if this is so, they were stupid, because they did not know that the Holy One, blessed be He, was bound to bring the waters of the flood upon them, and they would die.

385. Rabbi Yitzchak said that although they knew, foolishness grabbed hold of their hearts. They thought that by knowing the name of the angel in charge of fire and the angel in charge of the waters, they could prevent them from executing judgment upon them. HENCE, THEY HAD NO FEAR OF PUNISHMENT. But what they did not know was that the Holy One, blessed be He, controlled the earth, and from therein judgment would come upon the world.

386. They only saw that the world was entrusted to those ministers and that all worldly matters depended upon them. Thus, they took no notice of the Holy One, blessed be He, nor did they observe his works until the earth was demolished. And the Holy spirit proclaimed upon them every day, "let sinners be wiped out of the earth and let the wicked be no more" (Tehilim 104:35).

384. בְּיוֹמוֹי דְּאֵנוֹשׁ, אֲפִילוּ יְנוֹקֵי דְהָהוּא דְרָא, כְּלָהוּ הוּוּ מִשְׁגָּחֵן בְּחֻכְמַתָּאן עֲלָאִין, וְהוּוּ מִסְתַּבְּלָן בְּהוּ. אָמַר רַבִּי יֵיסָא, אִי הָכִי טַפְשִׁין הוּוּ, דְלֹא הוּוּ יַדְעִין דְזַמִּין קוּדְשָׁא בְרִיךְ הוּא לְאִיתָאָה עַלְיֵיהוּ מִי טוּפְנָא, וַיִּמּוּתוּן בְּהוּ.

385. אָמַר רַבִּי יִצְחָק, מִנְדַע יַדְעִי, אֲבָל אֲחִידוּ טַפְשׁוּתָא בְּלִבֵּיהוּ, דְאִינוּן הוּוּ יַדְעִי הָהוּא מְלֹאכָא דְמִמְנָא עַל אֲשָׁא, וְהָהוּא דְמִמְנָא עַל מִינָא, וְהוּוּ יַדְעִין לְמַעַצֵר לוֹן, דְלֹא יְכַלִּין לְמַעַבְדַּר דִּינָא עַלְיֵיהוּ. וְאִינוּן לֹא הוּוּ יַדְעִין דְקוּדְשָׁא בְרִיךְ הוּא שְׁלוּט עַל אֲרֵעָא, וּמִנִּיהּ וַיִּתֵּי דִינָא עַל עֲלָמָא.

386. אֲלֹא הוּוּ חֻמָּאן, דְעֲלָמָא אֲתַפְקַד בִּידָא דְאִינוּן מִמְנָן, וּבְהוּ כָּל מְלֵי עֲלָמָא. וּבְגִינֵי כֶּךָ, לֹא הוּוּ מִסְתַּבְּלָן בֵּיהּ בְּקֻדְשָׁא בְרִיךְ הוּא, וְלֹא מִשְׁגִּיחִין בְּעִבְדֵיהוּ, עַד דְאֲרֵעָא אֲתַחַבְּלַת. וְרוּחַ קוּדְשָׁא אֲכַרִּיז בְּכָל יוּמָא, וְאָמַר יִתְמוּ חַטָּאִים מִן הָאֲרֶץ וְרִשְׁעִים עוֹד אִינָם.

387. And the Holy One, blessed be He, waited for them while those righteous men, like Yered, Metushelach, and Chonach lived. And when they passed from the world, the Holy One, blessed be He, then released judgment upon the wicked, and they perished, as it is said: "They were blotted out from the earth" (Beresheet 7:23).

387. וְאוֹרֵיךְ קִדְשָׁא בְרִיךְ הוּא לֹון כֹּל הֵהוּא זְמַנָּא,  
דְּאִינוּן זְכָאִין: יָרַד וּמְתוּשֶׁלַח וְחֹנֹךְ קִיָּמִין בְּעֵלְמָא.  
כִּיּוֹן דְּאִסְתַּלְקוּ מֵעֵלְמָא, וּכְדִין אֲנַחִית קִדְשָׁא בְרִיךְ  
הוּא דִּינָא עֲלֵיהוּ וְאֲתַבִּידוּ. כְּמָא דְּאֵת אָמַר וַיִּמְחוּ  
מִן הָאָרֶץ.

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# THE ZOHAR

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Section



## 65. "And Chanoch walked with Elohim"

The following section has the power to instill fear at the sudden prospect of falling into negativity. We become aware of the evil forces that stand ready to sabotage our spiritual efforts at the first sign of an opening.

388. "And Chanoch walked with Elohim, and he was not, for Elohim took him" (Beresheet 5:24). Rabbi Yosi said: "While the king was still feasting, my spikenard sent forth its fragrance" (Shir Hashirim 1:12). This verse has been expounded on, yet come and behold: it is the way of the Holy One, blessed be He, that when a man cleaves to Him, He in turn sets his Shechinah upon the man. And when He knows that this man will sin, He acts preemptively, plucks away his good fragrance, and removes him from the world.

389. "The King" mentioned above is the Holy One, blessed be He. His feasting is the man who cleaves to Him, and follows in His path. The spikenard that gives fragrance consists of all the man's good deeds, in honor of which he is taken away from this world prematurely. **THIS PREVENTS HIM FROM CORRUPTING HIS DEEDS.**

388. וַיְהִי כִּי חָנֹךְ אָתְּ הָאֱלֹהִים וַאֲיַנְנוּ כִּי לָקַח אֹתוֹ אֱלֹהִים. ר' יוֹסִי פָתַח עַד שֶׁהִמְלִיךְ בְּמִסְבוֹ נִרְדֵּי נִתְּן רִיחוֹ. הָאִי קָרָא אֲתָמֵר. אָבֵל תָּא חֲזִי, כִּן אֲרַחֲוֵי דְקָדְשָׁא בְרִיךְ הוּא, בְּשַׁעֲתָא דְבֵר נֶשׁ אֲתַדְבֵּק בֵּיהּ, וְהוּא אֲשֵׁרֵי דִיּוֹרִיָּה עֲלֵיהּ, וְיַדַּע דְּלִבְתֵּר יוֹמִין יִסְרַח, אֲקָרִים וְלָקִיט רִיחֵיהּ טַב מְנִיָּה, וְסָלִיק לֵיהּ מֵעֲלָמָא.

389. הַה"ד עַד שֶׁהִמְלִיךְ בְּמִסְבוֹ נִרְדֵּי נִתְּן רִיחוֹ. עַד שֶׁהִמְלִיךְ: דָּא קָדְשָׁא בְרִיךְ הוּא. בְּמִסְבוֹ: דָּא הוּא בֵּר נֶשׁ דְּאֲתַדְבֵּק בֵּיהּ, וְאֲזִיל בְּאֲרַחֲוֵי. נִרְדֵּי נִתְּן רִיחוֹ: אֲיַנְנוּ עוֹבְדֵין טַבִּין דְּבֵיָהּ, דְּבִגִּינְהוֹן יִסְתַּלַּק מֵעֲלָמָא, עַד דְּלֵא מָטָא זְמַנִּיָּה.

390. King Solomon said of this, "There is strangeness upon the earth, because there are righteous men who receive judgment like the wicked" (Kohelet 8:14). There are righteous people who are rewarded as if they were wicked, as we have explained. For because of their good deeds the Holy One, blessed be He, removes them from the world prematurely and inflicts judgment upon them, **SO THEY WILL NOT CORRUPT THEIR WAYS**. And there are wicked people who receive benefits as if they were righteous, for the Holy One, blessed be He, gives them a respite and is patient with them, **AS IN THE DAYS OF THE FLOOD**. And all this is, as we have explained, so that they should not sin **AND CORRUPT THEIR WAYS. HENCE, THEY RECEIVE JUDGMENT AS IF THEY WERE WICKED**. Hashem waits for others and treats them as righteous, so that they may repent or because good children are expected to come from them. Therefore He waits for them and holds back His anger; hence they receive a reward as if they were righteous.

391. Come and see: Chanoch was a righteous man. The Holy One, blessed be He, saw that he was eventually bound to degenerate and took him before he sinned. This is what is meant by the "Gathering of Lilies" (Shir Hashirim 6:2). **THIS MEANS THAT** because of their good scent, the Holy One, blessed be He, gathers them before they become corrupt. Similar is the verse: "and he was not, for Elohim took him." "And he was not" means that he was not to live a long life, as did his contemporaries, because the Holy One, blessed be He, took him away before his time.

390. ועל דא הוה שלמה מלכא אמר, יש הכל אשר נעשה על הארץ אשר יש צדיקים וגו'. יש צדיקים אשר מגיע אליהם כמעשה הרשעים, כמה דאוקימנא, דבגין דעובדיהון טבין, קדשא בריך הוא סליק לון מעלמא, עד לא מטא זמניהו, ועביד בהון דינין. ויש רשעים אשר מגיע אליהם כמעשה הצדיקים, דקדשא בריך הוא אוריך לון יומין, ואוריך רוגזיה בהו. וכל דא, כמה דאתמר, אלין בגין דלא יסרחון, ואלין בגין דלהדרו לגביה, או בגין דיפוק מניהו בגין דמעלי.

391. תא חזי, חנוך זכאה הוה, וקדשא בריך הוא חמא ליה דיסרח לבתר, ולקיט ליה עד לא יסרח, הה"ד ולקוט שושנים. בגין דיהבי ריחא טב, לקיט לון קדשא בריך הוא עד לא יסרחו. ואינגו כי לקח אותו אלקים. ואינגו: לארכא יומין בשאר בני נשא, דהוו אורכי יומין. מ"ט, בגין דלקח ליה קדשא בריך הוא, עד לא מטי זמניה.

392. Rabbi Elazar said that the Holy One, blessed be He, removed Chanoch from the earth, elevated him to the highest heavens, and handed him all supernal treasures as well as 45 keys to the concealed engravings used by supernal angels. They were all delivered to him. This has been already explained.

392. רַבִּי אֶלְעָזָר אָמַר, חֲנוּךְ נִטוּל לִיָּה קִדְשָׁא בְּרִיךְ  
הוּא מֵאֲרַעָא, וְאַסְקִיָּה לְשָׁמַי מְרוּמִים וְאַמְסַר בְּיָדֵיהּ  
כָּל גְּנֵזֵי עֲלָאִין. וּמִ"ה מִפְּתָחֵן סְתָרֵי גְּלִימִין, דְּבָהוּ  
מִשְׁתַּמְשֵׁי מִלְּאֲבֵי עֲלָאִי. וְכֻלְהוּ אֶתְמַסְרוּ בְּיָדֵיהּ.  
וְהָא אֹקִימְנָא.

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Section



## 66. "And Hashem saw... the wickedness of man"

When a man wastes the life-force and seed used for procreation, negative forces immediately attach themselves to him. He has destroyed the unborn souls that exist in a state of potential within the seed. Meditating upon these verses removes negative sexual thoughts. Our intense sexual desires are positively channeled towards our spouse, bringing a renewed sense of passion and fire to our relations.

393. "And Hashem saw that the wickedness of man was very great upon the earth, and the thought in man's heart was continuously only evil" (Beresheet 6:5). Of the verse, "For you are not El who pleasures in wickedness. Evil will not sojourn with you" (Tehilim 5:5), Rabbi Yehuda said: This verse has been discussed and explained, yet come and behold: he who cleaves to and is led by the evil inclination is defiled and will be led further into defilement, as we have learned.

393. וַיִּרְא ה' כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ וְכָל יֵצֵר  
מִחֲשָׁבוֹת לִבּוֹ, רַבִּי יְהוּדָה פָּתַח, כִּי לֹא אֵל חָפֵץ  
רָשָׁע אֶתָּה לֹא יִגְוֶרְךָ רַע. הָאִי קָרָא אֶתְמָר וְאוֹקְמוּהָ.  
אֲבָל תָּא חֲזִי, מֵאֵן דְּאֶתְדַּבֵּק בִּיֵצֵר הָרַע וְאֶתְמַשִּׁיךְ  
אֲבִתְרִיָּה, וַיִּסְתָּאֵב הוּא, וַיִּסְתָּבוֹן לִיָּה, כְּמָה דְּאֶתְמָר.

394. "The wickedness of man was very great," because men committed all sorts of sins and their guilt was not complete until they spilled blood in vain upon the ground. This refers to those who pollute their ways upon the earth, **THAT IS, THEY SPILL THEIR SPERM IN VAIN.** Thus, it was written: "Only evil (ra) all day." In another place it is written: "And Er, the son of Yehuda, was evil (ra) in the eyes of Hashem" (Beresheet 38:7), **BECAUSE HE SPILLED HIS SEED UPON THE EARTH. THIS INDICATES THAT THE WORD RA REFERS TO THE WANTON WASTE OF SEED.**

395. Rabbi Yosi then asked, "Is not evil (ra) the same as wicked (rasha)?" **SO THAT YOU COULD NOT DETERMINE THAT RA IS USED SOLELY TO INDICATE THOSE WHO WASTE THEIR SEED.**

Rabbi Yehuda answered: No. Even he who lifts his hand against his friend is called wicked, even if he causes his friend no harm. It is written: "And He said to the wicked, why do you smite your friend?" (Shemot 2:13), and not 'Why did you smite your friend?' **THE LATTER WOULD HAVE INDICATED THAT HE HAD ALREADY DONE SO. THUS, EVEN THOUGH HE HAD NOT YET HIT HIM, THE SCRIPTURE CALLS HIM WICKED.**

396. Yet, only he who corrupts his ways, thereby defiling himself and the earth, gives strength and power to the spirit of defilement called Ra. As it is written: "Only evil all day." Such a person will not enter the palace OF HASHEM, nor gaze upon the Shechinah, because this sin causes the Shechinah to depart from the world.

394. כִּי רַבָּה רַעַת הָאָדָם. כָּל בִּישׁוֹן הוּוּ עֲבָדֵי, וְלֹא אֲשַׁתְּלִים חוֹבֵיָהוּ, עַד דִּהוּוּ אוֹשְׁרֵין דְּמִין לְמַגְנָא עַל אֲרַעָא. וּמֵאֵן אִינוּן. דִּהוּוּ מְחַבְּלִין אֲרַחֲוֵיהוּ עַל אֲרַעָא. הֵה"ד רַק רַע כָּל הַיּוֹם. בְּתִיב הָכָא רַק רַע, וּכְתִיב הָתָם וַיְהִי עַר בְּכוֹר יְהוּדָה רַע בְּעֵינֵי ה'.

395. אָמַר רַבִּי יוֹסִי, וְכִי רַע לֹא אִיהוּ רַשָּׁע. אָמַר לוֹ לָא. רַשָּׁע: אָפִילוּ אַרְיִים יִדְיָה לְגַבֵּי חֲבָרְיָה. אִף עַל גַּב דְּלֹא עֲבִיד לֵיהּ מִיַּדֵּי, אֲקָרִי רַשָּׁע. כַּמָּה דְּכְתִיב וַיֹּאמֶר לְרַשָּׁע לְמָה תִּבְהָ רַעַךְ. הַבֵּית לָא כְּתִיב, אֲלֵא תִּבְהָ.

396. אָבַל רַע לֹא אֲקָרִי אֲלֵא מֵאֵן דְּמַחְבֵּל אֲרַחֲוֵיהּ, וְסָאִיב גְּרַמְיָהּ, וְסָאִיב אֲרַעָא, וַיְהִיב חֵילָא וְתוֹקְפָא לְרוּחַ מְסָאָבָא דְּאֲקָרִי רַע. דְּכְתִיב, רַק רַע כָּל הַיּוֹם. וְלֹא עָאֵל בְּפַלְטְרִין, וְלֹא חָמֵי אִפִּי שְׂכִינְתָא. בְּגִין דְּבָהֵאי אֲסַתְּלַק שְׂכִינְתָא מֵעֲלָמָא.

397. From where DO WE KNOW THAT THE SHECHINAH LEAVES BECAUSE OF THIS SIN? From Ya'akov. For when the Shechinah left him, he concluded that there was a defect in his sons AS A RESULT OF THEIR INDULGENCE IN THE ABOVE MENTIONED SIN. Because of this sin, he concluded, the spirit of defilement was strengthened in the world and the light of the moon, WHICH IS THE NUKVA OF ZEIR ANPIN, was impaired and rendered defective. FOR THIS REASON, THE SHECHINAH WAS GONE FROM HIM. One might wonder why HE THOUGHT SO. It is because this SIN defiled the temple, and hence the Shechinah left Ya'akov, EVEN THOUGH HE HIMSELF DID NOT SIN. One who actually defiles his ways and himself gives all the more strength to the unclean spirit. Consequently, when he is defiled, he is called ra (evil).

398. Come and behold: when a man is defiled, BY THE ABOVE MENTIONED SIN, he is not remembered by the Holy One, for merit, and he is constantly remembered by the SPIRIT OF DEFILEMENT, called 'evil', for evil. HENCE, THE SHECHINAH LEAVES HIM AS SOON AS HE IS VISITED BY THE SPIRIT OF DEFILEMENT. Thus, it is said, "He who sleeps sated will not be visited by evil" (Mishlei 14:23), MEANING THAT he who follows the right path AND DOES NOT FALL PREY TO THE ABOVE MENTIONED SIN will not be visited by evil. Thus, it is written: "Only evil all day" and also, "evil shall not sojourn with you" (Tehilim 5:5), and they are called 'evil' and not 'wicked.' Also, it is written: "even though I walk through the valley of the shadow of death, I shall not fear evil, for You are with me" (Tehilim 23:4). THIS IS BECAUSE IT ALSO WORKS THE OTHER WAY: IF THE SHECHINAH IS ACCOMPANYING A MAN, HE NEED NOT FEAR THE SPIRIT OF DEFILEMENT, AS IT IS WRITTEN: "I SHALL NOT FEAR EVIL, FOR YOU ARE WITH ME." JUST AS THE SHECHINAH FLEES DEFILEMENT, SO DEFILEMENT FLEES FROM THE SHECHINAH.

397. מְנַלָּן, מִיַּעֲקֹב. דְּכַד אֶסְתַּלַּק שְׁכִינְתָא מִנִּיהּ, חָשִׁיב דְּבִנְוֵהי הוּא פִּיסוּל, דְּבִגְוִינֵיהּ אֶתְתַּקֵּף בְּעִלְמָא רוּחָא מְסֻאָבָא, וְגַרְע נְהוּרָא מִן סִיְהָרָא, וּבְגִינִים לָהּ. וְאִי תִימָא, אִמְאִי. בְּגִין דְּדָא סְאִיב מְקַדְשָׁא, וְאֶסְתַּלַּקָא שְׁכִינְתָא מֵעֲלוּי דִּיעֲקֹב. כָּל שְׁבָן הָהוּא דְּמְסֻאָב אֶרְחִייהּ, וְסְאִיב גְּרַמִּיהּ, דְּהוּא אֶתְקִיף לִיהּ לְרוּחָא מְסֻאָבָא, וּבְגִין כֵּךְ, כַּד אֶסְתַּאָב, אֶקְרִי רַע.

398. תָּא חֲזִי, כַּד בַּר נֶשׂ אֶסְתַּאָב, לֹא יִתְפַּקֵּד מֵעַם קַדְשָׁא בְּרִיךְ הוּא לְטַב. וּבְכָל זְמַנָּא אֶתְפַּקִּיד מֵהָהוּא דְּאֶתְקִרִי רַע, לְבִישׁ. הַה"ד וְשָׁבַע וְלִין בַּל יִפְקֵד רַע. כַּד אֲזִיל בְּאַרְחַ מִישֵׁר, בְּדִין בַּל יִפְקֵד רַע. וְעַל דָּא כְּתִיב, רַק רַע כָּל הַיּוֹם. וְכְתִיב לֹא יִגּוּרְךָ רַע. וְדָא אֶקְרִי רַע, וְלֹא אֶקְרִי רַשָׁע. וְכְתִיב גַּם כִּי אֵלֶךְ בְּגִיָּא צְלֻמוֹת לֹא אִירָא רַע כִּי אֶתָּה עִמָּדִי.

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Section



## 67. "It grieved Him to His heart"

Evil forces lull us into a blinding complacency as they strategically maneuver their way into our consciousness. The Zohar gives us the power to perceive these forces. By removing destructive influences, complacency is replaced by inspiration toward change and spiritual development.

399. "And Hashem regretted that He made man on the earth, and it grieved Him to His heart" (Beresheet 6:6). Rabbi Yosi said upon this verse, "Woe unto them who draw inequity with the worthless cords, and sin as it were with cart rope" (Yeshayah 5:18). Those who draw inequity are the men who sin every day before the Holy One, blessed be He, and they regard their sins as worthless cord because they think that the actions they engage in and their iniquities are of no consequence and that the Holy One, blessed be He, does not watch them. They thus transform all of their sins into one big, powerful sin as the cart rope which is strong and thick and cannot be destroyed.

399. וַיִּנְחַם ה' כִּי עָשָׂה אֶת הָאָדָם בְּאָרֶץ וַיִּתְעַצֵּב אֶל לִבּוֹ. ר' יוֹסִי פָתַח, הוּי מוֹשְׁכֵי הָעוֹן בְּחַבְלֵי הַשְּׂוֹא וּכְעִבּוֹת הָעִגְלָה חֲטָאָה. הוּי מוֹשְׁכֵי הָעוֹן: אֵלֶיךָ בְּנֵי נֶשֶׂא דְחֲטָאן קָמִי מֵאַרְיֵהוֹן, בְּכָל יוֹמָא, וְאַתְדַּמֵּן בְּעִינֵייהוּ אֵינּוֹן חוֹבִין, דְּאֵינּוֹן בְּחַבְלֵי הַשְּׂוֹא. וְחֲשַׁבִּין דְּהוּא עוֹבְדָא דְעִבְרִין, וְהוּא חוֹבָא דְעִבְרִין, דְּלֹא אִיהוּ כְּלוּם, וְלֹא אֲשַׁגַּח בְּהוּ קְדָשָׁא בְּרִיךְ הוּא, עַד דְּעִבְרִין לְהוּא חוֹבָא תְּקִיף וְרַבִּי, כְּעִבּוֹת הָעִגְלָה, דְּאִיהוּ תְּקִיף, דְּלֹא יָכִיל לְאַשְׁתַּצָּאָה.



400. Come and behold: when the Holy One, blessed be He, executes judgment upon the wicked of the world, even though they transgress before Him and anger Him all day, He still has no desire to destroy them. And when He reviews their deeds, he is consoled by the fact that they are his handiwork and He has patience with them in this world.

400. וְתָא חַזִּי, כִּד עֲבִיד קִדְשָׁא בְּרִיךְ הוּא דִּינָא בְּחִיבֵי עֲלְמָא, אִף עַל גַּב דְּאִינוּן חֲטָאן קְמֵי קִדְשָׁא בְּרִיךְ הוּא, וְאַרְגְּזִין לֵיהּ כֹּל יוֹמָא, לֹא בְּעֵי לְאוּבְרָא לְהוּ מִעֲלְמָא. וְכִד אֲשַׁנַּח בְּעוֹבְרֵיהוֹן, אֲתַנַּחֵם עֲלֵיהוֹ, עַל דְּאִינוּן עוֹבְרֵי יְדוּי, וְאוּרִיךְ לֹון בְּעֲלְמָא.

401. And because they are the work of His hands, He is consoled, gives them respite, and has mercy on them. And when He wants to execute judgment, He is saddened, as it were, because they are the work of His Hands and He is grieved by them, as it is written: "And neither was a table brought to him" (Daniel 6:19).

401. וּבְגִין דְּאִינוּן עוֹבְרֵי יְדוּי, נְטִיל נַחְמָה, וְאַתַּנַּחֵם עֲלֵיהוֹ, וְחַוִּיס עֲלֵיהוֹ. וְכִד בְּעֵי לְמַעַבְדַּ בְּהוּ דִּינָא, כְּבִיכּוֹל עֲצִיב. דְּכִיּוֹן דְּעוֹבְרֵי יְדוּי אִינוּן, עֲצִיב עֲלֵיהוֹ. כְּמָא דְּאֵת אָמַר וְדַחּוֹן לֹא הִנְעַל קְדְמוּהִי.

402. It is written: "Honor and Majesty are before Him, strength and joy in His place" (Tehilim 96:6). Rabbi Yosi said, come and behold: it is written: "And it grieved Him to his Heart," INDICATING THAT He was saddened to His heart, and not to another place. The words, "His heart" function here in the same manner as in the verse, "according to that which is in my heart and in my desire" (I Shmuel 2:35).

402. כְּתִיב הוּד וְהִרְר לְפָנָיו עוֹז וְחִדּוּה בְּמִקּוּמוֹ. אָמַר רַבִּי יוֹסִי, תָּא חַזִּי, וְיִתְעַצֵּב אֵל לְבוֹ כְּתִיב. אֵל לְבוֹ עֲצִיב, וְלֹא לְאַתְר אַחְרָא. לְבוֹ: כִּד "א כַּאֲשֶׁר בְּלִבְבִי וּבְנַפְשִׁי יַעֲשֶׂה. רַבִּי יִצְחָק אָמַר, וַיִּנָּחֵם ה', כִּד "א וַיִּנָּחֵם ה' עַל הִרְעָה אֲשֶׁר דָּבַר לַעֲשׂוֹת לְעַמּוֹ.

Rabbi Yitzchak said that the words "Hashem regretted" are similar to "And Hashem regretted the evil which He had said He would do to His people" (Shemot 32:14). **THUS THE VERSE "AND HASHEM REGRETTED HAVING MADE MAN" TEACHES US THAT HE DID NOT WANT TO PUNISH THEM, AND WHEN THE TIME CAME TO EXECUTE JUDGMENT, HE WAS SADDENED TO HIS HEART.**

403. Rabbi Yesa said, OF THE PASSAGE, "AND HE REGRETTED..." THAT IT WAS SAID for good, but Rabbi Chizkiyah said that it was said for bad.

Rabbi Yesa EXPLAINED FURTHER BY saying that it is for good because the Holy One, blessed be He, regretted that those were the work of His hands, and pitied them. THE WORDS "AND HE REGRETTED" TEACH US THAT THE HOLY ONE, BLESSED BE HE, HAD PITY ON MAN BECAUSE HE MADE HIM, AND HE IS HIS HANDIWORK. "And it grieved Him" means that it saddened him that they had sinned before Him.

404. Rabbi Chizkiyah said: It was all said for lack of merit, because when the Holy One, blessed be He, wants to destroy the wicked people of the world, He is consoled for their loss, like a person who resigns himself to the loss of something. And once He is resigned, judgment takes its course and repentance is of no avail.

405. So, when is repentance effective? Only up to the point when He becomes resigned. AND ONCE HE HAS BECOME RESIGNED, repentance is of no avail and judgment is carried out. THE HOLY ONE, BLESSED BE HE, adds judgment upon judgment and He gives strength to the place of judgment, so it will carry out the verdict. THE NUKVA CARRIES OUT THE VERDICT, and the sinners are completely destroyed. All this WE SEE in the passages "Hashem regretted " and "He was grieved to his heart." He gave strength to the place of judgment, so that it could carry out the verdict. THE SECRET OF THE NUKVA IS HIS HEART, WHICH IS THE PLACE OF JUDGMENT. BY "GRIEVED," IT IS MEANT THAT HE GAVE THE NUKVA EXTRA STRENGTH.

403. ר' ייסא אמר, לטב. רבי חזקיה אמר, לביש. ר' ייסא אמר לטב: כמה דאתמר, דקדשא בריך הוא נחיים על דאינון עובדי ידוי, וחייס עלייהו. ויתעצב: בגין דאינון חטאן קמיה.

404. ורבי חזקיה אמר, לביש: דכד קדשא בריך הוא בעי לאוכדא לחייבי עלמא, נטיל נחומין עליהו, וקביל נחומין כביכול, כמאן דמקבל נחומין על מה דאביר. כיון דקבל נחומין, ודאי דינא אתעבד, ולא תליא מלתא בתשובה.

405. אימתי תליא בתשובה, עד לא קביל תנחומין עליהו, הא קביל תנחומין עליהו, לא תלייא מלתא בתשובה כלל. ודינא אתעבד. וכדין אוסיף דינא על דינא, ואתקיף לההוא אתר דדינא, למעבד דינא, ואוביר לון לחייביא מן עלמא. וכלא בקרא, דכתיב וינחם ה', קבל תנחומין. ולבתר ויתעצב אל לבו. יהב תוקפא לדינא, למעבד דינא.

406. Rabbi Chiya said that the verse says "And Hashem regretted (also, 'consoled') that He had made man," because He received consolation and joy. When the Holy One, blessed be He, created man upon the earth, he was in the supernal image. The angels of heaven praised the Holy One, blessed be He, and when they saw his supernal shape, they said: "you have made him slightly lower than Elohim and have crowned him with glory and honor" (Tehilim 8:6).

407. Later, when Adam sinned, the Holy One, blessed be He, was saddened, because Adam had now justified what the ministering angels asked Him when He wanted to create man: "What is this man that you are mindful of him and the son of man that you visit him" (Tehilim 8:5). HENCE, THE VERSE "AND HASHEM REGRETTED..." MEANS THAT HE WAS COMFORTED BY THE ANGELS, REJOICED BEFORE THE SIN, AND "GRIEVED" AFTER THE SIN.

408. Rabbi Yehuda said that He "was grieved to his heart" because He had to execute judgment upon them, as it is written: "as they went out before the army, Praise Hashem for his mercy is everlasting" (II Divrei Hayamim 20:21). Rabbi Yitzchak asked why it was not written, GIVE PRAISE TO HASHEM for He is good? He answered: Because He was destroying the work of His hands for the sake of Yisrael.

406. רַבִּי חִיָּיא אָמַר, וַיִּנְחַם ה' בִּי עֲשָׂה אֶת הָאָדָם בְּאֶרֶץ. נִטַּל תְּנַחֲמוּמִין וְחֻדְוָה, כִּד עֲבַד קִדְשָׁא בְּרִיךְ הוּא לְאָדָם בְּאַרְעָא, דְּאִיהוּ כְּגִוּוּנָא עֲלָאָה, וְכָל מְלָאכֵי עֲלָאִי, מְשַׁבְּחִין לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, כִּד חֲמִי לֵיהּ, בְּדִיוּקְנָא עֲלָאָה. וְאָמְרוּ וְתַחֲסֵרְהוּ מֵעַט מֵאֱלֻקִּים וְכְבוֹד וְהִדְר תְּעַטְרֵהוּ.

407. לְבַתֵּר, כִּד חָטָא אָדָם, אֲתַעֲצֵב קִדְשָׁא בְּרִיךְ הוּא עַל דְּחָטָא, דִּיהִב פְּתַחוּן פִּה, לְמִלְאכֵי הַשְּׂרָת, דְּאָמְרוּ קַמֵּיהּ בְּקִדְמִיתָא, כִּד בְּעָא לְמַבְרִי לֵיהּ. מָה אָנוּשׁ כִּי תִזְכְּרֵנוּ וּבֶן אָדָם כִּי תִמְקַדְּנוּ.

408. אָמַר רַבִּי יְהוּדָה, וַיִּתְעַצֵּב אֵל לְבוֹ. בְּגִין דְּבַעֵי לְמַעַבְדַּ בְּהוּ דִּינָא, שְׁנֵאמַר בְּצֵאת לִפְנֵי הַחֲלוּץ וְאוֹמְרִים הוֹדוּ לָהּ כִּי לְעוֹלָם חֲסֵדוֹ. וְאָמַר רַבִּי יִצְחָק, אֲמַאי לֹא כְּתִיב הִכָּא כִּי טוֹב, אֱלָא, בְּגִין דְּאוֹבִיד עוֹבְדֵי יְדוּי, קַמֵּיהּ דִּישְׂרָאֵל.

409. Similarly, on the night when Yisrael crossed the sea, the supernal angels came along to sing before the Holy One, blessed be He. He said to them, "behold, the work of My hands are drowning, and you are singing!" Thus, it is written: "And one did not come near the other all night" (Shemot 14:20). The same applies here, for whenever the wicked are taken out of this world, He is greatly saddened.

410. Rabbi Aba said that The Holy One, blessed be He, was grieved when Adam sinned before Him and transgressed His commands. He said to him, "Adam, woe to you that you have weakened the heavenly power." At that moment the light OF THE NUKVA was extinguished, and forthwith He banished him from the Garden of Eden.

411. He said to him, "I placed you in the Garden of Eden to offer sacrifices"--BY UNIFYING THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH--and you have impaired the altar, WHICH IS THE NUKVA, so much that offerings cannot be brought to it anymore. Henceforth, GO AWAY and work the land. And He sentenced him to death. Taking pity on him, however, the Holy One, blessed be He, buried him, when he died, close to the garden, IN THE CAVE OF MACHPELA, WHERE THE ENTRANCE TO THE GARDEN OF EDEN IS LOCATED.

412. Adam made a cave, THE CAVE OF MACHPELA, and both he and his wife hid in it. How did he know TO CHOOSE THIS PLACE? Because he saw a faint ray of light emanating from the Garden of Eden that reached to the cave. His desire was awakened to be buried there, close to the entrance to the Garden of Eden.

409. בְּגוֹנוֹא דָא, בְּדֵי הוּוּ יִשְׂרָאֵל עֲבְרִין יְמָא. אֲתוּ מְלָאכֵי עֲלָאֵי לְמִימְר שִׁירָה קְמִיָּה קְדָשָׁא בְּרִיךְ הוּא, בְּהוּא לִילֵיָא. אָמַר לוֹ קְדָשָׁא בְּרִיךְ הוּא, וּמָה עוֹבְדֵי יָדֵי טְבַעִין בִּימָא, וְאֲתוּן אֲמַרִין שִׁירָה. בְּדִין וְלֹא קָרַב זֶה אֶל זֶה כָּל הַלַּיְלָה. אוֹף הֵכָא, בְּכָל זְמַנִּין, דְּאִיבּוֹד רְשִׁיעֵיָא אִיהוּ מֵעֲלָמָא, בְּדִין עֲצִיבוּ אֲשַׁתְּכַח עֲלֵיהוּ.

410. רַבִּי אַבָּא אָמַר, בְּשַׁעֲתָא דְחָב קְמִי קְדָשָׁא בְּרִיךְ הוּא אָדָם, וְעֵבֵר עַל פְּקוּדוֹי, בְּדִין אֲשַׁתְּכַח עֲצִיבוּ קְמִיָּה. אָמַר לִיהּ קְדָשָׁא בְּרִיךְ הוּא, אָדָם, וּוֵי דְחַלְשַׁת חֵילָא עֲלָאָה. בְּהַאי שַׁעֲתָא אֲתַחֲשַׁכְתָּ נְהוּרָא חַד. מִיַּד תְּרִיךְ לִיהּ מַגְנַתָּא דְעַדָּן.

411. אָמַר לִיהּ, אָנָּא אַעֲלִית לָךְ לְגַנְתָּא דְעַדָּן, לְקַרְבָּא קַרְבָּנָא, וְאֵת פְּגִימַת מִדְּבַחָא, דְּלֹא אֲתַקְרַב קַרְבָּנָא. מִכָּאן וְלַהֲלָאָה, לְעַבּוֹד אֶת הָאֲדָמָה. וְגִזְרַ עֲלֵיהּ מִיתָה. וְחַס עֲלֵיהּ קְדָשָׁא בְּרִיךְ הוּא, וְגַנְיִז לִיהּ בְּשַׁעֲתָא דְמִית סְמוּיךְ לְגַנְתָּא.

412. מָה עֵבֵר אָדָם, עֵבֵר מְעַרְתָּא חַדָּא, וְאֲתַטְמַר בְּהּ, הוּא וְאֲתַתִּיָּה. מִנָּא יָדַע. אֵלָּא, חָמָא חַד נְהוּרָא דְקִיק, עֵייל בְּהוּא אֲתַר, דְּנַמִּיק מַגְנַתָּא דְעַדָּן, וְתַאב תִּיאֻבְתִּיָּה לְקַבְרִיָּה. וְתַמָּן הוּא אֲתַר, סְמוּיךְ לְתַרַע דְּגַנְתָּא דְעַדָּן.

413. Come and behold: no one leaves this world without seeing Adam. Adam asks him for what reason he left this world and how HIS SOUL departed. Each person replies, "Woe to you that because of you I had to die," BECAUSE IT WAS AS A CONSEQUENCE OF THE SIN OF THE TREE OF KNOWLEDGE THAT DEATH WAS DECREED UPON THE WORLD.

ADAM then replies, "My son, I have transgressed one commandment, and have been punished because of it. Yet look at yourself. How many sins and how many transgressions on the precepts of your Master have you committed?"

414. Rabbi Chiya said that until this very day, Adam continues to face the forefathers and confess his sins twice a day. He shows them the very location IN THE GARDEN OF EDEN, where he resided in Supernal glory BEFORE HE SINNED. He also goes and looks at all the Pious and Righteous people among his descendants, who have inherited the supernal Glory HE HAD in the Garden of Eden BEFORE HE SINNED. The Patriarchs praise and say, "How precious is your kindness, Hashem. The children of man (Adam) take refuge under the shadow of your wings" (Tehilim 36:8).

415. Rabbi Yesa said: THE REASON Adam appears to each person at the moment of their departure from this world is to testify that this person is dying on account of his own sins and not because of those of Adam. As we have learned, there is not death without sin.

413. תָּא חֲזִי, לֹא אֶסְתַּלַּק בְּרֵשׁ מֵעֲלָמָא, עַד דְּחָמִי לִיָּה לְאָדָם הָרֵאשׁוֹן. שְׂאִיל לִיָּה, עַל מָה אֲזִיל מֵעֲלָמָא, וְהִיךְ נַפְיָךְ. הוּא אָמַר לִיָּה, וַיִּי, דְּבִגְיִנְךָ נַפְקָנָא מֵעֲלָמָא. וְהוּא אָתִיב לִיָּה, בְּרִי, אָנָּה עֵבְרִית עַל פְּקוּדָא חֲדָא, וְאִתְעַנְשִׁית בְּגִינָה. חָמִי אֵת, כְּמָה חוּבִין, וְכְמָה פְּקוּדִין דְּמֵאֲרַךְ עֵבְרִית.

414. אָמַר רַבִּי חִיָּיא, עַד כְּדוּ יוֹמָא, קָאִים אָדָם הָרֵאשׁוֹן וְחֲזִי בְּאַבְהֶן, תְּרִין זְמָנִין בְּיוֹמָא. וְאוּדִי עַל חוּבוֹי, וְאִחְמִי לֹון הֵהוּא אֲתֵר דְּהוּה בֵּיָה, בִּיקְרָא עֲלָאָה, וְאֲזִיל וְחָמִי כָּל אֵינּוֹן צְדִיקָיָא, וְחֲסִידֵי דְנַפְקוּ מִנֵּיהּ. וַיִּרְתּוּ לְהֵהוּא יְקָרָא עֲלָאָה דְּבִגְנָתָא דְּעָדָן. וְאַבְהֶן כְּלֵהוּן, אוּדָן וְאִמְרִין, מָה יְקָר חֲסִידָךְ אֱלָקִים וּבְנֵי אָדָם בְּצַל כְּנַפְיָךְ יַחְסִיוּן.

415. רַבִּי יֵסָא אָמַר, כְּלֵהוּ בְּנֵי עֲלָמָא, חָמָאן לִיָּה לְאָדָם הָרֵאשׁוֹן, בְּשַׁעְתָּא דְּמִסְתַּלְקֵי מִן עֲלָמָא, לְאַחְזָאָה סְהִדוּתָא, דְּבִגְיִן חוּבוֹי דְּבֵר נֶשׁ, אִיְהוּ אֶסְתַּלַּק מֵעֲלָמָא, וְלֹא בְּגִינֵיהּ דְּאָדָם. כְּמָה דְּתִנְיִן אֵין מִיְתָה בְּלֹא חָטָא.

416. The only exceptions are the three who had to leave this world because of the prompting of the primal Serpent, WHO CONVINCED CHAVAH TO EAT OF THE TREE OF KNOWLEDGE. THEY DID NOT LEAVE BECAUSE OF THEIR OWN SINS. Those three are Amram, Levi, and Binyamin. Some colleagues also include Yishai among them. None of them ever sinned and no blemish could be found to explain their deaths except for the prompting of the serpent, as we have said.

417. Come and behold: all the generations contemporary to Noach committed their sins openly, for all to see. Rabbi Shimon was strolling one day near the gates of Tveria (Tiberias), where he saw some men DRAWING ARROWS tightly into their bows and shooting them at earthenware pots. THIS MEANS THAT THEY WERE WASTING THEIR SEED IN VAIN AND IN THE OPEN. He said, 'Why are they committing this sin openly, if not to provoke their Master's anger?' He stared at them and they were thrown into the sea and drowned.

418. Come and behold: any sin that is committed publicly repels the Shechinah from the earth and causes her to remove her residence from the world. Those IN THE GENERATION OF THE FLOOD walked defiantly with their heads high, WITHOUT SHAME. They sinned openly and repelled the Shechinah from the world until the Holy One, blessed be He, was repelled by them and removed them from HIS PRESENCE. As it is written: "Take away the impurity from the silver and there shall come forth a vessel for the smith. Take away the wicked from the presence of the king and his throne shall be established in righteousness" (Mishlei 25:4-5).

416. בַּר אֵינּוֹן תִּלְתָּא, דְּאֶסְתְּלְקוּ בְּגִין הוּא הוּא עֵיטָא דְנַחֲשׁ הַקְדָּמוֹנִי. וְאֵלִין אֵינּוֹן: עֲמֶרֶם, לֵוִי וּבִנְיָמִין. וְאֵית דְּאֶמְרִי, אוֹף נְמִי יְשִׁי. דְּלֹא חָבוּ, וְלֹא אֶשְׁתַּכַּח עֲלֵיהוּ חוּבָא דִּימוֹתוֹן בֵּיהּ, בַּר דְּאֶדְבֵּר עֲלֵיהוּ הוּא עֵיטָא דְנַחֲשׁ. כְּדָאֶמְרֵן.

417. תָּא חֲזִי, כְּלֵהוֹן דְּרִין דְּהוּוּ בִּיזְמוּי דְנַח, כְּלֵהוּ אֶפְשִׁטוּ חוּבִין, עַל עֲלָמָא בְּאַתְגְּלִיא, לְעֵינֵיהוֹן דְּכֹלָא. רַבִּי שְׁמַעוֹן, הוּוּ אֶזִּיל יוֹמָא חַד, בְּפִילִי דְטַבְרִיָּה. חָמָא בְּנִי נֶשֶׂא דְהוּוּ מְקַטְרִי בְּקִיטְרָא דְקֶשְׁתָּא בְּקוּלְפָא דְקֶנְסִיר. אָמַר, וּמַה חוּבָא דָּא בְּאַתְגְּלִיא, לְאַרְגָּזָא לְמַרְיָהוֹן. יְהִיב עֵינוּי בְּהוּ, וְאַתְרַמְיוּ לְגוּ יַמָּא, וּמִיתוּ.

418. תָּא חֲזִי, כֹּל חוּבָא דְאַתְעֵבִיד בְּאַתְגְּלִיא, דְחִי לֵה לְשְׁכִינְתָא מְאַרְעָא, וְסְלִיקַת דִּיּוֹרָה מִעֲלָמָא. אֵלִין הוּוּ אֶזִּלִין בְּרִישָׁא זְקִיף, וְעֵבְרֵי חוּבֵיהוּ בְּאַתְגְּלִיא, וְדָחוּ לֵה לְשְׁכִינְתָא מִעֲלָמָא, עַד דְּקֶרְשָׁא בְּרִיךְ הוּא דְחָא לֹוֹן, וְאַעֲבִיר לֹוֹן מִנִּיהּ. וְעַל דָּא כְּתִיב הִגּוּ רָשָׁע לְפָנַי מֶלֶךְ וּגּוֹ'. הִגּוּ סְגִים מִכֶּסֶף וּגּוֹ'.



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Section



## 68. "My spirit shall not strive with man"

Our world mirrors the Upper World. Actions performed in this physical realm ignite spiritual forces in the worlds above. Reading this section gives us the ability to positively influence and affect the Upper World in ways that benefit our lives.

419. "And Hashem said, My spirit shall not strive with man forever, for he is also flesh" (Beresheet 6:3). Rabbi Elazar said, Come and behold: when the Holy One, blessed be He, created the world, He made the world, WHICH IS MALCHUT, to be used as the Supernal WORLD, WHICH IS BINAH. THIS MEANS THAT ALL THE LIGHTS SHINING IN BINAH SHOULD ALSO SHINE IN MALCHUT, THE SECRET OF THIS WORLD. Now, when people are righteous and follow the correct path, the Holy One, blessed be He, reveals the spirit of life, WHICH ARE THE MOCHIN of above FROM BINAH, until this life reaches the place where Ya'akov abides, NAMELY ZEIR ANPIN, BECAUSE FROM BINAH THE MOCHIN FLOW THROUGH ZEIR ANPIN.

419. וַיֹּאמֶר ה' לֹא יִדּוֹן רֹחַי בְּאָדָם לְעוֹלָם בְּשָׁגֶם  
 הוּא בָּשָׂר וּגוֹ'. אָמַר רַבִּי אֶלְעָזָר תָּא חֲזִי, כִּד בְּרָא  
 קִדְשָׁא בְּרִיךְ הוּא עֲלָמָא, עֶבֶד לְהָאֵי עֲלָמָא,  
 לְאַשְׁתַּמְשָׂא בְּגוּוֹנָא דְלַעִילָא. וְכִד בְּנֵי עֲלָמָא אֵינּוּן  
 זְבָאִין, דְּאִזְלֵי בְּאַרְחַ מִיִּשְׁרָאֵל, קִדְשָׁא בְּרִיךְ הוּא אֲתַעֵר  
 רוּחָא דְחַיֵּי דְלַעִילָא עַד דְּמָטוּ, אֵינּוּן חַיִּין, לְאַתְר  
 דְּיַעֲקֹב שְׂרָיָא בֵּיה.



420. From there, life flows until the spirit OF LIFE reaches this world, THE NUKVA, the place where King David resides. Hence, all the blessings flow to all the lower world inhabitants IN BRIYAH, YETZIRAH, AND ASIYAH. This Supernal spirit spreads downward, enabling the lower worlds to maintain their existence.

421. Hence, IT IS WRITTEN: "His kindness (Heb. chasdo) is everlasting." CHASDO IS SPELLED WITH A VAV. The world of King David, NAMELY THE NUKVA, IS NURTURED BY THE VAV, WHICH DRAWS LIFE TO IT. Hence, it is written: "MY SPIRIT SHALL NOT STRIVE WITH MAN forever (Heb, le'olam)" without the Vav, because when that spirit is drawn into the world, blessings and life are released from it to sustain all. Yet now IN THE GENERATION OF THE FLOOD, when people sinned BY DRAWING LIGHT FROM ABOVE TO BELOW, DISRUPTING THE CENTRAL COLUMN AND ATTACHING THEMSELVES TO THE LEFT COLUMN, everything left THIS WORLD. Thus, the spirit of life ceased flowing into this world for the pleasure and sustenance of the lower. HENCE, 'FOREVER' WAS WRITTEN WITHOUT A VAV, WHICH IS THE CENTRAL COLUMN AND THE SPIRIT OF LIFE, BECAUSE THEY DEFILED IT AND ATTACHED THEMSELVES TO THE LEFT.

422. "For he is also flesh." Therefore the spirit OF LIFE will not be drawn into the world. The reason is to prevent the serpent, CALLED 'FLESH,' the lowest of all levels, from increasing in power through the spirit of holiness. It is also to assure that THE HOLY SPIRIT will not have to mix with the spirit of defilement OF THE SERPENT. The verse, "...for he is also flesh," teaches us that the primeval serpent IS ALSO FLESH, and might also be blessed BY THE SPIRIT OF LIFE. Hence, THE SERPENT is called 'flesh', as it is written: "The end of all flesh came before me" (Beresheet 6:13). Rabbi Shimon said that THE PRIMAL SERPENT, CALLED FLESH, is the Angel of

420. ומתמן נגדי אינון חיון, עד דאתמשיך ההוא רוחא, להאי עולם, דדוד מלכא שריא ביה. ומתמן נגדי ברכאן לכלהו אינון תתאי. והוא רוחא עלאה, אתנגיד ואתמשיך לתתא. ויכלין לאתקיימא בעלמא.

421. ובגינוי כך, לעולם חסדו. דא הוא עולם, דדוד מלכא. ובגין כך כתיב לעלם בלא וא"ו. דהא כד ההוא רוחא אתנגיד לההוא עולם. מתמן נפקי ברכאן וחיון לכלא, לאתקיימא. השתא דחבו בני נשא, אסתלק כלא. בגין דלא ימטי ההוא רוחא דחיו להאי עולם, לאתהנאה מניה תתאי, ולאתקיימא ביה.

422. בשגם הוא בשר. בגין דלא יתרק האי רוחא להאי עולם. מ"ט, דלא לאסגאה נחש, תתאה דדרגין, דיתתקף ביה רוחא דקדושא דלא יתערב ברוח מסאב. בשגם הוא בשר, דא נחש קדמאה דיתברך. בגין כך הוא בשר: כד"א קץ כל בשר בא לפני, ואמר רבי שמעון, דא מלאך המות. והיו ומיו מאה ועשרים שנה. אוריכו דקוסטירא דקיטרא.

Death. The words, "His days will be 120 years,"  
means the gift of an attached tower.



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Section



## 69. "The Nefilim were on the earth"

Many negative angels enter our realm and take on Human form. We can protect ourselves from these negative angels, as well as from people who connect themselves to the dark forces.

423. "The Nefilim were on the earth..." (Beresheet 6:4). Rabbi Yosi taught that those CALLED NEFILIM were Aza and Azael and as we have learned, they were so called because the Holy One, blessed be He, dropped (Heb. hepil) them from the upper sanctity. How, you may well ask, can they subsist in this world? Rabbi Chiya said that they are among those referred to as "Birds which fly upon the earth" (Beresheet 1:20). And these, as we have discussed, appear to men in the form OF HUMAN BEINGS. And how, you may ask, do they transform themselves FROM THE SHAPE OF AN ANGEL TO THAT OF HUMAN BEINGS? As we have learned, they can transform themselves into all kinds OF SHAPES, and when they come down INTO THIS WORLD, they clothe themselves with the garments of earth's atmosphere and take on human form.

423. הַנְּפִילִים הָיוּ בָאָרֶץ. תָּנִי רַבִּי יוֹסִי, אֵלֶיךָ עֲזָא וְעֲזָאֵל. כִּמָּה דִּאֲתָמַר, דְּאִפִּיק לִוְן קִדְשָׁא בְרִיךְ הוּא מְקֻדְשָׁתָא דְלְעִילָא. וְאִי תִימָא וְהִיךְ יִכְלוּ לְאֲתָקִימָא בְהָאֵי עֲלָמָא. אָמַר רַבִּי חִיָּיא, אֵלֶיךָ הוּוּ מְאִינֹן דְכְתִיב וְעוֹף יְעוֹפֵף עַל הָאָרֶץ. וְהָאֵי אֲתָמַר, דְּאֵלֶיךָ אֲתַחְזוּ לְבְנֵי נֶשָׂא, כְּחֻז דְלֵהוֹן. וְאִי תִימָא, הִיךְ יִכְלוּ לְאֲתַהֲפֹכָא. הָאֵי אֲתָמַר דְּאֲתַהֲפֹכֵן לְכַמָּה גּוּוּנִין. וּבְשַׁעֲתָא דְנַחְתֵּי אֲגְלִימוּ בְּאוּרָא דְעֲלָמָא, וְאֲתַחְזוּן כְּבְנֵי נֶשָׂא.

424. Aza and Azael, who rebelled above, and whom the Holy One, blessed be He, caused to fall from heaven, were forced to put on and to live with the garments of the earth. They could not divest themselves of these garments AND **COULD NOT RETURN TO THEIR FORMER RESIDENCE WITH THE REST OF THE ANGELS. THEY REMAINED FOREVER ON EARTH.**

Subsequently, they were seduced by earthly women. They exist to this day, teaching sorcery to people. They begot sons, whom they called 'mighty' and 'giants'. The Nefilim are referred to as "sons of Elohim," as has already been explained.

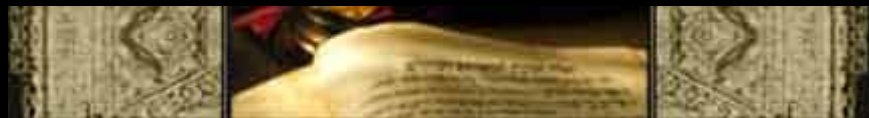
424. וְהָיָה, עֲזָא וְעֲזָאֵל, דְּמָרְדּוּ לְעֵילָא, וְאַפִּיל לֹון  
קִדְשָׁא בְרִיךְ הוּא, וְאַגְלִימוּ בְּאַרְעָא, וְאַתְקִימוּ בֵיה,  
וְלֹא יָכִילוּ לְאַתְפְּשָׁטָא מִנֵּיה. וְלִבְתָר טְעוּ בְתָר נְשִׁי  
עֲלָמָא. וְעַד בְּעַן יוֹמָא דָּא, אִינוּן קִיּוּמֵי וְאוּלְפֵי  
חֲרָשִׁין לְבְנֵי נְשָׂא. וְאוּלִידוּ בְנִין, וְקָרוּ לְהוּ עֲנָקִים,  
גְּבָרִין. וְאִינוּן נְפִילִים, אֲקָרוּן בְנֵי אֱלֹהִים. וְהָא  
אַתְמַר.

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Section



## 70. "I shall wipe out man"

God always gives ample warning before great judgments and catastrophes brought on by the negative actions of man. Sadly, in most cases we fail to heed the warnings. The Zohar empowers us to see the signs of warning when they appear.

425. "And Hashem said, 'I shall wipe out man, whom I have created from the face of the earth'" (Beresheet 6:7). Rabbi Yosi quotes, "For my thoughts are not your thoughts" (Yeshayah 55:8). Come and behold: when a man wants to take vengeance on another, he keeps quiet and tells him nothing. Because if he discloses HIS INTENTIONS, his opponent will be on guard and hard to overpower.

425. וַיֹּאמֶר ה' אֶמְחָה אֶת הָאָדָם אֲשֶׁר בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה. רַבִּי יוֹסִי פָתַח, כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם. תָּא חֲזִי כַד בַּר נֶשׁ בְּעֵי לְנִקְמָא מֵאַחֲרָא, שְׁתִּיק וְלֹא אָמַר מִיָּדִי, דְּאִילוּ אוֹדְעִיהָ, וְיִסְתַּמֵּר, וְלֹא יָכִיל לֵיהּ.

426. Yet the Holy One, blessed be He, does not act in this manner. He does not execute judgment on the world before He declares and informs it OF HIS INTENTIONS once, twice, and three times. Then, no one may reproach Him and ask, 'What are you doing?' Nor can one guard against Him or stand up to Him.

426. אֲבָל קְדָשָׁא בְּרִיךְ הוּא לֹא הֲכִי עָבִיד. לֹא עָבִיד דִּינָא בְּעֵלְמָא, עַד דְּאֲכַרְיִז וְאוֹדְעֵ לְהוּ, זְמַנָּא, תְּרִין וְתַלְתָּא. בְּגִין, דְּלֹא אִיתָאִי דִּימְחִי בִּידְיָהּ, דִּימָא לֵיהּ מַה עָבַדְתָּ, וְלֹא יִסְתַּמֵּר מִנְיָהּ, וְלֹא יָכִיל לְקוּימָא קַמִּיהּ.

427. "And Hashem said, 'I shall wipe out man, whom I have created from the face of the earth'." He announced these words through Noach, and He warned them several times, but they did not listen. Eventually, he executed judgment and exterminated them.

428. Come and behold what was said of Noach: "And He called his name Noach saying He shall comfort us (yenachamenu) from our work" (Beresheet 5:29). How did He know THAT HE WOULD COMFORT HIM AS SOON AS HE WAS BORN? It says that when the Holy One, blessed be He, cursed the world, saying, "The land will be cursed because of you," Adam said to Him, "Sovereign of the Universe, until when will the world be subject to this curse?" The Holy One, blessed be He, replied, "Until you beget a son who is born circumcised like yourself."

429. And they waited until Noach was born. And when he was born, Adam saw that he was circumcised and transcribed with a sacred sign. And when He saw that the Shechinah embraced the baby, IT THEN BECAME CLEAR TO HIM THAT THE CURSE WOULD BE CANCELED DURING HIS LIFETIME, and so He named him in anticipation of what would transpire.

430. In the beginning, they did not know how to sow, reap, or plow, and they worked the earth with their hands. But Noach came along and manufactured tools needed for working the ground, so that it would bear fruit. Thus, it was written: "this one will comfort us from our work and from the toil of our hands that Hashem has cursed." Noach liberated the earth from its curse. Before he came, the people used to sow wheat and reap thorns and thistles. Hence, he was called "a man of the ground" (Beresheet 9:20).

427. תָּא חַזִּי וַיֹּאמֶר ה' אֲמַחֶה אֶת הָאָדָם אֲשֶׁר בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה. אֹדְעֵ לֹוֹן, עַל יָדָא דְנַח, וְאַתְרֵי בְדוֹן כְּמָה זְמַנִּין, וְלֹא שְׁמַעֵי. בְּתַר דְּלֹא שְׁמַעוּ, אֵייתִי עֲלֵיהוֹן דִּינָא, וְאוֹבִיד לֹוֹן מֵעַל אֲפֵי אֲרַעָא.

428. תָּא חַזִּי, מַה כְּתִיב בֵּיהּ בְּנַח, וַיִּקְרָא אֶת שְׁמוֹ נֹחַ לֵאמֹר זֶה יִנְחַמְנוּ מִמַּעֲשָׂנוּ. מִנָּא הוּא יִדַע. אֱלֹא, בְּשַׁעְתָּא דְלֵוִיט קְדָשָׁא בְרִיךְ הוּא עֲלָמָא, דְכְתִיב, אֲרוּרָה הָאֲדָמָה בְּעִבּוּרְךָ. אָמַר אָדָם קָמִי קְדָשָׁא בְרִיךְ הוּא, רְבוּנוּ שֶׁל עוֹלָם: עַד מַתִּי יֵהָא עֲלָמָא בְּלִטְיוּתָא. אָמַר לִיהּ עַד דִּיתְלִיד לְךָ בֶן מֵהוּל, כְּגוּוּנָא דִילְךָ.

429. וְהוּוּ מְחַכָּאן, עַד שַׁעְתָּא דְאַתְלִיד נֹחַ. וְכִיּוֹן דְאַתְלִיד, חָמָא לִיהּ גְזִיר, רְשִׁים בְּאֵת קְדִישָׁא. וְחָמָא שְׁכִינְתָּא מְתַדְבְּקָא בְהַדְיָה. כְּדִין קָרָא שְׁמִיהּ עַל מַה דְעִבִיד לְבְתַר.

430. בְּקַדְמִיתָא, לֹא הוּוּ יִדְעֵי לְמַזְרַע, וְלְמַחְצָד, וְלְמַחְרַשׁ. וְהוּוּ עֲבָדֵי פּוֹלְחָנָא דְאַרְעָא בִידְיָהוּ. כִּיּוֹן דְאַתָּא נֹחַ, אֲתַקִּין אוּמְנוּתָא לְהוּ, וְכָל מְאֲנִין דְצְרִיכִין לְתַקְנָא אֲרַעָא, לְמַעַבַּד פִּירִין. הָדָא הוּא דְכְתִיב זֶה יִנְחַמְנוּ מִמַּעֲשָׂנוּ וּמִעֲצָבוֹן יִדְיָנוּ מִן הָאֲדָמָה. דְאִיהוּ, אֲפִיק אֲרַעָא, מִמַּה דְאַתְלִטְוִיא. דְהוּוּ זְרַעִין חֲטִיָן, וְקִצְרִין גּוֹבִין וְדַרְדְּרִין. וּבְגִינֵי כֶךְ, כְּתִיב, אִישׁ הָאֲדָמָה.

431. Rabbi Yehuda said "a man of the ground" often means that he was considered the "husband of the ground," as it says, "Naomi's man" (Rut 1:3). This is because he was called righteous, and nullified the earth's curse by means of the sacrifices he offered. Hence, it is written: "I will not again curse the ground because of man" (Beresheet 8:21). For this reason Noach was called "a man of the ground." And hence he was called NOACH (comfort), because of what would one day occur.

431. רבי יהודה אמר, איש האדמה, כד"א איש נעמי. בגין, דאקרי צדיק, ואפיק לה לארעא, בקרבנא דעבד, ממה דאתלטויא. דכתיב לא אוסיף לקלל עוד את האדמה בעבור האדם. ובגין דא, אקרי איש האדמה. ועל דא קרא ליה שמא, על מה דייתי.

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Section



## 71. "Who made desolations on the earth"

A person's name establishes a profound link to his soul and essence. The letters that compose a name instill a particular set of attributes that comprise a person's nature. This section of the Zohar helps us strengthen the bond to our name so that we can awaken its positive influences within our soul.

432. Rabbi Yehuda expounded upon the verse: "Go, behold the works of Hashem, who had made desolation (Heb. shamot) on the earth" (Tehilim 46:9). He said that this text has been explained, but if the world would have been created by Yud-Hei-Vav-Hei, A NAME INDICATIVE OF MERCY, then it would have given earth a firm structure. But since it was created by the works of Elohim, WHICH IS JUDGMENT, a desolation, A WASTELAND, was made of earth.

433. Rabbi Chiya said to him: Although you believe THAT DESOLATION (HEB. SHAMOT) SIGNIFIES A WASTELAND, I see it differently, because both the names YUD-HEI-VAV-HEI AND ELOHIM indicate benevolence. I tend to agree with the friends in saying that he had placed "shemot (Eng. 'holy names') on the earth." SHAMOT ALLUDES TO ACTUAL HOLY NAMES ON THE EARTH.

432. רבי יהודה פתח, לכו חזו מפעלות אלקים אשר שם שמות בארץ. האי קרא אוקמוה ואהמר. אבל, לכו חזו וגו'. דאלו הוו מפעלות יוד הא ואו הא, שם קיום בארץ, אבל בגין דהוו מפעלות שמא דאלקים, שם שמות בארץ.

433. אמר לו רבי חייא, השתא אתערת להאי, לאו אנא הכי אמינא ליה, בגין דבין שמא דא, ובין שמא דא, כללא הוא שבחא. אבל, אנא אמינא ליה, כמה דאתערו חבריא. דשוי שמעון שמות בארץ, שמות ממש.



434. Rabbi Yitzchak said that both interpretations are true, and even the one put forward by Rabbi Yehuda is good. For if the world WAS CREATED IN THE name of mercy, then the world would have been resilient. Yet because the world was created by judgment and is founded upon judgment, He put Holy names in the world TO PROTECT IT, and this is very true, because had he not done so, the world would not have been able to survive the consequences of people's sins.

435. Come and behold: when Noach was born, he was given that name, because it connoted consolation (Heb. nechama), indicating that he would bring consolation. Yet, the Holy One, blessed be He, did not agree WITH THEM. HE BROUGHT THE FLOOD UPON THEM, BECAUSE HE WANTED THEM TO CORRECT THEIR WAYS AND REPENT. The letters of Noach's name (Nun and Chet), when written in reverse order, form the word chen, which means favor. This is as it was written: "Noach found favor in the eyes of Hashem." Rabbi Yosi said that Chen is Noach FOR THEY ARE SPELLED WITH THE SAME LETTERS. The names of the righteous IN ANY SEQUENCE cause beneficence. The names of the wicked IN ANY SEQUENCE cause them harm. Of Noach it was said, "Noach found favor (Heb. chen) in the eyes of Hashem," BECAUSE THE LETTERS WERE REVERSED FOR good. But of Er, the son of Yehuda, the letters were reversed for lack of merit and harm, as it is written: "And Er (Ayin Resh) was evil (ra, Resh Ayin) in the eyes of Hashem" (Beresheet 38:7).

434. ר' יצחק אמר, בלא הוא ואפילו מה דאמר רבי יהודה, שפיר קאמר. דאלו יהא עלמא בשמא דרחמי, יתקיים עלמא, אבל בגין דאתברי עלמא על דינא, וקימא על דינא, שם שמות בארץ. ושפיר הוא, דאלמלא כך, לא זכיל עלמא לאתקיימא, מקמי חוביהון דבני נשא.

435. תא חזי, נח כד אתייליד, קרון ליה על שמא דנחמה. ולהוי שמא גרים. אבל קדשא ברין הוא לאו הכי. נח בהפוך אתוון, חן. כד"א ונח מצא חן. אמר רבי יוסי, חן, היינו נח. בצדיקיא, שמיהון גרים לטב. בחייביא, שמיהון גרים לביש. בנח, כתיב ונח מצא חן בעיני ה'. בער בכור יהודה, אתהפכו אתווי לביש, ער רע. רע בעיני ה'.

436. Come and behold: when Noach was born, he saw that people were sinning before the Holy One, blessed be He. He used to hide himself so as not to be drawn to their ways and occupied himself with serving his Master. You may well ask, with what did he occupy himself? HE STUDIED the books of Adam and Chanoch, and he struggled TO LEARN from those books how to worship his Master.

437. Come and behold: he indeed STUDIED THE BOOKS OF ADAM AND CHANOCH because otherwise, how would Noach have known how to offer sacrifices to his Master? He found wisdom relating to the maintenance of the world IN THE BOOKS OF ADAM AND CHANOCH. AND FROM THESE BOOKS, he learned that the world exists for the sake of sacrifices. Were it not for the sacrifices, neither the upper nor lower would have existed. HENCE, HE OFFERED A SACRIFICE.

438. Rabbi Shimon was on his way, accompanied by Rabbi Elazar, his son, Rabbi Yosi, and Rabbi Chiya. As they were going, Rabbi Elazar said to his father, "the road is clear before us, and we would like to hear words of Torah."

439. Rabbi Shimon began to speak of the words, "Even when a fool walks on his way, his heart is lacking" (Kohelet 10:3). When a man wants to make his ways agreeable to the Holy One, blessed be He, he should, before he proceeds, consult Him and pray to Him, so that He should ensure his journey. This is as we have learned regarding the verse, "Righteousness goes before him then he shall set his feet on his way" (Tehilim 135:14), meaning that HE SHOULD PRAY THAT the Shechinah, CALLED 'RIGHTEOUSNESS,' should not part from him. ONLY AFTER HE HAS PRAYED SHOULD HE GO

436. תָּא חֲזִי, בֵּינוֹן דְּאֲתִייליד נֹחַ, חָמָא עוֹבְדֵיהוֹן דְּבְנֵי נִשְׂא, דְּאִינוֹן חָטְאן קָמֵי קִדְשָׁא בְּרִיךְ הוּא, וְהוּה גְּנִיז גְּרַמְיָה, וְאֲשְׁתַּדַּל בְּפִלְחָנָא דְּמֵאֲרִיָּה. בְּגִין דְּלֹא לְמַהֲךְ בְּאוֹרְחֵיהּ. וּכְ"ת, בְּמָה אֲשְׁתַּדַּל. פְּהֵהוּא סִפְרָא דְּאָדָם. וְסִפְרָא דְּחֲנוֹךְ. וְהוּה אֲשְׁתַּדַּל בְּהוּ לְמַפְלַח לְמֵרִיָּה.

437. תָּא חֲזִי, דְּהִכִּי הוּא, דְּהָא נֹחַ, מִנָּא הוּה יָרַע, לְקַרְבַּ קְרִבָּנָא לְמֵרִיָּה. אֶלָּא, בְּגִין דְּאֲשַׁבַּח חֲכַמְתָּא, עַל מַה מִּתְקִיָּים עֲלֵמָא, וְיָרַע דְּעַל קְרִבָּנָא מִתְקִיָּים. וְאַלְמֵלָא קְרִבָּנָא, לֹא הוּוּ קִיָּימֵי עֲלָאי וְתַתָּאי.

438. רַבִּי שִׁמְעוֹן הוּה אֲזִיל בְּאַרְחָא, וְהוּוּ עִמֵּיהּ רַבִּי אֶלְעָזָר בְּרִיָּה, וְרַבִּי יוֹסִי, וְרַבִּי חִיָּיא. עַד דְּהוּה אֲזִיל, אָמַר רַבִּי אֶלְעָזָר לְאַבּוּהֵי, אַרְחָא מִתְקַנָּא קָמָן, בְּעִינָן לְמִשְׁמַע מִלֵּי דְּאוֹרֵיָּתָא.

439. פְּתַח רַבִּי שִׁמְעוֹן וְאָמַר, גַּם בְּדֶרֶךְ בְּשֶׁהִסְכַּל הוֹלֵךְ לְבוֹ חֶסֶר וְגו'. כַּד בִּ"נ בְּעֵי לְאַתְקַנָּא אַרְחֵיהּ קָמֵי קִדְשָׁא בְּרִיךְ הוּא. עַד לֹא יִפּוֹק לְאַרְחָא, בְּעֵי לְאַמְלַכָּא בֵּיהּ, וְלִצְלִי קָמֵיהּ עַל אַרְחֵיהּ. כְּמָה דְּתַנִּינָן, דְּכַתִּיב צַדִּיק לִפְנֵי יְהוָה וְיִשָּׁם לְדֶרֶךְ פְּעֻמּוֹ. דְּהָא שְׁכִינְתָּא לֹא אֲתַפְרָשָׁא מִנֵּיהּ.

## ON HIS WAY.

440. Of he who has no faith in his master, it is written: "Even when a fool walks on his way, his heart is lacking." Rabbi Shimon ASKED: What is "his heart?" AND HE REPLIED: IT is the Holy One, blessed be He, WHOSE SHECHINAH WHO RESTS IN THE HEART OF THE RIGHTEOUS, THAT does not accompany him on his way. THUS "HIS HEART IS LACKING" THE INSPIRATION OF THE SHECHINAH and lacking His aid along the way. This is all because this man, who does not trust in his Master, WHO IS CALLED "A FOOL," BECAUSE ONE DOES NOT SIN UNLESS THE SPIRIT OF FOOLISHNESS ATTACHES ITSELF TO HIM, does not seek help from his Master before he starts his journey.

441. And even when he is on his way, he is not occupied with the study of Torah, and thus "his heart is lacking." Because he does not follow his Master, His Master is not found on his way. THE VERSE CONTINUES, "And he proclaims to all that he is foolish" (Kohelet 10:3), meaning that even when he hears a word of true faith in his Master, he says that it is foolish to pay attention to it.

442. Similarly, there was a man who asked about the sign of the Holy Covenant imprinted upon the human flesh, and he said that it was not an article of faith. Rabbi Yeba Saba (the elder) heard, looked upon him and transformed him into a pile of bones. And we ARE upon this path with the help of the Holy One, blessed be He. Hence, we should recite words of Torah.

440. ומאן דאיהו לא מהימנא במריה, מה כתיב ביה, וגם בדרך כשהסכל הולך לבו חסר, מאן לבו, דא קדשא בריך הוא, דלא יהך עמיה בארחה, וגרע מן סויעתיה בארחה. בגין דהוא בר נש, דלא מהימן ביה במאריה, עד לא יפוק בארחה, לא בעי סיעתא דמאריה.

441. ואפילו בארחה, כד איהו אזיל, לא אשתדל במלי דאורייתא. ובגינו כך, לבו חסר, דלא אזיל בהריה דמריה, ולא אשתכח בארחה. ואמר לכל סכל הוא. אפילו כד שמע מלה דמהימנותא דמאריה, הוא אמר, דטפשותא הוא, לאשתדלא ביה.

442. כהאי דשאלו לבר נש, על את קוימא, הרשימו בבשריה דבר נש, ואמר לאו איהו מהימנותא. שמע רב ייבא סבא, ואסתכל ביה, ואתעביר תלא דגרמי. ואנן כהאי אורחה, בסויעתא דקדשא בריך הוא, בעינן למימר מלי דאורייתא.

443. He started a discourse by commenting on the verse: "Teach me, Hashem, your ways, I will walk in your truth, unite my heart to fear your name" (Tehilim 136:2). This is a difficult verse, because we learned that everything except becoming a righteous person or becoming wicked is in the hands of the Holy One, blessed be He. AS IT IS WRITTEN: "ALL IS IN THE HANDS OF THE HEAVENS EXCEPT FOR THE FEAR OF THE HEAVENS." WHY then did David ask the Holy One, blessed be He, to be given that?"

444. David said, "Teach me your ways." He asked the Holy One, blessed be He, to open his eyes and show him the right path. Then, he would "... walk in your Truth." He himself would walk the right path and not waver to the right or the left. He also said: "Unite my heart." "Heart," as in "the strength of my heart and my lot" (Tehilim 123:26), MEANING THE SHECHINAH, CLOTHED BY THE HEART, AND CALLED STRENGTH OF HEART. FOR THIS IS WHAT HE CRAVED. "All this I entreat," DAVID SAID, "in order to fear your name and keep to the right path." "To fear your name" refers to David's lot, NAMELY MALCHUT, DAVID'S PORTION, in which fear of Him dwells. FOR MALCHUT IS THE SECRET OF FEAR, AND IS CALLED 'FEAR,' AS IS KNOWN.

445. Come and behold: faith dwells with he who fears the Holy One, blessed be He, for he is wholeheartedly in his Master's service. Yet, faith is not with he who is not constantly in fear of his Master, and he does not deserve to have a part of the world to come.

443. פתח ואמר, הורני ה' דרכך אהלך באמתך יחד לבבי ליראה שמך. האי קרא קשיא, דהא תנינן, בלא היא בידא דקדשא בריך הוא, פר למהווי זכאה, או חייבא. ודוד היך תבע דא מעם קודשא בריך הוא.

444. אלא, דוד הכי קאמר, הורני ה' דרכך. ההוא ארז מישור, ומתקנא, לגלאה עיני, ולמנדע ליה, ולבתר, אהלך באמתך. איהך בארז קשוט, ולא אסטי לימינא ולשמאלא. יחד לבבי. מאן לבבי. כד"א צור לבבי וחלקי. וכל דא, אנא תבע, ליראה את שמך, לאתדבקא בדחלתך, לאסתמרא אורחי בדקא ואות. ליראה שמך. אתר חולקי, דביה שריא דחלתא למדחל.

445. תא חזי, כל בר נש, דדחול ליה לקדשא בריך הוא, שריא עמיה מהימנותא בדקא ואות. דהא ההוא ב"נ שלים בפולחנא דמריה. ומאן דלא שריא ביה דחלא דמריה, לא שריא עמיה מהימנותא. ולא או איהו בדאי למהווי ליה חולקא, בעלמא דאתי.

446. He then opened a discourse on the verse: "The path of the righteous is as the shining light that shines more and more unto the perfect day" (Mishlei 4:18). Happy are the righteous in this world and in the world to come, because the Holy One, blessed be He, desires their glory. Come and behold: it is written that "The path of the righteous is as the shining light." What is the shining light? It is like the illuminating light that the Holy One, blessed be He, made during the works of creation. This is THE LIGHT that He stored away for the righteous in the world to come. The words, "...that shines more and more," indicate that the righteous person's light is ever increasing and never lacking.

447. Yet, of the wicked it is written: "The way of the wicked is as darkness, they do not know on what they stumble" (Mishlei 4:19). How is it they do not know what MAKES THEM STUMBLE? The wicked follow a crooked path in this world. They do not want to see that the Holy One, blessed be He, will judge them in the world OF TRUTH and bring them to be judged in Gehenom. IN GEHENOM, they shout, "Woe to us that we did not listen to His commandments while we were in the world," and they repeat this lament each and every day.

448. Come and behold: the Holy One, blessed be He, will shine upon the righteous in the world to come and will give them their destined reward in a place that no eye has ever beheld. It is, as it is written: "No eye has seen apart from You, Elohim, what shall be performed for those who wait for You" (Yeshayah 64:3); and also: "...and they shall go forth and look upon the carcasses of the men who have transgressed against Me" (Yeshayah 66:24); and also: "And You shall tread down the wicked for they shall be ashes under the soles of Your feet" (Malachi 3:21). Joyful are the righteous in this world and the world to come. Of them it is written: "The

446. תג, פתח ואמר, וארח צדיקים כאור נוגה הולך ואור, עד נכון היום. זכאין אינון צדיקיא, בעלמא דין ובעלמא דאתי, דקדשא בריך הוא בעי ביקריהון. תא חזי, מה כתיב, וארח צדיקים כאור נוגה, מאי כאור נוגה כהוא נהורא דנהיר, דברא קדשא בריך הוא, בעובדא דבראשית, דא הוא דגניז לון לצדיקיא לעלמא דאתי. הולך ואור, דאיהו סליק בנהוריה דדיר, ולא גרע מניה.

447. אבל, בחיבויא מה כתיב, דרך רשעים כאפלה לא ידעו במה יבשלו. לא ידעו, וכי לא ידעין. אלא חייבויא, אזלי בעקימו דארחא, בהאי עלמא, ולא בעאן לאסתבלא, דזמין קדשא בריך הוא למידן להו כהוא עלמא ולאעלאה לון, בדינא דגיהנם, ואינון צוחין ואמרין ווי לן: דלא אוריכנא אודנין, ולא אציתנא, כהוא עלמא. ובכל יומא, אמרי ווי דא.

448. תא חזי, זמין קדשא בריך הוא לאנהרא לון לצדיקיא לעלמא דאתי, ולמיהב לון, אגר חולקהון, אתר דעינא לא שלטא, למיקם עליה. כד"א עין לא ראתה אלקים זולתך ועשה למחבה לו. וכתיב ויצאו וראו בגרי האנשים הפושעים בי. וכתיב ועסותם רשעים כי יהיו אפר תחת כפות רגליכם. זכאין אינון צדיקיא, בעלמא דין ובעלמא דאתי. עלייהו כתיב צדיקים לעולם יירשו ארץ. וכתיב אך צדיקים יודו לשמך ישבו ישרים את פניך. ברוך ה' לעולם אמן ואמן.

Righteous shall forever inherit the earth" (Yeshayah 110:21) and: "Verily, the righteous shall praise Your name, the upright shall dwell in Your presence" (Tehilim 140:14). Blessed be Hashem forever. Amen and Amen.

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# THE ZOHAR

the most powerful spiritual tool


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Section



## 1. Noach and the ark

The Zohar reveals secrets within the literal story of Noah and the Ark. Noah embodies the Sfirot of Yesod. The Ark is a metaphor for our world of Malchut. The sins of this generation literally separated the Malchut from Yesod, which was its source of Light. This is the mystery behind the flood's destruction. Any disconnection from Light produces darkness, and from within this darkness chaos and destruction emerge. Reading this section helps bond Malchut with Yesod. It is comparable to the simple action of throwing a light switch and banishing the darkness in a room. Moreover, by reading these passages we arouse spiritual forces of Light to combat and eradicate the present day negative actions of society that once again are beginning to sever the link between the Malchut and Yesod.

1. "These are the generations of Noach..." (Beresheet 6:9). Rabbi Chiya opened the discussion with the verses: "NOACH WAS A RIGHTEOUS MAN...", AND, "Your people also shall be all righteous: they shall inherit the land forever" (Yeshayah 60:21). IT WAS DIFFICULT FOR HIM TO UNDERSTAND THE CONNECTION BETWEEN THE TWO PARTS OF THE FIRST VERSE, BECAUSE AFTER THE STATEMENT, "THESE ARE THE GENERATIONS OF NOACH," THE TEXT SHOULD HAVE CONTINUED, 'SHEM, CHAM, AND YEFET.' IT SHOULD NOT HAVE ENDED WITH "NOACH WAS A RIGHTEOUS MAN." HE FURTHER STATED: Happy are the people of Yisrael, who occupy themselves with the Torah and are familiar with its paths, through which they will merit the world to come.

1. רְבִי חִיָּא פִתַח, וְעַמְךָ כֻּלָּם צְדִיקִים לְעוֹלָם וַיִּרְשׁוּ  
אֶרֶץ נֶצֶר מִטְעֵי מַעֲשֵׂה יְדֵי לְהַתְפָּאֵר, זְכָאִין אֵינּוֹן  
יִשְׂרָאֵל, דְּמִשְׁתַּדְּלֵי בְּאוֹרֵייתָא, וַיְדַעֵי אֶרְחִין  
דְּאוֹרֵייתָא, דְּבִגְיָנָה יִזְכּוֹן לְעֵלְמָא דְאַתֵּי.

2. Rabbi Chiya continued: Come and behold! All Yisrael have a portion in the world to come. Why is this so? Because they observe the covenant on which the world is established. This is as it is written in the verse: "If my covenant be not day and night, it were as if I had not appointed the ordinance of heaven and earth" (Yirmeyah 33:25), MEANING THAT YISRAEL KEEP IN HOLINESS OF THE COVENANT OF CIRCUMCISION BY NEVER DESECRATING IT WITH SPILLING OF SEMEN IN VAIN, OR BY INCEST. Therefore, Yisrael, who has accepted the covenant and observes it, has a portion in the world to come.

3. Furthermore, as a result, they are called 'righteous.' We deduce from this that whoever observes the covenant upon which the world is established is called 'righteous.' How do we know this? We know this from Yosef, who observed the "covenant of the world," BY NOT MATING WITH HIS MASTER'S WIFE, and was therefore called 'righteous.' And this is why it is written: "Your people also shall be all righteous: they shall inherit the land forever." RABBI CHIYA THUS EXPLAINED THE VERSE, "NOACH WAS A RIGHTEOUS MAN," AS MEANING THAT NOACH OBSERVED THE COVENANT. FOR THIS REASON, HIS OFFSPRING HAVE CONTINUITY. THE VERSE THUS STATES: "THESE ARE THE GENERATIONS OF NOACH, NOACH WAS A RIGHTEOUS MAN," BECAUSE HIS RIGHTEOUSNESS AND THE CONTINUITY OF HIS CHILDREN ARE CONNECTED.

2. תָּא חַיִּי, כָּל יִשְׂרָאֵל אֵית לֹון חוֹלְקָא לְעֵלְמָא דְאַתֵּי, מֵאֵי טַעְמָא, בְּגִין דְּנִטְרִין בְּרִית דְּעֵלְמָא אֲתַקְנִים עֲלֵיהּ, כַּד אִם לֹא בְרִיתִי יוֹמָם וּלְיַלָּה חֲקוֹת שָׁמַיִם וָאָרֶץ לֹא שְׁמַתִּי. וְעַל דָּא, יִשְׂרָאֵל דְּנִטְרִי בְּרִית, וְקַבִּילוּ לֵיהּ, אֵית לֹון חוֹלְקָא בְּעֵלְמָא דְאַתֵּי.

3. וְלֹא עוֹד, אֲלֵא בְּגִין כִּךְ אֲקָרוּן צַדִּיקִים, מִכַּאן אֹלִיפְנָא, כָּל מָאן דְּנִטְרִי הָאֵי בְּרִית, דְּעֵלְמָא אֲתַקְנִים עֲלֵיהּ, אֲקָרִי צַדִּיק. מִנָּא לֹן מִיּוֹסֵף, בְּגִין דְּנִטְרִי לֵיהּ לְבְרִית עֵלְמָא, זָכָה דְּאֲקָרִי צַדִּיק, וְעַל כֵּךְ, וְעַמְרֵךְ כֻּלָּם צַדִּיקִים לְעוֹלָם וַיִּרְשׁוּ אֶרֶץ.



4. Rabbi Elazar said that we have learned that whenever the term "These (Heb. eleh)" appears, it always annuls something previously mentioned. Now, it is written in Beresheet , "A river comes out of Eden to water the garden and from thence it was parted" (Beresheet 2:10). THIS MEANS THAT this river, WHICH IS YESOD, is drawn and comes out OF EDEN, WHICH IS CHOCHMAH, and enters the garden, WHICH IS MALCHUT, to water it from the supernal waters and bring it pleasure, making it produce fruit and seed. This gives delight to everyone. The garden is pleased with its fruit, which brings pleasure to the river, because it made the fruit. As it is written: "Because in it he has rested" (Ibid. 3), MEANING "IN THE RIVER," WHICH IS YESOD. And it is also written: "And He rested on the seventh day," MEANING IN THE GARDEN WHICH IS MALCHUT. AS RABBI ELAZAR EXPLAINED, THE WORD "RESTED" IS DERIVED FROM 'REST' AND 'PLEASURE'. This is the secret of the matter of the river that comes out of Eden-MEANING YESOD, for it produces offspring, and no other SFIRAH CAN PRODUCE ANY FRUIT.

5. Come and behold: so it was with Noach below. Noach was the sacred covenant below, as YESOD, OR THE RIVER THAT COMES OUT OF EDEN, was above. And he is called "Man of the Earth," BECAUSE THE EARTH REFERS TO MALCHUT AND YESOD IS MALCHUT'S MAN. So now we have learned a secret, that Noach needed the ark, WHICH ALLUDES TO MALCHUT, so he could unite with it and preserve the seed of the whole world. As it is written: "To preserve seed."

4. רבי אלעזר אמר, אלה בכל אתר פסל את הראשונים תנינן וכו', מה כתיב לעילא בפרשתא דבראשית, ונהר יוצא מעדן להשקות את הגן ומשם יפרד וגו'. ההוא נהר הנגיד ונפיק, ועייל לגנתא, ואשקי ליה משקיו דלעילא, ועביד ליה נייחא, ועביד איבין, ורבי זרעין, והוא כדין נייחא לכלא, ודא נייחא ליה לגנתא, ודא עביד נייחא ביה, כד"א כי בו שבת, וכתיב וישבות ביום השביעי, ודא רזא דמלה, דא עביד תולדות ולא אחרא.

5. תא חזי, כגוונא דא, נח לתתא, קיימא קדישא הוה, רוגמא דלעילא, וע"ד אקרי איש האדמה, ורזא אוליפנא, דהא נח אצטריך לתיבה, לאתחברא בה, ולקיימא זרעא דכולא, דכתיב לחיות זרע.

6. RABBI ELAZAR ASKED: What is the ark? AND HE ANSWERED: It is the ark, WHICH IS MALCHUT, of the Covenant AFTER IT RECEIVES YESOD, WHICH IS CALLED THE COVENANT. And Noach and the ark below were like YESOD AND MALCHUT above, BECAUSE the covenant is mentioned in relation to Noach, as it is written: "And I will establish my covenant with you." As long as the covenant was not established in Noach, he did not enter the ark, as it is written: "And I will establish my covenant with you and you shall come onto the ark." Only then does the ark become the ark of the Covenant, MEANING THAT AFTER THE ARK RECEIVED AND ACCEPTED NOACH THE RIGHTEOUS, WHO IS THE COVENANT, IT BECAME THE ARK OF THE COVENANT.

7. So the ark and Noach are joined below, as are MALCHUT AND THE COVENANT above. And because the covenant above brings forth offspring, so Noach below bore generations. That is why IT IS WRITTEN: "These are the generations of Noach." THIS IS TO TEACH US THAT LIKE THE COVENANT ABOVE, WHICH IS YESOD OF ATZILUT, NOACH BORE EVERLASTING GENERATIONS. BECAUSE HE MERITED THE HOLY COVENANT, YESOD OF ATZILUT, WHICH IS CALLED THE COVENANT, RESTS UPON HIM.

8. "Noach was a righteous man." This is assuredly so, for his righteousness corresponds to YESOD above. That is why it is written: "the righteous are the foundation (Yesod) of the world" (Mishlei 10:25), and the earth, WHICH IS MALCHUT, is established upon him. He is the pillar that upholds the world, WHICH IS MALCHUT. That is why he is called the foundation of the world. And what is THIS YESOD? It is the righteous. Thus, Noach is the righteous below, AMONG THE SOULS. AND HENCE IT IS WRITTEN: "NOACH WAS A

6. מאן תיבה, דא ארון הברית, ונח ותיבה לתתא, הכי הו, כדוגמא דלעילא. נח כתיב ביה ברית, דכתיב והקימותי את בריתי אתך וגו', ועד דאתקיים ביה ברית, לא עייל לתיבותא, דכתיב והקימותי את בריתי אתך ובאת אל התיבה, וכדין הוה תיבה ארון הברית.

7. תיבה ונח, כלא כנוונא דלעילא, ובגין דהאי ברית לעילא הוא עביד תולדות, כנוונא דא נח, איהו עביד תולדות. בגיני כך אלה תולדות נח.

8. נח איש צדיק, הכי הוא וראי, כנוונא דלעילא, ועל דא וצדיק יסוד עולם כתיב, וארעא על דא אתקיימת, דהא איהו, עמודא דעלמא קיימא עליה. ומאן איהו, דא צדיק, ונח אקרי צדיק לתתא.

**RIGHTEOUS MAN"-TO TEACH US THAT THE WORLD IS BASED ON HIM.**

9. And the secret of all this is revealed in the words, "Noach walked with Elohim," which mean to teach us that he never separated himself from Him, FROM MALCHUT. And he merited being called a righteous man on earth, as did the supernal Yesod, the Foundation of the World.' He is the covenant of peace and the peace of the world. Thus, he is called "Man of the Earth," MEANING THE 'HUSBAND' OF THE EARTH. And that is why the verse is written: "Noach found favor in the eyes of Hashem."

10. RABBI ELAZAR ASKED: What is the meaning of "his generations" IN THE VERSE "perfect in his generations?" AND HE REPLIED THAT they are his descendants, who issued from him, all of whom he perfected THROUGH HIS RIGHTEOUSNESS and by whom he was also perfected. IN OTHER WORDS, THE VERSE "PERFECT IN HIS GENERATIONS" HAS TWO MEANINGS: (A) HIS RIGHTEOUSNESS PERFECTED ALL THE GENERATIONS THAT DESCENDED FROM HIM, AND (B) HE WAS PERFECTED BY THE GENERATIONS THAT DESCENDED FROM HIM. ANOTHER EXPLANATION IS THAT Perfect MEANS that he was born circumcised. As it is written: "Walk before me and be perfect," (Beresheet 17:1) MEANING CIRCUMCISED. "In his generations" includes only Noach's descendants and not the generations in the world in general. IN OTHER WORDS, EVEN THOUGH THE VERSE MEANS THAT HE WAS PERFECT IN ALL THE GENERATIONS OF THE WORLD, IT SAYS "HIS GENERATIONS" TO INDICATE THAT ALL THE GENERATIONS OF THE WORLD ARE HIS, AS THEY ALL DESCEND FROM HIM.

9. וְרָא דְכָלָא, אֶת הָאֱלֹהִים הִתְהַלֵּךְ נֹחַ דִּיִּקְא, דְּלֹא אֶתְפָּרַשׁ מִנִּיהַ לְעֵלְמִין, וְלִמְהוּי הוּא בְּאַרְעָא, כְּגוֹנָא דְלַעִילָא, אִישׁ צְדִיק, וְסוּדָא דְעֵלְמָא, בְּרִית שְׁלוֹם שְׁלֵמָא דְעֵלְמָא, אִישׁ הָאֲדָמָה וְדָאִי, וְעַל דָּא, וְנֹחַ מִצָּא חֵן בְּעֵינֵי ה'.

10. תָּמִים הָיָה בְּדוֹרוֹתָיו, מֵאִי בְּדוֹרוֹתָיו, אֵלֶּיִן אֵינּוֹן דְּנִפְקוּ מִנִּיהַ, הוּא אֲשֵׁלִים לְכָלְהוּ, וְהוּא הוּוּה שְׁלִים מְכָלְהוּ, תָּמִים הָיָה דְאֶתְוִילִיד מְהוּל, דְּכִתִּיב הִתְהַלֵּךְ לִפְנֵי וְהָיָה תָּמִים. בְּדוֹרוֹתָיו, וְלֹא בְּדָרִין דְעֵלְמָא, דְּהָא מִנִּיהַ נִפְקוּ תּוֹלְדוֹת בְּעֵלְמָא.

11. Come and behold: from the day the world was created, Noah was destined to be joined in union with and to enter the ark. And until they were joined as one, the world had not reached a fully stable condition. And as soon as this occurred, it is written: "From these was the whole earth overspread" (Beresheet 9:19). What is meant by "overspread?" These words are analogous to the verse: "And from thence the river parted" (Beresheet 2:10), MEANING THAT SPREADING OUT IS SIMILAR TO THE SUPERNAL ARK, WHICH IS THE SECRET OF THE GARDEN. For from that point in the text onward, we find the separation and diffusion of progeny into all quarters of the world. THIS MEANS THAT AFTER THEY WERE PERFECTED IN THE ARK, THEY WERE ABLE TO COME FORTH AND EXIST IN THE WORLD OF SEPARATION WITHOUT BEING ANNIHILATED, AS WAS THE GENERATION OF THE GREAT FLOOD.

12. And all is one and one is like the other, BECAUSE THE BRANCHES BELOW ARE SIMILAR TO THEIR ROOTS ABOVE. So THE VERSE STATES, "These are the generations of Noah." "These" INDICATES THAT THE OTHER GENERATIONS ARE NO LONGER OF ANY CONSEQUENCE, BECAUSE THEY WERE NOT EVERLASTING IN THE WORLD. Only Yesod (the foundation of the world,) WHICH IS NOACH, produced the fruit that still exists in the world. Rabbi Aba approached and kissed RABBI ELAZAR saying, 'The lion in his might has pierced through the rock and broke it asunder,' MEANING THAT IT WAS HARD AS A ROCK FOR HIM TO UNDERSTAND THE INNER MEANING OF THESE VERSES, BUT RABBI ELAZAR REMOVED ALL THE DIFFICULTIES HE HAD IN COMPREHENDING THE TEXT. All this is certainly true, BECAUSE ALL THAT HAS BEEN SAID ABOUT NOACH AND THE ARK BELOW CORRESPONDS TO THEIR SUPERNAL ROOTS IN THE WORLD OF ATZILUT ABOVE. Even the measurements of the ark correspond to their

11. תָּא חֲזִי, נַח אֶתְחַזֵּי מִיּוֹמָא דְאַתְּבְּרִי עֲלֵמָא, לְמַהוּי בְּתִיבָה בְּחִבּוּרָא חָד, וְלִמְיַעַל בְּה. וְעַד לָא אֶתְחַבְּרוּ כַחְדָּא, לָא הוּוּ עֲלֵמָא כְּדָקָא יָאוּת, לְבִתְרִי מַה כְּתִיב וּמֵאַלְהָ נִפְצָה כָּל הָאָרֶץ, מַהוּ נִפְצָה, כְּמַה דְאַתְּ אָמַר וּמִשָּׁם יִפְרָד, דְּמִתְמַן אֶשְׁתַּכַּח פְּרוּדָא, וְאַתְבְּדְרוּ תּוֹלְדוֹת לְכָל סְטָרִין.

12. וְכֹלָא חָד, כְּדוּגְמָא חָדָא, בְּגִינֵי כֶךְ, אֵלֶּה תּוֹלְדוֹת נַח, אֵלֶּה וְדָאֵי, דְּהָא יִסּוּדָא דְעֲלֵמָא אִיהוּ, דְּעֵבִיד תּוֹלְדוֹת, לְקִיּוּמָא בְּאַרְעָא. אֶתָּא רַבִּי אַבָּא וּנְשָׁקִיָּה, אָמַר אַרְיָא בְּחִילִיָּה טִינְרָא נְקִיב וְתִבְר. כֶּךְ הוּוּ וְדָאֵי. וְתָא חֲזִי מְשִׁיעוּרָא דְתִיבּוּתָא, אוּף נְמִי הֲכִי הוּוּ.

roots above.

### Tosefta (addendum)

**13. RABBI ELAZAR ASKED: Why is the name of Noach written twice? AND HE ANSWERED: Each and every righteous person in the world has two spirits. One stays in this world, while the other is in the world to come. And so we find that the Holy One, blessed be He, named all the righteous twice: "Moshe, Moshe" (Shemot 3:4), "Ya'akov, Ya'akov" (Beresheet 46:2), "Avraham, Avraham" (I Shmuel 3:10), "Shmuel, Shmuel"-- with the exception of Yitzchak. He is not named twice because when he approached the altar to be sacrificed, the soul that was within him in this world left him. And because it is said of Avraham, "blessed are you who resurrects the dead"--THAT IS, "LAY NOT YOUR HAND UPON THE LAD," AFTER HE HAD LIFTED HIS HAND, INTENDING TO SLAY HIS CHILD, so only the soul of the world to come was returned to him. AND THAT IS WHY HE IS NOT NAMED TWICE, YITZCHAK, YITZCHAK. And that is why you shall find that the name of the Holy One, blessed be He, was not unified UPON ANY OTHER RIGHTEOUS PERSON DURING HIS LIFETIME. It was unified only on Yitzchak, because he was already considered as dead. FOR HE HAD NO SOUL OF THIS WORLD, ONLY THAT OF THE WORLD TO COME. HE WAS LIKE THOSE WHO PASS AWAY FROM THIS WORLD. The verse states: "Even in His holy ones He has no trust" (Iyov 15:15) BECAUSE HE DOES NOT UNIFY HIS NAME ON THE RIGHTEOUS DURING THEIR LIFETIMES.**

13. לָמָּה נֶחַח נֶחַח תְּרֵי זְמַנִּי, אֵלֶּא כֹּל צְדִיק וְצְדִיק הֵי בְּעֹלָמָא אֵית לֵיה תְּרִין רוּחִין, רוּחָא חַד בְּעֹלָמָא דִּין, וְרוּחָא חַד בְּעֹלָמָא דְאֵתִי וְהֵכִי תִשְׁבַּח בְּכֹלְהוּ צְדִיקִי, מֹשֶׁה מֹשֶׁה. יַעֲקֹב יַעֲקֹב. אַבְרָהָם אַבְרָהָם. שְׁמוּאֵל שְׁמוּאֵל. שֵׁם שֵׁם. בַּר מִיִּצְחָק דְּלֹא כְּתִיב בֵּיה, כְּמָה דְּכְתִיב בְּהוּ, בְּגִין דִּיִּצְחָק בְּשַׁעֲתָא דְאִתְקַרַב עַל גְּבִי מִדְּבַחָא, נִמְקַת נִשְׁמַתִּיה דְהוּת בֵּיה בְּהַאי עֲלָמָא, וְכִיּוֹן דְאִתְמַר בֵּיה בְּאַבְרָהָם בְּרוּךְ מִחַיָּה הַמֵּתִים, תְּבַת בֵּיה נִשְׁמַתִּיה דְעֹלָמָא דְאֵתִי. בְּגִין דָּא תִשְׁבַּח דְּלֹא יִיחַד קְדָשָׁא בְּרִיךְ הוּא שְׁמִיה אֵלֶּא עַל יִצְחָק, בְּגִין דְאִתְחַשַׁב כְּמַת, וְעַל דָּא רְמַז קְרָא וְאָמַר הֵן בְּקְדוּשָׁיו לֹא יֵאֱמִין וְגו'.

14. A different explanation given OF THE WORDS "NOACH NOACH" (Beresheet 6:9) is that because he was righteous, He praised him twice BY CALLING HIM "NOACH, NOACH." THAT IS, "perfect he was in his generation," but if he had lived in any other generation, such as that of Avraham or Moshe or King David, then he would not have been considered at all. Still another explanation is that if this is what he was able to perform in a generation in which all were wicked, how much more he could have done in a generation in which all were righteous.

(end of the Tosefta)

14. דָּבַר אַחַר אֱלֹה תוֹלְדוֹת, בְּגִין דְּהָהּ צַדִּיק שָׁבַח לִיה תְּרֵי זְמַנִּי, תַּמִּים הָיָה בְּדוֹרָתוֹ, אֲבָל בְּדַרְיִן אַחֲרָיוֹן אֵינוֹ נַחֲשָׁב לְכָלֹם, כְּמוֹ דְרָא דְאַבְרָהָם, וְדְרָא דְמֹשֶׁה וְדְרָא דְדָוִד. דְּבַר אַחַר חֲמֵי מְאִי עֲבַד בְּדְרָא דְכָלֵהוּ חַיִּיבִים, קַל וְחוֹמֵר אֱלֹו הָיָה בְּדְרָא דְכּוֹלְהוּ צַדִּיקִים, עַד כְּאֵן.

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Section



## 2. "Come, behold the works"

Noah was given his name because it was a direct reflection of his spiritual character. Noah is derived from the Hebrew word Nechamah, נחמה which means to console. Noah's spiritual work and destiny was to console the earth in the aftermath of the flood and the destruction of the world. This great spiritual mission, expressed through his name, was Noah's connection to the Light of the Creator. Our name, too, is our bridge and link to the Creator. The name is like a strand of spiritual DNA that motivates and gives rise to our personal attributes, our inner character, and our mission in life. This section of the Zohar strengthens our name's spiritual function of connecting us to the Light.

15. Rabbi Elazar opened his discourse WITH THE VERSES: "THESE ARE THE GENERATIONS OF NOACH" AND "Come, behold the works of Hashem, who has made desolations in the earth" (Tehilim 46:8). AND HE ASKED, "Come behold": what is the meaning of "behold?" AND HE ANSWERED: It is related to the verse, a grievous vision has been declared to me (Yeshayah 21:2). Because by His deeds, the Holy One, blessed be He, reveals his prophecy to Man. AND WHEN A PROPHECY OF GRIEVOUS DEEDS IS REVEALED BEFOREHAND, IT IS CALLED 'A GRIEVOUS VISION.' "Who has made desolations (Heb. shamot)" assuredly alludes to the word shemot, for a name is the cause of everything that happens. THIS MEANS THAT WE SHOULD CONSIDER THE NAME OF WHATEVER HAPPENS. FOR THE HOLY ONE, BLESSED BE HE, PUTS THE NAME IN THE MOUTH OF MAN SO HE CAN NAME WHATEVER DWELLS OR OCCURS ON EARTH. SO THE VERSE IS ACTUALLY CALLING US TO GO AND OBSERVE

נחמה

15. רבנו אלעזר פתח, לכו חזו מפעלות ה' אשר שם שמות בארץ, האי קרא, הא אתמר ואוקמוה, אבל לכו חזו, מאי חזו כד"א חזות קשה הוגדר לי, בעובדוי, הקדשא בריך הוא עביר, אתגלוי נבואה עלאה לבני נשא. אשר שם שמות, שמות ודאי, והא שמא גרים לכלא.

THE WORKS OF HASHEM THROUGH THE NAMES BY WHICH THEY ARE CALLED ON EARTH. BECAUSE THE HOLY ONE, BLESSED BE HE, ACTS BEFOREHAND, PUTTING NAMES IN THE MOUTH OF MAN AS PROPHECY.

16. THE VERSE STATES: "And He called his name Noach, saying: This..." (Bereshheet 5:29). RABBI ELAZAR ASKED: Why does the verse read, "saying: This?" And he answered: The word "saying" refers to the Female Principle, WHICH IS MALCHUT, while "This" refers to the 'Righteous,' WHO IS NOACH. AND THE PROOF is that it is written here and elsewhere, "This shall comfort us." "This is Hashem; we have hoped for Him" (Yeshayah 25:9). AND WE LEARN THROUGH ANALOGOUS MEANING: THE WORD "THIS" REFERS HERE TO HASHEM, WHO IS CALLED RIGHTEOUS, AND THEREFORE THE MEANING OF "THIS" IN ANY OTHER VERSE MEANS RIGHTEOUS AS WELL. HERE, IT REFERS TO NOACH, WHO IS RIGHTEOUS, LIKE HASHEM. LIKEWISE, THE VERSE THAT STATES, "AND HE CALLED HIS NAME NOACH," REFERS TO THE SUPERNAL FEMALE PRINCIPLE OR MALCHUT, WHO CALLED HIM NOACH, FOR THE FEMALE WAS "SAYING" "THIS," THAT IS, NOACH "SHALL CONSOLE US". Blessed are the righteous who are marked with the imprints of the ring of the King, THE HOLY ONE, BLESSED BE HE, for they are marked with His name. And He has put "names" on earth, meaning in Man's mouth, so that everything can be called by its name correctly.

16. כְּתִיב וַיִּקְרָא אֶת שְׁמוֹ נֹחַ לֵאמֹר זֶה וְגו', אֲמַאי הָכָא לֵאמֹר, וְאֲמַאי זֶה, אֶלָּא לֵאמֹר, דָּא אֲתַתָּא, זֶה, דָּא צְדִיק, כְּתִיב הָכָא זֶה יִנְחַמְנוּ, וְכְתִיב הֵתִם זֶה ה' קוֹיְנוּ לוֹ. זְכַאִין אִינֹן צְדִיקָא דְרְשִׁימִין בְּרְשִׁימוּ דְגוֹשְׁפִנְקָא דְמַלְכָּא, לְמַדּוּי בְשִׁמְיָה רְשִׁימִין, וְאִיהוּ שׁוּי שְׁמֵהֶן בְּאַרְעָא כְּדָקָא יְאוּת.



17. The verse states: "And He called the (Heb. et) his name Noach" (Beresheet 5:29), and it is also written: "And He called his name Ya'akov" (Beresheet 25:26). Why does it not say "the" IN REGARD TO YA'AKOV, AS WITH NOACH? Because each one refers to a different level. As it is written in the verse: "I saw (Et) Hashem" (Yeshayah 6:1). It does not say 'I saw Hashem,' but "Et Hashem." THIS INDICATES THAT THE PARTICLE "ET (THE)" HAS A SPECIFIC MEANING. Here too, it is written of Noach: "And he called (Et) his name Noach." As for, "And he called his name Ya'akov," in reality his level is that of the Holy One, blessed be He, and this is why the word "the" is not mentioned there. But with Noach, the particle "Et (the)" is mentioned so as to connect him with the Shechinah, WHICH IS THE FEMALE PRINCIPLE. BECAUSE THE SHECHINAH IS CALLED "ET," THE PARTICLE "ET" DOES NOT APPEAR IN YA'AKOV'S NAME. FOR HIS LEVEL IS THAT OF A CHARIOT FOR THE HOLY ONE, BLESSED BE HE, WHILE NOACH, WHO IS THE SECRET OF THE RIGHTEOUS AND IS ALWAYS CONNECTED WITH THE SHECHINAH, HAS THE WORD "THE" PRECEEDING HIS NAME.

17. כְּתִיב וַיִּקְרָא אֶת שְׁמוֹ נֹחַ, וְכִתִּיב וַיִּקְרָא שְׁמוֹ יַעֲקֹב, אֲמַאי לֹא כִתִּיב אֶת, אֲלֵא הֵתָם דְּרֵגָא אַחְרָא, וְהִכָּא דְּרֵגָא אוֹחְרָא, בְּדִכְתִּיב וְאֶרְאֶה אֶת ה' וְאֶרְאֶה ה' לֹא כִתִּיב, אֲלֵא אֶת ה', אוּף הִכָּא בְּנֹחַ, וַיִּקְרָא אֶת שְׁמוֹ נֹחַ, וַיִּקְרָא שְׁמוֹ יַעֲקֹב דְּרֵגָא דִּילֵיהּ, קְדָשָׁא בְּרִיךְ הוּא מְמַשׁ, קָרָא לֵיהּ יַעֲקֹב, אֲבַל הִכָּא אֶת, לְאִתְבַּלְלָא שְׂכִינְתָא.

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Section



### 3. "A good man lends with a good grace"

We are given the opportunity to enhance our connection to the spiritual dimension of Yesod.

18. "These are the generations of Noach." Rabbi Yehuda began his discourse on the verse: "A good man lends with a good grace, he conducts his affairs justly" (Tehilim 112:5). He said that "a good man" refers to the Holy One, blessed be He, who is called 'good'. As it is written: "Hashem is good to all" (Tehilim 145:9). And it is also stated that "Hashem is a man of war" (Shemot 15:3). He is gracious and lends YESOD to "all." BECAUSE Yud Hei Vav Hei, WHO IS ZEIR ANPIN, BESTOWS AND LENDS HIS ABUNDANCE OF MOCHIN UPON YESOD to the place that has nothing of its OWN, WHICH IS FEMALE. That place, THE FEMALE PRINCIPLE, is nourished by it, YESOD. The words, "he conducts his affairs justly" refer to the fact that THE FEMALE PRINCIPLE is nourished only according to His Judgment, WHICH IS THE MOCHIN OF THE LIGHT OF CHOCHMAH. As it is written: "Justice and Judgment are the habitation of your throne" (Tehilim 85:14). SO JUSTICE, WHICH IS THE FEMALE PRINCIPLE, IS NOURISHED BY JUDGMENT. AND THE SECRET OF THE AFOREMENTIONED LOAN IS THAT IT IS THE SUPERNAL MOTHER. THE FEMALE PRINCIPLE HAS NOTHING OF HER OWN WITH WHICH TO RECEIVE THE MOCHIN. SHE HAS ONLY THAT WHICH SHE BORROWS FROM THE SUPERNAL

18. אלה תולדות נח וגו', רבי יהודה פתח טוב איש חונן ומלוה יכלכל דבריו במשפט. טוב איש דא קודשא בריך הוא, דאקרי טוב כמה דכתיב טוב ה' לכל, וכתיב ה' איש מלחמה, להאי כל חונן ומלוה, לאתר דלית ליה מדיליה, והוא אתר מניה אתון. יכלכל דבריו במשפט, דהא ההוא דבר לא אתון, אלא במשפט, כמה דאת אמר צדק ומשפט מכון בסאך.

MOTHER AND RECEIVES THROUGH ZEIR ANPIN, AS IS ALREADY KNOWN. SO THE MEANING OF THE VERSE, "A GOOD MAN," WHO IS THE HOLY ONE, BLESSED BE HE, IS THAT HE "LEND WITH A GOOD GRACE" ABUNDANCE TO YESOD AND THE FEMALE PRINCIPLE. AND IN SO DOING, "HE ORDERS HIS AFFAIRS, WHICH IS THE FEMALE PRINCIPLE, ACCORDING TO HIS JUDGMENT, THE GREAT MOCHIN CALLED JUDGMENT.

19. A different meaning is that "a good man" signifies the righteous. As it is written: "Say to the righteous that it shall be well with him (or: that he is good), for they shall eat the fruit of their doings" (Yeshayah 3:10). SO THE RIGHTEOUS ARE CALLED GOOD. Rabbi Yosi said that "a good man" alludes to Noach, as it is written: "Noach was a righteous man." Rabbi Yitzchak said that "a good man" alludes to the glory of the Shabbat, REFERRING TO THE MOCHIN OF THE DAY OF SHABBAT, because the text begins with the words: "It is a good thing to give thanks to Hashem" (Tehilim 92:2).

20. Rabbi Chiya said: It all amounts to the same thing, and they all said one thing, that THE RIGHTEOUS produces offspring in the world. HE ALSO ASKED: Who are the offspring of the world? AND HE ANSWERED: They are the souls of the righteous, as they are the fruit of the handiwork of the Holy One, blessed be He.

19. דָּבַר אַחַר טוֹב אִישׁ, דָּא צְדִיק, דְּכִתִּיב אָמְרוּ צְדִיק כִּי טוֹב כִּי פְרִי מֵעֲלֵיהֶם יֹאכְלוּ. רַבִּי יוֹסִי אָמַר דָּא נַח, דְּכִתִּיב נַח אִישׁ צְדִיק. רַבִּי יִצְחָק אָמַר דָּא שְׂבַחָא דְשַׁבַּת, דְּבִיָּה פִתַּח טוֹב, דְּכִתִּיב טוֹב לְהוֹדוֹת לֵה'.

20. רַבִּי חִיָּיא אָמַר כֻּלָּא חַד וְכֻלְהוּ מִלֵּה חַדָּא אָמְרוּ, וְדָא עֲבִיד תּוֹלְדוֹת בְּעֲלָמָא, תּוֹלְדוֹת דְּעֲלָמָא מֵאֵן אִינּוּן, אֵלִין גְּשְׁמִתְהוֹן דְּצְדִיקָא דְּאִינּוּן אִיבָא דְּעוֹבְדוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא.

21. Rabbi Shimon said: When the Holy One, blessed be He, puts on His diadems, He crowns himself from above and from below: above, by the region of absolute depth, WHICH IS ABA AND IMA, and below by the souls of the Righteous. The result is that an increment of life from above and below embraces the place of sanctuary on all sides, causing the cistern to become full and the sea to be replenished, thereby providing life to all.

21. רַבִּי שִׁמְעוֹן אָמַר, בְּשַׁעֲתָא דְקַדְשָׁא בְרִיךְ הוּא  
מִתְעַטֵּר בְּעֵטְרוֹי, מִתְעַטֵּר מֵעִילָא וּמִתַּתָּא, מֵעִילָא,  
מֵאֲתַר דְּעַמִּיקָא דְכָלָא, מִתְעַטֵּר מִתַּתָּא, בְּמַה,  
בְּנִשְׁמַתְהוֹן דְּצַדִּיקָא, כְּדִין אֲתוּסַף חַיִּים מֵעִילָא  
וּמִתַּתָּא, וְאֲתַבְּלִל אֲתַר מִקְדָּשָׁא מִכָּל סְטְרוֹן, וּבִירָא  
אֲתַמְלִיא, וַיִּמָּא אֲשַׁתְּלִים, וּכְדִין יֵהֵב לְכָלָא.

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Section



#### 4. "Drink water out of your own cistern"

Our realm of Malchut cannot draw in the Light without first arousing desire, and desire is aroused through the building of one's Vessel. According to the Zohar, righteous souls build Vessels through their positive actions and spiritual deeds. This secret is concealed within the story of Noah. The Ark signifies the realm of Malchut. Noah represents the righteous souls. We learn that after Noah built and entered the Ark he was then able to beget offspring to populate the world. Building and entering the Ark is the mystery concerning the awakening of desire in Malchut, and the offspring of Noah pertain to the Light of the Creator that is revealed in our physical realm. We become righteous souls who awaken the desire of Malchut each time we recognize, admit, and thus uproot our own negative traits, transforming them into positive attributes. From this section we receive the ability to act with righteousness, thus arousing the desires of Malchut.

22. It is written: "Drink water out of your own cistern, and running water out of your own well" (Mishlei 5:15). SO RABBI SHIMON ASKED: Why does it say "your own cistern" first and then "your own well," since a cistern is an empty place without water, while a well is a fountain of running water? **THEY ARE COMPLETELY DIFFERENT FROM EACH OTHER. HE**

**ANSWERED:** Both are the same, MEANING THAT BOTH REFER TO THE FEMALE PRINCIPLE. But when the poor are attached to that region, MEANING WHEN THE FEMALE PRINCIPLE IS NOT CONNECTED WITH ZEIR ANPIN, WHO IS HER HUSBAND, SHE IS CONSIDERED TO BE POOR AND is called 'a cistern', with nothing of its own except what is put inside it. This region is called Dalet, THE FOURTH LETTER OF THE ALPHABET, OR THE FEMALE PRINCIPLE WHEN SHE IS NOT CONNECTED WITH ZEIR ANPIN.

22. כְּתִיב שְׁתֵּה מִיַּם מְבוֹרֵךְ וְנוֹזְלִים מִתּוֹךְ בְּאֵרְךָ, אֲמַאי בּוֹרֵךְ בְּקִדְמִיתָא, וּלְבִתֵּךְ בְּאֵרְךָ, דְּהָא בּוֹר לֹא אֶקְרִי אֶלָּא רִיקְנִיָּא דְּלֹא נְבוּעָה, בְּאֵר: מִיּוֹן דְּנִבְעִין, אֶלָּא כְּלָא אֶתֶר חַד הוּא, אֶלָּא אֶתֶר דְּמִסְכְּנֵי אַחִידָן בֵּיהּ, אֶקְרִי בּוֹר, דְּלִית לֵיהּ מְדִילִיָּה, אֶלָּא מַה דְּיִהְיֶין בְּגוּיָהּ, וּמֵאן אֵיהּ דְּלִי"ת.

23. And later, WHEN SHE MATES WITH ZEIR ANPIN, She becomes a well filled from all sides. THIS MEANS THAT SHE IS FILLED FROM THE RIGHT COLUMN OF ZEIR ANPIN AND FROM THE CENTRAL COLUMN OF THE SOULS OF THE RIGHTEOUS. And what do these signify? It is the letter Hei, OR THE FEMALE PRINCIPLE WHEN SHE IS MATING WITH ZEIR ANPIN. SHE IS CALLED HEI, when She is being filled from above FROM ZEIR ANPIN and flowing from below from the souls of the righteous.

24. A different explanation for the verse, "Drink water out of your own cistern," is that it refers to King David, who wrote: "Who shall be the one to give me water to drink of the cistern of Bet lechem" (II Shmuel 23:15). Here, the words, "running waters," refer to Avraham, and "out of the midst" refers to Ya'akov, who is the center. "OUT OF THE MIDDLE" MEANS OUT OF THE CENTER. "Your own well" signifies Yitzchak, who is called "well of living waters." Thus, in this verse, we find a reference to both the Sacred Chariot of the Fathers and of King David.

25. The passion of the female toward the male is only aroused when he puts the spirit into her. And the flow of Mayin Nukvin (Female Waters) ascends to meet the Mayin Duchrin (Male Waters) above. And the congregation of Yisrael, OR MALCHUT, conceives a longing for the Holy One, blessed be He, only when the spirits of the righteous enter her, IN THE SECRET OF THE FEMALE WATERS. And then do waters flow from within her, THAT ILLUMINATE IN HER BY THE POWER OF THE SOULS OF THE RIGHTEOUS, toward the Male Waters, WHICH ARE THE LIGHTS OF THE RIGHT COLUMN. And so, all OF THESE THREE ASPECTS become one passion, one union, and one tie, and this appeases everyone. And it is then that the Holy One, blessed be He, walks among the righteous. SO NOW WE SEE FIVE ASPECTS OF THE MOCHIN:

23. לְבַתֵּר אֶתְעַבֵּיד בְּאֵר, דְּאִיהוּ נְבִיעַ, וּמְלִיא מִכָּל סְטְרִין, וּמֵאֵן אִיהוּ ה"א אֶתְמַלֵּיא מֵעֵילָא, וּנְבִיעַ מִתַּתָּא, אֶתְמַלֵּיא מֵעֵילָא כְּמָה דְאִמְרֵן, וּנְבִיעַ מִתַּתָּא, מְנַשְׁמַתְהוֹן דְּצַדִּיקַיא.

24. דְּבַר אַחַר, שְׁתֵּה מִים מְבוֹרֵךְ: דָּא דוֹר מְלָכָא, דְּכַתִּיב בֵּיה מִי יִשְׁקֵנִי מִים מְבוֹר בֵּית לְחֵם. וְנוֹזְלִים: דָּא אַבְרָהָם. מִתּוֹךְ: דָּא יַעֲקֹב, דְּאִיהוּ בְּאִמְצַעֵיתָא. בְּאִרְךָ: דָּא יִצְחָק, דְּאִקְרִי בְּאֵר מִים חַיִּים. הָא בְּהַאי קָרָא אֶשְׁתַּכַּח רְתִיבָא קְדִישָׁא עַלְאָה מֵאַבְהֵן, וְדוֹר מְלָכָא אֶתְחַבֵּר עִמְהוֹן.

25. תִּיאוּבְתָא דְנוֹקְבָא לְגַבֵּי דְכוּרָא, לָאו אִיהוּ, אֶלָּא כִּד עֵייל רוּחָא בֵּה, וְאַשְׁדַּת מֵינָא לְקַבְלָא, מֵינָן עַלְאִין דְּכוּרִין, כִּךְ כְּנִסַּת יִשְׂרָאֵל, לָא אֶתְעַרַת תִּיאוּבְתָא לְגַבֵּי קוּדְשָׁא בְרִיךְ הוּא, אֶלָּא בְרוּחָא דְצַדִּיקַיא דְעֵאלִין בְּגוּוּהָ, וּכְדִין נְבִיעִין מֵינָא מְגוּוּהָ, לְקַבְלָא מֵינָן דְּכוּרָא וְכֵלָא אֶתְעַבֵּיד תִּיאוּבְתָא חָדָא, וְצוּרָא חָדָא, וְקְשׁוּרָא חָדָא, וְדָא הוּא רַעוּא דְכֵלָא, וְטוּוּלָא דְמַטְוִיל קוּדְשָׁא בְרִיךְ הוּא בְּנַשְׁמַתְהוֹן דְּצַדִּיקַיא.

NEFESH, RUACH, NESHAMAH, CHAYAH, AND  
YECHIDAH.

26. Come and behold: all the offspring-THE SOULS-from Gan Eden, WHICH IS THE FEMALE PRINCIPLE OF ZEIR ANPIN THAT ENCLOSES THE SUPERNAL MOTHER, DO not issue from the Righteous, YESOD OF ZEIR ANPIN, until he enters the ark and becomes one with it. And all THE SOULS THAT IT RECEIVES FROM THE RIGHTEOUS are hidden there FOR A CERTAIN TIME after which they are born and leave it. The same applies here. Noach the righteous man did not beget any offspring to populate the world until he entered the ark and all gathered and were concealed on it WITHIN A CERTAIN PERIOD OF TIME, after which, they were born. They emerged from the ark to multiply in the world and to survive on earth. Had they not come through the ark, they would not have endured in the world.

27. All this was DONE according to the divine pattern. For, just as they left the ark, OR THE FEMALE PRINCIPLE above, so they left the ark OF NOACH below. Only now was the world able to exist permanently. That is why the words, "And running waters out of the midst of your well" are related to, "And Noach begot three sons."

26. תָּא חֲזִי, כָּל אֵינוֹן תּוֹלְדוֹת הַגְּנֹתָא דְעָדָן, לֹא נִפְקִין מִצְדִּיק, אֲלָא בְדַ עֵייל בְּהַאי תְּבַהּ בַּחְבוּרָא חֲדָא, וְכֹלָא גְּנִיזוּן בְּהַ. וְלִבְתֵּר מִינָהּ נִפְקִין. אוּף הֵכָא נַח אִישׁ צְדִיק, לֹא אִפִּיק תּוֹלְדוֹת לְמַפְרֵי בְּעֵלְמָא, עַד דְּעָאֵל לְתִיבָהּ, וְאַתְכַּנְשׁ כֹּלָא בְּהַ, וְהוּוּ גְּנִיזוּן בְּהַ, וְלִבְתֵּר מְנָהּ נִפְקוּ לְמַפְרֵי בְּעֵלְמָא, וְלֹאֲתִקְיִימָא בְּאַרְעָא, וְאַלְמֵלֵא דְנִפְקוּ מִגּוּ תִיבָהּ, לֹא אֲתִקְיִמוּ בְּעֵלְמָא.

27. וְכֹלָא כְּגִוּוֹנָא דְלַעִילָא, מִגּוּ תִיבָהּ נִפְקִי לְעֵילָא, מִגּוּ תִיבָהּ נִפְקִי לְתַתָּא, דָּא כְּגִוּוֹנָא דָּא וְהֵכָא אֲתִקְיִים עֵלְמָא וְלֹא מִקְדַּמַּת דְּנָא, דְּכִגְיִנִי כֶּךָ כְּתִיב וְנוֹזְלִים מִתּוֹךְ בְּאַרְךָ. וְכְתִיב וַיּוֹלֵד נֹחַ שְׁלֹשָׁה בָנִים.

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Section



## 5. "And the earth was corrupted"

The spiritual lesson revealed through these verses concerns the residue of negativity created by our immoral actions. The forces of negativity, aroused when we sin, remain with us and within the world indefinitely until true repentance is achieved by the wrong doer. This lingering negativity that hovers in our spiritual atmosphere can also influence others if their spiritual intentions are balanced on the narrow edge between good and evil. Should the remnants of a person's negative actions tip another person to the evil side, the original wrong doer must assume a measure of responsibility for the second sinner's actions.

28. "And the earth was corrupted before Elohim" (Beresheet 6:11). Rabbi Yehuda asked: If it says "And the earth was corrupted," why "before Elohim"? IS IT NOT OBVIOUS? AND HE REPLIED: It is because they performed their sins openly, in front of everyone's eyes. And that is why the verse states, "before Elohim."

28. וְתִשְׁחַת הָאָרֶץ לְפָנֵי הָאֱלֹקִים, אָמַר רַבִּי יְהוּדָה, כִּיּוֹן הִכְתִּיב וְתִשְׁחַת הָאָרֶץ, אִמַּאי לְפָנֵי הָאֱלֹקִים, אֲלֵא כִּיּוֹן דְּעִבְדוּ חוּבֵיהוֹן בְּאַתְגְּלוּיָא, לְעִינֵיהוֹן הַכֵּלָא, כְּדִין לְפָנֵי הָאֱלֹקִים כְּתִיב.

29. Rabbi Yosi said: I believe the opposite. "And the earth was corrupted before Elohim" means that they did not sin openly. They sinned only before Elohim and not before Man. But eventually, they also sinned openly. As it is written: "And the earth was filled with violence" (Beresheet 6:11), which indicates that there was not a place on earth that did not witness their sins. Therefore, the verse declares that they sinned in two ways, THAT IS, IN HIDING AND IN THE OPEN.

29. רַבִּי יוֹסִי אָמַר, אֲנָא אֶפְכָא אַמְרִית, וְתִשְׁחַת הָאָרֶץ לְפָנֵי הָאֱלֹקִים, בְּקַדְמֵיתָא לְפָנֵי הָאֱלֹקִים, דְּלֵא הוּוּ עִבְדֵי בְּאַתְגְּלוּיָא, לְפָנֵי הָאֱלֹקִים עִבְדוּ, וְלֵא לְפָנֵי בְנֵי נֶשָׂא, וְלְבִסוּף עִבְדוּ בְּאַתְגְּלוּיָא, הַה"ד וְתִמְלֵא הָאָרֶץ חֲמָס, דְּלֵא הוּוּ אֶתְר בְּכֹל אַרְעָא, דְּלֵא הוּוּ בְּאַתְגְּלוּיָא, וּבְגִין כֵּן, בְּתַרֵּי גּוּוּנֵי אָמַר קְרָא.



30. "These are the generations of Noach." Rabbi Aba said, From the day that Adam transgressed his Master's command, all succeeding generations were called "sons of Adam." But it was not said to praise him, as much as to say, 'These are the sons of the man who transgressed his Master's command.'

31. But after Noach had appeared, all the descendants of Mankind are called after his name, "the generations of Noach." And this describes Noach's descendants in an honorable sense, because he secured for us permanent existence in the world, in contrast with "the generations of Adam," which describes us in a dishonorable sense, as he caused us to be driven out of this world by bringing death to all.

32. Rabbi Yosi said to him: If it is really so, we nevertheless see that in a later passage it is written: "Hashem came down to see the city and the tower that the children of Adam had built" (Beresheet 11:5). The verse clearly states "the children of Adam" and not "the children of Noach," **EVEN THOUGH THEY WERE DESCENDED FROM NOACH.** Rabbi Aba replied that because Adam sinned before his Master, **THE VERSE INVOKES HIS NAME.** And it would have been better for him not to have been created than to be mentioned in the Torah in such a manner.

30. אֵלֶּה תּוֹלְדוֹת נֹחַ, רַבִּי אַבָּא אָמַר, מִיּוֹמָא דְעֵבֶר אָדָם עַל פְּקוּדָא דְמַרְיָה, כֹּל בְּנֵי עֲלָמָא דְאִתְיַלִּידוּ לְבֵתָא, אַקְרוּן בְּנֵי הָאָדָם, וְלֹא לְשִׁבְחָא אַקְרוּן הַכִּי, אֲלֵא כְּמֵאן דְאָמַר, בְּנוֹי דְהָהוּא דְעֵבֶר עַל פְּקוּדָא דְמַרְיָה.

31. כִּיּוֹן דְאֵתָא נֹחַ, אַקְרוּן בְּנֵי עֲלָמָא עַל שְׁמִיָּה דְנֹחַ, תּוֹלְדוֹת נֹחַ, לְשִׁבְחָא. דְקָאִים לוֹן בְּעֲלָמָא, וְלֹא תּוֹלְדוֹת אָדָם, דְאֵעֵבֶר לוֹן מֵעֲלָמָא, וְגָרִים מוֹתָא לְכֻלְהוּ.

32. אָמַר לִיָּה רַבִּי יוֹסִי, אִי הַכִּי, הָא כְּתִיב לְבֵתָא וַיֵּרַד ה' לִרְאוֹת אֶת הָעִיר וְאֶת הַמִּגְדָּל אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם, בְּנֵי הָאָדָם כְּתִיב, וְלֹא כְּתִיב בְּנֵי נֹחַ, אָמַר לִיָּה, בְּגִין דְאָדָם חָטָא קַמִּי מַרְיָה, טַב לִיָּה דְלֵא אַבְרִי, וְלֹא יִכְתוּב עֲלֵיָּה הָאִי קְרָא.

33. Come and behold: it is written: "A wise son makes a glad father" (Mishlei 10:1). When a son is good, then all the people will mention his father's name with praise. But if a son is bad, they will mention his father with reproach. Now because Adam sinned and transgressed his Master's command, when THE TOWER BUILDERS came and rebelled against their Master, what was written about them? "That the children of Adam had built"! These are the children of Adam, the first man who had rebelled against his Master and transgressed His command.

33. אֵלֶּא תָּא חַיִּי, בְּתֵיב בֵּין חָכֵם וְשֹׁמֵחַ אָב, בְּדַ בְּרָא טַב, כָּל בְּנֵי עֲלָמָא דְכָרִין לִיהַ לְאָבוּי לְטַב, וְכַד אִיהוּ בִישׁ, כִּלְאָ דְכָרִין לִיהַ לְאָבוּי לְבִישׁ. אָדָם בְּגִין דְחָטָא וְעִבֵר עַל פְּקוּדָא דְמַרְיָה, בְּדַ אֲתוּ אִינוּן דְמַרְדּוּ בְּמַרְיָהוּן, מַה כְּתִיב, אֲשֶׁר בְּנֵו בְנֵי הָאָדָם, בְּנֵוֹי הָאָדָם קְדַמָּא, דְמַרְדַּ בְּמַרְיָה, וְעִבֵר עַל פְּקוּדֵיהַ.

34. That is why the verse states that "These are the generations of Noach." These GENERATIONS ARE CONSIDERED TO BE THE DESCENDANTS and not the former ones. Those who came out of the ark and emerged from it ARE THE GENERATIONS. The generations of Adam which did not come out of Gan Eden WERE NOT DESTINED TO EXIST.

34. וּבְגִינֵי כֵךְ, אֵלֶּה תּוֹלְדוֹת נֹחַ, אֵלֶּה וְלֹא קְדַמָּאי, אֵלֶּה דְנַפְקוּ וְעָאלוּ גוּ תִיבָה וְאִפִּיקוּ תּוֹלְדֵין לְעֲלָמִין, וְלֹא תּוֹלְדוֹת אָדָם דְנַפְקוּ מִגְּנֶתָא דְעֵדֶן, וְלֹא אִפִּיק לִוְן מִתְּמִן.

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Section



## 6. If Adam had not sinned, he would not have begot any offspring

From the time of Adam's sin, the children born into our world retain an aspect of the evil inclination within their essence. This section helps prevent this evil presence from occurring in new children. Moreover, these words weaken and remove this negative influence from our children as we meditate upon the pages.

35. Come and behold: if Adam had brought generations with him from Gan Eden, they would have lived for generations. And the light of the moon, WHICH REFERS TO THE LIGHT OF MALCHUT, would have never been darkened. And all would have lived forever; and not even the angels above could have stood before them and borne their light brilliance and wisdom. As it is written: "In the image of Elohim did He create him" (Beresheet 1:27). But because he was the cause of the sin, he had to leave Gan Eden and bear children outside. So his generations did not last because they were not fit.

35. תָּא חַזִּי, אֱלוֹ אִפִּיק אָדָם תּוֹלְדוֹת, מִגְּנֵתָא דְעָרְן,  
 לֹא יִשְׁתַּצֹּן לְדַרְי דְרִין, וְלֹא אֶתְחַשֵּׁךְ נְהוּרָא  
 דְּסִיְהָרָא לְעֵלְמִין, וְכִלְהוּ הוּוּ קַיִמִין לְעֵלְמִין, וְאִפִּילוּ  
 מְלָאכֵי עֵלְאִי, לֹא קַיִמִי קַמֵּיהוּ, בְּנְהוּרָא וְזִינָא  
 וְחֻכְמָתָא, כְּמָא דְאֵת אִמְר בְּצַלֵּם אֱלֹקִים בְּרָא אוֹתוֹ,  
 אֲבַל בִּיּוֹן דְּגַרְיִם חֻטְאָה, וְנִפְק אִיהוּ מִגְּנֵתָא דְעָרְן,  
 וְעַבְד תּוֹלְדוֹת לְבַר, לֹא אֶתְקַיְימוּ.

36. Rabbi Chizkiyah then asked: How could they have begotten offspring there-IN GAN EDEN? Had the evil inclination not been drawn down on him and enticed him to sin, he would have dwelled alone in the world and would have not begotten any offspring! The same applies to the nation of Yisrael; had they not sinned by the golden calf and drawn upon themselves the evil inclination AFTER ACCEPTING THE TORAH, they also would have never borne any offspring, and no new generations would have come into the world. THE MAIN POINT IS THAT THE POWER OF MATING DERIVES MAINLY FROM THE EVIL INCLINATION. SO WITHOUT THE EVIL INCLINATION THERE CAN BE NO OFFSPRING.

37. HE ANSWERED: Had Adam not sinned, he would not have borne offspring from the side of the evil inclination, but he would have borne them from the side of the Holy Spirit. But because he produced offspring only from the side of the evil inclination, all the offspring of mankind who are the 'sons of Adam' are born from the side of the evil inclination. They have no existence and no permanence, because the Other Side has been mixed with them.

38. But if Adam had not sinned and had not been driven out of Gan Eden, he would have begot offspring from the side of the Holy Spirit. And they would have been as holy as the supreme angels, and lived generations upon generations as angels do above. THIS MEANS THAT THERE ARE TWO KINDS OF MATING: ONE IS THE SPIRITUAL MATING OF THE ANGELS; THE SECOND IS THE MATING OF YESOD FOR THE SOULS. THAT NEED FOR THE EVIL INCLINATION RELATES ONLY TO THE MATING OF YESOD AND NOT TO THE SPIRITUAL MATING THAT COMES FROM THE SIDE OF THE HOLY SPIRIT. But because he sinned and begot children outside Gan Eden and he did not merit to begot them in Gan Eden, therefore they did not

36. אָמַר רַבִּי חִזְקִיָּהּ, וְכִי הֵיךְ יִכְלִין לְמַעַבַּד תּוֹלְדוֹת תַּמּוֹן, דִּהָא אֲלֵמְלָא לֹא אֲתַמְשִׁיךְ עָלֶיהָ יִצְרַר הָרַע וְחָטָא, אֲתַקְיִים אִיהוּ בְעֵלְמָא בְלַחְדוּדֵי, וְלֹא יַעֲבִיד תּוֹלְדוֹת. כְּגִוּוֹנָא דָא, אֲלֵמְלָא דְחָבּוּ יִשְׂרָאֵל בְּעַגְלָא, וְאֲמַשִּׁיכוּ עָלֶיהוּ יִצְרַר הָרַע, לֹא עֲבָדוּ תּוֹלְדוֹת לְעֵלְמִין, וְלֹא יִיתוּן דְרִין אַחֲרָנִין לְעֵלְמָא.

37. אָמַר לִיהָ אֲלֵמְלָא לֹא חָטָא אָדָם, לֹא עֲבִיד תּוֹלְדוֹת כְּגִוּוֹנָא דָא מְסֻטְרָא דִּיצְרַר הָרַע, אֲבָל עֲבִיד תּוֹלְדוֹת מְסֻטְרָא דְרוּחָא קְדִישָׁא, דִּהֲשֵׁתָא לֹא עֲבִיד תּוֹלְדוֹת אֲלָא מְסֻטְרָא דִּיצְרַר הָרַע, וּבְגִין דְכָל תּוֹלְדוֹת הַבְּנֵי נֶשָׂא, כְּלֵהוּ מְסֻטְרָא דִּיצְרַר הָרַע, בְּגִין כִּךְ לִית לֹון קִיּוּם, וְאִי אֶפְשָׁר לֹון לְאַתְקִימָא, דְּסֻטְרָא אַחֲרָא אֲתַעֲרַב בְּהוּ.

38. אֲבָל אֲלֵמְלָא לֹא חָטָא אָדָם, וְלֹא אֲתַתְרַךְ מְגַנְתָא דְעֵדֶן, הָוָה עֲבִיד תּוֹלְדוֹת מְסֻטְרָא דְרוּחָ קוֹדֶשָׁא דְקְדִישִׁין, כְּמֵלְאֲכֵי עֵלְאִין קִיּוּמִין לְדְרֵי דְרִין כְּגִוּוֹנָא דְלַעִילָא, כִּיּוֹן דְחָטָא וְאוּלִיד בְּגִין לְבַר מְגַנְתָא דְעֵדֶן, וְלֹא זָכָה לְאַפְקָא לֹון מְגַנְתָא, לֹא אֲתַקְיִמוּ, אֲמִילוּ לְאַשְׁתְּרָשָׁא בְעֵלְמָא דָא, עַד דְאַתָּא נַח דְאִיהוּ צְדִיק, וְעָאֵל בְּתִיבָה, וּמִן תִּיבָה נִמְקוּ כָל דְרִין דְעֵלְמָא, וּמִתַּמּוֹן אֲתַבְּדִרוּ לְכָל אַרְבַּע רֻחוּי עֵלְמָא.

survive even only to take root in this world until  
Noach came and went into the ark. And from the  
ark all descending generations of mankind  
emerged and spread to all four corners of the  
earth.

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Section



## 7. "And Elohim saw the earth"

Reading these paragraphs helps purify the earth, which is constantly being corrupted and defiled through both small and large actions of negativity.

39. "And Elohim saw the earth and behold, it was corrupt" (Beresheet 6:12). Why was the earth corrupt? CAN IT BE THAT IT DESERVED TO BE PUNISHED? AND HE ANSWERS: YES, because all flesh had corrupted its ways, as has already been explained. Rabbi Chiya opened the discussion, saying, "And Elohim saw from their deeds that they had repented from their evil way" (Yonah 3:10). Come and behold: when the people are righteous and observe the commandments of the Torah, the earth is invigorated and full of joy. And why is that? Because the Shechinah dwells upon the earth and everyone-both above and below-is joyous.

39. וַיִּרְא אֱלֹקִים אֶת הָאָרֶץ וְהִנֵּה נִשְׁחָתָה. אֲמַאי  
נִשְׁחָתָה, בְּגִין כִּי הִשְׁחִית כָּל בֶּשֶׂר אֶת דְּרָכּוֹ, כַּמָּה  
דְּאָתְמַר. רַבִּי חִיָּיא פִּתַּח קָרָא וְאָמַר, וַיִּרְא אֱלֹקִים  
אֶת מַעֲשֵׂיהֶם כִּי שָׁבוּ מִדְּרָכֵם הָרָעָה, תָּא חֲזִי,  
בְּשַׁעֲתָא דְּבִנֵי נִשְׂא זְכָאן, וְנִטְרֵי פְקוּדֵי דְּאוּרִיטָא,  
כְּדִין אַרְעָא אֲתִתְקַמַּת, וְכָל חִידּוֹ אֲשַׁתְּכַח בֵּהּ, מֵאִי  
טַעְמָא בְּגִין דְּשִׁכְיִנְתָּא שְׂרִיָּא עַל אַרְעָא, וּכְדִין כְּלָא  
עֲלָאי וְתַתָּאי בְּחֻדּוּהָ.

40. But when Mankind corrupts its ways, does not observe the commandments of the Torah, and sins before its Master, then it is as if Mankind drives the Shechinah out of the world. Then the earth is left corrupt, for the Shechinah is repelled by it and does not dwell on it. Then, the earth is corrupt. And why should the earth be corrupt? Because a different spirit rests upon it, causing the corruption.

41. Can the same be applied to the land of Yisrael as well, THAT IS ANOTHER SPIRIT COULD BE DWELLING THERE. But we have learned that no other spirit rests upon the Land of Yisrael, and there is no other appointed angel beside the Holy One, blessed be He himself. IF SO, THEN WHY WAS THE LAND OF YISRAEL CORRUPTED? AND HE REPLIED: Come and behold: it is true that no other appointee or messenger dwells in the land of Yisrael, beside the Holy One, blessed be He, Himself, but there is one time that the evil spirit may govern the land in order to destroy people. How do we know about that? From King David, as it is written: "And he saw the angel of Hashem standing between the earth and the heavens, with a drawn sword in his hand stretched out over Jerusalem" (I Divrei Hayamim 21:16) and then the land was destroyed.

40. וכד בני נשא מחבלין ארחייהו, ולא נטרי פקודי אורייתא, וחטאן קמי מאריהון, וכדין כביכול דחייין לה לשכינתא מעלמא, ואשתארת ארעא מחבלא, דהא שכינתא אתדחייא, ולא שריא עלה, וכדין אתחבלת, מאי טעמא אתחבלת, בגין דשריא רוחא אחרא עלה דמחבלא עלמא ועל דא אמרינן דישראל יהבי עוז לאלקים, דמקוימין עלמא, אלקים דא שכינתא, ואם חס ושלום אי ישראל ישתכחו חייבין, מה כתיב רומה על השמים אלקים וגו' משום דרשת הכינו לפעמי. כפף נמשי בסבת חמס ושנאת חנם, כרו לפני שוחה וגו', כגוונא דדור המבול, דבגין חמס דהות ביניהון, הוה ביניהון שנאה ודכבו.

41. יכול אף דארעא דישראל כן, והא תנינן, ארעא דישראל לא שריא עלה רוחא אחרא, ולא ממנא אחרא, בר קודשא בריך הוא בלחודו. תא חזי דארעא דישראל הכי הוא, דלא שריא עלה ממנא ולא שלוחא אחרא, בר קודשא בריך הוא בלחודו. אבל שעתיא חדא שריא עלה, לחבלא בני נשא, מנלן מדוד, דכתיב וירא דוד את מלאך ה' וחרבו שלופה בידו נטויה על ירושלים, וכדין אתחבלת ארעא.

42. Rabbi Elazar said: Even in that time, WHEN HE SAW THE ANGEL OF HASHEM STANDING, it was the Holy One, blessed be He. Because what is written here, "the angel of Hashem," is analogous to "The angel who redeemed me" (Beresheet 45:16) and also to "the angel of the Elohim" (Shemot 15:19). AND AS THESE VERSES REFER TO THE HOLY ONE, BLESSED BE HE, SO DOES THIS ONE. Be it for the best or the worst, the Holy One, blessed be He, shall always govern this land. For the best-because the land of Yisrael was never passed on to any other supernal governor, and THE HOLY ONE, BLESSED BE HE, ALONE CAN DO IT GOOD. And all the other inhabitants of the world should be ashamed of their deeds, BECAUSE THEY ARE UNDER MINISTERS. For the worst MEANS THAT ONLY THE HOLY ONE, BLESSED BE HE, RULES OVER THIS LAND to prevent the other ministers from delighting in ruling over it.

43. And if you will ask is it not written: "For she has seen that the heathens entered into her sanctuary" (Eichah 1:10) and have destroyed the Temple, WHICH IMPLIES THAT if really no other ministers ruled, then the Temple would not have been destroyed! Come and behold: it is stated, "For you have done" (Ibid. 21) and "Hashem has done what he has devised" (Eichah 2:17). SO YOU CAN SEE THAT IT WAS DONE BY THE HOLY ONE, HIMSELF, BLESSED BE HE, AND NOT BY MINISTERS.

42. אָמַר רַבִּי אֶלְעָזָר, אֲפִילוּ בְּהֵיכָל שְׁעֵתָא, קוּדְשָׁא בְּרִיךְ הוּא הוּהוּ, כְּתִיב הִכָּא מִלֶּאךָ ה', וְכִתִּיב הִתְם הַמִּלֶּאךָ הַגּוֹאֵל אוֹתִי, וְכִתִּיב וַיִּסַּע מִלֶּאךָ הָאֱלֹקִים, הֵן לְטֹב וְהֵן לְבִישׁ, קוּדְשָׁא בְּרִיךְ הוּא שְׁלִיט עָלֵהּ, לְטֹב: בְּגִין דְּלֹא אֲתַמְסְרָא תַּחֲוֹת שְׂאֵר מַמְנָן, וְכֹל דְּיִירֵי עֲלֵמָא יִכְסְפֹן מִן עוֹבְדֵייהוּ. לְבִישׁ בְּגִין דְּלֹא יִחְדֹּן אִינוּן לְשִׁלְטָאָה עָלֵהּ.

43. וְאִי תִימָא וְהָא כְּתִיב כִּי רָאָתָה גּוֹיִם בָּאוּ מִקְדְּשָׁה, וְחָרִיבוּ בֵיתָא, וְאִי לֹא שְׁלִטִין אִינוּן מַמְנָן, לֹא אֲתַחֲרַב מִקְדְּשָׁא, תָּא חֲזִי כְּתִיב כִּי אֲתָה עָשִׂיתָ, וְכִתִּיב עָשָׂה ה' אֶת אֲשֶׁר זָמַם.



44. Come and behold: it is written: "And Elohim saw the earth and behold, it was corrupt" (Bereshheet 1:12). It was surely corrupt. And furthermore, it is also stated: "And Elohim saw from their deeds that they had repented from their evil ways" (Yonah 3:10). Because then the earth calls out to the heavens above, TO ZEIR ANPIN, and is raised to the upper grade; it beautified its face, as though it were a female beautifying herself for the male. In the same manner, the earth tried to please the "King," WHO IS ZEIR ANPIN, for she raised righteous children for Him.

45. While here, what is written about the generation of the Flood that did not repent? "And Elohim saw the earth, and behold it was corrupt," like a wife who committed adultery and hides her face from her husband. When the sins of Mankind multiply and become overwhelming, the earth sins openly and becomes brazen like a woman who has no shame. As it is written: "And the earth was defiled under its inhabitants" (Yeshayah 24:5). And so it is said, "And He saw that the earth was assuredly corrupt." You may ask, why? Because "all flesh had corrupted their ways upon the earth."

44. תָּא חֲזִי, בְּתִיב וַיֵּרָא אֱלֹהִים אֶת הָאָרֶץ וַהֲנִיָּה נִשְׁחָתָה. נִשְׁחָתָה וַיֵּרָא, בְּמָה דְאַתְמָר. הֲכִי נִמְי וַיֵּרָא אֱלֹהִים אֶת מַעֲשֵׂיהֶם כִּי שָׁבוּ מִדְרָכָם הַרְעָה, דְּהָא בְּדִין אַרְעָא קָרְאָת לְעִילָא, וְסִלְקָא בְּסִלְיָקוּ עֲלָאָה, וּמְקַשְׁטָא אֲנַפְהָא, כְּנוֹקְבָא דְמִקְשָׁטָא לְגַבֵּי דְכוּרָא, הֲכִי נִמְי אַרְעָא, דְּהָא גְדִילַת בְּנִין זְבָאִין לְמַלְבָּא.

45. וְהִכָּא דְלֹא תְבוּ דְרָא דְטוֹפְנָא, מַה בְּתִיב, וַיֵּרָא אֱלֹהִים אֶת הָאָרֶץ וַהֲנִיָּה נִשְׁחָתָה וְגו', בְּאַתְתָּא דְאַסְתָּאבַת וְאַסְתִּירַת אֲנַפְהָא מִבַּעֲלָהּ, וּבְזִמְנָא דְאַסְגִּיאוּ חוּבֵי בְנֵי נִשָּׂא בְּאַתְגְּלִיָּא, אַרְעָא שְׂוִיתָא אֲנַפְהָא כְּנוֹקְבָא דְלִית לָהּ כְּסוּפָא מְכֻלָּא, בְּמָה דְאַתְ אָמַר וְהָאָרֶץ חֲנֻפָה תַּחַת יוֹשְׁבֵיהּ, וְעַל דָּא וַיֵּרָא כִּי נִשְׁחָתָה וַיֵּרָא, מֵאִי טַעְמָא בְּגִין כִּי הִשְׁחִית כָּל בָּשָׂר אֶת דְרָכּוֹ עַל הָאָרֶץ.

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Section



## 8. "Hashem has done that which he devised"

As a parent feels the pain of a child whose iniquities have caused the child great suffering, the Creator feels the pain of all the souls who walk this earth. We should attempt to understand the Creator's love for us, and become inspired to relieve His pain by transforming ourselves. And in the process of doing so, we will relieve our own pain as well.

46. Rabbi Elazar went over to Rabbi Yosi, the son of Rabbi Shimon, son of Lakunya, his father-in-law. As soon as he saw him, he spread carpets over planks of wood and prepared a canopy under which they both sat. His father-in-law asked him if, by any chance, he had learned from his father the meaning of the verse: "Hashem has done that which He devised, He has performed his word that He commanded in the days of old" (Eichah 2:17).

46. רבי אלעזר אזל לגביה דרבי יוסי ב"ר שמעון בן לקוניא חמוי, כיון דחמא ליה, אתקין ליה תופסיתא דקומרא, במטון דקולפא, ויתיבו. א"ל חמוי, אפשר דשמעת מאבוכ, האי דכתיב עשה ה' אשר זמם בצע אמרתו אשר צוה מימי קדם.

47. He answered: Our friends have already explained it. "He has performed His word" means that He ripped His precious cloak; "that He commanded in the days of old" means that this cloak He commanded from the supernal days of old-MEANING FROM THE SFIROT OF THE PARTZUF OF ATIK, CALLED "DAYS OF OLD." On the day the Temple was destroyed, He ripped His cloak, for it is His Honor and perfection, NAMELY MALCHUT, WHICH IS CALLED THE HONOR OF HASHEM, AND IT IS HIS PERFECTION BECAUSE THROUGH IT, HE PERFECTS HIMSELF WITH THE

47. אמר ליה הא אוקמוה חכמיא, בצע אמרתו דבצע פורפירא דיליה, אשר צוה מימי קדם, דהא פורפירא פקיד לה, מאינון יומי קדמאי עלאי, וביומא דאתחריב בי מקדשא, בצע לה, בגין דהאי פורפירא איהי יקרא דיליה, ותיקונא דיליה, ובצע ליה.

**MOCHIN OF THE LIGHT OF CHOCHMAH. "And He ripped it" MEANS THAT THE FIRST NINE SFIROT LEFT IT AND ONLY THE TENTH REMAINED.**

48. He asked, "Hashem has done that which He devised:" Is this the way of a king to devise evil against his sons even before they have sinned? And he answered: It is like a king who had a precious vessel and was constantly afraid that it might one day break. So he used to watch it by keeping it under his eye. One day his son came along and made the king angry. So the king took his precious vessel and smashed it. That is why it says "that which He has devised."

49. Come and behold: from the day the Temple was built, the Holy One, blessed be He, used to watch it, because it was very precious to Him. And He used to worry that Yisrael might sin and cause the Temple to be destroyed. So every time He came to the Temple, He wore a precious mantle, MEANING THAT HE MATED WITH MALCHUT. But when Yisrael sinned and made the King furious, the Temple was destroyed and He tore His cloak apart. That is the meaning of "Hashem has done that which He has devised..."-- HE HAS PERFORMED.

50. "His word (Heb. imratto)" as mentioned here, REFERS TO MALCHUT, which was sitting in the beginning on the top of the tree (Heb. amir). And the King crowned Himself with it and he had before him a "beautiful tree;" THE TREE OF THE SOULS BEFORE THEY COME INTO THIS WORLD in front of His eyes. BUT NOW, AFTER THE DESTRUCTION OF THE TEMPLE, HE RIPPED HIS CLOAK, MEANING THAT THE UPPER NINE SFIROT LEFT MALCHUT AND ONLY THE LIGHT OF NEFESH REMAINED THERE. So now, AFTER THE DESTRUCTION, there is sadness before Him all over in the external houses, BUT NOT IN THE INTERNAL ONES. As the verse reads: "Behold,

48. אָמַר לִיה עֲשֵׂה ה' אֲשֶׁר זָמַם, וְכִי מַלְכָּא חָשׂוּב לְאַבְאָשָׁא לְבָנוּי, עַד לֹא יוּתָן לְמַחְטִי. אָמַר לִיה, לְמַלְכָּא דְהוּה לִיה, מֵאֵן יִקְר, וּבְכָל יוֹמָא הוּה דְחִיל עֲלִיה, דְלֹא יִתְבַר, וְהוּה מְסַתְבֵּל בֵּיה, וְתִקִּין בְּעֵינָיו, לְיוֹמִין אֲתָא בְרִיה, וְאַרְגִּיזוּ לִיה לְמַלְכָּא, נָטַל מַלְכָּא הֵהוּא מֵאֵן יִקְר, וְתִבַר לִיה, הֲדָא הוּא דְכְתִיב עֲשֵׂה ה' אֲשֶׁר זָמַם.

49. תָּא חֲזִי, מִן יוֹמָא דְאַתְבַּנֵּי בֵי מִקְדָּשָׁא, הוּה קְדָשָׁא בְרִיךְ הוּא מְסַתְבֵּל בֵּיה, וְחָבִיב עֲלִיה סְגִי, וְהוּה דְחִיל עֲלֵיהּ דִּישְׂרָאֵל דִּיחֻטָּן, וְיִחְרַב בֵּי מִקְדָּשָׁא, וְכֵן בְּכָל זְמַנָּא דְהוּה אֲתֵי לְגַבֵּי בֵי מִקְדָּשָׁא, הוּה לְבִישׁ הֵהוּא פּוֹרְפִירָא, לְכַתֵּר דְגַרְמוּ חוּבִין, וְאַרְגִּיזוּ קַמֵּי מַלְכָּא, אֲתַחַרְבַּ בֵּי מִקְדָּשָׁא, וּבְזַע הֵהוּא פּוֹרְפִירָא, הֵינּוּ דְכְתִיב עֲשֵׂה ה' אֲשֶׁר זָמַם בְּצַע אִמְרָתוֹ.

50. הָאֵי אִמְרָתוֹ, בְּקַדְמֵיתָא יִתְבָּא בְּרֵאשׁ אֲמִיר, וְהָא אֲתַעְטְרוּ עֶטְרָא לְרִישָׁא, וְאִילָן נָאָה לְפָנָיו, וְאִיהוּ מִימֵי קָדָם וְדָאֵי. וְכַדִּין עֲצִיבוּ קַמֵּיהּ, בְּבִתֵּי בְּרָאֵי וְדָאֵי, וְהֵן אֲרָאֵלִם צַעְקוּ חוּצָה.

the valiant ones shall cry without" (Yeshayah 33:7), THAT IS, ONLY EXTERNAL ONES.

51. "And on that day Hashem Tzeva'ot called to weeping, to mourning, to baldness, and to girding with sackcloth" (Yeshayah 22:12). This means that only on that day, when the Temple was destroyed, DID HE CALL FOR WEeping AND MOURNING. But aside from that day, there is no greater joy for the Holy One blessed be He, than when the wicked of the world, who provoke Him, are removed from this world. As it is written: "And when the wicked perish there is joy" (Mishlei 11:10). So in each generation, when Judgment is executed on the wicked of the world, there is joy and songs before the Holy one, blessed be He.

52. And if you claim that we learned that there is no joy before the Holy One, blessed be He, when He passes His Judgment on the sinners, come and behold: when Judgment is delivered on the wicked, there is joy and exultation before Him, because they are removed from this world. But, when is there joy? When the time that He has waited for them TO REPENT is over, and they have not returned to Him from sinning. But if Judgment is delivered on them before their time has come, and the measure of their sins has not yet been completed, it is, as it is written: "the iniquity of the Emori is not yet full" (Beresheet 15:16). THIS MEANS THAT THERE STILL IS A CHANCE THAT THEY MAY REPENT; thus, there is no joy. And there is grief before Him because of their destruction.

51. וַיִּקְרָא ה' צְבָאוֹת בַּיּוֹם הַהוּא וּגּו'. הֵינְנוּ בְּזִמְנָא דְאַתְחַרֵּיב בֵּי מְקַדְּשָׁא, אֲבָל בְּזִמְנָא אַחֲרָא, לֵית חֲרוֹה קַמִּי קַדְּשָׁא בְּרִיךְ הוּא כְּזִמְנָא דְאַתְאֲבִידוּ חַיֵּיבֵי עֲלָמָא, וְאֵינּוֹן דְאַרְגִּיזוּ קַמִּיהּ, הַה"ד וּבְאֲבוּד רְשָׁעִים רְנָה. וְכֵן בְּכָל דְרָא וְדָרָא, דְעֵבִיד דִּינָא בְּחַיֵּיבֵי עֲלָמָא, חֲרוֹה וְתוֹשְׁבַחְתָּא קַמִּי קַדְּשָׁא בְּרִיךְ הוּא.

52. וְאִי תִימָא, הָא תְּנִינָן, דְלֵית חֲרוֹה קַמִּי קַדְּשָׁא בְּרִיךְ הוּא, כִּד אִיהוּ עֵבִיד דִּינָא בְּחַיֵּיבֵי. אֲלֵא תָא חַיִּי, בְּשַׁעֲתָא דְאַתְעֵבִיד דִּינָא בְּחַיֵּיבֵי, חֲרוֹן וְתוֹשְׁבַחֲךָ קַמִּיהּ, עַל דְאַתְאֲבִידוּ מֵעֲלָמָא, וְהֵנִי מִיְלִי, כִּד מְטָא הוּא זְמָנָא, דְאֹרִיךְ לֹון, וְלֵא תֵאבֹן לְגַבִּיּה מְחֻבִּיּהוּ, אֲבָל אִי אֲתַעֲבִיד בְּהוּ דִינָא, עַד לֵא מְטָא זְמַנֵּיהּ, דְלֵא אֲשַׁתְּלִים חֻבִּיּהוּ, כִּד"א כִּי לֵא שְׁלֵם עֹן הָאֱמוֹרִי עַד הַנֶּה, כְּדִין לֵית חֲרוֹה קַמִּיהּ, וּבְאִישׁ קַמִּיהּ עַל דְאַתְאֲבִידוּ.

53. But, you might ask: If their time has not come yet, then why should Judgment be delivered on them? Because it is they who inflict the punishment on themselves, as the Holy One, blessed be He, would never punish them before their time has come. Because they associate with Yisrael in an effort to harm them, He passes His Judgment on them and entirely removes them from the world before their time is up. And now there is grief before Him, FOR HE DESTROYED THEM BEFORE THEIR TIME. This is also the reason why He drowned the Egyptians in the sea and destroyed the enemies of Yisrael in the days of Yehoshafat. They were all destroyed before their time because they wanted to harm the nation of Yisrael.

54. So only when the time that He waits for them is completed, and they do not mend their ways, is their destruction a cause for joy and exaltation before Him. The only exception was the time when the Temple was destroyed, because even though their time for angering Him had expired, there was no joy before Him. From that time onward, there has been happiness neither above nor below.

53. וְאִי תִימָא, אִיהוּ, עַד לֹא מָטוּ זְמַנֵּיהוּ, אִמָּא  
עֲבִיד בְּהוּ דִינָא. אֶלָּא אִינוּן גְּרַמִּין בִּישָׁא לְגַרְמֵיהוּ,  
דְּהָא קְדָשָׁא בְּרִיךְ הוּא לֹא עֲבִיד בְּהוּ דִינָא, עַד לֹא  
מָטָא זְמַנֵּיהוּ, אֶלָּא, בְּגִין דְּמִשְׁתַּתְּמִי בְּהַדְרֵיהוּ  
דִּישְׂרָאֵל, לְאַבְאָשָׁא לֹון, וּבְגִין כִּךְ עֲבִיד בְּהוּ דִינָא,  
וְאוּבִיד לֹון מְעַלְמָא בְּלֹא זְמַנָּא, וְדָא הוּא דְאַבְאִישׁ  
קְמִיָּה. וּבְגִין כִּךְ אַעֲבַר מִצְרָאִי בִימָא, וְאוּבִיד  
שְׁנַאִיהוּן דִּישְׂרָאֵל בִּימֵי יְהוֹשָׁפָט. וְכֵן כְּלָהוּ, דְּהָא  
בְּגִינֵיהוּן דִּישְׂרָאֵל אֲתַאבִּידוּ בְּלֹא זְמַנָּא.

54. אָבַל כִּד אֲשַׁתְּלִים זְמַנָּא דְאוּרִיךְ לֹון, וְלֹא תְבוּ,  
כְּדִין חֲדוּה וְתוֹשְׁבַחְתָּא קְמִיָּה עַל דְּאֲתַאבִּידוּ  
מְעַלְמָא. בְּרַ בְּזְמַנָּא דְּאֲתַחְרִיב בִּי מְקַדְשָׁא, דְּאֶף עַל  
גַּב דְּאֲשַׁתְּלִים זְמַנָּא דְּלָהוּן, דְּאַרְגִּיזוּ קְמִיָּה, לֹא הוּה  
חֲדוּה קְמִיָּה, וּמַהְהוּא זְמַנָּא, לֹא הוּה חֲדוּה לְעִילָא  
וְתַתָּא.

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Section



## 9. "For yet seven days"

Learning the words that compose these powerful verses help us understand the spiritual dangers associated with the wasting of one's sperm. The negative forces in our midst automatically attach themselves to any gateway where the greatest Light can shine. This is Yesod in the Upper World, and the sexual organ in the physical world.

The Kabbalist, however, does not consider the vague concepts of morality and codes of right and wrong as motivation for maintaining sexual relations within the spiritual confines of marriage. Rather, it is our own spiritual understanding of the metaphysical forces at work, including the laws of cause and effect, that will provide the impetus. Historically, religious and moral authorities, according to the Kabbalist, have not been granted great influence in regulating sexual relations. Instead, individual people must be empowered with knowledge that can assist them in understanding the consequences of their actions. If they are to be truly motivated, people must recognize the benefits to themselves derived from any particular spiritual action

55. "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights" (Bereshheet 7:4). Rabbi Yehuda said: What is the meaning of these forty days and forty nights? These forty days are to strike the wicked of the world, as is written: "forty strikes he may hit him and not exceed" (Devarim 25:3), corresponding to the "four winds of the world," WHICH ARE THE SECRET OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT. As each one has ten, THERE ARE ALTOGETHER FORTY. For Man was created from the four winds of the world. So, the verse continues: "And every living substance that I have made will I destroy from the face of the earth." Forty strikes are needed to destroy the world.

55. כִּי לְיָמִים עוֹד שִׁבְעָה אָנֹכִי מְמַטֵּיר עַל הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה וְגו'. רַבִּי יְהוּדָה אָמַר הֲנִי אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה, מֵאֵי עֲבִידֵי תִיּוֹהוּ, אֲלֵא, אַרְבָּעִים יוֹם לְאַלְקָאָה חֲנִיבֵי עֲלָמָא, וְכַתִּיב אַרְבָּעִים יִכְנוּ לֹא יוֹסִיף, לְקַבֵּל אַרְבַּע סְטָרֵי עֲלָמָא, לְכֹל חַד עֲשָׂרָה, בְּגִין דְּב"נ מֵאַרְבַּע סְטָרֵי עֲלָמָא אֲתַבְּרִי, וְעַל דָּא וּמְחִיתִי אֶת כָּל הַיְקוּם, וְאַצְטְרִיךְ אַרְבָּעִים לְאַלְקָאָה וּלְאַתְמַחִי עֲלָמָא.

56. Rabbi Yitzchak was visiting Rabbi Shimon, and he asked him about the verse that states: "And the earth was corrupt before the Elohim." Now, if it was man who sinned and was corrupt, what was the earth's sin? Rabbi Shimon answered, as it is written: "for all flesh had corrupted his way upon earth" and, also, "And the land was defiled, therefore I did visit the iniquity thereof upon it" (Vayikra 8:25). So it is mankind that sins. But if you ask what is the sin of the earth, you should know that mankind constitutes the essence of the earth. If mankind corrupts it, it has become corrupted. This is proven by the verse: "And Elohim saw the earth and beheld it was corrupt, for all flesh had corrupted their way upon the earth."

57. Come and behold: all of Man's sins and corruption can be atoned for by repentance. But by the sin of spilling his seed on the earth, Man corrupts himself and the earth as well. And of such a person, it is written: "The stain of your iniquity remains before me," (Yirmeyah 2:22) and "For you are not an El that has pleasure in wickedness, evil shall not sojourn with you" (Tehilim 5:5). **THIS MEANS THAT A PERSON WHO WASTES HIS SEMEN ON THE EARTH IS CALLED EVIL (BAD), AND HE SHALL NOT SOJOURN ANYMORE WITH THE HOLY ONE, BLESSED BE HE. IN OTHER WORDS, HE SHALL NOT ACCEPT HIS REPENTANCE,** except after great penitence. It is also written that "Er, Yehuda's firstborn, was wicked in the eyes of Hashem; and Hashem slew him" (Beresheet 38:7), as already explained elsewhere.

56. רבי יצחק היה שכיח קמיה דרבי שמעון, אמר לו האי קרא דכתיב ותשחת הארץ לפני האלקים, אי בני נשא חטאן, ארעא במה. אמר לו, בגין דכתיב כי השחית כל בשר את דרכו, כמה דאתמר, כגוונא דא, ותטמא הארץ ואפקוד עונה עליה. אלא בני נשא חטאן, ואי תימא ארעא במה, אלא עקרא דארעא בני נשא אינון, ואינון מחבלין ארעא, והיא אתחבלת, וקרא אוכח, דכתיב וירא אלקים את הארץ והנה נשחתה כי השחית כל בשר את דרכו על הארץ.

57. תא חזי, כל חטאוי דכר נש, כלהו חבלותא דיליה, תליין בתשובה, וחטאה דאושיר זרעא על ארעא, ומחבלא ארחה, ואפיק זרעא על ארעא, מחביל ליה, ומחביל ארעא. ועליה כתיב נכתם עונך לפני, וכתיב ביה כי לא אל חפץ רשע אתה לא יגורך רע, בר בתשובה סגי. וכתיב ויהי ער בכור יהודה רע בעיני ה' וימיתהו ה', והא אתמר.

58. Rabbi Yehuda asked: Why did the Holy One, blessed be He, bring his Judgment on the world--**NAMELY, THE GENERATION OF THE FLOOD**--punishing them with water and not with fire or something else? Rabbi Shimon replied that there is a secret behind this. As they corrupted their ways, the upper waters and the lower waters were unable to join as the male and the female ought. Anyone who corrupts his ways also corrupts the male and female waters. **THIS MEANS THAT HE CAUSES A DEFECT IN THE MALE AND FEMALE WATERS, PREVENTING THEM FROM BEING CONNECTED WITH EACH OTHER.** So, they were punished by water, just as they had sinned.

59. These waters were boiling and they skinned them alive, just like they corrupted their ways in boiling water. "One Judgment against another" **MEANS THAT HE PUNISHED THEM MEASURE FOR MEASURE.** "All the fountains of the great deep broke open," (Beresheet 7:11) refers to the lower waters, while "and the windows of heaven were opened" refers to the upper waters. **THUS THEY WERE PUNISHED BY both-upper and lower waters.**

60. Rabbi Chiya and Rabbi Yosi were walking on their way. Reaching some great mountains, they found human bones that belonged to the generation of the Flood. They walked alongside one of these bones, which measured three hundred steps. Astonished, they said to each other: This clarifies what our friends have said, that they did not fear the Judgment of the Holy One, blessed be He, as is written: "They said to El, depart from us, for we do not desire the knowledge of your ways" (Iyov 21:14). So what did they do? They clogged the fountains of the deep with their feet. But the waters were too hot, and when they could no longer bear it, they slipped, fell on the ground, and eventually died.

58. אָמַר לוֹ אֲמַאי דַּאִין קַדְשָׁא בְּרִיךְ הוּא עֲלֵמָא בְּמִיָּא, וְלֹא בְּאִשָּׁא, וְלֹא בְּמַלְאָה אַחֲרָא. אָמַר לוֹ רַזָּא הוּא, דְּהָא אֵינּוֹן חֲבִילוֹ אֶרְחִייהוּ, בְּגִין דְּמִיּוֹן עֲלֵאִין וּמִיּוֹן תַּתְּאִין לֹא אֶתְחַבְּרוּ דְּכַר וְנוֹקְבָא כְּדָקָא יְאוּת, מֵאֵן אֵינּוֹן דְּחֲבִילוֹ אֶרְחִייהוּ, כְּגוּוּנָא דַּא מִיּוֹן דְּכוּרִין וְנוֹקְבֵי. וְעַל דַּא אֶתְדַּנּוּ בְּמִיָּא, בְּמַה דַּאֵינּוֹן חֲבוּ.

59. וּמִיּוֹן הוּוּ רְתִיחֻן וּכְשֵׁטוֹ מִשְׁכָּא מְנִייהוּ, כְּמַה דְּחֲבִילוֹ אֶרְחִייהוּ בְּמִיּוֹן רְתִיחֻן, דֵּינָא לְקַבֵּל דֵּינָא, הֵה"ד נִבְקְעוּ כָּל מְעִינּוֹת תְּהוֹם רַבָּה, הֵא מִיּוֹן תַּתְּאִין. וְאֶרְוּבוֹת הַשָּׁמַיִם נִפְתְּחוּ, דַּא מִיּוֹן עֲלֵאִין. מִיּוֹן עֲלֵאִין וְתַתְּאִין.

60. רַבִּי חִיָּיא וְרַבִּי יוֹסִי, הוּוּ אֲזִלוּ בְּאַרְחָא, וּמְטוּ לְגַבֵּי טוּרִין רַבְרַבִּין, וְאִשְׁכְּחוּ בִּינֵי טוּרִיא, גְּרַמֵּי בְּנֵי נְשָׂא, דְּהוּוּ מְאִינוֹן בְּנֵי טוֹפְנָא, וּפְסְעוּ תַלְתַּת מְאָה פְּסִיעִין, בְּגֶרְמָא חֲדָא. תּוּוּהוּ, אָמְרוּ, הֵינּוּ דַּאֲמְרוּ חֲבַרְנָא, דַּאֵינּוֹן לֹא הוּוּ מִסְתַּפֵּי מֵדֵינָא דְּקַדְשָׁא בְּרִיךְ הוּא, כְּמַה דְּכֹתִיב וַיֹּאמְרוּ לְאֵל סוּר מִמֶּנּוּ וְדַעַת דְּרִכְיָךְ לֹא חִפְצָנוּ. מַה עֲבַדוּ, הוּוּ סְתִימִין בְּרַגְלֵיהוּ, מְבוּעֵי תְּהוֹמָא, וּמִיּוֹן נִפְקִין רְתִיחֻן, וְלֹא יָכִילוּ לְמִיקָם בְּהוּ, עַד דְּהוּוּ נִשְׁמָטִין, וְנִפְלוּ בְּאַרְעָא וּמִיִּיתִין.



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Section



## 10. "And Noach begot three sons"

We receive assistance in purifying our souls from the Hand of the Creator Himself, who literally removes the soul, cleanses it, renews it from one of the Three Upper Worlds discussed here, and then gently returns it to our being. This process, which occurs as we meditate upon the Zohar, is subtle and unobserved by the human senses.

61. "And Noach begot three sons" (Beresheet 5,32): Rabbi Chiya said to Rabbi Yosi: Come and let me tell you what I have heard about this. It resembles a situation in which a man mates with his wife once, and then two or three children are born. Each one is different from the other in his ways and character: one is virtuous, one is wicked, and one is average. So there are three strands of the spirit that stretch out, fly, and are included within three worlds: BRIYAH, YETZIRAH, AND ASIYAH.

61. ויולד נח שלשה בנים וגו'. אמר רבי חייא לרבי יהודה, תא ואימא לך מלי דשמענא בהאי מתל, לבר נש דאעיל לנוקבא איבא דמעא בזמנא חדא, ונפקי תרין או תלתא בנין, חד מתפרשא מאחרא, באורחוי, בעובדוי, דא זבאה, ודא חייבא, ודא פינוני, אוף הכא נמי, תלת קטרי דרוחא אזלין, ושטאן, ואתכלילן בתלת עלמין.

62. Come and behold: the Neshamah emerges FROM MALE AND FEMALE OF ATZILUT, and it passes through mountains of separation INTO THE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH. There, the Ruach connects to the Neshamah. The Neshamah descends down toward the Nefesh, joins the Ruach, and they all connect with each other. Rabbi Yehuda said: The Nefesh and the Ruach are included one with the other WHEN A PERSON IS BORN IN THE WORLD. AND THERE CAN NEVER BE A NEFESH WITHOUT A RUACH. The Neshamah resides in a man's character and ways, WHICH MEANS THAT THE NESHAMAH IS NOT BORN WITH THE NEFESH AND RUACH. THEREFORE, HE SHOULD DRAW HIS NESHAMAH DOWN TO HIM BY WALKING A STRAIGHT AND GOOD PATH. The Neshamah resides in a secret compartment, whose location is unknown. IT IS BORN WITH THE SIX ENDS, WHICH ARE NEFESH, RUACH, AND THE UPPER THREE SFIROT. THESE REMAIN IN THE FEMALE PRINCIPLE OF ATZILUT, HIDDEN FROM THE RESIDENTS OF BRIYAH, YETZIRAH, AND ASIYAH.

63. A person who comes to purify himself is aided with a holy Neshamah. He is then purified, sanctified, and called holy. But if he does not merit and does not come to purify himself, then only two grades-Nefesh and Ruach-are open to him; for him, there is no holy Neshamah. Not only that, but if a person comes to defile himself, then he is defiled and loses heavenly support. Therefore, each person is judged according to his ways. THAT IS WHY IF A PERSON REPENTS AND COMES TO PURIFY HIMSELF, HE WILL GET THE SUPPORT AGAIN. BUT, YOU MAY POINT OUT, WHEN A PERSON IS BORN HE RECEIVES ONLY THE NEFESH OF THE "CLEAN CATTLE." STILL, THE RUACH IS ALWAYS INCLUDED WITH THE NEFESH, AS ALREADY EXPLAINED. THUS, HE HAS THE NEFESH AND THE RUACH AS SOON AS HE IS BORN, BUT THE NESHAMAH FROM THE SIDE OF THE "PURE CATTLE" IS RECEIVED ACCORDING TO HIS DEEDS. AND

62. תא חזוי, נשמתא נפקאת, ואעיל בין טורי פּרודא, ואתחבר רוחא בנשמתא, נחית לתתא, אתחבר נפש ברוח, וכלהו אזלי ומתחברין דא עם דא, אמר רבי יהודה, נפש ורוח כלילין דא עם דא, נשמתא שריא בארחוי דבר נש, והיא מדורא טמירא דלא אתיידע אתרהא.

63. אתא בר נש לאתדבאה, מסייעין ליה בנשמתא קדישא, ודכאן ליה, ומקדשין ליה, ואקרי קדוש. לא זכה, ולא אתי לאתדבאה, תרין דרגין פתחין, דאינון נפש ורוח ביה, נשמתא קדישא לית ביה. ולא עוד, אלא דאי יסתאב מסאבין ליה, וסיועא דלעילא אעריו מיניה. מכאן ולהלאה, כל חד לפום ארחיה.

THIS APPLIES TO EVERY GRADE OR LEVEL.

Tosefta (addendum)

64. We are the high ties of the greatest of fortresses. THE TERM 'TIES' REFERS TO THE NEFESH, RUACH, AND NESHAMAH, WHICH ARE CALLED 'THREE TIES.' IN OTHER WORDS, OUR NEFESH, RUACH, AND NESHAMAH ARE TIED TOGETHER IN THE CENTRAL COLUMN, WHICH IS THE STRONGEST OF ALL THE FORTRESSES. IT IS CAPABLE OF STANDING UP TO THE 'OTHER SIDE.' Therefore, the eyes and the ears are open, MEANING CHOCHMAH AND BINAH, WHO ARE CALLED 'EYES AND EARS.' A voice from the voices descends from above and smashes mountains and rocks, MEANING THAT THE CENTRAL COLUMN, WHICH IS CALLED THE 'VOICE' AND IS DA'AT, INCLUDES THE THREE VOICES OF CHOCHMAH, BINAH, AND DA'AT OF DA'AT. BUT ONLY ONE VOICE DESCENDS AND ILLUMINATES FROM ABOVE DOWNWARD AND SMASHES ALL THE STRONG KLIPOT THAT ARE CALLED 'MOUNTAINS AND ROCKS'. BUT THE TWO UPPER VOICES, WHICH ARE CHOCHMAH AND BINAH OF DA'AT, ARE NOT DRAWN DOWN. Those who see, but do not see, and who have become hard of hearing and have difficulty seeing; who do not see, do not hear, and do not know how to understand the one located and included between the two--they are pushed out.

65. They cling to these two--MEANING TO THE TWO COLUMNS OF RIGHT AND LEFT WHICH ARE CHOCHMAH AND BINAH. While the one--the best of craftsmen, WHICH IS THE CENTRAL COLUMN AND THE MASTER CRAFTSMAN, ON WHOM ALL THE MOCHIN DEPEND--does not reside among them. THEREFORE they do not enter among the holy books. Because all those who do not have the craftsman, OR THE CENTRAL COLUMN residing among them are not written in the 'Book of Memories.' THIS MEANS THAT THEY RECEIVE NEITHER THE GREAT MOCHIN OF BINAH, WHICH IS CALLED THE

64. קטורי רמאי דקסטורי דההוא סטרא אגן פתיחן עינין, פתיחן אודנין, קל מן קליא נחית מעילא לתמא, מתבר טורין וטנרין, מאן אינון דחמאן ולא חמאן, אטימין אודנין, סתימין עינין, לא חמאן ולא שמעין, לא ידעין בסכלתנו, חד דכלילא בתרין בגווייהו, דחין ליה לבר.

65. אינון מתדבקן ביה באינון תרי. חד אומנא דאומנא, לא שריא בגווייהו, לא עאלין בין ספרי קדישין, כל אינון דאומנא דא לא שריא בגווייהו, לא אכתבו בספרי דכרנייא, אתמחון מספרא דחי, כמא דאת אמר ימחו מספר חיים ועם צדיקים אל יכתבו.

'BOOK OF MEMORIES', NOR THE 'BOOK OF LIFE.' Therefore, they are erased from the 'Book of Life' and have no share in it. As it is written: "Let them be blotted out of the book of the living, and not be written with the righteous" (Tehilim 69:28).

66. Woe to those who leave this world ERASED FROM THE 'BOOK OF LIFE.' Who shall ask about them and plead for them when they are turned over to hands of THE ANGEL Dumah, and are in the burning fire, which they can leave only on the first day of the month and on the days of Shabbat? As it is written: "And it shall come to pass, that from one new moon to another and from one Shabbat to another, shall all flesh come to worship before Me, says Hashem" (Yeshayah 66:23). When THE SHABBAT AND THE BEGINNING OF THE MONTH are over, an announcer from the north says, "The wicked shall be turned back to Sh'ol" (Tehilim 9:18). Angels of destruction then gather and attack them with four burning winds of fire in the valley of Ben Hinnom. THEY DO SO TO PUNISH THE WICKED WHO SPOILED THE FOUR ASPECTS OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT.

67. They are visited three times a day DURING THE THREE PERIODS OF MATING BETWEEN ZEIR ANPIN AND THE FEMALE PRINCIPLE. THESE VISITS OCCUR DURING THE THREE PRAYERS OF EACH DAY TO EASE THEIR PUNISHMENT. Not only that, but when Yisrael says aloud, 'Amen, may the great name of Hashem be praised,' during the Kadish, THEN THERE IS MATING IN THE UPPER WORLDS, and the Holy One, blessed be He, is filled with compassion and mercy and forgives all. Then He signals to the angel appointed over the gates of Gehenom, whose name is Samariel and who has three keys with which he opens the three gates to the side of the desert. And then they see the light of this world, AND IMMEDIATELY as a fiery smoke comes and conceals the ways OF LIGHT AND IT BECOMES DARK.

66. וְיִלּוֹן כִּד יִפְקֹן מֵהַאֵי עֲלֵמָא, וְיִלּוֹן, מֵאֵן יִתְבַּע לֵוֶן, כִּד יִתְמַסְרוֹן בִּידָא דְרוּמָה, וְיִתּוּקְרוֹן בְּנוּרָא דְדִלִיק וְלֹא יִפְקֹן מִנֶּיהָ, בְּרִישׁ יְרַחֵי וְשַׁבְתֵּי, כִּד"א וְהִיא מְדֵי חֹדֶשׁ בְּחֹדְשׁוֹ וּמְדֵי שַׁבַּת בְּשַׁבְתּוֹ יִבֵּא כָּל בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנָי אָמַר ה'. לְבַתֵּר כְּרוּזָא דְבִסְטֵר צְפוֹן אֲכַרְיִזוּ עֲלֵייהוּ וְאָמַר יִשׁוּבוּ רְשָׁעִים לְשִׂאוּלָהּ וְגו'. כִּמָּה חֲבִילֵי טְרִיקִין אֲתַכְנִשׁוּ עֲלֵייהוּ, בְּאַרְבַּע סְטְרִין אֲשָׁא מְלַהֲטָא בְּגִי בֶן הַנֶּגֶם.

67. תֵּלֶת זְמַנִּין בְּיוֹמָא מִתְפַּקְדָן, וְלֹא עוֹד אֱלָא בְּזַמְנָא דְיִשְׂרָאֵל אֲתִיבוּ בְּקוֹל רַם אָמֵן יְהֵא שְׁמִיָּה רַבָּא מְבַרְךְ, קִדְשָׁא בְּרִיךְ הוּא אֲתַמְלִי רַחֲמִין, וְחַיִּיס עַל כֻּלָּא, וְרַמְיִז לְמַלְאָכָא דְמַמְנָא עַל תְּרַעֵי דְגִיָּהֲנָם, סַמְרִיאל שְׁמִיָּה, וְתֵלֶת מִסְתַּחֲן בִּידְיָהּ, וּפְתַח תֵּלֶת תְּרַעִין דְּבִסְטֵר מְדַבְּרָא, וְחַמְאָן נְהוּרָא דְהַאֵי עֲלֵמָא, אֲתָא תְּנַנָּא דְנוּרָא, וְסַתִּים אוֹרְחִין.

68. Then the three in charge, who have trowels in their hands, use them to fan the smoke and blow it back to its place. Then, they are at ease for an hour and a half, after which they return to the fire. They are also at ease three times a day, as well as each and every time Yisrael answer 'Amen, may the great name of Hashem be praised.' Happy are the righteous whose paths and ways illuminate and shine to all directions in the world to come. As it is written: "But the path of just men is like the gleam of sunlight that shines ever more brightly until the height of noonday" (Mishlei 4:18).

68. בְּדִין תֵּלֶת מִמֶּנּוּ, דִּתְחוֹת יִרְיֵיהֶוּ תֵּלֶת מִגְרוּפֵינּוּ,  
 מִנְשָׁבֵן בִּירֵיֵהוּ, וְאֶתִיבוּ תִנָּא לְאֶתְרֵיֵהוּ. וְרוּחֵינּוּ  
 לֹן שַׁעְתָּא וּפְלָגוֹת שַׁעְתָּא, וּלְבַתֵּר תִּיּוּבִין לְאֶשְׁיֵהוּ.  
 וְכֵן תֵּלֶת זְמַנִּין בְּיוֹמָא, וּבְכֹל זְמַנִּין דְּאִמְרֵי יִשְׂרָאֵל  
 אָמֵן יֵהֵא שְׁמִיָּה רַבָּא מְבָרַךְ וְכוּ' אִינוּן רוּחֵינּוּ לֹן.  
 זְכָאִין אִינוּן צְדִיקֵינָא דְּאוֹרְחֵיהוֹן מְנַהֵרָא בְּהוּא  
 עֲלָמָא, לְכֹל סְטָרִין, כַּד"א וְאוֹרַח צְדִיקִים כְּאוֹר נוֹגֵה  
 הוֹלֵךְ וְאוֹר עַד גְּבוּן הַיּוֹם.  
 (עַד כָּאן לְשׁוֹן הַתּוֹסֵפֶתָא).

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Section



## 11. The punishment in Gehenom

A positive and healthy fear of sin can inspire us to pursue spiritual development, thereby avoiding the negative repercussions inherent in our world of cause and effect.

69. Rabbi Aba said that in Gehenom, there are compartments upon compartments, seconds, thirds, and so on until seven--our friends have already explained this issue. Happy are the righteous who guard themselves from the sins of the wicked and do not follow in their paths nor defile themselves. For when a person who has become impure dies, he passes onto the World of Truth and goes down into Gehenom. There he descends, until he reaches the lowest compartment.

70. And there are two compartments close to each other that are called Sh'ol and Avadon. Whoever reaches Sh'ol is judged and punished there and is then raised to a different, but higher, compartment. This continues until he is released from there. But those who go down and reach Avadon are never raised from there again. That is why it is called Avadon (lost), because they are lost there forever.

69. רבי אבא אמר בגיהנם אית מדורין על מדורין, תנינין תליתאין עד שבע, והא אוקמוה חבריא. וזכאין אינון צדיקיא, דאינון מסתמרין מחובי חייביא, ולא אזלי בארחייהו, ולא מסתאבי בהו, וכל מאן דאסתאב, כד אזיל להווא עלמא, נחית לגיהנם, ונחית עד מדורא תתאה.

70. ותרין מדורין אינון, דסמיכין דא עם דא, שאול ואבדון. מאן הנחית לשאול דיינין ליה תמן, ומקבל ענשיה, וסליקו ליה למדורא אחרא עלאה, וכן דרגא בתר דרגא, עד דאנון סלקין ליה. אבל מאן הנחית לאבדון, לא סלקין ליה לעלמין, ובגין כןאקרי אבדון, דהא אביד הוא מכלא.

71. Come and behold: Noach the righteous warned the people of his generation, but they did not heed him until the Holy One, blessed be He, brought the punishment of Gehenom upon them. What is the punishment Gehenom? It is fire and snow, water and fire; the first is cold, the other boiling. And all of that generation were sentenced to punishment in Gehenom and lost from the world.

72. After that punishment, the world was able to exist and function correctly. Noach entered the ark and brought into it all the species of living creatures of the world. So, of course, Noach was a tree that begot fruit, MEANING THAT HE WAS YESOD WHO IS CALLED RIGHTEOUS. And then all the species of the world emerged from the ark just as it happened above--MEANING JUST AS YESOD AND MALCHUT ABOVE.

73. Come and behold: when the tree that begets fruit, YESOD OF ZEIR ANPIN, is joined with the Fruit Tree, WHICH IS MALCHUT, then all the species of above-big and small animals and all their varieties-come forward, each with other members of its species. As it is written: "both small and great beasts" (Tehilim 104:25). So was the case with Noach and the ark. They all emerged from the ark, MEANING THEY ALL WERE CORRECTED WHILE THEY WERE IN THE ARK. IT IS THE SAME WITH THE OFFSPRING ABOVE, WHO RECEIVE THEIR CORRECTION FROM MALCHUT. And the world exists just as IT DOES above. And this is why Noach is called the Man of the Earth and "a just man," MEANING THAT THE RIGHTEOUS IS JUST AS IS YESOD ABOVE, as has been previously explained.

71. תָּא חֲזִי, גַח זְכָאָה, הוּה אֲתָרִי בְבִנֵי דְרִיָּה, וְלֹא הוּוּ שְׁמַעֵי לִיָּה, עַד דְּקַדְשָׁא בְרִיךְ הוּא אֵייתִי עַלְיָוְהוּ דִּינָא דְגִיְהִנָּם. מֵאִי דִּינָא דְגִיְהִנָּם, אֲשָׁא וְתִלְגָּא, מִיָּיא וְאֲשָׁא, דָּא צְנִינָא וְדָא רְתִיחָא. וְכִלְהוּ בְדִינָא דְגִיְהִנָּם אֲתֵרְנוּ, וְאֲתֵאֲבִירוּ מֵעֲלָמָא.

72. וּלְבַתֵּר, אֲתַקְיִים עֲלָמָא כְּדָקָא חֲזִי לִיָּה, וְעָאֵל גַּח בְּתִיבָה, וְאֲעִיל בַּה כֹּל זִינָא וְזִינָא דְעֲלָמָא. וְדָאִי גַח עֵץ עוֹשֶׂה פְרִי הוּה, וְנִפְקוּ מִן תִּיבָה כֹּל זִינֵי עֲלָמָא, כְּגוּוּנָא דְלְעִילָא.

73. תָּא חֲזִי, כִּד הָאִי עֵץ עוֹשֶׂה פְרִי אֲתַחְבֵּר בְּעֵץ פְּרִי, כֹּל אֵינּוֹן זִינֵינִן דְלְעִילָא, חִיּוֹן רַבְרָבִין וְזַעֲרִין, וְכַמָּה זִינֵינִן, וְכֹל חַד לְזִינֵיָה, כַּד"א חֵיוֹת קְטַנּוֹת עִם גְּדוֹלוֹת. כְּגוּוּנָא דָּא גַח בְּתִיבָה, וְכִלְהוּ וְנִפְקוּ מִן תִּיבּוֹתָא, וְאֲתַקְיִים עֲלָמָא כְּגוּוּנָא דְלְעִילָא. וּבְגִינֵי כִךְ גַּח אִישׁ הָאֲרָמָה אֲקָרִי. גַּח אִישׁ צְדִיק אֲקָרִי, וְהָא אֲוִקְמוּהָ.



74. Rabbi Chiya said: For 300 years before the Great Flood, Noach warned them to change their ways but they did not listen to him until the time when the Holy One, blessed be He, had finished waiting for them to repent. **THIS IS AS WRITTEN: "YET HIS DAYS SHALL BE A HUNDRED AND TWENTY YEARS."** Then they were lost from the world. Come and behold: **IN THE PREVIOUS PORTION OF THE WEEK**, it is written: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born to them" (Beresheet 6:1). And they went naked in front of all. And then, what is written? "And the sons of Elohim saw the daughters of men (Beresheet 6:2). This was the main cause **THAT BROUGHT THEM** to continue sinning until it finally caused them to be destroyed. And because of that they followed the evil inclination, held fast to its trunk and roots, rejected the Holy faith among themselves, and became defiled. So it is written: "The end of all flesh has come before me" (Beresheet 6:13), to teach that they were enticed.

74. רבי חייא אמר, תלת מאה שנים, עד לא אתי טופנא, הוה נח אתרי בהו, על עובדיהון, ולא הו שמעין ליה, עד דקדשא ברין הוא אשלים זמנא דאוריך לון, ואתאבידו מעלמא. תא חזי, מה כתיב לעילא ויהי כי החל האדם לרוב על פני האדמה, ובנות יולדו להם, והו אזלין ערטילאין לעיניהון דכלא, מה כתיב ויראו בני האלקים את בנות האדם וגו', ודא הוה יסודא ועקרא למיגד בחוביהון, עד דגרים לון לאשתצאה מעלמא. ובגין כך אתמשכאן בתר יצר הרע, ובגזעוי ושרשוי, ודחו מהימנותא קדישא מבינייהו, ואסתאבו, כמה דאתמר. בגין כך קץ כל בשר בא לפני לאלפא קטיגוריא עליהו.

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Section



## 12. "The end of all flesh"

When the Angel of Death is given free rein as a result of the accumulated negative actions of mankind, his power becomes vastly enlarged. Even innocent souls who inadvertently cross his path fall victim to his powers of death and destruction. Nevertheless, Noah was able to find refuge within the Ark. The Zohar reveals that the Zohar itself is an embodiment of the Ark, and can therefore provide protection in times of chaos and destruction.

75. Elohim said to Noach, "The end of all flesh has come before me" (Bereshheet 6:13). Rabbi Yehuda related this verse to the one reading, "Hashem, make me know my end and the measure of my days what it is; Let me know how short lived I am" (Tehilim 9:5). King David said to the Holy One, blessed be He,: There are two 'ends,' one on the right and one on the left. And they are two paths for man to walk to the World of Truth. THERE is an end to the right, because it is written: "at the end of the days (also: 'right')" (Daniel 12:13). And THERE ALSO IS an "end of the left," as is written: "He sets an end to darkness, and the ending of all things does he investigate; the stones of darkness and the shadow of death" (Iyov 28:30). Who is the investigator? He is none other than the end who is to the left; HE IS THE INVESTIGATOR who brings darkness upon the faces of the creatures.

75. וַיֹּאמֶר אֱלֹהִים אֶל נֹחַ כָּל בֶּשֶׂר בָּא לְפָנַי. רַבִּי יְהוּדָה פֶּתַח הוֹדִיעֵנִי ה' קִצֵּי וּמֵדֶת יָמַי מָה הוּא אֲדַעַה מָה חֶדֶל אָנֹכִי. אָמַר דּוֹד קָמִי קִדְשָׁא בְרִיךְ הוּא תְרִין קִצֵּין אִינוּן, חֶדֶד לְיָמֵינָא וְחֶדֶד לְשָׂמְאֵלָא, וְאִינוּן תְרִין אֹרְחִין לְמַהֲרָ בְהוּ בְנֵי נֶשָׂא לְהָהוּא עֲלָמָא. קִץ לְיָמֵינָא, הִכְתִּיב לְקִץ הַיָּמִין, וְקִץ לְשָׂמְאֵלָא, הִכְתִּיב קִץ שָׁם לְחֹשֶׁךְ וְלִכְלַל תְּכֵלִית הוּא חוֹקֵר אֶבֶן אוֹפֵל וְצִלְמוֹת. מֵאִי וְלִכְלַל תְּכֵלִית הוּא חוֹקֵר, מֵאֵן הוּא חוֹקֵר, אֵלָא הוּא קִץ לְשָׂמְאֵלָא דְמַחְשֵׁיךְ אִמְהוּן דְּבְרֵיתָא.

76. 'The end of the right' is, as we have previously said, 'to the end of the right.' As the Holy One, blessed be He, said to Daniel: "But go your way till the end be; for you shall rest" (Daniel 12:13). Daniel asked Him: "in this world or in the World of Truth?" He answered him, In the World of truth! As it is written: "They shall rest in their resting places (Yeshayah 57:2). He asked him, At the time when they shall rise from the earth--MEANING AT THE TIME OF THE RESURRECTION OF THE DEAD - "shall I rise and be among them or not?" He answered him: "And stand." Daniel continued, "I know that at the time of the resurrection they shall rise in groups. Some of them shall be the righteous, while the others shall be the wicked of the world. But I do not know with whom shall I rise!" He answered him, "for your allotted portion," MEANING 'AMONG THE RIGHTEOUS'. He continued, But you said 'go your way till the end be.' But there is the 'end of the right' and the 'end of the left,' and I do not know to which one I will go He answered him, 'To the end of the right.'

77. Similarly, David said to the Holy One, blessed be He : "Hashem, make me know my end. What is the portion of my lot?" (Tehilim 39:5) THAT IS, HE WANTED TO KNOW HIS FATE. And he had no rest until he was told, "Sit at my right hand" (Tehilim 110:1). Come and behold: the Holy one, blessed be He, told Noach as well: "The end of all flesh has come before me." Noach asked, "which 'end'? THE 'END OF THE RIGHT' OR THE 'END OF THE LEFT'?" AND HE ANSWERED, It is the 'end' that brought darkness upon the faces of the creatures and caused the 'end' of all flesh, WHICH MEANS IT IS THE END OF THE LEFT, WHICH IS THE ANGEL OF DEATH.

76. קץ לימינא, כדקאמרן, דכתיב לקץ הימין. אמרלוקדשא ברין הוא לדניאל, ואתה לך לקץ ותנוח. אמרלומנוחה בהאי עלמא, או בההוא עלמא, אמרלובההוא עלמא, כד"א ונחו על משכבותם. אמרלובזמנא דיקומון מעפרא, איקום בינייהו, או לאו, אמרלוותעמוד, אמרלוהא ידענא די יקומון כתות כתות, מנהון דזכאי קשוט, ומנהון דחייבי עלמא, ולא ידענא עם מאן מנהון איקום, א"ל לגורלך. אמר ליה, הא אמרת ואתה לך לקץ, אית קץ לימינא, ואית קץ לשמאלא, ולא ידענא לאן קץ, לקץ הימין, או לקץ הימים. אמרלולקץ הימין.

77. אוף הכא, דוד אמרלוקדשא ברין הוא הודיעני ה' קצי, מה איהו חולק ערבני, ולא נח דעתיה עד דאתבשר דיהוי לימינא, דכתיב שב לימיני. תא חזי אוף קדשא ברין הוא אמרלולנח, קץ כל בשר בא לפני, מאן איהו, דא קץ, דאחשך אפיהו דבריינתא, דאיהו קץ כל בשר.

78. From the words "has come before me" we learn that the wicked people of the world go out of their way to attract the Angel of Death upon themselves in order to bring darkness upon themselves. Therefore, because they give him permission, he grabs the soul. But he never takes the soul without permission. That is why THE VERSE READS, "has come before me." THIS MEANS THAT HE COMES BEFORE ME to get permission to bring darkness upon the faces of people of the world. And that is why it is written: "I will destroy them with the earth." Because I GAVE HIM PERMISSION: "make an ark of Gopher wood," on which to save yourself so that he should have no power over you.

79. Come and behold: We have learned that when there is a plague in a city or in the world, a person should not show himself in the marketplace, because the Angel of Destruction has received permission to destroy everything. This is why the Holy one, blessed be He, told Noah, 'It behooves you to take heed and not show yourself before the Angel of Destruction, so that he may not have power to rule over you.'

80. But, you might say, who mentioned an Angel of Destruction here? It was only the onrush of the waters that BECAME A FLOOD. Now come and behold: Whether the world is stricken, or even when the world is only given over for judgment, the Angel of Destruction is in the middle of all punishment done in the world. Now, here as well, there was a Flood. The Angel of Destruction walked within the Flood, and, as a result, he was called 'THE FLOOD.' Thus, he was included within it. So the Holy One, blessed be He, told Noah to hide himself INSIDE THE ARK and not to show himself to the world.

78. בָּא לְפָנַי. מִכָּאן אוֹלִיפְנָא, חַיִּיבֵי עֲלֵמָא מְקַדְמִין לֵיהּ, וּמְשַׁכְּן לֵיהּ עַלְיֵיהּ, לְאַחְשָׁבָא לִוְךָ, דְּכִיּוֹן דִּיהִבֵי לֵיהּ רְשׁוּתָא, נְטוּל נְשִׁמְתָא, וְלֹא נְטוּל עַד דִּיהִבֵי לֵיהּ רְשׁוּתָא, וְעַל דָּא בָּא לְפָנַי, לְמִיטַל רְשׁוּ לְאַחְשָׁבָא אֲפִיּוּהוּ דְּבִנְי עֲלֵמָא, וּבְגִינֵי כֶּךָ, וְהִנְנִי מְשַׁחִיתֵם אֶת הָאָרֶץ. וְעַל דָּא, עֲשֵׂה לָךְ תֵּיבַת עֲצֵי גֹפֶר, בְּגִין לְאַשְׁתַּזְבָּא, וְלֹא יָכִיל לְשַׁלְטָאָה עַלְךָ.

79. תָּא חַזִּי תְּנִינָן, בְּזִמְנָא דְּמוֹתָא אֵית בְּמִתָּא אוּ בְּעֲלֵמָא, לֹא יִתְחַזִּי בְּרֵשׁ בְּשׁוּקָא, בְּגִין דְּאֵית לֵיהּ רְשׁוּ לְמַחְבְּלָא לְחַבְלָא בְּלָא. בְּגִינֵי כֶּךָ אֲמַרְלוּ קְדָשָׁא בְּרִיךְ הוּא, בְּעֵי לָךְ לְאַסְתַּמְרָא, וְלֹא תְּחַזִּי גְרַמְךָ, קַמִּי דְּמַחְבְּלָא, דְּלֹא יִשְׁלוּט עַלְךָ.

80. וְאֵי תִימָא מָאן יְהִיב הֵכָּא מַחְבְּלָא, דְּהָא מִיּוֹן הוּוּ וְאַתְנַבְרוּ. תָּא חַזִּי, לֵית לָךְ דִּינָא בְּעֲלֵמָא, אוּ כִּד אֲתַמְחִי, אוּ כִּד אֲתַמְסֵר עֲלֵמָא בְּדִינָא, דְּלֹא אֲשַׁתְּכַח הֵהוּא מַחְבְּלָא, דְּאִזִּיל בְּגוּ אֵינוֹן דִּינִין דְּאַתְעֵבִידוּ בְּעֲלֵמָא. אוּף הֵכִי הֵכָּא, טוּפְנָא הוּוּ, וּמַחְבְּלָא אִזִּיל בְּגוּ טוּפְנָא, וְאִיהוּ אֲקָרִי הֵכִי דְּאַתְבְּלִיל בְּשִׁמָּא דָּא. וְעַל דָּא, אֲמַר קְדָשָׁא בְּרִיךְ הוּא לְנַח, לְטַמְרָא גְרַמִּיָּה, וְלֹא יִתְחַזִּי בְּעֲלֵמָא.

81. And you may wonder how the ark survived, even though it was seen in the world through which the Angel of Destruction walked? But, as long as the face of the person is not seen by the Angel of Destruction, he cannot rule over him. And how do we know this? From Egypt. Because the verse reads: "as none of you shall go out of the door of his house until the morning" (Shemot 12: 22). The reason is that the Angel of Destruction was present OUTSIDE and could destroy anyone, and none should be seen before him. This is why Noach and all those who joined him hid within the ark. There, the Angel of Destruction had no power over them.

82. Rabbi Chiya and Rabbi Yosi were on their way, when they came upon the mountains of Ararat, where they observed some deep ravines which had been left from the days of the Great Flood. Rabbi Chiya told Rabbi Yosi: These ravines are from the days of the Great Flood, and the Holy One, blessed be He, has left them to stay on throughout all the generations to come, so that the sins of the wicked would not be erased before him.

83. Because it is the way of the Holy One blessed be He. He desires that the righteous who fulfill His will be remembered above as well as below. He desires that their memories not be forgotten through the generations. Likewise, He also desires that the wicked who do not fulfill His will BE REMEMBERED. HE DESIRES that their sins never be forgotten and their punishments and their wicked ways always remembered, as it is written: "The stain of your iniquity remains before me" (Yirmeyah 2:22).

81. ואי תימא האי תיבותא אתחזי בגו האי עלמא, ומחבלא אזיל בגויה. כל זמנא דלא יתחזי אפי דב"נ קמי מחבלא, לא יכיל לשלטה עליה. מנלן ממצרים, דכתיב ואתם לא תצאו איש מפתח ביתו עד בקר, מאי טעמא, בגין דאיהו אשתבח, ויכיל הוא לחבלא, ולא אצטריך לאתחזאה קמיה. בגין כך הוה גניז נח, וכל אינון דעמיה בתיבותא, ומחבלא לא יכיל לשלטה עלייהו.

82. רבי חייא ורבי יוסי הוו אזלי בארחה, אערע בהני טורי דקרדו, חמו רשימין בקיעין בארחה, דהוו מן יומי דטופנא, א"ל רבי חייא לר' יוסי, הני בקיעין דהוו מיומוי דטופנא, וקדשא בריך הוא שביק לון לדרי דרין, בגין דלא יתמחי חוביהון דרשיעיא קמיה.

83. דכך ארחוי דקדשא בריך הוא, לזכאין דעבדין רעותיה, בעי הידכרון להו לעילא ותתא, ולא יתנשי דוכרניהון לדרי דרין לטב. כגוונא דא לרשיעיא דלא עבדין רעותיה, בגין דלא יתנשי חוביהו, ולא דברא ענשיהו ודכרניהון לביש לדרי דרין. היינו דכתיב נכתם עונך לפני וגו'.



# THE ZOHAR

the most powerful spiritual tool


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Section



### 13. "Cry you with a shrill voice... poor Anatot!"

Whereas Moses was able to help generate the revelation of Light on Mount Sinai, including the state of immortality, Noah was unable to accomplish the same feat in his time. The Zohar explains that Noah was a force of one, while Moses achieved a critical mass of people through the six hundred thousand souls who stood on Sinai. Awareness and inner motivation to bring about the total removal of evil and chaos from this earth is imbued to the reader through these passages. They awaken a desire to transform our own negative nature, and to share the Light of the Zohar. According to all Kabbalists, the Zohar is the most effective of all instruments for removing the negative inclinations born into the hearts of mankind. When a critical mass of people have embraced its wisdom, we will permanently eradicate all of humanity's pain and suffering.

84. Rabbi Yosi quoted: "Cry you with a shrill voice, oh daughter of Gallim! Hark, oh Laisha! Oh you, poor Anatot!" (Yeshayah 10:30). Our companions have already explained this verse, which refers to the 'Congregation of Yisrael,' WHICH IS MALCHUT. So "cry with a shrill voice, O daughter of Gallim" refers to the daughter of Avraham the Patriarch IN THE SECRET OF 'THE FATHER ESTABLISHES THE DAUGHTER.' AND HE IS CHESED THAT ASCENDED TO CHOCHMAH. AND WHEN THE DAUGHTER HAS THE MOCHIN OF ABA, SHE IS THEN CALLED BAT GALLIM (lit. 'the daughter of springs'), as it is written: "A spring (Heb. gal), which is closed" (Shir Hashirim 4:12), MEANING THAT MALCHUT IS CALLED 'GAL' OR 'SPRING' WHEN SHE RECEIVES THE MOCHIN OF 'THE FATHER,' ABA. THEREFORE, HERE SHE IS ALSO CALLED 'GALLIM' OR 'SPRINGS,' BECAUSE 'springs' refer to the UPPER Lights that gather, enter MALCHUT, and fill her. THE GATHERING OF

84. פתח רבי יוסי ואמר, צהלי קולך בת גלים הקשיבי לישה עניה ענתות. האי קרא אוקמוה חבריא, אבל האי קרא על כנסת ישראל אתמר. צהלי קולך בת גלים, ברתיה דאברהם אבינו. הכי אוקמוה, בת גלים כדכתיב גל נעול. גלים אינון נהורין המתכנשי ואזלי ועלין לגוה, ומליין לה כדכתיב שלחך פרדס רמונים.

THESE LIGHTS IS THE SECRET OF THE THREE 'VOWELS' - CHOLAM, SHURUK, AND CHIRIK. As has already been quoted: "Your shoots are a garden of pomegranates" (Shir Hashirim 4:13). SO, THE 'SHOOTS' REFER ALSO TO THE UPPER LIGHTS THAT GATHER AND ARE DRAWN INTO MALCHUT, LIKE STREAMS AND RIVERS.

85. "Listen Laisha:" The word 'laisha' also appears in the verse, "The lion (Heb. laish) perishes for lack of prey" (Iyov 4:11). THIS MEANS IT IS THE OPPOSITE OF THE NAME 'GALLIM,' AS IT REFERS TO THE TIME WHEN MALCHUT, LACKING ABUNDANCE, HAS NO IMPORTANCE. 'Laish' is the masculine term; 'Laisha' is the feminine. SO WHEN THE TERM 'LAISHA' APPEARS, IT REFERS TO MALCHUT, WHICH IS THE FEMALE PRINCIPLE. AND HE ASKS, "Why is She called BY THE NAME 'Laish'?" Is it because it is written: 'lion which is strongest among beasts?' (Mishlei 30:30). DOES THIS SIGNIFY THE LION'S MIGHT, or is it written to remind us that the lion perishes for lack of prey-- WHICH IS BECAUSE OF LACK OF ABUNDANCE? AND HE ANSWERED: All that is said refers to 'Laish.' THE TERM 'LAISH' REFERS TO THE TIME WHEN MALCHUT IS AT THE POINT OF SHURUK, WHEN BOTH THE ASPECTS OF GVURAH AND THE LACK OF ABUNDANCE CONVERGE AND APPEAR IN HER. AT THIS STAGE, MALCHUT IS CALLED the lower Gvurah, as She is drawn down from the upper Gvurah, MEANING FROM THE GVURAH OF BINAH. AND THAT IS WHY SHE IS DESCRIBED AS THE LION, WHICH IS STRONGEST OF ALL BEASTS. But also, She is 'the lion perishes for lack of prey.' When these streams, WHICH ARE THE SUPERNAL LIGHTS, depart and do not enter her, then She is called the 'Laisha' (Lioness), which perishes for lack of prey. As is written: "The Lion perishes for lack of prey, and the lion's whelps are scattered abroad." (Iyov 4:11).

85. הקשיבי לִישָׁה. כִּדְ"א לִישׁ אוֹבֵד מִבְּלֵי טָרֶף, לִישׁ דָּכָר, לִישָׁה נּוֹקְבָא. אִמְאֵי אֶקְרִי לִישׁ, אִי מְשׁוּם דְּכִתִּיב לִישׁ אוֹבֵד מִבְּלֵי טָרֶף. אֶלָּא כִּלְאֵי אִיהוּ לִישׁ: גְּבוּרָה תִּתְּאָה, וּדְאִתִּי מְגֻבֹרָה עֲלָאָה; לִישׁ אוֹבֵד מִבְּלֵי טָרֶף, בְּשַׁעֲתָא דְאִינוּן נְחָלִין מְסַתְּלִין וְלֹא עֲאֲלִין לְגֹוָה, כְּדִין אֶתְקִרִי לִישָׁה, דְאֶבִּידַת מִבְּלֵי טָרֶף, דְּכִתִּיב לִישׁ אוֹבֵד מִבְּלֵי טָרֶף וּבְנֵי לְבִיא יִתְפָּרְדּוּ.



86. And when the verses mention 'Laisha' or 'poor Anatot,' meaning the poorest of the poor, the meaning is the same as in, "of the priests that were in Anatot" (Yirmeyah 1:1), and "Anatot, get on your fields" (I Melachim 2:26). THESE TERMS OF 'ANATOT' ALWAYS INDICATE POVERTY. HE FURTHER ASKED: What does SOLOMON want to teach us BY THE TERM 'ANATOT?' And he answered: As long as King David was alive, Evyatar became wealthy and prosperous. But after that, WHEN KING DAVID DIED, EVYATAR BECAME POOR. THEN King Solomon told him, Anatot, get on your fields.

87. HE ASKED: What is the true reason that Solomon called him BY THE NAME ANATOT? WHY SHOULD HE CALL HIM WITH A NAME OF DISGRACE? AND HE ANSWERED: He wanted to tell him that during your days, my father lived in poverty, but now THAT I AM RICH, get on your fields. FOR A PERSON WHO SERVED DURING THE DAYS OF POVERTY IS NOT FIT TO SERVE DURING THE DAYS OF PROSPERITY. HE FURTHER STATED that we should now explain why Evyatar was called Anatot. Should one assume that it was because he was from Anatot? We have already learned from the verse: "And one of the sons of Achimelech, the son of Achitov, named Evyatar, escaped" (I Shmuel 22:20). And he came from Nov, the city of the priests. We have learned that Nov is also called Anatot and why is it called Anatot--because of the poverty and destitution to which it had been reduced by King Shaul through the slaughter of all its priestly inhabitants. Nevertheless, THIS IS NOT THE TRUE REASON FOR THE NAME, BECAUSE Anatot was the name of a village that is not Nov. Rather, King Solomon called Evyatar Anatot, "because you were afflicted (Heb. hit'anita) in all that my father was afflicted" (I Melachim 2:26)--and because he also came from the city of Nov. So the true reason is that because King David lived in poverty in his days, he called him thus, ANATOT.

86. ומה דאמר, לישה, היינו עניה ענתות, מסכנא דמסכנותא, כד"א מן הכהנים אשר בענתות, וכתוב ענתת לך על שדיך. מאי איריא. אלא כל זמנא דדוד מלכא הוה קנים, אסתלק אביתר בעותרא ובכלא, לבתר א"ל שלמה ענתות לך על שדיך.

87. אמאי קרי ליה שלמה הכי, אלא אמר ליה ביומך הוה אבא במסכנו, והשתא לך על שדיך. השתא אית לומר, אמאי אקרי אביתר ענתות, אי תימא דהוה מן ענתות, הא תנינן דכתיב וימלט בן אחר לאחימלך בן אחיטוב וישמו אביתר, והוא מנוב הוה, דהא נוב עיר הכהנים הוה. ואע"פ דאמרו דהיא נוב היא ענתות, ואמאי אקרי ענתות, בגין דנחתת למסכנו, ואתאביד קרתא על ידא דשאול, ואתאבידו כהני. אלא ענתות כפר הוה, ולא הוה נוב, ועל דא קרי ליה אביתר ענתות, בגין דאמר וכי התענית בכל אשר התענה אבי, ומקרתא דנוב הוה, ועל מסכנו דדוד דהוה ביומוי, אקרי ליה הכי.

88. Rabbi Chiya said that the world was in a state of poverty from the time that Adam transgressed the command of the Holy One, blessed be He, until the time when Noach came forward and offered his sacrifice, thereby settling the world. Rabbi Yosi said that the world was not settled and the land was not pure from the pollution of the serpent until Yisrael stood at Mount Sinai and held onto the Tree of Life. Only then did the world settle properly.

89. And had the children of Yisrael not sinned before the Holy One, blessed be He, they would have never died, for the pollution of the serpent had been purged from them. But because of their sin, the first tablets, which brought freedom from all sins, freedom from the serpent--who is the "end of all flesh," THIS IS THE ANGEL OF DEATH--were broken.

90. And when the Levites rose up to slay the guilty, THAT IS WHEN MOSHE TOLD THEM, "PUT EVERY MAN HIS SWORD BY HIS SIDE... AND SLAY EVERY MAN HIS BROTHER (Shemot 32:27), then the Evil Serpent rose up in front of them. Nevertheless, he could not dominate them because all Yisrael was girt with a special armor that protected them against his attacks. THIS SPECIAL ARMOR IS THE ORNAMENTATION THAT THEY RECEIVED AT MOUNT CHOREV. Thus, the serpent could not have prevailed against them. However, when He said to Moshe, "Therefore, now put your ornaments off from yourself" (Shemot 33:5), the permission to rule over Yisrael was given to the serpent.

88. אָמַר רַבִּי חֵיָא בְּמִסְכְּנוֹתָא הוּא עֲלָמָא, מִיּוֹמָא דְעֵבֶר אָדָם, עַל פְּקוּדֵי קִדְשָׁא בְּרִיךְ הוּא, עַד דְּאַתָּא נָח, וְקָרִיב קִרְבָּן, וְאַתֵּי שֵׁב עֲלָמָא. אָמַר ר' יוֹסִי לֹא אַתֵּי שֵׁב עֲלָמָא וְלֹא נִפְקָא אַרְעָא מִזְוֵהֲמָא דְנָחֵשׁ, עַד דְּקֵימוּ יִשְׂרָאֵל עַל טוֹרָא דְסִינַי, וְאַתְּאַחִידוּ בְּאֵילָנָא דְחַיִּי, בְּדִין אַתֵּי שֵׁב עֲלָמָא.

89. וְאַלְמָלָא דְהִדְרוּ יִשְׂרָאֵל וְחָאבוּ קָמִיהּ קִדְשָׁא בְּרִיךְ הוּא, לֹא הוּוּ מִתִּין לְעֲלָמִין, דְּהָא אַתְּפִסְק מְנִייהוּ זְוֵהֲמָא דְנָחֵשׁ. כִּיּוֹן דְּחָבוּ, בְּדִין אַתְּבְּרוּ אֵינוֹן לְוַחֲוֵי קִדְמָאֵי, דְּהוּוּ בְּהוּ חִירוּ דְכֻלָּא, חִירוּ דְּהָהוּא נָחֵשׁ, דְּאִיהוּ קִץ כָּל בָּשָׂר.

90. וְכַד קָמוּ לְיוֹאֵי, לְקַטְלָא קַטְלָא, בְּדִין אַתְּעַר חוּיָא בִישָׂא, וְהוּא אֲזִיל קְמִייהוּ, וְלֹא יָכִיל לְשַׁלְטָאָה בְּהוּ, בְּגִין דְּהוּוּ יִשְׂרָאֵל מְזֻדְרָזִין כְּלָהוּ בְּחִגְרוּ מְזֻינָן, וְלֹא יָכִיל הָהוּא נָחֵשׁ לְשַׁלְטָאָה בְּהוּ. וְכִיּוֹן דְּאָמַר לְמֹשֶׁה וְעַתָּה הוֹרֵד עֲדִיךָ מֵעַלְיָךְ. אַתֵּי הֵיב רְשׁוֹ לְהָאֵי נָחֵשׁ לְשַׁלְטָאָה עֲלֵיהוּ.

91. Come and behold: it is written: "And the children of Yisrael were stripped of their ornaments from the mount of Chorev" (Shemot 33:6). **SO HE ASKED:** "Were stripped?" It should have been written 'stripped themselves!' **AND HE ANSWERED THAT** the words "were stripped" **SHOW US** that they were actually stripped by another **POWER**, as permission was given to the serpent to rule over them. "The ornaments they received from the mount Chorev," **REFERS TO THE TIME** when the Torah was given to Yisrael.

92. Rabbi Chiya asked: why, if Noach was a righteous man, did he not cancel death over the world, **JUST AS IT WAS CANCELED AT THE TIME OF THE GIVING OF THE TORAH?** **AND HE ANSWERED:** Because the pollution of the serpent had not yet been removed from the world and because the people of the world had no faith in the Holy One, blessed be He. As a result, they clung to the 'leaves of the lower Tree,' **THE FORCES OF EXTERNAL POWERS**, and covered themselves with the spirit of defilement.

93. Not only that, but **WHEN THEY LEFT THE ARK**, they continued to sin and follow the Evil Inclination, as they had before. Also the Holy Torah, which is the Tree of Life, had not yet been brought down for the world by the Holy One, blessed be He. In addition to all this, Noach himself brought death upon the world. As it is written: "And he drank of the wine and was drunk, and was uncovered within his tent" (Beresheet 9:21). This has already been explained.

91. תָּא חֲזִי, מַה כָּתוּב, וַיִּתְנַצְּלוּ בְּנֵי יִשְׂרָאֵל אֶת עֵדִים מֵהַר חֹרֵב. וַיִּתְנַצְּלוּ וַיִּנְצְלוּ מִבְּעֵי לֵיהּ. אֶלָּא, וַיִּתְנַצְּלוּ, עַל יַד הָאֲחֵרָא, בְּגִין דְּאִתְיִיב רְשׁוֹ לְנַחֵשׁ לְשִׁלְטָאָה. אֶת עֵדִים מֵהַר חֹרֵב, דְּקִבְלוּ מִטּוֹרָא דְּחֹרֵב, כִּד אִתְיִיב אֹרִייתָא לְיִשְׂרָאֵל.

92. אָמַר רַבִּי חִיָּיא נַח הָהוּא צְדִיק, אִמְאֵי לֹא הָוָה בְּטוֹל מוֹתָא מִעֲלָמָא. אֶלָּא, בְּגִין דְּעַד לֹא סִלְקַת זוּהֵמָא מִעֲלָמָא. וְעוֹד דְּאִינּוֹן לֹא הוּוּ מְהִימְנִין בֵּיהּ בְּקִדְשָׁא בְּרִיךְ הוּא, וְכִלְהוּ אֲחִידִין בְּטְרַפֵּי אֵילָנָא לְתַתָּא, וּמִתְלַבְּשָׁן בְּרוּחַ מְסֻבָּא.

93. וְתוּ, לְבַתֵּר אוֹסְפוּ לְמַחֲטֵי וּלְמַהֲךְ בְּתֵר יִצְרַר הָרַע, כִּד בְּקִדְמִיתָא, וְאוֹרִייתָא קְדִישָׁא דְּאִיהִי אֵילָנָא דְּחַיִּי, אִכְתִּי לֹא נַחִית לֵהּ קְדִישָׁא בְּרִיךְ הוּא בְּאַרְעָא. וְתוּ דְּאִיהוּ אֲמֻשִׁיךְ לִיהּ בְּעֲלָמָא לְבַתֵּר, דְּכַתִּיב וַיִּשֶׁתּ מִן הַיַּיִן וַיִּשְׁכַּר וַיִּתְגַּל בְּתוֹךְ אֶהְלֵה. וְהָא אִתְמַר.



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Section



## 14. The Jew

The following section reveals the hidden secrets and mysteries concerning the holidays of Rosh Hashana, Yom Kippur, Sukkot, and the First Day of each new month. The Zohar reveals the process by which we utilize these spiritual tools to cleanse our world, and our souls, of the negative residues from our egotistic behavior. We can help facilitate all these processes as we meditate and intently browse through the ancient text.

94. As they were walking along, they saw a Jew coming toward them. Rabbi Yosi said that this person is a Jew, because he looks like a Jew. When he reached them, they asked him WHO HE WAS. He told them that he was on a religious errand, as he lived in the village of Dramin and the time of the holiday (Heb. Succot) having arrived, they needed the palm branch (Heb. Lula) and the other three components (this is citron, myrtle, and willow). He was on his way to cut them down for the purpose of the commandment. They walked together.

94. עַד דְּהוּ אָזְלִי, חָמוּ חַד יוֹדְאֵי דְהוּה אֲתִי, אָמַר רַבִּי יוֹסִי, הָאִי בַר נֶשׁ יוֹדְאֵי אִיהוּ, וְאִתְחַזִּי. כִּד מְטָא גַבְיִיהוּ, שְׁאִילוּ לֵיהּ, אָמַר לוֹן, שְׁלִיחָא דְמִצְוָה אָנָּא, דְּהָא אָנֹן דִּיירִי בְּכַפֵּר דְרָאמִין, וּמְטִי זְמָנָא דְחַג, וְאָנֹן צְרִיכִין לוֹלֵב, וְזִינִין דְעֵמִיהּ, וְאָנָּא אָזְלִי לְקַטְעָא לוֹן לְמִצְוָה, אָזְלוּ בְּחַדָּא.

95. The Jew spoke to them and asked: Have you heard why we need these 'four kinds' with the palm branch to appease the world during this holiday, BUT NOT AT ANY OTHER TIME? They told him: Our colleagues have already explained this subject BY TELLING THE REASON, but if you have a new explanation, then say it.

95. אָמַר לְהוּ הַהוּא יוֹדְאֵי, הֲנִי אַרְבַּע מִינִין דְלוֹלֵב, דְּבִכְלֵהוּ אֲתָאן לְרַצוּנֵי עֲלְמָא, שְׁמַעְתוּן אָמַאי אָנֹן צְרִיכִין לוֹן בְּחַג. א"ל כְּבַר אֲתַעְרוּ בְּהוּ חֲבֵרֵינָא, אָבַל אִי מְלֵה חֲדָתָא אִיהוּ תְּחוּת יֶדְךָ אִימָא לֵהּ.

96. He said: the place where we live is indeed a small one, but all indulge in the study of the Torah. We have a rabbi, who is well known among the Rabbis, whose name is Rabbi Yitzchak and who is the son of Rabbi Yosi from Mechoza'a. He teaches us new explanations of the Torah each and every day. And he said that during this holiday, it is the time of the domination of Yisrael, WHEN YISRAEL OBTAINS DOMINATION OVER THE MINISTERS OF THE 70 NATIONS. So it is written: "then the malicious waters would have gone over our soul, Blessed be Hashem, who has not given us as a prey to their teeth" (Tehilim 124:5-6). AND HE ASKED, "Does water have teeth?" AND HE REPLIED THAT they-THE MALICIOUS WATERS-refer to the other nations, AND THE "TEETH" REFER TO the supernal ministers of these nations, who are worshippers of the planets and constellations. They are blessed through Yisrael, and they are called malicious waters, as it says "the malicious waters."

97. To dominate THE MINISTERS OF THE NATIONS, we come with the Holy Name that is represented by those "four kinds" with the palm branch: THE MYRTLE IS THE SECRET OF CHESED, GVURAH, AND TIFERET, FROM THE LETTER YUD OF THE HOLY NAME; THE WILLOW BRANCHES ARE THE SECRET OF NETZACH AND HOD, FROM THE FIRST LETTER HEI OF THE HOLY NAME; THE PALM BRANCH IS THE SECRET OF YESOD, FROM THE LETTER VAV OF THE HOLY NAME; AND THE CITRON (HEB. ETROG) IS THE SECRET OF MALCHUT OF THE LOWER HEI OF THE HOLY NAME. Together they appease the Holy One, blessed be He, and rule over the malicious waters with the secret of the Holy Name. They bring and arouse upon us the holy waters, NAMELY THE ABUNDANCE OF THE UPPER WATERS, for the water libation ceremony at the altar, WHICH IS MALCHUT. AND THESE UPPER WATERS OVERCOME THE MALICIOUS WATERS.

96. אָמַר לוֹן, וְדָאֵי הֵהוּא אֶתֶר דְּאֵנָן דִּיִּירֵי בֵיהּ, הוּא זְעִיר, וְכֹלְהוּ עֶסְקֵי בְּאוּרֵיִתָּא. וְאִית עֲלֵךְ צוּרְבָא מִרְבָּנָן, רַבִּי יִצְחָק בְּרַי יוֹסִי מִחוּזָאָה שְׁמִיָּה, וּבְכֹל יוֹמָא וְיוֹמָא אָמַר לֵן מְלִין חֲדָתִין בְּאוּרֵיִתָּא. וְאָמַר, דְּהָא בְּחַג זְמַנָּא הוּא, לְשִׁלְטָאָה. אַזִּי עֵבֵר עַל גַּמְשָׁנוּ הַמַּיִם הַזֵּידוֹנִים, בְּרוּךְ ה' שְׁלֵא נִתְּנָנוּ טָרְף לְשִׁנֵּיהֶם, וְכִי אִית שִׁינִים לְמַיִם. אֵלֵא אֵינּוֹן שְׂאָר עֲמִין. אֵינּוֹן רַבְרַבִּין מְמַנָּן עַל שְׂאָר עֲמִין עֲבוּ"ם וּמִתְבָּרְכָאן מִסְטְרֵיהוּ דִּישְׂרָאֵל, וְקָרִינָן לוֹן מַיִם הַזֵּידוֹנִים, כְּמָא דְאֵת אָמַר הַמַּיִם הַזֵּידוֹנִים.

97. וּבְגִין לְשִׁלְטָאָה עֲלֵיהוּ אֲתִינָא בְּרָזָא דְשִׁמְאָ קְדִישָׁא, בְּאֵינּוֹן אַרְבַּע מִינִין שְׁבִלּוּלָב, לְרַצּוּי לִיָּה לְקַדְשָׁא בְּרִיךְ הוּא, וְלְשִׁלְטָאָה עֲלֵיהוּ בְּרָזָא דְשִׁמְאָ קְדִישָׁא, וְלֵאֲתַעְרָא עֲלֵךְ מִיִּין קְדִישִׁין, לְנִסְכָּא עַל גְּבֵי מִדְּבָחָא.

98. And he went on to say that on Rosh Hashanah, (the New Year) the first awakening, WHICH IS THE FEMALE PRINCIPLE, reoccurs and appears in the world. THIS MEANS THAT THE FEMALE PRINCIPLE RETURNS TO ITS PREVIOUS STATUS ON THE FOURTH DAY OF THE CREATION. AND HE ASKED: What is this first awakening? AND HE ANSWERED: That it is the lower courthouse that is aroused in order to judge the world. It is when the Holy One, blessed be He, sits on the throne of Judgment and judges the world.

98. תו אָמַר לוֹן, בְּר"ה אֲתַעְרוֹתָא קְדָמָאָה אִיהוּ בְּעֵלְמָא. מַאי אֲתַעְרוֹתָא קְדָמָאָה, דָּא בִּי דִינָא דְלִתְתָא, דְּאֲתַעַר לְמִידָן עֵלְמָא, וְקִדְשָׁא בְּרִיךְ הוּא יְתִיב עַל עֵלְמָא בְּדִינָא, וְדָאִין עֵלְמָא.

99. This house of Judgment rules and judges the world until Yom Hakippurim (the Day of Atonement), when the face of the Female Principle 'lights up.' THIS MEANS THAT THE FEMALE PRINCIPLE RECEIVES THE UPPER THREE SFIROT-KETER, CHOCHMAH, AND BINAH- CALLED THE 'FACE.' At this time, the slanderous serpent leaves the world alone, because he is busy with the scapegoat which has been offered to him. This offering is from the side of the spirit of defilement, WHICH IS APPROPRIATE FOR THE SLANDEROUS SERPENT, WHO IS THE PROSECUTOR. So while he is occupied with his scapegoat, he does not approach the Holy Temple, OR THE FEMALE PRINCIPLE. THAT IS, HE DOES NOT APPROACH THE CHILDREN OF YISRAEL IN ORDER TO PROSECUTE THEM ANYMORE, AND DOES NOT SEPARATE THE MATING OF ZEIR ANPIN AND THE FEMALE PRINCIPLE.

99. וְשִׁלְטָא הָאִי בִּי דִינָא, לְמִידָן עֵלְמָא, עַד יוֹמָא דְכַפּוּרִי, דְּנִהְרִין אֲנַפְהָא, וְלֹא אֲשַׁתְּכַח חוּנָא דְלִטּוּרָא בְּעֵלְמָא, דְּאִיהוּ אֲתַעֲסַק בְּמָה דְּאֲתִיב לִיהּ הָהוּא שְׁעִיר, דְּאִיהוּ מְסַטְרָא דְרוּחַ מְסַאָבָא, בְּדַקָּא חֲזִי לִיהּ. וּבְגִין דְּאֲתַעֲסַק בְּהָהוּא שְׁעִיר, לֹא קְרִיב לְמִקְדָּשָׁא.

100. This scapegoat is like the sin offering of the he-goat on the first day of the month. BECAUSE HE IS OCCUPIED WITH IT, the face OF THE HOLY TEMPLE, WHICH IS THE FEMALE PRINCIPLE, lights up. And this is how all Yisrael find mercy in the eyes of the Holy One, blessed be He, and how the sins of Yisrael are removed. But there is one secret, he told them, that may not be revealed, except to exceedingly wise, saintly, and pious men. Rabbi Yosi asked him: And what is that secret? So he answered: I have not yet checked you out, so I cannot tell whether you are fit to hear this secret.

101. They proceeded on their way, and after a while he said: When the moon, WHICH IS THE FEMALE PRINCIPLE, approaches the sun, WHICH IS ZEIR ANPIN, then the Holy One, blessed be He, stirs up the northern side, WHICH IS THE LEFT COLUMN THAT IS DRAWN FROM THE POINT OF SHURUK, and He grasps her lovingly and draws her toward Himself. THIS IS THE SECRET OF ASKING PERMISSION THROUGH APPEASEMENT. And then the southern side, WHICH IS THE RIGHT COLUMN, is aroused from the other side, NAMELY FROM THE SIDE OF THE POINT OF CHIRIK. And eventually the moon, WHICH IS THE FEMALE PRINCIPLE, rises and joins the east, WHICH IS ZEIR ANPIN. Thus, She draws sustenance from both sides, FROM THE SOUTH AND FROM THE NORTH, and receives the blessing OR THE ABUNDANCE OF THE MATING, in silence. 'IN SILENCE' MEANS THAT SHE IS IN THE STAGE OF THE SIX ENDS AND UNDER THE INFLUENCE OF THE POINT OF CHIRIK, WHICH IS THE SECRET OF THE VERSE, "BUT HER VOICE WAS NOT HEARD" (I SHMUEL 1:13). FOR THE WORDS 'VOICE' AND 'SPEAKING' SIGNIFY THE UPPER THREE SFIROT. And now the moon is blessed and filled WITH THE ABUNDANCE, as a woman approaches her husband. THIS MEANS THAT A COMPLETE MATING HAS OCCURRED, IN WHICH THE ENTIRE MOCHIN ARE REVEALED TO THE WORLD.

100. וְשֵׁעִיר דָּא בְּהוּא שְׁעִיר דְּר"ח דְּאִתְעַסַּק בֵּיהּ, וְאַנְהִירוּ אֲנַפְהָא דְּמִקְדָּשָׁא. וְעַל דָּא יִשְׂרָאֵל כְּלָהוּ, מִשְׁבַּחִין רַחֲמֵי קַמֵּי קִדְשָׁא בְּרִיךְ הוּא, וְאִתְעַבְּרַ חוּבִייהוּ. וְרָזָא חֲרָא, אָמַר לוֹן, וְלֹא אֲתִיְהִיב רְשׁוּ לְגַלְאָה, בַּר לְחַסִּידֵי קְדוּשִׁין עֲלִיוֹנִין חֲבִימִין. אָמַר רַבִּי יוֹסִי מֵאֵן אִיהוּ, אָמַר לוֹן, עַד לֹא בְּדִיקְנָא בְּכוּ.

101. אָזְלוּ, לְבַתֵּר אָמַר לוֹן, כַּד סִּיהֲרָא אֲתִקְרִיבַת בְּשִׁמְשָׁא, אֲתַעֵר קִדְשָׁא בְּרִיךְ הוּא סְטָרָא דְּצַמּוֹן, וְאַחִיד בַּהּ בְּרַחֲמִימוּ, וּמְשִׁיךְ לָהּ לְגַבִּיָּהּ, וְדְרוּם אֲתַעֵר מִסְטָרָא אַחֲרָא, וְסִיהֲרָא סְלֵקָא וּמִתְחַבְּרָא בְּמִזְרַח, וּכְדִין יִנְקָא מִתְרִין סְטָרִין, וְנִטִּיל בְּרַכָּאן בַּחֲשָׁאֵי, וּכְדִין אֲתַבְּרָכָא סִיהֲרָא, וְאֲתַמְלִיא. וְהִכָּא אֲתִקְרִיבַת אֲתַתָּא בְּבַעֲלָהּ.



102. Just as there are secrets pertaining to the body of Man and its correspondence to the ZEIR ANPIN, so too there are secrets pertaining to the body of the Female Principle OF ZEIR ANPIN. And the only difference between them is their color: THE COLOR GREEN IS THE SECRET OF ZEIR ANPIN, WHILE RED IS THE SECRET OF THE FEMALE PRINCIPLE. NEVERTHELESS, THE SHAPES OF THEIR PARTS ARE SIMILAR. And as there is that above which joins her and rises to receive her with love, so below ATZILUT, beneath the moon, of the 'other side,' lies the secret of the lower Man. HE also has the same parts of the body, NAMELY THE LEFT AND RIGHT AND SO ON. WHAT WE LEARN FROM THIS IS THAT ALL THE LEVELS ARE MODELED AFTER ONE ANOTHER, SUCH THAT THE SHAPES OF THE UPPER LEVELS CARRY DOWN TO THE LOWER ONES. AND THE AROUSAL OF ANY ONE OF THESE ASPECTS, AROUSES AN OPPOSITE ASPECT IN THE OTHER LEVELS, AS SHALL FURTHER BE EXPLAINED.

103. Above, the left arm OF ZEIR ANPIN holds THE FEMALE PRINCIPLE and rises lovingly toward her. But below, the Serpent, which is the left arm of the spirit of defilement, rides upon THE FEMALE PRINCIPLE OF DEFILEMENT, and he who rides upon THE SERPENT, WHO IS THE MALE OF THE DEFILEMENT, AND MATES WITH HIM, grasps him. By this he approaches the moon, WHICH IS THE FEMALE PRINCIPLE, and draws her toward him, MEANING THAT HE SUCKS FROM HER from between the clinging--MEANING THE PLACE OF THE MATING--and thus, She becomes defiled.

102. כְּמַה דְּאִית רְזָא דְיוֹקְנָא שְׂוִימֵי דְאָדָם, וְתִקּוּנוֹי. הֲכִי נִמְי אִית רְזָא דְדִיוֹקְנֵי דְשְׂוִימֵי נּוֹקְבָא, וְתִקּוּנֵי דְנוֹקְבָא. וְכֹלָא פְּרִישׁ בְּגוּוֹן. הֲכִי נִמְי אִית לְעִילָא, אַחִיד בְּהַ, וְאַתְעַר לְקַבְּלָא בְּרַחֲמֵימוּ, ה"נ אִית לְתַתָּא, רְזָא וְתִקּוּנָא דְאָדָם תַּתָּא אַחֲרָא, תַּחוֹת סִיְהָרָא .

103. כְּמַה דְּרוּעָא שְׂמַאלָא לְעִילָא אַחִיד בְּהַ, וְאַתְעַר לְקַבְּלָהּ בְּרַחֲמֵימוּ, הֲכִי נִמְי אִית לְתַתָּא, הָאִי נַחֲשׁ, אִיהוּ דְרוּעָא שְׂמַאלָא דְרוּחַ מְסַאָבָא, וְאַחִיד בֵּיהַ מֵאֵן דְרַכִּיב בֵּיהַ, וְקַרְבָּא לְגַבֵּי דְסִיְהָרָא, וּמְשִׁיךְ לָהּ בִּינֵייהוּ דְקוּטְפָא וְאַסְתָּאבַת.

104. Then, Yisrael below offer the scapegoat. ON THE FIRST DAY OF THE LUNAR MONTH, THE SERPENT IS DRAWN TO IT FOR HIS ENTIRE CRAVING IS FOR THE ILLUMINATION OF THE LEFT. THROUGH THE SCAPEGOAT, YISRAEL DRAWS THE SWEETENING OF MALCHUT IN BINAH AND THE ILLUMINATION OF THE LEFT FROM BELOW UPWARD. Then the moon is purified AND BECOMES FIT TO RECEIVE THE ABUNDANCE FROM HER HUSBAND, ZEIR ANPIN. She then climbs up and clings above TO ZEIR ANPIN in order to be blessed. While before, when She was below AND HAD NOT YET MATED WITH ZEIR ANPIN, She was dark, now her face lights up. SO NOW WE HAVE EXPLAINED THE ISSUE OF THE SCAPEGOAT ON THE FIRST DAY OF THE LUNAR MONTH, WHOSE PURPOSE IS TO PURIFY THE FEMALE PRINCIPLE. IT DRAWS THE MERCY OF BINAH AND THE ILLUMINATION OF THE LEFT TO THE FEMALE PRINCIPLE, RETURNING HER TO PURE STATE. ALTHOUGH THE SERPENT CAN STILL AROUSE THE JUDGMENT AFTER SHE HAS BEEN REVEALED TO HIM, HE DOES NOT DO SO, BECAUSE HIS WHOLE DESIRE IS FOR THE LEFT COLUMN, WHOSE ILLUMINATION HE DOES NOT WANT TO SPOIL. NOW, IN EFFECT, THE PROSECUTOR BECOMES THE COUNSEL FOR THE DEFENSE.

105. The same is true of Yom Kippur, another day on which the evil serpent is kept busy with the scapegoat, WHICH IS THE ILLUMINATION OF THE LEFT. JUST AS ON THE FIRST DAY OF THE LUNAR MONTH, WHEN THE SERPENT IS BUSY WITH THE SCAPEGOAT, the moon is freed from him and may busy herself in protecting Yisrael as a mother protects her children. Then the Holy One, blessed be He, blesses Yisrael from above and forgives the people for their sins.

104. וְכִדִּין יִשְׂרָאֵל לְתַתָּא, מִקְרָבִין שְׁעִיר. וְהוּא נָחַשׁ, אֲתַמְשֵׁךְ אֲבִתְרִיהּ דְּהוּא שְׁעִיר, וְסִיְהָרָא אֲתַדְכִּינָת, וְסִלְקָת לְעִילָא, וְאֲתַקְּשֶׁרֶת לְעִילָא, לְאֲתַבְרַכָּא, וְנִהְיִירִין אֲנַפְהָא, מִה דְּאֲתַחֲשַׁכְת לְתַתָּא.

105. כִּדִּין הָכָא בְיוֹמָא דְכַפּוּרִי, בֵּינָן דְּהוּא חוּיָא בִישָׂא, אֲתַעֲסַק בְּהוּא שְׁעִיר, סִיְהָרָא אֲתַפְרֶשֶׁת מְנִיָּה, וְאֲתַעֲסַקֶת לְאוּלְפָא עַלְוִיהוּ סְנִיגוּרִיָּא, וְסוּכְכַת עַלְוִיהוּ, כְּאֵמָא עַל בְּנִין, וְקִדְשָׁא בְרִיךְ הוּא בְרִיךְ לֹון מְלַעִילָא, וּמְחִיל לֹון.

106. Later in the year, when Yisrael reach SUKOT (THE FEAST OF TABERNACLE), the Right Column of above is aroused, as alluded to in THE VERSE, "AND HIS RIGHT ARM EMBRACES ME." This allows the moon, WHO IS THE FEMALE PRINCIPLE, to attach herself to him, NAMELY TO THE RIGHT, and then her face is fittingly illuminated. Then She shares her blessings with all the ministers below, NAMELY THE 70 MINISTERS OF THE NATIONS. By keeping them occupied with their blessings, they are distracted from approaching and sucking from Yisrael's portion. AS IS DESCRIBED WITH THE SERPENT AND THE FEMALE PRINCIPLE, HIS OCCUPATION WITH THE SCAPEGOAT DEFLECTS HIS PROSECUTION OF THE FEMALE PRINCIPLE.

107. The same applies below IN THIS WORLD. When all the other nations are blessed, they all become occupied with themselves and do not meddle with Yisrael or covet its portion. JUST AS WE DESCRIBED PREVIOUSLY-THE SERPENT WITH THE FEMALE PRINCIPLE AND THE 70 SUPERNAL MINISTERS WITH YISRAEL-SO IS THE CASE WITH THE 70 NATIONS AND YISRAEL BELOW. This is why DURING SUKOT, WHEN THEY OFFER THE 70 BULLS AS A SACRIFICE, Yisrael draw blessings down to all the supernal ministers OF THE 70 NATIONS, so they will be occupied with their blessings and not meddle with Yisrael.

106. לְבַתֵּר, יִשְׂרָאֵל כִּד מְטוֹ לַחֲג, מִתְעָרֵי סְטָרָא דִּימִינָא לְעֵילָא, בְּגִין דִּיתְקַשֵּׁר בֵּיהּ סִיְהָרָא, וְיִתְנַהֲרוּ אֲנַפְהָא כְּדָקָא חֲזוּי. וּכְדִין פְּלַגַת חוּלְקָא דְבִרְכָאן, לְכָל אֵינּוֹן מִמְנָן דְּלִתְתָא, דִּיתְעַסְקוֹן בְּחוּלְקָהוֹן, וְלֹא יִיתּוֹן לִינְקָא וּלְקִרְבָא בְּסְטָרָא דְחוּלְקָהוֹן דִּישְׂרָאֵל.

107. כְּגוֹנָא דָא לִתְתָא, כִּד שְׂאָר עֲמִין אֲתְבָרְכוֹן, כְּלֵהוֹן אֵינּוֹן מִתְעַסְקִין בְּאַחְסַנְתַּ חוּלְקָהוֹן, וְלֹא הוּוּ אֲתִיָּין לְאַתְעֲרְבָא בְּהַדְרִייהוּ דִּישְׂרָאֵל, וּלְחַמְדָא חוּלְקָא אַחְסַנְתֵּהוֹן, וּבְגִין כֵּךְ יִשְׂרָאֵל, אֵינּוֹן מְשַׁכִּין בְּרְכָאן לְכָל אֵינּוֹן מִמְנָן, בְּגִין דִּיתְעַסְקוֹן בְּחוּלְקָהוֹן, וְלֹא יִתְעַרְבוּן בְּהַדְרִייהוּ.

108. When the moon is full of blessings from above, the children of Yisrael come and draw sustenance from her for themselves alone. That is why it is written: "On the eighth day there shall be a solemn assembly (Heb. Atzeret) for you" (Bemidbar 24:35). What is this assembly? It indicates the assembling of the blessings from above, from which only Yisrael may draw sustenance. And that is why it is written: "There shall be a solemn assembly for you," REFERRING SPECIFICALLY to 'you' and not to the other nations; to you and not to the other supernal ministers.

109. This is the reason why YISRAEL appeases THE HOLY ONE, BLESSED BE HE, with water libations UPON THE ALTAR. THIS gives the supernal ministers OF THE NATIONS part of the blessing, so that they are occupied with it and do not meddle with Yisrael when they come to draw the blessings from above later during their festivity. And of this day, it is written: "My beloved is mine and I am his" (Shir Hashirim 2:16), MEANING that there is no stranger among us.

110. This day is like the day on which a king invites a close friend to a special feast, prepared on a special day, so that his friend will know his deep love. The king thinks to himself: Now I wish to feast and be merry with my beloved alone, but I fear that during my feast all the other ministers will come and join us at our table to be together and take part in the festive meal that I have prepared for my beloved and myself. So what does the king do? He first regales his governors and ministers with dishes of vegetables and beef. Only after they are satisfied can he sit in peace with his friend and enjoy the supernal banquet with the world's finest delicacies spread before them. And while alone with the king, his friend puts before him all his petitions and requests, which the king grants. So just as the king enjoys

108. וְכֵן סִיְהָרָא אֶתְמַלִּי בְרַכָּאן לְעִילָא, בְּרַקָּא יְאוּת, יִשְׂרָאֵל אֶתְיִין וַיִּנְקִין מִנָּה בְּלַחֲדֵיָהּ. וְעַל דָּא כְּתִיב בְּיוֹם הַשְּׁמִינִי עֲצַרְתָּ תְהִיָּה לָכֶם, מֵאֵי עֲצַרְתָּ, כְּתַרְגֻּמוֹ, כְּנִישׁוֹ. כָּל מַה דְּכְנִישׁוֹ, מֵאִינוֹן בְּרַכָּאן עֲלֵאִין, לֹא וַנְקִין מִנִּיהָ עִמּוּן אַחֲרֵנִין, בְּרִי שְׂרָאֵל בְּלַחֲדֵיָהּ, וּבְגִין כֶּךָ כְּתִיב, עֲצַרְתָּ תְהִיָּה לָכֶם, לָכֶם וְלֹא לְשָׂאֵר עִמּוּן, לָכֶם וְלֹא לְשָׂאֵר מִמֶּנּוּן.

109. וְעַל דָּא אִינוֹן מְרַצִּין עַל הַמִּים, לְמִיָּהּ לֹון חוּלַק בְּרַכָּאן, דִּיתְעַסְקוֹן בֵּיהּ, וְלֹא יתְעַרְבוּן לְבַתְרָא, בְּחֻדוֹתָא דִּישְׂרָאֵל, כִּד וַנְקִין בְּרַכָּאן עֲלֵאִין. וְעַל הַהוּא יוֹמָא כְּתִיב, דוּדִי לִי וְאֲנִי לוֹ, דְּלֹא אֶתְעַרְבֵּי אוּחְרָא בְּהֶרֶן.

the company of his beloved alone, with no stranger disturbing them, the Holy One, blessed be He, enjoys Yisrael. Hence it is written: "On the eighth day there shall be a solemn assembly for you."

110. לְמַלְכָּא דְזַמְנָא רְחִימוּי בְּסַעֲדַתָּא עֲלָאָה, דְּעֵבִיד לִיהּ לְיוֹמָא רְשִׁימָא. הָא רְחִימוּי דְּמַלְכָּא יָדַע, דְּמַלְכָּא אֲתַרְעֵי בֵּיהּ. אָמַר מַלְכָּא הַשְׁתָּא אָנָּא בְּעֵי לְמַחְדֵּי עִם רְחִימָאֵי, וְדַחֲלִנָּא דְּכַד אָנָּא בְּסַעֲדַתָּא, עִם רְחִימָאֵי, יַעֲלוֹן כָּל אֵינוֹן קְסִטוּרֵי מְמַנָּן, וְיִתְיַבּוֹן עִמָּנָא לְפַתּוּרָא, לְמַסְעַד סַעֲדַתָּא דְּחַדוּהָ, עִם רְחִימָאֵי. מָה עֵבֶד, אֶקְרִים הֵהוּא רְחִימוּי קוֹסְטוּרִין דִּירוּקֵי, וּבִשְׂרָא דְּתוּרֵי, וְאֶקְרִיב קְמִייהוּ, דְּאֵינוֹן קְסִטוּרֵי מְמַנָּן לְמִיכַל. לְבַתֵּר יִתְיַב מַלְכָּא עִם רְחִימוּי, לְהֵהִיא סַעֲדַתָּא עֲלָאָה, מְכַל עֲרוּגִין דְּעֲלָמָא. וּבְעוֹד דְּאֵיהּוּ בְּלַחְדוּי, עִם מַלְכָּא, שְׂאִיל לִיהּ כָּל צְרֻכּוֹי, וְיִהְיֵב לִיהּ. וְאַחֲרֵי מַלְכָּא עִם רְחִימוּי, בְּלַחְדוּהֵי, וְלֹא אֲתַעְרְבִין אַחֲרֵינוּן בִּינֵיהּוּ. כֵּן יִשְׂרָאֵל, עִם קְדָשָׁא בְּרִיךְ הוּא, בְּגִין כֵּן כְּתִיב בְּיוֹם הַשְּׁמִינִי עֲצַרְתָּ תְהִיָּה לָכֶם.

111. Rabbi Yosi and Rabbi Chiya said: The Holy One, blessed be He, established the right way for us; happy are those who delve into the Torah. They approached THE JEW and kissed him. Rabbi Yosi applied to him the verse: "And all your children shall be taught of Hashem and great shall be the peace of your children" (Yeshayah 54:13). When they reached a field, they all sat down. That man asked what changed when the verse says, "And Hashem rained upon Sdom and upon Amorah," (Beresheet 19:24) AND DID NOT USE THE TERM 'ELOHIM'? And what changed during the Great Flood, when the term 'Elohim' comes into frequent usage, while the term Hashem, AS MENTIONED IN THE OVERTHROWING OF THE CITIES OF SDOM AND AMORAH, IS NOT USED AT ALL?

111. אָמְרוּ רַבֵּי יוֹסֵי וְרַבִּי חִיָּיא, קְדָשָׁא בְּרִיךְ הוּא אֲתַקִּין אוֹרְחָא קָמָן. זְכָאִין אֵינוֹן דְּמַשְׁתַּדְּלֵי בְּאוּרֵייתָא. אֲתֵי נִשְׁקוּהוּ. קָרָא עֲלֵיהּ רַ' יוֹסֵי וְכָל בְּנֵיךְ לְמוּדֵי ה' וְרַב שְׁלוֹם בְּנִיךְ. כִּד מְטוּ בֵּי חֻקַּל, יִתְיַבּוּ. אָמַר הֵהוּא בַּר נֶשׁ, מֵאֵי שְׁנָא דְּכְתִיב וְה' הַמְטִיר עַל סְדוֹם וְעַל עֲמוֹרָה וְגו'. וּמֵאֵי שְׁנָא בְּטוֹפְנָא, דְּכְתִיב אֱלֹקִים אֱלֹקִים בְּכָל אֲתֵר, וְלֹא כְּתִיב וְה'.

112. We have learned that everywhere the term "and Hashem" is mentioned, IT INDICATES Him and His Court of Judgment, NAMELY ZEIR ANPIN, WHICH IS MERCY, AS WELL AS HIS FEMALE PRINCIPLE, WHICH IS JUDGMENT. But when the term Elohim is mentioned alone, this indicates only the Court of Judgment, NAMELY THE FEMALE PRINCIPLE WITHOUT ZEIR ANPIN. In the case of Sdom, Judgment was passed not to destroy the world, and thus, ZEIR ANPIN was involved in carrying out Judgment. THAT IS WHY HASHEM IS WRITTEN YUD-HEI-VAV-HEI, INDICATING THE ATTRIBUTE OF MERCY. AND HE WORKED WITH HIS COURT OF JUSTICE, WHICH IS HIS FEMALE PRINCIPLE, FOR THE LETTER VAV, WHICH CARRIES THE MEANING OF THE ENGLISH WORD AND, IS JOINED WITH YUD-HEI-VAV-HEI, INDICATING THE FEMALE PRINCIPLE. But in the case of the Great Flood, the whole world and all of its inhabitants were destroyed. THAT IS WHY THE EVENT IS DESCRIBED WITH THE TERM 'ELOHIM,' INDICATING THE ATTRIBUTE OF JUDGMENT ALONE, UNTEMPERED BY MERCY.

113. And although you may say that Noach and all who were with him WERE SAVED AND NOT ALL WERE DESTROYED, IT IS ONLY BECAUSE THEY were "hidden from sight" and unseen BY THE ANGEL OF DESTRUCTION. Thus, IT IS CONSIDERED THAT everything, NAMELY, EVERYTHING THAT WAS SEEN BY THE EYES OF THE ANGEL OF DESTRUCTION, that existed in the world was destroyed. That is why the term "And Hashem," indicates that he does not destroy all that is revealed to the eye, AS IN THE CASE OF THE DESTRUCTION OF SDOM. However, the term Elohim indicates that all should be carefully concealed, because He destroys everything, NAMELY ALL THAT IS "REVEALED TO THE EYE." That is why the term Elohim REFERS TO THE FEMALE PRINCIPLE alone, DISTINCT FROM ZEIR ANPIN, WHO IS MERCY.

112. אֵלֹהִים תְּנִינָן בְּכֹל אֲתֵר דְּכֵתִיב וְה' הוּא זְבִית דִּינֵנוּ. אֵלֵקִים סֵתֵם, דִּינָא בְּלַחֲדוּדֵי. אֵלֹהִים בְּסֵדוּם אֲתַעְבִּיד דִּינָא, וְלֹא לְשִׁיפָאָה עֲלֵמָא, וּבִגִּין כֶּךָ אֲתַעְרַב אִיהוּ בְּהַרְי דִּינָא. אֲבָל בְּטוֹפְנָא, כֹּל עֲלֵמָא שְׂצִי, וְכֹל אִינוּן דְּאֲשַׁתְּכַחוּ בְּעֲלֵמָא.

113. וְאִי תִימָא נַח וּדְעֵמִיָּה. סֵתִים מְעִינָא הוּדָה, דְּלֹא אֲתַחֲזִי, וְעַל דָּא כֹּל מָה דְּאֲשַׁתְּכַח בְּעֲלֵמָא שְׂצִי לִיָּה, וְעַל דָּא וְה' בְּאֲתַגְלִיָּא, וְלֹא שְׂצִי כֹלָא. אֵלֵקִים בְּעִי סְתִימוּ, וּבְעִי לְאֲסַתְמָרָא, דְּהָא כֹּלָא שְׂצִי, וְעַל דָּא אֵלֵקִים בְּלַחֲדוּדֵי הוּי.

114. And this is the secret of the verse, "Hashem sat at the Flood" (Tehilim 29:10). SO HE ASKED, What is THE MEANING OF THE TERM "sat?" AND HE ANSWERED THAT if it had not been written in the scriptures, we could not have said it, BECAUSE THE TERM "SAT" INDICATES that He sat alone, by Himself and was distinct from the Judgment THAT WAS PASSED AT THE GREAT FLOOD. THIS IS BASED ON THE ANALOGY THAT here it is written: HASHEM sat, while in another place it is written: He shall sit alone (Vayikra 13:46), OUTSIDE THE CAMP. THE MEANING, IN BOTH CASES, IS THAT HE WAS ALONE, by himself. ALL THIS LEADS TO THE FACT THAT AT THE SENTENCE OF THE FLOOD, YUD-HEI-VAV-HEI SAT ALONE; HE DID NOT JOIN IN THAT JUDGMENT. AND THAT IS WHY THE SENTENCE WAS IMPOSED AS JUDGMENT WITHOUT MERCY.

115. Now because Noach was out of sight after the sentence was passed, the world was destroyed, and His temper was quiet, it is written: "And Elohim remembered Noach." For UNTIL NOW when He was destroying the world, Noach was not remembered, because he was 'out of sight.'

116. I have learned a secret that the Holy One, blessed be He, is revealed and concealed. He is revealed when presiding over the lower Court of Judgment, WHICH IS THE FEMALE PRINCIPLE CALLED RACHEL WHO STANDS FROM THE CHEST OF ZEIR ANPIN DOWNWARD, and He is concealed when he is AT the place from where comes all the blessings, WHICH IS THE STATE IN [mb1]WHICH ZEIR ANPIN MATES WITH LEAH. LEAH STANDS FROM THE CHEST OF ZEIR ANPIN UPWARD, AND FROM THIS MATING ALL BLESSINGS COME FORTH. This is why all the words of Man that are hidden from sight are blessed from above, while all those exposed to view are under the influence of the Court of

114. וְרָזָא דָּא ה' לְמַבּוּל יִשָּׁב, מֵהוּ יִשָּׁב, אֲלֵמָּלָא קָרָא כְּתוּב, לֹא יִכְלִינָן לְמִימְרָא, יִשָּׁב בְּלַחְדוּרָיו, דְּלֹא אֲתִיָּא עִם דִּינָא, כְּתוּב הֲכָא יִשָּׁב, וּכְתוּב הֲתָם בְּרַד יִשָּׁב, בְּלַחְדוּרָיו.

115. וּבְגִין דְּנָח הוּא סְתִים מְעִינָא, לְבַתֵּר כֵּד אֲתַעְבִּיד דִּינָא, וְשַׁצִּי עֲלֵמָא, וְנָח רוּגְזִיָּה, מֵה כְּתוּב, וַיִּזְכֹּר אֱלֹהִים אֶת נֹחַ וְגו'. דְּהָא כֵּד שַׁצִּי עֲלֵמָא, לֹא אֲדַכֵּר דְּסְתִים מְעִינָא הוּא.

116. וְרָזָא אוֹלִיפְנָא, קִדְשָׁא בְּרִיךְ הוּא סְתִים וְגִלְיָא. גִּלְיָא: הוּא בֵּי דִינָא דְלִתְתָא. סְתִים: הוּא אֲתֵר דְּכָל בְּרַכָּאן נִפְקִי מִתְמָן. וּבְגִין כֵּךְ כָּל מְלוּזֵי דְּבֵר נֶשׁ, דְּאִינוּן בְּסְתִימוּ, בְּרַכָּאן שְׂרִיין עֲלוּי. וְכָל דְּאִינוּן בְּאֲתַגְלִיָּא, הֵהוּא אֲתֵר דְּבֵי דִינָא שְׂרִיאן עֲלוּי, בְּגִין דְּאִיהוּ אֲתֵר בְּאֲתַגְלִי, וְהֵהוּא דְּאֲקֵרֵי רַע עֵין, שְׁלִיט עֲלֵיהּ, וְכֹלָא הוּא בְּרָזָא עֲלָאָה, כְּגוּוּנָא דְּלַעִילָא.

Judgment, NAMELY THE FEMALE PRINCIPLE WHO IS FROM THE CHEST OF ZEIR ANPIN DOWNWARD, because this is the place that is revealed, NAMELY THE REVEALED WORLD. IN OTHER WORDS, THE LIGHT OF CHASSADIM IS REVEALED IN HER ILLUMINATION BY CHOCHMAH. The one who is called the 'Evil Eye' rules over her, MEANING THAT ALL JUDGMENT AND KLIPOT CLING TO THE PLACE WHERE THE ILLUMINATION OF CHOCHMAH IS REVEALED. Thus, all is according to the supernal secrets of above.

117. Rabbi Yosi wept and said: Happy is the generation who has Rabbi Shimon among it. His merit has brought us to these mountains, so that we could hear such supreme discoveries. He continued: This man has come for the SOLE purpose of revealing these discoveries to us. The Holy One, blessed be He, sent him to us. And when they came to Rabbi Shimon and repeated ALL THAT THEY HEARD, he said: Definitely, all that he said is true.

117. בְּכֹה רַבִּי יוֹסִי וְאָמַר, זָכָאָה דְרָא דְרַבִּי שְׁמַעוֹן שְׂרָיָא בְּגוּיָהּ, דְּהָא זְכוּתָא דִּילִיָּהּ אֲזִמִּין לָן בְּטוּרֵי, מְלִין עֲלָאִין כְּאֵלִין. אָמַר רַבִּי יוֹסִי הָאִי בַר נֶשׁ לְאוֹדְעָא לָן מְלִין אֵלִין קָא אָתִי, וְשִׁדְרִיָּה קְדָשָׁא בְרִיךְ הוּא לְגַבְּן. כִּד אָתוּ וְסִדְרוּ מְלִין קַמִּיָּה דְרַ' שְׁמַעוֹן, אָמַר, וְדָאִי שְׁפִיר קָא אָמַר.

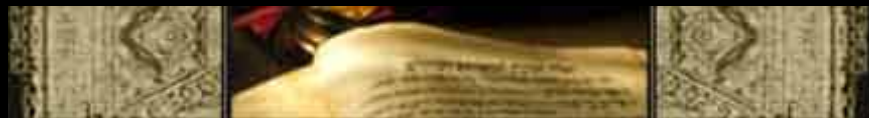
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# THE ZOHAR

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Section



## 15. The secrets of the sacrifices

Here the Zohar discusses the mysteries that surround the ritual of sacrifice. We connect to the Light through the sacrifices that were made during the time of the Holy Temple. The secret of this ritual concerns the sacrifice that must occur within the self. We must become the sacrifice, spiritually speaking, by giving up our own ego and evil inclination. This section gives us the strength of character to approach the people in our lives with honesty, and to sacrifice our own egos by admitting any jealousies and insecurities in our relationships with them.

118. Rabbi Elazar was sitting one day before his father, Rabbi Shimon, and he asked him, if the 'End of all Flesh,' WHICH IS THE OTHER SIDE, enjoys himself with those sacrifices that Yisrael offered upon the altar? He answered that all derived their nourishment and were pleased, both above and below.

118. רבי אלעזר, הוה יתיב יומא חד קמיה דר"ש אבוי. אמרלו האי קץ כל בשר, אתהני מאינון קרבנין דהווי ישראל מקרבין על גבי מדבחא או לא. אמר ליה כללא הווי מסתפקי בחדא, לעילא ותתא.

119. Come and behold: the Priests, the Levites, and the children of Yisrael are THE SECRET OF THE THREE COLUMNS-RIGHT, LEFT, AND CENTRAL-AND ARE called 'Adam' (Man), through the union of the holy desires that rise from them, AS MAYIN NUKVIN (FEMALE WATERS). DESIRE RISES FROM THE PRIESTS BY THEIR WORK; FROM THE LEVITES BY THEIR SINGING; AND FROM YISRAEL BY THEIR ATTENDANCE AT THE TIME OF THE OFFERINGS OF THE SACRIFICE. And when a sheep, or a deer or any other animal is brought to be sacrificed, all sins and evil desires and intentions must be

119. ותא חזי, כהני וליזאי וישראל, אינון אקרון אדם, בחבורא דאינון רעותין קדישין דסלקין מגווייהו. ההוא כשפא או אמרא, או ההיא בהמה דקרבין, אצטרין עד לא יתקריב על גבי מדבחא, לפרשא עלה כל חטאין וכל רעותין בישין, לאתודאה עלה. וכדין ההיא אתקרי בהמה בכללא, בגו אינון חטאין ובישין והרהורין.

confessed over them. Then the sacrifice is called 'a beast,' as it is now burdened with all the sins and evil intentions **THAT WERE CONFESSED OVER IT.**

120. This is similar to the sacrifice of the scapegoat, of which it is written: "and he shall confess over him all the iniquities of the children of Yisrael" (Vayikra 16:21). So here as well, **OVER EVERY SACRIFICE, THERE SHOULD BE A CONFESSION OF THE SINS.** Because when the sacrifice is raised upon the altar **AND IS NOT SENT TO THE DESERT,** it bears a twofold burden, each of which is raised to its own place. The first is in the secret of Adam (Man), which is also the secret of the three Columns; the latter is in the secret of the beast, **WHICH IS THE SECRET OF THE ILLUMINATION OF THE LEFT COLUMN ONLY,** as it is written: "Man and beast You do save, Hashem." (Tehilim 36:7).

121. Fried meal offerings and all other meal offerings arouse the Holy Spirit, **NAMELY THE ASPECT OF MAN,** through the desire of the Priests, the singing of the Levites and the prayer of Yisrael, **WHO COLLECTIVELY ARE THE SECRET OF THE THREE COLUMNS.** And from the smoke that the oil and the flour raises **UPON THE ALTAR,** all the prosecutors replenish themselves, and are appeased. Once appeased, they become powerless to pursue the indictment that has been delivered into their hands, **AND THEY ARE CONSIDERED TO BE THE ASPECT OF THE BEAST. SO THE MEAL OFFERINGS PERTAIN TO MAN AND BEAST ALIKE,** and both are drawn at the same time. **IN OTHER WORDS, BOTH MAN AND BEAST ARE DRAWN AT THE TIME OF THE SACRIFICIAL OFFERING.** Come and behold: everything is arranged in accordance with the secret of faith-- both sides are replenished and sent above endlessly.

120. כְּגֹוֹנָא דְקָרְבָנָא דְעֻזְאוֹל, דְכָתִיב וְהִתְוַדָּה עָלָיו אֶת כָּל עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְגו'. הֲכִי נִמְיָ הֶכָּא, וְכִד סֻלְקָא עַל גְּבִי מִדְּבַחָא, מְטוּ לָהּ עַל חֵד תְּרִין, וּבְגִין כֵּךְ, דָּא סֻלְקָא לְאַתְרֵיהּ, וְדָא סֻלְקָא לְאַתְרֵיהּ, דָּא בְרִזָּא דְאָדָם, וְדָא בְרִזָּא דְבַהֲמָה, כְּמָה דָּאֵת אָמַר אָדָם וּבַהֲמָה תּוֹשִׁיעַ ה'.

121. חֲבִיתִין, וְכֹל שְׂאֵר מִנְחֹת, לְאַתְעָרָא רוּחָא קְדִישָׁא, בְּרַעוּתָא דְכַהֲנֵי וְשִׁירְתָּא דְלִיּוּאֵי, וּבְצִלוּתָא דְיִשְׂרָאֵל. וּבַהֲהוּא תִנָּא וְשִׁמְנָא וְקִמְחָא דְסֻלִּיק מִתְרַוּוֹן וּמִסְתַּפְקִין כָּל שְׂאֵר מְאָרֵי דְדִינִין, דְלֹא וְכֵלִין לְשִׁלְטָאָה בַּהֲהוּא דִינָא דְאַתְמָסֵר לוֹן וְכֹלָא בְזִמְנָא חֲדָא. תָּא חֲזִי, כֹּלָא אֲתַעֲבִיד בְּרִזָּא דְמַהֲיִמְנוּתָא לְאַסְתַּפְקָא דָּא בְדָא, וְלְאַסְתַּלְקָא לְעִילָא, מֵאֵן דְאַצְטְרִיךְ, עַד אֵין סוּף.



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# THE ZOHAR

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Section



## 16. Raising the hands during prayer

The essence of this passage from the Zohar concerns the hands, and their inherent nature of constantly attracting negative forces. Since the hands are the tools by which we carry out most of our actions in life, the forces of darkness latch onto them in order to influence our deeds. We can infuse our hands with the positive energy that dwells in the Upper Worlds so that they bring blessing and good fortune to all endeavors.

122. Rabbi Shimon said: "I raise my hands on high to pray," AS HE BEGAN TO REVEAL THE ORDER OF THE EMANATIONS OF THE UPPER THREE SFIROT OF ARICH ANPIN, WHICH ARE CALLED KETER, THE 'MIND (HEB. MOACH) OF AIR,' AND THE 'CONCEALED MIND (MOACH).' HE BEGAN, TOO, TO REVEAL HOW TO RISE UP TO THE 'UNREVEALED HEAD,' WHICH IS THE SECRET OF THE ENDLESS WORLD (HEB. EIN-SOF), BLESSED BE HE. BECAUSE THIS ISSUE IS AN EXALTED AND VERY SECRET MATTER, HE PRAYED SO THAT THE REVELATION OF THESE SECRETS WOULD BE ACCEPTED BEFORE HASHEM, BLESSED BE HE. When the supernal desire at the highest point above, WHICH IS THE SECRET OF KETER OF ARICH ANPIN, is established upon the forever unknown and ungraspable desire, WHICH IS THE SECRET OF THE HEAD OF ATIK CALLED THE 'UNKNOWN HEAD,' THE KETER OF ARICH ANPIN becomes the most concealed Head above. And that Head emanates all that He emanates and all that is unknown, WHICH IS THE MIND (MOACH) OF AIR OF ARICH ANPIN. And He illuminates all that he illuminates in a concealed manner, WHICH IS

122. אָמַר רַבִּי שִׁמְעוֹן אֲרִימַת יָדָאֵי בְּצִלוֹתֵינָן לְעִילָא, דְּכַד רְעוּתָא עֲלָאָה, לְעִילָא לְעִילָא, קְיִימָא עַל הָהוּא רְעוּתָא, דְּלֹא אֲתִידַע, וְלֹא אֲתַפֵּס כְּלָל לְעִלְמִין, רִישָׁא דְּסֻתִּים יִתִּיר לְעִילָא, וְהָהוּא רִישָׁא אֲפִיק מֵאֵי דְּאֲפִיק, וְלֹא יָדִיעַ, וְנִהִיר מֵאֵי דְּנִהִיר, כְּלָא בְּסֻתִּימוּ.

**THE CONCEALED MIND (MOACH) OF ARICH ANPIN, AS SHALL BE FURTHER EXPLAINED.**

123. The desire of the supernal thought, which is the KETER OF ARICH ANPIN, IS CALLED THE SUPERNAL WILL. AFTER IT HAS BEEN ESTABLISHED AS THE HEAD, IT IS CALLED the "supernal Thought." But as the supernal Thought runs after THE LIGHT OF THE UNKNOWN HEAD, a veil spreads BETWEEN THE UNKNOWN HEAD AND THE KETER, allowing it to reach-and to not reach-the light. THE VEIL HINDERS IT FROM REACHING THERE. The Light shines upward toward the veil, BUT NOT FROM THERE DOWNWARD. Therefore the supernal Thought shines with Unrevealed Illumination TO THE CONCEALED MIND (MOACH), and with Light unknown to the "Mind (Moach) of air." And the Thought itself, WHICH IS KETER, is considered unknown.

124. Then, the illumination of the Unknown Thought hits upon the illumination of the veil that stands and shines UPON THE THREE LESSER DEGREES, MENTIONED ABOVE. THESE CONSIST of what is unknown BY THE 'MIND (MOACH) OF AIR,' what is not known, BY KETER, and what is unrevealed IN THE 'CONCEALED MIND.' Thus, the illumination of the Thought that is not known, WHICH IS THE UNKNOWN HEAD, hits upon the veil's illumination, and they shine together. And from them, nine Chambers are made IN THE UNKNOWN HEAD.

123. רְעו דְּמַחְשְׁבָה עֲלֵאָה לְמַרְדֵּף אֲבִתְרִיָּה,  
וְלֹאֲתַנְהָרָא מְנִיָּה. חֵד פְּרִיסוֹ אֲתַפְּרִיס, וּמְגוֹ הֵהוּא  
פְּרִיסָא, בְּרִדְיֻמוֹ דִּהְהִיא מַחְשְׁבָה עֲלֵאָה, מְטִי וְלֹא  
מְטִי. עַד הֵהוּא פְּרִיסָא, נְהִיר מַה דְּנִהִיר. וּכְדִין אִיהוּ  
מַחְשְׁבָה עֲלֵאָה, נְהִיר בְּנִהִירוֹ סְתִימִים דְּלֹא יָרִיעַ,  
וְהֵהוּא מַחְשְׁבָה לֹא יָרֵעַ.

124. כְּדִין בְּטַשׁ הָאִי נְהִירוֹ דְּמַחְשְׁבָה דְּלֹא אֲתִיידַע,  
בְּנִהִירוֹ דְּפִרְסָא דְּקִיּוּמָא, דְּנִהִיר מִמָּה דְּלֹא יָרִיעַ וְלֹא  
אֲתִיידַע, וְלֹא אֲתַגְלִיָּא. וּכְדִין דָּא נְהִירוֹ דְּמַחְשְׁבָה  
דְּלֹא אֲתִיידַע בְּטַשׁ בְּנִהִירוֹ דְּפִרְסָא, וְנִהִירִין כַּחְדָּא,  
וְאֲתַעֲבִירוֹ תַשַּׁע הֵיכְלִין.

125. These Chambers are not Lights, AS ARE THE NINE LIGHTS OF ARICH ANPIN in their original location. And they are neither Ruchot nor Neshamot, and nobody can understand what they are. BECAUSE THE LIGHT OF THE EIN SOF, BLESSED BE HE, SHINES UPON THE UNKNOWN HEAD, THE NINE PALACES THEREIN ARE AS THE EIN SOF, WHICH NO MIND CAN GRASP, AS SHALL BE EXPLAINED. The desire of all nine Lights OF THE THREE HEADS OF ARICH ANPIN are standing in the Thought, NAMELY IN THEIR LOCATION IN ARICH ANPIN, WHICH IS CALLED THE THOUGHT and is also considered one of them. THE THOUGHT OF ARICH ANPIN IS COUNTED AS ONE OF THESE NINE LIGHTS, AND ALTHOUGH THE LIGHTS ARE LOCATED IN THE UNKNOWN HEAD, THE UNKNOWN HEAD IS NOT OF THEIR ASPECT AT ALL. THE DESIRE OF ALL IS to pursue THE NINE CHAMBERS IN WHICH THEY ARE LOCATED WITHIN THE UNKNOWN HEAD, while THE NINE LIGHTS are located in the Thought, WHICH IS ARICH ANPIN. Nevertheless, THE CHAMBERS are not attained and not known TO THE NINE LIGHTS because they are NOT established as either AN ASPECT OF desire or as AN ASPECT OF supernal Thought, WHICH IS ARICH ANPIN. They grasp and do not grasp that all the secrets of Faith are based upon THESE NINE CHAMBERS. And all of these Lights come from the secret of the supernal Thought, WHICH IS ARICH ANPIN, and all OF THE NINE CHAMBERS ORIGINATE FROM IT and all are called the Ein Sof. Because the Lights reach and do not reach, there is no desire nor thought at this point.

126. When Unknown Thought shines from its source, NAMELY FROM THE MIND (MOACH) OF AIR, IT IS ENCLOSED AND COVERED BY BINAH. It shines upon whom She shines, and they enter each other until they are as one.

125. וְהִיכְלִין, לֹא אֵינּוֹן נְהוּרִין, וְלֹא אֵינּוֹן רוּחִין, וְלֹא אֵינּוֹן נְשָׁמֹתִין, וְלֹא אֵיִת מֵאֵן דְּקֵיִמָּא בְּהוּ. רְעוּתָא, דְּכָל תְּשַׁע נְהוּרִין, דְּקֵיִמֵי כְּלָהוּ בְּמַחְשְׁבָהּ, דְּאִיהוּ חָד מְנַיְהוּ בְּחוּשְׁבָנָא, כְּלָהוּ לְמַרְדָּף בְּתַרְוִיָּהוּ, בְּשַׁעְתָּא דְּקֵיִמֵי בְּמַחְשְׁבָהּ וְלֹא מִתְדַבְּקֵן וְלֹא אֲתִיידְעוּ, וְאֵלִין לֹא קֵיִמֵי לֹא בְּרְעוּתָא, וְלֹא בְּמַחְשְׁבָהּ עֲלָא תְּפִסִין בְּהּ, וְלֹא תְּפִסִין. בְּאֵלִין קֵיִמֵי כָּל רְזִי דְּמַהִימְנוּתָא, וְכָל אֵינּוֹן נְהוּרִין מְרָזָא דְּמַחְשְׁבָהּ עֲלָא כְּלָהוּ אֶקְרוּן אֵין סוּף. עַד הֵכָא מְטוּ נְהוּרִין וְלֹא מְטוּן, וְלֹא אֲתִיידְעוּ, לֹא הֵכָא רְעוּתָא, וְלֹא מַחְשְׁבָהּ.

126. כִּד נְהוּר מַחְשְׁבָהּ, וְלֹא אֲתִיידְע מֵמֵאֵן דְּנְהוּר, כְּדִין אֲתַלְבֵּשׁ וְאַסְתֵּים גּוּ בִּינָה, וְנְהוּר, לְמֵאֵן דְּנְהוּר וְאֵעוּל דָּא בְּדָא, עַד דְּאֲתַבְּלִילוּ כְּלָהוּ בְּחָדָא.

127. Returning to the secret of the sacrifice: when it is raised ON THE ALTAR, UNIFICATIONS, SUCH AS THOSE OF THE THREE HEADS OF ARICH ANPIN IN THE UNKNOWN HEAD AND BINAH IN THE HEAD OF ARICH ANPIN, ARE DONE AS HAS BEEN PREVIOUSLY EXPLAINED. All are enmeshed within one another and shine one upon the other. Now all the stages are in the secret of the 'Ascending' and, when it ascends to the Unknown Head, Thought, WHICH IS ARICH ANPIN, is crowned by the Ein Sof. THAT IS, THE LIGHT OF EIN SOF SHINES UPON THE ILLUMINATION OF THE NINE CHAMBERS OF THE UNKNOWN HEAD. AS IT IS SAID, THE ILLUMINATION OF THE SUPERNAL THOUGHT, WHICH IS ARICH ANPIN, SHINES FROM THE NINE CHAMBERS AND IS CALLED EIN SOF. And FROM EIN SOF comes ARICH ANPIN. It is established and shines upon whom It shines. All is based upon this, ON THE DRAWING OF THE LIGHT OF EIN SOF BY ARICH ANPIN TO THE WORLDS, AS HAS BEEN EXPLAINED. Happy are the righteous who raise up the 'Female Waters' and unify the aforementioned exalted combinations in this world and the world to come, as they inherit both worlds.

128. Come and behold: this 'End of all Flesh,' means that the attachment takes place in joy above IN BINAH AND IN ARICH ANPIN. The same applies below TO ZEIR ANPIN, THE FEMALE PRINCIPLE, AND THE LOWER WORLDS. AND THE ATTACHMENT OF EVERY LOWER STAGE TO EVERY UPPER ONE OCCURS in happiness and in a desire to share fulfillment with all above and below, EVEN TO THE 'END OF ALL FLESH' and Ima, WHICH IS THE SHECHINAH, dwells properly upon Yisrael.

127. וּבְרָזָא דְקַרְבָּנָא בְּרַסְלִיקָא, כִּלְאֵי אֲתַקְשֵׁר דָּא בְּרָא, וְנִהְיִיר דָּא בְּרָא, כְּדִין קִיּוּמֵי כְּלָהּ בְּסְלִיקוּ, וּמַחְשְׁבֵה אֲתַעֲטֵר בְּאִין סוּף. הֵהוּא נְהִירוּ דְאַתְנֵהִיר מְנִיָּה מַחְשְׁבֵה עֲלָאָה, אֲקָרִי אִין סוּף. וּמְנִיָּה אֲשַׁתְּכַח וְקִיּוּמָא וְנִהְיִיר לְמֵאן דְנִהְיִיר, וְעַל דָּא כִּלְאֵי קָאִים. זְכָאָה חוּלְקִיהוֹן דְּצִדִיקֵינָא בְּעֲלָמָא דִּין וּבְעֲלָמָא דְאַתֵּי.

128. תָּא חֲזִי הָאִי קִץ כָּל בֶּשֶׂר, כְּמָה דְקִשׁוּרָא אֲשַׁתְּכַח לְעִילָא בְּחֵרוּג, אוֹף הָכִי נְמוּ לְתַתָּא, בְּחֵרוּתָא וּרְעוּתָא, לְאַסְתַּמְקָא כִּלְאֵי לְעִילָא וְתַתָּא, וְאִימָא קִיּוּמָא עֲלִייהוּ דְיִשְׂרָאֵל בְּדָקָא יְאוּת.

129. Come and behold: every first day of the month, when the Moon renews herself, OR, IN OTHER WORDS, THE FEMALE PRINCIPLE RENEWS HERSELF BY MATING WITH ZEIR ANPIN. Then, the 'End of all Flesh' is given an extra portion, WHICH IS THE SCAPEGOAT OF THE NEW MOON, which is added to the REGULAR sacrifices. Thus, he is occupied by it and uses his portion. SO, THE NEW MOON'S SCAPEGOAT RENEWS THE ILLUMINATION OF THE LEFT SIDE, FROM WHICH THE 'END OF ALL FLESH' IS REPLENISHED. Hence, the RIGHT side of Yisrael remains for them alone so that it can unify with its King. This is why THEY OFFER THE SCAPEGOAT, ALSO CALLED 'Hairy' (Heb. Se'ir), because it belongs to the part of Esav, who is described as being hairy, as it is written: "Esav my brother is a hairy man" (Beresheet 27:11). Thus, THE 'END OF ALL FLESH' replenishes from his part OF ESAV, WHICH IS THE LEFT SIDE, while Yisrael replenishes from its side, WHICH IS THE RIGHT. Thus, it is written: "For Yah has chosen Ya'akov to Himself, and Yisrael for His treasure" (Tehilim 135:4).

130. Come and behold: the sole desire of this 'End of all Flesh' is flesh alone. All that is done with the flesh in any instance is only for his sake. That is why he is called the 'End of all Flesh.' And when he rules, he rules over the body, WHICH IS THE FLESH, but not over the soul. The soul returns to its place, WHILE THE BODY, NAMELY the flesh, is given over to this place, NAMELY THE 'END OF ALL FLESH.' It is the same with the offering, as the desire goes to one place and the flesh to another.

129. תָּא חֲזִי בְּכָל רִישֵׁי יָרְחָא וְיָרְחָא, כַּד סִיְהָרָא מִתְחַדְשָׁא יְהִיבִין לֵיהּ לְהָאִי קֶץ כָּל בְּשָׂר, חוֹלְקָא חָדָא יְתִיר עַל קַרְבָּנִין, לְאַתְעֵסְקָא בֵּיהּ, וְיִשְׁתַּמֵּשׁ בְּחוֹלְקִיהּ, וְיִהְיָ סֵטְרָא דִישְׂרָאֵל בְּלַחֲדֵיהּ, בְּגִין דִּיתְאַחֲדוֹן בְּמַלְכֵיהוֹן, וְדָא אִיהוּ שְׁעִיר, בְּגִין דְּאִיהוּ בְּחוֹלְקָא דְעֵשׂוּ דְכְתִיב בֵּיהּ שְׁעִיר, הֵן עֵשׂוּ אָחִי אִישׁ שְׁעִיר. וְעַל דָּא אִיהוּ אֲשַׁתְּמֵשׁ בְּחוֹלְקִיהּ. וְיִשְׂרָאֵל אֵינּוֹן מִשְׁתַּמְשִׁין בְּחוֹלְקֵיהוֹן, וּבְגִין כֶּךָ כְּתִיב כִּי יַעֲקֹב בָּחַר לוֹ זֶה יִשְׂרָאֵל לְסֻגּוֹלָתוֹ.

130. תָּא חֲזִי, הָאִי קֶץ כָּל בְּשָׂר כָּל רְעוּתֵיהּ לְאוּ אִיהוּ, אֶלָּא בְּבִשְׂרָא תְדִיר, וּבְגִין כֶּךָ תְּקוּנָא דְבִשְׂרָא תְדִיר לְגַבִּיּהּ, וְעַל דָּא אֶקְרִי קֶץ כָּל בְּשָׂר. וְכַד אִיהוּ שְׁלִיט, שְׁלִיט עַל גּוּפָא וְלֹא עַל נִשְׁמַתָּא, נִשְׁמַתָּא סְלֵקָא לְאַתְרָא וּבִשְׂרָא אֲתִיְהִיב לְאַתְרָא דָּא. כְּגוּוּנָא דָּא, בְּקַרְבָּנָא, דְרְעוּתָא סְלֵקָא לְאַתְרָא חָד, וּבִשְׂרָא לְאַתְרָא חָד.



131. A person who is righteous is HIMSELF a sacrifice given for atonement, BECAUSE HE SACRIFICES HIS OWN DESIRE, OVERCOMING HIS WILL. But a person, who is not righteous, is not accepted as a sacrifice because he is blemished. As it is written: "They shall not be accepted for you" (Vayikra 22:25). So the righteous alone atone for the world and are accepted as sacrifices in this world. Come and behold: "And Hashem said to Noach, the End of all Flesh is come before me," NAMELY, THE OTHER SIDE. And it came to receive permission to darken the faces of humankind. So that is why "I will destroy them with the earth."

132. Come and behold: it is written: "And Noach was 600 years old" (Beresheet 7:6). AND HE ASKED: Why does the verse count THE YEARS OF NOACH? AND HE ANSWERED: If Noach was not 600 years old, he would not have entered the ark and become united with it. Because he became completed in 600 years, he became united with the ark.

133. From the day that the sins of the people were completed, FROM THE TIME THEY WERE DESERVING OF RECEIVING THEIR PUNISHMENT, the Holy One, blessed be He, still waited for them. He waited until Noach completed his 600 years and perfected himself as a righteous man. Only then did Noach enter the ark. And everything below is as above. IN OTHER WORDS, EVERYTHING WAS DONE BY DIVINE INSPIRATION FROM THE UPPER YESOD AND MALCHUT. THAT IS WHY IT IS WRITTEN: "And Noach was 600 years old," and not 'approximately 600.' For, as we have said, he had to be exactly 600 years old TO COMPLETE THE SFIRAH OF YESOD.

131. וב"נ דאיהו זכאה, איהו קרבנא ממש לכפרה, ואחרא דלאו איהו זכאה, לאו איהו קרבנא, בגין דביה מומא, דכתיב כי לא לרצון וגו'. ועל דא צדיקיא כפרה אינון דעלמא, וקרבנא אינון בעלמא. תא חזי, ויאמר אלקים לנח, קץ כל בשר בא לפני, למיטל רשו לאחשכא אפייהו דבני עלמא, ובגיני כך הנני משחיתם את הארץ.

132. תא חזי, מה כתיב ונח בן שש מאות שנה וגו', וכי אמאי אתא חושבנא דא לממני, אלא אילו לא הוה נח בן שש מאות שנה, לא ויעול לתיבותא, ולא יתחבר בהדה, כיון דאשתלים בשש מאות שנה, כדן אתחבר בהדה.

133. ועל דא, מן יומא דאשתלים חובייהו דבני עלמא, אוריך לון קדשא בריך הוא, עד דאשתלים נח, בשש מאות שנה, ואשתלים דרגיה כדקא יאות, והוה צדיק שלים וכדין עאל לתיבותא, וכלא כגוונא דלעילא. ונח בן שש מאות שנה. כמה דאמרן. ובגיני כך לא אתמר כבן שש מאות שנה.



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Section



## 17. "And I... do bring the Flood of waters"

No matter how far one may fall spiritually, the Light of the Creator is always present the moment we decide to rise above our negativity. This awareness, together with the positive influences radiating from the text, is the way we can begin our ascent.

134. And he continued, quoting the verse: "And I shall Myself bring the Flood of waters" (Bereshheet 6:17). HE ASKED: Why DOES THE VERSE SAY "Myself" after already saying "And I?" AND HE ANSWERED: The words "I" and "Myself" are the same. But, come and behold: wherever it is written "I," a body has been made for the soul. THIS MEANS THAT "I" IS THE FEMALE PRINCIPLE, WHICH IS THE ASPECT OF THE BODY FOR ZEIR ANPIN. CONVERSELY, ZEIR ANPIN IS CONSIDERED TO BE HER SOUL. And it certainly does receive from above FROM ZEIR ANPIN. That is why THE WORD "I" is hinted with the sign of the Covenant (the circumcision) WITH THE LETTER VAV (LIT. 'AND'), WHICH IS YESOD OF ZEIR ANPIN. As it is written: "I... My covenant is with you" (Bereshheet 17:4), FOR THE FEMALE PRINCIPLE RECEIVES FROM THE COVENANT OF ZEIR ANPIN. "I" means that it is ready to be revealed and is achievable; "I" means that it is a throne of what is above; "I" means that I am the one who shall seek revenge for generations upon generations. But the words "and I" (Heb. Ve-Ani), APPEARING IN THIS PASSAGE, INCLUDE THE LETTER VAV, and refer to the union of the Male and Female. THE VAV OF

134. תו פתח ואמר, ואני הנני מביא את המבול מים. מ"ט הנני, כיון דאמר ואני, אלא אני הנני, בלא מלה חדא היא. תא חזי בכל אתר אני, אחעביר גופא לנשמתא, ודאי, המקבלא ממה דלעילא, ובגין כך, אתרמיז באת קיימא, דכתיב אני הנה בריתי אתך, אני דקיימא באתגליא, מזומנת למנדע. אני, ברסאי למה דלעילא. אני, דעבידנא נוקמין לדרי דרין. ואני, כליל דכר ונוקבא בחדא, לבתר אתרשים בלחודוי, דאזדמן למעבד דינא. הנני מביא את המבול מים.

VE-ANI REFERS TO THE MALE, WHO IS ZEIR ANPIN. Then, THE FEMALE PRINCIPLE is mentioned alone, WITHOUT ZEIR ANPIN, at the time when She is ready to pass Judgment, as it is written: "Myself shall bring the Flood of waters upon the land."

135. HE ASKED IF it has been already stated, "shall bring the Flood," do we not understand that He refers to water? IF SO, WHY IS IT THEN NECESSARY TO MENTION "FLOOD OF WATERS?" AND HE ANSWERED: Flood implies the presence of the Angel of Death, even though it was only water. The Angel of Destruction went in the world to destroy it with this water.

136. HE CONTINUED BY SAYING: We have learned that the words, "I am Hashem" shows that 'I am faithful to the recompense of the righteous and the punishment of the wicked.' So, here, in this verse, "I" means to promise to reward and repay the righteous well in the world to come. Likewise, it describes the threat to the wicked, who will be punished in the world to come, with the term "I".

137. As we previously explained, the words "To destroy all flesh" refer to the Angel of Destruction. This is why it is also written: "And He will not allow the Angel of Destruction to come into your house to smite you" (Shemot 12:23). THIS MEANS THAT HE DOES NOT GIVE HIM PERMISSION TO DESTROY. To "destroy all flesh" that alludes to THE ANGEL OF DESTRUCTION. AS IS HINTED IN THE VERSE, "The end of all flesh is come before me," MEANING THAT IT CAME BEFORE HIM TO ASK PERMISSION TO DESTROY. The time the Holy One, blessed be He, had waited for them to repent had passed. That is, Noach had reached 600 years of age, AND IT WAS POSSIBLE TO REWARD HIM, AS THE VERSE PROMISES, "TO REWARD THE RIGHTEOUS." THE TIME HAD

135. כִּי־אֵנִי מְבִיא אֶת הַמַּבּוּל, לֹא יִדְעוּן דְּאִיהוּ מֵיִם, אֲלֵא אֶת הַמַּבּוּל, לְאַסְגָּאָה מִלְּאֶרְךְ הַמּוֹת, דְּאֵף עַל גְּבַדְמֵיָא הוּוּ, מִחֲבֵלָא אֲזִיל בְּעֵלְמָא, לְשִׁיצָאָה בְּאִינוּן מֵיִן.

136. אֲנִי ה' הַכִּי תְּנִינוּן, נְאֻמֵּן אֲנָא, לְשַׁלְמָא אֲגַר טוֹב לְצַדִּיקָיָא, וְלֹאֲתַפְרַע מִרְשִׁיעֵיָא, וּבְגִין כֶּךָ, אֲבִטַח לֹוֹן קְרָא לְצַדִּיקָיָא, בְּאֲנִי, לְשַׁלְמָא אֲגַר טוֹב לְדָהוֹן, לְעֵלְמָא דְּאֲתִי. וְאֲגִזִּים לְרְשִׁיעֵיָא, לְאֲתַפְרַע מִנִּיּוּהוּ לְעֵלְמָא דְּאֲתִי, בְּאֲנִי.

137. לְשַׁחַת כָּל בֶּשֶׂר, כְּמָה דְּאוֹקִימְנָא, דְּדָא הוּא מִחֲבֵלָא דְּעֵלְמָא. וְעַל דָּא כְּתִיב וְלֹא יִתֵּן הַמִּשְׁחֵית לְבָא אֶל בְּתִיכֶם לְנִגּוֹף. וְדָא הוּא לְשַׁחַת כָּל בֶּשֶׂר, מִסְטָרָא דְּקָץ כָּל בֶּשֶׂר בָּא לְפָנֵי. דְּהָא כִּי־וּן דְּמִטָּא זְמַנָּא, דְּאוֹרִיךְ לֹוֹן קְדָשָׁא בְּרִיךְ הוּא, עַד דְּאֲשַׁלִּים נַח לְשֵׁשׁ מֵאוֹת שָׁנָה, כְּדִין לְשַׁחַת כָּל בֶּשֶׂר. אָמַר הַכִּי אוֹלִיפְנָא מִשְׁמִיָּה דְּרַבִּי יִצְחָק דְּאָמַר לָן.

ALSO ARRIVED FOR THE PUNISHMENT OF THE WICKED. THAT IS WHY HASHEM GAVE PERMISSION TO THE ANGEL OF DESTRUCTION "to destroy all flesh." He said: This is what we learned in the name of Rabbi Yitzchak, who told us all this.

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Section



## 18. "I said, I shall not see Yah"

Many dark forces attempt to sway us from our spiritual path, tempting our eyes with the illusions of physical reality. But we can draw the Light to assist us in seeing through these illusions. In this way, we can follow the path that leads to the Light of the Creator, rather than the path that leads to punishment.

138. He began by saying, "I had said, I shall not see Yah, Yah is in the land of the living; I shall behold man no more with the inhabitants of cessation" (Yeshayah 38:11). How obtuse, he said, are the people who do not know or pay heed to the words of the Torah, but look only upon worldly matters. The spirit of wisdom is forgotten from them.

138. פֶּתַח וְאָמַר, אֲמַרְתִּי לֹא אֶרְאֶה יְהוָה יְהוָה בְּאֶרֶץ  
הַחַיִּים לֹא אָבִיט אֶדָּם עוֹד עִם יוֹשְׁבֵי חֶדְלַי. אֲמַרְתִּי  
לֹא אֶרְאֶה יְהוָה, כִּמָּה אֶטִּימֵן אֵינֹן בְּנֵי נֶשֶׁא, דְּלֹא  
יִדְעִין וְלֹא מִשְׁגִּיחִין בְּמַלְי דְּאוֹרֵייתָא, אֶלֶּא מִסְתַּכְּלֵי  
בְּמַלְוֵי דְעֵלְמָא, וְאִתְנַשִּׁי מְנִייהוּ רַחֲמֵי דְחַכְמַתָּא.

139. When a person departs this world, that person gives an account to his Master of all his worldly actions. He does this while his body and soul are still joined together and he can see all that he sees until he reaches the World of Truth, where he meets Adam, the first man, sitting at the gate of the Garden of Eden, waiting to see and rejoice with all who have observed the commandments of their Master.

139. דְּכַד בְּרַ נֶשׁ אֶסְתַּלַּק מֵהַאי עֵלְמָא, וְיַהֲוִיב  
חוֹשְׁבָנָא לְמַאֲרִיָּה, מִכָּל מַה דְּעֵבֵד בְּהַאי עֵלְמָא,  
בְּעוֹר דְּאִיְהוּ קָאִים רוּחָא וְגוֹפָא בְּחֶדְא, וְחַמֵּי מַה  
דְּחַמֵּי, עַד דְּאִזִּיל לְהוּא עֵלְמָא, וּמַגַּע לִיָּה לְאֶדָּם  
הָרֵאשׁוֹן, יְתִיב לְתַרְעָא דְגִנְתָּא דְעֶדֶן, לְמַחְמֵי כָּל  
אֵינֹן, דְּנִטְרוּ פְקוּדֵי דְמַאֲרִיָּהוֹן, וְחַדֵּי בְהוּ.

140. And many are the righteous around Adam, who instead of walking along the path that leads to Gehenom, followed the path to the Garden of Eden. These are the ones who are called "Residents of the world" (lit. chadel, which means 'cessation') (Yeshayah 38:11) AND HE ASKED: Why is it not written: "Inhabitants of the world" (Heb. cheled)? HE ANSWERED: Because they are not like the mole (Heb. chulda), a creature who endures life blindly, laboriously storing and hiding provisions, knowing not for whom. They are the Residents of cessation, as in "Cease (Heb. chidlu) from man whose breath is in his nostrils" (Yeshayah 2:22). BECAUSE THE HEBREW WORD CHADEL MEANS TO AVOID, THEY ARE CALLED THE RESIDENTS OF CESSATION. They avoided walking the path of Gehenom and disciplined themselves to walk along the path leading to the Garden of Eden.

141. Another explanation is that residents of cessation REFERS TO all those who repented and ceased performing the sins of the wicked. Because Adam repented before his Master, he sits among others who also repented, ceased sinning, and are called "Residents of Cessation." As it is written: "I will know how frail (Heb. chadel) I am" (Tehilim 39:5). And therefore, Adam sits at the gate of the Garden of Eden, and he is happy with the righteous who walk along the path and arrive at the Garden of Eden.

140. וכמה צדיקים סחרניה דאדם, אינון דאתמנעו מארחה דגיהנם, וסטו לגבי ארחה דגן עדן. ואילין אקרוני יושבי חדל. ולא כתיב יושבי חדר, בגין דלא הוו כמו חולדה דגררא, ומנחא, ולא ידעא למאן שבקא, אלא יושבי חדל. כד"א חדלו לכם מן האדם וגו'. דאתמנע לון מארחה דגיהנם ואתקימו בהו לאעלא להו בגנתא דעדן.

141. דבר אחריושבי חדל אינון מריהון דתשובה, דמנעו גרמיהו מאינון חובין דחייביא, ובגין דאדם הראשון, תב פתיובתא קמי מאריה, ותיב על אינון דאתמנעו מחוביהון, ואינון בני חדל, כד"א אדעה מה חדל אני. ובגין כך איהו ותיב לתרעא דגנתא דעדן, וחדי בהו בצדיקייא, דאתיין בההוא אורחה דגנתא דעדן.

142. Come and behold: it is written: "I said I shall not see Yah." SO HE ASKED: Who can ever see Yah now? AND HE REPLIED: THAT the end of the verse reveals the intention of the words, as it is written: "Yah in the land of Life." Come and behold: when the souls ascend and reach the place of the Bundle of Life, they enjoy the illumination of the Radiant Mirror, which shines and brings forth Light from the most elevated place of all. A soul not en clothed in this radiance could neither approach nor get close enough to see that Light.

143. And the secret of the matter is that as the soul is given garments to don so it can exist in this world, WHICH IS THE BODY, so it is also given garments of supernal radiance. These allow it to exist in the world to come and to see into the Radiant Mirror, WHICH IS ZEIR ANPIN, from that Land of Life, THE FEMALE PRINCIPLE OF ZEIR ANPIN. THUS THE PROBLEM THAT AROSE IN THE VERSE, "I SAID, I SHALL NOT SEE YAH," IS SOLVED. THE INTENTION IS THAT BY THESE TWO AMENDMENTS-(1) BY THE GARMENT OF THE SUPERNAL RADIANCE AND (2) BY THE FEMALE PRINCIPLE OF ZEIR ANPIN, CALLED THE LAND OF LIFE-THE RIGHTEOUS PEOPLE DESERVE TO SEE INTO THE RADIANT MIRROR, WHICH IS THE SECRET OF YAH (YUD-HEI) IN THE LAND OF LIFE.

144. Come and behold: Moshe would not have been able to approach what he was looking at had he not been dressed in another covering. As it is written: "And Moshe entered into the midst of the cloud, and went up the mountain" (Shemot 24:18). And he covered himself with the cloud as a person wears a garment. And then, it is written: "Moshe came to the cloud where Elohim was" (Shemot 24:18), and "Moshe was on the mountain forty days and forty nights" (Shemot 24:18) and was able to see what he saw.

142. תָּא חֲזִי, מַה כְּתִיב, אֲמַרְתִּי לֹא אֶרְאֶה יְהוָה, וְכִי מֵאֵן יָכוֹל לְמַחְמֵי יְהוָה. אֲלֵא סוּפָא דְקָרָא אוֹכַח, דְּכְתִיב יְהוָה בְּאֶרֶץ הַחַיִּים, תָּא חֲזִי, כִּד סִלְקִין נְשַׁמְתִּין לְאַתֵּר צְרוּרָא דְחַיִּי, תַּמָּן מִתְהַנֵּן, בְּזִהְרָא דְאֶסְפְּקִלְרִינְאָה דְנִהְרָא, דְנִהִיר מֵאַתֵּר עֲלָאָה דְכֻלָּא, וְאִילוּ לֹא מִתְלַבֵּשׂא נְשַׁמְתָּא, בְּזִהְרָא דְלְבוּשָׂא אַחְרָא, לֹא תִיכּוֹל לְאַתְקַרְבָּא לְמַחְמֵי הֵהוּא נִהוּרָא.

143. וְרִזָּא דְמִלְּהָא, כְּמַה דִּיהִבִּי לְנְשַׁמְתָּא, לְבוּשָׂא דְמִתְלַבֵּשׂא בֵּיהּ, לְמִיקָם בְּהֵאֵי עֲלֵמָא. הֵכִי נְמִי יְהִיבִי לָהּ לְבוּשָׂא, דְזִהְרָא עֲלָאָה, לְמִיקָם בֵּיהּ בְּהֵהוּא עֲלֵמָא, וְלֹא־סִתְּכֻלָּא בְּגוּ הֵהוּא אֶסְפְּקִלְרִינְאָה דְנִהְרָא, מִגּוּ הֵהוּא אֶרֶץ הַחַיִּים.

144. תָּא חֲזִי, מִשָּׂה לֹא יָכוֹל לְקַרְבָּא. לְאַסְתְּכֻלָּא, בְּמַה דְאַסְתְּכֻל, אֲלֵא כִּד אֲתַלְבֵּשׂ בְּלְבוּשָׂא אַחְרָא, כִּד "א וַיָּבֵא מֹשֶׁה בְּתוֹךְ הָעֲנָן וַיַּעַל אֶל הָהָר. וַתִּרְגְּמוּ בְּמַצִּיעוֹת עֲנָנָא. וְאֲתַלְבֵּשׂ בָּהּ, כְּמֵאֵן דְאַתְלַבֵּשׂ בְּלְבוּשָׂא, וּבִגְדֵי, וּמִשָּׂה נִגַּשׂ אֶל הָעֶרְפֶּל אֲשֶׁר שָׁם הָאֱלֹקִים, וְכְתִיב וַיָּבֵא מֹשֶׁה בְּתוֹךְ הָעֲנָן וּגו'. וַיְהִי מִשָּׁה בְּהָר אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה. וַיָּכוֹל לְאַסְתְּכֻלָּא בְּמַה דְאַסְתְּכֻל.



145. In the same way, the souls of the righteous in the World of Truth dress themselves in garments and act in accordance with that world. So dressed, they are prepared to gaze into the Light that shines in the Land of Life, MEANING THAT THEY COVER THEMSELVES WITH THE LIGHT OF THE FEMALE PRINCIPLE, FROM WHICH THEY ARE ABLE TO GAZE INTO THE LIGHT OF THE RADIANT MIRROR. WHEN CHIZKIYAHU CALLED, "Yah, Yah, in the Land of Life" (Yeshayah 38:11), he was afraid that he might no longer be worthy of gazing on that Light and meriting that vision. THE STREAM THAT FLOWS FROM GAN EDEN blocked his vision, and he did not beget any children. AND WHOEVER DOES NOT INDULGE IN THE ACT OF PROCREATION, BLEMISHES THE RIVER THAT FLOWS FROM GAN EDEN, WHICH IS YESOD OF ZEIR ANPIN. THIS IS INDICATED IN THE VERSE: "I shall behold Adam no more" (Yeshayah 38:11). This refers to the first man, as has already been explained. ADAM SITS WITHIN THE GATES OF GAN EDEN AND RECEIVES THE SOULS OF THE RIGHTEOUS WHO ARRIVE THERE. CHIZKIYAUH FEARED THAT HE WAS NOT WORTHY OF SEEING ADAM AT THOSE GATES.

146. And what was the reason for all this, NAMELY WHY DID CHIZKIYAHU FEAR THIS? Because the prophet had told him, "for you shall die" in this world "and not live" (Yeshayah 38:11) in the World of Truth. For, upon death, he who has not begotten any children in this world is expelled from all that is mentioned above and cannot stay to gaze upon that shining light. If this was the case with Chizkiyahu, who was a pure, righteous man, so much more for those who do not have ancestral merit to support them and have even sinned before their Master.

145. כְּגוֹנוֹא דָא, מִתְלַבְּשִׁין גְּשְׁמֵתְהוֹן דְּצַדִּיקָא, בְּהוּא עֲלָמָא, בְּלְבוּשָׁא, כְּגוֹנוֹא דְּהוּא עֲלָמָא, דְּלֹא יִתְנַהֵג אֶלָּא בְּלְבוּשָׁא, כְּגוֹנוֹא דָא. וְקוּיָמִי לְאַסְתַּבְּלָא בְּנְהוּרָא דְנְהִיר, בְּהוּא אֶרֶץ הַחַיִּים. וְזֶהוּ יְה, יְה בְּאֶרֶץ הַחַיִּים. דְּהוּה סְבִיר דְּלֹא יִזְכִּי לְהוּא נְהוּרָא, וְלְהוּא אֶסְתַּבְּלוּתָא, בְּגִין דְּנְהִירָא דְנְגִיד, פְּסִיק לִיה, וְלֹא אוֹלִיד. לֹא אָבִיט אָדָם עוֹד, דָּא אָדָם קְדַמָּאָה כְּמָה דְאַתְמָר.

146. וְכָל דָּא לְמָה, בְּגִין דְאַמֵּר לִיה נְבִיאוּתָא, כִּי מֵת אַתָּה, בְּהַאי עֲלָמָא, וְלֹא תַחֲיָה, לְהוּא עֲלָמָא, בְּגִין דְמָאן דְּלֹא אוֹלִיד בְּגִין בְּהַאי עֲלָמָא, כִּד נְפִיק מִנְיָה, מִתְרַכִּין לִיה, מְכַל מַה דְאַמְרָן, וְלֹא שְׂרִיָא לְמַחְמִי בְּהוּא נְהוּרָא דְנְהִיר. וּמַה חִזְקִיָה, דְּהוּה לִיה זְכוּת אָבוֹת, וְאִיהוּ זְכָאָה צַדִּיקָא וְחֲסִידָא כְּךָ, כָּל שְׂכָן מֵאן דְּלִית לִיה זְכוּת אָבוֹת וְחֲטִי קָמִי מֵאֲרִיָה.

147. This garment, previously mentioned, has already been discussed by our friends. There is a "robe of the Sages" that they wear in the World of Truth. Happy are the righteous with their inheritance, as the Holy One, blessed be He, has put aside many blessings and delights for them in the World of Truth. It has been written of them: "Eye has not seen besides you, Elohim, what you shall do for him that waits for you" (Yeshayah 64:3).

147. האני לבושא דקאמרן, איהו מה דאמרו  
חברייא, חלוקא דרבנן, דאתלבישו בההוא עלמא.  
זכאה חולקיהון דצדיקייא, דגניז לון קדשא בריך  
הוא, כמה טבין ועידונין, לההוא עלמא, עלייהו  
כתיב, עין לא ראתה אלקים זולתך יעשה למחפה  
לו.

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# THE ZOHAR

the most powerful spiritual tool


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Section



## 19. "And I... a Flood of waters"

The spiritual insight conveyed here by the Zohar concerns an individual who commits a terrible deed, but still retains a spark of shame, a degree of embarrassment, or a slight awareness of the wrongfulness of his actions. There is still hope for this person and the path of repentance remains open to him. But those who commit wanton acts of evil, without any remorse for their actions, are considered to be past the point of no return. This section helps us maintain awareness of what constitutes positive and negative spiritual actions.

148. "And I, Myself shall bring a Flood of waters upon the earth." Rabbi Yehuda opened the discussion with the verse: "These are the waters of strife, wherein the children of Yisrael strove with Hashem and He was sanctified in them" (Bemidbar 20:13). AND HE ASKED: This is not the only place where the children of Yisrael strove with Hashem. Why does the text say "waters of strife" here, but not at any other place? AND HE REPLIED: These waters in particular are the waters of strife, for they gave strength and bravery to the Prosecutor. There are sweet and bitter waters, WHICH ARE THE SECRETS OF HOLINESS AND ITS OPPOSITE-OF THE RIGHT COLUMN. And there are pure and mucky waters, WHICH ARE THE SECRETS OF HOLINESS AND ITS OPPOSITE-OF THE LEFT COLUMN. And there are waters of peace and of strife, WHICH ARE THE SECRETS OF THE HOLINESS AND ITS OPPOSITE-OF THE CENTRAL COLUMN. That is why IT IS WRITTEN: "These are the waters of strife, wherein the children of Yisrael strove with Hashem," THIS SHOWS THAT THE WATERS REFERS TO THE

148. ואני הנני מביא את המבול מים על הארץ, ר' יהודה פתח, המה מי מריבה אשר רבו בני ישראל את ה' ויקדש בם, וכי באתר אחר לא רבו בני ישראל את ה', מ"ש הכא דקאמר המה מי מריבה, ולא אחרנין. אלא הני מי מריבה הוו ודאי, דיהבו חילא ותוקפא למאריהון דדינא לאתתקפא, בגין דאית מיין מתוקין, ואית מיין מריך, אית מיין צלילך, ואית מיין עכירך, אית מיין שלם, ואית מיין קטטו. וע"ד המה מי מריבה אשר רבו בני ישראל את ה', דאמשיכו עליהו, למאן דלא אצטריך, ואסתאיבו ביה, הדא הוא דכתיב ויקדש בם.

**OPPOSITE SIDE OF THE CENTRAL COLUMN.** As they drew upon themselves that which they should not have DRAWN, NAMELY THE OPPOSITE SIDE, CALLED THE WATERS OF STRIFE and they were defiled by them. And this is why it is written: "and He was sanctified in them."

149. Rabbi Chizkiyah asked: If it is so, then why is it written: "and He was sanctified,"? It should have been written: 'and they were sanctified' IN THE PLURAL, REFERRING TO THE CHILDREN OF YISRAEL. AND HE REPLIED THAT there is a hidden meaning to the words "He was sanctified." THEY INDICATE THAT something that should not be damaged is damaged. It is as if the moon, WHICH IS THE FEMALE PRINCIPLE, has been damaged. So the word "sanctified" is not mentioned here for praise, WHICH ACCOUNTS FOR THE DISCRETION EXPRESSED IN THE SCRIPTURES. AND RABBI YEHUDA CONCLUDED THAT "And I, Myself, shall bring a flood of waters" means that He shall send the Angel of Destruction upon them, just as they defiled themselves with him, as we have stated previously.

150. Rabbi Yosi said: Woe to the wicked who do not want to repent of their sins before the Holy One blessed be He, while they are still in this world, because when a person repents and feels sorry for his sins, then the Holy One, blessed be He, forgives him. But those who cling to their sins and refuse to repent will eventually fall into Gehenom and never be brought up again.

149. אָמַר לוֹרְבֵי חֻזְקָה, אִי הָבִי, מֵאֵי וַיִּקְדָּשׁ, וַיִּקְדָּשׁוּ מִבְּעֵי לֵיהּ, אֶלָּא מִלָּה אֶסְתְּלִיקַת, וַיִּקְדָּשׁ, אֶתְפָּגִים מֵאֵן דְּלֵא אֶצְטְרִיךְ, כְּבִיכּוּל, דְּאֶתְפָּגִימַת סִיְהָרָא. וַיִּקְדָּשׁ לָאוּ לְשִׁבְחָא אִיהוּ הֵכָא. וְאֲנִי הֲנֵנִי מִבִּיא אֶת הַמְּבּוּל, כְּמָה דְּאוּקִימְנָא, לְאִיִּתְאָה מִחֻבְלָא עֲלִייהוּ, כְּמָה דְּאִינוּן אֶסְתְּאֲבוּ בֵיהּ.

150. אָמַר רַבִּי יוֹסִי, וְוִי לֹון לְרַשְׁעִינָא, דְּלֵא בְּעָאן לְאַתְבָּא, קָמֵי קְדָשָׁא בְּרִיךְ הוּא עַל חוּבִיָּהוּן בְּעוֹד דְּאִינוּן בְּהָאֵי עֲלֵמָא, דְּכַד ב"ג אֶתִּיב, וְאֶתְנַחֵם עַל חוּבוֹי, קְדָשָׁא בְּרִיךְ הוּא מַחִיל לֵיהּ. וְכָל אִינוּן דְּמִתְקַפִּין בְּחוּבֵיהוּ, וְלֵא בְּעֵי לְאַתְבָּא קָמֵי קְדָשָׁא בְּרִיךְ הוּא עַל חוּבִיָּהוּן, לְבַתֵּר יִנְפְּלוּ לְגִיהֵנָם וְלֵא יִסְקוּן לֵיהּ מִתְמָן לְעֲלָמִין.

151. Come and behold: Because the generation of Noah was stubborn and bold enough to sin openly, the Holy One, blessed be He, brought Judgment upon them. Rabbi Yitzchak said that if a person sins, and he does so secretly, then the Holy One, blessed be He, is merciful. If he repents, he is pardoned and forgiven. But if he does not repent his sins, He reveals them for all to see. How do we know this? We learn this from the way in which the faithless wife WHO SINS SECRETLY IS TREATED AND FROM HOW THE HOLY ONE, BLESSED BE HE, REVEALS HER SIN OUT IN THE OPEN WITH THE 'CURSING WATERS.'

152. In the same manner, the wicked, NAMELY THE GENERATION OF THE DELUGE, were openly destroyed and wiped from the face of the earth. And how were they wiped out? The scalding waters spurted up from the abyss, skinning them alive. As skin was torn from flesh, they were left only with their bones-and then the bones came asunder. As it is written: "And they were wiped from the face of the earth" (Beresheet 7:23). Rabbi Yitzchak said: "And they were wiped out." What is meant by the expression "wiped out?" It is similar to, "Let them be blotted out from the book of living" (Tehilim 69:29). We learn from this that they shall not participate in the resurrection and will not rise in the Day of Judgment.

151. תָּא חֲזוּ, בְּגִין דְּאַתְקִיפוּ לְבֵינְהוּ, כֹּל אֵינוֹן דְּרָא דְנַח, וּבְעוּ לְאַחְזָא חוּבֵינְהוּ בְּאַתְגְּלִיא, קְדָשָׁא בְּרִיךְ הוּא אֵינִי דִּינָא עֲלֵינְהוּ, בְּהוּא גְּוֹנָא. אָמַר רַבִּי יִצְחָק, וְאַפִּילוּ כִּד חֲטִי ב"נ בְּאַתְכֶּסְיָא, קְדָשָׁא בְּרִיךְ הוּא רַחֲמָן, וְאִי תֵב ב"נ לְגַבִּיה, חֲפִי עֲלֵיה, וּמְחִיל לֵיה וְשָׁבִיק לֵיה, וְאִי לָא, גְּלִי לֵיה לְעֵינֵי כָּלָא, מְנַלְךְ, מְסוּטָה.

152. וְהִכִּי נָמִי אֲתַמְחוּן אֲלִין חֲיִיבֵינָא מְאַרְעָא בְּאַתְגְּלִיָּא, וְהִיךְ אֲתַמְחוּן. אֲלָא דְהוּוּ נִפְקִי מֵיָא, וְהוּוּ רְתִיחָן, מִן תְּהוּמָא, וְסִלְקִי וְאַעְבְּר מְנִייהוּ מְשָׁכָא, וּכְיוֹן דְּאַעְבְּר מְנִייהוּ מְשָׁכָא, הִכִּי נָמִי בְּשָׂרָא, וְלֹא אֲשַׁתְּאֲרוּ אֲלָא בְּגַרְמֵייהוּ לְחוּד, לְקִיּוּמָא דְכְּתִיב וַיִּמְחוּ מִן הָאָרֶץ. וְכֹל אֵינוֹן גְּרַמִּי, אֲתַפְרְדֵן דָּא מִן דָּא, וְלֹא אֲשַׁתְּאֲרוּ כְּחָדָא, וּמְכֹלָא אֲתַעְבְּרוּ מְעֻלְמָא. רַבִּי יִצְחָק אָמַר, וַיִּמְחוּ מִן הָאָרֶץ, מֵאִי וַיִּמְחוּ, כִּד"א יִמְחוּ מְסַפֵּר חַיִּים, מִכָּאן אֲוִלִּיפְנָא דְלִית לֹון תְּחִיָּה לְעֻלְמִין, וְלֹא יְקוּמוּן בְּדִינָא.

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Section



## 20. "And I will establish my covenant"

The vital importance of the Covenant between man and God can remain in our consciousness through the spiritual forces released by the letters of this section. This Covenant is founded primarily upon the greatest power that humanity was given for revealing spiritual Light into this world and into our own lives -- that is, sexual relations between husband and wife. The Kabbalists teach us that because this action has the most potential and influence for revealing Light, it is given the most attention by the evil inclination and the negative forces that dwell in our midst.

153. "But with you will I establish my covenant" (Beresheet 6:18). Rabbi Elazar said that from this we learn that the establishment of the Covenant above is equivalent to the establishment of that below. This is concluded from the term, "with you." Rabbi Elazar continued to say that from this we learn that when there are righteous in the world, the worlds above and below are firmly established.

153. וְהִקְיַמֹתִי אֶת בְּרִיתִי אִתְּךָ, אָמַר ר' אֶלְעָזָר,  
מְהֵרָא קִיּוּמָא דְבְרִית לְעִילָא, בְּקִיּוּמָא דְבְרִית  
לְתַתָּא, מִשְׁמַע דְכְתִיב אִתְּךָ. וְאָמַר רַבִּי אֶלְעָזָר,  
מִכַּאֲן אֹלִיפְנָא, דְכֵר זְכַאֲן אִינוּן בְּעֵלְמָא, אִתְקַיִים  
עֵלְמָא לְעִילָא וְתַתָּא.

154. Rabbi Shimon said that this is a hidden matter, because the arousal of the male to the female happens when he feels jealousy toward her. Come and behold: When there is a righteous person in the world, the Shechinah immediately attaches Herself to him and never leaves him. And she therefore desires him. The upper desire is then aroused toward her with love that is similar to the desire of the male for the female when he feels jealousy toward her. That is why it is written: "But with you will I establish my covenant." **THIS MEANS THAT** my desire is aroused because of you. The verse, "My Covenant will I establish with Yitzchak," has a similar meaning that it is because of Yitzchak, as by Noach.

155. "But with you will I establish my covenant," **MEANS THAT** you shall be My Covenant in the world. And after that, "and you shall come into the ark." Because had he not been righteous, he would not have entered the ark, as only a righteous man may be connected with the ark. That is why it is written: "you shall come into the ark," **AFTER IT HAS BEEN STATED THAT "BUT WITH YOU WILL I ESTABLISH MY COVENANT."**

156. Rabbi Elazar said that as long as the people hold on to the Covenant, no nation nor tongue in the world can harm them. And because Noach kept and protected the Covenant, the Holy One, blessed be He, protected him. But the rest of his generation did not observe the Covenant, so the Holy One, blessed be He, removed them from the world. And it has been said that in the same way that they sinned, they were also erased from the world.

154. אָמַר רַבִּי שִׁמְעוֹן מֶלֶה סְתוּם אִיהוּ, כִּד אֲתַעְרוּתָא דְרַכּוּרָא לְגַבֵּי נּוֹקְבָא, כִּד אִיהוּ מְקַנֵּי לָהּ. תָּא חַוִּי, רָזָא דְמֶלֶה, כִּד צְדִיקָא אִיהוּ בְעֵלְמָא, מִיַּד שְׂכִינְתָא לָא אֲתַעְדִּיאַת מְנִיחָה, וְתִיאוּבְתָא דִילָהּ בֵּיה, כְּדִין תִּיאוּבְתָא דְלַעִילָא לְגַבָּהּ בְּרַחֲמֵי, כְּתִיאוּבְתָא דְרַכּוּרָא לְנוֹקְבֵיהּ, כִּד אִיהוּ מְקַנֵּי לָהּ, וְעַל דָּא וְהִקְיִמוּתִי אֶת בְּרִיתִי אִתְךָ. אֲתַעַר תִּיאוּבְתָא בְּגִינְךָ. כְּגִוּוֹנָא דָּא וְאֶת בְּרִיתִי אֶקִּים אֶת יִצְחָק.

155. וְהִקְיִמוּתִי אֶת בְּרִיתִי אִתְךָ, לְמַהוּי אֶת בְּרִיתִי בְעֵלְמָא, וּלְבַתֵּר וּבַאת אֶל הַתִּיבָה, דְּאֶלְמֵלָא לָא אִיהוּ צְדִיק, לָא יַעֲוֹל לְתִיבּוֹתָא, דְּהָא לָא אֲתַחְבֵּר לְתִיבָה, בַּר צְדִיק, וּבְגִינֵי כֶךְ, וּבַאת אֶל הַתִּיבָה, וְהָא אֲתַמֵּר.

156. אָמַר רַבִּי אֶלְעָזָר, בְּכָל זְמַנָּא, דְּבַנֵּי נֶשְׂאָ, יִתְאַחֲדוּן בְּבְרִית דָּא, וְלֹא יִשְׁבְּקוּן לִיהּ, לִית עַם וְלִישָׁן בְּעֵלְמָא, דְּיִיכּוֹל לְאַבְאָשָׁא לֹוֹן, וְנַח אֲתַקִּיף בְּבְרִית דָּא, וְנָטַר לִיהּ, בְּגִינֵי כֶךְ, קְדָשָׁא בְּרִיךְ הוּא נָטַר לִיהּ. וְכֹל בְּנֵי דְרִיחָה לָא נָטְרוּ לִיהּ, בְּגִין כֶךְ קְדָשָׁא בְּרִיךְ הוּא אֲעַבֵּר לֹוֹן מֵעֵלְמָא, וְהָא אֲתַמֵּר, בְּהוּא חּוּבָא מִמֶּשׁ, דְּאִינוּן חָאבּוּ, בְּהוּא גְוּוֹנָא אֲתַמְחוּן מֵעֵלְמָא.





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## 21. "And he repaired the altar of Hashem that was ruined"

The Covenant between mankind and God connects to the Sfirah of Yesod, which correlates to the reproductive organs of man. There is also a vital spiritual link to the circumcision of a newborn male child.

The underlying lesson of this section is the Kabbalistic doctrine that all war, natural disasters, famine, slaughter, and massacre can be traced to destructive spiritual forces arising from humanity's negative sexual acts. Negative sexual acts are defined as those that are not for the purpose of procreation or for the bringing of Light to the world.

Sexual relations between man and wife mirror the metaphysical forces at work in the Upper Worlds. The male corresponds to the realm of Yesod, and the woman to the world of Malchut. Whenever any kind of positive Light and fulfillment reaches our lives, it is a direct result of the enjoining of Yesod and Malchut.

Sexual relations accomplish this mating of the two Upper Worlds. However, negative forces constantly try to sever this connection. These negative forces are so cunning and clever, they have deceived us into believing they do not even exist.

Through our own meditation and desire to share, the power of these words of the Zohar can awaken a genuine understanding of the role sexual relations play in the revelation of Light into the world.

157. Rabbi Yehuda was sitting before Rabbi Shimon, and both were studying the text, in which it is written: "And he repaired the altar of Hashem that was broken down" (I Melachim 18:30). What is the meaning of the term 'repaired' in this verse? Come and behold: "In the days of Eliyahu, all Yisrael left the Holy One, blessed be He, and in so doing, left their Holy Covenant. And when Eliyahu came and saw that the sons of Yisrael had left the Holy Covenant and therefore it had been taken away from them, HE AMENDED IT AND BROUGHT IT BACK TO ITS PLACE. THAT IS, HE AMENDED YESOD, MAKING IT WORTHY OF MATING WITH MALCHUT. AND THIS IS CONSIDERED TO BE THE REPAIR OF THE ALTAR, WHICH IS MALCHUT, AS SHALL BE FURTHER EXPLAINED.

158. Because he brought it back to its place, NAMELY BECAUSE HE REPAIRED YESOD AND BROUGHT IT BACK TO MALCHUT, all was healed! This is why it is written: "And he repaired the altar of Hashem that was broken..."--a reference to the Covenant that had been forsaken. It is therefore written: "And Eliyahu took twelve stones, according to the number of the tribes of the sons of Ya'akov" (I Melachim 18:31), which alludes to the repair of the altar of Hashem, THE AMENDMENT OF THE DAMAGE AND THE 'HEALING' OF THE ALTAR.

159. "To which the word of Hashem came and said, Yisrael shall be your name" (I Melachim 18:31). HE ASKED: What is the reason for mentioning the name 'Yisrael' upon the altar? And he answered: Assuredly, "Yisrael shall be your name..." signifies THE AMENDMENT to raise her up, NAMELY TO RAISE MALCHUT TO THE SUPERNAL ABA AND IMA, and to return the Holy Covenant to its place. IT SIGNIFIES THAT YESOD OF ZEIR ANPIN COULD UNITE AGAIN WITH MALCHUT, FOR THERE CAN BE NO UNION BETWEEN ZEIR ANPIN AND MALCHUT UNLESS

157. רבי יהודה הוה שכיח קמיה דר"ש, והו עסקי בהאי קרא דכתיב וירפא את מזבח ה' ההרוס. מאי וירפא, תא חזי, בימי אליהו, ישראל כלהו שבקו ליה לקדשא בריך הוא, ושבקו ברית קיימא דלהון, כד אתא אליהו וחמא דקא שבקו בני ישראל האי ברית קיימא, ואעברו מנייהו האי ברית.

158. כיון דחמא אליהו כך, אתא לאתקנא מלה לדוכתיה, כיון דקריב מלה לדוכתיה, אתסי כלא, הה"ד וירפא את מזבח ה' ההרוס, דא ברית קיימא, דהוה שביק מעלמא. וכתיב ויקח אליהו שתים עשרה אבנים למספר שבטי בני יעקב, דא הוא תקונא דמזבח ה'.

159. אשר הנה דבר ה' אליו לאמר ישראל יהיה שמך. מ"ט אדכר הכא ישראל, אלא ודאי ישראל יהיה שמך, ודאי לאסתלקא לעילא, ולא תבא ברית קיימא לאתריה, והיינו דכתיב כי עזבו בריתך בני ישראל, ובגין כך, את מזבחותיך הרסו.

THEY RETURN TO THEIR PLACES BETWEEN ABA AND IMA. That is why it is written: "For the children of Yisrael have forsaken your Covenant" and have therefore "ruined your altars" (I Melachim 19:10), WHICH IS MALCHUT. AND BY THE SECRET OF THE AMENDMENT OF THE COVENANT, SHE SHALL BE REBUILT AGAIN.

160. Come and behold: As long as Yisrael respects the Holy Covenant, the worlds above and below are permitted to exist. But when they disregard the Covenant, the worlds above and below cannot exist. As it is written: "If My Covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). This is why it is written: "And he repaired the altar of Hashem that was broken down." He asked if this is considered to be "healing?" AND HE ANSWERED: Yes, most certainly! Because he maintains the place upon which faith is dependent. IN OTHER WORDS, HE OBSERVES THE COVENANT, WHICH IS YESOD, AND MAINTAINS THE PLACE ON WHICH MALCHUT THAT IS CALLED "FAITH" DEPENDS.

161. Come and behold: The same applies to Pinchas, who was zealous because of what Zimri had done. By his action, he reinstated the Covenant and returned it to its proper place. That is why it is written: "Behold, I give to him my covenant of peace" (Bemidbar 25:12). Can one really accept the idea that Pinchas was the reason for the peace? And upon what is this controversy between Pinchas and the covenant based? That here, IN THE WORD PEACE, everything was connected to its right place, meaning "Behold, I give to him my covenant of peace." But what is it that is given? WHAT IS THE COVENANT? "Peace," WHICH MEANS SUPERNAL MATING, IS GIVEN, so that the Covenant can be connected to its proper place, WHICH IS MALCHUT. That is why it is written: "I give to him my covenant of peace." And what is "peace?" It is the place with which to connect; it is THE MATING WITH MALCHUT REFERRED TO

160. תָּא חֲזִי, כֹּל זְמַנָּא דְיִשְׂרָאֵל נִטְרוּ קְיוּמָא קְדִישָׁא, כְּדִין עֲבָדֵי קְיוּמָא, לְעִילָא וְתַתָּא. וְכִד שְׁבָקֵי לְהָאֵי בְרִית, כְּדִין לֹא אֲשַׁתְּכַח קְיוּם לְעִילָא וְתַתָּא. דְכִתִּיב אִם לֹא בְרִיתִי יוֹמָם וְלַיְלָה חֻקֹּת שָׁמַיִם וָאָרֶץ לֹא שְׁמַתִּי, וּבְגִין כֵּן, וַיִּרְפָּא אֶת מִזְבֵּחַ ה' הַהָרוּס. וְכִי רַפּוּאָה אִיהוּ. הֲכִי הוּא וְדָאֵי, דְהָא מְקַיִים לְהֵהוּא אֶתְר, דְמַהֲיַמְנוּתָא תְלִיָא בֵּיה.

161. תָּא חֲזִי, אוֹף הֲכִי פְנַחַס, בְּשַׁעֲתָא דְקַנְיִי לְעוֹבְדֵי דְזִמְרִי, אֲתַקִּין לְהָאֵי בְרִית בְּאַתְרֵיהּ, וּבְגִין כֵּן כְּתִיב, הֲנִנִי נֹתֵן לוֹ אֶת בְּרִיתִי שְׁלוֹם. וְכִי ס'ד, דְבְגִין פְּנַחַס הָוָה, וּמַה קֶטְטָא הָוָה לִיה לְפְנַחַס, בְּהָאֵי בְרִית, אֶלָּא הֲכָא אֲתַקְשֵׁר מְלָה בְּדוּכְתֵיהּ, הֲנִנִי נֹתֵן לוֹ אֶת בְּרִיתִי, וּמַה אֲתֵן לוֹ שְׁלוֹם, לְאַתְחַבְרָא בְרִית בְּאַתְרֵיהּ. וְעַל דָּא הֲנִנִי נֹתֵן לוֹ אֶת בְּרִיתִי. וּמַה, שְׁלוֹם, דְאִיהוּ אֲתֵרֵיהּ לְאַתְחַבְרָא בְּהַדְיָה, מַה דְאַתְפָּרֵשׁ מְנִיָּה בְּחוּבֵיָהּ, בְּגִינֵיהּ אֲתַחְבֵּר בֵּיה, וְעַל דָּא, הוֹאִיל וְהוּא אֲתַקִּין מְלָה בְּדוּכְתֵיהּ, מִכָּאן וְלַהֲלָאָה, וְהִיתָה לוֹ וּלְזֵרְעוֹ אַחֲרָיו בְּרִית כְּהִנֵּת עוֹלָם תַּחַת אֲשֶׁר קָנָא לְאַלְקִיוּ וְגו'.

BY THE TERM 'PEACE.' MALCHUT THAT was disconnected from 'Him' FROM YESOD, as a result of the sins OF YISRAEL was attached to it by PINCHAS. He was the person who returned the Covenant to its place for all time. "And he shall have it, and the Covenant of an everlasting priesthood shall belong to his seed after him, because he was zealous for his Elohim" (Bemidbar 25:12).

162. Rabbi Shimon said that there is nothing in the world which so provokes the zealotry of the Holy One, blessed be He, as the sin of disregarding the Covenant. As it is written: "A sword that shall execute the vengeance of the covenant" (Vayikra 26:25). Come and behold: The sin of the generation of the Flood was not completed until they sinned by "corrupting their ways on earth." And even though they were violent with each other-as it is written: "And the earth was filled with violence" (Beresheet 4:11) and "for the earth is filled with violence through them" (Beresheet 4:13)-"I shall destroy them" was because of the sin of letting semen spill in vain. THAT IS, THEIR SENTENCE WAS NOT COMPLETED UNTIL THE COVENANT WAS BLEMISHED. "The earth was also corrupt before the Elohim" and "I shall destroy them" was measure for measure.

163. And there are those who say that their measure of guilt was not completed when they sinned with violence and were cruel with each other. FOR BY THIS they were wicked toward heaven and to other people. Come and behold: There are many ministers above, who are appointed to the voices of those who declare the sentences of their friends TO THE HEAVENS for what has been done to them. And for this sin, it is written: "The earth is filled with violence through them." This means that each and every one passed judgment on his friend before the heavens. That is why it is said: "I will destroy them with the earth."

162. אָמַר רַבִּי שִׁמְעוֹן, לִיֵּת לְךָ מַלְאָךְ בְּעֵלְמָא, דְּקִדְשָׁא בְּרִיךְ הוּא קָנִי לֵהּ, כְּמוֹ חוֹבָא דְּבְרִית, כְּד"א חָרַב נּוֹקְמַת נְקָם בְּרִית. וְתָא חֲזִי לָא אֲשַׁתְּלִים חוֹבָא דְּרָא דְּטוֹפְנָא אֵלָא בְּגִין דְּחָבוּ בְּחַבְלֵי דְּאֶרְחֵייהוּ עַל אֶרְעָא. וְאַף עַל גְּבַרְהוּ מְקַפְּחֵי דָא לְדָא, כְּדַכְתִּיב וְתַמְלָא הָאֶרֶץ חָמָס, וּכְתִיב כִּי מְלֹאָה הָאֶרֶץ חָמָס מִפְּנֵיהֶם, מִכָּל מְקוֹם, וְתִשְׁחַת הָאֶרֶץ לְפָנֵי הָאֱלֹקִים, וְהִנְנִי מִשְׁחִיתֶם, מְדָה כְּנֹגֵד מְדָה, הִנְנִי מִשְׁחִיתֶם בְּחוֹבָא דְּחַבְלוֹתָא.

163. וְאִית דְּאָמְרֵי, דְּלָא אֲשַׁתְּלִים קְסִטִּייהוּ, אֵלָא בְּחוֹבָא דְּחָמָס, דְּהוּוּ מְקַפְּחִין דָּא לְדָא דְּהוּוּ בִישׁוּין לְשִׁמְיִם וּלְבְּרִיּוֹת. תָּא חֲזִי כְּמָה אֵינוֹן מְמַנְן מְלַעִילָא, דְּאֶתְפְּקֵדֵן עַל קְלֵי דְּאֵינוֹן דְּמַסְרֵי דִּינָא עַל חַבְרִייהוֹן, עַל מָה דְּעַבְדֵי לֹוֹן, וְעַל דָּא כְּתִיב כִּי מְלֹאָה הָאֶרֶץ חָמָס מִפְּנֵיהֶם. וּבְגִין כֵּן כְּתִיב, וְהִנְנִי מִשְׁחִיתֶם אֶת הָאֶרֶץ.



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## 22. "Come you and all your house"

The home is a magnet for both positive and negative spiritual forces. Negative people who visit our homes can instill harmful energy, and this section gives us the protection against any such forces.

164. "And Hashem said to Noach, Come you and all your house." Rabbi Shimon asked: Why does the term "Elohim" appear in all the verses of the text, while here the name Hashem, YUD-HEI-VAV-HEI, is mentioned? What is different here that Yud-Hei-Vav-Hei, which is the supernal name of Mercy was mentioned? This hints at the secret we have already learned, that it is not proper for a woman to invite a guest into her house without the permission of her husband.

164. וַיֹּאמֶר ה' לְנֹחַ בֹּא אִתָּךְ וְכָל בֵּיתְךָ, אָמַר רַבִּי שְׁמַעוֹן אֲמַאי בְּכֻלְהוּ אֱלֹקִים וְהִכָּא ה', מֵאִי שְׁנָא הִכָּא דְאִתְמַר ה', שְׁמָא עֲלָא דְרַחֲמִי. אֵלָא רַזָּא אִיהוּ, דְאֻלְפִנָּא, לָאו אֹרַח אֲרַעָא, לְקַבְּלָא אֲתַתָּא אוֹשְׁפִיזָא בְּהֵרָה אֵלָא בְּרִשּׁוֹ דְבַעֲלָה.

165. It was the same when Noach was asked to enter the ark, WHICH IS MALCHUT, and to unite with Her. It was not yet proper for him to enter until the 'husband' of the ark gave him permission to do so. As it is written: "Come you and all your house into the ark." And this is why the name Yud-Hei-Vav-Hei, who is the husband of the ark, is mentioned there, FOR YUD-HEI-VAV-HEI IS ZEIR ANPIN AND THE ARK IS MALCHUT. Only after the husband gave permission did Noach enter and unite with the ark. Thus, we have learned that a guest does not have permission to enter a house without the consent of the husband, the owner of the house. This is

165. אוֹף הָכִי נֹחַ, בָּעָא לְאֵעֲלָא בְּתִיבּוֹתָא, לְאִתְחַבְּרָא בְּהֵרָה, וְלָאו הוּהּ יָאוּת עַד דְבַעֲלָה דְתִיבָה, יְהִיב לִיה רִשּׁוֹ לְאֵעֲלָא, דְכִתִּיב בָּא אִתָּה וְכָל בֵּיתְךָ אֶל הַתֵּבָה. וּבְגִין כֵּן אֲקִרִי הִכָּא ה', בַּעֲלָה דְתִיבָה, וְכִדִּין עָאֵל נֹחַ וְאִתְחַבְּרָא בְּהֵרָה. וְכֵן אֻלְפִנָּא, דְלִית לִיה רִשּׁוֹ לְאֻשְׁפִיזָא לְמִיעָאֵל לְבֵיתָא, אֵלָא בְּרִשּׁוֹ בַּעֲלָה, מֵאֲרִיָּה דְבֵיתָא, הִרָא הוּא דְכִתִּיב לְבֵתְךָ, וַיָּבֵא נֹחַ וְגו'.

why after the mention of Yud-Hei-Vav-Hei, it is written: "And Noach went in."

166. Come and behold: What is written? "For you I have seen righteous before Me, in this generation" (Beresheet 7:1). From this we learn that a person should never accept a guest into his house if he suspects that he might be wicked. And he should accept him only if he considers him to be righteous and is not at all suspicious of him. That is why it is written: "Come you and all your house into the ark." Why? Because "you I have seen righteous before Me in this generation."

167. And we have also learned that if the husband gives permission to the guest alone, but not to his companions, the guest should not bring them into the house. In the verse, "Come you and all your house into the ark," permission was given to all of Noach's companions to enter the ark, and from this passage we learn a secret concerning proper manners and ways of conduct.

166. תא חזוי, מה כתיב כי אותך ראיתי צדיק לפני בדור הזה. מכאן אוליפנא, דלא יקבל ב"נ אושפיזא בביתיה, אי איהו חשוד ביה דאיהו חניבא, אלא אי קאים בעינוי לזבאה, דלא חשוד בעינוי כלל, הה"ד בא אתה וכל ביתך אל התבה, מאי טעמא בגין כי אותך ראיתי צדיק לפני בדור הזה.

167. ואוליפנא, דאי יהיב ליה רשו בלחודוי, ולא יהיב רשו לכל אינון דאתיון עמיה, לא ייעול לון לביתא, הה"ד בא אתה וכל ביתך אל התבה, לכלא יהיב רשותא למיעל. ומקרא דא אוליפנא, רזא דאורחוי דארעא.

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## 23. "The earth and the fullness thereof is Hashem's"

Sexual relations that are not founded upon spiritual principles cause a drying up of the connection between Malchut and Yesod, like a river whose waters have ceased to flow. This withdrawal of Light manifests as all forms of natural and man-made turmoil.

168. Rabbi Yehuda quoted: "For David, a psalm. The earth and the fullness thereof is Hashem's; the world, and they that dwell in it" (Tehilim 24:1). We have learned that wherever it is written: "For David a psalm," it means that he chanted a song and afterward the Holy Spirit rested upon him. But where it is written: "A psalm of David," it means that the Holy Spirit rested upon him and then he chanted the song.

169. "The earth is Hashem's." This verse refers to the Land of Yisrael, which is the Holy Land, while "the fullness thereof" refers to the Shechinah. As it is written: "For the glory of Hashem was full in His house of Hashem" (II Divrei Hayamim 5:14) and, also, "and the glory of Hashem filled up the Tabernacle" (Shemot 40:35). SO THE WORDS "FILLED UP" AND "ITS FULLNESS" REFER TO THE SHECHINAH. But, why IS IT WRITTEN "full" and not "filled?" Because, assuredly, She is full of goodness; meaning that She is filled by the Sun. The moon, WHICH IS THE SHECHINAH, is filled and completed by the righteous; She is filled with all the goodness from above, like a

168. רבי יהודה פתח, לְדוֹר מְזֻמּוֹר לֵה' הָאָרֶץ וּמְלוֹאָה תִּבֵּל וַיּוֹשְׁבֵי בָהּ. הָא תְּנִינָן, לְדוֹר מְזֻמּוֹר, דְּאָמַר שִׁירְתָּא, וּלְבַתֵּר שְׁאֲרַת עֲלִיָּה רוּחַ קְדִישָׁא, מְזֻמּוֹר לְדוֹר, דְּשְׁאֲרַת עֲלִיָּה רוּחַ קְדִישָׁא, וּלְבַתֵּר אָמַר שִׁירְתָּא.

169. לֵה' הָאָרֶץ וּמְלוֹאָה, הָאִי קָרָא עַל אֶרְעָא דְיִשְׂרָאֵל אֲתַמֵּר, דְּאִיְהִי אֶרְעָא קְדִישָׁא. וּמְלוֹאָה, דָּא שְׁכִינְתָּא, כּד"א כִּי מְלֵא כְבוֹד ה' אֶת בַּיִת ה', וּכְתִיב וּכְבוֹד ה' מְלֵא אֶת הַמִּשְׁכָּן. מֵהוּ מְלֵא וְלֹא מִיֵּלָא. אֲלֵא מְלֵא וְדָאִי, דְּאֲתַמְלִיא מְכֵלָא, דְּאֲתַמְלִיא מִן שְׁמַשָּׁא, סִיְהֵרָא שְׁלִים בְּכָל סְטְרִין. מְלֵא, מְכֵל טוֹבָא דְלַעִילָא, בְּאֶסְקוּפָא דָא, דְּאֲתַמְלִיא מְכֵל טוֹבָא דְעֵלְמָא, וְעַל דָּא בְּתִיב לֵה' הָאָרֶץ וּמְלוֹאָה. תִּבֵּל וַיּוֹשְׁבֵי בָהּ, דָּא שְׁאֵר אֶרְעָאֵן.



treasure box filled with the riches of the world. That is to what the verse, "The earth and the fullness thereof is Hashem's," refers. But the words, "the world and they that dwell in it" were said in reference to countries OTHER THAN THE LAND OF YISRAEL.

170. Another explanation of the verse, "The earth and the fullness thereof is Hashem's" is that these words refer to the upper Holy Land, NAMELY THE FEMALE PRINCIPLE, that the Holy One, blessed be He, desires. And the term 'fullness' refers to the souls of the righteous, which fill THE FEMALE PRINCIPLE with the power of the pillar THAT IS YESOD OF ZEIR ANPIN, upon which the whole world stands. IN OTHER WORDS, ALL THAT EXISTS IN THE WORLD, WHICH IS THE FEMALE PRINCIPLE, IS RECEIVED FROM YESOD OF ZEIR ANPIN. AND THIS IS WHY THE WORLD IS CONSIDERED TO STAND UPON IT.

171. If you wonder, Does THE WORLD stand upon one PILLAR? Come and behold: In the verse: "For He has founded it upon the sea" (Tehilim 24:2), the words "For He" refer to the Holy One, blessed be He. The meaning of this is similar to that of the words: "It is He who made us" (Tehilim 100:3) and that of, "For He looks to the end of the earth" (Iyov 28:24).

170. דָּבַר אַחֲרֵיהֶּן הָאָרֶץ וּמְלוֹאָהָ. דָּא אֲרַעָא קַדִּישָׁא עֲלָאָה, דְּקַדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בְּהָ. וּמְלוֹאָהָ, אֲלִין נִשְׁמַתְהוֹן דְּצַדִּיקֵינָא, אֲתַמְלִיא מְנִייהוּ, מַחֲיִלָא דְעַמּוּדָא חַד, דְּעֲלָמָא קוּימָא עֲלֵיהָ.

171. וְאִי תִימָא עַל חַד קוּימָא, תָּא חֲזִי מַה כְּתִיב בִּי הוּא עַל יַמִּים יִסְדָּהּ. בִּי הוּא, מֵאֵן הוּא, דָּא קַדְשָׁא בְּרִיךְ הוּא, כַּד"א הוּא עֲשֻׁנוּ. וְכְתִיב בִּי הוּא לְקִצּוֹת הָאָרֶץ יִבִּיט.

172. The words, "For He has founded it upon the seas and established it upon the Floods" refer to the seven pillars upon which THE FEMALE PRINCIPLE is founded and by which She is filled. THESE ARE THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT OF ZEIR ANPIN. SO RABBI YEHUDA ASKED: How is She filled by them? AND HE ANSWERED: When the righteous multiply in the world, the Land, WHICH IS THE FEMALE PRINCIPLE, produces fruit and is filled with all.

173. But the verse says that when the wicked multiply in the world, "the waters cease from the sea, and the river is drained dry" (Iyov 14:11). The place where "The waters cease from the sea" is the Holy Land, as previously mentioned. AND THE FEMALE PRINCIPLE is watered by the supernal stream. "THE WATERS CEASE," while "the river is drained dry" refers to the pillar upon which She is founded, NAMELY YESOD, WHICH IS NOW ARID-DRAINED DRY. "The river is drained dry" IS THE EQUIVALENT OF "The righteous perish," THE RIGHTEOUS BEING YESOD, WHICH IS CALLED 'RIGHTEOUS.'

172. על ימים יסדה ועל נהרות יכוננה, אליון שבעה עמודים דקיימא עלייהו, ומליין לה. היא אתמליא מנייהו, היך אתמליא מנייהו, בשעתא דאסגיאו זכאין בעלמא, כדון ארעא דא עבדת פירין, ואתמליא מכלא.

173. ובשעתא דאסגיאו חייבין בעלמא, כדון כתיב אזלו מים מני ים ונהר יחרב ויבש. אזלו מים מני ים, דא ארעא קדישא, דאמרן דאשתקיא משקיו עלאה, ונהר יחרב ויבש, ההוא עמודא חד, דקאים עלה, לאתנהרא מניה, ונהר יחרב ויבש, כמא דאת אמר הצדיק אבד.

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## 24. The sinners are destroyed from the world

When negative forces are abundant as a result of the collective sins of mankind, they have the power to harm even innocent people who unwittingly cross their paths. The Zohar provides us with protection as we meditate upon its words. Our intent to share this protection with others brightens the Light for entire world.

174. Rabbi Yehuda continued: At the time that the wicked are destroyed from the world, the Holy One, blessed be He, watches the world but cannot find anyone to protect them. And you might ask, If Noach was there to protect his generation DURING THE GREAT FLOOD and was able to bring forth offspring, WHY DID HE NOT PROTECT HIS GENERATION? The verse reads: "For you have I seen righteous before Me in this generation." "In this generation" is a precise term, FROM WHICH WE MAY LEARN THAT IN ANOTHER GENERATION HE WOULD NOT HAVE BEEN CONSIDERED RIGHTEOUS. AND FOR THIS REASON, HIS MERIT WAS NOT ENOUGH TO PROTECT THE GENERATION OF THE FLOOD.

174. ואמר רבי יהודה, בהוא זמנא דאתאבירו, אינון חייבין מעלמא, קדשא בריך הוא אסתכל על עלמא, ולא חמא מאן דאגין עליה. ואי תימא הא נח, דהוה ליה לאגנא על דריה, ולאפקא מניה תולדין לעלמא, הה"ד כי אותך ראיתי צדיק לפני בדור הזה. בדור הזה דייקא.

175. Rabbi Yosi said that the words "In this generation" are a tribute to Noach, who lived in such a wicked generation and nevertheless remained a righteous and just man. NOT ONLY IN HIS GENERATION IS HE CONSIDERED RIGHTEOUS, BUT even in the generation of Moshe WOULD HE HAVE BEEN SO CONSIDERED. But he was not able to protect the world, because there were not even ten RIGHTEOUS PEOPLE in it. This was the case as described IN THE DESTRUCTION OF SDOM: "perhaps ten shall be found there" (Beresheet 18:32). As not even ten were found, SDOM WAS DESTROYED. The same happened here. Ten RIGHTEOUS people were not to be found; only Noach, his three sons and their wives. Because they did not add up to ten, THEY COULD NOT PROTECT THEIR GENERATION.

176. Rabbi Elazar asked his father, Rabbi Shimon: We have learned that when the world is full of the sins of mankind and Judgment is pronounced, woe to the righteous one who is found in the world. For he is the first to be punished for the sins of the wicked. How did Noach escape the Flood without being punished for the sins OF HIS GENERATION. And RABBI SHIMON answered: It is said that because the Holy One, blessed be He, wanted to bring from Noach offspring into the world, HE SPARED HIM. Not only that, but Judgment could not be applied to him, because he was covered in the ark and hidden from view.

177. Come and behold: It is written: "Seek righteousness, seek humility; maybe you shall be hidden on the day of Hashem's anger" (Tzefanyah 2:3). Noach did seek righteousness. He entered the ark and was hidden there on the day of Hashem's anger." And that is why Judgment could neither be applied to nor hurt him.

175. רַבִּי יוֹסֵי אָמַר, בְּדוֹר הַזֶּה, דָּא שְׁבַחָא דִּילֵיהּ, דְּהוּא בְּהוּא דְרָא חַיִּיבָא, וְאִשְׁתַּכַּח כּוֹלֵי הַאי אִישׁ צְדִיק תָּמִים, וְאִמְלוּ בְּדָרָא דְּמֹשֶׁה, אֲבָל לֹא הוּא יָכִיל לְאַגָּנָא עַל עֲלָמָא, בְּגִין דְּלֹא אִשְׁתַּכַּחוּ עֲשָׂרָה בְּעֲלָמָא, כּד"א אוּלֵי יִמְצָאוּן שָׁם עֲשָׂרָה, וְלֹא אִשְׁתַּכַּחוּ תַּמָּן. אוּף הֵכָא, לֹא אִשְׁתַּכַּחוּ עֲשָׂרָה, אֲלֵא הוּא, וְתַלְתַּת בְּנוֵי, וְנוֹקְבֵיהוֹ, וְלֹא הוּוּ עֲשָׂרָה.

176. רַבִּי אֶלְעָזָר שְׁאִיל לֵיהּ לְרַבִּי שְׁמַעוֹן אַבּוּי, הָא תְּנִינָן, בְּשַׁעְתָּא דְּעֲלָמָא אֲתַמְלִיא חוּבֵי בְּנֵי נֶשְׂא, וְדִינָא נִמְק, וּוּי לְהוּא זְכָאָה דְּאִשְׁתַּכַּח בְּעֲלָמָא, דְּאִיהוּ אֲתַפְס בְּחוּבֵי דְּחַיִּיבֵי בְּקַדְמִיתָא. נַח אִיךְ אִשְׁתַּזִּיב, דְּלֹא אֲתַפְס בְּחוּבֵיהוּ. אֲמַרְלוּהָ אֲתַמָּר, דְּקַדְשָׁא בְּרִיךְ הוּא בְּעָא לְאַפְקָא מִנִּיהּ תּוֹלְדִין לְעֲלָמָא מִגּוֹ תִּיבּוֹתָא. וְתוּ דְּהָא דִּינָא לֹא יָכִיל לְשַׁלְטָאָה עֲלוּי, בְּגִין דְּהוּא טְמִיר וְגַנִּיז בְּתִיבָה, וְאֲתַכְסִּיא מְעִינָא.

177. וְתָא חֲזִי כְּתִיב בְּקִשׁוּ צְדָק בְּקִשׁוּ עֲנוּה אוּלֵי תַסְתְּרוּ בַיּוֹם אִף ה'. וְנַח בְּקִשׁ צְדָק, וְעָאֵל בְּגוּוּה דְּתִיבּוֹתָא, וְאִסְתַּתֵּר בַּיּוֹם אִף ה'. וְעַל דָּא, דִּינָא לֹא יָכִיל לְשַׁלְטָאָה, וְלִקְטַרְגָּא לֵיהּ.

178. Here, we find a hint of the secret of the holy supernal letters, reserved for the holy supernal men to learn and know: The reverse order of the 22 Hebrew letters can bring the destruction of the wicked, and this is why it is written: "they were erased from the earth" (Beresheet 7:23), and "Come you and all your house into the ark."

178. הָכָא אֲתַרְמִיז לְאִינוּן קְדִישֵׁי עֲלִיוּנִין, לְמַגְדַּע  
בְּרָזָא דְאֲתוּוֹן קְדִישִׁין עֲלָאִין, הַפּוֹכָא דְאֲתוּוֹן כ"ב  
לְאֲתַמְחֵי לְאִינוּן חַיִּיבֵינָא. וְעַל דָּא, וַיִּמְחוּ מִן הָאָרֶץ.  
וּכְתִיב, בֹּא אַתָּה וְכָל בֵּיתְךָ.

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Section



## 25. The difference between Moshe and other people in the world

Placing others ahead of ourselves is counter to the foundations of human nature. Even a righteous soul such as Noah did not possess a complete and selfless love for all mankind. The only person willing to sacrifice himself for all humanity was Moses. Though Noah did all that God asked of him pertaining to the building of the Ark, Noah did not argue with God on behalf of the people of his generation who were destined to perish in the flood. The people of Moses' generation were a stiff-necked and unappreciative lot, who knew no boundaries when it came to brazen, intolerant and negative behavior. But Moses still fought with God to spare his fellow man. Moses offered his own life in place of theirs, despite their constant betrayal and insurgency. We must begin the near impossible task of truly considering others before ourselves. The spiritual attributes that Moses possessed are available through the influences of the Hebrew letters that spell out this story.

179. Rabbi Yitzchak analyzed the words: "He who caused His glorious arm to go at the right hand of Moshe, that divided the water before them to make himself an everlasting name" (Yeshayah 63:12). He said that "His glorious arm" is the merit of Avraham, WHO IS THE EMBODIMENT OF CHESED and who is to the right side of the Tiferet of Moshe. IN OTHER WORDS, MOSHE IS THE SECRET OF TIFERET, AND CHESED IS TO HIS RIGHT. SO THE TERM "ARM" INDICATES THE RIGHT ARM OF THE TIFERET OF MOSHE. And, therefore, "that divided the water before them" indicates that the merit of Avraham, WHO IS CHESED, divides the water. And for what reason? To make himself an everlasting name.

179. רַבִּי יִצְחָק פֶּתַח, מוֹלִיךְ לַיְמִין מֹשֶׁה זְרוּעַ תְּפִאֲרָתוֹ, בּוֹקֵעַ מַיִם מִפְּנֵיהֶם לַעֲשׂוֹת לוֹ שֵׁם עוֹלָם. דָּא זְכוּתָא דְאַבְרָהָם, דְּאִיהוּ יְמִינָא, מִמֹּשֶׁה, תְּפִאֲרַת דְּמֹשֶׁה. וּבְגִין כְּרַבּוּקַע מַיִם מִפְּנֵיהֶם. דְּהָא זְכוּתָא דְאַבְרָהָם בּוֹקֵעַ מַיִם אִיהוּ. וְכֹל דָּא לְמָה, לַעֲשׂוֹת לוֹ שֵׁם עוֹלָם.

180. Come and behold: What is the difference between Moshe and other human beings? When the holy One, blessed be He, said to Moshe, "Now therefore let me alone... and I will make you a great nation" (Shemot 32:10), Moshe immediately asked, 'Shall I abandon Yisrael, forget their punishment, and not plea for mercy for them, because of my welfare? The world now shall say that I have killed the nation of Yisrael, and that I did the same as Noach had done before me.'

181. Noach did not plea for mercy on behalf of the world, and they all perished, because the Holy One, blessed be He, had told him that he and his children would be saved by the ark-as the verses state: "and I, Myself shall bring the Flood water..." and "I shall destroy all existence that I have made from upon the face of the ground (Beresheet 7:4) and "As for me behold, I establish my covenant..." and "Come you... into the ark." Because Noach did not plea for them, the Flood waters are named after him, as it is written: "for this is as the waters of Noach to me" (Yeshayah 54:9).

182. Moshe said: Now all the people shall say that I have killed them, because Hashem has told me that He shall make me a great nation. Now it is best for me to die and not have the nation of Yisrael destroyed. Then immediately, "Moshe besought Hashem his Elohim and said, Hashem, why does your wrath burn against your people?" (Shemot 32:11). He prayed for mercy, and indeed mercy for the world was aroused.

180. תָּא חֲזִי, מַה בֵּין מֹשֶׁה לְשָׂר בְּנֵי עֲלָמָא, בְּשַׁעְתָּא דֵּא"ל קִדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה וְעַתָּה הַנִּיחָה לִּי וּגּו' וְאֶעֱשֶׂה אוֹתְךָ לְגוֹי גְּדוֹל וּגּו'. מִיַּד אָמַר מֹשֶׁה, וְכִי אֶשְׁבֹּק דִּינְהוֹן דִּישְׂרָאֵל בְּגִינֵי. הַשְׁתָּא וַיִּמְרוּן כָּל אֵינוֹן בְּנֵי עֲלָמָא, דְּאָנָּא קְטָלִית לֹון לְיִשְׂרָאֵל, כְּמַה דְּעֵבֵד נַח.

181. דְּכִינּוֹן דְּאָמַר לִיה קִדְשָׁא בְּרִיךְ הוּא, דִּישְׁזִיב לִיה בְּתִיבוּתָא, דְּכְתִיב וְאֲנִי הֲנֵנִי מֵבִיא אֶת הַמַּבּוּל מִיָּם וּגּו'. וְכְתִיב וּמַחִיתִי אֶת כָּל הַיְקוּם אֲשֶׁר עָשִׂיתִי מֵעַל פְּנֵי הָאָדָמָה. וְאֲנִי הֲנֵנִי מְקִים אֶת בְּרִיתִי וּגּו'. וּבֵאתָ אֶל הַתְּבָה. כִּינּוֹן דְּאָמַר לִיה דִּישְׁתְּזִיב הוּא וּבְנוֹי, לֹא בְּעָא רַחֲמִין עַל עֲלָמָא, וְאֶתְאַבִּידוּ. וּבְגִין כְּךָ אֶקְרוּן מִי הַמַּבּוּל עַל שְׁמִיה. כְּד"א כִּי מִי נַח זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מֵעֵבֹר מִי נַח.

182. אָמַר מֹשֶׁה, הַשְׁתָּא וַיִּמְרוּן בְּנֵי עֲלָמָא, דְּאָנָּא קְטָלִית לֹון, בְּגִין דְּאָמַר לִי, וְאֶעֱשֶׂה אוֹתְךָ לְגוֹי גְּדוֹל. הַשְׁתָּא טַב לִי דְאֵימוֹת, וְלֹא יִשְׁתַּעֲזוּן יִשְׂרָאֵל, מִיַּד וַיַּחַל מֹשֶׁה אֶת פְּנֵי ה' אֱלֹקָיו. בְּעָא רַחֲמִין עֲלֵיהוּ, וְאֶתְעַר רַחֲמֵי עַל עֲלָמָא.

183. Rabbi Yitzchak continued: At first, when he pleaded for mercy for them, what did he say? He said, "Hashem, why does your wrath burn against your people?" (Ibid.) AND HE ASKED: Why did Moshe ask why? They sinned by idol worshipping-for it is written: "...they have made them a molten calf and have worshipped it" (Ibid. 8)-nevertheless Moshe asked why! AND HE ANSWERED THAT we have already learned that when a person is trying to appease a friend who has been offended by another, he should not magnify, but should rather minimize, the offense in the eyes of the offended. Later, he should maximize it in the eyes of the OFFENDER. SO THIS IS WHY MOSHE ASKED BEFORE THE HOLY ONE, BLESSED BE HE: "WHY DOES YOUR WRATH BURN AGAINST YOUR PEOPLE?" HE MINIMIZED THE SIN, BUT AFTERWARD MAGNIFIED IT TO THE PEOPLE OF YISRAEL, saying: "You have sinned a great sin!" (Ibid. 30).

184. He did not relent, but kept pleading with the Holy One, blessed be He, for mercy, to the point of offering his own life FOR THE SAKE OF THE PEOPLE OF YISRAEL. As it is written: "and if not, blot me, I pray you, out of your book which you have written" (Ibid. 32). And then the Holy One, blessed be He, forgave them, as it is written: "and Hashem relented of the evil . . ." (Ibid. 14). But Noach did not act AS DID MOSHE, he only pleaded to be saved and left the world to its fate.

183. וְאָמַר רַבִּי יִצְחָק, שִׁירוֹתָא דְּבַעָא רַחֲמֵי עֲלֵיהוּ, מֵאֵי קָאָמַר, לְמָהּ ה' יַחַרָּה אַפְּךָ בְּעַמְּךָ. וְכִי מִלָּה דָּא אֵיךְ אָמַר לָהּ מֹשֶׁה לְמָהּ, וְהָא עֲבָדוּ כו"מ, כַּד"א עֲשׂוּ לָהֶם עֵגֶל מִסֹּכָה, וַיִּשְׁתַּחֲווּ לוֹ וַיֹּאמְרוּ אֵלֶּהּ וּגו'. וּמֹשֶׁה אָמַר לְמָהּ. אֵלֶּה הֵכִי אֹלִיפְנָא, מֵאֵן דְּמַרְצָה לְאַחֲרָא, לֹא בְּעֵי לְמַעַבְדַּי הֵהוּא חֹבְאָא רַב, אֵלֶּה יִזְעִיר לִיָּה קַמִּיָּה. וּלְבַתֵּר יִסְגִּי לִיָּה קַמִּיָּה אַחֲרָא, דְּכַתִּיב אַתֶּם חָטֵאתֶם חֲטָאָה גְדֹלָה.

184. וְלֹא שְׁבִיב לִיָּה לְקַדְשָׁא בְּרִיךְ הוּא, עַד דְּמָסַר גְּרַמִּיָּה לְמוֹתָא. דְּכַתִּיב וְעַתָּה אִם תִּשָּׂא חֲטָאתֶם וְאִם אֵין מַחְנִי גַּא מִסְפָּרְךָ אֲשֶׁר כְּתַבְתָּ. וְקַדְשָׁא בְּרִיךְ הוּא מַחִיל לֹזֵן דְּכַתִּיב וַיִּנָּחֶם ה' עַל הָרָעָה וּגו'. וְנָח לֹא עָבַד כֵּן, אֵלֶּה בְּעָא לְאַשְׁתַּזְבָּא וְשְׁבִיב כֹּל עַלְמָא.



185. So whenever Judgment is upon the world, the Holy Spirit says, "Alas! There is no one to be found like Moshe." As it is written: "Then he remembered the days of Moshe... Where is he who brought them up out of the sea...?" (Yeshayah 63:11). The verse tells us, "Hashem said to Moshe, 'why do you cry to me?'" (Shemot 14:15), showing that he himself brought them up out of the sea through prayer and because he prayed for Yisrael upon the sea, he was called "he who brought them up out of the sea," as he did bring them out from the sea.

186. "Where is he that put His holy spirit within them?" (Yeshayah 63:11) refers to Moshe; to he who caused the Shechinah to reside among the people of Yisrael and led them through the depths on dry land when the waters were cleft, as if frozen. And all this happened because he was willing to offer his life to save the people of Yisrael.

187. Rabbi Yehuda said that even though Noach was righteous, it was still not worthwhile for the holy One, blessed be He, to protect the world because of him. Come and behold: Moshe did not ask anything on the basis of his own merit. He depended on the merit of the Patriarchs. But Noach, unlike Moshe, had no other person on whose merit he could depend.

188. Rabbi Yitzchak said that even though this was the case, when the Holy One, blessed be He, said to him "and I will establish my covenant with you," he should have asked for mercy for them as well. And he should have sacrificed the offering he sacrificed AFTER THE FLOOD, before it happened. Maybe that would have calmed the Judgment of wrath that hung over the world.

185. וּבְכֹל זְמַנָּא דְדִינָא שְׂרִיָא עַל עֲלָמָא, רוּחַ קוּדְשָׁא אָמַר וּוּי, דְּלֹא אֶשְׁתַּכַּח בְּמֹשֶׁה. דְּכָתִיב וַיִּזְכּוֹר וּגּוֹ, אֵינָהּ הַמַּעַלָּם מִיָּם וּגּוֹ. דְּכָתִיב וַיֹּאמֶר ה' אֶל מֹשֶׁה מַה תִּצְעַק אֵלַי. דְּהָא אֵינְהוּ בְּצִלּוֹתָא, סְלִיק לֹון מִן יַמָּא. וּבְגִין דְּשׁוּי גְרַמִּינָהּ, בְּצִלּוֹתָא עֲלֵינְהוּ דְיִשְׂרָאֵל בְּיַמָּא, אֶקְרִי הַמַּעַלָּם מִיָּם, דְּאֵינְהוּ אֶסִיק לֹון מִן יַמָּא.

186. אֵינָהּ הַשָּׁם בְּקִרְבּוֹ אֶת רוּחַ קְדֻשׁוֹ. דָּא אֵינְהוּ מֹשֶׁה, דְּאֶשְׂרֵי שְׂכִינְתָּא בִּינִינְהוּ דְיִשְׂרָאֵל. מוֹלִיכֵם בְּתַהֲמוֹת. כִּד אֶתְבַּקְעוּ מִיָּא, וְאֶזְלוּ בְּגוֹ תַהוֹמֵי בִיבֻשְׁתָּא, דְּגִלְדוּ מִיָּא, בְּגִין דְּאֶמְסַר גְרַמִּינָהּ עַל יִשְׂרָאֵל.

187. אָמַר רַבִּי יְהוּדָה, אֶף עַל גַּב דְּזַכָּאָה הוּוּה נֹחַ, לֹאוּ אֵינְהוּ בְּרָאִי דְקֻדְשָׁא בְּרִיךְ הוּא וְגִין עַל עֲלָמָא, בְּגִינִינָהּ. תָּא חֲזִי, מֹשֶׁה לֹא תִלָּה מְלָה בְּזַכּוּתִינָהּ, אֶלֹא בְּזַכּוּת אַבְהֵן קְדְמָאִי, אֲבַל נֹחַ לֹא הוּוּה לֵיהּ, בְּמֹאן דִּיתְלֵי בְּזַכּוּתָא, כְּמֹשֶׁה.

188. אָמַר רַבִּי יִצְחָק, וְעַם כָּל דָּא, כִּינּוּן דְאָמַר לֵיהּ, קְדֻשָׁא בְּרִיךְ הוּא, וְהַקְמַתִי אֶת בְּרִיתִי אִתְךָ. הוּוּה לֵיהּ לְמַבְעֵי רַחֲמֵי עֲלֵינְהוּ, וְקִרְבְּנָא דְאֶקְרִיב לְבִתְרָא, דִּיקְרִיב לֵיהּ מִן קְדַמַּת דְנָא, דְלֵמָּא וְשַׁבְּךָ רוּגְזָא מִעֲלָמָא.

189. Rabbi Yehuda asked: What should NOACH have done? For the wicked of the world provoked the Holy One, blessed be He! Should he have offered a sacrifice on their behalf? He was certainly afraid for himself, that he should not be entangled with them in death. He had seen their wicked deeds and how they had provoked the Holy One, blessed be He, day in and day out.

190. Rabbi Yitzchak said: As long as the wicked multiply in the world, when a righteous person is found among them, he is punished first. As it is written: "and from my sanctuary you should commence," (Yechezkel 19:6) and we have learned to read this not as Mimikdashí ('from my sanctuary'), but rather as Mimkudashai ('from my holy ones'). AND THIS BEING THE CASE, how did the Holy One, blessed be He, save Noach who was righteous among the wicked? AND HE ANSWERED: He was saved so that he could bring further generations into the world. For he was truly righteous and fit to beget proper children.

191. Not only that, but he warned them every day, but they did not pay heed. And the verse: "yet if you warn the wicked... you have delivered your soul" (Yechezkel 3:19), is applied to him. From this we learn that whoever warns the wicked—even if the wicked do not heed him—that person saves himself, while the wicked are punished according to their sins. HE ASKED: How far should he go in warning them? And he answered: Until he hits them. This issue has already been explained by our friends.

189. אָמַר רַבִּי יְהוּדָה, מֵאֵי הָוָה לִיָּה לְמַעַבְדֵּי, דְּהָא חַיִּיבֵי עֲלָמָא, הוּוּ מְרַגְזִין קַמֵּי קַדְשָׁא בְּרִיךְ הוּא, וְאִיהוּ יִקְרִיב קַרְבָּנָא. אֲלָא וְדַאי נַח, דְּחִיל עַל גְּרַמְיָה הָוָה, בְּגִין דְּלֹא יַעֲרַע בֵּיה מוֹתָא, בְּגוּ חַיִּיבֵי עֲלָמָא, דְּהוּוּ חַמֵּי עוֹבְדֵיהוֹן בִּישָׁא כָּל יוֹמָא, וְהִיךְ מְרַגְזִין קַמֵּי קַדְשָׁא בְּרִיךְ הוּא כָּל יוֹמָא.

190. רַבִּי יִצְחָק אָמַר, כָּל זְמַנָּא דְּחַיִּיבֵי עֲלָמָא אֲסָגִיאוּ, זָכָאָה דְּאֲשַׁתְּכַח בִּינֵיהוֹן, הוּא אֲתַפְּס בְּקַדְמֵיתָא. דְּכִתִּיב וּמִמְקַדְשֵׁי תַחֲלוּ. וְתַנִּינָן אֶל תִּקְרִי מִמְקַדְשֵׁי, אֲלָא מִמְקוֹדְשֵׁי. וְנַח הִיךְ שְׂזִיב לִיָּה קַדְשָׁא בְּרִיךְ הוּא, בֵּין כָּל אֵינּוֹן חַיִּיבֵיָא. אֲלָא בְּגִין, דִּיפְקוֹן מִנִּיָּה, תּוֹלְדִין בְּעֲלָמָא דְּהוּוּ צַדִּיק בְּרַקָּא יְאוֹת.

191. וְתוּ, דְּאִיהוּ אֲתַרֵּי בְּהוּ כָּל יוֹמָא וְיוֹמָא, וְלֹא קִבִּילוּ מִנִּיָּה, וְקִיָּים בְּנַפְשֵׁיהּ, קִרָּא דְּכִתִּיב, וְאֲתָהּ כִּי הִזְהַרְתָּ רָשָׁע וְגו'. וְכִתִּיב וְאֲתָהּ אֶת נַפְשְׁךָ הִצַּלְתָּ. מִכָּאֵן כָּל מֵאֵן דְּאֲזַהֵר לְחַיִּיבָא, אֶף עַל גְּבֻדְלָא קִבִּיל מִנִּיָּה, הוּא שְׂזִיב לִיָּה לְגַרְמֵיָה, וְהָוָא חַיִּיבָא אֲתַפְּס בְּחוּבֵיהּ. וְעַד כַּמָּה יִזְהַר לִיָּה, עַד דִּימַחֵי לִיָּה. הָא אֲוִקְמוּהָ חֲבַרְיָא.

192. Rabbi Yosi was staying with Rabbi Shimon. One day he asked him: What was the motive of the Holy One, blessed be He, in extirpating all the animals of the field and the birds of the air along with the wicked? Men sinned, but what wrong had the animals, birds, and other creatures committed? Rabbi Shimon answered: The reason is given in the words, "For all flesh had corrupted their way upon the earth" (Beresheet 6:12). This means that all living creatures corrupted their way, THAT IS, they mated with other species.

193. Come and behold: The wicked of the world caused all the creatures to mate with species not their own. They thereby sought to destroy the work of Creation BY MIXING AND ALTERING SPECIES. They caused all the creatures to pervert their ways on earth, as they themselves had done. The Holy One, blessed be He, said to them, 'As you seek to destroy my work of creation, I shall fully grant your wish. And every living substance that I have made, I will remove from the face of the earth. I shall bring the world back to water, as in the beginning, cover it with water, and then make other living beings who are fit to exist in the world.'

192. רבי יוסי הוה שביח קמיה דר"ש יומא חד, א"ל, מאי קמא קדשא בריך הוא לשיצא כל חיות ברא, ועוף שמיא, עמהון דחייביא, אי בני נשא חטאן, בעירי ועופי שמיא ושאר ברין, מה חטו. אמרלו, בגין דכתיב כי השחית כל בשר את דרכו על הארץ. בלהו, הו מחבלי ארחייהו, שבקי זיניהו ודבקו בזינא אחרא.

193. תא חזי, אינון חייבי עלמא, גרמו הכי לכל ברין, ובעון לאכחשא עובדא דבראשית, ואינון גרמו לכל ברין, לחבלא אורחייהו, כמה דאינון מחבלן. אמר קדשא בריך הוא, אתון בעיתו לאכחשא עובדי ידי אנא אשלים רעותא דלכוון, ומחיתי את כל היקום אשר עשיתי מעל פני האדמה. אהדר עלמא למיין, כמה דהוה בקדמיתא, מיין במיין, והא אתמר. מכאן ולהלאה, אעביד ברין אחרנין בעלמא, כדקא יאות.

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Section



## 26. "And Noach went... into the ark"

Here the Zohar reveals the concept of Evil Eye. Evil eye pertains to the negative glances and resentful looks that we receive from those who may harbor envious feelings. The Kabbalist attributes the majority of common ailments and misfortunes to evil eye. When we cast the evil eye towards others, we create an opening within ourselves that attracts even more negative glances. We ourselves become more vulnerable to its effects, and a vicious circle is created. This action brings equal harm to both the bearer of Evil Eye and to the recipient.

194. "And Noach went in, and his sons and his wife and his son's wives with him" (Bereshheet 7:7). Rabbi Chiya opened the discussion with the verse, "Can anyone hide himself in secret places that I shall not see him? says Hashem!" (Yirmeyah 23:24) He said: How blind and obtuse are the people who neither seek nor know the honor of their Master, of whom it is written: "Do not I fill heaven and earth?" (Yirmeyah 23:24). How do the people expect to hide from their sins. They ask, "Who sees us? And who knows us?" (Yeshayah 24:15). And also, "They toil in the dark" (Yeshayah 24:15). Where can they hide from Him?

194. וַיָּבֵא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי בָנָיו אִתּוֹ. רַבִּי חִיָּיא פִּתַח וְאָמַר, אִם יִסְתֵּר אִישׁ בְּמַסְתְּרִים וְאֲנִי לֹא אֶרְאֶנּוּ נֶאֱמַר ה'. כַּמָּה אֵינוֹן בְּנֵי נִשְׂאָ אֶטִּימִין לְבָא, סְתִימִין עֵינֵינוּ, דְּלֹא מְשִׁיחִין וְלֹא יִדְעִין, בִּיקְרָא דְמֵאֲרִיֵּהוֹן, דְּכֹתִיב בֵּיהּ, הֲלֹא אַתְּ הַשָּׁמַיִם וְאַתְּ הָאָרֶץ אֲנִי מְלֵא. הֵיךְ בְּעוֹן בְּנֵי נִשְׂאָ, לְאַסְתֵּתְרָא מִחוּבֵיֵהוּ, וְאֶמְרֵי מִי רוֹאֵנוּ, וּמִי יוֹדְעֵנוּ. וְכֹתִיב וְהָיָה בְּמַחֲשַׁךְ מַעֲשֵׂיהֶם. לֹאן יִתְטַמְרוּן מִקְמֵיהָ.

195. This is similar to the story in which a king builds a palace with hidden fortified, subterranean caves. And it came to pass that the inhabitants of the palace revolted against the king. So he surrounded them with his troops. And what did they do? They hid themselves inside the fortified hiding places. The king asked: As I made these caves, how can you expect to hide from me in them? This is why it says, "Can anyone hide himself in secret places that I shall not see him? says Hashem" (Yirmeyah 23:24). It was I who made these fortified caves. It was I who made light and darkness. How can you hide from Me?

196. Come and behold: When a person sins before his Master and sins further by hiding himself AND MAKING HIMSELF BELIEVE THAT NOBODY IS WATCHING HIM, then the Holy One, blessed be He, punishes him openly. But when that person purifies himself AND REPENTS, then the Holy One, blessed be He, seeks to hide him so that he should not be seen on the day of the wrath of Hashem. For, certainly, every person should hide himself so as not to be seen by the Angel of Destruction, when the latter dwells in the world. He should not see him, as he is authorized to destroy all those whom he sees.

197. Rabbi Shimon said that every person who has the evil eye of jealousy has upon him the Angel of Destruction, who is called the 'Destroyer of the world.' Therefore, all should beware of such a person and not come close to him. By avoiding him, one shall be protected. It is forbidden to openly approach such a person, EXPOSING OURSELVES TO HIS EVIL EYE. If we must beware a person with the evil eye, so much more must we beware the Angel of Death AND HIDE OURSELVES ON THE DAY OF THE WRATH OF HASHEM.

195. לְמַלְכָּא, דְּבִנְה פְּלִטְרִין, וְעִבְד תְּחוֹת אֲרַעָא וְטַמְיִרִין פְּצִירִין, לְיוֹמִין מְרָדוּ בְּנֵי פְּלִטְרִין בְּמַלְכָּא, אֲסַחֵר עֲלֵייהוּ מַלְכָּא בְּגִיּוֹסוּי, מִה עִבְדוּ, עֲאֵלוּ וְטַמְיִרוּ גְרַמְיִיהוּ, תְּחוֹת נֹקְבֵי פְּסִירִין. אָמַר מַלְכָּא, אֲנָא עִבְדִּית לֹחַן, וּמְקַמְאֵי אֲתוֹן בְּעֵאן לְאַתְטַמְרָא. הַה"ד אִם יִסְתֵּר אִישׁ בְּמַסְתָּרִים וְאֲנִי לֹא אֲרַאנוּ נְאֻם ה'. אֲנָא הוּא דְעִבְדִּית, נֹקְבֵי פְּסִירִין וְעִבְדִּית חֲשׂוֹכָא וְנִהוּרָא, וְאַתּוֹן אִיךְ יִכְלִין לְאַתְטַמְרָא קְמָאֵי.

196. תָּא חֲזִי, כִּד ב"נ חָטִי קְמֵי מַאֲרִיָּה, וְאַמְשִׁיךְ גְרַמְיָה לְאַחַבְסִיָּא, קְדָשָׁא בְרִיךְ הוּא עִבִּיד בֵּיה דִּינָא בְּאַתְגְּלִיָּא. וְכִד ב"נ אֲדַבְּי גְרַמְיָה, קְדָשָׁא בְרִיךְ הוּא בְּעֵי לְאַסְתַּרָּא לִיה, דְּלֹא יִתְחַזֵּי בְיוֹם אָף ה'. דְּוִדְאֵי אֲבַעֵי לִיה לְאַיִנִּישׁ דְּלֹא יִתְחַזֵּי קְמֵי מַחְבְּלָא, כִּד שְׂרִיָּא עַל עֲלֻמָּא, דְּלֹא יִסְתַּבֵּל בֵּיה, דְּהָא כָּל אִינוּן, דִּיִּתְחַזֵּן קְמֵיה, אֵית לִיה רְשׁוּ לְחַבְּלָא.

197. וְהֵינּוּ דְקָאֲמַר ר' שְׁמַעוֹן, כָּל ב"נ דְּעֵינְיָה בִּישָׁא, עֵינָא דְּמַחְבְּלָא וְשְׂרִיָּא עֲלוּי, וְאִיהוּ מַחְבְּלָא דְּעֲלֻמָּא אֲקָרִי. וְלְבַעֵי לִיה לְאַיִנִּישׁ לְאַסְתַּמְרָא מְנִיָּה, וְלֹא לְאַתְקַרְבָּא בְּהַדְרִיָּה, דְּלֹא יִתְזַק, וְאַסִּיר לְמַקְרַב בְּהַדְרִיָּה בְּאַתְגְּלִיָּא. וּמִשׁוּם הַכִּי, מֵאִישׁ רַע עֵין בְּעֵי לְאַסְתַּמְרָא מְנִיָּה. מְקַמֵּי מִלְּאַךְ הַמּוֹת עַל אַחַת כְּמָה וְכִמָּה.

198. Of Bila'am, it is written: "So says the man whose eye is closed" (Bemidbar 24:3), meaning that he had an evil eye, and wherever he looked, he drew the spirit of destruction on it. That is why he wanted to gaze on Yisrael, so that he could destroy all that his eye could see. Thus, it is written: "And Bila'am lifted up his eyes" (Ibid. 2), meaning he raised one eye and lowered the other, attempting to gaze on Yisrael with the evil eye.

199. Come and behold: It is written: "and he saw Yisrael dwelling tribe by tribe" (Ibid.), and he also saw that the Shechinah hovered and brooded over them. Because she was made whole by the twelve tribes beneath Her, the eye of Bila'am could not have power over them. He said: How can I overcome them, as the supernal Holy Spirit, NAMELY BINAH is hovering over them and protecting them with her wings? As it is written: "He lay down like a lion, who shall rouse him up?" (Ibid. 9) THAT IS, who shall raise Him, THE SUPERNAL HOLY SPIRIT, THAT IT SHOULD STOP PROTECTING THEM, so that they might be revealed to the eye, which would then rule them?

200. Therefore, the Holy One, blessed be He, wanted to protect Noah by hiding him out of sight, so that the impure Spirit could not rule him and destroy him, as has already been explained. The words, "And Noah went in" apply to what has previously been said-that he entered the ark to be hidden from sight. The words, "because of the waters of the Flood" indicate that the waters actually pushed him INTO THE ARK, meaning that he saw the waters of the Flood and was afraid. As a result, he "went... into the ark." Rabbi Yosi added that Noah saw the Angel of Death arrive WITH THE WATERS OF THE FLOOD and that is why he entered the ark.

198. מֵה כְּתִיב בְּבַלְעָם וְנָאִם הַגֹּבֵר שְׁתָּם הָעֵיִן. דְּעִינָא בִישָׁא הוּוּ לִיה, וּבְכָל אַתְר דְּהוּוּ מְסַתְּבָל בֵּיה, הוּוּ אֲמַשִּׁיךְ עֲלֵיהּ רוּחַ מַחְבֵּלָא. וּבְגִין כְּרַהוּוּ בְּעֵי לְאַסְתַּכְּלָא בְּהוּ בִישְׂרָאֵל, בְּגִין דִּישְׂצִי, בְּכָל אַתְר דְּעִינִיהּ הוּוּ מְסַתְּבָל. מֵה כְּתִיב, וַיִּשָׂא בַלְעָם אֶת עֵינָיו. דְּזָקִיף עֵינָא חַד. וּמְאַיֵךְ עֵינָא חַד, בְּגִין לְאַסְתַּכְּלָא בְּהוּ בִישְׂרָאֵל, בְּעֵינָא בִישָׁא.

199. תָּא חֲזִי, מֵה כְּתִיב, וַיִּרְא אֶת יִשְׂרָאֵל שׁוֹכֵן לְשִׁבְטָיו. וְחֲמָא דְשְׂכִינְתָא חֲפִיָּא עֲלֵיהּ, וּרְבִיעָא עֲלֵיהּ, מִתְתַּקְנָא בְּתַרְסַר שְׁבֻטֵין תְּחוּתָהּ, וְלֹא זָכִיל לְשַׁלְטָאָה עֲלֵיהּ עֵינִיהּ. אָמַר, אֵיךְ אֵיבֹל לְהוֹן, דְּהָא רוּחַ קְדִישָׁא עֲלָאָה, רְבִיעָא עֲלֵיהּ, וְחֲפַת לֹון בְּגִדְפָהּ. הַה"ד כְּרַע שְׂכַב כְּאַרְי וּכְלָבִיא מִי יְקִימְנֹו. מִי יְקִימְנֹו מֵעֲלֵיהּ, בְּגִין דִּיתְגַּלִּיין, וְשַׁלְטָא עֵינָא עֲלֵיהּ.

200. וְעַל דָּא קְדָשָׁא בְּרִיךְ הוּוּ בְּעָא לְחֲפִיָּא לְנַח, לְאַסְתַּתְרָא מֵעֵינָא, הָלֹא זָכִיל רוּחַ מְסַאָבָא לְשַׁלְטָא עֲלֵיהּ, בְּגִין דְּלֹא יִתְחַבֵּל. וְהָא אֲתַמַּר. וַיָּבֵא נֹחַ, כְּמָה דְּאֲתַמַּר, לְאַסְתַּתְרָא מֵעֵינָא. מִפְּנֵי מִי הַמְּבֹול, דְּמִיִּין דְּחָקוּ לִיה. אָמַר רַבִּי יוֹסִי, חֲמָא מִלְּאַךְ הַמּוֹת דְּהוּוּ אֲתִי, וּבְגִין כְּךָ עָאֵל לְתִיבּוּתָא.

201. And he protected himself BY STAYING IN THE ARK for 12 months. Why 12 months? On this point, Rabbi Yitzchak and Rabbi Yehuda have different opinions. One says that the 12 months are the period of the sentence of the wicked IN GEHENOM; the other says that the purpose of the 12 months was to enable NOACH the righteous to complete 12 stages of purification, so that he and all the others could emerge from the ark. BECAUSE EACH STAGE REQUIRES ONE MONTH FOR COMPLETION, THEY WERE DELAYED FOR 12 months.

202. Rabbi Yehuda said: IN GEHENOM, THE WICKED ARE PUNISHED with water for six months and with fire for six months. So why DURING THE FLOOD WERE THEY PUNISHED only by water for 12 months? SIX MONTHS SHOULD HAVE BEEN ENOUGH. Rabbi Yosi told him that they were sentenced to both punishments of Gehenom: water and fire. THEY WERE PUNISHED by water, and the water that fell upon them from above was cold as snow. And THEY WERE ALSO PUNISHED by fire, because the water that sprouted from the deep was scalding. Thus, they were punished for 12 months, receiving the full sentence of Gehenom- six by water and six by fire. This continued until they were completely removed from the face of the world. During this time, Noach was hidden in the ark. As a result, the Angel of Destruction did not approach him, and the ark roamed upon the waters, as it is written: "And they bore up the ark, and it was lifted above the earth" (Beresheet 7:17).

201. וְאֶסְתַּמֵּר בָּהּ, תְּרִיסַר יָרְחֵי. וְאִמַּאי תְּרִיסַר יָרְחֵי, פְּלִיגֵי בָּהּ, ר' יִצְחָק וְר' יְהוּדָה, חֵד אָמַר י"ב יָרְחֵי, דְּכָךְ אֵיהוּ דִּינָא דְחַיִּיבֵיָא. וְחֵד אָמַר, לְאַשְׁלֵמָא צְדִיק דְרִגִין תְּרִיסַר, וְשֶׁאֵר דְרִגִין דְאֶתְחַזִּי לְאַמְקָא מִן תִּיבָה.

202. ר' יְהוּדָה אָמַר, שִׁיתָא יָרְחֵי אֵינוֹן בְּמֵיָא, וְשִׁיתָא יָרְחֵי בְּאֶשָׁא. וְהָא הֵכָא מֵיָא הוּוּ, אִמַּאי תְּרִיסַר יָרְחֵי. אָמַר רַבִּי יוֹסִי, בְּתַרֵּי דִינִין דְּגִיְהֵנָם אֶתְדַּנּוּ, בְּמֵיָא וְאֶשָׁא. בְּמֵיָא: דְּמֵיִן דְנַחְתּוּ עַלְיֵיהּ מַלְעִילָא, הוּוּ צְנִינִין כְּתִלְגָא. בְּאֶשָׁא: דְּמֵיִן דְנַמְקֵי מִתְתָא, הוּוּ רְתִיחֵן בְּאֶשָׁא. וְעַל דָּא בְּדִינָא דְגִיְהֵנָם אֶתְדַּנּוּ, בְּאֶשָׁא וּמֵיָא, עַד דְאֶשְׁתַּצִּיאוּ מִעֲלָמָא. וְנַח, הָוּה מְסַתְתֵּר בְּתִיבּוֹתָא, וְאֶתְכַסִּי מֵעֵינָא, וּמְחַבְלָא לָא קָרִיב לְגַבִּיָהּ, וְתִיבּוֹתָא אֵיהּ הָוּה שְׁטוּיָא עַל אֲנָפִי מֵיָא. כְּמָא דְאֶתְ אָמַר וְיִשְׂאוּ אֶת הַתֵּבָה וְתָרָם מֵעַל הָאָרֶץ.

203. They were smitten for forty days. As it is written: "And the Flood was forty days upon the earth" (Beresheet 7:17). For the duration of the 12 months, they were being erased, as it is written: "And they were blotted out from the earth." Woe to those wicked people, because they shall not rise from the dead and appear in the world on the Day of Judgment, for they were blotted out from the earth as is described in the verse: "You have blotted out their name for ever and ever" (Tehilim 9:16). So they shall not even be allowed to stand on the Day of Judgment, WHICH MEANS THAT THEY SHALL NOT EVEN BE AMONG THOSE WHO SHALL RISE AND STAND IN FULL DISGRACE AS IS WRITTEN IN DANIEL (12:2).

203. אַרְבָּעִים יוֹם לָקוּ. הִכְתִּיב וַיְהִי הַמַּבּוּל אַרְבָּעִים יוֹם עַל הָאָרֶץ וְגו'. וְכָל שְׂאֵר זִמְנָא אֶתְמַחֵן מֵעֲלָמָא. הַה"ד וַיִּמָּחוּ מִן הָאָרֶץ. וַיִּזְוֶן לְאִינוֹן חַיִּיבֵינָא, דְּהָא לֹא יְקוּמוֹן לְאַחֵינָא בְּעֲלָמָא לְמִיקָם בְּדִינָא. הַה"ד וַיִּמָּחוּ. כַּד"א שְׁמֵם מְחִית לְעוֹלָם וְעַד. דְּאֶפְלוּ לְמִיקָם בְּדִינָא לֹא יְקוּמוֹן.

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Section



## 27. "And they bore up the ark"

Every negative action we commit literally pushes away God's presence -- the Shechinah--from our midst. The further away we push this Light, the dimmer our reality becomes. With each new level of darkness, more chaos and turmoil manifest in our lives. This section of Zohar helps us arouse the Light to remove the darkness created by our iniquities.

204. "And they bore up the ark, and it was lifted up above the earth." Rabbi Aba began by saying, "Be you raised above the heavens, Elohim, your glory is above all the earth" (Tehilim 57:6). Woe to the wicked who sin and provoke their Master, the Almighty, every day. For by their sins they push the Shechinah out of the earth and cause Her to leave this world. Because the Shechinah is called 'Elohim,' it is said about her, 'Be you raised above the heavens, Elohim.'

204. וַיִּשְׂאוּ אֶת הַתְּבָה וְתָרַם מֵעַל הָאָרֶץ. רַבִּי אַבָּא פָתַח, רוּמָה עַל הַשָּׁמַיִם אֱלֹקִים עַל כָּל הָאָרֶץ כְּבוֹדָךְ. וְוִי לֹוֹן לְחַיִּיבֵינָא. דְּאִינּוֹן חָטְאן, וּמְרַגְזִין לְמֵאֲרִיהוֹן בְּכָל יוֹמָא, וּבְחֻבִּייהוּ דְּחִינִין לָהּ לְשְׂכִינְתָא מֵאֲרַעָא, וְגַרְמִין דְּתַסְתַּלַּק מֵעֲלָמָא, וְשְׂכִינְתָא אֶקְרִי אֱלֹקִים, וְעֵלָה בְּתִיב, רוּמָה עַל הַשָּׁמַיִם אֱלֹקִים.

205. Come and behold: It is written: "And they bore up the ark," MEANING that they pushed THE SHECHINAH OUT FOR THE ARK IS THE SHECHINAH. The words, "and it was lifted up above the earth," MEAN THAT THE SHECHINAH no longer resided in the world, having removed Herself from IT. When She left the world, no one was left to protect it any longer and Judgment prevailed. But after the wicked were blotted out and removed from the world, the Shechinah returned to Her place.

205. תָּא חֲזִי, מַה בְּתִיב, וַיִּשְׂאוּ אֶת הַתְּבָה, דְּרַחֲזִין לָהּ לְבַר. וְתָרַם מֵעַל הָאָרֶץ דְּלֹא שְׂרִינָא בְּעֲלָמָא, וְאַסְתַּלְקַת מִנָּה. וְכַד אֲסְתַּלְקַת מֵעֲלָמָא, הָא לִית מֵאֵן דִּישְׁגַח בְּעֲלָמָא. וְדִינָא שְׁלֵטָא בְּדִין עֲלוּי. וְכַד יִתְמַחוּן חַיִּיבֵי עֲלָמָא, וַיִּסְתַּלְקוּן מִנָּה, שְׂכִינְתָא אֶהְדְּרַת מְדוּרָה בְּעֲלָמָא.

206. Rabbi Yesa asked Rabbi Aba: If it is so, then why after the wicked who had lived in the land of Yisrael during the destruction of the Holy Temple were blotted out, did the Shechinah not return to Her place? Rabbi Aba answered him: Because **AFTER THE DESTRUCTION**, the righteous of the world did not remain in **THE HOLY LAND**, **BUT LEFT FOR EGYPT**, AS DESCRIBED IN THE BOOK OF YIRMEYAH. Wherever they went in exile, **THE SHECHINAH** followed and resided among them. If She did not leave them even in a strange land, then certainly, had the people stayed in Yisrael, She would have returned to them after the destruction.

207. So it is clear by now that the sins of the wicked caused the Shechinah to depart. One of those sins is the sin of one person who corrupts his way upon the earth, as we have previously explained. Such a person shall not see the face of the Shechinah, nor shall he enter the palace **OF THE KING**. This is why it is written that "they shall be blotted out from the earth," blotted out completely.

208. Come and behold: When the time comes and the Holy One, blessed be He, resurrects the dead, he shall make all the dead found in countries other than **THE LAND OF YISRAEL** rise and stand in their bodies, for one bone is left from the human body as it lies underground, and it is like a lump of dough from which the Holy One, blessed be He, shall rebuild the whole body.

206. אַמְרֵלֹרְבִי יִיסָא, אִי הֵכִי, הָא אַרְעָא דִישְׂרָאֵל דְאַתְמַחֹן חַיִּיבֵיָא, דְהוּוּ בְהֵוּא זְמַנָּא, אַמְאִי לֹא אֶהְדַּרְתְּ שְׂכִינְתָא לְאַתְרָהּ, כְּדַבְּרֵימִיתָא. אַמְרֵלֹבְגִין דְלֹא אֶשְׁתְּאַרוּ בֵּהּ, שְׂאָר זְכָאֵי עֲלָמָא. אֶלֹא בְּכָל אַתְרֵי דְאֶזְלוּ, נְחַתְתִּי, וְשׁוֹיֵאת מְדוּרָה עִמְהוֹן. וּמַה בְּאַרְעָא נּוֹכְרָאָה אַחְרָא, לֹא אֶתְפְּרָשָׁא מִנִּיָּהּ, כָּל שְׂבִין אִי אֶשְׁתְּאַרוּ בְּאַרְעָא קְדִישָׁא.

207. וְהָא אַתְמַר, בְּכָל חוּבִין, דְחַיִּיבֵי עֲלָמָא, דְחַיִּין לֵה לְשְׂכִינְתָא, חַד מִנִּיָּהּ מֵאֵן דְמַחְבֵּל אוֹרְחִיָּה עַל אַרְעָא, כְּדְאַמְרֵן. וּבְגִין כֵּן, לֹא חַמֵּי אַנְפֵּי שְׂכִינְתָא, וְלֹא עָאֵל בְּפִלְטְרִין. וְעַל דָּא כְּתִיב בְּאַלִּין, וַיִּמְחוּ מִן הָאָרֶץ. אֶתְמַחֹן מִן כְּלָא.

208. תָּא חַזִּי, בְּהֵוּא זְמַנָּא דְזְמִין קְדָשָׁא בְּרִיךְ הוּא, לְאַחֲיוּאָה מִתִּיָּא, כָּל אִינוּן מִתִּין דִּישְׁתַּכְּחוּן לְבַר, בְּשְׂאָר אַרְעִין נּוֹכְרָאִין, קְדָשָׁא בְּרִיךְ הוּא יִבְרָא לוֹן גּוּפִיָּהּ, כְּדָקָא חַזִּי. דְהָא גְרַמָּא חַד, דְאַשְׁתְּאַר בֵּיהּ בְּבַר נֶשׁ, תַּחֲוֹת אַרְעָא. הֵוּא גְרַמָּא יִתְעַבִּיד כְּחַמִּירָא בְּעִיסָה, וְעֲלִיהּ יִבְנִי קוֹדְשָׁא בְּרִיךְ הוּא כָּל גּוּפָא.

209. But He shall not restore their souls to them until they are in the Land of Yisrael, as it is stated: "Behold I will open your graves and cause you to come up out of your graves, my people, and I will bring you into the land of Yisrael." They will roll through underground passages and come to the land of Yisrael. Next, it is written: "I will put my spirit in you and you shall live" (Yechezkel 37:12-14). Only in the land of Yisrael will they receive their souls, except those who have defiled themselves and the land, **NAMELY THE GENERATION OF THE FLOOD**. As for them, it has been declared, "And they shall be blotted out of the earth." Out of the earth **MEANS PRECISELY THAT THEY SHALL NOT RISE DURING THE RESURRECTION OF THE DEAD AND SHALL NOT COME TO THE LAND OF YISRAEL TO RECEIVE THEIR SOULS**. Although some of the ancient sages differ in their opinion, **CLAIMING THAT THEY SHALL BE RESURRECTED, WHAT HAS BEEN SAID STANDS**. FOR the term "blotted out" is similar to the expression: "Let them be blotted out of the book of living" (Tehilim 69:28), **MEANING THAT THEY SHALL NEVER BE RESURRECTED**.

210. Rabbi Shimon said to him: Undoubtedly, **THE GENERATION OF THE FLOOD** will have no share in the world to come, as it is written: "And they will be blotted out from the earth." Analogously, it is written: "they shall inherit the land (earth) forever" (Yeshayah 60:21). **AND WE LEARN THAT THE WORD "EARTH" HAS THE SAME MEANING IN BOTH SENTENCES**. Nevertheless, they shall rise and stand for the Judgment. As they are described: "and many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to reproaches and everlasting abhorrence" (Daniel 12:7). Even though opinions differ on this matter, everything is as our friends have explained.

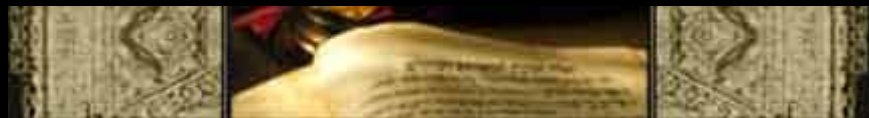
209. וְלֹא יִהְיֶה לֹחַן קִדְשָׁא בְּרִיךְ הוּא נִשְׁמָתִין, אֲלֵא בְּאַרְעָא דְיִשְׂרָאֵל. דְּכִתְיִב הִנֵּה אָנִי פּוֹתַח אֶת קְבֻרֹתֵיכֶם וְהֵעֵלִיתִי אֶתְכֶם מִקְבְּרוֹתֵיכֶם עִמִּי וְהִבֵּאתִי אֶתְכֶם אֶל אֶרֶמַת יִשְׂרָאֵל, דִּיתְגַּלְגְּלוּן תַּחֲוֹת אֶרֶעָא, וּלְבַתֵּר מֵה כְּתִיב, וְנִתְתִּי רוּחִי בְכֶם וְחַיִּיתֶם וְגו'. דְּהָא בְּאַרְעָא דְיִשְׂרָאֵל יִקְבְּלוּן נִשְׁמָתִין, כֹּל אִינוּן בְּנֵי עֲלְמָא. בְּרֵ אֵלִין דְּאֶסְתָּאבוּ וּסְאִיבוּ אֶרְעָא, בְּאֵלִין כְּתִיב, וַיִּמְחוּ מִן הָאָרֶץ. מִן הָאָרֶץ דִּיִּיקָא וְאִף עַל גַּב דְּאֶקְשׁוּ וְאֶפְלִיגוּ קִדְמָאֵי עַל דָּא. וַיִּמְחוּ, כַּד"א וַיִּמְחוּ מִסְפֵּר חַיִּים.

210. אֲמַרְלוּרְבֵי שְׁמַעוֹן, וְדָאֵי לֵית לֹחַן חוּלְקָא בְּעֲלְמָא דְאֵתִי, דְּכִתְיִב וַיִּמְחוּ מִן הָאָרֶץ. וְכִתְיִב, לְעוֹלָם יִרְשׁוּ אֶרֶץ. אֲבָל יְקוּמוּן בְּדִין, וְעֵלְיִיהוּ כְּתִיב וְרַבִּים מִיִּשְׁנֵי אֶרֶמַת עֶפֶר יִקְיִצוּ אֱלֹה לְחַיֵּי עוֹלָם וְאֵלֹה לְחַרְפוֹת וּלְדִרְאוֹן עוֹלָם. וּפְלוּגְתָּא בְּהָא, אֲבָל כֹּלָא בְּמָה דְּאֶקְמוּהָ חֲבַרְיָא.



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Section



## 28. "And He destroyed every living substance"

Destruction caused by our own negative actions not only affects our world, but also harms the angels who watch over us in the Upper Worlds. By directing the spiritual influences of the Zohar in their direction, we can fortify these angelic forces.

211. "And He destroyed every living substance that was upon the face of the ground." Rabbi Aba said that THE VERSE INDICATES THAT the ministers who rule and govern upon the earth, NAMELY THE ANGELS WHO GOVERN THE PEOPLES OF THE WORLD, WERE ALSO DESTROYED. This is the meaning of, "every living substance which was upon the face of the ground." For when the Holy One, blessed be He, executes His Judgment and punishes the people of the earth, He starts with the supernal ministers who rule them and, after they are destroyed, continues with the people who abided beneath the shelter of their wings. As it is written: "Hashem will punish the host of the heavens on high," and then, "the kings of the earth upon the earth" (Yeshayah 24:21).

211. וַיִּמַח אֶת כָּל הַיְקוּם אֲשֶׁר עַל פְּנֵי הָאָרֶמֶה. ר' אבא אָמַר, לְאַכְלֵלָא כָּל אֵינֹן שְׁלוּטִין דְּשְׁלוּטִין, מִמְּנָן עַל אֶרְעָא, וְדָא הוּא, הַיְקוּם אֲשֶׁר עַל פְּנֵי הָאָרֶמֶה. דְּכַד עֲבִיד קִדְשָׁא בְּרִיךְ הוּא דִּינָא בְּבִנֵי עֲלְמָא, אֶעְבֵּר לְאֵינֹן שְׁלוּטִין, דְּמִמְּנָן עֲלֵיהוּ בְּקִדְמִיתָא, וְלִבְתֵּר לְאֵינֹן דִּיתְבִּי תַחוּת גְּדַפְיָהוּ, דְּכִתִּיב, וַיִּפְקֹד ה' עַל צְבָא הַמְּרוֹם בְּמְרוֹם. וְלִבְתֵּר עַל מַלְכֵי הָאָרֶמֶה עַל הָאָרֶמֶה.

212. But how were these ministers removed? IT WAS HARD FOR HIM TO UNDERSTAND THIS POINT. BECAUSE THE POWER OF DEATH HAS NO CONTROL OVER THEM, HOW SHALL HE REMOVE THEM? AND HE REPLIED: "He drove them through burning fire," as it is written: "for Hashem your Elohim is a devouring fire, a zealous El" (Devarim 4:24). Thus, the 'living substance' of above, WHICH INCLUDES THE SUPERNAL MINISTERS, was driven through fire, while those who were governed by them AND RESIDED BELOW THEM, NAMELY THE PEOPLE OF THE WORLD, were erased by water. This is why the verse begins, "And He erased all living substance," and then continues, "man, cattle and creeping things, and the birds of the heaven; they were destroyed from the earth". In, "Only Noach was left," the word "only" signifies that nothing and nobody remained in the world-except Noach and whoever was with him in the ark. Rabbi Yosi said that THE WORD "ONLY" INDICATES THAT NOT EVEN NOACH'S BODY WAS SPARED, for he was smitten by a lion and became limp, as was previously explained.

212. וְהִיךְ מִתְעַבְרֵן קָמִיָּה, אֶלָּא אֶעְבֵּר לוֹן בְּנוֹרָא דְדִלְקָ, הַה"ד כִּי ה' אֶלְקִיךָ אִישׁ אוֹכֵלָה הוּא אֵל קָנָא. אִשָּׁא דְאָכִיל אִשָּׁא, הֵהוּא יְקוּם דְעֵלְיִיהוּ בְּאִשָּׁא. וְאִינּוֹן דִּיתְבִּי תְחוּתֵיהוּ בְּמִיָּא. וּבְגִינֵי כֶךְ, וַיִּמַּח אֶת כָּל הַיְקוּם אֲשֶׁר עַל פְּנֵי הָאָרֶץ. וְלִבְתֵּר מֵאָדָם וְעַד בְּהֵמָה עַד רֶמֶשׂ וְעַד עוֹף הַשָּׁמַיִם וַיִּמַּחוּ מִן הָאָרֶץ. כָּל אֲלֵיִן דִּלְתַתָּא. וַיִּשְׁאֶר אֶךְ נֹחַ. אֶךְ לְמַעוּטֵי, דְלֵא אִשְׁתְּאָרוּ בְעֵלְמָא, בַּר נֹחַ וּדְעֵמִיָּה בְּתִיבּוֹתָא. רַבִּי יוֹסִי אוֹמֵר, חָגִיר הוּהוּ, דְאָכִישׁ לִיהוּ אֶרְיָא. וְהָא אוֹקְמוּהוּ.

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Section



## 29. "And Elohim remembered Noach"

The Zohar discloses a secret concerning the word remembered, and its connection to having our prayers answered. Prayer alone will not yield a response if, metaphorically speaking, the Creator cannot see the alarm lights flashing. The coverings that block our alarm signals are negative entities called Klippot, which are brought into existence through our own negative deeds. These coverings become more dense with each new negative action. The words that tell of these spiritual secrets help our prayers pierce through all the dense layers of Klippot, so that our cries are heard above. This is the mystery behind the word remembered.

213. "And Elohim remembered Noach and every living thing and all the cattle that were with him in the ark" (Bereshheet 6:1). Rabbi Chiya quoted the verse, "A prudent man foresees evil and hides himself" (Mishlei 22:3), saying that this verse refers to Noach who entered the ark and hid himself in it. And he entered the ark only when the waters forced him to do so. As was previously explained, before he went into the ark, he saw the Angel of Death walking among the people and encircling them. Because Noach saw the Angel of Death, he entered the ark and hid. Thus, it is written: "A prudent man sees evil and hides himself." "Foresees evil" refers to the Angel of Death from whom he hid, as it is written: "from the waters of the Flood." OR IN OTHER WORDS, FROM THE ANGEL OF DEATH WHOM HE SAW ON THE WATERS OF THE FLOOD.

213. וַיִּזְכֹּר אֱלֹהִים אֶת נֹחַ וְאֶת כָּל הַחַיָּה וְאֶת כָּל הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתְּבֹה. רַבִּי חִיָּיא פִתַּח עָרוֹם רָאָה רָעָה וְנִסְתֵּר. הָאִי קָרָא, אֲתָמֵר עַל נֹחַ, דְּעָאֵל לְתִיבּוּתָא, וְאִסְתֵּתֵר בֵּיהּ. וְעָאֵל לָגוּ תִיבּוּתָא, בְּזִמְנָא דְּמִיָּיא דְּחִקּוּ לִיהּ. וְהָא אֲתָמֵר, דְּעַד לָא עָאֵל לְתִיבּוּתָא, חָמָא לִיהּ לְמַלְאֲךְ הַמּוֹת, דְּאִזּוּל בִּינְיָהּ, וְאִסְתֵּתֵר לֹן. כִּיּוֹן דְּחָמָא לִיהּ, עָאֵל לְתִיבָּהּ, וְאִסְתֵּתֵר בְּגוּהּ, הָה"ד עָרוֹם רָאָה רָעָה וְנִסְתֵּר. רָאָה רָעָה, הָא מְלַאֲךְ הַמּוֹת, וְנִסְתֵּר מִקְמִיָּהּ, הָה"ד מִפְּנֵי מֵי הַמְּבּוּל.

214. Rabbi Yosi said that the verse "A prudent man foresees evil and hides himself" means, as has been stated, that when death rages throughout the world, a wise man will hide and not appear in the open. This prevents the Angel of Destruction from seeing him, because when THE ANGEL OF DESTRUCTION gets permission to destroy, he destroys everything in front of him and everyone who openly passes before him. An allusion to this appears at the end of the verse that reads, "but the simple pass on and are punished" (Mishlei 22:3), referring to those who pass in front of him, are seen by him, and therefore punished. Another explanation is that "pass on" means that those who transgress the commandments of their Master are therefore punished. Thus, a "prudent man foresees evil and hides himself" refers to Noach, while "the simple pass on and are punished" refers to the people of his generation.

215. He hid himself IN THE ARK, and remained inside IT all this time. What does it say afterward? It says, "And Elohim remembered Noach." So Rabbi Shimon said: Come and behold: While Judgment is executed, there is no remembrance. But after the Judgment has been executed and the wicked have been removed from the world, then the word "remember" is mentioned. THIS IS because when Judgment prevails in the world, there is no SUPERNAL Mating above and the Angel of Destruction rages throughout the world. THUS THERE IS NO POSITIVE REMEMBRANCE, AS REMEMBRANCE MEANS MATING.

214. רבי יוסי אמר, ערום ראה רעה ונסתר. אהדר על מה דאתמר בזמנא דמותא שריא בעלמא, בר נש חכים יסתר, ולא יקום לבר, ולא יתחזי קמי מחבלא. בגין דכיון דאתייהיב ליה רשו, יחבל כל אינון דישתכחון קמיה ויעברון קמיה באתגלויא, וסופא דקרא, ופתאים עברו ונענשו. עברין קמיה, ואתחזין קמיה, ונענשו. דבר אחרעברו, עברו פקודא דמאריהון, ונענשו. דבר אחר, ערום ראה רעה ונסתר, דא נח. ופתאים עברו ונענשו אליו בני דריה.

215. כיון דאסתתר ואשתדי תמן כל הוא זמנא. לבתר, ויזכר אלקים את נח. אמר רבי שמעוןתא חזי, בשעתא דינא אתעביד, לא כתיב ביה זכירה כיון דאתעביד דינא, ואתאבידו חייבי עלמא, כדין כתיב ביה זכירה. דהא כד דינא שריא בעלמא, אתחברותא לא אשתכח, ומחבלא שריא על עלמא.



216. But after Judgment is executed and completed, and the wrath is appeased, everything returns to its proper order, NAMELY THE SUPERNAL MATING COMMENCES AND MERCY IS REVEALED IN THE WORLD. This is why the text reads, "And Elohim remembered Noach." Because the term "remembrance," WHICH MEANS "MATING," applies to Noach, as indicated by the words, "Noach was a righteous man." AND HE IS A THRONE FOR THE SUPERNAL MATING, SO THAT WHEN THE MATING COMMENCED, ELOHIM REMEMBERED NOACH.

217. It is written: "You rule the proud swelling of the sea; when the waves arise, you still them." (Tehilim 89:10). When the sea is stormy, the waves mount on high and the waters of the deep go up and down, the Holy One, blessed be He, sends forth a thread OF CHESED from the right side, pulls back His wheels, and appeases its rage; but there is nobody who can grasp Him.

218. Yonah fell into the sea and the fish swallowed him. SO HE ASKED: Why did his soul not leave him at once? AND HE ANSWERED: Because the Holy One, blessed be He, controls the swelling of the sea.

219. The 'swelling of the sea,' is the thread from the left, which causes the sea to rise and become elevated. But had the other 'Thread OF MERCY,' CHESED, not arrived from the right, it would have never been elevated. For when that Thread FROM THE LEFT goes down to the sea and is held by the sea, the waves 'awaken' and begin to 'roar' for prey. FOR THE LACK OF CHASSADIM, THEY ARE NOT ABLE TO RECEIVE THE ABUNDANCE OF CHOCHMAH AND NOURISH THEMSELVES. THEREFORE, THEY REMAIN 'HUNGRY' AND 'ROAR' FOR PREY, until the Holy One, blessed

216. כִּי־בֵּינָן דְּאַתְּעֵבֵר דִּינָא, וְאַשְׁתַּכֵּיךְ רוּגְזָא, תֵּב כְּלָא לְאַתְרֵיהּ. וּבְגִין כֵּךְ כְּתִיב הֶכָּא, וַיִּזְכֹּר אֱלֹהִים אֶת נֹחַ. דְּבֵיה שְׂרִיא זְכוּר, דְּנֹחַ, אִישׁ צַדִּיק כְּתִיב בֵּיהּ.

217. כְּתִיב אַתָּה מוֹשֵׁל בְּגָאוֹת הַיָּם בְּשׂוֹא גְלוֹי אַתָּה תִּשְׁבַּחֶם. בְּשַׁעֲתָא דִּימָא קַפִּיץ בְּגַלְגְלוֹי, וְתַהוּמֵי סְלָקֵי וְנַחְתֵי, קַדְשָׁא בְּרִיךְ הוּא שְׂדֵר חַד חוּטָא, מִסְטָרָא דִּימִינָא, וּמְשִׁיךְ גַּלְגְלוֹי, וְשִׁכִּיךְ זַעֲפֵיהּ, וְלִית מֵאן דִּינְדַע לִיהּ.

218. יוֹנָה נָחַת לִימָא, וְאַזְדַּמֵּן לִיהּ הֵהוּא נוּנָא, וּבְלַע לִיהּ, הֵיךְ לֹא נִמְקַת נִשְׁמַתִּיהּ מִיָּה, וְלֹא פְּרָחָא מִיָּד. אֲלֵא, בְּגִין דְּקַדְשָׁא בְּרִיךְ הוּא שְׁלִיטָא בְּהֵהוּא גְאוּתָא דִּימָא.

219. וְהֵהוּא גְאוּתָא דִּימָא, הוּא חַד חוּטָא דְשִׁמְאֵלָא, דְּסְלִיק לִיהּ לִימָא לְעֵילָא, וּבֵיה אֶסְתַּלַּק. וְאִי לֹאוּ הֵהוּא חוּטָא, דְּמִטּוֹ לִיהּ מִסְטָרָא דִּימִינָא, לֹא סְלָקָא לְעַלְמִין, דְּכִינֹן דְּהֵהוּא חוּטָא נַחִית לִימָא, וְיִמָּא אֲתַאחִיד בֵּהּ, כְּדִין אֲתַעְרִין גַּלְגְלוֹי, וְשִׁאגֵן לְמַטְרָף טְרַפָּא. עַד דְּקַדְשָׁא בְּרִיךְ הוּא אֲתִיב לִיהּ לְאַחוּרָא. וְתִבִּין לְאַתְרֵייהּ.

be He, restrains the waves, holds them back, and returns them to their place. IN OTHER WORDS, HE DRAWS THE THREAD OF MERCY AND ENCLOTHES THE CHOCHMAH WITH CHASSIDIM, AND IN SO DOING HE RESTRAINS THE WAVES AND PULLS THEM BACK TO THEIR PLACE. THE CHOCHMAH IS THUS AMENDED AND CAN SHINE IN FULLNESS, BECAUSE THE SEA CANNOT RISE BY THE LIGHT OF CHOCHMAH FROM THE LEFT COLUMN BEFORE THE THREAD OF CHESED IS DRAWN AND ENCLOTHES IT.

220. As it is written: "You rule the raging of the sea: when their waves arise; you still (lit. 'praise') them." ONE INTERPRETATION IS THAT HE DOES THIS by breaking and pulling them back to their place WITH THE THREAD OF CHESED. A different interpretation is that the meaning is literally 'you praise them.' That is, the fact that the waves rise with the desire to see is praiseworthy. From this we can learn that whoever seeks and longs for knowledge, even if he is incapable of attaining it, is praised for his effort.

221. Rabbi Yehuda said that when Noach was in the ark, he was afraid that the Holy One, blessed be He, might never remember him. But after the Judgment was executed and the evil of the world were removed, what does the scripture say? It says, "And Elohim remembered Noach." AND THE REASON FOR THIS SHALL BE EXPLAINED PRESENTLY BY RABBI ELAZAR.

222. Rabbi Elazar says: Come and behold: When the power of Judgment prevails in the world, it is inappropriate for a person's name to be mentioned above, because if his name is mentioned, his sins will be remembered and they will come to judge him.

220. הה"ד בשוא גליו אתה תשבחם. תשבחם, לאינון גלי ימא, תשבחם: תתבר לון, לאתבא לאתרייהו. דבר אחר, תשבחם ממש, שבחא הוא לון, בגין דסלקין בתיאובתא למחמי. מכאן כל מאן דבסיף לאסתכלא ולמנדע, אף על גב דלא יכיל, שבחא איהו דיליה, וכלא משבחן ליה.

221. אמר רבי יהודה, נח כד הוה בתיבה, דחיל הוה, דלא ידבר ליה קדשא בריך הוא לעלמין. וכיון דאתעביד דינא, ואתעברו חייבא עלמא, כדין מה כתיב ויזכר אלקים את נח.

222. רבי אלעזר אמר, תא חזי בשעתא דדינא שריא בעלמא, לא ליבעי, ליה לאיניש דידבר שמייה לעילא, דהא אי אדבר שמייה, ידכרון חובוי, וייתון לאשגחא ביה.

223. From where do we know this? From the story of the Woman of Shunam. On the Holy Day of Rosh Hashanah (New Year), the Holy One, blessed be He, was judging the world. Elisha the prophet asked the woman, "Would you be spoken for to the king?" (II Melachim 4:13). The "King" here refers to the Holy One, blessed be He, who is called on that day "the King," "the Holy King," and "the King of Judgment." She replied: "I dwell Among my own people" (Ibid.), MEANING, 'I do not want to be scrutinized on my own. Therefore I dwell among my own people!' He who puts himself in the middle of his own people does not draw attention to himself and is not judged for his wrongdoings. She thus said, "among my own people."

224. Come and behold: During the time when the wrath OF JUDGMENT was raging throughout the world, Noach was not mentioned. But after the Judgment was completed, what does the scripture say? It says, "And Elohim remembered Noach." Now was his name mentioned. A different explanation of "And Elohim remembered Noach" is that it is similar to "And I remembered My Covenant" (Shemot 6:5), WHICH MEANS THAT HE CAUSED THE SUPERNAL MATING!

223. מְנַלְן, מְשׁוֹנְמִית, דֶּהְהוּא יוֹמָא, יוֹם טוֹב דְּרָאשׁ הַשָּׁנָה הוּהוּ, וְקִדְשָׁא בְּרִיךְ הוּא דְּאִין עֲלָמָא. וְכִדְיִן אָמַר לָהּ אֱלִישָׁע, הֵיִשׁ לְדַבֵּר לָךְ אֶל הַמֶּלֶךְ. הָא קִדְשָׁא בְּרִיךְ הוּא. דְּכִדְיִן אֶקְרִי מֶלֶךְ, מֶלֶךְ הַקְּדוֹשׁ, מֶלֶךְ הַמְּשֻׁפֵּט. וְהֵאמֵר בְּתוֹךְ עַמִּי אֲנֹכִי יוֹשֶׁבֶת. לֹא בְּעֵינָא דִּידְכֵרוּן לִי וַיִּשְׁגַּחֲוֹן בִּי, אֶלֹא בְּתוֹךְ עַמִּי. מֵאֵן דְּעֵייל רִישׁיָהּ בֵּין עַמָּא, לֹא יִשְׁגַּחֲוֹן עָלֶיהָ, לְמִידָן לִיָּהּ לְבִישׁ, בְּגִינֵי כֶךְ אֲמַרָה בְּתוֹךְ עַמִּי.

224. הָא חֲזִי, נַח, בְּשַׁעְתָּא דְּרוּגְזָא שְׂרָיָא בְּעֲלָמָא, לֹא אֲדַבֵּר, כִּיּוֹן דְּרִינָא אֲתַעְבֵּר, מַה כְּתִיב, וַיִּזְכֹּר אֱלֹהִים אֶת נֹחַ. הִשְׁתָּא אֲדַבֵּר שְׁמִיָּהּ. דְּבַר אַחֲרוּיָזְכֹּר אֱלֹהִים אֶת נֹחַ. כְּמַה דְּאֵת אָמַר וְאִזְכֹּר אֶת בְּרִיתִי.

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Section



## 30. "And Noach built an altar"

After the great flood, the metaphysical lines of communication between the Upper and Lower worlds were destroyed, and the flow of Light into our world was cut off. In order to reestablish a link, Noah rebuilt the metaphysical cables that run throughout the worlds. This concept is the mystery behind the Alter that Noah built.

225. Rabbi Chizkiyah was on his way from Kapotkia to Lod, when Rabbi Yesa ran into him. He addressed him saying: You surprise me! Why are you walking alone, since we have learned that a person should not go on a journey alone! Rabbi Chizkiyah replied: There is a young boy following and accompanying me. Rabbi Yesa said to him: This is what surprises me! Why are you accompanied by someone with whom you are not able to discuss the Torah? We have learned that whoever goes on a journey and does not delve into the matters of the Torah, endangers his life! Rabbi Chizkiyah replied: It is certainly so!

226. In the meantime, the young boy caught up with them. Rabbi Yesa asked him: My son, from where do you come? The boy answered: From the city of Lod. I heard that this learned man was heading toward there, so I offered to work for him-TO SERVE HIM AND to walk with him.

225. רבי חזקיה, הוה אזיל מקפוטקיא ללוד, פגע ביה רבי יסא, אמרלותוהנא עלך, דאת בלחודך. דהא תנינן, דלא יפוק בר נש יחידאי באורחא. אמרלורביא חד אזיל בהדאי, ואיהו אתי אבתראי. אמרלוועל דא תוהנא, איך אזיל בהדך, מאן דלא תשתעי ביה מלי דאורייתא, דהא תנינן, כל מאן דאזיל בארחה, ולא עמיה מלי דאורייתא, אסתבן בנפשיה. אמרלוהכי הוא ודאי.

226. אדהכי מטא ההוא רביא, אמרלורבי יסא, ברי, מאן אתר אנת, אמרלומקרתא דלוד, ושמענא דהאי ב"ג חכים, אזיל תמן, וזמינא גרמאי, לפולחניה, ולמיהך בהדיה.

227. Rabbi Yesa then asked him: My son, are you familiar with matters of the Torah? And he answered: Yes, I am. My father used to teach me the section of the sacrifices, and I also used to listen to what he taught my elder brother. Rabbi Yesa then said to him: My son, speak to me!

228. The young boy started with the verse: "And Noach built an altar to Hashem and took of every clean beast and of every clean fowl, and offered burnt offerings on the altar" (Beresheet 8:20). He said, "And Noach built an altar" indicates the altar on which Adam offered his sacrifice. THEN HE ASKED: Why did Noach offer a burnt offering, as a burnt offering is only offered TO ATONE for wrongful thoughts of the heart? What was Noach's sin? AND HE REPLIED: Noach thought to himself, The Holy One, blessed be He, judged the world and sentenced it to destruction. Perhaps in being spared, I used up all the merit that I have and am now left with none. So immediately, "Noach built an altar to Hashem."

229. This was the altar on which Adam offered his sacrifices. SO THE BOY ASKED: If it is so, then why does it say that he "built it?" IT WAS ADAM WHO BUILT IT. AND HE REPLIED: It says this, because the wicked of the world had caused the altar not to stand in its place, THE PLACE WHERE IT CAN TRANSFER ABUNDANCE TO THE HOLY SIDE. When Noach came TO OFFER HIS SACRIFICE ON IT, the verse stated, "And Noach built it" BECAUSE HE BROUGHT IT BACK TO THE PLACE WHERE ABUNDANCE IS DIRECTED TOWARD THE HOLY SIDE.

227. אֲמַרְלוּבְרִי יִדְעָתָּ מֵלִי דְאֻרְוִיתָא, אֲמַרְלוּיִדְעָנָא, דְּהָא אָבָא הוּא אוֹלִיף לִי בְּפִרְשֵׁת קַרְבָּנוֹת, וְאֶרְכִּינָא אוֹדְנָא לְמַאי דְּהוּא אָמַר, עִם אַחֵי, דְּאִיהוּ קְשׁוּשָׁא מְנָאִי, אָמַר לִיה רַבִּי יִיסָא, בְּרִי, אֵימָא לִי.

228. פֶּתַח וְאָמַר, וַיִּבֶן נֹחַ מִזְבֵּחַ לַה' וַיִּקַּח מִכָּל הַבְּהֵמָה הַטְּהוֹרָה וּמִכָּל הָעוֹף הַטְּהוֹר וַיַּעַל עֹלֹת בְּמִזְבְּחוֹ. וַיִּבֶן נֹחַ מִזְבֵּחַ, דָּא אִיהוּ מִזְבֵּחַ דְּאֶקְרִיב בֵּיה אָדָם קְדָמָא. נֹחַ אֲמַאי קְרִיב עוֹלָה, דְּהָא עוֹלָה לֹא סְלִקָא, אֶלָּא בְּגִין הַרְהוּרָא דְּלִבָּא, וְנֹחַ, בְּמַה חָב. אֶלָּא נֹחַ הִרְהִיר וְאָמַר, הָא קְדָשָׁא בְּרִיךְ הוּא גְזֵר הֵינָא עַל עֲלָמָא הִתְחַרַּב, הִילְמָא בְּגִין דְּשׂוּיב לִי, כֹּל זְכוּתָא פִּקַּע לִי, וְלֹא יִשְׁתַּאֲר לִי זְכוּ בְּעֲלָמָא. מִיָּד וַיִּבֶן נֹחַ מִזְבֵּחַ לַה'.

229. הֵהוּא מִזְבֵּחַ דְּאֶקְרִיב בֵּיה אָדָם הָרֵאשׁוֹן הוּא. אֵי הֵכִי, אֲמַאי וַיִּבֶן. אֶלָּא, בְּגִין דְּחַיִּיבֵי עֲלָמָא, גְּרָמוּ דְּלֹא קִיַּיְמָא בְּדוּכַתִּיהָ, כִּיּוֹן דְּאֵתָא נֹחַ כְּתִיב בֵּיה וַיִּבֶן.

230. "And offered burnt offerings." Olot (burnt-offerings) has a defective spelling, WITHOUT THE LETTER VAV, WHICH WOULD HAVE INDICATED THE PLURAL FORM, BECAUSE HE OFFERED ONLY one BURNT OFFERING. It is written: "It is a burnt offering, a fire offering for sweet savor to Hashem (Vayikra 1:17). THE BOY SAID: The burnt offering is a male and not a female, as it is written: "He shall offer it a male, without blemish" (Vayikra 1:3). THEREFORE, why is the term isheh (fire offering) spelled WITH A FINAL HEI, INDICATING THE FEMININE FORM OF THE WORD? Esh (fire), WITHOUT HEI, should have been used instead, AS THIS IS THE MASCULINE FORM.

231. AND HE EXPLAINED THAT even though the burnt offering is male and is sacrificed and offered to its place, NAMELY to Zeir Anpin WHO IS THE MALE ASPECT, the Female Principle should not be separated from ZEIR ANPIN AS A RESULT OF THE OFFERING. Thus, it is offered to THE FEMALE PRINCIPLE, uniting ZEIR ANPIN AND HIS FEMALE PRINCIPLE. THROUGH THE OFFERING, the Female Principle rises up to ZEIR ANPIN and unites with him. Even though we find the explanation that the fire offering is for the Ishim, THE MASCULINE PLURAL FORM AND NOT FOR THE RAKINGS, WE LEARN FROM THE ALLUSION TO THE FEMALE PRINCIPLE.

232. Noach should have sacrificed a burnt offering. For the Holy One, blessed be He, had established him in the place of the male, so that he could enter the ark, THE SECRET OF THE FEMALE PRINCIPLE, and be united with it. He offered a burnt offering, AND NOT ANY OTHER KIND OF SACRIFICE, BECAUSE HE DID NOT REALLY SIN. HE ONLY THOUGHT THAT HE HAD NO MERIT LEFT. He sacrificed a burnt offering, a fire offering (isheh), meaning the fire of Hei (esh Hei). This indicates that the left OF ZEIR ANPIN, WHICH IS CALLED 'FIRE,' joined with the Female

230. וַיַּעַל עֹלוֹת. עֹלֹת בְּתִיב, חֲדָא. בְּתִיב עֹלָה הוּא אִשָּׁה רִיחַ נִיחַח לָהּ. עֹלָה סִלְקָא דְכֹר, וְלֹא סִלְקָא נּוֹקְבָא, דְּכִתִּיב זְכָר תְּמִים וְקָרִיבֵנוּ. אִמְאִי בְּתִיב אִשָּׁה, דְּהָא אִשׁ בְּעֵי לְאִשְׁתַּכַּח תַּמָּן.

231. אֵלָא, אֵף עַל גְּבֻדְעוּלָה אֶתְקָרִיב דְּכֹר, וְלֹאֲתַרִּיהּ אֶתְקָרִיב, נּוֹקְבָא לֹא בְּעֵינָא לְאִתְפָּרְשָׁא מִנִּיהּ, אֵלָא בְּהּ אֶתְקָרִיב, בְּגִין לְחַבְרָא דָּא בְּדָא. דְּסִלְקָא נּוֹקְבָא לְגַבֵּי דְכוּרָא, לְאִתְחַבְרָא בְּחֲדָא. וְאֵף עַל גַּב דְּאִשָּׁה לְשׁוּם אִישִׁים.

232. גַּח אֶצְטְרִיךְ לִינְהּ, לְמַקְרֵב עֹלָה, דְּאִיְהוּ בְּאִתְרֵי דְכוּרָא עֵבֶד לִיְהּ קַדְשָׁא בְּרִיךְ הוּא, לְאִתְחַבְרָא וְלֹאֲעֵלָאָה בְּתִיבָהּ. וְעַל דָּא, אֶקָרִיב עֹלָה. עֹלָה הוּא אִשָּׁה. אִשׁ ה', דְּאִתְחַבְרָ שְׁמָאֵלָא בְּנוֹקְבָא, דְּהָא נּוֹקְבָא מְסֻטְרָא דְשְׁמָאֵלָא, קָא אֲתִיָּא, דְּאִתְדַבֵּק דָּא בְּדָא, וּבְגִין כֵּךְ אֶקָרִי נּוֹקְבָא אִשָּׁה. אִשָּׁה קְטִירוּ דְרַחֲמוֹ, דְּאֶחִיד בְּהּ שְׁמָאֵלָא, לְסִלְקָא לָהּ לְעֵילָא, וְלֹאֲתַקְשְׂרָא בְּחֲדָא. וּבְגִין כֵּךְ, עֹלָה הוּא אִשָּׁה, קְשִׁירוּ דְדְכֹר וְנוֹקְבָא, דָּא בְּדָא.

Principle, CALLED HEI. The Female Principle comes from the left side, WHICH IS CALLED FIRE, AND when THE FEMALE PRINCIPLE and THE FIRE are joined, She is called Isheh. THE WORD Isheh INDICATES the bond of love, which is to the left, WHERE THE FIRE, THE SECRET OF THE HEI, holds Her. The fire raises her TO ZEIR ANPIN, binding them together as one. This is why the verse reads, "It is a burnt offering, a fire offering," INDICATING the bond of a male and female with each other.

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# THE ZOHAR

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Section



## 31. "And Hashem smelled the savor of appeasement"

This complex section concerns the power of aroma to awaken and arouse great Lights. The various processes and conduits that spiritual currents must travel are revealed here by the Zohar. A contemporary example can shed some light on the ideas that are being presented. A computer contains a processor, which must make billions of computations per second in order to accomplish a task. In essence, the Zohar is describing the metaphysical computations taking place within the Ten Sfirot whenever the aroma of incense arouses the spiritual forces of Light. Perusing the Aramaic words connects us to these forces.

233. "And Hashem smelled the savor of appeasement" (Beresheet 8:21). It is also written: "A fire offering, a savor of appeasement" (Vayikra 1:13). I have heard that TERM "fire offering" REFERS TO AN OFFERING in which smoke and fire are conjoined, since there is no smoke without fire. This is similar to the verse: "Now Mount Sinai was altogether smoke, because Hashem descended upon it in fire" (Shemot 19:18).

233. וַיִּרַח ה' אֶת רִיחַ הַנִּיחֹחַ. וּבְתִיב, אֲשֶׁה רִיחַ נִיחֹחַ. אֲשֶׁה, הֵכִי שְׁמַעְנָא תַנְנָא וְאֲשָׂא מַחְבְּרִין בְּחֻדָּא, דְּהָא לִית תַּנְנָא, בְּלֹא אֲשָׂא, כְּמָה דְכְתִיב וְהָרַסְנוּ עֵשֶׂן כָּלֹּ מַפְנֵי אֲשֶׁר יָרַד עָלָיו ה' בְּאֵשׁ.

234. Come and behold: Fire comes from inside and is tenuous. It must attach itself to something on the outside that is not so tenuous. When fire and matter hold on to each other, smoke rises. Why? Because fire affects whatever reacts to it. An example is the nose, which reacts to the "smoke" that issues from the fire.

234. תָּא חֲזִי, אֵשׁ נְפִיק מִלְּגִיו, וְאִיהוּ דֵק, וְאֶחִיד בְּמַלְה אַחֲרָא לְבַר, דְּלֹא אִיהוּ דֵק הֵכִי. וְאֶתְאַחֲרֵן דָּא בְּדָא, וּכְדִין תַּנְנָא סְלֵקָא, מְאִי טַעְמָא, בְּגִין דְּאֶתְאַחֲרֵן אֲשָׂא, בְּמַלְה דְּרִגִישׁ. וְסִימְנָךְ, חוּטְמָא דְנִפְיָךְ בֵּיהּ תַּנְנָא, מְגוּ אֲשָׂא.



235. Hence it is written: "They shall put incense in your nose" (Devarim 33:10), MEANING THAT THE JUDGMENTS WHICH ARE THE FIRE AND SMOKE ISSUING FROM THE NOSE ARE SWEETENED BY INCENSE. It sends the fire FROM THE NOSE to its place, NAMELY TO YISRAEL - SABA AND TEVUNAH, BECAUSE THAT IS ITS POINT OF ORIGIN. Because of the smell of the incense, the nose contracts and reaches its innermost levels, until all are united. THEN EVERYTHING returns to its point of origin and they all come closer to the Thought, WHICH IS ARICH ANPIN. Then they are combined into one whole desire, which is the "savor of appeasement," which appeases anger and restores peace.

236. When the smoke is gathered, it enters and folds itself onto the fire, and the fire catches on to the smoke. Together, they enter the innermost levels, until the Angel is appeased. After they are united and anger is appeased, A NEW MATING OCCURS. When the Angel is satisfied and all THREE COLUMNS are bonded together, it is called "appeasement." THIS REFERS TO THE SECOND ACTION, MENTIONED IN THE PREVIOUS PARAGRAPH, WHICH INCLUDES APPEASEMENT and satisfaction. IT COMBINES THE CHASSADIM and universal rejoicing, CAUSED BY THE CHOCHMAH, as one. IT DOES SO, BECAUSE THE CHASSADIM ARE COMPLETED BY THE LIGHT OF CHOCHMAH, AND CHOCHMAH ENCLOSES THE CHASSADIM. They are the radiance of the candles FROM THE LEFT SIDE and the brightness of the faces FROM THE RIGHT. Thus, it is written: "And Hashem smelt the savor of appeasement," as one who smells and gathers all the sweetness to itself.

235. וע"ד כתיב, וְשִׂמוּ קְטוֹרֶת בְּאַפְךָ. בְּגִין דְּאֵהֲרָר אֶשָׁא לְאַתְרֵיהּ, וְחוּטְמָא אֲתַכְנִישׁ, בְּהֵוּא רִיחָא לְגוּ לְגוּ, עַד דְּאֲתַאחִיד כֻּלָּא, וְתַב לְאַתְרֵיהּ, וְאֲתַקְרִיב כֻּלָּא לְגוּ מַחְשְׁבָהּ, וְאֲתַעְבִּיד רְעוּתָא חֲרָא. וְכַרְיִן רִיחַ נִיחָח דְּנַח רוּגְזָא וְאֲתַעְבִּיד נִיחָא.

236. דְּהָא תְּנַנָּא אֲתַכְנִישׁ, וְעֵייל וְקָמִיט בְּאֶשָׁא, וְאֶשָׁא אֲחִיד בְּתַנְנָא, וְעֵיילִי תְרוּוִיחֵהוּ לְגוּ לְגוּ, עַד דְּנַח רוּגְזָא. וְכַד אֲתַאחִיד כֻּלָּא דָּא בְּדָא, וְנַח רוּגְזָא, כְּדִין הוּא נִיחָא, וְקִשְׁרֵוּ חַד, וְאֲתַקְרִי נִיחָא. נִיחָא דְרוּחָא. חֲרוּתָא דְכֻלָּא כְּחֲרָא. נְהִירוּ דְבוּצְיָנִין. נְהִירוּ דְאַנְפִּין. וּבְגִין כְּרַבְתִּיב, וְיִרַח ה' אֶת רִיחַ הַנִּיחָח. כְּמָאן דְּאֶרַח וְכַנִּישׁ כֻּלָּא, לְגוּ אֲתַרִּיהּ.

237. Rabbi Yesa then approached THE YOUNG BOY and kissed him, saying that he did not realize that the boy possessed all these precious goods, and added that he would change his route in order to accompany the boy. So they all proceeded together. Rabbi Chizkiyah said: We are walking along this route accompanied by the Shechinah, so it is corrected for us! He then took hold of the young boy's hand and walked on. Then both rabbis requested that he tell them one of the scriptural expositions that his father has told him.

238. The young boy started with the verse, "Let him kiss me with the kisses of His mouth" (Shir Hashirim 1:2). This, he continued, is the supernal Passion. Because when the fire was issued, the desire came from the mouth and not from the nose. Because when one mouth is connected TO SOMEONE ELSE'S for the purpose of a kiss, fire emerges in the form of desire, brightness of face, the rejoicing of all, and the union of delight.

239. This is also why IT IS WRITTEN: "For your love is better than wine" (Ibid.). It is better than wine, meaning it is better than the wine that brightens the face and causes the eyes to laugh, bringing affection and brotherhood. It is not from the wine that leads to drunkenness and that brings anger and rage, causing darkening of the face and burning of the eyes.

237. אַתָּא ר' יִיסָא וּנְשָׁקִיָּהּ. אָמַר, וּמֵה כָּל הָדִין טְבָא, אֵית תַּחֲוֹת יָדָךְ וְלֹא יִדְעָנָא בֵּיהּ. אָמַר, אֲהֲדַרְנָא מִן אוֹרְחָא, וְנִתְחַבֵּר בְּהַדְרָךְ. אֲזֵלוּ, אָמַר רַבִּי חִזְקִיָּהּ, אֲרַחָא דָּא, בְּהַדְרֵי שְׂכִינְתָא נְהָךְ, דְּהָא מִתְקַנָּא קַמִּין. אַחִיד בִּידָא דְּהֵהוּא יְנוּקָא, וְאֲזֵלוּ. אָמְרוּ לֵיהּ, אֵימָא לָן קָרָא חַד, מֵאִינוּן דְּאָמַר לָךְ אַבוּךְ.

238. פֶּתַח הֵהוּא יְנוּקָא וְאָמַר, יִשְׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ, דָּא הוּא תְּאוּבָתָא עֲלָאָה, דִּיפּוּק רְעוּתָא מִפּוּמָא. וְלֹא נִפְיָק מִחוּטְמָא, כִּד אֲשָׁא נִפְקָא, דְּהָא כִּד אֲתַחֲבַר פּוּמָא לְנִשְׁקָא נִפְיָק אֲשָׁא, בְּרְעוּתָא, בְּנֵהִירוֹ דְּאֲנִפִּין, בְּחֻדְוָה דְּכֻלָּא, בְּאֲתַדְּבָקוּתָא דְּנִיּוּחָא.

239. וּבְגִין כְּרַכֵּי טוֹבִים דְּדוֹרִיךְ מֵיִין. מֵהֵהוּא יִין, דְּמַחְדֵּי וְנֵהִיר אֲנִפִּין, וְחִיּוּכִין עֵינִין, וְעֵבִיד רְעוּתָא. וְלֹא מֵיִין דְּמִשְׁכַּר, וְעֵבִיד רוּגְזָא, וְאֲחֻשִׁיךְ אֲנִפִּין וְלֵהֲטֵאן עֵינִין, יִין דְּרוּגְזָא.

240. Therefore, because this wine is good, it brightens the face, makes the eyes merry, and arouses the passion for love. Thus, it is offered daily as a sacrifice on the altar in a specific amount that makes whoever drinks it merry and satisfied. As it is written: "And the wine offering thereof shall be a fourth part of a hin" (this is a unit of measurement) (Bemidbar 28:7), **THIS INDICATES THAT HE IS CAREFUL TO DRAW IT UP FROM BELOW.** This is the reason **IT HAS BEEN SAID**, "your love is better than wine," for wine induces love and passion.

241. And all, as it occurs below arouses love above. For there are two candles, and when the light of the one on high is extinguished by rising smoke from the one below, the upper one is lit. Rabbi Chizkiyah then said that it is clearly true that the upper world, **WHICH IS BINAH**, depends on the lower world, **WHICH IS THE FEMALE PRINCIPLE.** FOR, AS PREVIOUSLY EXPLAINED, **THE FEMALE PRINCIPLE REKINDLES THE EXTINGUISHED BINAH.** The lower world, **THE FEMALE PRINCIPLE**, depends on the upper world, **BINAH**, **BECAUSE THE LIGHT THAT THE FEMALE PRINCIPLE MADE SHINE IN BINAH IS MERITED BY THE FEMALE PRINCIPLE AS WELL.** The fact that since the destruction of the Holy Temple, there are no more blessings above **IN BINAH** or below **IN THE FEMALE PRINCIPLE**, shows that the two depend on each other.

240. ועל דא, בגין דחמר דא טב, נהיר אנפין, וחדוי עינין, ועביד תיאובתא דרחימו, מקריבין ליה כל יומא, על גבי מדבחא. שעורא דמאן דשתי ליה, חדי ליה, ועביד ליה נייחא, דכתיב ונסכו רביעית ההין. וכגין כך, כי טובים דודיך מיין. מהוא יין, דאתער רחימותא ותיאובתא.

241. וכלא, וכמה דלתתא, אתער רחימותא דלעילא. תרין שרגין כד אתדעך נהורא דלעילא, בתננא דסליק, מההוא דלתתא, אתדליק ההוא דלעילא. אמר רבי חזקיה, הכי הוא ודאי, דעלמא עלאה, תליא בתתאה, ותתאה בעלאה ומזמנא דאתחריב בי מקדשא, ברכאן לא אשתכחו לעילא ותתא. לאחזאה דדא ברא תליא.

242. And Rabbi Yosi said that blessings cannot be found, but curses do exist, because sustenance is drawn from that side, NAMELY, FROM LIGHTING THE UPPER CANDLE WITH THE SMOKE THAT RISES FROM THE LOWER ONE. Why? Because the nation of Yisrael does not reside in the Land of Yisrael and does not worship properly. To worship properly is to light the candles, TO LIGHT THE UPPER CANDLE WITH THE LOWER ONE, and to draw down the blessings TO BE PASSED ONTO THE WORLDS. This is why there are no blessings above or below. Therefore the world does not exist as it should.

243. Then Rabbi Chizkiyah asked: What is the meaning of the verse that reads: "I will not continue to curse again the ground any more, for Man's sake" (Bereshheet 8:21)? COULD IT BE THAT THE HOLY ONE, BLESSED BE HE, FEELS REGRET? Rabbi Yesa answered that he had heard it was so from Rabbi Shimon, who said that as long as the fire of above, OF BINAH, spreads, THEN the smoke, which is the Judgment of below, OF THE FEMALE PRINCIPLE, intensifies the anger and destroys all. For when the fire FROM BINAH comes forth, it does not stop until the punishment OF THE FEMALE PRINCIPLE, WHICH IS SMOKE, is completed. So when the Judgment from below, THE SMOKE, ceases to spread because of the Judgment from above, FROM THE FORCE OF THE FIRE, then the Judgment is done and stopped, and is not executed until destruction. That is why it is written: "I will not continue," MEANING I WILL NOT CONTINUE TO ADD TO THE FIRE in order to intensify the Judgment down below, which is the smoke.

242. וְאָמַר רַבִּי יוֹסֵי, בְּרַכָּאן לֹא אֲשַׁתְּכַחוּ, וְלוֹטִין אֲשַׁתְּכַחוּ, דְּהָא יִנְיָקוּ דְכֹלָא, בְּהֵוּא סְטְרָא נִפְקִי. מֵאֵי טַעְמָא, בְּגִין דְיִשְׂרָאֵל לֹא שְׂרִינִין בְּאַרְעָא, וְלֹא פִלְחִי פּוֹלְחָנָא דְאַצְטְרִיךְ, לְאַדְלָקָא בּוֹצִינִין, וְלֹא אֲשַׁתְּכַחַא בְּרַכָּאן, וּבְגִין כֵּךְ לֹא מִשְׁתַּכְּחִי לְעֵילָא וְתַתָּא, וְעֵלְמָא לֹא יְתִיב בְּקִיּוּמֵיהּ כִּדְקָא יְאוּת.

243. וְאָמַר רַבִּי חִזְקִיָּה, לֹא אוֹסִיף לְקַלֵּל עוֹד אֶת הָאָרְצָה בְּעִבּוֹר הָאָדָם. מֵאֵי הוּא, אָמַר רַבִּי יֵיסָא הֵכִי שְׂמַעְנָא מִרַבִּי שְׂמַעוֹן, דְאָמַר כֹּל זְמַנָּא דְאִשָּׁא דְלְעֵילָא אוֹסִיף לְתַקְפָּא, תְּנַנָּא דְאִיהוּ דִינָא דְלְתַתָּא, אֲתַקִּיף רוּגְזָא, וְשַׁצִּי כֹלָא. בְּגִין דְכַד נִפְיָק אִשָּׁא, לִית לִיהּ פְּסָק, עַד דְיִשְׁתַּלִּים דִּינָא. וְכַד דִּינָא דְלְתַתָּא לֹא אוֹסִיף לְאַתְתַּקְפָּא בְּדִינָא דְלְעֵילָא, עִבִּיד דִּינָא וּפְסִיק, וְלֹא יִשְׁתַּלֵּם דִּינָא לְשִׁינְעָא. וּבְגִין כֵּךְ בְּתִיב לֹא אוֹסִיף. לְמִיָּהּ תּוֹסַפְתָּ, לְאַתְתַּקְפָּא דִּינָא דְלְתַתָּא.

244. The young boy said: I heard that the words, "Cursed is the land for your sake" (Bereshheet 3:17), indicate that the land has been cursed because of the sin of Adam, when the Evil Serpent received permission to rule over it. And as he is the destructive force in the world, THROUGH WHOM EVIL WAS SLOWLY REVEALED UNTIL IT BROUGHT THE FLOOD UPON THE EARTH and destroyed all the people of the world. IN OTHER WORDS, THE FLOOD REVEALED EVIL AND MADE IT POSSIBLE TO SEPARATE THE BAD FROM THE GOOD. But from the day when the Holy One, blessed be He, smelled Noah's sacrifice, HE SEPARATED THE BAD FROM THE GOOD, and granted permission to the land to leave the dominion of the Serpent and depart from the defiled side. FOR EVIL WAS SEPARATED FROM THE LAND. Therefore, the children of Yisrael offered sacrifices to the Holy One, blessed be He, to brighten the face of the earth, WHICH IS MALCHUT. THAT IS, BECAUSE NOACH HAD NOT YET COMPLETED THE CORRECTION, YISRAEL STILL NEEDED TO OFFER SACRIFICES. Rabbi Chizkiyah said that this is indeed so, because THAT CORRECTION did not occur until Yisrael stood at Mount Sinai. THEN THE EVIL COMPLETELY SEPARATED FROM THE EARTH, THE POLLUTION CEASED, AND THERE WAS FREEDOM FROM THE ANGEL OF DEATH, AS IS KNOWN.

245. Rabbi Yesa said that the Holy One, blessed be He, diminished the moon, WHICH WAS THE FEMALE PRINCIPLE, EVEN BEFORE ADAM SINNED and the Serpent took over. But because of Adam's sin, both the moon and the world THAT RECEIVES LIGHT FROM IT were cursed. On the day THAT NOACH OFFERED HIS SACRIFICE, only the land, WHICH IS THE FEMALE PRINCIPLE was freed from the curse, but the moon's light was still diminished. Only when there is an offering in the world and the nation of Yisrael lives in its land will moon's deficiency be corrected. THIS REFERS TO THE TIME OF KING SOLOMON, AND CONTRADICTS

244. אָמַר הַיּוֹדֵם הַזֶּה יִנּוּקָא, שְׁמַעְנָא, בְּגִין דְּכַתִּיב, אָרוּרָה הָאֲדָמָה בְּעִבּוּרָךְ. דְּהָא בְּהֵימָן שְׁעֵתָא דְּאִתְלַטֵּיָא אֶרְעָא, בְּחֻבָּא דְּאָדָם. אִתְיִיְהִיב רְשׁוֹ לְשַׁלְטָאָה עֲלֵהּ, הֵהוּא חֻיָּא בִישָׁא, דְּאִיְהוּ מְחַבְּלָא דְּעֵלְמָא, וְשַׁצִּי בְּנֵי עֵלְמָא. מִדְּהוּא יוֹמָא דְּקָרִיב נַח קָרְבָּנָא, וְאַרְחָ לִיהּ קַדְשָׁא בְּרִיךְ הוּא, אִתְיִיְהִיב רְשׁוֹ לְאֶרְעָא, לְנַפְקָא מִתְּחוּתֵיהּ הֵהוּא נַחֲשׁ, וְנַפְקָא מִמְּסַאבָּא. וְעַל דָּא מְקָרִיבִין יִשְׂרָאֵל קָרְבָּנָא לְקַדְשָׁא בְּרִיךְ הוּא, בְּגִין לְאַנְהָרָא אִפִּי אֶרְעָא. אָמַר רַבִּי חִזְקִיָּה, יְאוּת הוּא, וְהָאִי הוּא תְּלִי עַד דְּקִיּוּמוֹ יִשְׂרָאֵל עַל טוֹרָא דְּסִינַי.

245. אָמַר ר' יֵיסָא, קַדְשָׁא בְּרִיךְ הוּא אֲזַעִיר לָהּ לְסִיְהָרָא, וְשַׁלְטָא הֵהוּא נַחֲשׁ, אֲבָל בְּגִין חֻבָּא דְּאָדָם, אִתְלַטֵּיָא, בְּגִין לְמִילַט עֵלְמָא. בְּהֵוּא יוֹמָא, נִפְקַת אֶרְעָא מִדְּהֵוּא קְלִלָּה, וְקִיּוּמָא סִיְהָרָא בְּהֵוּא גְרִיעוּתָא, בַּר בְּשַׁעֲתָא דְּקוֹרְבָּנָא אֲשַׁתְּכַחוּ בְּעֵלְמָא, וְיִשְׂרָאֵל יִתְבִּין עַל אֶרְעָהוֹן. אָמַר רַבִּי יֵיסָא לְהֵוּא יִנּוּקָא, מִדְּהוּא שְׁמַךְ, אֲמַרְלוּאבָא. אֲמַרְלוּאבָא תְּהָא בְּכֵלָא, בְּחֻכְמָה וּבְשִׁנִּין. קָרָא עֲלֵיהּ יִשְׁמַח אָבִיךָ וְאַמְךָ וְתַגְל יוֹלְדֶתְךָ.

THE WORDS OF THE YOUNG BOY, WHO SAID THAT NOACH'S OFFERING RESULTED IN PERMISSION FOR THE EARTH TO LEAVE THE DOMINION OF THE SERPENT. HE CLAIMED THAT THE CURSE HAD BEEN CANCELED, BUT THE DOMINION OF THE SERPENT STILL PREVAILED. THAT IS WHY THE OFFERINGS OF YISRAEL ARE REQUIRED IN THE HOLY TEMPLE.

Rabbi

Yesa then asked the young boy for his name. He replied: Aba (which means father). Rabbi Yesa continued, "You shall be a father in all things; you shall be A FATHER in wisdom and in years." And he applied to him the verse: "Your father and your mother will be glad and she that bore you shall rejoice" (Mishlei 23:25).

246. Rabbi Chizkiyah said that the Holy One, blessed be He, shall remove the spirit of uncleanness from the world, as it is written: "And the spirit of uncleanness I will cause to pass out of the land" (Zechariah 13:2) and also, "He will swallow up death forever, and Hashem Elohim will wipe off the tears from all faces and remove the disgrace of His people from all the earth, for Hashem spoke" (Yeshayah 25:8).

247. And the Holy One, blessed be He, shall restore the moon to its full brightness and remove it from the darkness into which the Evil Serpent caused it to fall. As it is written: "And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of the seven days" (Yeshayah 30:26). So HE ASKED: What is the Light OF THE SEVEN DAYS? AND HE ANSWERED: IT is the Light that the Holy One, blessed be He, hid away in the seven days of creation!

246. אָמַר רַבִּי חִזְקִיָּהּ, זְמַיִן קִדְשָׁא בְּרִיךְ הוּא לְאַעְבְּרָא רוּחַ מְסֻאָבָא מִן עֲלְמָא, כְּמָה דְכַתִּיב וְאֵת רוּחַ הַטְּמָאָה אֶעְבִּיר מִן הָאָרֶץ. וְכַתִּיב בְּלַע הַמּוֹת לְנֶצַח וּמָחָה ה' אֱלֹקִים דְּמַעָה מֵעַל כָּל פְּנִים וְחָרַפְתָּ עִמּוֹ וְיִסֹּר מֵעַל כָּל הָאָרֶץ כִּי ה' דָּבַר.

247. וְזְמַיִן קִדְשָׁא בְּרִיךְ הוּא לְאַנְהָרָא לְסִיְהָרָא, וְלֵאמָר לָהּ מִחְשׁוּכָא, בְּגִין הוּא חוּיָא בִישָׂא. כְּמָה דְכַתִּיב וְהָיָה אֹרֶן הַלְּבָנָה כְּאֹרֶן הַחֲמָה וְאֹרֶן הַחֲמָה וְהָיָה שְׁבַע יָמִים כְּאֹרֶן שְׁבַע יָמִים. מָאִי אֹרֶן, הוּא אֹרֶן, דְּגַנְזוּ לֵיהּ קִדְשָׁא בְּרִיךְ הוּא, בְּעוֹבְדָא דְבְּרָאשִׁית.



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Section



## 32. "And Elohim blessed Noach"

The Zohar offers us the opportunity to draw in and manifest all the blessings that are generated though this passage.

248. "And Elohim blessed Noach and his sons, and said to them, 'Be fruitful, and multiply, and replenish the earth'." Rabbi Aba started the discussion by saying: "The blessing of Hashem, it makes rich, and no pain shall be added thereto" (Mishlei 10:22). So "the blessing of Hashem" is the Shechinah, who is in charge of the blessings of the world and from whom come all blessings.

248. וַיְבָרֶךְ אֱלֹהִים אֶת נֹחַ וְאֶת בְּנָיו וַיֹּאמֶר לָהֶם פְּרוּ וּרְבוּ וּגו'. רַבִּי אָבָא פִתַח וַאֲמַר בְּרַכַת ה' הִיא תַעֲשִׂיר וְלֹא יוֹסִיף עֶצֶב עִמָּה. בְּרַכַת ה' דֵּא שְׂכִינְתָא, דֵּאִיהִי אֲתַפְקֵדָא עַל בְּרַכְאן דְּעֵלְמָא, וּמְנָה נְפֻקֵי בְּרַכְאן לְכֻלָּא.

249. Come and behold: What is written before THE VERSE THAT READS ELOHIM BLESSED NOACH? IT IS WRITTEN: "And Hashem said to Noach: Come you and all your house in the ark." WHEN THEY ENTERED THE ARK THEY WERE ADDRESSED BY YUD-HEI-VAV-HEI WHO IS ZEIR ANPIN, BUT WHEN THEY LEFT THE ARK THEY WERE ADDRESSED BY ELOHIM, WHO IS THE FEMALE PRINCIPLE OF ZEIR ANPIN. As has already been stated, the "Landlord," WHO IS ZEIR ANPIN, gave NOACH permission to enter. Afterward, the Lady of the House, WHO IS THE FEMALE PRINCIPLE OF ZEIR ANPIN, allowed him to leave. SO HE ENTERED WITH THE PERMISSION OF THE HUSBAND, ZEIR ANPIN,

249. תָּא חֲזִי מַה כְּתִיב בְּקִדְמִיתָא, וַיֹּאמֶר ה' לְנֹחַ בֹּא אִתָּךְ וְכָל בֵּיתְךָ אִל הַתֵּבָה וּגו'. כַּמָּה דֵּאֲתַמֵּר, דְּמֵאֲרִיָּה דְּבֵיתָא יְהֵב לִיהּ רִשׁוֹ לְמִוּעָא. לְבַתֵּר אֲתַתָּא אֲמַרָה לִיהּ לְנַפְקָא. בְּקִדְמִיתָא עָאל בְּרִשׁוֹתָא דְּבַעֲלָה, לְסוּף נִפְקַ בְּרִשׁוֹ דֵּאֲתַתָּא. מִכָּאן אֲוִלִּיפְנָא, מֵאֲרִיָּה דְּבֵיתָא יַעִיל, וְאֲתַתָּא תְּפִיק, הַה"ד וַיִּרְבֶּר אֱלֹהִים אֶל נֹחַ לֵאמֹר צֵא מִן הַתֵּבָה. דְּרִשׁוֹ הָוָה בִּידְהָא, לֵאפְקָא לִיהּ לְאוֹשְׁפִיזָא, וְלֹא לְאַעֲלָא לִיהּ.



AND LEFT BY PERMISSION FROM THE WIFE, WHO IS THE FEMALE PRINCIPLE OF ZEIR ANPIN. From this we learn that the Landlord should welcome THE VISITOR INTO THE HOUSE and the wife should escort him out. As it is written: "And Elohim spoke to Noach saying; go forth out of the ark" (Beresheet 8:15-16). Permission to leave is granted by the wife; permission to enter is not.

250. Because he left THE ARK, he presented her with gifts, NAMELY THE OFFERING OF A SACRIFICE. For She is in the "House," and it was in Her hands. IN OTHER WORDS, THE MOCHIN OF THE HOUSE ARE IN THE HANDS OF THE FEMALE PRINCIPLE ALONE. He offered her gifts to make her more lovable to Her husband. From this we can learn how a guest should behave. HE SHOULD PRESENT THE LADY OF THE HOUSE WITH DEPARTING GIFTS. After he gives her the presents, her husband will become fonder of her and she will bless him. As it is written: "And Elohim blessed Noach and his sons, and said to them, Be fruitful, and multiply," and also, "The blessing of Hashem it makes rich" (Mishlei 10:22), which definitely indicates THAT THE SHECHINAH, WHO IS RESPONSIBLE FOR THE BLESSINGS OF THE WORLD, IS HASHEM'S BLESSING.

251. "And he adds no sorrow with Her." (Ibid.). This is the secret of the verse, "In sorrow shall you eat of it" (Beresheet 3:17). The word "sorrow" indicates sadness and anger, it means without a bright face. When the moon grows darker the blessings disappear. "In sorrow" refers to the spirit of the Other Side, OR THE KLIPOT, which prevent blessings from reaching our world BY CAUSING PEOPLE TO SIN. The words, "And he adds no sorrow with Her" hint at the secret of the verse: "I will not again curse the earth anymore" (Beresheet 8:21). FOR "SORROW" MEANS THAT THE OTHER SIDE IS IN POWER, BRINGING CURSES UPON THE WORLD. THEREFORE, WHEN HE DOES NOT ADD ANY

250. כִּיּוֹן דְּנִפְקָ, יְהֵב מִתְּנֵן לָהּ, בְּגִין דְּאִיְהִי בְּבֵיתָא, וּבֵיתָא בִּידְהָא. וְאִינוּן מִתְּנֵן דִּיהֵב לָהּ, בְּגִין לְאַסְגָּאָה לָהּ רְחִימוּתָא בְּבַעֲלָהּ. מִכָּאן אוֹלִיפְנָא אוֹרְחָ אֶרְעָא לְאוֹשְׁפִיזָא. וְעַל דְּאֵלְבֹתֵר דִּיהֵב לָהּ מִתְּנֵן, לְאַסְגָּאָה לָהּ רְחִימוּתָא בְּבַעֲלָהּ, בִּרְכָא לִיְהֵ, דְּכִתִּיב וַיְבָרֶךְ אֱלֹקִים אֶת נֹחַ וְאֶת בְּנָיו וַיֹּאמֶר לָהֶם פְּרוּ וּרְבוּ וּגו'. וּבְגִין כְּרְכִתִּיב בְּרִכַּת ה' הִיא תַעֲשִׂיר. וְדַאי כְּמָה דְּאֶתְמַר.

251. וְלֹא יוֹסִיף עֲצֵב עִמָּהּ. רָזָא, דְּכִתִּיב בְּעֲצֹבוֹן תֹּאכְלֶנָּה, עֲצֹבוֹן: עֲצִיבוּ וּרְוַגְזָא בְּלֹא נְהִירוּ דְּאִנְפִּין. כִּד אֶתְחַשֵּׁךְ סִיְהָרָא, וּבְרִכָּאן לֹא מִשְׁתַּבְּחִי. בְּעֲצֹבוֹן: סְטָרָא דְּרוּחָא אַחֲרָא, דְּאִמְנַע בְּרִכָּאן מֵעֲלָמָא, וּבְגִין כְּפֻלָּא יוֹסִיף עֲצֵב עִמָּהּ. וְדָא הוּא רָזָא דְּכִתִּיב לֹא אוֹסִיף לְקַלֵּל עוֹד אֶת הָאָרְצָה.

SORROW WITH HER, HE ALSO DOES NOT  
"AGAIN CURSE." BECAUSE BOTH ARE ONE  
AND THE SAME.



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Section



### 33. "And the fear of you and the dread of you"

Man has two bodies, one composed of Light -- Tzelem Elokim, or Image of God -- and the other composed of physical matter. The Light body is our protective shield that shines and projects outward from our physical selves. The Zohar explains that even deadly animals fear us when this force radiates at maximum power. Negative actions gradually weaken and dim this protective Light. This arouses fears within us, which in turn create vulnerabilities to destructive external forces.

This secret is concealed in the Torah story of God blessing Noah and his children so that all the animals shall fear them. Knowing this secret rekindles the Light aspect of our body.

252. "And the fear of you and the dread of you shall be" (Beresheet 9:2) MEANS THAT from now on, you shall take the form of human beings, FROM WHICH THE BEASTS OF THE EARTH FEAR. FROM THE TIME OF ADAM'S SIN UNTIL THIS POINT, they did not take the form of human beings. Now come and behold: In the beginning it is written: THE BEASTS OF THE EARTH WERE AFRAID OF MAN "for in the image of Elohim made He Man," (Beresheet 9:6) and also, "in the likeness of Elohim made He him" (Beresheet 5:1). But as people sinned, they no longer maintained the supernal image, and they became afraid of the beasts of the field.

252. וּמִוֹרְאֵכֶם וְחִתְּכֶם יְהִי. מִכֵּאן וְלַהֲלָא, יְהִי לְכוּן דְּיוֹקְנֵין דְּבְנֵי נֶשָׂא, דְּהָא בְּקִדְמִיתָא לָא הָווּ דְּיוֹקְנֵין דְּבְנֵי נֶשָׂא. תָּא חֲזִי, בְּקִדְמִיתָא כְּתִיב בְּצִלְם אֱלֹקִים עָשָׂה אֶת הָאָדָם. וּכְתִיב בְּדַמוֹת אֱלֹקִים עָשָׂה אוֹתוֹ. כִּיּוֹן דְּחֲטוּ אֶשְׁתַּנוּ דְּיוֹקְנֵיהוּ, מֵהָהוּא דְּיוֹקְנָא עֲלָא, וְאֶתְהַפְּכוּ אִיגוֹן לְמִדְּחַל מְקַמֵּי חִיוּן בְּרָא.

253. Formerly, the creatures of the world looked upon Man and saw the holy supernal image and trembled with fear. But as people sinned, their image was transformed in the eyes of the beasts. This is why human beings now tremble with fear of other creatures.

254. Come and behold: All the people who do not sin before their Master and do not transgress against the precepts of the Torah, retain the divine splendor of the image OF ELOHIM. Therefore all the creatures of the world tremble with fear of them. But when the people transgress against the precepts of the Torah, their shape changes and they tremble and fear other creatures, because the supernal shape has left them. Because the beasts cannot see the supernal form in them anymore, they are ruled by the beasts of the field.

255. When THEY LEFT THE ARK AND the world was renewed, Hashem blessed them by granting them dominion over all THE CREATURES, even over the fish in the sea. As it is written: "And upon all the fishes of the sea; into your hand they are delivered" (Beresheet 9:2). Rabbi Chiya said that into your hand they are delivered, indicating that when the Holy One, blessed be He, created the world, He delivered everything into the hands of Man. As it is written: "and have dominion over the fish of the sea, and over the fowl of the air..." (Beresheet 1:28). THAT IS TO SAY, THEY WERE SUBJUGATED TO PEOPLE ON THE DAY THAT MAN WAS CREATED.

253. בְּקִדְמֵי־תָא, כָּל בְּרִיּוֹן דְּעֵלְמָא, זְקָפֵן עֵינָיו, וְחִמָּאן דִּיּוֹקְנָא, קְדִישָׁא עֲלָאָה, וְזַעֲאן וְדַחְלִין מִקְמִיָּה. כִּיּוֹן דְּחִטּוּ אֶתְהַפֵּךְ דִּיּוֹקְנֵיהּ, מִעֵינֵיהּ, לְדִיּוֹקְנָא אַחְרָא. וְאֶתְהַפֵּךְ דְּבְנֵי נֶשָׂא זַעֲיָן וְדַחְלִין קְמִי שְׂאָר בְּרִיּוֹן.

254. תָּא חֲזִי, כָּל אִינוּן בְּנֵי נֶשָׂא, דְּלֹא חֲטָאן קְמִי מְאֵרִיהוֹן, וְלֹא עֲבְרִין עַל פְּקוּדֵי אֹרִיּוּתָא. זִיו דִּיּוֹקְנָא דְּלֵהוֹן, לֹא אֲשַׁתְּנֵי מַחֲזִיזוּ דִּיּוֹקְנָא עֲלָאָה. וְכָל בְּרִיּוֹן דְּעֵלְמָא, זַעֲיָן וְדַחְלִין קְמִיָּה. וּבִשְׁעֵתָא דְּבְנֵי נֶשָׂא עֲבְרִין עַל פְּתַגְמֵי אֹרִיּוּתָא, אֶתְחַלֵּף דִּיּוֹקְנָא דְּלֵהוֹן, וְכֹלְהוּ זַעֲיָן וְדַחְלִין מִקְמִי בְּרִיּוֹן אַחְרָנִין, בְּגִין דְּאֶתְחַלֵּף דִּיּוֹקְנָא עֲלָאָה, וְאֶתְעַבְרַ מְנִיּוּהּ, וּכְדִין שְׁלִטֵי בְּהוּ חֵיוֹת בְּרָא, דְּהָא לֹא חֲמוּ בְּהוּ, הֵהוּא דִּיּוֹקְנָא עֲלָאָה כְּדַקְחִי.

255. וְעַל כֵּן, הִשְׁתָּא כִּיּוֹן דְּעֵלְמָא אֶתְחַדַּשׁ כְּמַלְקְדָּמִין, בְּרִיךְ לֵוֶן, בְּרַכָּה דָא, וְשְׁלִיט לֵוֶן עַל כָּלָא, כְּדָא וְכָל דְּגֵי הַיָּם בְּיַדְכֶם נִתְּנוּ. וְאַפִּילוּ נִגְוֵי יָמָא. ר' חִיָּיא אָמַר, בְּיַדְכֶם נִתְּנוּ. מִקְדַּמַּת דְּנָא. דְּכַד בְּרָא קְדָשָׁא בְּרִיךְ הוּא עֲלְמָא מְסַר כָּלָא בִּידֵהוֹן, דְּכַתִּיב, וְרָדוּ בְּיַדְגַת הַיָּם וּבִעוֹף הַשָּׁמַיִם וְגו'.

256. "And Elohim blessed Noach." Rabbi Chizkiyah opened his discourse on the verse, "Of David, Maskil. Happy is he whose transgression is forgiven, whose sin is covered (Tehilim 32:1). He said that although this passage has been explained, it contains deep secrets of wisdom. We have learned that King David praised the Holy One, blessed be He, with ten levels of praises, WHICH ARE: CONDUCTING; PLAYING MELODY; MASKIL; EPIGRAMS (MIGHTAM); PSALMS; SONG; BLESSING; PRAYER; THANKSGIVING, AND HALLELUYAH. THROUGH THESE PRAISES, KING DAVID PERFECTED THE BOOK OF TEHILIM. Maskil is the level THAT REFERS TO THE SECRET OF CHOCHMAH, and David perfected himself before attaining this level.

257. "Blessed is he whose transgression is forgiven." THIS MEANS THAT when the Holy One, blessed be He, weighs the sins and the merits of men, transgression is forgiven when the merits overcome the sins and draw them downward on the scale. This means that he has more merits than sins. When this happens, his "transgression is forgiven."

258. The verse, "Whose sin is covered," means that when Judgment prevails in the world, sin should be covered so that the Angel of Destruction does not take control of it. This is what happened with Noach DURING THE FLOOD, when the Holy One, blessed be He, shielded him from Adam's sin OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, that Adam brought down upon the world. BECAUSE THE ANGEL OF DESTRUCTION DID NOT SEE NOACH, HE WAS UNABLE TO CLING TO HIM AND PUNISH HIM. But because Adam brought sin upon the world, WE FIND THAT the other living creatures were given control, the human being is afraid of them, and the world has not reached perfection. So when Noach left the ark, the Holy One, blessed be He, blessed him. As it is written: "And Elohim

256. וַיְבָרֵךְ אֱלֹהִים אֶת נֹחַ, רַבִּי חִזְקִיָּה פָתַח, לְדוֹד מְשָׁכִיל אֲשֶׁרֵי נִשְׁוֵי פִשְׁעֵי בְּסוּי חֲטָאָה. הָאִי קָרָא אֹקְמוּהָ, אָבֵל קָרָא דָא, בְּרִזָּא דְחֻכְמָתָא אֲתַמְר. דְּהָא תַנְיִן, בְּעֶשְׂרֵה זַיְנֵי שְׁבַחָא, שְׁבַח דְּוֹד לְקַדְשָׁא בְּרִיךְ הוּא, וְחַד מְנַיְהוּ מְשָׁכִיל. וְהוּא דְרַגָּא חַד מְאִינֻן עֶשְׂרֵה. וְדוֹד אֲתַקִּין גְּרַמִּיָּה עַד לָא יִשְׁרֵי עָלוּי הָאִי דְרַגָּא.

257. אֲשֶׁרֵי נִשְׁוֵי פִשְׁעֵי: דְּהָא בְּשַׁעְתָּא דְּקַדְשָׁא בְּרִיךְ הוּא, אֲתַקִּיל חוּבֵי זְכוּוֹן דְּבְנֵי נִשְׂא, דְּהָהוּא תִּיקְלָא, דְּבִסְטֵר חוּבִין מְסַתְּלִין, וְאִינֻן אוֹחְרִינֵין, זְכִינֵין דְּאִינֻן בְּתִיקְלָא אַחְרָא, מְכַרְיַעִין לְתַתָּא, דָּא הוּא נִשְׁוֵי פִשְׁעֵי.

258. בְּסוּי חֲטָאָה: בְּשַׁעְתָּא דְּדִינָא שְׂרִיָּא בְּעֶלְמָא, דִּיהָא מְחַמֵּיא, דְּלָא יִשְׁלוּט עָלוּי מְחַבְּלָא, כְּמָה דְּהוּה לְנֹחַ, דְּכִסִּי לִיהָ קַדְשָׁא בְּרִיךְ הוּא, מִהָהוּא חֲטָאָה, דְּאֲמַשִּׁיךְ עָלֶיהָ אֲדָם עַל עֶלְמָא. דְּכִינֻן דְּחֲטָאָה דָּא, אֲנַגִּיד אֲדָם עַל עֶלְמָא, שְׂאָר בְּרִינֵין שְׁלֵטָאן, וְכַר נֶשׁ דְּחִיל מְנַיְהוּ, וְעֶלְמָא לָא אֲתַקִּין בְּתַקּוּנִיָּה. וּבְגִין כֵּן, בְּד נִפְק נֹחַ מִתִּיבּוּתָא, קַדְשָׁא בְּרִיךְ הוּא בְּרַכִּיבָה. דְּכַתִּיב, וַיְבָרֵךְ אֱלֹהִים אֶת נֹחַ וְאֶת בְּנָיו וְגו'.

blessed Noah and his sons..." . AND, ALSO, "THE FEAR OF YOU AND THE DREAD OF YOU SHALL BE UPON EVERY BEAST OF THE FIELD..." WHICH MEANS THAT HIS FORM BECAME LIKE THAT OF ADAM BEFORE THE SIN OF THE TREE OF KNOWLEDGE, WHEN ALL THE LIVING CREATURES FEARED HIM.

259. "And you, be fruitful and multiply" (Beresheet 9:7). HE RAISED THE ISSUE THAT females do not seem to be included in these blessings, as the verse mentions only Noah and his sons, but not the females. Rabbi Shimon said that the term "and you" WITH AN ADDED VAV, WHICH MEANS 'AND,' indicates that the males and the females were both included. THE LETTER VAV THAT APPEARS HERE INDICATES THE FEMALE PRINCIPLE. Not only that, but in the verse, "And Elohim blessed Noah," THE WORD ET IS ADDED TO SUGGEST THE NAME OF THE FEMALE PRINCIPLE. AND IT IS ALSO MENTIONED HERE to include NOACH'S wife. And in the line, "And (Et) his sons," THE PARTICLE ET IS USED to indicate that their wives are included.

260. Because it is written: "be fruitful and multiply," propagate your kind, WE KNOW THAT FEMALES WERE ALSO BLESSED. And from here onward, "brings abundantly in the earth," in which the Holy One, blessed be He, handed over to them-to all of them who followed after-seven precepts of the Torah. When Yisrael stood on Mount Sinai, they were all given the precepts of the Torah together.

259. וְאַתֶּם פְּרוּ וּרְבוּ. בְּהַנִּי בְרִכָּאן, לֹא אֲשַׁתְּכֹחוּ  
נוֹקְבֵי, אֲלֵא אֵת נַח וְאֵת בְּנָיו, אֲבָל נוֹקְבֵי לֹא אָמַר  
קָרָא. אָמַר רַבִּי שְׁמַעוֹן, וְאַתֶּם כֻּלְּא דְרִכּוּרֵי וְנוֹקְבֵי  
כַּחֲדָא. וְתוּ, אֵת נַח, לְאַסְגָּאָה נוֹקְבֵיהּ. וְאֵת בְּנָיו,  
לְאַסְגָּאָה נוֹקְבֵי דְלֵהוּן.

260. וּבְגִין כֵּךְ כְּתִיב, וְאַתֶּם פְּרוּ וּרְבוּ. לְמַעַבְד  
תּוֹלְדוֹת. מִכָּאן וְלֵהֲלָאָה שְׂרָצוּ בְּאַרְץ. וְהֵכָא יְהִיב  
לוֹן קִדְשָׁא בְרִיךְ הוּא שְׁבַע מְקוּדֵי אוּרִייתָא. לוֹן  
וְלִכְל דָּאתוּ אֲבַתְרִייהוּ, עַד דְקֵימוּ יִשְׂרָאֵל בְּטוֹרָא  
דְּסִינֵי, וְאַתְיִיב לוֹן כֹּל מְקוּדֵי אוּרִייתָא כַּחֲדָא.



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Section



## 34. "I have set My rainbow in the cloud"

The Zohar explains that the rainbow is a sign indicating that a great destruction was forthcoming, but it has been prevented by the hand of God. Reading this section infuses us with the same Light of protection expressed by the sign of the rainbow.

261. "And Elohim said to Noach... this is the sign of the covenant which I make between me and you... I have set My rainbow in the cloud" (Beresheet 9:8, 12-13). The words, "I have set," SHOW THAT He had already set the rainbow. Rabbi Shimon commented on the verse: "And above the firmament that was over their heads was the likeness of a throne, with the appearance of a sapphire stone" (Yechezkel 1:26). Before this, it is written: "And when they went out I heard the noise (voice) of their wings, like the noise of great waters, as the voice of Shadai" (Yechezkel 1:24). These words refer to the four sacred and mighty supreme animals upon whom the firmament rests. Their wings are joined together to cover their bodies.

261. וַיֹּאמֶר אֱלֹהִים לְנֹחַ וּגו'. זֹאת אוֹת הַבְּרִית אֲשֶׁר אֲנִי נֹתֵן בֵּינִי וּבֵינֵיכֶם וּגו'. אֶת קַשְׁתִּי נֹתַתִּי בְּעַנָּן. נֹתַתִּי מִקִּדְמַת דָּנָא. רַבִּי שְׁמַעוֹן פֶּתַח וּמַמְעַל לְרַקִּיעַ אֲשֶׁר עַל רֹאשׁוֹ כְּמַרְאֵה אֲבֵן סַפִּיר דְּמוּת כֶּסֶף. מֵה כְּתִיב לְעֵילָא, וְאֶשְׁמַע אֶת קוֹל כְּנַפְיָהֶם בְּקוֹל מַיִם רַבִּים בְּקוֹל שְׁדֵי בְּלִכְתָּן. אֵלֶיךָ אַרְבַּע חַיּוֹן רַבְרָבָן עֲלֵאִין קְדִישִׁין, דְּהֵוּא רַקִּיעַ מִתְתַּקְנָא עֲלֵיהוּ. וְכֵלְהוּ גְרַפְיָהוּ מִתְחַבְרָאן דָּא בְּדָא, לְחַפְיָא גּוּפְיָהוּ.



262. When they spread their wings, the singing voice of all their wings is heard, and the words, "As the voice of Shadai," indicate that this voice is never silent. As it is also written: "praise to you and never be silent" (Tehilim 30:13). HE THEN ASKED: What do they say? AND HE ANSWERED: They say: Hashem has made known His salvation, His righteousness He has openly showed in the sight of the heathens" (Tehilim 98:2).

263. The words: "The noise of commotion, as the noise of a host" (Yechezkel 1:24), signify the noise of the Holy Camp, with its supernal armies assembled on high. HE ASKED: "And what do they say?" AND HE ANSWERED: THEY SAY "Holy, holy, holy is Hashem of Hosts, the whole earth is full of His glory" (Yeshayah 6:3). They face south and say "Holy," then they face north and say "Holy," then they face east and say "Holy," and then they face west and say "blessed."

264. And that firmament rests on top of their heads, so wherever the ANIMAL moves, it turns its head and faces all four faces gathered within. It also turns its head and faces all four corners of the world, ALL FOUR DIRECTIONS OF THE WINDS, and they are all brought back and spread downward.

262. ובשעתא דאינון פרשי גרשיהו, אשתמע קול גרפין דכלהו, דאמרי שירתא, הה"ד בקול שרי. דלא אשתכיך לעלמין. כמה דכתיב למען יזמרך כבוד ולא ידום. ומאי אמרי הודיע ה' ישועתו לעיני הגוים גלה צדקתו.

263. קול המלה בקול מחנה, בקול משרייתא קדישא, כד מתחברן כל חילין עלאין לעילא. ומאי אמרי, קדוש קדוש קדוש ה' צבאות מלא כל הארץ כבודו. אהדרו לדרום, אמרו קדוש, אהדרו לצפון אמרו קדוש. אהדרו למזרח, אמרו קדוש. אהדרו למערב, אמרו ברוך.

264. והאי רקיע קאים על רישיהון. ובכל אתר דאיהי אזלא, אסחרו אפין לההיא סטרא, דאתכלילו אנפין ביה. אסחרו אנפין לארבע זווין, וכלהו מסתחרין לתתא.

265. The four faces of these Animals are imprinted on all four sides of the firmament, WHICH ARE THE "FOUR WINDS" OF HEAVEN-SOUTH, NORTH, EAST, AND WEST. The face of a lion is imprinted TO THE SOUTH; the face of a bull TO THE NORTH; the face of an eagle TO THE EAST; and the face of a man TO THE WEST. All of the faces are also imprinted with THE FACE OF MAN: THE FACE OF LION IS IMPRINTED WITH THE FACE OF MAN, THE FACE OF EAGLE WITH THE FACE OF MAN, AND THE FACE OF BULL WITH THE FACE OF MAN. ALL FACES ARE INCLUDED IN THE FACE OF MAN, AND this is why it is written: "As for the likeness of their faces, they each had the likeness of Man (Yechezkel 1:10). THIS MEANS THAT ALL FOUR HAVE THE FACE OF MAN.

266. Now the firmament is a square THAT POINTS IN FOUR DIRECTIONS AND contains all of the colors, four of which-WHITE, RED, GREEN AND BLACK-are seen. EACH OF THESE COLORS IS imprinted with all four colors, SO WE HAVE SIXTEEN COLORS ALTOGETHER. The upper ones, THE ANIMAL OF CHESED, GVURAH, AND TIFERET are engraved. The same applies to the lower ones, THE ANIMAL OF NETZACH, HOD, YESOD, AND MALCHUT. So when these four colors, THE COLORS OF THE ANIMALS OF NETZACH, HOD, YESOD, AND MALCHUT, spread out, they become twelve, AND NOT SIXTEEN LIKE THE ANIMAL OF CHESED, GVURAH, AND TIFERET. THE COLORS ARE green, red, white, and sapphire, which is a combination of the first three. IN OTHER WORDS, THE COLOR SAPPHIRE, WHICH IS MALCHUT, IS NOT REALLY A COLOR BY ITSELF, BUT A COMBINATION OF THE THREE OTHER COLORS. SO WE HAVE THREE COLORS MULTIPLIED BY FOUR, which adds up to 12. This is why it is written: "As the appearance of the rainbow that is in the cloud in the day of rain... so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Hashem" (Yechezkel 1:28). THIS

265. בְּרִבּוּעַ דִּילִיָּה, אֲתַגְלִימַת בְּאַרְבַּע אַנְפִּין, אַנְפִּי אַרְיָה. אַנְפִּי נִשְׂרָא. אַנְפִּי שׁוֹר. אַנְפִּי אָדָם. גְּלוּף בְּכֹלֵהוּ, אָדָם. אַנְפִּי אַרְיָה, אָדָם. אַנְפִּי נִשְׂרָא, אָדָם. אַנְפִּי שׁוֹר, אָדָם. כָּלֵהוּ כְּלִילָן בֵּינָהּ. וּבְגִין כֶּךָ כְּתִיב, וְדַמוֹת פְּנֵיהֶם פְּנֵי אָדָם.

266. וְהָאֵי רְקִיעַ דְּאַתְרַבַּע, כְּלֵהוּ גּוּוּנִין כְּלִילָן בֵּינָהּ, אַרְבַּע גּוּוּנִין אֲתַחְזִיין בֵּינָהּ, גְּלוּפִין בְּאַרְבַּע אַרְבַּע. בְּאַרְבַּע גְּלוּפִין, רְשִׁימִין טְהוּרִין, עֲלֵאִין וְתַתְּאִין. כִּד מִתְפַּרְשָׁאן גּוּוּנִין דְּאִינוּן אַרְבַּע, סְלָקִין תְּרִיסַר. גּוּוּן זָרַק. גּוּוּן סוּמַק גּוּוּן חוּר, גּוּוּן סְפִיר, דְּאַתְכְּלִילוּ מִכָּל גּוּוּנִין. הֵה"ד כְּמַרְאָה הַקֶּשֶׁת אֲשֶׁר יְהִיָּה בְּעֵנָן בְּיוֹם הַגְּשָׁם כֵּן מַרְאָה הַנּוֹגֵה סְבִיב הוּא מַרְאָה דְּמוֹת כְּבוֹד ה'. חִיזוּ דְּגּוּוּנִין דְּכֹלָא. וּבְגִין כֶּךָ, אֶת קֶשֶׁתִּי נִתְתִּי בְּעֵנָן.

APPEARANCE AND LIKENESS, MALCHUT, contains all three colors, MEANING THAT MALCHUT HAS NO COLOR OF ITS OWN, BUT CONTAINS THE OTHER THREE COLORS. That is why it is written: "the appearance of the rainbow... in the cloud."

267. HE ASKED: What is meant by "My rainbow"? AND HE REPLIED: 'It is similar to what has been said about Yosef, "But his bow (rainbow) abode firm" (Beresheet 43:24). THE RAINBOW SUGGESTS MALCHUT, AND since Yosef is called righteous, WHICH IS THE ATTRIBUTE OF YESOD, "his rainbow" refers to the "Covenant of the rainbow," YESOD OF MALCHUT. THE COVENANT IS YESOD AND THE RAINBOW MALCHUT. The rainbow is considered righteous because the covenant, YESOD united with it. And because Noach was righteous, HIS COVENANT was established AND INCLUDED in THE SECRET OF the rainbow.

268. "Were made strong" (Beresheet 49:24). HE ASKED, what is the meaning of "vayaphozu (lit. 'to make strong')?" AND HE REPLIED THAT HIS HANDS were shining from the light that is AS PURE GOLD (PAZ) and desired by all. This relates to the verse, "More to be desired are they than gold, than much fine gold (paz) and sweet... " (Tehilim 19:11). This means that HIS HANDS shone with the supernal Light because he observed the covenant. This is why WHEN HE MERITED THE COVENANT, he was called "Yosef the Righteous." The rainbow was also called the Covenant, because he and the rainbow are combined and included within each other, AS PREVIOUSLY EXPLAINED.

267. מאי קשתי, במה דאתמר ביוסף, דכתיב ותשב באיתן קשתו. בגין דיוסף צדיק אקרי, ובגין כך, קשתו: דא ברית דקשת, דאתכליל בצדיק, דברית, דא בדא אתאחיד. ובגין דנח הוה צדיק, קיימא דיליה קשת.

268. ויפוזו. מאי ויפוזו, אנהירו בחמירו דכלא. כד"א הנחמדים מזהב ומפז רב ומתוקים. אתנהירו בנהירו עלאה, כד נטר ברית. ובגין כך, אקרי יוסף הצדיק. על דא, אקרי הקשת ברית, כליל דא בדא.

269. And THE RAINBOW is the splendor of the Glory on High, the sight beyond all sights. MALCHUT, CALLED THE GLORY ON HIGH, CONTAINS ALL THE SIGHTS. It is also the sight of the hidden LIGHTS, WHICH ARE the hidden and unrevealed colors. THE THREE COLORS, WHITE, RED, AND GREEN, WHICH ARE CHESED, GVURAH, AND TIFERET. THESE LIGHTS ARE COVERED AND HIDDEN ABOVE THE CHEST, AND THEY ARE REVEALED IN THE RAINBOW. The eye is not permitted to look at the rainbow when it appears in the world. For the rainbow exposes fault in the Shechinah. Furthermore, the colors of the rainbow are connected with the "appearance of the mist and the cloud," WHICH MEAN THAT THEY ARE COVERED UP. Like the appearance of the Glory on High, it should not be gazed upon. THAT THE COLORS OF THE RAINBOW ARE CONNECTED TO THE SIGHT OF THE MIST AND THE CLOUD INDICATES THAT THEY ARE COVERED, LIKE THE SIGHT OF THE SUPERNAL GLORY, WHICH MUST NOT BE SEEN.

270. But because the earth looks at the rainbow, MALCHUT, CALLED THE EARTH, IS COMPLETED BY THE RAINBOW AND then the sacred COVENANT is properly established. Therefore, "it shall be for a sign of a covenant between Elohim... " (Beresheet 9:13). What we previously stated, that these are three colors-WHITE, RED, AND GREEN-and one OTHER COLOR that is comprised of the other three, all form one secret. THIS MEANS THAT THE RAINBOW IS FORMED BY THESE THREE COLORS AND A FOURTH THAT IS A COMBINATION OF THEM. And THE RAINBOW climbs to the clouds to show itself, BECAUSE IT CAN ONLY BE SEEN FROM WITHIN A CLOUD.

269. וְדָא זְהֵרָא יִקְרָא עֲלָאָה, חִיזוּ דְכָל חִיזוּ. חִיזוּ בְּחִיזוּ טְמִירִין, גּוּוּנִין דְּלֹא אֲתַגְלִיין. וְלִית רְשׁוּ לְאַסְתַּבְּלָא בְּעֵינָא בְּקִשְׁתָּ, כַּד אֲתַחֲזוּ בְּעֲלָמָא, דְּלֹא יִתְחַזֵּי קְלָנָא בְּשִׁבְיַתָּא. וְכֵן גּוּוּנִין דְּקִשְׁתָּ הוּא חִיזוּ סוּסְטִימָא קְטִירָא, בְּחִיזוּ יִקְרָא עֲלָאָה, דְּלֹא לְאַסְתַּבְּלָא.

270. וְכִיּוֹן דְּאַרְעָא חֲמַאת לְהָאֵי קִשְׁתָּ, קִיּוּמָא קְדִישָׁא, אֲתַקְיִימַת בְּקִיּוּמָא. וְעַל דָּא, וְהִיתָה לְאוֹת בְּרִית בֵּין אֱלֹקִים וּגּוֹ'. הָאֵי דְאַמְרֵן, דְּאֵלִין תְּלַת גּוּוּנִין, וְחַד דְּאַתְבְּלִיל בִּינֵיהוּ, כְּלֵהוּ רְזָא חֲרָא. וּבְגוּ עֲנָנָא סְלֵקָא לְאַתְחַזָּא.

271. "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone" (Yechezkel 1:26). This "SAPPHIRE STONE" is the "Foundation Stone," which is one point upon which the whole world stands. Upon it, the Holy of the Holies is established. What is this POINT? It is the "supernal sacred throne," which controls the four COLORS. It bears a resemblance to a throne and its four supports, WHICH ARE THE FOUR COLORS, WHITE, RED, GREEN AND SAPPHIRE. This THRONE is the Unwritten Law, MALCHUT.

272. "And upon the likeness of a throne was the likeness as the appearance of a man upon it above" (Yechezkel 1:26). This refers to the Written Law, NAMELY ZEIR ANPIN. From this we learn that the Written Law should be placed above the Unwritten Law, because the one is a "throne" for the other. "As the appearance of a man" refers to the image of Ya'akov, WHO IS ZEIR ANPIN, because he sits upon this throne.

271. וּמִמַּעַל לְרִקִיעַ אֲשֶׁר עַל רֹאשָׁם כְּמִרְאֵה אֶבֶן סַפִּיר. הָאֵי הֵיא אֶבֶן שְׁתִּינָה, דְּאִיהִי נִקּוּדָה חֲדָא, דְּכֹל עֲלֵמָא. וְקוּימָא עֲלֵהּ קִדְשׁ הַקְּדוּשִׁים. וּמֵאֵי הֵיא כְּרִסְיָא קְדִישָׁא עֲלָאָה, דְּאִיהִי מִמְנָא עַל אֲלִין אַרְבַּע. דְּמוֹת כְּסָא, בְּאַרְבַּע סְמִכִין, וְדָא הוּא תוֹרָה שְׂבַעַל פָּה.

272. וְעַל דְּמוֹת הַכְּסָא דְּמוֹת כְּמִרְאֵה אָדָם עֲלִיו מְלַמְעָלָה. דָּא הוּא תוֹרָה שְׂבַכְתָּב. מְכָאן דְּתוֹרָה שְׂבַכְתָּב יִשׁוּן יְתָה, עַל תוֹרָה שְׂבַעַל פָּה. בְּגִין דְּהֵיא כְּרִסְיָא לְדָא, כְּמִרְאֵה אָדָם. דְּאִיהִי דְּיוֹקְנָא דְּיַעֲקֹב, דְּאִיהִי יְתִיב עֲלָהּ.

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# THE ZOHAR

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Section



## 35. "And this stone which I have set for a pillar"

Within this discussion, the Zohar stresses the importance of properly preparing oneself—mind, body and soul—before entering the gates of Torah study. The reason given by the Zohar concerns the supernal forces and the souls of the righteous, who traverse many worlds to join us whenever we learn. True spiritual study does not pertain to the acquisition of external knowledge. Learning and studying the secrets of the Torah is the sum and substance of Light Itself. Specifically, study and Light are one and the same. Therefore, when we study, we are, in reality, bringing the spiritual forces of Light into full manifestation. This understanding helps us prepare our entire being, so that we may become worthy vessels for the Light of the Creator to fill.

273. Rabbi Yehuda woke up one night to study Torah. It was midnight in a guest house in the town of Mata-Mechesya. There was a Jew staying there, who had arrived with two sacks of clothes TO SELL. Rabbi Yehuda opened the discussion, saying, "And this stone which I have set for a pillar shall be the house of Elohim" (Beresheet 28:22). That STONE, he continued, is the Foundation Stone, on which the world was planted. And on that stone the Holy Temple was built!

273. רַבִּי יְהוּדָה, קָם לַיְלֵיָא חֵד לְמַלְעֵי בְּאוּרֵיָתָא,  
בְּפִלְגוֹ לַיְלֵיָא, בְּבֵי אוֹשְׁמִיזָא, בְּמַתָּא מַחְסִיָּא. וְהוּהוּ  
תַמָּן בְּבֵיתָא, חֵד יוֹדְאֵי, דְּאַתָּא בְּתָרֵי קְסִירָא  
דְּקִטְמִירָא. פִּתַּח רַבִּי יְהוּדָה וְאָמַר, וְהָאֵבֶן הַזֹּאת  
אֲשֶׁר שָׂמֵתִי מִצֵּבָה יְהִיָּה בַּיִת אֱלֹקִים. דָּא הִיא אֵבֶן  
שְׂתִיָּה, דְּמַתָּמֵן אֲשֶׁתִּיל עַלְמָא, וְעַלָּה אֲתַבְּנֵי בֵי  
מִקְדָּשָׁא.

274. The Jew raised his head up and said: How can this be possible? As the Foundation Stone existed before the world was created and from it the world was planted. You claim that "this stone which I have set for a pillar" means that until Ya'akov set it AS A PILLAR, IT WAS NOT PROPERLY SET AND DID NOT STAND IN ITS PLACE. As it is written: "And he took the stone he had put under his head" (Beresheet 22:11). BUT THE FOUNDATION STONE WAS ESTABLISHED AND STOOD IN ITS PLACE BEFORE THE CREATION OF THE WORLD. And furthermore, Ya'akov was in Bet-El, while the FOUNDATION Stone was in Jeruslaem, where IT STANDS IN THE PLACE OF THE HOLY TEMPLE.

275. Rabbi Yehuda, without turning his face toward him, quoted the verse, "Prepare to meet your Elohim, O Yisrael" (Amos 4:12). He continued, as it is written: "Take heed and hear O Yisrael (Devarim 27:3). This means that the words of Torah require full attention and that it should be approached with the body and soul properly focused. The Jew rose, dressed, sat by Rabbi Yehuda's side, and said: Happy are you righteous who study the Torah day and night!

276. Rabbi Yehuda said to him: Now that you have properly prepared yourself, we shall join one another and you can say what you want to say. For before discussing Torah, a person has to properly prepare his body and heart. If this were not so, I would lay in bed and think of these things in my heart. But we have learned that even one person, sitting and studying Torah, is accompanied by the Shechinah. And if the Shechinah is already here, how can I lay in bed? Also, IN ORDER TO DELVE INTO TORAH, a person requires a clear mind. AND HE WHO LIES IN HIS BED DOES NOT HAVE A CLEAR MIND.

274. זָקַף רִישׁוֹ, הָיָא יוֹדָא וְאִמְרִלוּהָא מִלָּה אִיךְ אִפְשָׁר, וְהָא אֲבָן שְׁתִּיָּה עַד לֹא אֲתַבְרִי עֲלֵמָא הוּת, וּמִינָה אֲשֵׁתִיל עֲלֵמָא, וְאֵת אֲמַרְתָּ וְהָאֲבָן הַזֹּאת אֲשֶׁר שָׂמֵתִי מִצְבָּה. דְּמִשְׁמַע דִּיעֲקֵב שׁוּי לָהּ הַשְּׂתָא, דְּכִתְיִב וַיִּקַּח אֶת הָאֲבָן אֲשֶׁר שָׂם מִרְאֲשׁוֹתָיו. וְתוּ, דִּיעֲקֵב בְּבֵית אֵל הוּהוּ, וְהָאִי אֲבָנָא הוּהוּ בִירוּשָׁלַם.

275. רַבִּי יְהוּדָה, לֹא אֶסְחַר רִישׁוֹיָה לְגַבִּיָּה, פָּתַח וְאָמַר הַבּוֹן לְקִרְאָת אֱלֹקֵיךְ יִשְׂרָאֵל. וְכִתְיִב הַסֵּכֶת וּשְׁמַע יִשְׂרָאֵל. מְלִי דְאֹרִייתָא בְּעֵינִין כְּוֹנָה. וּמְלִין דְאֹרִייתָא, בְּעָאן לְאֲתַתְקַנָּא בְּגוּפָא וּרְעוּתָא כְּחֻדָּא. קָם הָהוּא יוֹדָא, וְאֲתַלְבַּשׁ, וְיִתְיִב לְגַבִּיָּה דְרַבִּי יְהוּדָה, וְאָמַר זְכָאִין אַתּוֹן צְדִיקָא, דְּמִשְׁתַּדְּלִי בְּאֹרִייתָא יוֹמָא וְלַיְלִי.

276. אִמְרִלוּרְבֵי יְהוּדָה, הַשְּׂתָא דְכוּוֹנַת גְּרַמְךָ, אִימָא מִילְךָ, דְּנִתְחַבַּר כְּחֻדָּא. דְּהָא מְלִי דְאֹרִייתָא בְּעֵינִין תְּקוּנָא דְּגוּפָא, וְתְקוּנָא דְּלִבָּא. וְאִי לֹא, בְּעַרְסָאִי שְׂכִיבְנָא וּבְלִבָּאִי אִמְרָנָא מְלִין. אֲלֵא הָא תְּנִינָן, דְּאִמְלוּ חַד דִּיתְיִב וְלַעֲי בְּאֹרִייתָא שְׂכִינְתָא אֲתַחַבַּרַת בְּהַרְיָה, וּמָה שְׂכִינְתָא הַכָּא, וְאִנָּא שְׂכִיב בְּעַרְסָאִי. וְלֹא עוֹד, אֲלֵא דְבַעֲיִין צְחוּתָא.

277. Furthermore, when a person gets up to study Torah in the middle of the night, when the northern wind awakes, the Holy One, blessed be He, enters Gan Eden and enjoys Himself with the righteous. And He, together with the righteous in the Garden, listen to the words that come from such a person's mouth. So if the Holy One, blessed be He, and the righteous delight in hearing the words of Torah at this hour, how can I lay in my bed? Now, RABBI YEHUDA said to THE JEW: Say what you have to say.

278. He told RABBI YEHUDA that he had a question about the statement regarding the verse, "And this stone which I have set for a pillar shall be the house of Elohim." You said it refers to the Foundation Stone: How can that be? The Foundation Stone existed even before the creation of the world. From this Stone the world was planted. And you say that "which I have set" means that Ya'akov has just set it, and it is written: "And he took the stone that he had put under his head."

279. Also, Ya'akov was in Bet-El, while the stone was in Jeruslaem. Rabbi Yehuda answered that Ya'akov folded up the Land of Yisrael and placed it under his head, EVEN THOUGH HE WAS IN BET-EL. The Jew continued: It is written: "he took the stone that he had put" and, also, "And this stone which I have set for a pillar," MEANING THAT YA'AKOV ESTABLISHED IT NOW. SO HOW CAN IT BE THE SAME STONE WHICH HAD EXISTED BEFORE THE WORLD WAS CREATED? Rabbi Yehuda said: If you know anything, say it!

277. וְתוֹ, דְּכָל בַּר נֶשׁ, דְּקָם לְמַלְעֵי בְּאוֹרֵייתָא, מְפַלְגוּ לִילֵיא, כַּד אֲתַעֵר רַחַח צְפוֹן, קְדָשָׁא בְּרִיךְ הוּא אֲתֵי לְאַשְׁתַּעֲשַׂע עִם צְדִיקַיָּא בְּגִנְתָּא דְּעֵדֶן. וְהוּא וְכָל צְדִיקַיָּא דְּבִגְנִיתָא, כְּלֵהוּ צִיּוּתִין לְאַלִּין מְלִין דְּנִפְקֵי מִפּוּמִיָּה. וּמַה קְדָשָׁא בְּרִיךְ הוּא, וְכָל צְדִיקַיָּא, מִתְּעַדְנִין לְמִשְׁמַע מְלֵי דְּאוֹרֵייתָא בְּשַׁעֲתָא דָּא. וְאַנָּא אֵהָא שְׂכִיב בְּעַרְסָאִי. אָמַר לֵיהּ, הַשְׁתָּא אִימָא מִילְךָ.

278. אָמַרְלוּ, שְׂאִילָנָא עַל מַה דְּאָמַרְתָּ בְּפִסּוּקָא דָּא, וְהָאֲבָן הַזֹּאת אֲשֶׁר שָׂמְתִי מִצְבֵּה יְהוָה בַּיִת אֱלֹקִים, דְּדָא אֲבָן שְׁתִּיָּה. הֵיךְ אֲפֹשֶׁר, דְּהָא אֲבָן שְׁתִּיָּה, עַד לֹא אֲתַבְּרִי עַלְמָא הוּת, וּמִנָּה אֲשֶׁתִּיל עַלְמָא, וְאַתְּ אָמַרְתָּ, אֲשֶׁר שָׂמְתִי, דְּמִשְׁמַע דִּיעֶקֶב שׁוּי לֵה הַשְׁתָּא. וּכְתִיב וַיִּקַּח אֶת הָאֲבָן אֲשֶׁר שָׂם מִרְאֲשׁוֹתָיו.

279. וְתוֹ, דִּיעֶקֶב בְּבֵית אֵל הוּהוּ, וְאַבְנָא דָּא הוּת בִּירוּשָׁלַם. אָמַרְלוּ כָּל אַרְעָא דִּישְׂרָאֵל אֲכַפְּל תַּחֲתוּי, וְהוּא אֲבָן תַּחֲתִיָּה הוּת. אָמַרְלוּ, אֲשֶׁר שָׂם כְּתִיב. וּכְתִיב, וְהָאֲבָן הַזֹּאת אֲשֶׁר שָׂמְתִי מִצְבֵּה. אָמַרְלוּ אִי דַעַת מַלְּהָ אִימָא לֵהּ.



280. The Jew then began: It is written: "As for me, I shall behold your face in righteousness, I shall be satisfied when I wake up and see your likeness" (Tehilim 17:15). King David felt great affection for and devotion to this stone. **THE STONE IS MALCHUT, AND IT IS CALLED THE "FOUNDATION STONE" AND ALSO "RIGHTEOUSNESS."** Therefore, David said of it: "The stone which the builders rejected has become the cornerstone" (Tehilim 118:22), and when he wanted to look at the reflection of his Master's glory, he would simply take the stone into his hands and enter.

281. Whoever wants to appear before his Master can enter only by that stone, as it is written: "Thus (Heb. bezot), **WITH MALCHUT THAT IS CALLED THIS (HEB. ZOT)** shall Aharon come into the holy place" (Vayikra 16:3). King David was glorifying Himself, saying, "As for me, I shall behold your face in righteousness," **WHICH IS MALCHUT.** His main intention was to show himself and appear with the stone turned heavenward.

282. Come and behold: Avraham instituted the morning prayer, **WHICH CORRESPONDS TO THE SFIRAH OF CHESED OF ZEIR ANPIN,** and in so doing, he made known the essence of his Master in the world, and he fixed the time of the morning, as it should properly be, as it is written "And Avraham rose up early in the morning" (Beresheet 22:3). **THIS MEANS THAT HE FIXED THE ATTRIBUTE OF CHESED, THAT PREVAILS IN THE MORNING.** Yitzchak instituted the afternoon prayer, **WHICH CORRESPONDS TO THE SFIRAH OF GVURAH OF ZEIR ANPIN,** and made the world know that there is Judgment and a Judge who can save the world and judge it. **THIS MEANS THAT HE FIXED THE ATTRIBUTE OF GVURAH.**

280. פֶּתַח וְאָמַר, אֲנִי בְצַדִּיק אֶחָזֶה פָּנֶיךָ אֲשַׁבְּעָה בְּהַקִּיץ תְּמוֹנֶתְךָ. דוֹד מַלְכָּא, חֲבִיבוֹתָא וּדְבָקוֹתָא דִּילִיָּהּ, בְּהַאי אֲבָן הוּהוּ. וְעֵלָה אָמַר אֲבָן מֵאִסוּ הַבּוֹנִים הִיתָה לְרֹאשׁ פָּנָה. וְכֵן בְּעַא לְאַסְתַּכְּלָא, בְּחִיזוּ יִקְרָא דְמַרְיָהּ, נִטְלָה לְהַאי אֲבָן בִּידֵיהּ, בְּקַדְמִיתָא, וּלְבַתֵּר עֵינֵי.

281. בְּגִין הַכֹּל מֵאֵן דְּבַעֵי, לְאַתְחַזְּאָה קַמֵּי מַרְיָהּ, לֹא אֶעִיל אֶלָּא בְּהַאי אֲבָן. דְּכַתִּיב בְּזֹאת יָבֹא אֶהְרֹן אֶל הַקֹּדֶשׁ. וְדוֹד מִשְׁבַּח גְּרַמְיָהּ, וְאָמַר אֲנִי בְצַדִּיק אֶחָזֶה פָּנֶיךָ. וְכֹל אֲשֶׁתְּדַלּוּתֶיהָ דְּדוֹד, לְאַתְחַזְּאָה בְּהַאי אֲבָן, כְּדָקָא יְאוּת, לְגַבֵּי הַלְעִילָא.

282. תָּא חֲזִי, אַבְרָהָם אֶתְקִין צְלוֹתָא דְצַפְרָא וְאוֹדַע טִיבוּ דְמַרְיָהּ בְּעֵלְמָא. וְאַתְקִין הֵהוּא שְׁעֵתָא, בְּתַקּוּנָהּא כְּדָקָא יְאוּת. דְּכַתִּיב וַיִּשְׁכֶּם אַבְרָהָם בַּבֶּקֶר. יִצְחָק, אֶתְקִין צְלוֹתָא דְמִנְחָה. וְאוֹדַע בְּעֵלְמָא, דְּאִית דִּין וְאִית דִּינָן, דִּיכּוּל לְשׁוּבָא וּלְמִידָן עֵלְמָא.

283. Ya'akov instituted the evening prayer, WHICH CORRESPONDS TO MALCHUT, OF THE FEMALE PRINCIPLE OF ZEIR ANPIN. Through this prayer, he established what no man had before, and he therefore praised himself, saying, "And this stone WHICH IS MALCHUT, I had put for a pillar." HE FIXED HER PROPERLY, because until that time, nobody had established it as he had!

284. This is why he "took the stone that he had put under his head, and set it up for a pillar" Beresheet 28:18), but what is the meaning of "a pillar?" It means that MALCHUT had fallen and he "set Her up." "And he poured oil on the top of it" (Beresheet 28:18) means that her positioning depended on Ya'akov more than on any other person in the world. FOR YA'AKOV IS HER HUSBAND, THE CHARIOT OF TIFERET. THEREFORE ALL AMENDMENTS MADE TO MALCHUT, WHO IS HIS FEMALE PRINCIPLE, ARE DEPENDENT ON HIM.

285. Rabbi Yehuda then came, kissed THE JEW, and said to him, You know all this and still you deal in commerce and neglect eternal life? The Jew answered: Times are pressing, and I have two sons studying daily in a house of Torah. I have to care for their expenses and pay their teacher's fees so that they can continue to study.

286. He continued, quoting the verse: "And Solomon sat upon the throne of David, his father. And his kingdom was established firmly" (I Melachim 2:12). AND HE ASKED, what is the reason for SOLOMON'S praise? HE REPLIED THAT he established the Foundation Stone and set over it the Holy of Holies, thereby firmly establishing his kingdom.

283. וַעֲקֵב, אֶתְקִין צְלוֹתָא דְעֶרְבִית, וּבִגִּין צְלוֹתָא דָא, דְאֶתְקִין מַה דְלֹא אֶתְקִין בִּינָא מְקַדְמַת דְנָא, כְּדָקָא יָאוּת. בְּגִין כֵּךְ, שִׁפְח גְּרַמְיָה, וְאָמַר וְהֶאֱבֵן הַזֹּאת אֲשֶׁר שָׂמֵתִי מִצְבֵּה. דְעַד הָהִיא שְׁעָתָא, לֹא שָׁוִי לָהּ אַחֲרָא כְּוֹתִיָהּ.

284. וּבִגִּין כֵּךְ, וַיִּקַּח אֶת הָאֶבֶן אֲשֶׁר שָׂם מִרְאֲשׁוֹתָיו וַיִּשֶׂם אוֹתָהּ מִצְבֵּה. מֵאִי מִצְבֵּה, דְהוּוּ נְמִילָה, וְאוֹקִים לָהּ. וַיִּצּוֹק שָׁמֶן עַל רֹאשָׁהּ. דְהָא בִּיעֲקֵב תְּלִיא מִילְתָא, לְמַעַבְד וְתִיר מְכַל בְּנֵי עֲלָמָא.

285. אֶתָא רַבִּי יְהוּדָה וּנְשָׁקִיָהּ, אֲמַרְלוּ, וְכַל הָאִי יִדְעָת וְאֵת מִשְׁתַּדֵּל בְּסַחֲוֹרְתָא, וּמְנַח חַיֵּי עֲלָמָא. אֲמַרְלוּ דְהוּוּ דְחִיקָא לִי שְׁעָתָא, וְאֵית לִי תְרִין בְּנִין, וְקִימִין כֹּל יוֹמָא בְּבֵי רַב, וְאֲנָא אֲשַׁתְּדַלְנָא עַל מְזוּנֵיהוּ, וְלַמִּיָּהּ לֹון אֲגַר לְמוֹרֵיהוּ, בְּגִין דִּישְׁתַּדְּלוֹן בְּאוֹרֵייתָא.

286. פָּתַח וְאָמַר, וּשְׁלַמָּה יָשַׁב עַל כֶּסֶּא דְוִד אָבִיו וַתְּכֹון מְלְכוּתוֹ מְאֹד. מֵאִי שְׁבַחָא דָא. אֶלָּא, דְאֶתְקִין אֶבֶן שְׁתִּיָה, וְשָׁוִי עֲלֵהּ קִדְשׁ הַקִּדְשִׁים, וּכְדִין, וַתְּכֹון מְלְכוּתוֹ מְאֹד.

287. It is written: "And I will look upon it, that I may remember the everlasting covenant" (Bereshheet 9:16), meaning that the Holy One, blessed be He, always desires Her, MALCHUT. Whoever is not seen with Her does not enter before his Master. That is why it is written: "And I will look upon it, that I may remember the everlasting covenant," BECAUSE THE SEEING IS ONLY FOR HER.

288. HE ASKS: What is meant by "And I will look upon it"? AND HE ANSWERED THAT it is a secret relating to the words, "and set a mark upon the foreheads..." (Yechezkel 9:4). THIS MARK IS THE LETTER TAV THAT SHALL BE 'SEEN' ON THEIR FOREHEADS. But there are those who say that the 'seeing' is related to the impression of His holy sign in the flesh (the circumcision).

289. Rabbi Yehuda said: Certainly BOTH THE ASPECT OF THE LETTER Tav AND THE DIADEM ARE IMPLIED IN THE EXPRESSION "LOOK UPON IT." Nevertheless, the rainbow that is seen in the world is based on a supernal secret, and when the nation of Yisrael goes forth from exile, this rainbow will be adorned with color like a bride who adorns herself for her husband.

290. The Jew then told him: This is what my father said to me while he was departing from this world: Do not expect the coming of Mashiach until this rainbow is seen in the world, adorning itself in shining colors and shining to all the world. Only then expect Mashiach.

287. וּכְתִיב, וּרְאִיתִיהָ לְזָכֵר בְּרִית עוֹלָם. הֲהָא קִדְשָׁא בְּרִיךְ הוּא, תִּיאוּבְתָא דִּילִיהּ בְּהַ תְּדִיר, וּמֵאן דְּלֹא אֲתַחֲזִי בְּהַ, לֹא אֶעֱיֵל קִמֵּי מְאָרִיהּ. וְעַד כְּתִיב, וּרְאִיתִיהָ לְזָכֵר בְּרִית עוֹלָם.

288. וּרְאִיתִיהָ. מֵאֵי וּרְאִיתִיהָ, רְזָא הוּא, כַּד"א וְהִתְיִיתָ תָּנוּ עַל מִצְחוֹת וּגו', לְאֲתַחֲזָאָה עֲלֵיהוּ. וְאִיבָא דְאֲמְרֵי, דָּא רְשִׁימוּ דְאֵת קְדִישָׁא, דִּי בְּבִשְׂרָא.

289. אָמַר רַבִּי יְהוּדָה, וְדָאֵי בְּלֹא הוּא. אֲבָל, הָאֵי קִשְׁתַּ דְּאֲתַחֲזִי בְּעֵלְמָא, בְּרְזָא עֲלָאָה קִיּוּמָא. וְכַד יִמְקֹן יִשְׂרָאֵל מִן גְּלוּתָא, זְמִינָא הָאֵי קִשְׁתַּ לְאֲתַקְשְׁטָא בְּגוּוּנֵי, כְּכֹלָה דָּא, דְּמִתְקִשְׁטָא לְבַעֲלָהּ.

290. אָמַר לוֹהֵהוּא יוּדָאֵי, כִּךְ אָמַר לִי אָבָא, כַּד הוּוּ מִסְתַּלַּק מֵעֵלְמָא, לֹא תִצְפֵּי לְרַגְלֵי דְּמִשְׁיחָא, עַד דִּיתַחֲזִי הָאֵי קִשְׁתַּ בְּעֵלְמָא, מִתְקִשְׁטָא בְּגוּוּנֵי גְהִירִין, וְיִתְנַהֵיר לְעֵלְמָא. וְכַדִּין צְפֵי לִיהּ לְמִשְׁיחָא.

291. From where do we know this? From the verse that says, "And I will look upon it, that I may remember the everlasting covenant." Because now, DURING THE EXILE, when the rainbow is seen with darkened colors, it is a reminder to prevent the Flood from returning to the world. But, WHEN MASHIACH APPEARS, it shall shine brightly and be ornamented, like a bride who adorns herself for her husband. And what is predicted in the verse: "to remember the everlasting covenant," SHALL COME TO PASS. Then the Holy One, blessed be He, will remember that covenant and raise Her from the dust, as it is written: "And they will seek Hashem their Elohim and David their King" (Hoshea 3:5). "DAVID THEIR KING" REFERS TO MALCHUT THAT IS THE SECRET OF THE RAINBOW. It is also written: "But they shall serve Hashem their Elohim and David their king, whom I will raise for them" (Yirmeyah 30:9), MEANING, "whom I will raise" from the dust. As you say, "I will raise up the tabernacle of David that is fallen" (Amos 9:11), it is therefore said at that time "I will look upon it, that I may remember the everlasting covenant" and raise Her from the dust.

292. My father said that the reason the redemption of Yisrael and the remembrance OF MALCHUT are mentioned in the Torah IS THAT "REMEMBER THE EVERLASTING COVENANT" REFERS TO THE REDEMPTION OF YISRAEL AND THE COMPLETION OF MALCHUT. That is why, IN REFERENCE TO THE TIME OF REDEMPTION, it is written: "For as I have sworn that the waters of Noach should no more go over the earth, so have I sworn that I would not be angry with you, nor rebuke you" (Yeshayah 54:9).

291. מִנֵּלְךָ, דְּכַתִּיב וּרְאִיתִיהָ לְזִכֵּר בְּרִית עוֹלָם. וְהִשְׁתָּא דְּאַתְחַזִּיא בְּגוּוֹנִין חֲשׂוּכִין, מִתְחַזִּיא לְדוּכְרָנָא, דְּלֹא יִיְתִי מְבֹל. אֲבָל בְּהֵיא זְמַנָּא אֲתַחַזִּיא בְּגוּוֹנִין נְהִירִין, וּמִתְקַשְׁטָא בְּתַקּוּנָא כְּכֻלָּהּ דְּמִתְקַשְׁטָא לְבַעֲלָהּ. וְכַדִּין לְזִכֵּר בְּרִית עוֹלָם. וְיִדְכֵר קִדְשָׁא בְּרִיךְ הוּא לְהָאִי בְּרִית, דְּאִיהוּ בְּגֻלוּתָא, וְיִקִּים לָהּ מְעַמְרָא, הֵה"ד וּבְקִשׁוּ אֶת ה' אֱלֹהֵיהֶם וְאֶת דָּוִד מְלָכֵם. וְכַתִּיב וְעִבְדוּ אֶת ה' אֱלֹהֵיהֶם וְאֶת דָּוִד מְלָכֵם אֲשֶׁר אִקִּים לָהֶם, אֲשֶׁר אִקִּים מְעַמְרָא, כִּד"א אִקִּים אֶת סִכַּת דָּוִד הַנוֹפֶלֶת. וְע"ד וּרְאִיתִיהָ לְזִכֵּר בְּרִית עוֹלָם, וּלְאִקְמָא לָהּ מְעַמְרָא.

292. וְאָמַר הַכִּי אָבָא, דְּבִגִּין כֵּן, אֲדַכְּרַ בְּאוּרֵייתָא, פּוּרְקָנָא דְּיִשְׂרָאֵל, וּדְכּוּרָנָא דִּילָהּ. וְדָא הוּא דְּכַתִּיב אֲשֶׁר נִשְׁבַּעְתִּי מִי נַח עוֹד עַל הָאָרֶץ כִּן נִשְׁבַּעְתִּי מִקְצוֹף עֲלֶיךָ וּמִגָּעַר כֵּן.



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Section



## 36. "And the sons of Noach that went forth from the ark"

Rabbi Shimon discloses a secret to explain this verse. It concerns a process of revelation of great Light. When we scan this portion, may we all merit the Light that shines from these secrets.

293. "And the sons of Noach that went forth from the ark..." (Beresheet 9:18). Rabbi Elazar said: it is written, "the sons of Noach that went forth from the ark." Could it be that there were others who did not emerge from the ark?"

293. וַיְהִיו בְּנֵי נֹחַ הַיּוֹצְאִים מִן הַתֵּבָה. רַבִּי אֶלְעָזָר אָמַר, כִּיּוֹן דְּכַתִּיב וַיְהִיו בְּנֵי נֹחַ. אֲמַאי אָמַר הַיּוֹצְאִים מִן הַתֵּבָה. וְכִי בְנִין אַחֲרָנִין הוּוּ לֵיהּ, דְּלֹא נִפְקִי מִן תִּיבּוֹתָא.

294. Rabbi Aba answered: Yes. His sons bore other children afterward, as it is written: "These are the generations of Shem..." (Beresheet 11:10). They did not go forth from the ark, and it is therefore written: "that went forth from the ark were Shem, Cham and Yafet."

294. אָמַר לֵיהּ רַבִּי אַבָּא, אֵין. דְּהָא לְבַתְּר, אוֹלִידוּ בְּנוֵי בְנִין. דְּכַתִּיב, וְאַלֶּה תּוֹלְדוֹת שֵׁם וְגו'. וְאִינוּן לֹא נִפְקִי מִגּוֹ תִיבּוֹתָא. וּבְגִין כְּרַכְתִּיב, הַיּוֹצְאִים מִן הַתֵּבָה שֵׁם חָם וַיִּפֶּת.

295. Rabbi Shimon said: Had I been alive, when the Holy One, blessed be He, gave Humankind the Books of Chanoch and Adam, I would have tried my best to prevent them from circulating among the people. For at that time, wise men were not afraid to look into them and pervert their MEANING. THEY twisted the books' ideas and took them from the supernal dominion of the Holiness to another dominion, WHICH IS NOT HOLY. Now, however, the wise of the world know things but conceal them, THAT IS, THEY DO NOT REVEAL THE SECRETS and they strengthen themselves in serving their Master. THAT IS WHY NOW IT IS ALLOWED TO DELVE INTO THE SECRETS OF THE TORAH.

296. I found this passage about THE SONS OF NOACH WHO WENT FORTH FROM THE ARK hidden among the secrets of the secrets. When the hidden and unknown bliss that is above all bliss, WHICH IS BINAH WHEN SHE ASCENDED TO THE HEAD OF ARICH ANPIN, is aroused, the cause of all causes, WHICH IS ARICH ANPIN, produces from within Himself a thin Light. BINAH, FOR LACK OF CHASSADIM, CAN RECEIVE ONLY A THIN LIGHT FROM ARICH ANPIN. THIS IS WHY BINAH IS HIDDEN AND INCONCEIVABLE. THEREFORE, BINAH IS AROUSED AND RECEIVES WITHIN HERSELF THE ILLUMINATIONS OF THE THREE COLUMNS. THIS MEANS THAT, using the supernal anointing oil, THE ILLUMINATION OF CHASSADIM, WHICH IS THE SECRET OF CHOLAM, the bliss above all bliss shines its light on the Right COLUMN. And it shines its light on the Left COLUMN with the gaiety of good wine, THAT IS, ILLUMINATIONS OF CHOCHMAH, WHICH IS THE SECRET OF SHURUK. And it shines its light on the Central COLUMN with the gaiety of both THE RIGHT AND THE LEFT Columns, WHICH IS THE SECRET OF CHIRIK. For the spirit, WHICH IS ZEIR ANPIN, has been aroused AND HAS JOINED THE CENTRAL COLUMN OF BINAH, FROM WHICH EMANATES THE NEKUDAT HACHIRIK (LIT. 'THE VOWEL OF CHIRIK'), WHILE THE SPIRIT OF THE LEFT

295. רַבִּי שִׁמְעוֹן אָמַר, אִילוּ הוּיָא שְׂכִיחַ בְּעֵלְמָא, כַּד יְהִיב קִדְשָׁא בְּרִיךְ הוּא סִפְרָא דְחֲנוּךְ בְּעֵלְמָא, וְסִפְרָא דְאָדָם, אֶתְקִיפְנָא, דְּלֹא יִשְׁתַּכְּחוּן בִּינֵי אַנְשָׁא, בְּגִין דְּלֹא חֵיִישׁוּ כָּל חֻכְמָאן לְאַסְתַּבְּלָא בְּהוּ, וְטַעַן בְּמַלְיָן אַחֲרָנִין, לְאַפְקָא מִרְשׁוֹ עֲלָאָה, לְרִשׁוֹ אַחֲרָא. וְהִשְׁתָּא הָא חֻבְיָמֵי עֵלְמָא יִדְעִין מַלְיָן, וְסִתְּמִין לֹון, וּמִתְתַּקְּמֵי בְּפִלְחָנָא דְּמֵאֲרִיְהוּן.

296. וְהָאֵי קָרָא, אֲשַׁבְּחָנָא בְּרָזָא דְרִזּוּן. דְּכַד אֶתְעַר חֲדוּה דְכָל חֲדוּן, טְמִירָא סְתִימָא, סְבֵתָא דְסִבְתִּין, אֲנֵהִיר מְנִיָּה נְהִירוֹ דְקִיק. חֲדוּה דְכָל חֲדוּן, נְהִיר לְיָמִינָא, בְּמִשַׁח רַבּוּת עֲלָאָה. וְנְהִיר לְשְׂמֵאלָא בְּחֲדוּוה דְחֲמֵרָא טַב, נְהִיר לְאַמְצִיעִיתָא בְּחֲדוּוה דְתֵרִין סְטֵרִין. רוּחַ אֶתְעַר, וְרוּחַ סְלֵקָא, וְאֶתִיְהִיב בְּרוּחָא.

COLUMN HAS ASCENDED and been placed in the spirit OF THE RIGHT COLUMN. THEN ALL THREE COLUMNS OF BINAH ARE JOINED TOGETHER AND INCLUDED IN EACH OTHER.

297. They cling to each other. ZEIR ANPIN CLINGS TO BINAH, and then all three enter into the other three--THE THREE COLUMNS OF BINAH ENTER AND BECOME THE THREE COLUMNS OF ZEIR ANPIN. From the three COLUMNS OF ZEIR ANPIN, one goes forth. THIS ONE IS the Covenant, YESOD, and THE FEMALE PRINCIPLE is attached to the Covenant. AFTERWARD, the rising spirit, WHICH IS THE SPIRIT OF THE LEFT COLUMN, leaves Him and THE FEMALE PRINCIPLE is impregnated by him. THIS MEANS THAT THE LEFT COLUMN LEAVES ZEIR ANPIN AND IS PASSED ONTO THE FEMALE PRINCIPLE. Afterward, when THE FEMALE PRINCIPLE receives the two Columns OF ZEIR ANPIN, WHEN SHE RECEIVES THE CHASSADIM OF THE RIGHT and she and Zeir Anpin are attached spirit to spirit, THE FEMALE PRINCIPLE becomes pregnant with three sons. Then from Noach and the ark, three SONS emerged. These sons who emerged from the ark, Shem, Cham, and Yafet, were similar to the supernal three COLUMNS. Shem was the Right one, Cham the Left one, and Yafet the Central one--whose color is purple and which includes the other two.

298. "And Cham is the father of Cnaan" (Beresheet 3:18). CNAAN is the filth under the refuse of the Gold, NAMELY THAT WHICH SETTLES AT THE BOTTOM OF THE POT DURING THE MELTING OF THE GOLD. And he is also the arousal of the ancient Serpent's spirit of impurity. CHAM IS THE LEFT COLUMN, WHICH IS THE SECRET OF GOLD, AND CNAAN, WHO REPRESENTS THE ANCIENT SERPENT, IS HIS REFUSE. This is why the verse specifically reads, "And Cham is the father of Cnaan," THE SAME CNAAN who brought curses on the world, the same Cnaan who was himself cursed and who darkened the faces of the creatures. IN OTHER

297. דְּבִקָּן דָּא בְּדָא. תְּלַת עֲאֵלִין בְּתַלְתָּ. מִגּוּ תְּלַת, נִפְקָא חַד בְּרִית, וְדִבְקָא בְּבְרִית. אֲתַעְבְּרַת רוּחַ דְּסַלְקָא, מִתַּעְבְּרַת מְנִיָּה. כִּד אֲתִיְהִיבַת בְּתֵרִין סְטָרִין, אֲתַדְּבִקּוּ רוּחָא בְּרוּחָא, וּמִתַּעְבְּרָאן מִתְּלַת בְּנִין. וְנַח וְתִיבָה, נִפְקוּ מְנִיְהוּ תְּלַתָּ, בְּגִוּוֹנָא דְתַלְתָּא עֲלֵאִין, וְאֵלִין אִינוּן דְּנִפְקוּ מִגּוּ תִיבּוּתָּא: שֵׁם וְחַם וְיַפֶּת. שֵׁם: דְּבִסְטֵר יְמִינָא, חָם: דְּבִסְטֵר שְׂמָאלָא. יַפֶּת: אֲרִגְוּוֹנָא דְכְּלִיל לֹוֹן.

298. וְחַם הוּא אָבִי כְּנַעַן. זוּהֵמָא דְרֵהָבָא, תַּחֲוֹת קְסִיפִין. אֲתַעְרוּתָא דְרוּחָא מְסַאָבָא, דְנַחֵשׁ קְדָמָהּ. וּבְגִין כֵּן, רְשִׁים וְאָמַר, וְחַם הוּא אָבִי כְּנַעַן. דְאִיְתִי לְוֹטִין עַל עֲלָמָא. הֵהוּא כְּנַעַן, דְאֲתַלְטִיָּא. הֵהוּא כְּנַעַן, דְאֲחֻשִׁךְ אֲנָפִי בְרִיין.



WORDS, HE IS THE SERPENT WHO SEDUCED CHAVAH AND BROUGHT CURSES ON THE WORLD, AND WHO WAS CURSED HIMSELF AND DARKENED THE FACES OF THE CREATURES BY BRINGING DEATH UPON THEM.

299. Only Cham was separated from the rest, because, as is written: "And Cham is the father of Cnaan." THIS REFERS TO the one who brought darkness upon the world: THE SERPENT. Nobody else is described in this fashion. It does not say, 'Shem is the father of so and so, or Yafet is the father of so and so.' The Scriptures say immediately, "And Cham is the father of Cnaan."

300. Hence, what does it say about Avraham? It says, "and Avram passed through the land... And the Cnaanite was then in the land" (Beresheet 12:6). The Patriarchies, THE MOCHIN THAT WERE DRAWN DOWN FOR THE FEMALE PRINCIPLE, CALLED 'THE LAND,' were not yet established, and the seed of Yisrael had not yet appeared in the world. The name OF CNAAN therefore could not yet be removed FROM THE LAND and replaced with the sacred supernal name OF YISRAEL. But when Yisrael was righteous AND DREW DOWN THE THREE COLUMNS OF ZEIR ANPIN, CALLED 'YISRAEL,' TO MATE WITH THE FEMALE PRINCIPLE, the land came to be called by the name, 'Land of Yisrael.' IT WAS NAMED FOR THE LOWER YISRAEL, WHO COMPLETED THE FEMALE PRINCIPLE, AND HER HUSBAND, ZEIR ANPIN. But when they were not worthy AND THE FEMALE PRINCIPLE WAS LEFT WITH THE LEFT COLUMN, WITH THE GOLD'S REFUSE, CALLED 'CNAAN,' it was called by a different name, 'the Land of Cnaan.'

299. ובגין כך, לא נפיק מגו כלל דכלהו, אלא דא. דכתיב, וחס הוא אבי כנען. ההוא דאחשיון עלמא, ולא כתיב בכלל דא, ושם הוא אבי כן, או יפת הוא אבי כן, אלא מיד קפץ ואמר, וחס הוא אבי כנען. ודאי.

300. ועל דא, בד אתא אברהם, מה פתיב, ויעבר אברם בארץ. דעד לא הוה קיומא דאבהן, ולא אתו זרעא דישראל בעלמא, דיפוק שמא דא, ויעול שמא עלאה קדישא. בד הוו זכאין ושראל, אקרי ארעא, על שמא דא, ארץ ושראל. בד לא זכו, אקרי ארעא על שמא אחרא, ארץ כנען.

301. Therefore, it is written: "And he said: Cursed be Cnaan, a slave of slaves he shall be to his brothers" (Beresheet 9:25), for he brought curses upon the world, and HE REPRESENTS THE ANCIENT SERPENT. And what is said of the Serpent? "Cursed are you of all cattle" (Beresheet 3:14). HE WAS CURSED AS WELL IN THE PASSAGE, "CURSED BE CNAAN... a slave of slaves SHALL HE BE TO HIS BROTHERS." BECAUSE CATTLE ARE SLAVES TO HUMAN BEINGS AND BECAUSE HE IS WORSE THAN THE CATTLE AND THE MOST CURSED, HE IS THE SLAVE OF SLAVES. This is why it is written that Shem, Cham, and Yafet are the three sons of Noach who emerged from the ark, as has previously been explained. THEY ARE THE SECRET OF THE THREE COLUMNS: THE FEMALE PRINCIPLE, THAT IS CALLED 'THE ARK,' RECEIVED THEM FROM ZEIR ANPIN, BECAME PREGNANT BY THEM, AND BROUGHT THEM FORTH INTO THE WORLD.

301. ועל דא, כתיב ויאמר ארור כנען עבד עבדים יהיה לאחיו. דאיהו אייתי לוטין על עלמא. ובנחש מה כתיב ארור אתה מכל הבהמה. היינו דכתיב עבד עבדים. ועל דא כתיב, שם חם ויפת. תלת אלין בני נח היוצאים מן התיבה בדקאמרין.

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Section



## 37. "These three sons of Noach"

Three unique energy forces permeate all existence. The Zohar explains that this supernal secret is denoted by the Three sons of Noah.

These 3 spiritual forces are known as Right Column, Left Column and Central Column. That is, the positive desire to share, the negative desire to receive and the free will to balance these desires into receiving for the sake of sharing. In our physical world they also manifest as the proton, electron, and neutron. The Zohar further reveals that Noah's three sons are the source of all the souls who have come to this world.

302. "These three are the sons of Noach" (Beresheet 9:19). They "are the existence of the entire world. THE WORD 'EXISTENCE' INDICATES THE MOCHIN OF THE FEMALE PRINCIPLE, WHICH IS CALLED 'THE WORLD.' THEY ARE the existence of the supernal secret, THE MOCHIN OF BINAH. THE WORDS, "and of them was the whole earth over spread," MEANS THAT ALL HUMAN SOULS ARE DESCENDED FROM THEM. THEY ARE the secret of the three supernal colors OF BINAH, WHICH ARE THE THREE COLUMNS. When the river that comes out FROM EDEN AND WHICH IS ZEIR ANPIN watered the Garden, WHICH IS THE FEMALE PRINCIPLE, It watered It by the power of the three supernal COLUMNS, BY THE POWER OF THE SUPERNAL BINAH. Then, the lower colors, WHITE, RED, AND BLACK, WHICH ARE THE SECRET OF THE LOWER THREE COLUMNS OF THE FEMALE PRINCIPLE, expanded. Each of these colors is included in the other, to show that the glory of the Holy One, blessed be He, extends

302. שְׁלֹשָׁה אֱלֹהִים בְּנֵי נֹחַ. קִיּוּמָא דְכָל עֲלְמָא, קִיּוּמָא דְרִזְזָא עֲלָאָה. וּמֵאֱלֹהִים נִפְצָה כָּל הָאָרֶץ. הֵינְנו רִזְזָא דְתַלְתָּ גּוּוּנִין עֲלָאִין. דְכַד הָהוּא נְהַר דְנִגְיָד וְנִפְיָק, אֲשֶׁקִי לְגַנְתָּא, בְּחִילָא דְתַלְתָּ אֱלִיָּין עֲלָאִין. וּמִתְמָן אֲתַפְרִשֵׁן גּוּוּנִין דְלַתְתָּא, כָּל חַד וְחַד כְּלִיל בְּחַבְרִיָּה, לְאַחְזָאָה דִּיקְרָא דְקַדְשָׁא בְרִיךְ הוּא, אֲתַפְשֵׁט לְעִילָא וְתַתָּא, וְאִיהוּ חַד, בְּעֲלָאִי וְתַתָּאִי.

up TO BINAH and down TO MALCHUT, and is one, above and below.

303. Rabbi Elazar said that these three colors exist in all OF THE MOCHIN that originate from the Holy Side. Their 'Appearance,' WHICH IS MALCHUT, INCLUDES all three colors, which expand into the colors coming from the Other Spirit. And when you look into the secret of the levels, you will find that the colors spread out in all directions: RIGHT, LEFT AND CENTER, until they enter below INTO MALCHUT. This is the secret of the 27 channels of doors that cover the deep.

304. All this is known to our exalted sages. Worthy are the righteous with their lot that The Holy One, blessed be He, wants to glorify them and reveal to them the supernal secrets of Wisdom. Of them, it is written: "The secret of Hashem is to those who fear him, and to let them know His covenant" (Tehilim 25:14).

305. Rabbi Elazar said: "Hashem you are my Elohim, I will exalt you, I will praise your name, for you have done wonderful things, even counsels of old, in faithfulness and truth" (Yeshayah 25:1). How important it is for people to pay attention to the honor of the Holy One, blessed be He, and praise Him. For the desires of he who knows how to praise his Master as He deserves will be fulfilled. Not only that, but He also causes an increase of blessings above and below!

303. אָמַר רַבִּי אֶלְעָזָר, תִּלְתַּת גּוּוּנֵין אֵלֶיךָ, בְּכָל אֵינוֹן דְּאֵתֵינִי, מִסְטֵר דְּקְדוּשָׁה, וּמַחֲיָזוּ דְתִלְתַּת גּוּוּנֵין אֵלֶיךָ, מִתְפָּרְשָׁן לְכָל אֵינוֹן דְּאֵתֵינִי מִסְטֵרָא דְרוּחָא אַחְרָא. וְכֵד תְּסַתְּבַל בְּרָזָא דְדִרְגִין, תְּשַׁבַּח הֵיךְ מִתְפָּרְשָׁן גּוּוּנֵין, לְכָל אֵינוֹן סְטְרִין, עַד דְּעֵוִילִין לְתַתָּא, בְּרָזָא דְאֵינוֹן שְׂבַעָה וְעֶשְׂרִין צְנוּרִין, דְּרִשִׁי. דְּחִמֵּין לְתַהוּמֵי.

304. וְכֹלֵא יָדִיעָא לְחַכְמֵינִי עֲלִיוּנֵין. זְכָאָה חוּלְקָהוֹן דְּצִדִּיקֵינָא, דְּקִדְשָׁא בְּרִיךְ הוּא אֲתָרְעֵי בִיקְרִיהוֹן, וְגַלִּי לֹון סְטְרִין עֲלָאִין דְּחַכְמָתָא, עֲלִייהוּ כְּתִיב סוּד ה' לִירְאָיו וּבְרִיתוֹ לְהוֹדִיעֵם.

305. פָּתַח רַבִּי אֶלְעָזָר וְאָמַר: ה' אֱלֹקֵי אֲתָהּ אֲרוּמֵךְ אֹרְדָה שְׁמֵךְ כִּי עֲשִׂיתָ פֶלֶא עֲצוֹת מְרַחֵק אֲמוּנָה אֲמֵן. כִּמָּה אֵית לֹון לְבַנֵּי נֶשְׂאָ, לְאַסְתְּכֵלָא בִיקְרָא דְקִדְשָׁא בְּרִיךְ הוּא, וְלִשְׁבַּחָא לִיקְרִיָהּ. בְּגִין דְּכָל מֵאן דִּינִדַּע לְשַׁבַּחָא לְמֵאֲרִיָהּ, כְּדָקָא וְאוֹת, קִדְשָׁא בְּרִיךְ הוּא עֲבִיד לִיהּ רְעוּתִיָהּ. וְלֹא עוֹד, אֲלֵא דְאֶסְגִּי בְּרַכָּאן לְעִילָא וְתַתָּא.

306. So whoever is able to praise his Master and proclaim His unity is held in affection on high and is beloved below. And the Holy One, blessed be He, is proud of him. Such a person is described by the verse: "And He said to me you my servant, Yisrael, in whom I will be glorified" (Yeshayah 43:3).

306. וְעַל דָּא מֵאֵן דִּינִדַּע לְשַׁבְּחָא לִיהּ לְמֵאֲרִיָּה,  
וְלִיְחַדָּא שְׁמִיָּהּ, חֲבִיב הוּא לְעֵילָא, וְחֲמִיד לְתַתָּא.  
וְקִדְשָׁא בְּרִיךְ הוּא מְשַׁתַּבַּח בֵּיהּ. וְעֵלְיָהּ כְּתִיב, וַיֹּאמֶר  
לִי עַבְדִּי אַתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאֵר.

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## 38. "And Noah, man of the earth, began and planted a vineyard"

The Zohar explains that both Noah and Adam sinned under the influence of wine. Kabbalah teaches that wine is a powerful tool for drawing in Light, as the grape is a potent conduit of spiritual energy. Wine is therefore used as a tool in blessings to reveal God's Light into our physical world. When, through the absence of a blessing, we do not prepare a large enough Vessel, or if we consume wine for reasons not related to spirituality, the torrent of Light aroused becomes uncontrollable. This is the mystery that explains wine's ability to induce intoxicated behavior.

307. "And Noah, a man of the earth, began and planted a vineyard" (Beresheet 9:20). Rabbi Yehuda disagreed with Rabbi Yosi's interpretation of this verse. One said the vine was thrown out of Gan Eden, and that Noah planted it IN THE GROUND. The other said, IT IS WRITTEN: "AND HE PLANTED," BECAUSE the vine had already been in the ground and Noah plucked it out FROM ITS PLACE and replanted it ELSEWHERE. It blossomed and gave fruit on the same day, and he squeezed the grapes, drank their wine, and got drunk.

307. וַיִּחַל נֹחַ אִישׁ הָאֲדָמָה וַיִּטַּע כֶּרֶם. ר' יְהוּדָה וְר' יוֹסִי. חָד אָמַר, מִגֵּן עֵדֶן אֶתְתַּרְכֵּת, וְנִצִּיב לָהּ הַכָּא. וְחָד אָמַר בְּאַרְעָא הוּת, וְעָקַר לָהּ, וְשִׁתַּל לָהּ, וּבָהּ הוּא יוֹמָא, עֵבֶרֶת אִיבִין וְנִיצַת לְבַלְבִין, וְעִנְבִים וְהָזָה סָחִיט לָהּ, וְשִׁתִּי מִן חֲמָרָא וְרוּי.

308. Rabbi Shimon said that there is a sublime secret hidden in this passage. Noach had come to reexamine Adam's sin OF THE TREE OF KNOWLEDGE, so that he could refrain from repeating it and could make reparations in the world. But he was unable TO ACCOMPLISH THIS, HOWEVER, because after squeezing the grapes, so that he could examine them, he got drunk, was uncovered, and had no strength to get up. This is why THE VERSE SAYS, "and was uncovered," MEANING THAT he 'uncovered' a Gap in the World, which had been covered until that time. "Within his tent (Heb. ohaloh)" is spelled with a final Hei. It is not spelled OHALO WITH A VAV. Therefore, it is written: "and do not come near the door of her house" (Mishlei 5: 9), "his tent"-- indicating the vineyard AND NOT HIS OWN TENT. FOR THIS REASON, IT IS WRITTEN WITH A HEI AND NOT WITH A VAV.

309. The same thing happened with the sons of Aharon, who, as we have learned, were drunk. AND HE ASKED: Who gave them wine to drink in such a place? Could you ever think that they were so impertinent as to get drunk! No, this cannot be so, but indeed they did drink from that certain type of wine and became drunk, as is it is written: "and they offered strange fire before Hashem" (Vayikra 10:1). It says here "a strange fire (Heb. esh)" and elsewhere "That they may keep you from the strange woman (Heb. isha)" (Mishlei 8:5), and both verses apply to the same thing. Everything amounts to the same explanation.

308. רַבִּי שִׁמְעוֹן אָמַר, רָזָא דְחֻכְמַתָּא, אִידְהוּ הֵבֵא, בְּהַאי קָרָא. כִּד בְּעָא נַח לְמַבְדֵּק בְּהֵוּא חוּבָא, דְּבִדֵּק אָדָם הָרָאשׁוֹן. לָאו לְאַתְדַּבְּקָא בֵּיהּ, אֶלָּא לְמַנְדַּע, וְלֵאֲתַקְנָא עֲלֵמָא, וְלֵא זִכִּיל. סָחַט עֲנָבִים לְמַבְדֵּק בְּהֵוּא כְרָם. בֵּינָן דְּמֵטָא לְהַאי, וַיִּשְׁבֵּר וַיִּתְגַּל. וְלֵא הוּהּ לֵיהּ, חִילָא לְמִיקָם. וּבְגִין כֵּךְ, וַיִּתְגַּל: גְּלִי פְרִצָה דְעֲלֵמָא, דְהוּהּ סְתִים. בְּתוֹךְ אֶהְלֵה, כְּתִיב בְּה"א. וְע"ד כְּתִיב, וְאֵל תִּקְרַב אֶל פֶּתַח בֵּיתָהּ. בְּתוֹךְ אֶהְלֵה, דְהֵוּא כְרָם.

309. בְּגוֹזְנָא דָא, בְּנֵי אֶהֱרֵן, דְתַנְיִנָן שְׁתוּיֵי יַיִן הוּוּ. וְכִי מָאן זְהִיב לֹון חֲמֵרָא, בְּהֵוּא אֲתֵר לְמִשְׁתֵּי. אִי ס"ד, דְאִינּוֹן חֲצִיפִין הוּוּ, דְרוּוּ חֲמֵרָא. לָאו הֲכִי, אֶלָּא וְדָאִי, מֵהֵוּא חֲמֵרָא רוּוּ. דְכְתִיב, וַיִּקְרִיבוּ לִפְנֵי ה' אֵשׁ זָרָה. כְּתִיב הֵבֵא, אֵשׁ זָרָה, וּכְתִיב הֵתֵם לְשִׁמְרֵךְ מֵאִשֶׁה זָרָה. וְכֹלָא חֲדָא מְלַה.

310. We find the same meaning in the words: "And he drank of the wine and was drunk, and he was uncovered" (Beresheet 9:21). This aroused Cham, the father of Cnaan, **BECAUSE OF WHOM THE POINT OF JUDGMENT, WHICH IS THE SECRET OF "nakedness OF HIS FATHER," BECAME UNCOVERED.** And we have learned that Cnaan was given a place to rule. And he castrated NOACH, thereby removing the secret of the Covenant, which had made him a righteous man. As we have learned that he removed the covenant (the male organ) from him, **MEANING THAT HE REMOVED THE MOCHIN OF BEGETTING, WHICH IS GIVEN ONLY BY THE POWER OF THE HOLY COVENANT. THIS REMOVAL IS CONSIDERED CASTRATION.**

311. This is why NOACH said, "Cursed be Cnaan," because curses were initially brought upon the world by him. **FOR HE IS THE SECRET OF THE SERPENT, AS IT IS WRITTEN: "A slave of slaves he shall be,"** and, also, "Cursed are you of all cattle" (Beresheet 3:14). Everything shall be corrected in the future except for CNAAN. **All THE SLAVES EXCEPT CNAAN shall be freed from their slavery. And this is the secret known to those who are familiar with the ways and the paths of the Torah.**

310. וְכֵן כְּגִוּוֹנָא דָא, וַיִּשְׁתֶּה מִן הַיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל.  
וְעַל דָּא, אֲתַעֲר חָם אָבִי כְנָעַן, כְּמָה דְאֲתַמֵּר.  
וְאֲתִיְהִיב אֲתֵר לְכְנָעַן לְשִׁלְטָאָה, וּמֵאִי דְהוּהּ הָרִין  
צְדִיק, בְּרָזָא דְבְרִית, סְרָסוּ. וְתַנְיָא דְאֲעֵבֵר מֵיְנִיָּה  
הֵהוּא קִיּוּמָא.

311. וּבְגִין כֵּךְ אָמַר, אָרוּר. דְּהָא לְוֹטֵין, אֲתַעֲרוּ  
בְקַדְמֵיתָא, עַל יְדִיָּה בְעֵלְמָא. עֵבֵר עֲבָדִים יְהִיָּה.  
כּד"א אָרוּר אֲתָה מְכַל הַבְּהֵמָה וְגו'. כִּלְאֵי יִתְתַקֵּן  
לְזַמְנָא דְאֲתִי, וְהוּא לֹא יִתְתַקֵּן. וְכִלְאֵי יִפְקֹן לְחִירוֹ,  
וְהוּא לֹא יִפּוֹק. וְרָזָא אִיְהוּ לְאִינֹן דִּיְרַעֵי אֲרַחוּי,  
וְשְׁבִילֵי דְאוּרֵייתָא.

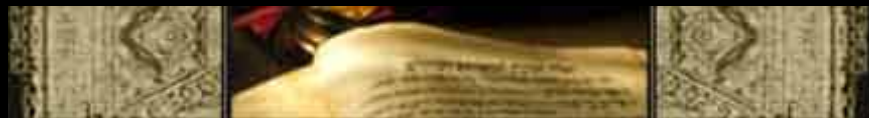
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## 39. Bat-Sheva and Uriyah

Through a story pertaining to King David and Bat-sheva, the Zohar reveals that a person's negative action brings about the creation of an actual negative entity. These negative influences are not presented as metaphors. They are actual forces that directly affect the activities of mankind, individually and collectively. They are as real as an unseen atom, and as influential in our lives as the invisible force of gravity. The Kabbalists reject entirely the concept of a Creator who administers punishments and rewards. By way of illustration, electrical energy benefits our society in countless ways. If a person inadvertently placed his finger in a light socket and was electrocuted, it would be senseless to suggest that the electricity punished the individual. The Zohar is offering us a lesson on accountability. This, along with repentance, is the only way we can eradicate all negative forces.

312. He opened the discussion by quoting: "For I know my transgressions, and my sin is ever before me always" (Tehilim 51:5). People should be staunchly on guard against sinning before the Holy One, blessed be He, because after a person has sinned, his sin is recorded in the upper world and may only be blotted out through the power of great repentance. This is as it is written: "For though you wash yourself with nitre, and take yourself much soap, yet your iniquity has become a stain before me" (Yirmeyah 2:22).

312. פֶּתַח וְאָמַר, כִּי פָשַׁעִי אֲנִי אֶדְרַע וְחַטָּאתִי נִגְדִי תָמִיד. כִּמָּה אֵיךְ לֹוֹן לְבַנִּי נִשְׂאָ, לֹא־סִתְמַרָא מְחֻבְּיָהוּ, מְקַמֵּי קִדְשָׁא בְרִיךְ הוּא. דְּהָא לְבַתְרָ דְּחֻטָּא בְרִי נִשְׂ, רְשִׁים הוּא, חֻבְיָה לְעִילָא, וְלֹא אֲתַמְחֵק, בְּרִי בְתוֹקְפָא דְתִיּוֹבְתָא סְגִיָא. כִּד"א כִּי אִם תִּכְבְּסִי בְנֹתָר וְתִרְבִּי לְךָ בֹורִית נִכְתָּם עֹונֶךָ לְפָנַי.

313. Come and behold: The first time a person sins before the Holy One, blessed be He, he leaves a stain. If he sins a second time, the stain is darkened. If he sins a third time, the stain spreads to all sides. This is suggested by the words: "your iniquity has become a stain before me" (Yirmeyah 2:22).

313. תָּא חֲזִי, בִּיּוֹן דְּחָב ב"ג קָמִי קְדָשָׁא בְּרִיךְ הוּא זְמַנָּא חָדָא, עֵבִיד רְשִׁימוּ. וְכִד חָב בִּיה זְמַנָּא תְּנִינָא, אֲתַתְּקַף הֵהוּא רְשִׁימוּ יִתִיר. חָב בִּיה זְמַנָּא תְּלִיתָא, אֲתַפְשֵׁט הֵהוּא כְּתָמָא, מְסֻטְרָא דָא לְסֻטְרָא דָא, כְּרִין כְּתִיב, נִכְתָּם עֹנֵךְ לְפָנֵי.

314. Come and behold: When King David sinned with Bat-Sheva before the Holy One, blessed be He, King David thought that the stain of this sin would last forever. But what is written? "Hashem also has put away your sin, you shall not die" (II Shmuel 12:13), MEANING that the stain was blotted out.

314. תָּא חֲזִי, דְּוֹד מְלָכָא, בִּיּוֹן דְּחָב קָמִי קְדָשָׁא בְּרִיךְ הוּא, עַל עֶסְקָא דְּבַת שֶׁבַע, חָשִׁיב, דִּהוּא חֹבָא, אֲתַרְשִׁים עֲלֵיהּ לְעֵלְמִין. מַה כְּתִיב, גַּם ה' הֵעִבִיר חֲטָאתְךָ לֹא תָמוּת. אֲעֵבֵר הֵהוּא רְשִׁימוּ מִקָּמִיָּה.

315. Rabbi Aba then asked him: If Bat-Sheva belonged to King David from the day the world was created, why did the Holy One, blessed be He, give her first to Uriyah the Chitite?

315. אָמַר לוֹרְבִי אָבָא, וְהָא תְּנִינָן דְּבַת שֶׁבַע, דִּילִיָּה דְּדוֹד מְלָכָא הוּת מִן יוֹמָא דְּאֲתַבְּרִי עֲלָמָא, אָמַאי, יִהְבֵּה קְדָשָׁא בְּרִיךְ הוּא לְאוּרִיָּה הַחִתִּי, מִן קְדַמַּת דְּנָא.

316. Rabbi Shimon told him that these are the ways of the Holy One, blessed be He. Although a woman may be destined to become a certain man's wife, another man may marry her first. But as soon as the time has come for the destined man to marry her, the latter is removed from this world, because of the other that comes after him. And it is very hard and painful for the Holy One, blessed be He, to remove that person from the world before his time has come.

316. אָמַר לוֹ, הֲכִי אוֹרְחוּי דְּקְדָשָׁא בְּרִיךְ הוּא, אִף עַל פִּי דְּאֲתַתָּא אֲזַמְינָא לִיה לְבַר נֶשׁ, לְמַהוּי דִּילִיָּה, אֲקָדִים אַחְרָא וְנָסִיב לָהּ, עַד דְּמָטָא זְמַנִּיָּה דִּהָאִי. בִּיּוֹן דְּמָטָא זְמַנִּיָּה, אֲתַדְּחִינָא הָאִי דְּנָסִיב לָהּ, מִקָּמִי הָאִי אַחְרָא, דְּאֲתִי לְבַתְרָא, וְאֲסַתְּלַק מֵעֲלָמָא. וְקָשִׁי קָמִיָּה קְדָשָׁא בְּרִיךְ הוּא לְאֲעֵבְרָא לִיה מֵעֲלָמָא, עַד לֹא מְטִי זְמַנִּיָּה, מִקָּמִי הָאִי אַחְרָא.

317. The secret of why Bat-Sheva was given first to Uriyah the Chitite lies in the answer to the question of why the Holy Land was given first to Cnaan, before the nation of Yisrael existed. From this, you shall understand WHY BAT-SHEVA WAS GIVEN FIRST TO URIYAH. Both questions are connected to one secret and one matter.

318. Come and behold: Even though David confessed his sins and repented, he was not able to completely forget and extirpate them from his heart, especially the sin related to Bat-Sheva. Because he always feared that one of his sins might reappear and persecute him in time of danger, he never forgot them or blotted them out of his memory. HE SAID, "FOR I KNOW MY TRANSGRESSION, AND MY SIN IS BEFORE ME ALWAYS."

319. Another interpretation of the verse, "For I know my transgression" is, 'I am familiar with all the levels connected to the sins of humankind.' IN OTHER WORDS, HE HAD ALREADY CORRECTED THEM. On the other hand, "my sin is before me always" refers to the defect of the moon, WHICH HE DID NOT CORRECT. The moon's defect was not corrected until Solomon appeared. AT THAT POINT, IT SHONE FLAWLESS AND FULL. Then, the world was joyful (lit. 'perfumed') and Yisrael dwelled in security. As it is written: "And Yehuda and Yisrael dwelled safely, every man under his vine and under his fig tree" (I Melachim 5:5). "My sin is before me always" SIGNIFIES THAT EVEN IN THE DAYS OF KING SOLOMON, THE MOON'S DEFECT WAS NOT COMPLETELY CORRECTED. FOR THE HOLY TEMPLE WAS DESTROYED TWICE, AND THE MOON, WHICH IS THE FEMALE PRINCIPLE, RETURNED TO ITS UNCORRECTED STATE. THIS DEFECT shall not be removed from the world until the King Mashiach appears, as is described in the verse: "And the spirit of uncleanness I will cause to pass out from the

317. וְרָא דְבַת שֶׁבַע, דְּאִתְיָהִיבַת לְאוּרִיָּה הַחִתִּי בְּקִדְמִיתָא, פּוֹק וְדוֹק, אֲמַאי אִתְיָהִיבַת אֶרְעָא קְדִישָׁא לְכַנְעָן, עַד לֹא יוּתוּן יִשְׂרָאֵל. וְתִשְׁכַּח מַלְּהָ דָא. וְכֹלָא רָזָא חֲדָא אִיהוּ, וּמַלְּהָ חֲדָא.

318. תָּא חֲזִי, דְּוֹד, אָף עַל גְּבֻדְאוּדֵי עַל חוֹבִיָּה, וְתַב בְּתוּבַתָּא, לֹא אֶעְדִּי לְבִיָּה וְרַעוּתִיָּה מְאִינּוֹן חוֹבִין דְּחָב, וּמִהֵוּא חוֹבָא דְּבַת שֶׁבַע, בְּגִין דְּרַחֵל עַלִּיָּהּוּ תְדִיר, דִּילְמָא גְרִים חַד מְנִיָּהּוּ, וּיְקַטְרַג עַלִּיָּהּ בְּשַׁעְתָּא דְּסַכְנָה. וּבְגִין כֵּן, לֹא אֲנָשִׁי לוֹן, מִיָּנִיָּה וּמִרַעוּתִיָּה.

319. דְּבַר אַחַר, כִּי פִשְׁעֵי אָנִי אֲדַע. כִּלְהוּ דְּרַגִּין, דְּתַלְיִין בְּהוּ חוֹבֵי בְנֵי נִשָּׂא, אָנִי אֲדַע. וְחַטָּאתִי נִגְדִי תְמִיד. דָּא פְּגִימוּ דְּסִיְהָרָא, דִּלְא נִפְקָא מִסְּאוּבַתָּא, עַד דְּאִתָּא שְׁלֵמָה, וְאִתְנַהֲרַת בְּאִשְׁלֵמוּתָא. וּכְרִין אֲתַבְּסָם עַלְמָא, וְיִתִּיבוּ יִשְׂרָאֵל לְרַחֲצֵן. דְּכִתִּיב וַיֹּשֶׁב יְהוּדָה וְיִשְׂרָאֵל לְבֵטַח אִישׁ תַּחַת גִּפְנוֹ וְתַחַת תְּאֲנָתוֹ. וְעַם כָּל דָּא, וְחַטָּאתִי נִגְדִי תְמִיד. וְלֹא אִתְפַּסֵּק מִעַלְמָא. עַד דְּיִוְתִי מַלְכָּא מְשִׁיחָא, לְזִמְנָא דְּאִתִּי. כִּמְהָ דְּאִתְמַר וְאֵת רוּחַ הַטּוֹמְאָה אֶעֱבִיר מִן הָאָרֶץ.

earth" (Zecharyah 13:2).



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Section



## 40. "He was a mighty hunter"

According to the Zohar, Nimrod used the clothes of Adam to gain strength. Clothes is a code word that alludes to the physicality that conceals the Light, as garments conceal the body. Nimrod, we are told, connected only to the material world, without any regard or consideration for the spiritual essence of reality. This is considered to be a form of idol worshipping. It is falling under the delusion and control of the physical world.

A deeper awareness for the spiritual essence of life is awakened within us by these passages, so that we are not controlled by illusion.

320. "He was a mighty hunter before Hashem; therefore, it is said, 'even as Nimrod the mighty hunter before Hashem'" (Beresheet 10:9). Come and behold: Nimrod was a brave man, who wore the garments of Adam and knew how to hunt. ALL LIVING BEINGS SURRENDERED TO HIM BECAUSE OF THOSE GARMENTS, THOSE "COATS OF SKIN," AS THE VERSE READS: "TO ADAM ALSO AND TO HIS WIFE DID HASHEM ELOHIM MAKE COATS OF SKIN, AND CLOTHED THEM" (Beresheet 3:21).

320. הוא הנה גבור ציד לפני ה' על בן ואמר  
בנמרוד גבור ציד לפני ה'. תא חזי, הוא הנה גבר  
תקיף. לבושוי האדם הראשון הנה לביש. והנה ידע  
למיצד צידה דברייתא בהו.

321. Rabbi Elazar said that Nimrod used to entice people into idol worshipping. He used the power of those garments to rule all other human beings. He proclaimed himself Elohim, the Ruler of the World, so all other human beings had to serve him. But why was he called Nimrod? Because he rebelled (Heb. marad) against the High King of above, against the power of THE SUPERNAL HOLY ONE, and also against the lower forces, THE HUMAN BEINGS OF THIS WORLD.

322. By the power of these garments, he was able to rule over all Mankind. He rebelled against THEM AND his Master by saying that he was the ruler of the world, THAT IS, HE DECLARED HIMSELF ELOHIM. He seduced people into following him, leaving the service of the Almighty, and serving him instead. Rabbi Shimon said that our friends knew a great secret about these garments.

321. אָמַר רַבִּי אֶלְעָזָר, נִמְרוֹד הָוָה מִפְתֵּי לְבַרְיֹתָא, לְמִיּהָךְ בְּתַר פּוֹלְחֵן דְּע"ז. וְהָוָה שְׁלִיט בְּאִינוּן לְבוֹשִׁין, וְנִצַּח בְּנֵי עֲלָמָא. וְהָוָה אָמַר דְּאִיהוּ שְׁלִיטָא בְּעֲלָמָא, וּפְלַחִין לֵיהּ בְּנֵי נָשָׂא. וְאִמְאֵי אֶקְרִי שְׁמִיּהּ נִמְרוֹד. דְּמַרְדַּ בְּמַלְכָּא עֲלָאָה. דְּלַעִילָא. דְּמַרְדַּ בְּעֲלָאֵי, וּמַרְדַּ בְּתַתָּאֵי.

322. בְּאִינוּן לְבוֹשִׁין, שְׁלִיט עַל כָּל בְּנֵי עֲלָמָא, וּמַלְךְ בָּהּ. וּמַרְדַּ בְּמַאֲרִיָּה. וְאָמַר, דְּאִיהוּ שְׁלִיטָא דְּעֲלָמָא, וְהָוָה מִפְתֵּי לְבַרְיֹתָא אֲבַתְרִיָּה, עַד דְּמִשְׁךְ בְּנֵי נָשָׂא, לְמִיּוֹק מִבְּתַר פּוֹלְחָנָא דְּמַאֲרֵי עֲלָמָא. אָמַר רַבִּי שְׁמַעוֹן בְּאִילִין לְבוֹשִׁין, יִדְעֵי בָּהּ חַבְרִינָא רְזָא עֲלָאָה.

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Section



## 41. "And the house in its being built"

If we make a complete connection to the Light of God, we need only begin a new endeavor and the Light finishes the work on our behalf. This unusual concept is further understood through the example of planting a seed. Once the seed is planted, the forces of nature take over, eventually giving birth to a full grown tree. When our connections to the Light are secure and complete, we can plant seeds of positive energy in all areas of our lives. We gain this ability through the metaphysical powers that are emitted through the medium of the letters.

323. "And the whole earth was of one language and of one speech" (Beresheet 11:1). Rabbi Shimon began by quoting: "And the house in its being built, was built of stone made ready before it was brought there: so that there was neither hammer nor ax nor any tool of iron heard in the house in its being built" (I Melachim 6:7). HE ASKED IF THE WORDS, "And the house in its being built," MEAN THAT THE HOUSE BUILT ITSELF. Could it be that Solomon and all his artisans did not build it? Why does it read, "in its being built?"

323. מִתְנִיתִין. וַיְהִי כָל הָאָרֶץ שְׂמָה אַחַת וּדְבָרִים אֲחָדִים. ר' שְׁמַעוֹן פֶּתַח, וְהַבֵּית בְּהַבְנוֹתוֹ אֶבֶן שְׁלֵמָה מִסַּע נִבְנָה וּמְקֻבּוֹת וְהַגְרָזָן כָּל כְּלֵי בְרָזָל לֹא נִשְׁמַע בְּבֵית בְּהַבְנוֹתוֹ. וְהַבֵּית בְּהַבְנוֹתוֹ. וְכִי לֹא הָיָה בְּנֵי לֵיה שְׁלֵמָה, וְכִלְהוֹ אֹמְנִין, דְּהוּוּ תַמּוֹן, מֵהוּ בְּהַבְנוֹתוֹ.

324. We read: "And you shall make a candelabra. In one piece of pure gold shall the candelabra be made" (Shemot 25:31). Now a candelabra is to be made of beaten work, MEANING IF THE ARTISANS ARE TO BEAT THE BAR OF METAL WITH A SLEDGEHAMMER, why does the verse continue, "shall the candelabra be made?" THAT IS TO SAY, SHALL IT BE MADE BY ITSELF! But, of course, IN THE HOLY TEMPLE everything happened, and all objects made themselves, by miracles and signs. As soon as the artisans began to work, the art crafted itself, showing them how to work in ways they had not known before THEY STARTED.

325. Why was that so? Because the blessings of the Holy One, blessed be He, were upon their hands. Therefore, it says, "in its being built," to indicate that it was built by itself. The building taught the artisans how to start their work by guiding their hands with signs. The artisans did not turn their eyes away from the vision of the form until the house was completely built.

326. The words "ready-made (Heb. Shlema; lit. 'whole') stone before it was brought there (Heb., masa; lit. 'travel');" shlema is spelled without a Yud. As a result, it can be also pronounced Solomon, and not just Shlema. THAT MEANS THAT THE FEMALE PRINCIPLE, CALLED THE STONE OF THE KING OF PEACE (HEB. SHALOM). SOLOMON LITERALLY MEANS 'HIS PEACE.' Now the word masa indicates that A WHOLE STONE, THE FEMALE PRINCIPLE, TRAVELED FROM ABOVE AND came to dwell upon them and accomplish the work. ANOTHER INTERPRETATION IS THAT THE STONE made the hands "travel" or work involuntarily. For here, it is written: masa, just as it appears in the verse, "and for the journeying (masa) of the camps" (Bemidbar 10:2), BECAUSE THE WORD IN THE LATTER VERSE REFERS TO AN ACTION, WE MAY CONCLUDE THAT IN THE FIRST ONE IT

324. אֵלָא, כִּךְ הוּא, כְּמָה דְכָתִיב, מְקֻשָּׁה תַעֲשֶׂה הַמְנוֹרָה. אִם הִיא מְקֻשָּׁה, מֵהוּ תַעֲשֶׂה. אֵלָא, וְדָאִי כִּלְא בָּאת וְנִיסָא אֶתְעַבֵּיד אִיהוּ מְגַרְמִיָּה. כִּיּוֹן דְּשָׂרְאן לְמַעַבְד לְמַעַבְד עַבִּידְתָּא אֹלִיף לְאוּמַנִּין לְמַעַבְד בְּה, מַה דְּלֵא הוּוּ יִדְעִין מְקַדְמַת דְּנָא.

325. מ"ט, בְּגִין דְּבִרְכָתָא דְקִדְשָׁא בְרִיךְ הוּא, שְׂרָא עַל יְדֵיהּ, וְע"ד כְּתִיב, בְּהַבְנוֹתוֹ, אִיהִי אֶתְבְּנִי מְגַרְמִיָּה, דְּהוּא אֹלְפָא אֹלְפָן לְאוּמַנִּין, הִיאֲרַךְ שְׂרָאן לְמַעַבְד, וְלֵא אֶסְתַּלַּק מֵעֵינֵיהּוּ רְשִׁימוּ דְּהוּא עַבִּידְתָּא מְמַשׁ, וּמִסְתַּכְלָאן בֵּיהּ וְעַבְרִי, עַד דְּאֶתְבְּנִי כֹל בֵּיתָא.

326. אֲבָן שְׁלֵמָה מִסַּע נִבְנָה. שְׁלֵמָה כְּתִיב, חֶסֶר יוֹד, אֲבָן שְׁלֵמָה וְדָאִי. מִסַּע: דְּאֶתְנַטִּיל וְאֶתִּיא וְשְׂרִיא עַלֵּיהּ, וְאֶתְעַבֵּיד עַבִּידְתָּא. מִסַּע: דְּאֶנְטִיל יִדְן לְמַעַבְד, דְּלֵא מְדַעְתִּיָּהּ. כְּתִיב הֶכָּא מִסַּע. וְכְתִיב הֶתֶם וּלְמִסַּע אֶת הַמַּחֲנוֹת.



## ALSO DESCRIBES AN ACTION.

327. "There was neither hammer nor ax nor any tool of iron heard in the house," because a CERTAIN WORM CALLED shamir (LIT. 'EMERY') split everything noiselessly, and thus, they did not require other tools. Everything occurred by a miracle.

327. ומקבות והגרין כל כלי ברזל לא נשמע בגין, דשמיר בצע בלא, ולא אשתמע מלה, דלא אצטריכו לשאר מאנין למעבד. וכלא באת וניסא הוה.

328. How pleasant it is to hear the words of the Torah; how good is the lot of he who delves in them and knows how to walk the Path of Truth, said Rabbi Shimon. So, "the house in its being built" MEANS THAT the desire of the Holy One, blessed be He, to be glorified arose from within the Thought and spread forth. IN OTHER WORDS, BINAH, WHICH IS CALLED 'DESIRE,' CAME FROM THE HEAD OF ARICH ANPIN, WHICH IS CALLED 'THE THOUGHT,' and spread forth from the place that is called 'the Concealed Thought.' THAT IS, IT SPREAD FORTH FROM THE 'CONCEALED CHOCHMAH' OF ARICH ANPIN, which is a mystery. BECAUSE THE CHOCHMAH OF ARICH ANPIN IS CONCEALED AND UNREVEALED TO THE LEVELS OF ATZILUT UNTIL EVERYTHING IS CORRECTED. THIS BINAH THAT CAME FROM THE HEAD OF ARICH ANPIN IS USED FOR THE PURPOSE OF BRINGING FORTH CHOCHMAH, AND NOT THE CONCEALED CHOCHMAH, OF ARICH ANPIN.

328. אמר רבי שמעון, כמה חביבין אינון מלי דאורייתא. זכאה חולקיה, מאן דאתעסק בהו, וידע למיהך בארץ קשוט. והבית בהבנותו. כד סלקא ברעותא דקדשא בריך הוא, למעבד וקרא ליקריה, סלקא מגו מחשבה רעותא, לאתפשטא, ואתפשט מאתר דאיהי מחשבה סתימא, דלא אתיידע.

329. BINAH spread forth until it lodged inside the 'throat' OF ARICH ANPIN, from where it constantly flows by the secret of the 'Spirit of Life.' Afterward, when the Thought, CHOCHMAH OF ARICH ANPIN, had expanded and settled in that place, BINAH RETURNED AND RECEIVED THE UPPER THREE SFIROT FROM CHOCHMAH OF ARICH ANPIN AND ONCE AGAIN BECAME THE REPRESENTATION OF THOUGHT. Thus, the Thought is called the 'Living Elohim', as is written: "he is the living Elohim" (Yirmeyah 10:10).

330. THE EMANATOR wanted to continue expanding and revealing Himself, so He caused THE SECRET OF THE THREE COLUMNS, fire, wind, and water, to come forth. Thus, Ya'akov, the perfect man, WHO IS ZEIR ANPIN, came forth. And his was the one voice that came through and was heard. From this, we learn that the Thought that was secretly hidden--BINAH--was revealed and made audible BY YA'AKOV, WHO IS ZEIR ANPIN.

331. This thought kept expanding so that it could be revealed, and this voice struck upon the lips and speech came out, completing and revealing everything. We learn from this that everything is the thought that was concealed internally, and therefore all are one.

329. עַד דְּאַתְפְּשֶׁטת וְשָׂרְיָא לְבֵי גְרוּן, אֲתֵר דְּאִיהוּ נְבִיעַ תְּדִיר, בְּרָזָא דְּאִיהוּ רוּחַ חַיִּים. וּכְדִין כִּד אֲתַפְּשֶׁטת הֵהיא מַחְשְׁבָה, וְשָׂרְיָא בְּאֲתֵר דָּא, אֶקְרִי הֵהיא מַחְשְׁבָה, אֱלֻקִּים חַיִּים. דְּכִתִּיב הוּא אֱלֻקִּים חַיִּים.

330. עוֹד בְּעָא, לְאַתְפְּשֶׁטא וּלְאַתְגַּלְיָא, מִתְמֵן נִמְקוּ, אֲשָׂא וְרוּחָא וּמַיָּא, כְּלִילָן בְּחֻדָּא, וּנְמַק יַעֲקֹב, גְּבֵר שְׁלִים, וְאִיהוּ קוֹל חֵד דְּנִמְיֵק וְאַשְׁתַּמַּע. מִהֲכָא, מַחְשְׁבָה דְּהוּה סְתִימָא בְּחֻשָּׁא, אֲשְׁתַּמַּע לְאַתְגַּלְיָא.

331. עוֹד, אֲתַפְּשֶׁטת הָאִי מַחְשְׁבָה, לְאַתְגַּלְיָא. וּבְטַש הָאִי קוֹל וְאַקִּישׁ בְּשִׁפְוֹן, וּכְדִין נִמְקָא דְּבוּר, דְּאַשְׁלִים כֻּלָּא, וְגַלִּי כֻּלָּא. אֲשְׁתַּמַּע דְּכֻלָּא אִיהוּ הֵהיא מַחְשְׁבָה סְתִימָא דְּהוּת לְגוּ, וְכֻלָּא חֵד.

332. Speech was an extension OF BINAH, MEANING THAT BINAH WAS DRAWN TO THE FEMALE PRINCIPLE by the power of the voice. THE VOICE IS ZEIR ANPIN, WHO RECEIVES FROM BINAH AND PASSES ON TO THE FEMALE PRINCIPLE. The words, "And the house in its being built," REFER TO THE FACT THAT IT BUILT ITSELF BY SIGNS AND MIRACLES. The verse reads, "in its being built" and not "when it was built." IF THE PHRASE WAS MEANT TO INDICATE THAT THE HOUSE BUILT ITSELF, IT WOULD HAVE READ, 'AND THE HOUSE WHEN IT WAS BUILT,' WHY DOES IT READ, "IN ITS BEING BUILT?" AND HE EXPLAINED THAT THIS IS TO TEACH US THAT it is so at all times. "Ready-made stone" is the "stone of Solomon." It is also written: "with the diadem with which his mother crowned him" (Shir Hashirim 3:11), REFERRING TO BINAH, WHICH IS CALLED IMA (MOTHER). THUS, WHEN THE FEMALE PRINCIPLE RECEIVES THESE DIADEMS, SHE IS CALLED THE "STONE OF SOLOMON."

333. "It was brought there," INDICATES THAT THE ILLUMINATION OF THE MOCHIN as it emerged from the internal aspect OF BINAH. THAT IS, ALL THE WORK WAS COMPLETED and came FROM BINAH. It then remained outside IN ZEIR ANPIN, emerging from the upper level- BINAH-and traveling down to THE FEMALE PRINCIPLE. The "hammers and ax and all other tools of iron" are the lower levels that depend on THE FEMALE PRINCIPLE. They were neither heard nor received by the internal aspect WHEN THE FEMALE PRINCIPLE ascended to unite with the it, ENCLOTHE ABA AND IMA, and suck from there. BECAUSE THEY USED THE SHAMIR INSTEAD OF OTHER TOOLS, THEY WERE NOT HEARD. This is why the verse uses the phrase "in its being built" TO INDICATE THAT IT WAS BUILT WITHOUT ANY OF THE HANDIWORK OF THE LOWER BEINGS.

332. בִּיּוֹן דְּמִטָּא אֲתַפְּשׁוּתָא דָּא, וְאֲתַעֲבִיד דְּבוּר  
בְּתַקִּיפָא דִּהְהוּא קְלָא, כְּדִין, וְהִבִּית בְּהַבְנוֹתוֹ. כַּאֲשֶׁר  
נִבְנָה לֹא כְּתִיב, אֶלָּא בְּהַבְנוֹתוֹ, בְּכֹל זְמַנָּא וְזְמַנָּא.  
אֲבָן שְׁלֹמֹה, כְּמָה דְּאִתְמַר. וְכְתִיב בְּעֵטְרָה שְׁעֵטְרָה  
לוֹ אָמוּ.

333. מַסַּע: דְּנִמְקָא מְלֵגוֹ, וְשָׂרְיָא וְנָטִיל לְבַר, נִמְקָא  
מְלַעֲיֹלָא, וְשָׂרְיָא וְנָטִיל לְתַתָּא. וּמִקְבוֹת וְהִגְרִזוֹן כֹּל  
כְּלֵי בְרוֹזל: אֵלֶיךָ שְׂאֵר דְּרִגְוִין תְּתַאֲוִין, דְּכֻלְהוּ תְּלִיזִין  
בֵּיהּ, וְלֹא אֲשַׁתְּמַעוּ, וְלֹא אֲתַקְבְּלוּן לְגוֹ, כִּד אִיהִי  
סְלֵקָא לְאִתְאַחַדָּא לְעִילָא, וְלִינְקָא מִתַּמָּן. וְדָא הוּא  
בְּהַבְנוֹתוֹ.

334. When THE FEMALE PRINCIPLE nourishes itself FROM ABA AND IMA, all the worlds are happy, they nourish themselves FROM THE FEMALE PRINCIPLE, and are filled with blessings. They are united by one secret, one unity, and there is no separation in the worlds. After all THE WORLDS, each and every one, have taken their share FROM THE FEMALE PRINCIPLE, they expand and return to the purposes for which they were created.

334. וּכְדִין כִּד אִיהִי יִנְקָא, כִּלְהוּ קִיּוּמֵי בְּחֵדוֹתָא,  
וַיִּנְקִין וְאִתְמַלְיִין בְּרַכָּאן. וּכְדִין, קִיּוּמִין עֲלָמִין כִּלְהוּ,  
פְּרֻזָּא חֲדָא, בְּיַחְוּדָא חֲדָא, וְלֹא הוּי בְּהוּ בְּכִלְהוּ עֲלָמִין  
פְּרֻזָּא. לְבִתְרֵי דְנִטְלֵי חוּלְקֵהוֹן כֹּל חֲדָא וְחֲדָא, כִּלְהוּ  
מִתְפַּשְׁטֵן וּמִתְפַּרְשֵׁן לְסִטְרֵיהוּ, לְמַה דְאִתְמַנָּן.

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# THE ZOHAR

the most powerful spiritual tool



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## 42. "A city and a tower"

Kabbalah differs from other spiritual teachings in that we are not called upon to separate ourselves from the physical world of chaos. Instead, we embrace chaos to eradicate our negative traits and to nurture transformation. Throughout history, this has been a difficult endeavor. The peoples of the past, such as the Tower of Babel generation, chose the easy path to spiritual Light, with dire consequences. We must be careful not to fall into that same trap.

In the biblical story, a group of evil people seek to build a tower that will reach Heaven. They intend to challenge God and seek world domination.

The Zohar quotes the verse from the Torah: And they said, come, let us build us a city and a tower, whose top may reach to heaven: and let us make ourselves a name.

The Zohar reveals that the terms City and Tower allude to the highest levels of the dark spiritual forces. The word name refers to the Names of God, or the power of the Hebrew letters. It is the letters that will allow the evil ones to access negative spiritual forces. God then confuses their language, creating seventy other tongues so that the power of the Hebrew letters can never be used for destructive purposes.

This section helps us to remain true to our spiritual path, and stops us from falling to the temptations of paths that always appear easier.

335. Come and behold: Observe WHAT HAS BEEN WRITTEN: "And the whole world was of one language and one speech" (Beresheet 11:1). What is written next? "And it came to pass, as they journeyed from the east (also, 'yore')" (Beresheet 11:1). FOR THEY TRAVELED AWAY from the One who is 'before' all. IN OTHER WORDS, THEY DREW DOWN THE ILLUMINATION OF THE LEFT, WHICH THE ONE WHO IS BEFORE ALL HAD FORBIDDEN THEM TO DO. THEREFORE, THE PASSAGE CONTINUES, "they found a plain in the land of Shinar" from where JUDGMENTS spread out in all directions. This is the beginning of Malchut's separation from THE HOLINESS. IT IS DESCRIBED BY THE PHRASE, "YOU ARE THIS HEAD OF GOLD" (DANIEL 2:38), BECAUSE "ELOHIM HAS MADE THE ONE AS WELL AS THE OTHER" (KOHLEET 7:14). IN THE KLIPOT, THERE ARE ALSO FOUR ASPECTS: CHOCHMAH, BINAH TIFERET, AND MALCHUT. AND THE KLIPAH OF BABYLON IS CHOCHMAH OF THE KLIPAH. HENCE, IT IS THE HEAD OF ALL OF THE KLIPOT.

336. You might ask: Since it has already been written: "And a river went out of Eden to water the garden, and from hence it was parted" (Beresheet 2:10), how CAN WE SAY THAT THE PLAIN (LIT. 'PARTITION') IN THE LAND OF SHINAR WAS THE BEGINNING OF THE SEPARATION? AND HE REPLIED: It is certain THAT THE SEPARATION STARTS AFTER OR BEYOND MALCHUT OF ATZILUT, WHICH IS THE SECRET OF THE GARDEN. When they journeyed from THE GARDEN, THEY FOUND THE PLAIN IN THE LAND OF SHINAR, and the separation was complete. If they gathered IN THE GARDEN to suck, BUT DO NOT DRAW THE ILLUMINATION OF THE LEFT, then there was no separation. THAT IS WHY THE VERSE STATES THAT FROM THE GARDEN "IT WAS PARTED." Only when they journeyed away FROM THE GARDEN did the separation occur, as it is written: "as they journeyed from the east," OR FROM THE GARDEN, they "found a plain," as previously

335. תָּא חֲזִי, וַיְהִי כָּל הָאָרֶץ שְׂפָה אַחַת וְגו'. לְבַתֵּר מֵהַ כְּתִיב, וַיְהִי בְּנִסְעָם מִקֶּדֶם. מֵהֵוּא קְדָמָא דְעֵלְמָא. וַיִּמְצְאוּ בְקַעָה בְּאֶרֶץ שֹׁנַר. דְּהָא מִתְמִן, מִתְפָּרְשִׁין לְכָל אֵינוֹן סְטְרִין, וְאִיהוּ רִישׁ מַלְכוּ לְאַתְבָּרָא.

336. וְאִי תִימָא, הָא כְּתִיב וְנָהַר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגֶּן וּמִשָּׁם יִפְרֹד. וְדָאִי הֲכִי הוּא, דְּכִיּוֹן דְּנִטְלִי מִתְמִן, הוּי פְּרוּדָא, וְכִד אֵינוֹן כְּנִישִׁין תְּמִן לְנִקְאָה לֹא הוּי פְּרוּדָא. וְכִד נִטְלִין הוּי פְּרוּדָא, דְּכְתִיב וַיְהִי בְּנִסְעָם מִקֶּדֶם, וַיִּמְצְאוּ בְקַעָה. כְּמָה דְאַתְמַר.

explained. HAD THEY NOT LEFT THE GARDEN, THEY WOULD NOT HAVE FOUND A PLAIN IN THE LAND OF SHINAR AND THEY WOULD NOT HAVE BEEN SEPARATED FROM HOLINESS. THIS IS WHY THE PLAIN IN THE LAND OF SHINAR IS CONSIDERED TO BE THE BEGINNING OF THE SEPARATION.

337. "And the whole world was of one language and one speech," because it had one basic and essential foundation, MERCY. All peoples had faith in the Holy One AND WOULD NOT SIN BEFORE HIM. But what does it say? It says, "And it came to pass, as they journeyed from the east" --MEANING THAT THEY "DRIFTED AWAY" from the First and Foremost of the world and from the universal faith, and "they found a plain." They did indeed find something, something that would cause them to leave the supernal faith, AS SHALL BE EXPLAINED.

338. Come and behold: What is said of Nimrod? It is said: "And the beginning of his Kingdom was Bavel (Babylon)" (Beresheet 10:10). For he drew POWER from Bavel (Babylon) that helped him to cling on to the dominion of the Other SIDE. IT ALSO READS, "they found a plain in the land of Shinar," MEANING they filled their hearts WITH DESIRE derived from Shinar, to leave the upper dominion and join a different power. For THE LAND OF SHINAR, WHICH IS BAVEL, IS THE HEAD AND ROOT OF SEVERENCE FROM THE HOLY ONE, BLESSED BE HE.

337. וַיְהִי כֹל הָאָרֶץ שְׂפָה אֶחָד וּדְבָרִים אֶחָדִים. דְּהָא כְּדִין עֲלָמָא, בִּיסוּדָא וְעִקְרָא וְשִׁרְשָׁא חָדָא, וּמְהִימְנוּתָא חָדָא, בֵּינָה בְּקִדְשָׁא בְּרִיךְ הוּא. מַה כְּתִיב, וַיְהִי בְּנִסְעָם מִקְדָּם. מִקְדָּמָה עִקְרָא דְעֲלָמָא, מְהִימְנוּתָא דְכָלָא. וַיִּמְצְאוּ בְּקַעָה. מִצִּיָּאָה אֲשַׁכְּחוּ, וְנִפְקוּ בָּהּ מִתְּחִלָּתָא מְהִימְנוּתָא עֲלָאָה.

338. הָא חֲזִי, נִמְרוֹד מַה כְּתִיב בֵּינָה, וְהָיָה רֵאשִׁית מִמְּלַכְתּוֹ בָּבֶל. דְּהָא מִתְּמֵן נָטַל לְאַתְאֲחָרָא בְּרִשׁוֹ אֲחָרָא. וְהִכָּא, וַיִּמְצְאוּ בְּקַעָה בְּאֶרֶץ שִׁנְעָר. מִתְּמֵן נָטְלוּ בְּלִבְיָהוּ, לְאַפְקָא מִרְשׁוּתָא עֲלָאָה, לְרִשׁוֹ אֲחָרָא.

339. "And they said, come, let us build us a city and a tower, whose top may reach to heaven; and let us make ourselves a name." Rabbi Chiya quoted the verse: "And the wicked are like the driven sea" (Yeshayah 75:20). HE ASKED: Is there a "driven sea?" AND HE REPLIED: Yes, indeed, because when the sea leaves the bed, in which it belongs and starts to sway uncontrollably, ATTEMPTING TO OVERCOME THE BOUNDARIES OF THE SAND THAT HOLDS IT IN PLACE AND POUR OVER THE LAND, it is driven from its place. It is like a drunkard who cannot sit steadily in his place and sways up and down. Why is that? Because "it cannot rest and its waters cast up mire and dirt" (Yeshayah 75:20), from its floor up to its shore.

340. Similarly, the wicked GENERATION OF THE TOWER OF BAVEL CALLED DOR HAPELAGA (LIT. 'THE GENERATION OF SEPARATION'), who left the right and proper way, AND THE FIRST AND FOREMOST OF THE WORLD, and were as directionless and purposeless as drunken men. THEY ATTACHED THEMSELVES TO BINAH OF THE KLIPAH, straying from the straight path and taking a crooked one. THE CROOKED PATH WAS THE PLAIN OF THE LAND OF SHINAR AND THE FLAW THAT THEY FOUND THERE. Why did this happen? Because "it cannot rest." The crookedness of their way, WHICH IS THE FLAW THAT THEY FOUND IN HER, caused them to be purposeless and restless, UNTIL THEY SAID, "LET US BUILD OURSELVES A CITY AND A TOWER..."--THAT IS THEY BUILT CHOCHMAH AND BINAH OF THE KLIPOT.

339. וַיֹּאמְרוּ הִבֵּה נִבְנֶה לָנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בְּשָׁמַיִם וְנַעֲשֶׂה לָנוּ שֵׁם. ר' חִיָּיא פָּתַח, וְהִרְשָׁעִים כַּיָּם נִגְרָשׁ וְגו'. וְכִי אֵית יָם נִגְרָשׁ. אֵין. דְּכַד יִמָּא נִפְקָא מִתְקוּנָיָה, וְאִזִּיל בְּלֹא חֶבְלָא, כְּדֵי נִגְרָשׁ וְאַתְתַּרְךָ מֵאַתְרֵיהּ, כְּמֵאן דְּרוּי חֲמֵרָא, וְלֹא יִתִּיב עַל בּוּרְיָיָהּ, וְסֻלְקָא וְנִחְתָּא. מ"ט בְּגִין, כִּי הִשְׁקֵט לֹא יוּכַל וְיִגְרָשׁוּ מִימּוֹ רַפְשׁ וְטִיט. דְּמִפְקוּ מִימּוֹ, כֹּל הֵהוּא טִינָא דִּימָא, וְכֹל טְנוּפָא לְשִׁפּוּתֵיהּ.

340. כְּגוּוּנָא דָא, אֵינוֹן רְשָׁעִים, דְּנִפְקָא מֵאַרְחָא דְתִקְנָא, וְאִזִּיל כְּרוּי חֲמֵרָא, בְּלֹא תְקוּנָא, דְּנִפְקֵי מֵאוּרַח מִיִּשְׂרָאֵל, לְאוּרַח עֲקִים. מ"ט בְּגִין, כִּי הִשְׁקֵט לֹא יוּכַל. דְּהָא עֲקִימוּ דְאַרְחֵייהּ גְרִים לוֹן, לְמַהֲרָא בְּלֹא תְקוּנָא, וְכֹל אֵשְׁכִיבוּ.



341. Not only that, but they were full of anger when they uttered these words. THAT IS, WHEN THEY SAID, "LET US BUILD OURSELVES A CITY AND A TOWER," THEY INTENDED TO FULFILL THEIR LUST, SINCE A GLUTTON IS ALWAYS IRATE. Their words were "mire and dirt," AND THE VERSE DESCRIBES THEIR ACTION AS, "ITS WATERS CAST UP MIRE AND DIRT," WHICH IS A REFERENCE TO THE ASPECTS OF THE KLIPAH CALLED "MIRE AND DIRT." They brought up filth and abomination from their mouths. THEY BROUGHT ON THE DEFILEMENT OF THE SERPENT, WITH THE WORDS, "LET US BUILD OURSELVES...", until they were themselves defiled by the Serpent.

342. Come and behold: "And they said, come, let us build ourselves a city and a tower whose top may reach to heaven." The word "come" is an invitation. The words, "let us build ourselves a city and a tower whose top may reach to heaven," WERE UNACCOMPANIED BY ACTIONS. THE UTTERANCE OF THE WORDS ALONE CAUSED THE BUILDING OF THE CITY AND TOWER IN THE UPPER WORLDS. The people took bad advice, following the stupidity and vanity of their hearts, and going against the Holy One, blessed be He.

343. Rabbi Aba then said that they followed the stupidity of their hearts, but they used the Chochmah of the Klipah to leave the upper dominion OF HOLINESS and enter the dominion OF THE KLIPOT, exchanging His glory, blessed be He, with that of a strange El. In this, there is a secret of supreme wisdom.

341. וְלֹא עוֹד, אֲלֵא, דְּכָל רוּגְזָא דִּידְהוּ, בְּשַׁעֲתָא דְּאִמְרֵי מַלְּה מְפּוּמֵייהוּ, הָהוּא מַלְּה, רְפֶשׁ וְטִיט. כְּלֵהוּ מִמְּקֵי טְנוּפְא וְגִיעוּלָא, מְפּוּמֵייהוּ לְבַר, עַד דְּמִסְתַּאבֵי, וּמִסְאֲבֵי לוּן.

342. תָּא חֲזִי, וְיֵאמְרוּ הֵבֵה נְבִנָה לְנוּ עִיר וּמִגְדָּל וְרֵאשׁוּ בְּשָׁמַיִם. לִית הֵבֵה: אֲלֵא הִזְמַנָּה בְּעֵלְמָא. נְבִנָה לְנוּ עִיר וּמִגְדָּל וְרֵאשׁוּ בְּשָׁמַיִם. כְּלֵהוּ בְּעִיטָא בִישָׁא, אֲתוּ לְסַרְבָּא בִיָּה, בְּקַדְשָׁא בְּרִיךְ הוּא. בְּשִׁטּוּתָא אֲתוּ בְּטַפְשׁוּ דְּלִבָּא.

343. אָמַר ר' אַבָּא, שְׁטוּתָא נְסִיבוּ בְּלִבֵּיהוּ. אֲבַל בְּחֻכְמָה דְּרִשְׁעוּ אֲתוּ, בְּגִין לְנַפְקָא מִרְשׁוּ עֲלָאָה, לְרִשׁוּ אַחֲרָא, וְלֹאֲחַלְפָא יְקָרִיָּה, לִיקָרָא נּוֹכְרָאָה. וּבְכֵלָא אִית רְזָא דְּחֻכְמַתָּא עֲלָאָה.

344. "Let us build ourselves a city and a tower whose top may reach to heaven." Come and behold: When they reached the plain that was the foreign dominion, THE PLACE WHERE THE FLAW OF BINAH OF THE KLIPAH HAD SETTLED, it was revealed to them that the place was "stuck among the fishes of the sea." IN OTHER WORDS, THE COMPLETE VESSELS OF BINAH WERE REVEALED TO THEM, AND IT WAS PROPER FOR HUMAN DWELLING AND FOR THE RECEPTION OF CHOCHMAH. THE "SEA" REFERS TO CHOCHMAH, AND THE "FISHES OF THE SEA" ARE THE LEVELS OF CHOCHMAH. They said, "This is the place to settle and strengthen our hearts, and let the lower beings enjoy themselves, AND DRAW THE LIGHT DOWNWARD FROM THE 'PLACE' OF THE KLIPOT." Having found the place, they immediately said, "let us build us a city" and establish a city and a tower for ourselves.

345. "And let us make us a name"-this place of Klipot shall be Elohim for us. REFERRING TO THE PLACE OF THE KLIPOT, and not any other. The words, "build a city and tower," indicate THAT THEY PLANNED TO DRAW DOWN THE LIGHT OF CHOCHMAH AND BINAH OF THE KLIPOT, WHICH ARE CALLED A CITY AND A TOWER. Why should we climb up AND DRAW THE LIGHT FROM HERE UPWARD, when we are unable to enjoy anything that is above. Here, we have found a vantage point from which TO DRAW LIGHT DOWNWARD. And we shall "make us a name," AN Elohim to worship here, "lest we be scattered abroad" to the other levels and to all FOUR corners of the world.

Sitrei Torah - Concealed Torah

344. הָבָה נִבְנֶה לָנוּ עִיר וּמִגְדָּל. תָּא חֲזִי, כִּד מְטוּ לְהָאֵי בְקַעָה, דְּאִיהוּ רְשׁוּ נּוּכְרָאָה, וְאַתְגְּלִי לְהוּ, אֲתֵר דְּשִׁלְטִנוּתָא דָּא תְקִיעַ בְּגוּ נּוּנִי יִמָּא. אָמְרוּ, הָא אֲתֵר, לְמִיתֵב וּלְאַתְתְּקַפָּא לְבָא, לְאַתְהֵנָאָה בֵּיהַ תְּתַאֲי. מִיַּד הָבָה נִבְנֶה לָנוּ עִיר. נְתַקִּין בְּאַתֵּר דָּא, עִיר וּמִגְדָּל.

345. וְנַעֲשֶׂה לָנוּ שֵׁם. אֲתֵר דָּא יְהֵא לָן לְדַחְלָא, וְלֹא אַחֲרָא, וְנִבְנֶה לְאַתֵּר דָּא, עִיר וּמִגְדָּל. לְמַה לָּן לְסַלְקָא לְעִילָא, דְּלֹא נִיכּוּל לְאַתְהֵנָאָה מִנָּה. הָא הִכָּא אֲתֵר מִתְקַנָּא. וְנַעֲשֶׂה לָנוּ שֵׁם. דַּחְלָא לְמַפְלַח תַּמּוּן. פֶּן נְמוּץ: לְדַרְגִּין אַחֲרֵנִין, וְנִתְבַּדֵּר לְסַטְרֵי עֲלָמָא.

346. The builders of the city and the tower spoke only the holy language (Hebrew) known to the serving angels. That is why it is written: "and now nothing will be restrained from them..." (Bereshheet 11:6). Had they spoken a different language, one unknown to the supernal angels, they would not have succeeded. For the actions of demons do not last for long, only long enough for human beings to see and not longer.

347. "And of one speech," indicates that to varying degrees, they were familiar with the levels on high. They confused no level with another. It says, "and of one speech," BECAUSE THE LEVELS WERE AS CLEAR TO THEM AS "ONE SPEECH." THEY HAD NO PROBLEM IN KNOWING THEM. But they took bad advice, the advice of Chochmah. Therefore, it is written: "come, let us build a city and a tower," REFERRING TO THE CHOCHMAH OF THE KLIPAH.

348. All was according to the secret of wisdom. They planned to strengthen the power of the Other Side in the world and worship it because they knew that all evil Judgment descends from there to the worlds. In so doing, they hoped to drive away the level of Holiness.

349. "A city and a tower" relates to the supernal Chochmah. They knew that the Holy Name, MALCHUT, is only strengthened on earth by a city and a tower. A city is required, as it says: "the city of David which is Tzion" (I Melachim 8:1), and a tower, as it says: "Your neck is like the tower of David" (Shir Hashirim 4:4). THAT IS, THE HOLY NAME, WHICH IS MALCHUT OF DAVID, IS ALSO CALLED A CITY AND A TOWER. THESE NAMES SUGGEST MALCHUT DRAWING DOWN THE CHOCHMAH. They also acted upon the wisdom OF THE OTHER SIDE, in order to

346. קומטורא דהרמנא, ממללן בלשון הקדש, דמה"ש אשתמודען ביה, ולא הוּוּ ממללין בלישן אחרא. בגין כך כתיב ועתה לא יבצר מהם וגו'. דאלמלי משתעאן בלישן אחרא דמלאכי עלאי לא הוּוּ אשתמודען ביה, גרע חשיבו דאינון חשבין למעבר. בגין, דעובדא דשרין, לאו איהו אלא ברגעא חדא, לחזו בני אנשא, ולא יתיר.

347. ודברים אחרים. דהוּוּ ידעין דרגין עלאין, כל חד וחד, על בורניה, ולא אתחלף להו דרגא. ובגין כך כתיב, ודברים אחרים. ובגין כך, אתיעטו בעיטא בישא, עיטא דחכמתא, דכתיב הבה נבנה לנו עיר ומגדל.

348. בלא ברזא דחכמתא הוא, ובעו לאתקפא בארעא, סטרא אחרא, ולמפלח פולחנא דיליה. בגין דהוּוּ ידעין, דהא כל דינין בישין, מתמן נחתין לעלמין. ובעיין לרחויי דרגא דקדשא.

349. עיר ומגדל: דא חכמתא עלאה. הוּוּ ידעין דשמא קדישא, לא אתתקף בארעא, אלא בעיר ומגדל. עיר: דכתיב עיר דוד היא ציון וגו'. מגדל: דכתיב כמגדל דוד צוארך. ובחכמתא עברו, למחוי שלטנא דסטרא אחרא בארעא, דחויא ארון כל הארץ מאתריה. ולמחוי דיורא לסטרא אחרא בארעא.

establish its dominion on earth. **THE OTHER SIDE IS THE OPPOSING POWER OF MALCHUT.** They wanted it to drive MALCHUT--CALLED the 'Master of the Entire World'--from Its place.

350. "And let us make us a name" like that of the other, **HOLY SIDE** in the upper worlds. We will strengthen it, so that it will stay with us and we will have a name in the land. **AS THE HOLY SIDE SHINES FROM BELOW UPWARD, WE WILL DRAW THE LIGHT FROM ABOVE DOWN TO EARTH.** "Lest we be scattered abroad" : they knew that they were about to be scattered all over the face of the earth, and therefore joined together to accomplish their goal and build **THE CITY AND THE TOWER** with Chochmah.

351. The Other Side includes male and female, and they are the strength of the filth of harsh Judgment. When Adam sinned **BY EATING OF THE TREE OF KNOWLEDGE, THE MALE AND FEMALE OF THE OTHER SIDE WERE STRENGTHENED IN THE WORLD.** Adam and Eve did, in fact, cause **THE OTHER SIDE** to be strengthened. As it is written: "which the children of man built," referring to Adam's children, who brought the dominion of the Other Side, which is the Side of Evil, upon the world. Like the Holy Side, the Other Side has no power to rule in the world without a city and a tower. Therefore, they built a city and a tower to give it dominion in this world.

350. וְנַעֲשֶׂה לָנוּ שֵׁם. כְּמֵה דְאֶחֱיָדָא אִיהוּ שֵׁם לְעֵילָא, נִתְקִיף לָהּ בִּינְנָא, לְמַהוּי שֵׁם בְּאַרְעָא. פֶּן נִמּוּץ. יִדְעָא הוּוּ יִדְעִין, דִּיתְבַּדְרוּן מֵעַל אִפִּי אַרְעָא. וּבְגִין כֵּן, הוּוּ מִתִּיחְדִּין לְמַעַבְד עֲבִידְתָּא דָּא בְּחֻכְמָא.

351. סְטְרָא אַחְרָא, אִיהוּ דְכַר וְנוֹקְבָא, תּוֹקְפָא דְזוּהֵמָא דְרִינָא קְשִׁיָּא. וּכְמֵה דְאָדָם חָב בְּהוּ, וְאִתְקַפּוּ בְּגִינֵיהּ עַל עֲלָמָא. אוּף הָכִי אִינוּן עֲבָדִין דְאִתְתַּקְּף וְתִיר, דְכְתִיב אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם. בְּנוּי דְאָדָם קְדַמָּא, דְאִיִּתִּי וְאֲשֵׁלִיט סְטְרָא אַחְרָא עַל עֲלָמָא, סְטְרָא בִישָׂא. כְּמֵה דְסְטְרָא דְקְדוּשָׁה, לְאוּ שְׁלִטְנֵיהּ בְּהַאי עֲלָמָא, אֶלָּא בְּעִיר וּמְגִדָּל. אוּף הָכִי חֲשִׁיבֵי אִינוּן, לְמַבְנֵי עִיר וּמְגִדָּל, לְמִשְׁלֵט הַאי סְטְרָא בִישָׂא בְּעֲלָמָא.

352. "And Hashem came down to see" (Bereshheet 11:5). The Holy Name came down to observe their deeds, the building they built, and how they spoke the Holy Language and successfully communicated and adjured with all the holy levels. When the Holiness came down, the levels became confused, the upper ones descending and the lower ones rising. Because the levels were no longer properly placed AND BECAUSE THEIR NAMES HAD BEEN CHANGED, THEY COULD NO LONGER COMMAND THEM. He confused their language, dividing it into 70 languages, and scattered them to all FOUR corners of the world.

353. There is one governor in heaven who holds all the keys to the happenings of the world. He stands waiting FOR THOSE WHO SEEK HIM, but he is only available at certain known hours and times of the day. They were familiar with the secret of the Wisdom and they knew all the secrets of this governor. They used utterances to open and close THE GATES OF THE HIDDEN MYSTERIES. USING WORDS, THEY COMMANDED THIS SUPERNAL GOVERNOR, THE GREATEST GOVERNOR AND THE LEADER OF THE WORLD, IN BUILDING THE CITY AND THE TOWER. When their language became confused, everything became impossible, THEY WERE NO LONGER ABLE TO BIND THIS GOVERNOR WITH OATHS.

354. In that plain, they found ready a place for strengthening the Evil side, but were still unable to fortify it. So, the power of the Other Side remained latent in that plain until the armies and camps of those who built the city and the tower, NAMELY THE SONS OF EPHRAIM, traveled and reached it. AS HE CONCLUDES, there they came under the influence of that Side and were killed.

352. וַיֵּרַד ה' לְרֵאוֹת, נַחַת הָאֵי שְׁמַא דְקַדִּישָׁא, לְמַחְזֵי עֹבְדֵיהוֹן דְּבְנֵינָא דְבְנוּ. וְאִינּוֹן הוּוּ מְמַלְלֵן בְּלִשׁוֹן קָדֵשׁ, לְגַבֵּי כָל אִינּוֹן דְּרֵגִין קַדִּישִׁין, וְהוּוּ מְצַלְחִין. כִּיּוֹן דְּנַחַתַת קְדוּשָׁה, אֲתַבְּלְבְּלוּ כָל אִינּוֹן דְּרֵגִין, עֲלָאִין נַחַתוֹ, וְתַתְּאִין סְלִיקוּ, וְלֹא הוּוּ קִיּוּמִין בְּאַרְח מִישָׁר, כְּמָה דְהוּוּ. וְלִבְתָּר בְּלִבְל לִישְׁנָהוֹן בְּעַ לִישׁוֹן, וְאֲתַבְּדְרוּ לְכָל סְטְרֵי עֲלֵמָא.

353. חַד מְמַנָּא הוּוּא בְּרַקִּיעָא, וּבִיה קִיּוּמִין כָּל מַפְתָּחֵן, דְּעֹבְדֵי עֲלֵמָא. וְאִיהוּ קִיּוּמָא זְמִין, בְּשַׁעֲתֵי וְרַגְעֵי דִיּוּמָא. וְאִינּוֹן הוּוּ יַדְעִין בְּרִזָּא דְחַכְמַתָּא, גְּנֻזָּא דְהָאֵי מְמַנָּא. וְהוּוּ פְתַחֵי וְסַגְרֵי, וּמְצַלְחֵי בְּעֹבְדֵיהוֹן, בְּמִימְרָא דְפֹאמְהוֹן. כִּיּוֹן דְּאֲתַבְּלְבְּל מִימְרָא דְלֵהוֹן, כֹּלָּא אֲתַמְנַע מְנִיָּהוּ.

354. וְאַתְר מְתַקֵּן אֲשַׁכְּחוּ, בְּהוּוּא בְּקַעָה. סְתְרָא דְסְתְרִין. וּיְמַצְאוּ בְּקַעָה. אֲתַר מְתַקֵּן לְהָאֵי סְטְרָא בִישָׁא דְבַעו אֲנוֹן לְאַתְקַפָּא וְאֲתַמְנַעו. תּוֹקְפָא דְהוּוּא סְטְרָא הוּוּ תְלִיא לְאַתְפְּרַעָא בְּהָאֵי בְּקַעָה, עַד דְנִטְלָא תְמֵן חִילִין וּמְשִׁירִין, כְּגֹוְנָא דְאִינּוֹן דְבְנוּ קְרֵתָא וּמַגְדָּלָא. וְאֲתִיְהִיבוּ כְּלֵהוּ בִיְדֵהָא, וְאֲתַקְטְלוּ תְמֵן.

355. Those who did not wish to leave under the influence of the End of the Right, THE SONS OF EPHRAIM WHO LEFT EGYPT BEFORE THE END OF THE TIME OF EXILE, panicked. They fell under the influence of the End of Days, on this plain, the strength of which had been weakened AT THE TIME OF THE GENERATION OF THE TOWER OF BABEL (BABYLON). NOW, BECAUSE OF THEIR MISDOINGS, THE OTHER SIDE RETURNED TO POWER AND KILLED THEM ALL. This is why the verse says: "the valley which was full of bones" (Yechezkel 37:1).

355. אָנוּן, דִּלָּא בְּעוּ לְמִימְקָ בְּקֶץ הַיָּמִין, אֲתַבְּהִילוּ וְנָפְלוּ בְּקֶץ הַיָּמִים. בְּהֵוֹא אֲתֵר, דְּאֲתַחְלֵשׁ תְּקַפָּא בְּקַדְמֵיתָא, בְּהֵאֵי בְּקַעָה. וְעַד כְּתִיב, וְהִיא מְלֵאָה עֲצָמוֹת.

356. THE OTHER SIDE was strengthened by the idol that Nevuchadnetzar built, and then it was weakened by the bones OF THE SONS OF EPHRAIM, WHICH YECHESKEL BROUGHT BACK TO LIFE. Therefore, the idol THAT NEVUCHADNETZAR ESTABLISHED was shattered by the image, DRAWN FROM THE HOLY SIDE, of the forefathers who were brought back to life and rose and stood on their feet.

356. וְאֲתַתְּקַפַּת בְּהֵוֹא צוּלְמָא, דְּאָקִים נְבוּכַדְנֶצַּר. וְאֲתַבֵּר תּוּקְפָא לְבִתְרָ, בְּאָנוּן גְּרַמִּין, וּבְהֵוֹא צוּלְמָא דְּאִינוּן קַדְמָאֵי קִיּוּמוֹ, וְקָמוּ עַל רַגְלֵיהוֹן. וְהֵוֹא צוּלְמָא אֲתַבֵּר.

357. Then all the peoples of the world realized that there is no Supreme Deity besides the Holy One, blessed be He. Not only that, but His Name was sanctified by Chananya, Mishael, and Azarya, BECAUSE OF WHOM THE POWER OF THE OTHER SIDE WAS BROKEN. And all THESE EVENTS occurred in one day. Therefore it says: "they shall sanctify My name, and sanctify the Holy One of Ya'akov" (Yeshayah 29:24). BECAUSE THESE THREE EVENTS-THE RESURRECTION OF THE DEAD THAT YECHEZKEL PERFORMED, THE SANCTIFICATION OF THE HOLY NAME BY CHANNANYA, MISHAEL, AND AZARYA, AND THE SHATTERING OF THE IDOL OF NEVUCHADNETZAR-ALL OCCURRED IN ONE SINGLE DAY, (AS IT SAYS IN SANHEDRIN 92B), SIX MIRACLES OCCURRED IN THAT ONE DAY.

357. וּכְדִין יָדְעוּ כָּל עַמִּין דְּעֵלְמָא, דְּלִית אֱלֹהֵי בְּרַ קַדְשָׁא בְּרִין הוּא בְּלַחֲדוּי. וְתוּ דְּאֲתַקְדֵּשׁ שְׁמִיה, עַל יָדָא דְּחַנְנִיָּה מִישָׂאֵל וְעֲזַרְיָה. וְכֵלָא בְּחַד יוּמָא, וְעַד כְּתִיב וְהִקְדִּישׁוּ אֶת קְדוּשַׁת יַעֲקֹב וְגו' (עַד כָּאן סַתְרֵי תוֹרָה).

(End of Sitrei Torah)

358. "And Hashem came down to see the city and the tower." This was one of the ten times that the Shechinah came down to earth. HE ASKED: What did He see that He did not know beforehand? AND HE ANSWERED: To see means to observe with Judgment. As it is written: " May Hashem see and judge" (Shemot 5:21).

359. "The city and the tower:" We should note what is written here, because it does not say 'to see the people,' but rather, "to see the city and the tower." Why? Because when the Holy One, blessed be He, observes in order to make His Judgment, He first observes the upper levels, WHICH ARE THE ROOTS, and then the lower ones, WHICH ARE THE BRANCHES. The matter OF THE CITY AND TOWER reached high above TO THE WORLDS ABOVE and therefore the observance was first on high. As it is written: "to see the city and the tower," INDICATES THE CITY AND TOWER OF THE WORLDS ABOVE.

360. "Which the children of Man (Adam) built." HE ASKED: Why does it say the "children of Adam?" AND HE ANSWERED THAT THE VERSE IMPLIES THAT THEY ARE the sons of Adam, who rebelled against His Master and brought death upon the world. THAT IS, THEY FOLLOWED IN HIS FOOTSTEPS. The words, "which the children of Adam (Man) built," indicate that they actually built it. EVEN THOUGH THEIR WORDS, "GO, LET US BUILD OURSELVES . . ." WERE MERE WORDS, as soon as they uttered them, they caused it to be built in the upper worlds. THEY SAID OATHS WITH THEIR MOUTH AND WITH THEM THE CITY AND TOWER WERE BUILT.

358. וַיֵּרַד ה' לְרַאוֹת אֶת הָעִיר וְאֶת הַמִּגְדָּל. דָּא הוּא  
חַד מֵאַיִנוֹן עֶשֶׂר זְמַנִּין, דְּנַחְתָּא שְׂכִינְתָּא לְאַרְעָא.  
וְכִי מָה הוּא לְרַאוֹת, וְלֹא הוּוּה יָדַע מִקְדָּמַת דְּנָא.  
אַלְא, לְרַאוֹת: לְאַשְׁחָא בְּדִינָא. כַּד"א, יֵרָא ה'  
עֲלֵיכֶם וַיִּשְׁפֹּט.

359. אֶת הָעִיר וְאֶת הַמִּגְדָּל. הֵכָא אֵינָא לְאַסְתַּבְּלָא,  
דְּהָא לֹא כְתִיב, לְרַאוֹת אֶת בְּנֵי הָאָדָם, אֲלֵא, לְרַאוֹת  
אֶת הָעִיר וְאֶת הַמִּגְדָּל. אֲמַאי. אֲלֵא, בְּשַׁעְתָּא  
דְּאַשְׁחָא קְדָשָׁא בְּרִיךְ הוּא בְּדִינָא, בְּקַדְמִיתָא יִשְׁגַּח  
בְּדַרְגָּא דְלַעִילָא, וּלְבַתֵּר בְּדַרְגָּא דְלַתְתָּא. בְּקַדְמִיתָא  
בְּעֵלְאִי, וּלְבַתֵּר בְּתַתְּאִי. וּבְגִין דְּהָאִי מְלָה מְטָא  
לַעִילָא, אֲשַׁחְוֵתָא דְלַעִילָא הוּוּה בֵּיה בְּקַדְמִיתָא.  
דְּכְתִיב, לְרַאוֹת אֶת הָעִיר וְאֶת הַמִּגְדָּל.

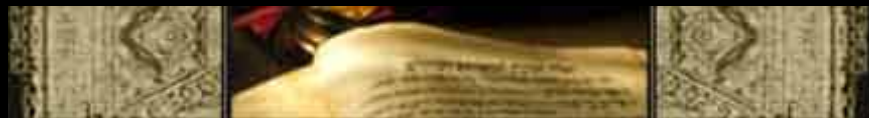
360. אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם. מַאי בְּנֵי הָאָדָם, בְּנוֹי  
דְּאָדָם קְדָמָא. הַמְרַד בְּמַרְיָה, וְגַרְסָא מוֹתָא לַעֲלָמָא.  
אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם, בְּנוֹינָא וְדָאִי, אָמְרוּ וּבְעוּ  
לְמַבְנוֹי לַעִילָא.





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Section



## 43. "The gate of the inner court"

As the spiritual energy center of the earth, Israel cannot be overtaken by any negative forces. Though evil nations throughout history have conquered Israel, they eventually lost all their power after occupying the land. When we attach ourselves to Israel's power through these words, we receive the supernal Light of protection.

361. Rabbi Shimon started by quoting: "Thus says the Hashem Elohim. The gate of the inner courtyard that faces the east shall be shut the six days of work; but on the Shabbat day it shall be opened, and on the day of the new moon it shall be opened" (Yechezkel 46:1). He said that we should closely examine this verse, because there is a secret here. It says, "shall be shut the six days of work;" but why SHOULD IT BE SHUT?

361. רַבִּי שִׁמְעוֹן פָּתַח בַּה' אָמַר ה' אֱלֹקִים שְׁעַר הַחֲצַר הַפְּנִימִית הַפּוֹנֶה קְדִימִים יִהְיֶה סָגוּר שֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה וּבַיּוֹם הַשַּׁבָּת יִפְתָּח וּבַיּוֹם הַחֹדֶשׁ יִפְתָּח. הָאֵי קָרָא אֵיךְ לֹא־סִתְּפֹלָא בֵּיהּ, וְאִיהוּ רְזָא, כְּמָה דְאִתְּמַר, יִהְיֶה סָגוּר שֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. אִמְרֵי.

362. Because the six days are the secular days, and the gate should be shut so that the secular does not make use of the sacred. "But on the Shabbat day it shall be opened, and on the day of the new moon it shall be opened," because at those times, the sacred makes use of the sacred, and the moon, WHICH IS THE FEMALE PRINCIPLE, shines in order to unite with the sun, WHICH IS ZEIR ANPIN.

362. אֱלֹא, אֵלִין יָמֵי חוֹל, דְּתַרְעָא דָא יִהְיֶה סָגוּר. דְּלָא לֹא־אִשְׁתַּמְשָׂא חוֹל בְּקוּדְשָׁא. וּבַיּוֹם הַשַּׁבָּת יִפְתָּח וּבַיּוֹם הַחֹדֶשׁ יִפְתָּח. דְּהָא כְּדִין, שְׁמוּשָׂא דְקוּדְשָׁא בְּקוּדְשָׁא. וּכְדִין, אִתְּנַהֵיר סִיְהָרָא לֹא־אִתְּחַבְּרָא בְּשִׁמְשָׁא.

363. Come and behold: This gate is not opened during the six secular days because during these days, the lower world, WHERE THE KLIPOT AND THE EXTERNAL POWERS RESIDE AND PREVAIL, is nourished. These secular days, WHICH ARE THE OTHER SIDE, rule over all the world except the Land of Yisrael.

364. And these SECULAR DAYS that rule OUTSIDE OF YISRAEL have no rule over the Holy Land, because of the closed gate. But on Shabbat and the New Moon, THE KLIPOT are removed FROM THIS WORLD and do not rule it. When the gate is opened, the world is happy and receives nourishment from it, and the world is not under the influence of the Other Side.

365. If you claim that these six days can rule alone, come and behold: the words, "that which faces the east (lit. 'before')" REFER TO THE GATE THAT FACES (STANDS BEFORE) BEFORE the time when THE KLIPOT took over. It used to perpetually look at the world, EVEN DURING THE SIX DAYS OF THE WEEK. But now THE GATE is only open to allow for the world's nourishment from Holiness on Shabbat and the New Moon. THEREFORE, all the days, NAMELY ALL THE SIX DAYS OF WORK, cling onto the day of Shabbat and are replenished by it. On that day, all the gates are opened and all, the upper and the lower beings, are pleased. THE SIX DAYS WOULD NOT BE ABLE TO SHINE IF THEY WERE NOT ATTACHED TO THE DAY OF SHABBAT, BECAUSE THEY WOULD BE MALNOURISHED. Come and behold: "And Hashem came down to see." He came down from the Holy to the secular to see what they had built, TO SEE THE CITY AND THE TOWER, WHICH ARE CHOCHMAH AND BINAH OF THE KLIPAH, THAT THEY HAD ERECTED for the world to worship.

363. תָּא חֲזִי, תִּרְעָא דָּא, לֹא אֶתְפַּתַּח בְּאַיְנוֹן שְׁתָּא יוֹמֵי דְחוּל. בְּגִין דְּהָא בְּאַיְנוֹן יוֹמֵי דְחוּל, עֲלָמָא תִּתְתָּא אֲתָן, וְשִׁלְטִין כָּל אַנוּן שִׁית יוֹמֵין דְחוּל עַל עֲלָמָא. בְּרַ בְּאַרְעָא דִּישְׂרָאֵל.

364. וְאַיְנוֹן דְּשִׁלְטִין, לֹא שִׁלְטִין בְּאַרְעָא קְדִישָׁא. בְּגִין, דְּהַשְׁעֵר הַזֶּה, אִיהוּ סְגוּר. אֲבָל בְּיוֹם הַשַּׁבָּת וּבְיוֹם הַחֹדֶשׁ, כְּלָהוּ מִתְעַבְרָן, וְלֹא שִׁלְטִין. בְּגִין, דְּהַשְׁעֵר הַזֶּה, אִיהוּ פְתוּחַ, וְעֲלָמָא אִיהוּ בְּחֻדְוָה, וְאֲתָן מִתְמָן, וְלֹא אֲתִיְהִיב עֲלָמָא לְרִשׁוּ אַחֲרָא.

365. וְאִי תִימָא, דְּכָל אִינוּן שִׁית יוֹמֵין, אִינוּן שִׁלְטִין בְּלַחֲוֹדֵיהוּ. תָּא חֲזִי. הַפּוֹנֶה קְדִים: עַד לֹא יְקוּמוּן לְשִׁלְטָא, אִיהוּ אֶסְתַּכַּל תְּדִיר בְּעֲלָמָא. אֲבָל לֹא אֶתְפַּתַּח לְאַתְזוּנָא עֲלָמָא מְקוּדָשָׁא, בְּרַ בְּיוֹמָא דְּשַׁבָּתָא, וּבְיוֹמָא דְּחֹדֶשָׁא. וְכָלְהוּ יוֹמֵין, כְּלָהוּ אֶתְדַבְּקוּן בְּיוֹמָא דְּשַׁבָּתָא, וְאֲתָזְנוּ מִתְמָן. דְּהָא בְּיוֹמָא דְּשַׁבָּתָא כְּלָהוּ תִרְעִין פְּתִיחוּן, וְנִיחָא אֶשְׁתַּכַּח לְכָלְא, לְעֵלְאֵי וְתַתְּאֵי. תָּא חֲזִי. וַיֵּרַד ה' לְרִאוֹת. נָחַת מְקוּדָשָׁא לְחוּל, לְאַשְׁגַּחַא בְּמַה דְּבָנוּ, וְקִיּוּמוּ קִיּוּמָא לְאַתְעֵרָא עַל עֲלָמָא, לְדַחֲלָא לֹון.

366. Rabbi Yitzchak was sitting in front of Rabbi Shimon, and asked him: What did these people see that caused them to do such a foolish thing as to unite to rebel against the Holy One, blessed be He? Rabbi Shimon answered that we have already learned from the words, "and it came to pass, as they journeyed from the east," that they traveled from above downward, from the Land of Yisrael, and went down into Bavel (Babylon). There they said, "This is the place in which to settle."

367. "And let us make ourselves a name..." And the help from below shall be connected to this place, OUTSIDE OF THE LAND OF YISRAEL. For when Judgment comes to abide in the world, this place will be in opposition to it. From this place, the world will gain its sustenance and joy, because from above, FROM THE LIGHTS THAT ARE DRAWN FROM BELOW UPWARD, the world has scarce nourishment. And not only that, but we shall ascend and rise up to the heavens and declare war on Him, so that He shall not bring a Great Flood on earth as He did before.

366. רַבִּי יִצְחָק, הָוּה יְתִיב קַמִּיָּה דְרַבִּי שְׁמַעוֹן, אָמְרֵלוּ, מַה חָמוּ אֵלֵינוּ, דְּעֵבְרוּ שְׁטוּתָא דָא, לְמַרְדָּא בֵּיהּ בְּקִדְשָׁא בְּרִיךְ הוּא, וְכִלְהוּ, בְּעֵיטָא חָדָא אֲתַקְיָמוּ בְּדָא. אָמְרֵלוּ, הָא אֲתַמְר, דְּכִתִּיב, וַיְהִי בְּנִסְעָם מִקֶּדֶם. אֲתַנְטִילוּ מֵעֵילָא לְתַתָּא. אֲתַנְטִילוּ מֵאַרְעָא דִּישְׂרָאֵל, וְנַחְתוּ לְבַבְל. אָמְרוּ, הָא הֵכָּא אַתְר לְמַדְבָּק.

367. וְנַעֲשֶׂה לָנוּ שֵׁם וּגו'. וַיְתַרְבֵּק סִיוַעָא דְלְתַתָּא, בְּאַתְר דָּא. בְּגִין דְּכַד דִּינָא אֲתִי לְאַשְׂרָאָה בְּעֵלְמָא, הָא אַתְר דָּא לְקַבְלִיהּ. וּמַהֲכָא אֲתַהֲנִי עֲלֵמָא, וַיְתַזֵּן. דְּהָא לְעֵילָא, דְּחִיקוּ אִיהוּ לְאַתְזָנָא עֲלֵמָא מִנִּיהּ. וְלֹא עוֹד, אֱלָא, אֲנִן נִסְק לְרַקִּיעָא, וְנַגַּח בֵּיהּ קִרְבָּא, דְּלֹא יַחוּת טוֹפְנָא בְּעֵלְמָא. כְּדְבְּקַדְמִיתָא.

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# THE ZOHAR

the most powerful spiritual tool


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Section



#### 44. "And Hashem said, Behold: They are one people"

The biblical story of the Tower of Babel holds within it secrets concerning the power of unity. After the great Flood, the people of the world spoke a single language, which was Hebrew. A group of people living in the city of Babylon were using mystical black arts in an attempt to control and dominate the world. These black arts were empowered by spiritual forces transmitted via the Hebrew letters. The Zohar states that even the Creator could not stop these evil magicians as long as they were unified by speaking the same language. The Creator therefore caused a fragmenting of their language, severing their lines of communication, and this shattered their unity. Unified evil will always have the capability to defeat and conquer good if disunity exists among the righteous. The only way to defeat unified evil is through total unity among the good. This portion of the Zohar helps inspire us to seek unity in all our relationships. We begin to recognize that the cause of any disunity is our own ego

368. "And Hashem said, Behold: They are one people, and they have all one language" (Beresheet 11:6). Because their unity had enabled them to succeed, all the levels and all the nations below, **THE BRANCHES OF THOSE LEVELS**, were scattered. And what is written? "So Hashem scattered them abroad from there" (Beresheet 11:6). **THIS MEANS THAT THE HOLY ONE, BLESSED BE HE, PASSED JUDGMENT AND BROUGHT JUDGMENT UPON THE UPPER ROOTS, BECAUSE THE BRANCHES ARE AFFECTED BY THEIR ROOTS.**

368. וַיֹּאמֶר ה' הֵן עַם אֶחָד וּשְׂפָה אַחַת לְכָלֶם. בְּגִיזָה  
 דְּכָלְהוּ כְּחֶדָא, בְּנִיחּוּדָא דְכָלְהוֹן יַעֲבִדוּן וַיִּצְלְחוּן  
 בְּעוֹבְדֵייהוּ. יִתְבַּדְרוּן דְרִגְוֹן, כָּל חַד לְסַטְרֵיהּ. וּבְגִיזָה  
 כִּן, יִתְבַּדְרוּן כָּל הַגִּי דְלִתְמָא. מַה כְּתִיב וַיִּפֶץ ה'  
 אוֹתָם מִשָּׁם.

369. And if you ask: Then why was their language confounded? The answer is, because they all spoke the holy language, they were able TO COMMAND THE SUPERNAL ENTITIES WITH OATHS. Achieving the right intention of the heart depends on actions and words. By THE POWER OF THEIR INTENTIONS, they strengthened and aided the establishment of the place.

370. For that reason, their language was confounded, and they were no longer able to strengthen their intentions using the Holy Language. The supernal powers and entities know only the Holy Language, AND when their language was confounded, their strength flagged and their power was broken. THE CONFUSION OF THEIR LANGUAGE weakened their strength BELOW AND BROKE THEIR CONCENTRATION. THUS, their power was broken ABOVE.

371. Come and behold: The ability of the lower beings to BIND BY OATH and words of the Holy Language is known and accepted by all the Hosts of Heaven. They are strengthened by AND RECEIVE EXTRA POWER from it. They neither understand nor accept any language other than the Holy Language. Because the language of the people was confounded, "they ceased to build the city." Their power was broken and they could do nothing more with their intentions.

372. "Blessed be the name of the Holy One, blessed be He, from everlasting to everlasting; for wisdom and might are His" (Daniel 2:20). Because the Holy One, blessed be He, brought the secrets of supernal wisdom down to earth, the people became corrupt and wanted to provoke Him.

369. ואי תימא, לישנהון אמאי אתבלבל. אלא, בגין דכלהון ממללין בלשון הקודש. ההוא לישנא, קא עביר לון סיועא, בגין, דבעובדא, ובמלולא דנומא, תליין מלין אלין, לאדבקא כוונה דלבא, וכדא עבדי סיועא להווא אתר, דבעי לאוקמא.

370. ועל דא אתבלבל לישנהון, דלא יכילו לאתתקפא רעותהון, בלשון הקודש. כיון דאתחלף לישנהון, לא אצלחו בעובדא. בגין דחילא דלעילא, לא ידעי, ולא אשתמודעי בר בלשון הקודש. וכד אתבלבל לישנא דלהון, אתחלש חיליהון, ואתבר תוקפא דלהון.

371. תא חזי, דהא מלה דאמרי תתאי בלשון הקודש, כלהו חילי שמיא ידעי ביה, ואתתקמי ביה. ולישן אחרא לא ידעין, ולא אשתמודעי ביה. ועל דא, אלין, כיון דאתבלבל לישנא דלהון, מיד ויחדלו לבנות העיר. דהא אתבר חילייהו, ולא יכילו למעבר מדי, ברעותא דלהון.

372. להוי שמייה די אלהא מברך מן עלמא ועד עלמא די חכמתא וגבורתא די לה היא. דהא בגין דאנחית קדשא בריך הוא רזי דחכמתא לעלמא, אתקלקלו ביה בני נשא. ובעו לאתגרא ביה.

373. He passed the supernal Wisdom onto Adam, and through this wisdom, Adam knew the upper entities. Adam stuck to the evil inclination until the sources of Knowledge left him. Then he returned to his Master and part of this wisdom came back to him, but not as it had been before. And after that, through the book THE ANGEL RAZIEL GAVE HIM, he was able to achieve wisdom again. Later, the people sinned, BY MISUSING THIS WISDOM before THE HOLY ONE, BLESSED BE HE.

374. Adam passed this wisdom to Noach, who used it to serve the Holy One, blessed be He. But what is written next? "And he drank of the wine and was drunken, and he was uncovered." He then passed it onto Avraham, who also used it to serve the Holy One, blessed be He. But then Yishmael, who was descended from him, angered the Holy One, blessed be He. From Yitzchak, came Esav. Ya'akov married two sisters.

375. He passed the wisdom to Moshe, of whom it was said: "He is trusted in all my house" (Bemidbar 12:17). There was no one like Moshe, who was faithful in all of the levels and whose heart was seduced by none, and who stood firmly in his supernal faith.

373. יְהִיב חֲכֻמַּתָּא עֲלָאָה לְאָדָם הָרָאוּן, וּבְהֵיִא חֲכֻמָּה דְאַתְגְּלִי לֵיהּ, יַדַּע דְרַגְיִן, וְאַתְדַּבֵּק בְּיַצַּר הָרַע, עַד דְאַסְתַּלְקוּ מִנֵּיהּ מְבוּעֵי דְחֲכֻמַּתָּא. וּלְבַתֵּר תֵּב קָמִי מְאִרִיהּ. וְאַתְגְּלִיִּין לֵיהּ מְנִייהוּ, וְלֹא בְקַדְמֵיתָא. לְבַתֵּר, בְּהוּא סַפְרָא דִילֵיהּ, יַדַּע חֲכֻמָּאן, וּלְבַתֵּר, אָתוּ בְנֵי נֶשָׂא, וְאַרְגִּיזוּ קָמֵיהּ.

374. יְהִיב חֲכֻמַּתָּא לְנֹחַ, וּפְלַח בֵּה לְקַדְשָׁא בְרִיךְ הוּא, לְבַתֵּר מַה בְּתִיב, וַיִּשְׁתֶּה מִן הַיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל. בְּמַה דְאַתְמַר. יְהִיב חֲכֻמַּתָּא לְאַבְרָהָם, וּפְלַח בֵּה לְקַדְשָׁא בְרִיךְ הוּא. לְבַתֵּר, נִפְקַ מִנֵּיהּ יִשְׁמַעֵאל, דְאַרְגִּיזוּ קָמִי קַדְשָׁא בְרִיךְ הוּא. וְכֵן יִצְחָק, נִפְקַ מִנֵּיהּ עֶשָׂו. יַעֲקֹב נִסְבַּ תְּרִינֵן אַחְתָּן.

375. יְהִיב חֲכֻמַּתָּא לְמֹשֶׁה, מַה בְּתִיב בֵּיהּ, בְּכָל בֵּיתֵי נְאֻמָּן הוּא. וְלֹא הָוָה כְּמֹשֶׁה שְׁמֵשׁ מֵהֵימָן, בְּכָלְהוּ דְרַגְיִן, וְלֹא סָטָא לְבֵיהּ, בְּתִיאֻבְתָּא דְחַד מְנִייהוּ, אֶלָּא קָאִים בְּמַהִימְנוּתָא עֲלָאָה, כְּדָקָא יְאוּת.

376. He passed the supernal wisdom on to King Solomon. And what is written about Solomon? "The man spoke to Itiel, even to Itiel and I will be able" (Mishlei 30:1). King Solomon said: "Itiel," meaning El, is with me (Heb. iti), and since wisdom belongs to Him, I shall succeed and be able to do what I want without fail. THAT IS, EVEN THOUGH THE TORAH SAYS THAT A KING SHOULD NOT TAKE MANY WIVES SO THAT HIS HEART WILL NOT BE SEDUCED, KING SOLOMON SAID: 'I SHALL MARRY MANY WOMEN AND MY HEART WILL NOT BE SEDUCED. FOR ITI-EL, EL IS WITH ME, AND HAS GIVEN ME HIS WISDOM.' BUT after that, IT IS WRITTEN: "Hashem raised up an adversary (the Satan) for Solomon" (I Melachim 11:14), ALLUDING TO THE FACT THAT IN HIS OLD AGE, HIS WIVES DID SEDUCE HIS HEART AND HE WAS PUNISHED.

377. Come and behold: Because of part of the wisdom that the generation of the Tower of Bavel (Babylon) received from their forefathers, they provoked the Holy One, blessed be He, and built the tower. They persisted until they were scattered all over the face of the earth, lost all their wisdom, and could accomplish nothing.

378. But in the future, the Holy One, blessed be He, shall arouse this wisdom in the world and all shall serve Him with it. As it is written: "And I will set my spirit within you, and cause you..." (Yechezkel 36:27). I will not cause you as I caused the first ones to corrupt the world by using it, BUT I WILL "cause you to walk in my statutes, and you shall keep my ordinances and do them."

376. יְהִיב חִכְמַתָּא עֲלָאָה לְשִׁלְמָה מֶלֶכָא. לְבַתֵּר, מֶה כְּתִיב בֵּיהּ בְּמִשְׁלֵי שְׁלֹמֹה, הַמִּשָּׂא נָאִם הַגִּבֹּר לְאִיתִיָּאל לְאִיתִיָּאל וְאָכַל. אָמַר שְׁלֹמֹה אֲתִי אֵל, וְחִכְמַתָּא דִּילֵיהּ הוּא. וְאוֹכֵל: וְאִיכּוֹל לְמַעַבְדֵּי רַעוּתִי. לְבַתֵּר וַיִּקָּם ה' שָׁטָן לְשִׁלְמָה וְגו'.

377. תָּא חֲזִי, בְּגִין זַעֲרֵירֵי דְחִכְמַתָּא, דְּאִשְׁכְּחוּ אֲלֵיָן מִהֵוּא חִכְמָה דְּקַדְמָאִי, אֲתַגְרוּ בֵּיהּ בְּקַדְשָׁא בְּרִיךְ הוּא, וּבְנוּ מִגְדֵּל, וְעַבְדוּ כָּל מַה דְּעַבְדוּ, עַד דְּאֲתַבְדְּרוּ מֵאַנְפֵי אַרְעָא, וְלֹא אִשְׁתַּאֲר בְּהוּ חִכְמָה, לְמַעַבְדֵּי מַדִּי.

378. אָבֵל לְזַמְנָא דְּאֲתִי, קַדְשָׁא בְּרִיךְ הוּא יִתְעַר חִכְמַתָּא בְּעֵלְמָא, וַיִּפְלְחוּן לֵיהּ בָּהּ. הַה"ד וְאֵת רֹחִי אֲתֵן בְּקִרְבְּכֶם וְעָשִׂיתִי. לֹאֻ כְּקַדְמָאִי, דְּחִבְלוּ בֵּיהּ עֵלְמָא. אֲלֹא וְעָשִׂיתִי אֶת אֲשֶׁר בְּחֻקֵי תִלְכוּ וְאֵת מִשְׁפָּטֵי תִשְׁמְרוּ וְעָשִׂיתֶם.

379. Rabbi Yosi and Rabbi Chiya were walking together. Rabbi Yosi addressed Rabbi Chiya, saying: Let us discuss Torah. So Rabbi Yosi began by quoting: "For Hashem your Elohim walks in the midst of your camp, to deliver you, and to give you your enemies before you; therefore your camp shall be Holy, that He does not see an unseemly thing in you and turn away from you" (Devarim 23:15). SO HE ASKED: Why does it say, "For Hashem your Elohim walks," using the word mit'halech and not the term mehalech? AND HE REPLIED THAT this is similar to "walking (Heb. mit'halech) in the garden in the breeze of the day" (Beresheet 3:8). This HAS BEEN SAID of the Tree OF KNOWLEDGE from which Adam ate, which is THE FEMALE PRINCIPLE. So the word mit'halech refers to the Female Principle, while mehalech refers to the male aspect.

380. And it was He, THE NUKVA PRINCIPLE, who went in front of the sons of Yisrael as they walked in the desert, as it is written: "And Hashem went before them by day" (Shemot 13:21). THE PHRASE "AND HASHEM" REFERS TO HIM AND HIS HOUSE OF JUDGMENT, WHICH IS THE FEMALE PRINCIPLE. AND THE SAME THING APPLIES TO he who walks in front of another person, while going on his way. Because the verse reads, "Righteousness shall go before him, and walk in the way of his steps" (Tehilim 85:14), RIGHTEOUSNESS REFERS TO THE FEMALE PRINCIPLE. And it is that which walks in front of a person, when he is worthy of it. But why DOES HE WALK IN FRONT? As it is written: "to deliver you and to give you your enemies before you" (Devarim 23:15), or to guard a person while he is walking on his way and save him from being overcome by the Other Side.

379. ר' יוסי ור' חייא, הוו אזלי בארְחא. אמרְלוּר' יוסי לר' חייא, נפתח באורייתא ונימא מלה. פתח רבי יוסי ואמר כי ה' אלקיך מתהלך בקרב מחנך להצילך ולתת איביך לפניך והיה מחנך קדוש ולא יראה בך ערות דבר ושב מאחריך. כי ה' אלקיך מתהלך, מהלך מבעי ליה. אלא, כד"א מתהלך בגן לרוח היום. ודא הוא אילנא, דאכל מניה אדם הראשון. מתהלך: נוקבא. מהלך: דכר.

380. ודא הוא, דאזיל קמיהו דישראל, כד הוו אזלי במדברא. דכתיב, וה' הולך לפניהם יומם וגו'. הוא דאזיל קמיה דב"נ כד אזיל באורְחא, דכתיב צדק לפניו יהלך וישם לדרך פעמיו. ודא הוא, דאזיל קמיה דב"נ בשעתא דאיהו זכי. ולמה, להצילך ולתת אויביך לפניך. לאשתזבא בר נש בארְחא, ולא ישלוט ביה אחרא.



381. That is why a person should be careful, guard himself from his own sins, and purify himself. SO HE ASKED: What is it to purify? AND HE REPLIED THAT as it is written: "therefore your camp shall be holy." Why does it say holy in the singular when it should have said holy in the plural? Because "your camp shall be holy" implies the members from which the body is assembled and completed. So it says OF THE BODY, "your camp shall be holy, that He does not see an unseemly thing in you."

382. AND HE ASKED: What is the meaning of "unseemly thing"? AND HE REPLIED: it means incest, which is the thing that the Holy One, blessed be He, despises most of all. AND HE ASKED why the verse reads, "that He does not see an unseemly thing" (using the unnecessary word *davar* [lit. 'thing'])? AND HE ANSWERS THAT this refers to wicked people in the world, who defile and befoul themselves with the things they say BY CURSING AND USING FOUL LANGUAGE. This is the meaning of "unseemly thing." NOW THE ZOHAR HAS COMPLETED THE EXPLANATION OF THE WORD 'PURIFY,' ABOUT WHICH IT HAD PREVIOUSLY ASKED. 'PURIFY' INDICATES THAT A PERSON SHOULD GUARD AGAINST BEING EXPOSED TO INDECENCY AND SHOULD GUARD HIS MOUTH FROM SAYING FOUL THINGS.

383. SO HE ASKED: Why is the Torah so strict about this matter? AND HE ANSWERED, because He, THE SHECHINAH, walks in front of you. And if you say foul things, then, it will "turn away from (lit. 'behind') you." That is, He will no longer walk along side you, but go behind your back. AND RABBI YOSI CONCLUDED THAT As for us, we go on our way walking before Him, BEFORE THE SHECHINAH. We should delve into the Torah, because the person WHO OCCUPIES HIMSELF WITH IT is crowned and perpetually accompanied by the Shechinah.

381. וּבִגִּין כְּרָלְבְּעֵי לִיָּה לְבִ"נ לְאַסְתִּמְרָא מִחֻבּוּבֵי. וּלְדַכָּאָה לְגַרְמִיָּה. מֵאֵי דְכִּיּוּ. דָּא דְכִתִּיב וְהָיָה מִחֻנֵּךְ קְדוֹשׁ. מֵאֵי קְדוֹשׁ, קְדוּשִׁים מִכְּעֵי לִיָּה, אֶלָּא, מִחֻנֵּךְ קְדוֹשׁ: אֵלֶיךָ שְׂוִיפֵי גּוּפָא. דְּגוּפָא אֶתְחַבֵּר וְאֶתְתַּקֵּן בְּהוּ. וּבִגִּין כְּךָ, וְהָיָה מִחֻנֵּךְ קְדוֹשׁ. וְלֹא יֵרָאֶה בְּךָ עֲרוֹת דְּבַר.

382. מֵאֵי עֲרוֹת דְּבַר. דָּא מִלְתָּא דְּעֲרִינִין, דְּדָא הוּא מְלָה דְּקְדוּשָׁא בְּרִיךְ הוּא מְאִיס בֵּה יִתִּיר מִכְּלָא. בִּינֵן דְּאָמַר וְלֹא יֵרָאֶה בְּךָ עֲרוֹת, אִמְאֵי דְּבַר. אֶלָּא, הֲנִי חַיִּיבֵי עֲלֵמָא, דְּנַעֲלֵי וּמְסַאֲבֵי גַרְמִיָּהוּ, בְּמִלָּה דְּלֵהוּן דְּנַפְקֵי מִפּוּמִיָּהוּ, וְהָא אִיְהוּ עֲרוֹת דְּבַר.

383. וְכֹל כְּךָ לְמָה. בְּגִין דְּאִיְהוּ אָזִיל קַמְךָ, וְאֵי אֶתְ עֵבִיר כְּדִין, מִיָּד וְשֵׁב מֵאַחֲרֶיךָ. דְּלֹא יִזְוֵל בְּהַדְרָךְ, וְיִתְּוֹב מֵאַחֲרֶיךָ, וְאֵנָּן הָא אֲזֻלִּינָן קַמִּיהּ, בְּאַרְחָא, נִתְעַסֵּק בְּמִלֵּי דְּאוּרִיּוּתָא. דְּהָא אוּרִיּוּתָא אֶתְעַטְרָא עַל רִישֵׁיהּ דְּבַר נֶשׁ, וְשְׂכִינְתָּא לֹא אַעֲדִיָּאת מִנֶּיהָ.

384. Rabbi Chiya then quoted: "And Hashem said, Behold: They are one people, and they have all one language..." Come and behold: What is written? It says, "And it came to pass, as they journeyed from the east (also, 'yore')" But what is the meaning of 'yore'? It refers to the First and Foremost of the Universe. SO HE ASKS: WHY DOES IT SAY, "And they found," WHEN IT SHOULD HAVE SAID, 'And they saw?' What did they find? AND HE ANSWERED: They found part of the secrets of Wisdom of their forefathers, THE GENERATION OF THE FLOOD, which was shaken off at SHINAR (LIT. 'THE PLACE OF SHAKING OFF'). And with the wisdom that they found, they strove to rebel against the Holy One, blessed be He. They uttered OATHS TO BIND THE UPPER MINISTERS and TO BUILD THE CITY AND THE TOWER.

385. Come and Behold: It is written that "they are one people and they have all one language." Because they are of one heart and one desire to speak the Holy Language, THEREFORE, "now nothing which they have planned to do will be withheld from them." Nobody could prevent their acts, BUT THE HOLY ONE, BLESSED BE HE, SAID, 'What shall I do? I shall confound the celestial entities above and their language below, and then their work will be restrained.'

386. And if they, because they were of one heart and one desire, all spoke the Holy Language, it is written: "nothing that they have planned to do, will be withheld from them," and they will not be subject to the supernal Judgment. For us, and the friends who occupy themselves with the Torah and are of one heart and one desire, this will be all the more true, for NOTHING THAT WE WANT TO DO WILL BE WITHHELD FROM US

384. פתח ר' חייא ואמר, ויאמר ה' הן עם אחד ושפה אחת לכלם וגו' תא חזי, מה כתיב, ויהי בנסעם מקדם. מאי מקדם. מקדמונו של עולם. וימצאו. ויראו מבעי ליה, מאי וימצאו. אלא מציאה אשכחו תמן, מרזי דחכמתא מקדמאי, דאתנער תמן, מן בני טופנא, ובה אשתדלו למעבר, בהיאי עבדתא דעברו, לסרבא ביה בקדשא פריך הוא, והו' אמרי בפומא, ועבדי עבדתא.

385. חמי, מה כתיב, הן עם אחד ושפה אחת לכלם. בגין, דאינון בלבא חד, ורעותא חד, וממללי בלשון הקדש. ועתה לא יבצר מהם כל אשר יזמו לעשות. ולית מאן דימנע עובדא דלהון. אבל מאי אעביד, אבל לון דרגין דלעילא, ולישן דלהון לתתא. וכדין אתמנע עובדא דלהון.

386. ומה, בגין דהו' ברעותא ולבא חד, וממללי בלשון הקדש כתיב, לא יבצר מהם כל אשר יזמו לעשות, ודינא דלעילא, לא יכיל לשלטאה בהו. אנו, או חבריאי דמתעסקין באורייתא, ואנו בלבא חד, ורעותא חד, על אחת כמה וכמה.

387. Rabbi Yosi said that from this we learn that people who are quarrelsome do not survive. As long as people are of one heart and one desire, even though they might rebel against the Holy One, blessed be He, the supernal Judgment is powerless against them. As soon as THE GENERATION OF THE TOWER differed with each other, Hashem "scattered them abroad from there..." SO WE LEARN THAT QUARRELSOME PEOPLE DO NOT SURVIVE LONG.

388. Rabbi Chiya then concluded that everything therefore depends upon the utterings of the mouth. As soon as THEIR LANGUAGE was confounded, "Hashem scattered them abroad..." But what does it say of the future? It says: "For then I will direct the peoples [to use] a pure language, that they may all call upon the name of Hashem, to serve him with one consent," (Tzefanyah 3:9) and, also, "and Hashem shall be King over all the earth; in that day shall Hashem be one, and His name one" (Zecharyah 14:9). Blessed be Hashem forever. Amen and Amen!

387. אָמַר רַבִּי יוֹסִי, מִכָּאֵן לְאִינוּן מְאִרֵי דְמַחְלוּקַת, לֵית לֹון קִיּוּמָא. דְּהָא כָּל זְמַנָּא, דְּבְנֵי עֲלָמָא, אֲלִיּוֹן עִם אֲלִיּוֹן, בְּרַעוּתָא חֲדָא, וְלִבָּא חַד, אַע"ג, דְּמַרְדֵּי בֵיהּ בְּקִדְשָׁא בְרִיךְ הוּא, לֹא שְׁלֵטָא בְּהוּ דִּינָא דְלַעִילָא. בֵּיּוֹן דְּאַתְּפִלְגוּ, מִיַּד, וַיִּפֶּץ ה' אוֹתָם מִשָּׁם וְגו'.

388. אָמַר רַבִּי חִיָּיא, אֲשַׁתְּמַע, דְּכֻלָּא בְּמַלְה דְּמוּמָא תְּלִיּוּא. דְּהָא, בֵּיּוֹן דְּאַתְּבַלְבַּל, מִיַּד וַיִּפֶּץ ה' אֹתָם מִשָּׁם. אֲבָל בְּזְמַנָּא דְּאַתִּי, מַה כְּתִיב, כִּי אִזְ אֶהְיֶה אֶל עַמִּים שְׂפָה בְּרוּרָה לְקֹרֵא כְּלָם בְּשֵׁם ה' וְלַעֲבֹדוּ שְׁכֵם אֶחָד. וְכְתִיב וְהָיָה ה' לְמֶלֶךְ עַל כָּל הָאָרֶץ בְּיוֹם הַהוּא יְהִיָה ה' אֶחָד וְשֵׁמוֹ אֶחָד. בְּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן.

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Section



## 1. "Hearken to me, you stout-hearted"

There are people in our world who are hardhearted, stubborn, and set in their evil and selfish ways. The Zohar describes these people as refusing to change the negative aspects of their natures. They seek not to embrace the path of spiritual transformation and the Light of the Creator. All of us, to a certain degree, possess an aspect of these negative traits.

### The Relevance of this Passage

The power available to us through these verses cleanses away negative qualities from our essence and being. The Light flowing through this portion helps to soften our resolve in situations where our stubbornness and ego prevents us from embracing spiritual change. The verses arouse a desire to seek a true connection to the Light of the Creator.

1. "Get you, out of your country..." (Beresheet 12:1). Rabbi Aba opened the discussion with **THIS VERSE AND TO EXPLAIN THE REASON WHY AVRAHAM MERITED THAT THE HOLY ONE, BLESSED BE HE, WOULD SAY THIS TO HIM RATHER THAN TO ANY OTHER PERSON OF HIS TIME. "Hearken to me, you stout-hearted, that are far from righteousness" (Yeshayah 46:12), MEANS** how hard are the hearts of the wicked, who see the paths and the ways of Torah, yet do not observe them. **THE PATHS ARE THE INTERNAL ASPECTS; THE WAYS ARE THE EXTERNAL ASPECTS.** And the hearts of the wicked are stout, as they do not repent and turn back to their Master. **THIS IS THE REASON WHY they are called stout-hearted.** The verse, "that are far from righteousness," **MEANS THAT** they keep themselves far from Torah; **THIS IS WHY THEY**

1. לך לך מארצך וגו'. ר' אבא פתח ואמר, שמעו אלי אבירי לב הרחוקים מצדקה. שמעו אלי אבירי לב: כמה תקיפון לביהו דחניבא, דחמאן שבילי ואורחי דאורייתא, ולא מסתכלן בהו, ולביהו תקיפון, דלא מהדרין בתיובתא, לגבי מריהון, ואקרון אבירי לב. הרחוקים מצדקה: דמתרחקי מאורייתא.

## REMAIN "FAR FROM RIGHTEOUSNESS."

2. Rabbi Chizkiyah commented ON THE AFOREMENTIONED VERSE: "Since they draw themselves away from the Holy One, blessed be He, therefore they remain far away from Him. And because of this, BECAUSE THEY KEEP FAR AWAY FROM THE HOLY ONE, BLESSED BE HE, they are called stout-hearted. AND THE VERSE TEACHES US THAT they "are far from righteousness." FOR WHAT REASON? BECAUSE they do not wish to come closer to the Holy One, blessed be He, AS THEY ARE STOUT-HEARTED. And because of this, they "are far from righteousness." Because they are far from righteousness, they are also far from peace-they can have no peace. As it is written: "There is no peace, says Hashem, to the wicked" (Yeshayah 48:22). And why is that so? Because they "are far from righteousness," THEY HAVE NO PEACE!

3. Come and behold: Avraham indeed succeeded in his desire to get closer to the Holy One, blessed be He. As it is written: "You love righteousness and hate wickedness" (Tehilim 45:8). Because he loved righteousness and hated wickedness, he therefore came closer to righteousness. Therefore, it is written: "Avraham my beloved" (Yeshayah 41:8). Why IS HE "my beloved?" Because it has been said about him, "You love righteousness." This is the love toward the Holy One, blessed be He, whom Avraham loved more than anyone else of his generation, who were "stout-hearted" and "far from righteousness," as has already been explained.

2. רבי חזקיה אמר, דמתרחקי מקודשא בריך הוא, ואינן רחיקין מניה, ובגין כך, אקרון אבירי לב. הרחוקים מצדקה. דלא בעאן לקרבא לגבי קודשא בריך הוא. בגין כך, אינן רחוקים מצדקה. בין דאינן רחוקים מצדקה, רחוקים אינן משלום. דלית לון שלום. דכתיב אין שלום אמר ה' לרשעים. מ"ט בגין דאינן רחוקים מצדקה.

3. תא חזי, אברהם בעי לקרבא לקודשא בריך הוא, ואתקרב. הה"ד אהבת צדק ותשנא רשע. בגין דאהב צדק, ושנא רשע, אתקרב לצדקה, ועל דא כתיב, אברהם אוהבי. מ"ט אוהבי, בגין דכתיב, אהבת צדק. רחיומותא דקודשא בריך הוא, דרחים ליה אברהם, מפל בני דריה, דהוו אבירי לב, ואינן רחוקים מצדקה, כמה דאתמר.



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KABBALAH

PURCHASE

Section



## 2. Upon what the world exists

The Zohar discusses our ignorance concerning the pillars that sustain our world, the unseen spiritual forces that give rise to all existence. The Zohar then focuses on another concept concerning the power of midnight. Great importance is attached to spiritual study and work during the hours from midnight to sunrise, when the Light of the Creator is intensified in our physical realm.

### The Relevance of this Passage

The increased spiritual power released into the cosmos during the intervening hours of midnight and morning, is made available to us by the words and wisdom that comprise this portion.

4. Rabbi Yosi opened the discussion by saying: "How lovely are Your dwelling places, Hashem Tzva'ot" (Tehilim 84:2)1. How important it is for people to observe the works of the Holy One, blessed be He! All people do not observe and are not aware of what keeps the world in existence. Nor are they aware of what keeps them in existence! **THESE TWO SUBJECTS ARE EXPLAINED HERE TO US.** When the Holy One, blessed be He, created the world, He made the heaven from fire and water. At first, these elements mingled together without freezing. Only later, by means of the Supernal Spirit, did they freeze and solidify. Then, **THE HEAVENS, WHICH ARE ZEIR ANPIN**, planted the world, **THE NUKVA**, to be established upon supports, **THE THREE COLUMNS OF THE NUKVA**. And the supports stand only by the help of the Spirit, **WHICH IS THE CENTRAL COLUMN BETWEEN THEM**. When that Spirit is gone, the supports are loosened and

4. ר' יוסי פתח, מה ידירות משכנותיך ה' צבאות. במה אית לון לבני נשא, לאסתכלא בפולחנא דקודשא בריך הוא. דהא כל בני נשא, לא ידעי ולא מסתכלי על מה קאים עלמא. ואינון על מה קיימין. דכד ברא קודשא בריך הוא עלמא, עבד שמיא, מאש וממים מתערבין כחדא, ולא הו גלדי. ולבתר אגלודו, וקיימו ברוחא עלאה. ומתמן שתיל עלמא, לקיימא על סמכין. ואינון סמכין, לא קיימין, אלא בההוא רוחא. ובשעתא דההוא רוחא אסתלק, בלהו מרפמין וזעין, ועלמא ארתת. הה"ד המרגיז ארץ ממקומה ועמודיה יתפלצון. וכלא קאים על אורייתא, דכד ישראל משתדלי באורייתא, מתקיים עלמא, ואינון קיימין, וסמכין קיימין באורייתא, בקיימא שלים.

they quake, and the world is shaken. This is the meaning of, "Who shakes the earth out of its place, and its pillars tremble" (Iyov 9:6). And everything is established upon Torah, for when Yisrael are busy with Torah, THEY ELEVATE MAYIN NUKVIN (LIT. 'FEMALE WATERS') TO ZEIR ANPIN AND NUKVA, AND DRAW THE CENTRAL COLUMN, WHICH IS TORAH. Then the world is established, and the pillars, THE THREE COLUMNS OF ZEIR ANPIN, and the supports, THE THREE COLUMNS OF THE NUKVA, are perfectly situated in their places.

5. Come and behold: When midnight is aroused, and the Holy One, blessed be He, enters the Garden of Eden to enjoy the company of the righteous, all the trees in the Garden of Eden sing and praise Him, as it is written: "Then shall the trees of the forest sing for joy at the presence of Hashem" (I Divrei Hayamim 16:33).

6. A crier comes forth and forcefully calls, "You, mighty, holy men! To him among you who has allowed the spirit to enter, and his ears to hear, who has eyes open to see and who has a heart that is open to know! BY THIS CRIER, THE RIGHTEOUS AWAKEN FROM THEIR SLEEP, DELVE TO THE STUDY OF TORAH, AND DRAW THE CENTRAL COLUMN. When the spirit, which is the source of all spirits, arouses the sweetness of the soul, a voice comes from there, which is the source of all voices, and disperses all forces to the four corners of the world.

5. תָּא חֲזִי בְּשַׁעֲתָא דְּאַתְעָר פְּלָגוֹת לַיְלִיאַ, וְקוּדְשָׁא בְּרִיךְ הוּא עָאֵל לְגַנְתָּא דְּעֵדֶן, לְאַשְׁתַּעֲשַׁעָא עִם צְדִיקָיָא. כְּלֵהוּ אֵילָנִין דְּבַגְנַתָּא דְּעֵדֶן, מִזְמֵרֵן וּמִשְׁבַּחֵן קַמֵּיהּ. דְּכִתְיִב, אֲזִ יִרְנְנוּ עֲצֵי הַיַּעַר מִלִּפְנֵי ה' וְגו'.

6. וְכַרְוֶזָא קֶאֱרִי בְּחֵיל, וְאָמַר, לְכוּן אַמְרִין קְדִישִׁין עֲלִיוֹנִין, מֵאֵן מְנוּכוּן, דְּעֵוִיל רֻחָא בְּאוּדְנוּ, לְמִשְׁמַע. וְעֵינוּי פְּקַחִין לְמַחְמֵי. וְלִבֵּיהּ פְּתוּחַ לְמַנְדַּע. בְּשַׁעֲתָא, דְּרוּחָא דְּכָל רוּחִין, אֲרִים בְּסִימוּ דְּנִשְׁמַתָּא, וּמִתְמַן, נְפִיק קְלָא דְּקַלִּיאַ, חֵילִין אֲתַבְדַּר לְאַרְבַּע סְטְרֵי עֲלֵמָא.



7. One goes up to one side, TO THE RIGHT OF ZEIR ANPIN, THE SECRET OF THE SOUTH. THE SECOND one descends to the other side, TO THE LEFT SIDE OF ZEIR ANPIN, THE NORTH. Another enters in between the two, BECOMES THE CENTRAL COLUMN OF ZEIR ANPIN, THE SECRET OF THE EAST. IN OTHER WORDS, ZEIR ANPIN IS PLACED BETWEEN THE TWO COLUMNS OF BINAH. AND THESE THREE DIRECTIONS, SOUTH, NORTH, AND EAST, ARE THE SECRET OF CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN. Two are crowned AND SHINE by BECOMING three, CHESED, GVURAH, TIFERET BY THE THIRD, WHICH IS THE CENTRAL COLUMN THAT RECONCILES THEM. And three enter the one, BECAUSE THE CENTRAL COLUMN, WHICH IS THE SECRET OF TIFERET, RECEIVES AND EXPANDS BY ITSELF TO THREE OTHER COLUMNS, NETZACH, HOD AND YESOD. One, WHICH RECONCILES, NAMELY TIFERET OF ZEIR ANPIN, produced colors. IN OTHER WORDS, FROM HIM EMANATED THE SFIROT OF THE NUKVA THAT ARE CALLED 'COLORS'. Six of them-CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, descended to one side, NAMELY TO THE RIGHT, and another six-CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, descended to the other side, NAMELY TO THE LEFT. SO all six-CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD-become twelve SFIROT. IN OTHER WORDS, THE SIX SFIROT OF ZEIR ANPIN EXPANDED TO THE NUKVA AND BECAME TWELVE SFIROT, WITH SIX TO HER RIGHT AND SIX TO HER LEFT. The twelve SFIROT EXPAND AND become twenty-two SFIROT. THE six OF ZEIR ANPIN DO NOT BECOME TWELVE HERE, BUT are RATHER included within the ten. THIS IS BECAUSE the ten exist as one.

7. חַד סְלִיק, לְסֵטֶר חַד. חַד נִחִית לְהֵאוּא סְטֵר. חַד עֵייל, בֵּין תְּרִין. תְּרִין מִתְעַטְרָן בְּתֵלֶת. תֵּלֶת עֵיילי בְּחַד. חַד אִפִּיק גּוֹוֹנִין. שֵׁית מְנַהוֹן, לְסֵטֶר חַד. וְשֵׁית מְנַהוֹן, נִחֲתִי לְהֵאוּא סְטֵר. שֵׁית עֵיילי בְּתֵרִיסֵר. תְּרִיסֵר מִתְעַרִין בְּעֵשְׂרִין וְתֵרִין. שֵׁית, בְּלִילָן בְּעֵשְׂרָה. עֵשְׂרָה קְאִים בְּחַד.

8. Woe to those who slumber as sleep covers their eyes sockets-THOSE WHO DO NOT AWAKE FROM THEIR SLEEP TO STUDY TORAH AND DRAW THE CENTRAL COLUMN. THE ILLUMINATION OF THE LEFT COLUMN BLOCKS OFF THE LIGHT NECESSARY FOR THEIR EYESIGHT AND MAKES THEM DROWSY. AS A RESULT, THEY HAVE NO EYES, THAT IS, MOCHIN. THERE IS SLEEP IN THEIR EYE SOCKETS. They do not know and are unable to observe how and in what condition they shall awaken on the Day of Judgment, when they shall be visited upon to settle the account-when the body is defiled and the soul floats on the afternoon air, going up and down, but the gates do not open for it. They are thrown around like the pebbles in the hollow of a sling. Woe to them. Who shall ask about them when they shall not arise to this place of pleasure? In the place where the righteous have pleasure, they shall be missing. They shall be passed on to the angel Dumah, go down TO GEHENOM and not rise. They are described by the words, "As the cloud is consumed and vanishes away, so he who goes down to Sh'ol shall come up no more." (Iyov 7:9)

9. At that hour, THAT IS, MIDNIGHT, a flame is awakened from the North strikes the four corners of the world, SINCE THE ILLUMINATION OF THE LEFT COLUMN, WHICH IS JUDGMENT, EXPANDS THROUGHOUT THE WORLD. It descends and touches the cock between its wings, WHICH IS THE SECRET OF GAVRIEL. As the flame awakens it, it crows. THIS IS THE SECRET OF THE CRIER MENTIONED BEFORE WITH THE WORDS, "A CRIER COMES FORTH AND FORCEFULLY ANNOUNCES..." But the only ones who awaken to the calling of the cock are the truly righteous, who delve to the study of Torah, DRAWING THE CENTRAL COLUMN. Then the Holy One, blessed be He, together with all the righteous in the Garden of Eden, listen attentively to their voice. As it is written: "You who dwell in the gardens, the companions hearken to your voice: cause me to hear it" (Shir

8. ווי לאַינזן דַניימי שינְתָא בחוריהון, לֹא יִדְעִי וְלֹא מִסְתַּכְלֵאן אִיךְ יְקוּמוּן בְּדִינָא, דְּחוּשְׁבֵן אֲתַפְקֵד, כַּד אֲסֵתָאב גּוּפָא, וְנִשְׁמַתָּא שְׁטִיָא, עַל אַנְפֵי דְאִוִירָא דְטִיְהֵרָא, וְסִלְקָא וְנַחְתָּא, וְתִרְעִין לֹא מִתְפַתְחֵן, מִתְגַּלְגֵּלֵן כְּאֲבָנִין בְּגוֹ קוּסְפִיתָא. וְוִי לֹזֵן, מֵאֵן יִתְבַּע לֹזֵן, דְּלֹא יְקוּמוּן בְּעֵדוּנָא דָא, בְּגוֹ דּוּכְתֵי דְעִנּוּגֵי דְצִדִיקָיָא, אֲתַפְקֵדוּן דּוּכְתִיָהוּ. אֲתַמְסְרוּן בִּידָא דְדוּמָה, נַחְתֵי וְלֹא סִלְקֵי. עַלְיֵיהּ כְּתִיב, כֹּלָה עֲנָן וַיִּלֶךְ כֵּן יוֹרֵד שְׁאוֹל לֹא יַעֲלֶה.

9. בְּהֵיא שְׁעָתָא אֲתַעַר שְׁלֵהוּבָא חַד מִסְטֵר צְפוֹן, וּבִטְשׁ בְּאַרְבַּע סְטְרֵי עֲלְמָא, וְנַחֲתִית וּמְטִי, בֵּין גְּרָפֵי דְתִרְנַגּוּלָא. וְאֲתַעַר הֵהוּא שְׁלֵהוּבָא בֵּיהּ, וְקָרִי. וְלִית מֵאֵן דְּאֲתַעַר, בַּר אִינּוּן זְכָאֵי קְשׁוּט, דְּקִיּוּמֵי וְאֲתַעַרוּ בְּאוֹרֵיָתָא. וּכְדִין קוּדְשָׁא בְּרִיךְ הוּא, וְכֹל אִינּוּן צִדִיקָיָא, דְּבִגּוּ גִנְתָּא דְעֵרֶן, צִיּוּתֵי לְקִלְיָהוּן. כַּד"א, הַיּוֹשֵׁבֵת בְּגַנִּים חֲבֵרִים מְקַשְׁבִּים לְקוֹלֵךְ הַשְּׁמִיעֵנִי.

Hashirim 8:13).



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# THE ZOHAR

the most powerful spiritual tool


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Section



### 3. "Now Hashem said to Avram"

There is a unique process of preparation that a soul undergoes prior to entering our physical realm. This process consists of promises and commitments made by the soul to the Creator. The soul pledges to embrace the spiritual path of change through Torah and Kabbalah during its lifetime. The specific Torah portion that relates to this passage of Zohar is Lech Lecha, which translates into Go You, Out of Your Country. The verse concerns God's call to Avraham to leave and go out from his homeland and enter into the Land of Israel. The story is a code and a metaphor concerning the journey of the soul as it leaves the Upper World on its sojourn into our earthly realm.

#### The Relevance of this Passage

The perpetual pull and tug of the material world is of such magnitude, we forget our true purpose in life as we succumb to the illusions of physical existence. Hence, we need the Light of this portion to reawaken our desire to remain true to our own soul's original commitment to pursue the spiritual path.

#### Sitrei Torah (Concealed Torah)

10. We have learned that because of the strong desire of the King, WHO IS BINAH, a great and strong tree, WHICH IS ZEIR ANPIN, was planted. GREAT IS THE SECRET OF THE MOCHIN OF CHOCHMAH, AND STRONG IS THE SECRET OF THE MOCHIN OF CHASSADIM. Among the supernal plants, WHICH ARE THE SFIROT OF BINAH, this tree, WHICH IS ZEIR ANPIN, is planted. It turns between twelve borders, and its leg expands to the four winds of the world.

סְתְרֵי תוֹרָה  
 10. תָּאנָא. בְּתוֹקְפָא דְהִרְמְנוּ דְמַלְכָא, אֲנָצִיב חַד  
 אִילָנָא רַבָּא וְתַקִּיף. גּוּ נְטִיעֵן עֲלֵאִין, נְטִיעֵ אִילָנָא  
 דָּא. בְּתַרְיִסָר תְּחוּמִין, אֶסְתַּחֲר. בְּאַרְבַּע סְטְרִין  
 דְעֵלְמָא, פְּרִישָׁא רַגְלֵיהָ.

11. Its journeys were measured at five hundred Persian miles. The desires of these Persian miles, REFERRING TO THEIR WAYS OF BESTOWING ABUNDANCE, come on Him, ON ZEIR ANPIN. So when He awakens, all awaken with Him, and no one is capable of diverting His will. After that, all are united and join His will.

11. ת"ק פרסי מטלנוי, כל רעותין, דאינון פרסין, ביה תליון. כד אתער האי, כלהו מתערין בהדיה, לית מאן דנפיק מרעותיה. לבתר, כלהו ברעותא חדא בהדיה.

12. He, ZEIRANPIN, arises from above, AFTER HE HAS RECEIVED MOCHIN FROM BINAH, and descends throughout His journeys to the sea, WHICH IS THE NUKVA. SO, HE GIVES HIS ABUNDANCE TO THE NUKVA. He fills the sea, as He is the source of all the lights that spring IN THE SEA. Underneath Him, all the waters of the Beginning of the Creation are divided. The watering of the Garden, WHICH IS MALCHUT, depends on Him, WHO IS ZEIR ANPIN.

12. קם מלעילא, נחית במטלנוי לגו ימא. מניה, ימא אתמלא. איהו מקורא דכל מיון דנבעין. תחותיה מתפלגין כל מימיו דבראשית. שקיו דגנתא, ביה תליון.

13. All souls of the world come forth from Him, FROM ZEIR ANPIN. These souls enter the Garden, THE NUKVA, and descend into this world IN ORDER TO BE ENCLOTHED IN A BODY. When a soul leaves THERE AND IS ON ITS WAY DOWN TO THIS WORLD, it receives seven blessings so that it may be a father to the body being rightly elevated. Thus, it is written: "Now Hashem said to Avram" (Beresheet 12:1). This is the divine supernal soul, WHICH IS CALLED AVRAM. IT CONSISTS OF TWO WORDS, AV (lit. 'FATHER') AND RAM (lit. 'SUPERNAL'). It is considered the father of the body and elevates to the level of the divine image, BY THE CHASSIDIM THAT ARE DRAWN AS IT ELEVATES AND REACHES ABA AND IMA.

13. כל נשמתין דעלמא, מניה פרחין. נשמתין אליון עאלין בגנתא, לנחתא להאי עלמא. נשמתא כד נפקא, אתברכא בשבע ברכאן, למהוי אבא לגופא, בסליקו עלאה. הה"ד ויאמר ה' אל אברם. הא נשמתא עלאה אבא לגופא בסליקו דדיוקנא עלאה.

14. When the soul is ready to descend to this world, the Holy One, blessed be He, makes it swear to perform the precepts of Torah and do His bidding. And He gives each soul one hundred keys of blessings for each and every day, so that it may complete the supernal grades, which reach the numerical value of Lech Lecha (lit. 'Get you out'), WHICH EQUALS ONE HUNDRED. All of them are given to it, TO THE SOUL, so that it may cultivate the Garden, WHICH IS THE NUKVA, to till it and to keep it. "Your country" is the Garden of Eden.

15. The verse, "and from your kindred" MEANS from the body, WHICH IS ZEIR ANPIN, that is called 'the Tree of Life'. And it includes the twelve supernal tribes, WHICH ARE THE SECRET OF THE TWELVE BORDERS. THIS PASSAGE INFORMS US THAT THE SOUL IS AN OFFSPRING OF ZEIR ANPIN AND COMES FORTH FROM HIM. THE VERSE "and from your father's house" refers to the Shechinah, WHICH IS CALLED THE HOUSE. "Your father" means the Holy One, blessed be He, WHO IS ZEIR ANPIN. As it is written: "He who steals from his father or his mother, and says it is no transgression..." (Mishlei 28:24). "His father" is none other than the Holy One, blessed be He, and "his mother" is none other than the Congregation of Yisrael, WHICH IS THE NUKVA. The words, "to the land that I will show you," refer to this world, TO WHICH THE SOUL IS SENT.

(End of Sitrei Torah).

14. כִּד בְּעֵינָא לְנַחְתָּא לְהָאֵי עֲלָמָא, אוּמִי לֵה קוּדְשָׁא בְרִיךְ הוּא לְמִיטְר פְּקוּדֵי אוּרִייתָא, וְלַמְעַבְד רְעוּתִיהָ. וּמִסֵּר לֵה מֵאָה מִפְתִּיחָאן דְּבִרְכָאן, דְּכָל יוּמָא, לְאַשְׁלָמָא לְדִרְגִין עֲלָאִין, כְּחוּשְׁבֹן לָךְ לָךְ. דְּהָא כְּלָהוּ אֶתְמַסֵּר לֵה, בְּגִין לְאַתְקַנָּא בְּהוּ לְגַנְתָּא, וְלַמְפַלַח לֵה וְלַנְטְרָא לֵה. מֵאַרְצֵךְ, דָּא גַנְתָּא דְּעֵדֶן.

15. וּמוֹלְדֶתְךָ, דָּא גּוּפָא, דְּאַתְקַרֵּי אֵילָנָא דְּחַיִּי, דְּאִיהוּ תְרִיסֵר שְׁבֻטִין עֲלָאִין. וּמִבֵּית אָבִיךָ, דָּא שְׁכִינְתָּא. אָבִיךָ, דָּא קוּדְשָׁא בְרִיךְ הוּא. שְׁנַאֲמַר גּוֹזֵל אָבִיו וְאִמּוֹ וְאוֹמֵר אֵין פֶּשַׁע וְגו', וְאֵין אָבִיו אֶלָּא קוּדְשָׁא בְרִיךְ הוּא. וְאֵין אִמּוֹ אֶלָּא כְּנֶסֶת יִשְׂרָאֵל. אֶל הָאָרֶץ אֲשֶׁר אֲרָאךְ. דָּא אִיהוּ הָאֵי עֲלָמָא. (עַד כְּאֵן סִתְרֵי תוֹרָה)

16. What is written before the verse, "Hashem said to Avram..."? The words: "And Haran died before his father Terach" (Beresheet 11:28). AND HE ASKS: Of what does he want to inform us BY SAYING "BEFORE" HIS FATHER, TERACH? IF YOU CLAIM THAT "BEFORE" MEANS DURING HIS FATHER'S LIFETIME, this cannot be, for had no other person until that day died during his father's lifetime beside Haran? NEVERTHELESS, IN ALL OTHER INCIDENTS, THE WORD "BEFORE" IS NOT USED. FOR EXAMPLE, WHEN HEVEL DIED DURING THE LIFETIME OF ADAM, HIS FATHER, AND WHEN CHANUCH, WHO WAS TAKEN BY ELOHIM DURING THE LIFETIME OF YERED, HIS FATHER. AND HE EXPLAINS THAT When Avraham was thrown to the fire, Charan was killed. Because of this, they left UR CASDIM.

16. וַיֹּאמֶר ה' אֶל אַבְרָם. מִה כְּתִיב לְעִילָא וַיָּמָת הָרָן  
עַל פְּנֵי תְרַח אָבִיו וְגו'. מֵאִי אִירֵיָא הָכָא, אֶלָּא עַד  
הָהוּא יוֹמָא, לֹא הָוָה בְּר נֶשׁ, דְּמִית בְּחַיֵּי אָבוּי, בְּר  
דָּא. דְּכַד אֲתַרְמִי אַבְרָם לְנוּרָא, אֲתַקְטִיל הָרָן, וּבְגִין  
דָּא, נִמְקוּ מִתְמִין.

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Section



#### 4. "...and they left with them from Ur Casdim"

The Zohar examines a flickering flame wedded to the wick of a lit candle. Interestingly, a simple wick is able to generate a dazzling flame. Likewise, a simple action on the part of mankind, a single desire to change our ways is all that is required to set aflame the Light of the Creator within our soul. When this Light burns brightly in our life, we draw the strength and power to thoroughly transform our nature.

#### The Relevance of this Passage

The wonderful analogy concerning the wick and a candle flame is presented by the Zohar to help us arouse the Light of the Creator, giving us the strength to make the necessary spiritual changes in our own life. "One simple action" includes reading these very words, along with the Aramaic text, which ignites resplendent flames of spiritual Light.

17. Come and behold, It is written: "And Terach took Avram, his son, and Lot, the son of Haran... and they left with them from Ur Casdim" (Beresheet 11:31). HE ASKS: WHY IS IT WRITTEN: "And they left with them," when it should have been written: "with him," NAMELY WITH TERACH? If, as it is written: "And Terach took..." why IS IT THEN WRITTEN: "with them?" BECAUSE Terach and Lot left with Avraham and Sarah, who really wanted to depart from among the wicked. Only after Terach saw that Avraham his son was saved from the fire did he return to follow Avraham's wishes. As a result, Terach and Lot "left with them."

17. תָּא חֲזִי, מַה כְּתִיב, וַיִּקַּח תְּרַח אֶת אַבְרָם בְּנוֹ וְאֵת לוֹט בֶּן הָרָן וְגו'. וַיֵּצְאוּ אִתָּם מֵאוּר כַּשְׁדִּים. וַיֵּצְאוּ אִתָּם. אֲתוּ מִכַּעֲי לִיה. דְּהָא כְּתִיב וַיִּקַּח תְּרַח וְגו'. מֵאִי, וַיֵּצְאוּ אִתָּם. אֶלָּא, תְּרַח וְלוֹט, עִם אַבְרָהָם וְשָׂרָה וְסָקוּ, דְּאִינוּן הוּוּ עֲקָרָא לְמִימְקָא מִגּוֹ אִינוּן חֲזִיבִינָא. דְּכִיוּן דְּחָמָא תְּרַח, דְּאַבְרָהָם בְּרִיָּה, אֲשֶׁתִּזְיִב מִגּוֹ נוֹרָא, אֲתַהֲדֵר לְמַעְבַּד רְעוּתִיהָ דְּאַבְרָהָם, וּבְגִין כֵּךְ וַיֵּצְאוּ אִתָּם תְּרַח וְלוֹט.



18. And when they left "to go to the land of Cna'an" it was because they desired to go there. From this we learn that whoever asks to be purified will be helped. Come and behold that this is so! Because the words, "to go to the land of Cna'an," are immediately followed by the words, "Now Hashem said to Avram, 'Get you out'." So before his desire TO GO TO THE LAND OF CNA'AN was awakened, it was not yet written: "Get you out." THEREFORE, HE WHO ASKS AND WAKES ON HIS OWN FROM BELOW IS HELPED FROM ABOVE, BECAUSE WITHOUT AWAKENING FROM BELOW THERE IS NO AWAKENING FROM ABOVE.

19. Come and see: Nothing is aroused above before it is first aroused below, so that what is aroused above rests upon it. The secret is that the black flame OF THE CANDLE, WHICH IS THE SECRET OF THE NUKVA, does not hold on to the white flame OF THE CANDLE, WHICH IS THE SECRET OF ZEIR ANPIN, before it is aroused. As soon as it is aroused first, the white flame immediately rests upon it. THIS IS SO BECAUSE THE LOWER ONE HAS TO BE AROUSED FIRST.

20. Therefore it is written: "Do not keep silent, Elohim; do not hold your peace, and be still, EI" (Tehilim 83:2), so that the white flame will never cease to exist in the world. BECAUSE ELOHIM IS THE SECRET OF THE NUKVA, WHICH IS THE SECRET OF THE BLACK FLAME. SO IF IT DOES NOT HOLD ITS PEACE AND BE STILL AND IF IT NEVER CEASES TO BE AWAKENED FROM BELOW, THEN THE WHITE FLAME, WHICH IS THE SECRET OF ZEIR ANPIN, SHALL ALWAYS REST UPON IT FROM ABOVE. "You who make mention of Hashem, take no rest" (Yeshayah 62:6) so that there will always be awakening from below on which that from above should come and rest upon it. Therefore, when a person first arouses the awakening from below, the awakening from above is aroused. Come and

18. ובשעתא דנפקו, מה בתיב, ללכת ארצה בנען. דרעותא דלהון הוה למיהך תמן. מכאן אוליפנא, כל מאן דאתער לאתרכאה, מסייעין ליה. תא חזי דהכי הוא. דכיון דכתיב, ללכת ארצה בנען, מיד ויאמר ה' אל אברהם לך לך, וער דאיהו אתער בקדמיתא, לא כתיב לך לך.

19. תא חזי. מלה דלעילא לא אתער, עד דאתער לתתא בקדמיתא, על מה דתשרי ההיא דלעילא. ורזא דמלה, נהורא אוכמא, לא אתאחיד בנהורא חוורא. עד דאיהי אתערית בקדמיתא. כיון דאיהי אתערית בקדמיתא. מיד נהורא חוורא שרינא עליה.

20. וע"ד בתיב אלקים אל דמי לך אל תחרש ואל תשקט אל. בגין דלא יתפסק נהורא חוורא מעלמא, לעלמין. וכן המזכירים את ה' אל דמי לכם. בגין, לאתערא לתתא, במה דישרי אתערותא דלעילא. וכן כיון דאתער בר נש, אתערותא בקדמיתא, כדין אתער, אתערותא דלעילא. תא חזי, כיון דכתיב ויצאו אתם מאור כשדים וגו', מיד ויאמר ה' אל אברהם וגו'.

behold, It is written: "and they went out with them from Ur Casdim." Immediately, "Hashem said to Avram..." THIS MEANS THAT HE RECEIVED HELP FROM ABOVE. THE REASON IS THAT THE LIGHT NEEDS SOMETHING CRUDE FROM BELOW TO CLING ONTO AND THIS CRUDE OBJECT OR ACTION IS ENTIRELY IN THE HANDS OF THE LOWER WORLD.

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Section



## 5. "Get you out," for your sake

All the supernal forces that govern the various countries and cities of our world are brought to light by the Zohar. Avraham masters the knowledge concerning all these diverse metaphysical intelligences that rule and administer over the cosmos. However, the Creator tells him not to direct his mind towards these supernal matters. Rather, Avraham should focus upon his spiritual work in this physical realm, placing his trust in the Creator regarding the workings of the metaphysical dimension.

### The Relevance of this Passage

The ability to trust the Creator above the level of our rational mind and logic, radiates throughout this passage. Often, we mistake the pursuance of otherworldly mystical knowledge for the real spiritual work in this mundane world. This truth is understood through a story concerning the great sage Hillel, who was asked to reveal all the supernal mysteries and secrets of the Torah in the short time that he can remain balanced on one leg. "Love thy neighbor as thyself. All the rest is commentary. Now and go and learn," the sage replied.

21. "Now Hashem said to Avram, Get you out (lit. 'go for you')..." According to Rabbi Elazar, the phrase "Go for you," means "for yourself." IN OTHER WORDS, go out for yourself, to fulfill yourself and complete your grade. "Get you out," for you must not stay here among the wicked.

21. וַיֹּאמֶר ה' אֶל אַבְרָם לֵךְ לְךָ. אָמַר ר' אֶלְעָזָר, לֵךְ לְךָ: לְגַרְמְךָ, לְאַתְקֵנָא גַרְמְךָ. לְאַתְקֵנָא דְרַגְלָא דִּילְךָ. לֵךְ לְךָ. לִית אַנְתָּ בְּדַאי לְמִיקָם הָבָא, בֵּין חַיִּיבִין אֵלִין.

22. The secret BEHIND THE WORDS "Get you out" is that the Holy One, blessed be He, inspired Abraham with the spirit of wisdom. He knew how to judge the spirits (also winds) of the civilized world. He observed them, weighed them in the scales, and knew how to connect them to the powers entrusted to govern the inhabited places on earth.

23. When he reached the middle point of civilization, he weighed it in the scales, but could not reach any conclusion. THIS MEANS THAT HE ELEVATED MAYIN NUKVIN (FEMALE WATERS) IN ORDER TO DRAW DOWN THE SPIRIT OF WISDOM TO THAT PLACE, BUT DID NOT SUCCEED. He tried to see and to know what sort of power governed that place, but could not conceive it.

24. He weighed a few more times before realizing that the whole world sprouts from that place and is established upon it. He observed carefully, and measured, so as to understand the subject, and concluded that the supernal force above it could not be measured, that it is deep and hidden, and that it does not resemble the different parts of the inhabited land.

25. He watched attentively, weighed, and realized that the middle point of the inhabited world is the point from which the whole world moves out to all its corners, WHICH MEANS THAT THE POINT GOVERNS ALL THE SFIROT OF ZEIR ANPIN AND ALL THE SFIROT OF NUKVA, WHICH ARE NAMED THE CORNERS OF THE WORLD, SINCE THE POINT IS PLACED ABOVE THEM. Similarly, he knew the power that now prevails over the point. AS A RESULT, all other powers that govern the corners of the world originate from that point and all THE SFIROT hold to it. Then "they went out with them from Ur Casdim, to go to the land of Cna'an."

22. וְרָזָא דְמַלְהָ, לְךָ לְךָ. דְהָא קוּדְשָׁא בְרִיךְ הוּא, יְהִיב לִיחָא לְאַבְרָהָם, רוּחָא דְחֻכְמַתָּא, וְהוּהּ יָדַע וּמְצַרְף סְטְרֵי דְיִשׁוּבֵי עֲלְמָא, וְאַסְתַּכַּל בְּהוּ. וְאַתְקַל בְּתִיקְלָא, וְיָדַע חִילִין דִּי מְמַנָּן עַל סְטְרֵי יִשׁוּבָא.

23. כִּד מְטָא לְגוּ נְקוּדָה דְאַמְצָעִיתָא דְיִשׁוּבָא, תְּקִיל בְּתִיקְלָא וְלֹא הוּהּ סְלִיק בְּיָדֵיהּ, אֲשַׁגַּח לְמַנְדַּע חִילָא דִּי מְמַנָּא עֲלֵהּ, וְלֹא יָכִיל לְאַתְדַּבְּקָא בְּרַעוּתֵיהּ.

24. תְּקִיל כַּמָּה זְמַנִּין, וְחָמָא, דְהָא מִתְמַן אֲשַׁתִּיל כָּל עֲלְמָא. אֲשַׁגַּח וְצַרְף וְתַקַּל לְמַנְדַּע, וְחָמָא, דְהָא חִילָא עֲלָאָה, דַּעֲלָה לִית לִיחָא שְׁעוּרָא עֲמִיק וְסִתִּים. וְלֹא אִיחָו כְּגוּוֹנֵי דְסְטְרֵי דְרִגְי דְיִשׁוּבָא.

25. אֲשַׁגַּח וְתַקִּיל, וְיָדַע, דְהָא כַּמָּה דְמַהֲהִיא נְקוּדָה דְאַמְצָעִיתָא דְיִשׁוּבָא, מְנִיחָא אֲשַׁתִּיל כָּל עֲלְמָא, לְכָל סְטְרוֹי. הֲכִי נִמְי וְיָדַע, דְהָא חִילָא דְשָׂרֵי עֲלָהּ, מִתְמַן נִמְקוּ כָּל שְׂאֵר חִילִין, דְמְמַנָּן עַל כָּל סְטְרֵי עֲלְמָא, וְכֻלְהוּ בִּיהּ אֲחִידִין. כְּדִין וַיֵּצְאוּ אִתָּם מֵאוּר כַּשְׂדִּים לְלָכַת אֶרֶץ כְּנַעַן.

26. He continued to observe, weigh, and examine in an effort to determine the nature of that place, but he was unable to understand it so as to cleave to it. He saw the strength of that place and realized that he could not understand it, and therefore immediately, "they came to Charan, and dwelt there." (Beresheet 11:31).

27. HE ASKS: Why did Avraham DELAY IN CHARAN AND NOT LEAVE THERE IMMEDIATELY, "TO GO TO THE LAND OF CNA'AN," AS IT IS WRITTEN: "AND THEY DWELT THERE"? AND HE ANSWERS: Avraham knew and checked all the governors and rulers of the world that had dominion over the entire civilized world. And he was examining all those who govern and rule over the directions of the world's inhabited land, all those that have dominion over the stars and the constellations. He learned how they exercise their power over one another. In considering all the inhabited places in the world, he did well. But when he reached that place, THE POINT OF MALCHUT, he saw the force of the depths. And he could not withstand it.

28. As soon as the Holy One, blessed be He, noticed his awakening and his passion, He immediately revealed Himself to Avraham and said: "Get you out" in order to learn about and perfect yourself.

26. עוֹד אֲשַׁח וְתִקֵּל וְצָרִיף, לְמִיָּקָם עַל בְּרִיָּא דְמַלְא, דְּהָהוּא אַתְר, וְלֹא הוּהּ יָדַע, וְלֹא יָכִיל לְמִיָּקָם עַלֵּה לְאַתְדַּבְּקָא. בִּיּוֹן דְּחַמָּא תּוֹקְפָא דְהָאֵי אַתְר, וְלֹא יָכִיל לְמִיָּקָם עַלֵּיהּ, מִיָּד וַיָּבֵאוּ עַד חַרָן וַיֵּשְׁבוּ שָׁם.

27. מַאי טַעְמָא דְאַבְרָהָם. אֱלֹא, דְאֵיהוּ הוּהּ יָדַע וְצָרִיף בְּכָל אֵינוֹן שְׁלֹטְנֵין מְדַבְּרֵי עַלְמָא, בְּכָל סְטְרוֹ דְיִשׁוּבָא. וְהוּהּ תִּקֵּל וְצָרִיף אֵינוֹן דְשְׁלֹטִין בְּסְטְרֵי דְיִשׁוּבָא מְדַבְּרֵי כְּכַבְיָא וּמְזֻלְיָהוֹן, מֵאֵן אֵינוֹן תְּקִיפִין, אֱלִין עַל אֱלִין, וְהוּהּ תִּקֵּל כָּל יִשׁוּבֵי דְעַלְמָא, וְהוּהּ סָלִיק בִּידוּי. כִּד מְטָא לְהָאֵי אַתְר, חַמָּא תְּקִיפּוּ דְעַמִּיקִין, וְלֹא יָכִיל לְמִיָּקָם בֵּיהּ.

28. בִּיּוֹן דְּחַמָּא קוֹדֶשָׁא בְרִיךְ הוּא, אֲתַעְרוּתָא דִּילֵיהּ, וְתִיאֻבְתָּא דִּילֵיהּ, מִיָּד אֲתַגְלִי עַלֵּיהּ, וְאָמַר לֵיהּ, לֶךְ לֶךְ. לְמַנְדַּע לֶךְ, וְלֹאֲתַקְנָא גְרַמְךָ.

29. The words "Your country," AS USED WHEN HE SAID TO HIM, "GET YOU OUT," referred to that side of the inhabited world to which he was attached. THIS IS THE RIGHT SIDE ONLY; THE LEFT SIDE IS NOT INCLUDED. THE WORDS "and from your kindred," MEAN THAT HE TOLD HIM, "GET YOU OUT" from that Wisdom with which you study your horoscope, determined by watching and examining the moment, hour, and time of your birth, and the planet and the sign under which you were born. ALL OF THIS IS RELATED TO THE ILLUMINATION OF THE LEFT SIDE AND IS NOT INCLUDED WITHIN THE RIGHT.

30. The verse, "And from your father's house," MEANS THAT HE TOLD HIM "GET YOU OUT" and never look upon your father's house again, REFERRING TO CHARAN, AND NEVER SEEK TO DISCOVER if the root of your success in the world is from your father's house. Therefore, "Get you out" of this wisdom and this observance.

31. Come and behold: It is indeed so! Because they had already left Ur Casdim and were in Charan, why should He say to him, "Get you out of your country, and from your kindred?" FOR HE HAS ALREADY LEFT UR CASDIM, WHICH IS HIS COUNTRY AND FAMILY. Therefore, the main point has to be, as previously stated, THAT THE MEANING OF "YOUR COUNTRY" IS THE ILLUMINATION OF THE RIGHT WITHOUT THE LEFT, AND "YOUR KINDRED" IS THE ILLUMINATION OF THE LEFT WITHOUT THE RIGHT. "To the land that I will show you" MEANS THAT "I will show you" what you were not able to conceive--BECAUSE OF THE JUDGMENTS OF THE ILLUMINATION OF THE LEFT--and were not able to know about the power of that land, NAMELY MALCHUT, which is deep and hidden.

29. מֵאַרְצֶךָ. מֵהָהוּא סֵטְרָא דִּישׁוּבָא דְהוּיָת מִתְדַבֵּק בִּיה. וּמְמֹלְדֶתְךָ מֵהָהוּא חֻכְמָה, דְּאֵת מִשְׁגָּח, וְתִקּוּל תּוֹלְדֵתָא דִּילְךָ, וְרַגְעָא וְשַׁעֲתָא וְזְמַנָּא, דְּאֵתְיִילִידֵת בִּיה, וּבִהָהוּא כּוֹכְבָא, וּבִהָהוּא מְזָלָא.

30. וּמִבֵּית אָבוֹיךָ. הֲלֹא תִשְׁגַּח בְּבֵיתָא דְאַבוּךָ. וְאֵי אֵית לְךָ שְׂרָשָׁא לְאַצְלָחָא בְּעֵלְמָא, מִבֵּיתָא דְאַבוּךָ, בְּגִין כֵּן לְךָ לְךָ, מִחֻכְמָה דָּא וּמֵאַשְׁגָּחוּתָא דָּא.

31. תָּא חֲזִי. דְהִכֵּי הוּא, דְהָא נִמְקוּ מֵאוּר כַּשְׂדִּים, וְהוּוּ בְּחָרָן, אֲמַאי יִימָא לִיה לְךָ לְךָ מֵאַרְצֶךָ וּמְמֹלְדֶתְךָ. אֲלָא עֲקָרָא דְמַלְתָּא, כִּמְה דְאַתְמַר. אֶל הָאָרֶץ אֲשֶׁר אֲרָאךָ. אֲרָאךָ, מַה דְלֹא יְכִילַת לְמִיקַם עֲלֶיהָ, וְלֹא יְכִילַת לְמַנְדַּע חֵילָא דְהָהוּא אֲרַעָא, דְּאִיהוּ עֲמִיק וְסֻתִּים.



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## 6. "And I will make of you a great nation" (A)

All the blessings that Avraham received are explained in the following section of the Zohar. Avraham received these blessings because he let go of his own ego and completely surrendered to the Creator.

### The Relevance of this Passage

The intelligence of the body creates an illusion that we are in control of our lives. Nevertheless, anxiety, fear, emotional turmoil, and external chaos continue to be an affliction. When we let go of this illusion and relinquish control, we create a space for the Light of the Creator to enter our existence, removing all darkness. We acquire the power from the blessings that Avraham received, instilling us with the courage to entrust the Creator with control over our life.

32. "And I will make of you a great nation..." (Beresheet 12:2). "And I will make of you" is related to the verse, "Get you out." "And I will bless you" is related to the verse, "from your country." "And make your name great" is related to the verse, "and from your kindred." "And you shall be a blessing" is related to the verse, "and from your father's house."

32. וְאֶעֱשֶׂךָ לְגוֹי גָדוֹל וְגוֹי. וְאֶעֱשֶׂךָ, בְּגִין דְּכֵתִיב, לְךָ  
לְךָ. וְאֶבְרַכְךָ, בְּגִין דְּכֵתִיב, מֵאֶרֶץ. וְאֶגְדְּלָה שְׁמֶךָ,  
בְּגִין דְּכֵתִיב, וּמִמּוֹלְדֹתֶךָ. וְהָיָה בְּרַכָּה, בְּגִין דְּכֵתִיב,  
וּמִבֵּית אָבִיךָ.



33. Rabbi Shimon DISAGREES, AND says that the verse, "And I will make of you a great nation," is THE ILLUMINATION OF the right side; that "and I will bless you" is THE ILLUMINATION OF the left side; that "and I will make your name great" is THE ILLUMINATION OF the Central Column; and that "and you shall be a blessing" is from the side of the Land of Yisrael, FROM THE SIDE OF THE NUKVA, WHICH IS CALLED THE LAND OF YISRAEL. So here is a throne that has four legs, all of which were included in Avraham. THE THREE COLUMNS-CHESED, GVURAH, AND TIFERET-ARE THREE LEGS, THE NUKVA IS THE FOURTH LEG. THESE ARE THE FOUR LEGS OF THE UPPER THRONE, WHICH IS BINAH. From here onward, the blessings are for the others who are replenished from here. THIS REFERS TO OTHERS WHO ARE BLESSED FOR HIS SAKE, as it is written: "And I will bless them that bless you and curse them that curse you, and in you shall all families of the earth be blessed."

33. רבי שמעון אמר, ואעשך לגוי גדול, מסטרא דימינא. ואברכך, מסטרא השמאלא. ואגדלה שמך, מסטרא דאמצעיתא. והיה ברכה, מסטרא דארעא דישראל. הא הכא כרסניא, דארבע סמכין, דכלהו כלילין ביה באברהם. מפאן ולהלאה, ברכאן לאחריני, דמתזני מהכא, דכתיב, ואברכה מברכין ומקללך אאור ונברכו בך כל משפחות האדמה.

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## 7. "And from the wicked their light is withheld"

When one behaves in a negative manner, he immediately disconnects himself from the Light of the Creator. Moreover, negative deeds also block and prevent an individual from receiving any spiritual Light from the righteous souls who are in this world to share their Light with all mankind.

### The Relevance of this Passage

Every act of negative behavior can be likened to draping a layer of cloth over a lamp. Life grows progressively darker. We remove these veils from ourselves through the letters and lessons of this section so that we may receive all the Light that is ever-present from the devout souls who dwell among us in our generation.

34. Rabbi Elazar was sitting before his father, Rabbi Shimon, together with Rabbi Yehuda, Rabbi Yitzchak, and Rabbi Chizkiyah. Rabbi Elazar asked Rabbi Shimon why is it written: "Get you out of your country, and from your kindred" in the singular? Since they all left UR CASDIM to go to THE LAND OF CNA'AN, why was Avraham not told that they all should go?

34. ר' אֵלְעָזָר, הָוָה יְתִיב קָמִיָּה דְרַבִּי שְׁמַעוֹן אַבּוּי, וְהָיוּ עִמִּיָּה, ר' יְהוּדָה, וְרַבִּי יִצְחָק, וְרַבִּי חִזְקִיָּה. אָמַר לֹר' אֵלְעָזָר לְרַבִּי שְׁמַעוֹן אַבּוּי, הָאִי דְכָתִיב, לָךְ לָךְ מֵאַרְצֶךָ וּמִמּוֹלַדְתֶּךָ. בֵּינָן דְכָלְהוּ נִפְקוּ לְמַהֲרָ, אֲמַאי לֹא אֶתְמַר לִיָּה דְכָלְהוּ יִפְקוּ.

35. Terach was an idol worshipper, but since his desire to leave with Avraham was truly aroused, and, as we have seen, the Holy One, blessed be He, desires that the wicked repent, as Terach started to leave with Avraham, why does it not say, "Go for yourself" in plural? Why does it say "Go for yourself" to Avraham alone?

35. דְהָא אָף עַל גַּב דְתִרַח הָוָה פְּלַח לַע"ז, בֵּינָן דְאֶתְעַר בְּאֶתְעָרוּתָא טַב לְמִיפֵק בְּהַרְיָה דְאַבְרָהָם, וְחֻמִּינָן קִדְשָׁא בְרִיךְ הוּא אֶתְרַעֵי בְתִיּוּבְתָא דְחִיּוּבִיָּא, וְשָׂרָא לְמִיפֵק, אֲמַאי לֹא כָתִיב לְכוּ לָכֶם. אֲמַאי לְאַבְרָהָם בְּלַחְדוּי לָךְ לָךְ.

36. Rabbi Shimon replied that Terach did not leave Ur Casdim because he wanted to repent and mend his ways, but only to save himself from all the people of his land, who wanted to kill him. Particularly after they saw that Avraham was saved FROM THE FURNACE OF FIRE, they said to Terach, 'You were the one who misled us with these idols,' AND WANTED TO KILL HIM. Because he feared them, Terach left. THEREFORE, when he reached Charan, he stayed, as it is written: "So Avram departed, as Hashem had spoken to him, and Lot went with him" (Beresheet 12:4). Terach is not mentioned in the verse!

37. He opened the discussion by saying: "And from the wicked their light is withheld, and the high arm shall be broken" (Iyov 38:16). This passage has already been explained. Nevertheless, "And from the wicked their light is withheld" applies to Nimrod and the people of his generation, whom Avraham left, since he was "their light"; "the high arm shall be broken" alludes to Nimrod.

38. Another explanation of the verse, "And from the wicked their light is withheld," is that it applies to Terach and his household, and "their light" is Avraham. The verse does not say 'the light,' but "their light," that was among them. THIS REFERS TO AVRAHAM WHO WAS AMONG THEM AND THEN LEFT. "And the high arm shall be broken" applies to Nimrod, who misled the whole world to following him. And this is why it is written: "Get you out," so that the light may shine for you and for all who will descend from now and henceforth.

36. אמר לורבי שמעון, אי תימא, דתרח כד נפק, מאור כשדים, בגין לאהדרא בתשובה הוה, לאו הכי, אלא כד נפק, לאשתזבא נפק, דהוה כלהו בני ארעיה, בעאן למקטליה. כיון דחזו, דאשתזיב אברהם, הוה אמרי ליה לתרח, אנת הוא דהוית מטעי לן, באלין פסילין, ומגו דחלא דלהון, נפק תרח, כיון דמטא לחרין, לא נפק מתמן לבתר, דכתיב וילך אברם כאשר דבר אליו ה' וילך אתו לוט. ואילו תרח לא כתיב.

37. פתח ואמר, וימנע מרשעים אורם וזרוע רמה תשבר. האי קרא אוקמוה, אבל, וימנע מרשעים אורם, דא נמרוד ובני דריה, דנפק אברהם מנייהו דהוה אורם. וזרוע רמה תשבר, דא נמרוד.

38. דבר אחר, וימנע מרשעים אורם, דא תרח ובני ביתיה. אורם: דא אברהם. האור, לא כתיב, אלא אורם, דהוה עמהון. וזרוע רמה תשבר. דא נמרוד, דהוה מטעי אבתריה, כל בני עלמא. ובגין כך כתיב לך לך. בגין, לאנהרא לך, ולכל אינון דיפקון מינך, מכאן ולהלאה.

39. Furthermore, RABBI SHIMON then discussed the verse, "And now men see not the bright light which is in the clouds; but the wind passes, and cleanses them" (Iyov 37:21). "And now men see not the bright light": when DID THAT HAPPEN? At the time when the Holy One, blessed be He, said to Avraham, "Get you out of your country, and from your kindred, and from your father's house." BECAUSE AFTER AVRAHAM HAD LEFT THEM, THEY WERE NOT ABLE TO SEE THE LIGHT ANYMORE. "The bright light which is in the clouds" ALLUDES TO AVRAHAM, because the Holy One, blessed be He, wished to attach Avraham to the supernal Light and have him shine there.

40. "And the wind passes, and cleanses them" refers to Terach and all the people of his town, all of whom afterwards repented. As it is written: "and the souls that they had made in Charan" (Beresheet 12:5), MEANING THAT THE PEOPLE OF CHARAN REPENTED. The verse, "And you shall come to your fathers in peace" (Beresheet 15:15), INDICATES THAT Terach HAD REPENTED, FOR THE HOLY ONE, BLESSED BE HE, WOULD NOT HAVE SAID THIS TO AVRAHAM OTHERWISE.

39. תו פתח ואמר. ועתה לא ראו אור בהיר הוא בשחקים ורוח עברה ותטהרם. ועתה לא ראו אור, אימתו, בשעתא דאמר קדשא בריך הוא לאברהם לך לך מארצך וממולדתך ומבית אביך. בהיר הוא בשחקים. דבעא קדשא בריך הוא לאדבקא ליה לאברהם, בהוא אור דלעילא, ולאנהרא תמן.

40. ורוח עברה ותטהרם. דהא לבתר תבו בתיובתא, תרח וכל בני מאתיה בני מאתיה, דכתיב, ואת הנפש אשר עשו בחרן. תרח: דכתיב ואתה תבא אל אבותיך בשלום וגו'.

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## 8. "And I will make of you a great nation" (B)

At every beginning, at every opening, within every seed-level moment, there are dark forces present whose sole objective is to taint, negatively influence, and curse all that will come after. The Zohar reveals the process by which we can break these curses and remove any negative factors.

### The Relevance of this Passage

New projects and new beginnings in our life start out with bountiful optimism and hope. Be that as it may, unseen negative forces often infect the seed level leading to broken dreams and unrealized goals. We receive the power to break our own negative nature and the negative forces around us that try to curse new beginnings in our life.

### Sitrei Torah (Concealed Torah)

41. THERE ARE SEVEN BLESSINGS THAT APPEAR IN THIS PASSAGE. One: "And I will make of you a great nation"; two: "and I will bless you"; three: "and make your name great"; four: "and you shall be a blessing"; five: "And I will bless them that bless you"; six: "and curse him that curses you"; and seven: "and in you shall all families of the earth be blessed." And after he received these seven blessings, it is written: "So Avram departed, as Hashem had spoken to him." THIS MEANS THAT HE WENT down to the world, as he was commanded to do.

סְתֵרֵי תוֹרָה  
 41. וְאֶעֱשֶׂךָ לְגוֹי גָדוֹל, הָאֵי בְרַכְתָּא חֲדָא. וְאִבְרַכְךָ, תְּרִין. וְאִגְדְּלָהּ שְׁמֶךָ, תְּלַת. וְהִיָּה בְרַכָּה, אַרְבַּע. וְאִבְרַכָּה מְבַרְכֶיךָ, חֲמִשׁ. וּמְקַלְלֶיךָ אָאוּר, שִׁית. וְנִבְרַכּוּ בְךָ כָּל מְשֻׁפְחוֹת הָאָדָמָה, הָא שְׁבַע. כִּיּוֹן דְּאִתְּבְּרַכּוּ בְּאֵלִין שְׁבַע בְּרַכְאָן, מַה כְּתִיב, וְיִלְךְ אֲבָרָם כַּאֲשֶׁר דִּבֶּר אֱלֹהֵי ה'. לְנַחְתָּא לְהָאֵי עֲלְמָא, כְּמַה דְּאִתְּפַקְדָּא.

42. Immediately, "Lot went with him." This is the serpent that was cursed and caused the world to be cursed. THE SCRIPTURES CALL THE SERPENT BY THE NAME LOT, BECAUSE LOT MEANS 'A CURSE' IN ARAMAIC. THE SERPENT WAS CURSED AND BROUGHT CURSES ON THE WORLD. SO HE ACCOMPANIES THE SOUL DURING ITS STAY IN THIS WORLD. And the serpent stands at the opening, in order to mislead the body, AS IT IS WRITTEN: "SIN CROUCHES AT THE DOOR" (BERESHEET 4:7). And this is why the soul will not start fulfilling the mission it was commanded to perform until it has completed thirteen years in this world. Because from the twelfth year onward, the soul is aroused to fulfill its task. Therefore, it is written: "and Avram was seventy five years old" (Beresheet 12:4)-SEVENTY IN REDUCED NUMERICAL VALUE EQUALS SEVEN, and seven and five equals twelve. THEN THE SOUL LEAVES CHARAN, WHICH IS THE KLIPOT, AND IS AROUSED TO SERVE HASHEM AND FULFILL ITS ALLOTTED TASK.

43. And then AFTER TWELVE YEARS, the soul can be seen in this world, because it comes from the "five years," which are the five hundred parasangs of the Tree of Life. IT IS THEN ACKNOWLEDGED AS AN OFFSPRING OF ZEIR ANPIN, WHICH IS CALLED THE TREE OF LIFE, WHICH IS FIVE HUNDRED PARASANGS WALK. "And seventy years" refers to the same tree, which is the seventh among the grades, NAMELY, THE NUKVA, WHICH IS THE SEVENTH SFIRAH AMONG THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. AND THEN THE SOUL IS ACKNOWLEDGED AS THE OFFSPRING OF ZEIR ANPIN AND THE NUKVA.

42. מִיָּד וַיֵּלֶךְ אִתּוֹ לוֹט. דָּא אִיהוּ נַחֲשׁ דְּאַתְלָטְיָא, וְאַתְלָטְיָא עֲלָמָא בְּגִינֵיהּ, דְּאִיהוּ קָאִים לְפִתְחָא, לְאַסְטָאָה לְגוּפָא, וְלֹא תַפְעוּל נְשִׁמְתָא, פּוֹלְחָנָא דְאַתְפַּקְדָּת, עַד דִּיעֲבֵרוּן עֲלֵה בְּהַאי עֲלָמָא, י"ג שָׁנִין, דְּהָא מִתְרִיסַר שָׁנִין וְלַעֲלֵא, נְשִׁמְתָא אֲתַעֲרַת, לְמַמְלַח פּוֹלְחָנָא דְאַתְפַּקְדָּת, הַה"ד וְאַבְרָם בֶּן חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה. שְׁבַע וְחָמֵשׁ תְּרִיסַר אֵינּוּן.

43. וּכְדִין אֲתַחֲזִיאַת נְשִׁמְתָא בְּהַאי עֲלָמָא. דְּאִיהוּ אֲתִיָּא מִחָמֵשׁ שָׁנִים, דְּאֵינּוּן ת"ק פְּרָסֵי דְאֵילָנָא דְחַיִּי. וְשִׁבְעִים שָׁנָה, דָּא אִיהוּ הָהוּא אֵילָנָא מִמֶּשׁ, דְּאִיהוּ שְׁבִיעָאָה לְדִרְגִין, וְשִׁבְעִין שָׁנָה אֲתַקְרִי.

44. Then the soul departs from the filth of the serpent and enters to the holy work. And so it is written: "when he departed out of Charan," from the wrath and aggression of the Satan, who until now had ruled over the body by deceiving it.

45. The Orlah (lit. 'foreskin') rules over the tree for three years, WHICH ARE CALLED THE "ORLAH YEARS." In the human being, the first thirteen years are called the "Orlah years." After the body has lived these years, the soul is aroused to fulfill its holy task. It then receives full control over the body and inspires the goodwill necessary to overcome the serpent. And then the serpent will not be able to control the body as it did before.

46. As it is written: "And Avram took Sarai his wife..." (Beresheet 12:5). "SARAI HIS WIFE" refers to the body, which in comparison to the soul is like the female toward the male. "And Lot his brother's son" refers to the serpent that does not completely leave the body EVEN AFTER THIRTEEN YEARS, because the clinging of the body is not entirely gone from it. Nevertheless, the arousal of the soul strikes it always, warns and reproves it, and forces it to obey so that it cannot take control any more.

47. "And all their substance that they had gathered..." refers to the good deeds that a person performs in this world because of the awakening of the soul. "And the souls (Nefesh) that they had made in Charan..." REFERS TO that Nefesh, which at first was attached to the foreskin of the body and clung to it and which later was amended BY THE NESHAMA. IT IS DESCRIBED BY THE WORDS, "AND THE NEFESH THAT THEY HAD MADE IN CHARAN," WHICH REFER TO THE CRAVING NEFESH, WHICH FEELS GREAT ATTACHMENT TO THE

44. כְּדִין נִפְקֵת מֵהָהוּא זֹהֶמָא דְנַחֲשׁ, וְעָלְתָּ בְּפֹלְחָנָא קַדִּישָׁא, הֵה"ד, בְּצֵאתוֹ מִחָרָן, מֵהָהוּא רוּגְזָא וְתוֹקְפָא דֵהָהוּא נַחֲשׁ, דִּהוּהּ אֶסְטִי לִיהּ עַד הַשְׁתָּא לְגוּפָא, וְשִׁלְטָא עֲלוּי.

45. בְּאֵילָנָא, שִׁלְטָא עַרְלָה תְּלַת שָׁנִין. בְּבַר נֶשׁ, תְּלַת סָרֵי שָׁנִין, דְּאֶקְרוּן שְׁנֵי עַרְלָה, כִּיּוֹן דְּאֶעְבְּרוּ עַל גּוּפָא אֵינוֹן שָׁנִין, וְאֶתְעַבְּרַת נִשְׁמַתָּא, לְמַפְלָח פּוֹלְחָנָא קַדִּישָׁא, פְּקִידַת לְגוּפָא, לְרַעוּתָא טְבָא, לְכַפּוּף לֵהָהוּא נַחֲשׁ, דִּהָא לֹא יָכִיל לְשִׁלְטָאָה כְּמָה דֵהָיִי.

46. דְּכִתִּיב, וַיִּקַּח אַבְרָם אֶת שְׂרַי אִשְׁתּוֹ וְגו', דָּא גּוּפָא, דְּאִיהִי לְגַבֵּי נִשְׁמַתָּא, כְּנוֹקְבָא לְגַבֵּי דְכוּרָא. וְאֵת לוֹט בֶּן אַחִיו, דָּא נַחֲשׁ, דְּלֹא אֶעְדִּי כָּל כֶּךָ מִן גּוּפָא, בְּגִין דְּדִבְקוּתָא דְּגוּפָא, לֹא אֶעְדִּי כָּל כֶּךָ מִנְיָה, אֲבָל אֶתְעַרוּתָא דְּנִשְׁמַתָּא אֶלְקִי לִיהּ תְּדִיר, וְאֶתְרֵי בֵיהּ, וְאוֹכַח לִיהּ, וְכַפִּיף לִיהּ, עַל כְּרַחֲמֵיהּ, וְלֹא יָכִיל לְשִׁלְטָאָה.

47. וְאֵת כָּל רְכוּשָׁם אֲשֶׁר רָכְשׁוּ, אֶלֶיִן עוֹבְדִין טְבִין דְּעִבִּיד בְּר נֶשׁ, בְּהָאֵי עֲלָמָא, בְּאֶתְעַרוּתָא דְּנִשְׁמַתָּא. וְאֵת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בְּחָרָן. הֵהוּא נֶפֶשׁ, דִּהוּת בְּקַדְמִיתָא בְּדִבְקוּתָא פְּחַבְרוּתָא דֵהָהִיא עַרְלָה, בְּהָדֵי גּוּפָא, וְאֶתְקִין לָהּ לְבַתֵּר, דִּהָא לְבַתֵּר דְּתִלְיִסוֹר שָׁנִין וְלַעִילָא, דְּנִשְׁמַתָּא אֶתְעַרַת, לְאֶתְקֵנָא לְגוּפָא, תְּרוּוּיָהּ מִתְקַנֵּין לֵהָהוּא נֶפֶשׁ, דְּמִשְׁתַּתְּפָא בְּתוֹקְפָא דְּנַחֲשׁ, וְתַאוּבַתְיָהּ בִּישָׁא, הֵה"ד וְאֵת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בְּחָרָן.

LUST OF THE BODY AND THE KLIPOT. So after thirteen years, when the Neshamah is aroused to amend the body, both THE NESHAMAH AND THE BODY amend that Nefesh that participated in the harsh JUDGMENTS of the serpent and its evil desires. As it is written: "and the Nefesh that they had made in Charan..." THE REASON WHY "THEY HAD MADE" IS WRITTEN IN THE PLURAL IS BECAUSE IT REFERS TO THE NESHAMAH AND THE BODY, WHICH TOGETHER AMEND THE NEFESH-THE NESHAMAH BY AWAKENING THE BODY, AND THE BODY BY ITS GOOD DEEDS.

48. With all of this, the Neshamah continues to attack the serpent in order to break it, so that it will surrender and be enslaved under the influence of repentance. Therefore, it is written: "And Avram passed through the land to the place of Shchem" (Beresheet 12:6), BECAUSE SHCHEM IS THE DWELLING PLACE OF THE SHECHINAH. AND THAT IS BECAUSE THE POWER OF THE SERPENT HAS ALREADY BEEN COMPLETELY BROKEN BY THE NESHAMAH.

(End of Sitrei Torah)

48. ועם כל דא, נשמתא אתקיפת ביה, בהוא נחש, לתברא ליה, בתוקפא בשעבודא דתשובה, דא הוא דכתיב ויעבור.  
(עד כאן סתרי תורה)





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Section



## 9. "So Avram departed, as Hashem had spoken to him..."

It's explained that every man has angels who accompany him everywhere, recording every single action and deed, large and small. The Final Day of Judgment is then spelled out by the Zohar: The angels come forth during this time and present a list of all our actions, positive and negative, so that we can acknowledge them. The Zohar goes on to declare that no matter how negative a person's actions might become, we should never cast them aside and disregard them.

### The Relevance of this Passage

Mankind's nature is to disregard or justify its insensitive and intolerant behavior. Regardless, we are eventually held accountable for all of our actions. An awareness of the gravity and severity of our negative behavior, even the most minute behavioral actions, is imbued into our consciousness by virtue of this passage. This will inspire us to treat others with the same compassion and tolerance that we desire.

49. Rabbi Elazar said, Come and behold, It is not written: "So Avram left, as Hashem had spoken to him," but rather that Avram "departed (lit. 'went') (Heb. vayelech)," as it is written: "Get you out" (Heb. lech lecha). This is so written because they had already left, as it is written: "and they went out with them from Ur Casdim to go to the land of Cna'an." Therefore, it is written: "departed" rather than "left."

49. וַיֵּלֶךְ אַבְרָם בְּאֲשֶׁר דִּבֶּר אֱלֹהֵי ה' אָמַר רַבִּי אֶלְעָזָר, תָּא חֲזוּי, דְּהָא לָא כְּתִיב וַיֵּצֵא אַבְרָם בְּאֲשֶׁר דִּבֶּר אֱלֹהֵי ה'. אֶלָּא וַיֵּלֶךְ. כַּד "א לָךְ לָךְ. דְּהָא יֵצִיאָהּ בְּקַדְמֵיתָא עֲבָדוּ, דְּכְתִיב, וַיֵּצְאוּ אֲתָם מֵאוּר כַּשְׁדִּים לְלֶכֶת אֶרְצָה כְּנַעַן. וְהִשְׁתָּא כְּתִיב וַיֵּלֶךְ, וְלָא כְּתִיב וַיֵּצֵא.

50. "As Hashem had spoken to him..." THIS MEANS according to all the promises He gave him. The words, "and Lot went with him," mean that Lot accompanied Avraham to learn from his behavior. Even so, Lot did not learn much. Rabbi Elazar said: Happy are the righteous who study the ways of the Holy One, blessed be He, in order to follow them and be in awe of Him-in awe of that day of judgment when man will have to account for his deeds before the Holy one, blessed be He.

51. He opened the discussion, saying: "He seals up the hand of every man; that all men whom He has made may know His work." (Iyov 37:7). This passage has already been explained. But come and behold: When the days of man are over and he is about to leave this world, on that day when the body is broken and the soul has to leave it, then that person is permitted to see what he has not been able to see when the body was in control, and he understands things completely.

52. Three messengers stand over him and take an account of his days and his sins and all that he has done in this world. And he openly admits everything, and after that he signs it, THE ACCOUNT, with his hand. As it is written: "He seals up the hand of every man..."

53. And all DEEDS AND SINS are signed with his hand, so a man can be judged for all of his actions in this world, the early and the recent, the old and the new-not even one of them is forgotten. Therefore, it is written: "that all men whom He has made may know His work." JUST AS all of the actions he committed in this world WERE together in body and in spirit, so he must account FOR THEM WHILE HE IS STILL together in body and spirit, before he leaves this world.

50. כַּאֲשֶׁר דִּבֶּר אֱלֹהֵי ה'. דֹּאבְטַח לִיה בְּכֻלָּהוּ הַבְּטָחוֹת. וַיֵּלֶךְ אִתּוֹ לוֹט, דִּאֲתַחְבֵּר עִמִּיה, בְּגִין לְמִילָף מֵעוֹבְדוֹי, וְעַם כָּל דָּא לֹא אוֹלִיף כּוֹלֵי הָאִי. אָמַר רַבִּי אֶלְעָזָר זְכַאִין אֵינּוֹן צְדִיקֵינָא, דְּאוֹלְפֵי אֲרַחוּ דְּקַדְשָׁא בְּרִיךְ הוּא, בְּגִין לְמִיהַךְ בְּהוּ, וְלִדְחֵלָא מְנִיָּה, מִהֵהוּא יוֹמָא דְּדִינָא, דְּזַמִּין בַּר נֶשׁ לְמִיָּהב דִּינָא וְחוֹשְׁבָנָא לְקַדְשָׁא בְּרִיךְ הוּא.

51. פֶּתַח וְאָמַר, בְּיַד כָּל אָדָם יַחְתּוּם לְדַעַת כָּל אַנְשֵׁי מַעֲשָׂהוּ. הָאִי קָרָא אוֹקְמוּה. אֲבָל תָּא חַזִּי, בְּהֵהוּא יוֹמָא, דְּאֶשְׁלִימוּ יוֹמוֹי דְּבַר נֶשׁ לְאַפְקָא מֵעֲלָמָא, הֵהוּא יוֹמָא, דְּגוֹפָא אֲתַבֵּר, וְנַפְשָׁא בְּעֵינָא לְאַתְפָּרְשָׁא מְנִיָּה. כְּדִין, אֲתִיְהִיב רִשׁוֹ לְבַר נֶשׁ לְמַחְמֵי, מַה דְּלֹא הָוָה לִיה רִשׁוֹ לְמַחְמֵי, בְּזַמְנָא דְּגוֹפָא שְׁלֵטָא, וְקָאִים עַל בּוֹרִיָּיה.

52. וּבְדִין קֵיִימֵי עֲלִיָּה תֵּלֵת שְׁלִיחֵן, וְחֲשָׁבֵי יוֹמוֹי וְחוֹבוֹי, וְכָל מַה דְּעֵבַד בְּהָאִי עֲלָמָא, וְהוּא אוֹרֵי עַל כָּלָא בְּפּוֹמִיָּה. וְלְבַתֵּר הוּא חֲתִים עֲלִיָּה בִּידֵיה. הֲדָא הוּא דְּכֵתִיב, בְּיַד כָּל אָדָם יַחְתּוּם.

53. וּבִידֵיה כָּלְהוּ חֲתִימִין לְמִידֵן לִיה, בְּהָאִי עֲלָמָא, עַל קְדָמָאִי, וְעַל בְּתַרְאִי, עַל חֲדָתִי וְעַל עֲתִיקִי. לֹא אֲתַנְשֵׁי חֲדָ מִיִּנְיָהוּ, הֵה"ד לְדַעַת כָּל אַנְשֵׁי מַעֲשָׂהוּ. וְכָל אֵינּוֹן עוֹבְדִין דְּעֵבַד בְּהָאִי עֲלָמָא, בְּגוֹפָא וְרוּחָא. הֲכִי נְמִי יְהִיב חוֹשְׁבָנָא בְּגוֹפָא וְרוּחָא, עַד לֹא יִפּוֹק מֵעֲלָמָא.

54. Come and behold: Just as the sinners are stiff-necked in this world, so are they stiff-necked when they are about to leave this world. Therefore, blessed is that person who studies the ways of the Holy One, blessed be He, while in this world, so that he may follow them. But the wicked person, even though he sees these righteous people, stiffens his neck and refuses to learn from them.

55. This is why the righteous man must hold on to him and not let go, even though the wicked person "stiffens his neck." The righteous man should hold him tight by the hand and not leave him alone, because if he lets him go, the wicked person will go and destroy the world.

56. Come and behold: We see examples in the case of Elisha who thrust away Gehazi, and in the case of Avraham and Lot. As long as Lot was with Avraham, Lot did not associate with the wicked. But as soon as he left him, it is written: "Then Lot chose him all the plain of Yarden (Jordan)...and pitched his tent toward Sdom" (Beresheet 13:11-12), followed by "And the men of Sdom were wicked and sinners before Hashem exceedingly" (Ibid. 13). **SO WE SEE THAT HE DID JOIN THE WICKED!**

57. Rabbi Aba said TO RABBI ELAZAR: You noted that it is written: "Avram went," rather than 'Avram left,' **BECAUSE THEY HAD ALREADY LEFT.** This is well but at the end of the verse, it is written: "when he departed out of Charan..." **SO THE VERSE DOES MENTION LEAVING--EVEN THOUGH HE HAD ALREADY LEFT.** Rabbi Elazar responded that it is written "out of Charan," but the main departure was that from the land of his birthplace, which had already occurred. **THIS IS NOT THE SAME AS THE DEPARTURE FROM CHARAN THAT IS MENTIONED TOGETHER WITH "GET YOU OUT."** **SO WE MAY SAY HERE "WHEN**

54. תָּא חֲזוּי, כַּמָּה דְחַיִּיבֵינָא, אַקְשֵׁי קַדְל בְּהַאי עֲלָמָא, ה"נ, אֲמִילוּ בְשַׁעְתָּא דְבַעֵי לְנַפְקָא מֵהַאי עֲלָמָא, אַקְשֵׁי קַדְל. בְּגִין כְּרַזְכָּא הוּא בְרַ נֶשׁ, דִּילִיף בְּהַאי עֲלָמָא אֲרַחוּי דְקַדְשָׁא בְרִיךְ הוּא, בְּגִין לְמִיּהָר בְּהוּ. וְחַיִּיבָא, אָף עַל גְּבַדְאֶסְתְּכֵל בְּהַנְי צְדִיקוּיָא, אַקְשֵׁי קַדְל, וְלֹא בַעֵי לְמִילָף.

55. וּבְגִין כְּרַאִית לִיה לְצַדִּיקָא, לְמַתְקָף בִּיה, וְאָף עַל גַּב דְחַיִּיבָא אַקְשֵׁי קַדְל הוּא, לֹא יִשְׁבּוֹק לִיה, וְאִית לִיה לְאַתְקַפָּא בִּירִיה, וְלֹא יִשְׁבּוֹק לִיה, דְּאִי יִשְׁבּוֹק לִיה יִהְרַךְ וְיַחְרִיב עֲלָמָא.

56. תָּא חֲזוּי, מִן אֱלִישַׁע דְרַחָה לְגַחְזִי. וְכֵן בְּאַבְרָהָם כָּל זְמַנָּא דְהוּה לֹוט בְּהַרְיָה, לֹא אֶתְחַבֵּר בְּהַרְי רְשִׁיעֵינָא, כִּיּוֹן דְאַתְפָּרֶשׁ מִנִּיה, מַה כְּתִיב וַיִּבְחַר לוֹ לֹוט אֶת כָּל כְּבֹד הַיַּרְדֵּן, וְכְתִיב וַיֵּאָהֵל עַד סְדוֹם. מַה כְּתִיב בְּתַרְיָה, וְאַנְשֵׁי סְדוֹם רָעִים וְחַטָּאִים לֵה' מְאֹד.

57. אָמַר רַבִּי אַבָּא, הַאי דְאָמַרְתּ וַיֵּלֶךְ אַבְרָם, וְלֹא כְתִיב וַיֵּצֵא אַבְרָם, שְׁפִיר הוּא. אָבֵל, סוּפָא דְקַרָא, מַה כְּתִיב, בְּצִאתוֹ מִחָרָן. אָמַר רַבִּי אֶלְעָזָר, מִחָרָן כְּתִיב, וְהָיָא יֵצִיאָה מֵאֶרֶץ מוֹלְדָתוֹ הוּת בְּקַדְמִיתָא.

HE LEFT CHARAN."

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Section



## 10. "And Avram took Sarai his wife..."

When a person influences another individual in a positive way, that measure of positive influence is credited for all eternity. Moreover, when the second individual utilizes that same positive influence to then affect others, the positive energy generated is also accrued to the original person. This same principle holds true with all of our negative actions.

### The Relevance of this Passage

Our inability to perceive the far-reaching implications of our actions, allows us to behave wantonly and with disregard for others. These verses give us the understanding and enlightenment to foresee all the repercussions associated with our behavior, motivating us to constantly improve our ways through continued spiritual development.

58. "And Avraham took Sarai his wife" (Beresheet 12:5). IN THIS VERSE, THE WORD "took" means that Avraham persuaded her to come with soft words, because a man cannot take his wife to another country without her agreement. Similarly, it is written: "Take Aharon" (Bemidbar 20:25) and "Take the Levites" (Bemidbar 3:45). This is why "And Avram took" MEANS THAT he persuaded her with words, telling her how evil were the ways of their generation. Therefore it is written: "And Avram took Sarai his wife."

58. וַיִּקַּח אַבְרָם אֶת שָׂרַי אִשְׁתּוֹ. מִהוּ וַיִּקַּח, אֵלָּא, אֲמַשִּׁיךְ לָהּ בְּמַלִּי מַעֲלִייתָא, בְּגִין דְּלִית לִיהּ רִשׁוּ לַב"ג לְאַפְקָא אֲתַתְיָהּ, לְמִיָּהךְ בְּאַרְעָא אַחְרָא בְּלֹא רְעוּתָא דִּילָהּ. וְכֵן הוּא אוֹמֵר קַח אֶת אֲהֲרֹן. קַח אֶת הַלְוִיִּים. וּבְגִין כְּרוּיִקַּח אַבְרָם. מְשִׁיךְ לָהּ בְּמַלִּי, וְאוֹדַע לָהּ אֲרַחֲיָהוּן דְּאִינְוֹן בְּנֵי דְרָא, כְּמָה בִּישׁוּן. וּבְגִין כֵּן וַיִּקַּח אַבְרָם אֶת שָׂרַי אִשְׁתּוֹ.

59. Of the verse, "And Lot his brother's son," HE ASKS: What did Avraham see that made him take Lot with him? AND HE REPLIES: He foresaw through the Holy Spirit that David shall issue from him in the future. The words, "and the souls that they had made in Charan," refer to the male and female converts whose souls they amended. Avraham converted the men, while Sarah converted the women. FOR THIS REASON, the verse is written as if they had "made" them.

60. Rabbi Aba said: If so, then there were a lot of people--REFERRING TO THE CONVERTS. HOW can we say that they all left with him? Rabbi Elazar responded: Indeed so! And because of this, all the people who went with him are called "the people of the Elohim of Avraham" (Tehilim 47:10). And he traveled through the country with no fear, as it is written: "And Avram passed through the land."

61. Rabbi Aba said to him: If it had been written, 'and souls that they had made in Charan,' then he would have agreed THAT BECAUSE OF THEIR GREAT NUMBERS AVRAHAM HAD NO FEAR WHEN PASSING THROUGH THE LAND. But, he said, it is written: "and the (Heb. et) souls", in which the particle Et serves as an addition to the merits of those souls that went along with him. IT IS FOR THIS REASON THAT AVRAHAM WAS ABLE TO PASS THROUGH THE LAND WITH NO FEAR. Because he who leads his friend to meritorious conduct benefits always from that conduct and the benefit never leaves him. How do we know this? Because it is written: "And the souls that they had made in Charan." The merit of these souls accompanied Avraham.

59. וְאֵת לוֹט בֶּן אָחִיו. מָה חָמָא אַבְרָהָם לְדַבְקָא עִמָּיה לּוֹט. אֱלֹא בְּגִין דְּצַפָּה בְּרוּחַ הַקֹּדֶשׁ, דְּזַמִּין לְמִיפְקַ מִנִּיה דְּדוֹר. וְאֵת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בַּחֲרָן. אֵלִין גְּרָמִים וּגְיֹרוֹת דְּאִתְקִינוּ נַפְשֵׁיהוּ, אַבְרָהָם מְגִייר גּוֹבְרִין, וְשָׂרָה מְגִיירַת נָשִׁין. וּמַעֲלָה עֲלֵיהוֹן כְּאֵלוּ עֲבָדוּ לְהוֹן.

60. אָמַר רַבִּי אַבָּא אִי הָכִי, כַּמָּה בְּנֵי נֶשָׂא הוּוּ, אִי תִימָא דְכָלְהוּ אֲזֵלוּ עִמָּיה. אָמַר רַבִּי אֶלְעָזָר אִין. וּבְגִין כֶּךָ כָּלְהוּ בְּנֵי נֶשָׂא, דְּהוּוּ אֲזֵלִין עִמָּיה, כָּלְהוּ אֶקְרוּן עִם אֱלָקֵי אַבְרָהָם. וְהוּוּ מַעְבֵּר בְּאַרְעָא, וְלֹא הוּוּ דְחִיל. דְּכִתְיִב וַיַּעֲבֵר אַבְרָם בְּאֶרֶץ.

61. אָמַר לֹר' אַבָּא, אִי הוּוּ כְּתִיב, וְהַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בַּחֲרָן. הוּוּ אַמִּינָא הָכִי, אֱלֹא, וְאֵת הַנֶּפֶשׁ כְּתִיב, אֵת לְאַסְגָּאָה, זְכוּתָא דְכָלְהוּ נַפְשָׁאן, דְּהוּוּ אֲזֵלֵי עִמָּיה, דְּכָל מֵאן דְּמוֹזְכָּה לְאַחֲרָא, הֵהוּא זְכוּתָא תְּלִיָא בֵּיה, וְלֹא אַעֲדֵי מִנִּיה. מְנַלְן, דְּכִתְיִב, וְאֵת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בַּחֲרָן. זְכוּתָא דְּאִינוּן נַפְשָׁן הוּוּ אֲזֵיל עִמָּיה דְּאַבְרָהָם.

62. Of the words "Get you out," Rabbi Shimon asked, when the Holy One, blessed be He, first revealed himself to Avraham, why did He start with 'Get you out'?" Until that time, the Holy One, blessed be He, had not spoken with Avraham. Therefore, why did He start with "Go for yourself"? Because the Hebrew words for "Go for yourself," which are lech lecha, have a numerical value of 100. By using these words, the Holy One, blessed by He, gave Avraham a hint that he would have a son in his hundredth year.

63. But come and behold: All that the Holy One, blessed be He, performs on earth is done according to Wisdom. Because Avraham was not yet attached to the Holy One, blessed be He, properly, He said to him "Go for yourself." This is a hint for that place and position that Avraham was expected to reach and that would bring him closer to the Holy One, blessed be He. This is why it is written: "Go for yourself." And that is the first grade that Avraham was to attain in coming to the Holy One, blessed be He.

64. But Avraham could not reach that grade and hold on to it until he entered the land of Yisrael, because that is where this level is achieved. It was similar with David, about whom it is written: "David inquired of Hashem, saying: Shall I go up to any of the cities of Yehuda? And Hashem said to him, 'Go up.' And David said: Where shall I go up? And Hashem said: 'to Chevron'" (II Shmuel 2:1). Since Shaul had died, and David was fit to receive the kingship, why then did he not receive the kingship over Yisrael immediately? WHY DID HE HAVE TO EXERCISE HIS RULERSHIP FOR SEVEN YEARS IN CHEVRON?

62. לך לך. אמר רבי שמעון, מאי טעמא דגלויא קדמאה, דאתגלי קדשא בריך הוא עליה דאברהם, פתח בלך לך, דהא עד הכא, לא מליל עמיה קדשא בריך הוא, מ"ט פתח לך לך. אלא, הא קאמרו, דרמז פחושבניה מאה, דהא למאה שנין אתויליד ליה בר.

63. אבל תא חזי, כל מה דעביד קדשא בריך הוא בארעא, כלא רזא דחכמתא איהו, בגין דאברהם לא הוה דביק ביה בקדשא בריך הוא, כדין כדקא חזי. אמר ליה לך לך, ודא רמז לההוא אתר דבעי לאתקרבא בהדיה דקדשא בריך הוא, ואיהו דרגא קדמאה לאעלא לקודשא בריך הוא, בגין כך לך לך.

64. והאי דרגא לא יכיל אברהם לאתאחדא ביה, עד דייעול לארעא דתמן יקבל ליה לההוא דרגא. כגוונא דא כתיב וישאל דוד בה' לאמר האעלה באחת מערי יהודה, ויאמר ה' עלה. ויאמר אנה אעלה, ויאמר חברונה. וכי ביון דמית שאול, ומלכותא אתחזי לדוד, אמאי לא קביל מלכותא מיד על כל ישראל.

65. Everything, however, occurs by the secret of Wisdom. David was not ready to receive the kingship until he had connected himself to the Patriarchs buried in Chevron, through whom he was to receive the kingship. Therefore, he remained IN CHEVRON for seven years, until he was fit to receive the kingship properly. Thus, everything occurred by the secret of Wisdom so that his kingship would be properly established! The same applies to Avraham; he did not achieve complete fulfillment with the Holy One, blessed be He, until he entered the land of Yisrael.

66. See, it is written: "And Avram passed through the land." HE ASKS: WHY DOES THE VERSE READ "passed through (Heb. vaya'avor)" instead of 'went'? This is an allusion to the Holy Name--by which the world is sealed --that contains 72 engraved letters, all of which are within that name. VAYA'AVOR (VAV-YUD-AYIN-BET-VAV-RESH) CONSISTS OF TWO PARTS-RESH-YUD-VAV (NUMERICALLY=216) AND AYIN-BET (=72)- THAT REFER TO THE 216 LETTERS AND 72 NAMES. Thus, it is written in one place, "And... passed through," while it is written in another, "And Hashem passed by (Heb. vaya'avor) before him and proclaimed..." (Shemot 34:6) -- JUST AS THERE IT IS SPEAKING OF THE HOLY NAME OF AYIN-BET (72), SO TOO VAYA'AVOR HERE IS A REFERENCE TO THE HOLY NAME OF AYIN-BET (72).

65. אֵלָא כִּלְאָ רְזָא דְחֻכְמַתָּא אִיהוּ, בְּגִין דְדוֹד לִית לִיה לְקַבְלָא מְלֻכוּתָא, אֵלָא עַד דִּיתְחַבֵּר בְּאַבְהֵן, דְּאִינוּן בְּחֻבְרוֹן, וּכְדִין בְּהוּ יְקַבֵּל מְלֻכוּתָא. וְעַל דְּאִתְעַכֵּב תַּמָּן שְׁבַע שָׁנִין, בְּגִין דִּיקַבֵּל מְלֻכוּתָא כְּדָקָא יְאוּת, וְכִלְאָ בְּרְזָא דְחֻכְמַתָּא וּבְגִין דִּיתְקַן מְלֻכוּתֵיהּ. כְּגוּוֹנָא דָא, אֲבָרְהָם לֹא עָאֵל בְּקִיוּמָא דְקוּדְשָׁא בְּרִיךְ הוּא, עַד דְּעָאֵל לְאַרְעָא.

66. חָמֵי מַה כְּתִיב וַיַּעֲבֵר אַבְרָם בְּאֶרֶץ. וַיַּעֲבֵר, וַיֵּלֶךְ מִבְּעֵי לִיָּה, אֵלָא, הֵכָא הוּא רְמִז שְׁמָא קְדִישָׁא, דְּאִתְחַתֵּימַם בֵּיה עֲלֻמָּא, בְּעַ"ב אֲתוּוֹן, גְּלִיפֹן דְּכִלְהוּ בְּשְׁמָא דָא. כְּתִיב הֵכָא וַיַּעֲבֵר, וְכְתִיב הֵתָם וַיַּעֲבֵר ה' עַל פְּנֵיו וַיִּקְרָא.



# THE ZOHAR

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Section



## 11. "And Avram passed through the land..."

The Zohar reveals a hidden mystery concerning all the travels of Avraham that are recorded in the Torah. The journeys are not concerned with geographical locations on Earth, but rather with the numerous spiritual levels to which our souls can ascend through personal transformation. The many difficulties associated with battling the angel Satan and the dark side of our nature, are discussed by the Zohar-all of life's processes up to the point of death.

### The Relevance of this Passage

Throughout the journey of life, we often veer off the positive track into negativity as we submit to the self-indulgent whims of the physical body and the dark side of our nature. The power of this passage lies in its ability to put us back on a spiritual path, connecting us to the will of our soul.

67. In the book of Rabbi Yesa Saba (the elder), it states: It is written, "And Avram passed through the land," while elsewhere it is written: "I will make all My goodness pass before you" (Shemot 33:19). **JUST AS THERE IT IMPLIES THE ENTIRE GOODNESS OF THE SUPERNAL PLACE, WHICH IS BINAH, SO THE IMPLICATION IS THE SAME HERE-it gives a hint about the holiness of the land, which emanates from a supernal place in all its proper GOODNESS. THIS REFERS TO MALCHUT THAT ENCLOSES BINAH PROPERLY AND RECEIVES ITS LIGHTS.**

67. בְּסִפְרָא דְר' יוֹסֵא סָבָא, כְּתוּב הֵכָּא וַיַּעֲבֵר אַבְרָם  
בְּאֶרֶץ. וְכְתוּב הֵתָם אֲנִי אֶעֱבִיר כָּל טוֹבוֹי. וְהוּא רְמִז  
לְקְדוּשָׁה דְאַרְעָא, דְאַתִּי מֵאַתֵּר עֲלָאָה, כְּדָקָא חֲזִי.

68. "To the place of Shchem to the plain of Moreh" MEANS from one side to the other side, as was befitting. "And the Can'ani were then in the land," WHICH IS THE SECRET OF THE EVIL SERPENT. It has been explained that at that time the curse of the evil serpent dominated the land, and the world was cursed. As it is written: "Cursed be Cna'an; a servant of servants shall he be to his brethren" (Beresheet 9:25), and also "you are cursed above all cattle" (Beresheet 3:14). When Avraham came close to the Holy One, blessed be He, it is written: "And Hashem appeared to Avram" (Beresheet 12:7). Now was revealed to him that which he did not know, because of the profound force that governed the land. Thus appeared to him what had been concealed from him, and he was able to understand it.

69. Then "he built an altar to Hashem, who had appeared to him." Why were the words "who had appeared to him" added? Because here the grade, which was in dominion over the land, appeared to him. He entered it, rose through it, and was established in it.

70. "And he moved from there to the mountain" (Beresheet 12:8), where he recognized the mountain of Hashem and all the grades planted on that place. "And pitched his tent," (Heb. ohaloh) WHICH ALLUDES TO THE NUKVA, AS 'OHALOH' IS NOT SPELLED WITH A VAV BUT WITH A HEI. Thus he spread a curtain and received the kingdom of heaven, along with all the grades that come from it. He then knew that the Holy One, blessed be He, rules over all, and he built an altar.

68. עַד מְקוֹם שְׁכֵם עַד אֵלוֹן מוֹרֶה. מִסְטָרָא דָא לְסִטְרָא דָא, כְּדָקָא חֲזִי וְהִכְנַעְנִי אֲזוּ בְּאַרְץ. הָא אֲתָמַר, דְּעַד בְּרִינְךָ, שְׁלֵטָא חוּיָא בִישָׁא דְאַתְלֵטָיָא, וְאִייתִי לְוֹטִין עַל עֲלָמָא, דְכִתִּיב אַרְוֹר כְּנַעַן עֲבָד עֲבָדִים יִהְיֶה לְאַחִיו. וְכִתִּיב אַרְוֹר אֲתָהּ מִכָּל הַבְּהֵמָה וְגו'. וְתַמֵּן אֲתִקְרִיב אֲבָרְהָם לְגִבֵי קִדְשָׁא בְרִינְךָ הוּא, מִה כְּתִיב, וַיֵּרָא ה' אֶל אַבְרָם. הִכָּא אֲתַגְלִי לִיָּהּ, מִה דְלָא הוּוּה יָדַע, הֵהוּא חִילָא עֲמִיקָא לְשִׁלְטָא עַל אֲרַעָא. וּבְגִין כֵּךְ וַיֵּרָא, מִה דְהוּוּה מִתְכַסִּי מִנִּיָּהּ.

69. וְכַדִּין וַיִּבֶן שֵׁם מִזְבֵּחַ לַה' הַנִּרְאָה אֵלָיו, בֵּינָן דְּאָמַר לַה', מִהוּ הַנִּרְאָה אֵלָיו. אֵלָא הִכָּא אֲתַגְלִי לִיָּהּ, הֵהוּא דְרַגְא, דְּשִׁלְטָא עַל אֲרַעָא, וְעָאֵל בֵּיָהּ, וְאַתְקִינִים בֵּיָהּ.

70. וַיַּעֲתַק מִשָּׁם הַהָרָה, מִתַּמֵּן יָדַע הַר ה'. וְכִלְהוּ דְרַגִּין דְּנִטְיַעִין בְּהַאי אֲתַר, וַיֵּט אֶהְלֵה. בְּה"א כְּתִיב, פְּרִישׁ פְּרִישׁוֹ, וְקִבִּיל מַלְכוּ שְׁמִיָּא, בְּכִלְהוּ דְרַגִּין דְּאֲחִידֵן בֵּיָהּ. וְכַדִּין יָדַע דְּקִדְשָׁא בְרִינְךָ הוּוּה שְׁלִיט עַל כָּלָא. וְכַדִּין בָּנָה מִזְבֵּחַ.

71. There were actually two altars, because here the Holy One, blessed be He, appeared to him as the ruler over all. He now acquired knowledge of the supernal wisdom, which he had not previously attained. He therefore built two altars--one for the grade that appeared WORLD, and one ALTAR to the grade still hidden. Come and behold: It is written first, "and there he built an altar to Hashem, who had appeared to him", and later just "and there he built an altar to Hashem," without adding "who appeared to him." And all this is according to the secret of Wisdom.

72. Avraham was then crowned from grade to grade, until he ascended to his own grade. This is the meaning of "And Avram journeyed, going on still toward the Negev." This is the south, BECAUSE HE WANTED TO ATTAIN THE GRADE OF CHESED OF ZEIR ANPIN CALLED SOUTH, Avraham's portion. THIS MEANS HE WAS DESTINED TO BECOME A CHARIOT TO THE SFIRAH OF CHESED OF ZEIR ANPIN, AND HENCE HE IS "going on still," grade after grade, until he reached the south, where he was properly attached, NAMELY, HE FIXED HIMSELF, SO HE COULD HOLD TO THE GRADE OF CHESED PERMANENTLY. HE THEN ascended to the south's grade, THAT IS, HE DESERVED TO BE A CHARIOT OF CHESED OF ZEIR ANPIN CALLED 'SOUTH.'

73. After Avraham was crowned with his grades in the Holy Land--THE SECRET OF THE MOCHIN FROM THE REVEALED WORLD, RACHEL, CALLED 'THE HOLY LAND'--and entered the holy grade--THAT IS, THE GRADE OF CHESED, AND THE ASPECT OF THE HIDDEN WORLD, LEAH--then it is written: "And there was famine in the land" (Bereshheet 12:10), WHICH MEANS THAT they were not sure how to approach the Holy One, blessed be He, AS IN THE SECRET OF THE VERSE "NOT A FAMINE FOR BREAD, NOR A THIRST FOR WATER, BUT FOR HEARING THE

71. וְתָרִין מִדְּבַחַן הוּוּ, בְּגִין דְּהִכָּא אֲתַגְלִי לִיהּ, דְּהָא קִדְשָׁא בְּרִיךְ הוּא שְׁלִיט עַל כְּלָא. וְיַדַּע חֲכָמָה עֲלָאָה, מַה דְּלֵא הוּוּ יַדַּע מְקַדְּמַת דְּנָא. וּבְנֵה תְרִין מִדְּבַחַן, חַד לְדִרְגָּא דְּאֲתַגְלִיא וְחַד לְדִרְגָּא דְּאֲתַכְסִיא, תָּא חֲזִי, דְּהִכִּי הוּוּ, בְּקַדְמֵיתָא כְּתִיב, וַיִּבֶן שֵׁם מִזְבֵּחַ לַיהוָה הַנִּרְאָה אֵלָיו וְגו'. וְלִבְתֵּר כְּתִיב, וַיִּבֶן שֵׁם מִזְבֵּחַ לַיהוָה סֵתֵם, וְלֵא כְּתִיב הַנִּרְאָה אֵלָיו. וְכֹלָא רְזָא דְּחֲכָמָתָא אִיהוּ.

72. וּכְדִין אֲתַעֲטֵר אַבְרָהָם מִדִּרְגָּא לְדִרְגָּא, עַד דְּסָלִיק לְדִרְגִּיהּ, הַה"ד וַיִּסַּע אַבְרָם הַלּוֹךְ וְנִסּוּעַ הַנֶּגֶב. דָּא דְרוּם, דְּהוּא חוּלְקִיה דְּאַבְרָהָם. הַלּוֹךְ וְנִסּוּעַ. דִּרְגָּא בְּתֵר דִּרְגָּא עַד דְּסָלִיק לְדְרוּם, וְתַמֵּן אֲתַקְשֵׁר כּוּדְקָא יְאוּת, וְסָלִיק לְדִרְגִּיהּ לְדְרוּם.

73. כִּינן דְּאֲתַעֲטֵר אַבְרָהָם בְּדִרְגוּי, בְּאַרְעָא קְדִישָׁא, וְעָל בְּדִרְגָּא קְדִישָׁא, כְּדִין מַה כְּתִיב, וַיְהִי רָעַב בְּאֶרֶץ. דְּלֵא הוּוּ יַדַּעֵי יַדִּיעָה, לְקַרְבָּא לְגַבֵּי דְּקוּדְשָׁא בְּרִיךְ הוּא.

## WORDS OF HASHEM" (AMOS 8:11).

74. "And there was famine in the land" because until then the power ruling over the land did not supply the land with strength and nourishment. This occurred because THE NUKVA was not completely built and not PROPERLY established. When Avraham saw that the power appointed over the land did not supply it with might and holy strength as it merited, then "Avram went down to Egypt to sojourn there" (Beresheet 12:10).

74. וַיְהִי רָעַב בְּאֶרֶץ. דְּעַד בְּעֵן לֹא הָיָה חֵילָא דְעַל אֶרֶעָא, יְהִיב תּוֹקְפָא וּמְזוּנָא עַל אֶרֶעָא, בְּגִין דְּעַד לֹא אֲתַקְדַּשְׁתּוּ וְלֹא קִיּוּמָא בְּקִיּוּמָא. בִּינּוּן דְּחֻמְא אַבְרָהָם, דְּהָא הָוּא חֵילָא דְּמִמְנָא עַל אֶרֶעָא, לֹא יְהִיב תּוֹקְפָא וְחֵילָא קְדִישָׁא בְּדַקְחֻזִי, בְּדִין וַיֵּרַד אַבְרָם מִצְרַיִם לְגוּר שָׁם.

75. IT IS ASKED: How did Avraham know THAT THE LAND, THE NUKVA, WAS STILL LACKING CORRECTION? From the verse, "To your seed I will give this land." IT DID NOT SAY, 'TO YOU AND YOUR SEED WILL I GIVE THIS LAND.' Avraham then knew that the only way to amend the land was through the holy grades of his descendants. THEREFORE, IT IS WRITTEN: "TO YOUR SEED I WILL GIVE THIS LAND," AND NOT TO HIMSELF. Avraham then understood the secret of Wisdom, WHEREFORE the land will not be properly mended in holiness, except as we have said. HE THEREFORE WENT DOWN TO EGYPT, FROM THERE TO CORRECT THAT WHICH WAS LACKING.

75. מִנָּא יָדַע אַבְרָהָם. דְּכִתְיִב לְזִרְעֶךָ נָתַתִּי אֶת הָאָרֶץ הַזֹּאת. בְּדִין יָדַע אַבְרָהָם, דְּהָא אֶרֶעָא לֹא אֲתַתְקֵנָא בְּתַקוּנָא קְדִישָׁא, אֶלָּא בְּדַרְגִּין קְדִישִׁין, דִּיפְקוּן מִנִּיהּ. וְכִדִּין יָדַע אַבְרָהָם, רְזָא דְּחֻכְמָתָא, דְּאֶרֶעָא לֹא תִתְקַן בְּקְדוּשָׁה, אֶלָּא בְּדַאמְרוּן.

Gilayon (Interpolation)

76. The Holy One, blessed be He, alluded to the supernal Wisdom through Avraham and Yitzchak; Avraham is the Neshamah of Neshamah, NAMELY THE LIGHT OF CHAYAH. Sarah is the Neshamah, and Lot is the serpent, the spouse of Samael. The holy Ruach is Yitzchak; the Holy Nefesh is Rivkah. The Evil Inclination is the bestial Nefesh. And concerning this King Solomon said in his wisdom, "Who knows whether the spirit of man goes upwards, and the spirit of the beast goes downwards" (Kohelet 3:21). The bestial Nefesh is the Nefesh that comes from the side of the Evil Inclination.

77. And this is what they meant by saying that the Neshamah of Neshamah rests upon a person who feels awe and has Wisdom, MEANING THAT IT IS RECEIVED FROM THE SFIRAH OF CHOCHMAH WITH WISDOM AND AWE. The Neshamah reaches a person in Binah, as it is written: "And to man He said: Behold the fear of Hashem, that is wisdom (Heb. Chochmah)" (Iyov 28:28). THEREFORE THE NESHAMAH OF NESHAMAH COMES TO A PERSON ONLY THROUGH AWE AND WISDOM. The Neshamah comes to a person through repentance, which is called 'Binah' and 'Sarah'. The Ruach is called 'the voice', and is also called 'Da'at.' And this is drawn down to a person who raises his voice in Torah. THE RUACH IS also called the written Torah, and all the positive deeds come from the mental Nefesh.

גליון

76. קְדָשָׁא בְרִיךְ הוּא רְמִיז חֲכֻמַּתָּא עֲלָאָה, בְּאַבְרָהָם וּבְיִצְחָק. אַבְרָהָם דָּא נִשְׁמַתָּא לְנִשְׁמַתָּא, וְאִיהִי נִשְׁמָה דָּא הִיא שָׂרָה. לוֹט דָּא הוּא נָחֵשׁ, וּבֵת זִוְגִיָּה דְהָהוּא סַמָּא"ל. רוּחַ קְדִישָׁא דָּא יִצְחָק. נֶפֶשׁ קְדִישָׁא דָּא רִבְקָה. יֵצֵר הָרַע, דָּא רוּחַ הַבְּהֵמָה, וְעַל דָּא אָמַר שְׁלֹמֹה בְּחֲכֻמַּתִּיהָ, מִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם הָעוֹלָה הִיא וְגו'. נֶפֶשׁ הַבְּהֵמִית, דָּא נֶפֶשׁ מִסְטָרָא דְיֵצֵר הָרַע.

77. וְעַל דָּא אָמְרוּ דְאִיהִי נִשְׁמַתָּא לְנִשְׁמַתָּא, אֲתַעְרָא לְגַבְרָא בִּירָאָה וּבְחֲכֻמַּתָּא. נִשְׁמַתָּא אֲתַעְרָא לְאִינִישׁ בְּבִינָה. הַה"ד וַיֹּאמֶר לְאָדָם הֵן יִרְאֵת ה' הִיא חֲכֻמָּה וְגו'. נִשְׁמַתָּא אֲתַעְרִי בְתִשׁוּבָה, דְאֲתַקְרִי בִּינָה, וְאֲקְרִי שָׂרָה. וְרוּחַ הוּא הַקּוֹל וְאֲתַקְרִי דַעַת, וְאֲתַעְרִי לְאִינִישׁ דִּי סָלִיק קְלִיָּה בְּאוֹרֵייתָא וְאֲתַקְרִי תוֹרָה שְׂבֻכְתָּב, וְנֶפֶשׁ הַשְּׂבֻכִית אֲתַעַר מְנִיָּה עוֹבְדִין טְבִין.

78. In a similar way, the Holy One, blessed be He, created the body from the four elements--namely, Fire, Air, Earth and Water, which correspond to the Neshamah of Neshamah, the Neshamah, the Ruach, and the Nefesh. SO THE NESHAMAH OF NESHAMAH IS THE SECRET OF WATER; THE NESHAMAH IS THE SECRET OF FIRE; THE RUACH IS THE SECRET OF AIR; AND THE NEFESH IS THE SECRET OF EARTH. Water-which is the aspect of the male-REFERS TO THE NESHAMAH OF NESHAMAH THAT COMES FROM CHOCHMAH AND refers to the sweet waters of holiness. The contrasting bitter waters represent the Evil Inclination, WHICH IS THE SECRET OF SAMAEL. The holy fire-which is the aspect of the female-REFERS TO THE NESHAMAH THAT COMES FROM BINAH. IN CONTRAST, there is the foreign fire, to which the words "that he come not at all times to the holy place" (Vayikra 16:2) apply. And this is the female of the Evil Inclination, NAMELY THE SERPENT, WHICH IS THE NUKVA OF SAMAEL. The holy Ruach is the aspect of the Male-SIMILAR TO THE RUACH THAT COMES FROM THE SFIRAH OF DA'AT. IT CONTRASTS WITH the unholy Ruach, which is the Evil Inclination. As it is written: "for out of the serpent's root shall come forth a viper" (Yeshayah 14:29). THIS REFERS TO THE BESTIAL RUACH, WHICH IS CALLED A 'VIPER', AND IS AN OFFSPRING OF THE SERPENT OF THE UNHOLY SIDE, NAMELY BINAH OF THE UNHOLINESS. THIS IS WHY THE VERSE SAYS: "OUT OF THE SERPENT'S ROOT SHALL COME FORTH A VIPER." There is holy Earth, SIMILAR TO THE NEFESH THAT COMES FROM THE LEFT SIDE OF DA'AT. AND IN CONTRAST, there is an Unholy Earth, NAMELY THE BESTIAL NEFESH, WHICH COMES FROM THE EVIL INCLINATION.

78. וּבְדוּגְמָא דָּא, בְּרָא גּוּפָא, מֵאַרְבַּע יְסוּדוֹת: אֵשׁ, וְרוּחַ, וְעֶפֶר, וּמַיִם. כְּגוּוֹנָא דְהוּא נִשְׁמַתָּא לְנִשְׁמַתָּא, נִשְׁמָה, וְרוּחַ, וְנֶפֶשׁ. מֵיִם דָּא דְכֵר, וְדָא הוּא מֵיִם מִתִּיקֵי דְקְדוּשָׁה, וְאִית מֵיִם הַמְאַרְרִים, דְּאִינוּן יִצְרַרְע. אִית אִשָּׁא קְדִישָׁא נּוֹקְבָא, וְאִית אִשָּׁא נּוֹכְרָאָה, אִשׁ זָרָה. וְעַל דָּא פְתִיב, וְאֵל יָבֵא בְכֹל עַת אֵל הַקָּדֹשׁ. דְּאִיהִי נּוֹקְבָתָא מִן יִצְרַרְע. רוּחַ קְדִישָׁא אִיהוּ דְכֵר, אִית רוּחַ מְסֻאָבָא, דָּא יִצְרַרְע הָרַע, שְׁנַאֲמַר כִּי מִשְׂרֵשׁ נַחֲשׁ יֵצֵא צִמֶּע. אִית עֶפֶר קְדִישָׁא, וְאִית עֶפֶר מְסֻאָבָא.

79. Therefore, the Neshamah, which is repentance-NAMELY BINAH-attacks and overcomes the serpent by the power of enslavement that belongs to repentance. And it drags the serpent to the synagogue and the learning academies. And the four elements THAT ARE THE FOUR ASPECTS OF CHOCHMAH, BINAH, TIFERET AND MALCHUT, expand to 22 letters, THAT COME FROM THE FIVE POINTS OF ARTICULATION OF THE MOUTH Aleph-Chet-Hei-Ayin FROM THE THROAT; Bet-Vav-Mem-Pe FROM THE LIPS; Gimel-Yud-Caf-Kuf FROM THE PALATE; Dalet-Tet-Lamed-Nun-Tav FROM THE TONGUE; AND Zayin-Samech-Shin-Resh-Tzadik FROM THE TEETH. THESE FIVE POINTS OF ARTICULATION OF THE MOUTH ARE EQUIVALENT TO KETER, CHOCHMAH, BINAH, TIFERET, AND MALCHUT, WHICH ARE THE FOUR ELEMENTS OF WATER FIRE, AIR, AND EARTH. THIS IS WHY HE SAYS THAT THE FOUR ELEMENTS, WHICH ARE THE SECRET OF THE FIVE POINTS OF ARTICULATION OF THE MOUTH, EXPAND TO 22 LETTERS.

(End of the Gilayon)

Sitrei Torah (Concealed Torah)

80. The verse, "And Avram passed through the land to the place of Shchem," alludes to the synagogue, the place where the Shechinah resides. As it is written: "Moreover I have given to you one portion (Heb. shchem)" (Bereshheet 48:22), SO SHCHEM is the Shechinah, which is fit for YOSEF, as he is called 'righteous.' Because righteousness, WHICH IS THE SHECHINAH, does not reside anywhere else but in the righteous, WHO IS YOSEF. This is the meaning of "to the place of Shchem," REFERRING THE PLACE OF THE SHECHINAH-TO THE SYNAGOGUE. "To the plain of Moreh" alludes to Torah-learning academies, where they teach and instruct Torah to the public.

79. ועל דא, נשמתא דאיהי תשובה, דתקיפת ביה בהווא נחש, לתברא ליה, בשעבודא דתשובה, ואמשיך ליה לבהי כנסיות ולבהי מדרשות ואינון ארבע יסודי מתפשטין לכ"ב אתוון, אחה"ע, בומ"ף, גיכ"ק, דטלנ"ת, זסשר"ץ.  
עד כאן גליון.

סתרי תורה

80. ויעבר אברם בארץ עד מקום שכם. דא ביי בנישתא, אתר דדיורא דשכינתא תמן, בד"א ואני נתתי לך שכם אחר. דא שכינתא דאתחזי ליה, הואיל ואתקרי צדיק, דהא צדק לאו דיורא אלא בהדי צדיק, ודא הוא עד מקום שכם. עד אלון מורה. אלו בתי מדרשות, דאולפין ומורים תמן תורה בריבים.

81. "And the Cna'ani was then in the land" means that the Evil Inclination was sweetened and amended in spite of itself, in the body WHICH IS CALLED THE LAND. DO NOT BE SURPRISED THAT THE EVIL INCLINATION IS CALLED 'CNA'ANI', because it has many names. "Was then in the land" is certainly against its will, AS IT IS STILL IN THE BODY, WHEN THE SOUL, WHICH IS THE SECRET OF AVRAM, SHINES THROUGH IT. The serpent is not yet completely removed from the body. Therefore, because the body is still attached TO THE SERPENT, the "Cna'ani was then in the land." Why is it called the "Cna'ani?" Because it surrounds (Aramaic aschar) the body with evil judgments. AS THE WORD CNA'ANI MEANS A MERCHANT (HEB. SOCHER), AS IT IS WRITTEN: "HIS TRUTH SHALL BE YOUR SHIELD AND BUCKLER (HEB. SOCHERAH)" (TEHILIM 91:4).

82. The soul is properly established in this world, so that we can merit receiving it after it leaves the world. If a soul has merit, it returns to the place from whence it came. As it is written: "To the place of the altar, which he had made there in the beginning" (Bereshheet 13:4), and "to the place where his tent (Heb. ohaloh) had been at the beginning..." (Ibid. 3). Ohaloh is spelled with an additional Hei, WHICH REPRESENTS THE SHECHINAH.

83. Now, IN THIS WORLD, it is LOCATED IN THE MIDDLE-between rising upward TO THE PLACE FROM WHENCE IT CAME, and descending downward TO THE PLACE OF PUNISHMENTS. IN OTHER WORDS, between Bet-Ei, WHICH IS UP, and Ay, WHICH IS DOWN AT THE PLACE OF PUNISHMENTS. If it has merit, it will rise up "to the place of the altar, which he had made..." SO ACCORDING TO THIS, HE ASKS: Who is 'he' who 'had made,' and what is 'the altar'? AND HE REPLIES: "...he had made there" applies to the Holy One, blessed be He, who had made that

81. וְהִכְנַעְנִי אִזּוּ בְּאַרְץ. כְּדִין אֲתַבְּסֵם וְאֲתַתְּקֵן יִצְרָר הָרַע בְּגוּפָא בְּעַל כְּרִחִיָּה. דְּסִגְיָאִין שְׂמֵהָן אִית לִיה, וּבִגְיָאִין כֶּךָ אֲדַכֵּר בְּשִׂמְהָן סִגְיָאִין. אִזּוּ בְּאַרְץ. וְדֵאִי וְאֲתַכְפִּיָּא בְּהָאִי, בְּגִין דְּכִדִּין אִיהוּ גּוּפָא, בְּזִמְנָא דְלָא אֲתַעְבֵּר מִנִּיהָ הָהוּא נָחַשׁ כָּל כֶּךָ, בְּגִין דְּבִקוּתָא דְּגּוּפָא, כְּדִין הִכְנַעְנִי אִזּוּ בְּאַרְץ. אֲמַאי אֲקִרִי כְּנַעְנִי, דְּאֶסְחֵר גּוּפָא לְדִינִין בִּישׁוּן.

82. וְנִשְׁמַתָּא קַיִימָא בְּהָאִי עֲלֵמָא כְּדָקָא יְאוּת, בְּגִין לְמִזְכֵּי בַּה לְבַתֵּר כִּד נִפְקַת מִהָאִי עֲלֵמָא, אִי זְכָאת סְלָקָא לְאַתְרָהּ דְּנִפְקַת מִתְּמִן, דְּכִתִּיב אֶל מְקוּם הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה שָׁם בְּרֵאשִׁוֹנָה, וְכִתִּיב אֶל הַמְּקוּם אֲשֶׁר הָיָה שָׁם אֹהֶלָה בְּתַחֲלָה. אֹהֶלָה בַּה"א.

83. וְהִשְׁתָּא אִיהִי קַיִימָא בֵּין לְסִלְקָא לְעוֹלָא, וּבֵין לְנַחְתָּא לְתַתָּא. בֵּין בֵּית אֶל וּבֵין הָעֵי. אִי זְכָאת, סְלָקָא אֶל מְקוּם הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה שָׁם וּגו'. מֵאֵן עָשָׂה, וּמֵאֵן מִזְבֵּחַ. אֵלָּא, אֲשֶׁר עָשָׂה שָׁם, דָּא קִדְשָׁא בְּרִיךְ הוּא. דְּאִיהוּ עֵבֵד תְּמִן הָאִי מִזְבֵּחַ, וְאֲתַקִּין לָהּ עַל תְּרוּסָר אַבְנִין, לְמַסְפַּר שְׁבַטֵי בְּנֵי יִשְׂרָאֵל אֲשֶׁר הָיָה דָּבַר ה' אֵלָיו לֵאמֹר יִשְׂרָאֵל יְהִיָּה שְׁמֶךָ וְדֵאִי.



altar, WHICH IS THE SHECHINAH, and established it upon twelve stones, "according to the number of the tribes of the sons of Ya'akov, to whom the word of Hashem came, saying, Yisrael shall be your name" (I Melachim 18:31), for sure.

84. And this altar, WHICH IS THE SHECHINAH, "he had made there at first," when the upper world, which is concealed from all other worlds, was created. And Michael-THE ANGEL, the High Priest-stands high and sacrifices upon it the offerings of the souls OF THE RIGHTEOUS. And since the soul ascends there and rises up AS AN OFFERING, it is written: "and there Avram called in the name of Hashem" (Beresheet 13:4). The soul calls there IN THE NAME OF HASHEM and is attached to the bundle of life.

85. All this happens if THE SOUL merited to amend the body in this world and overcome the power of that cursed being, NAMELY THE EVIL INCLINATION THAT IS CALLED LOT, until it is separated from it. As it is written: "And there was strife between the herdsmen of Avram's cattle (WHICH IS THE SOUL) and the herdsmen of Lot's cattle, (WHICH IS THE EVIL INCLINATION)" (Beresheet 13:7). Because in this world, on each and every day, those camps and rulers from the side of the soul are in strife with the camps and rulers from the side of the body, and they fight with each other--while all the parts of the body are trapped in agony between them, between the soul and the serpent, between those forces that fight each other every day.

84. ומִזְבֵּחַ דָּא עָשָׂה שָׁם בְּרֵאשׁוֹנָה, כִּד אֲתַבְרִי  
עֲלָמָא עֲלָאָה טְמִירָא לְכָל עֲלָמִין, וּמִיכָאֵל כְּהֵנָּא  
רַבָּא, קָאִים וּמִקְרִיב עֲלָהּ, קְרַבְנִין דְּנִשְׁמָתִין. בֵּין  
דְּנִשְׁמָתָא סֻלְקָא תַּמָּן מַה כְּתִיב, וַיִּקְרָא שָׁם אַבְרָם  
בְּשֵׁם ה'. נִשְׁמָתָא קָאֲרִי תַּמָּן, וְאַצְרִירָא בְּצִוְרָא  
רְחִינִי.

85. וְכֹל דָּא אִי זָכָאָה בְּהָאֵי עֲלָמָא, לְאַתְקְנָא גּוּפָא  
בְּדָקָא יָאוּת, וּלְאַכְפֵּינָא תּוֹקְפָא דֵּהוּוָא לְטִיבָא, עַד  
דְּאַתְפְּרִשָׁא מְנִיָּה. מַה כְּתִיב, וַיְהִי רִיב בֵּין רוּעֵי  
מִקְנֵה אַבְרָם וּבֵין רוּעֵי מִקְנֵה לוֹט. דְּבָכֵל יוֹמָא  
וַיּוֹמָא, בְּהָאֵי עֲלָמָא, אֵינּוֹן סִיעָן וּמְנַהֲיָנִין דְּנִשְׁמָתָא,  
וְאֵינּוֹן סִיעָן וּמְנַהֲיָנִין דְּיִצְרַר הָרַע, אֵינּוֹן בְּקִטְרוּגָא,  
מְקִטְרָגִין אֲלִין בְּאֲלִין, וְכֹל שְׁיִיפִין דְּגּוּפָא בְּצַעֲרָא  
בִּינֵיהוֹן, בֵּין נִשְׁמָתָא, וְהוּוָא נַחֲשׁ, דְּקָא מְגִיחִין  
קְרָבָא בְּכָל יוֹמָא.

86. Thus it is written: "And Avram said to Lot" (Beresheet 13:8) that the soul answered the Evil Inclination, "Let there be no strife, I pray you, between me and you, and between my herdsmen and your herdsmen." IN OTHER WORDS, between my camps and your camps "for we are brethren"; because the Good Inclination and the Evil Inclination are close to each other, the one to man's right and the other to his left. THE EVIL INCLINATION IS TO HIS LEFT AND THE GOOD INCLINATION TO HIS RIGHT.

87. "Is not the whole land before you? Separate yourself, pray you, from me..." (Ibid. 9). There are a lot of wicked men in the world; go and chase after them and leave me alone. "If you will go to the left, then I will go to the right..."; it reproves and annoys it with many fights and arguments every day, until, as it is written: "and they separated themselves the one from the other" (Ibid. 11).

88. Since they have separated themselves from each other, it is written: "Avram dwelt in the land of Cna'an" (Beresheet 13:12), WHICH MEANS THAT the soul has settled among the righteous in a good and peaceful settlement. "And Lot dwelt in the cities of the plain" MEANS THAT the cursed adversary went to prosecute and join the wicked in their dwellings. As it is written: "and pitched his tent toward Sdom," followed by: "And the men of Sdom were wicked and were sinners before Hashem exceedingly" (Beresheet 13:13). There he dwelt and set his residence among them; he joined them, so that he could deceive them and destroy them by evil deeds.

86. מֵה כְּתִיב, וַיֹּאמֶר אַבְרָם אֶל לוֹט. נִשְׁמַתָּא אֶהְדְּרָא לְגַבֵּי יִצְרַח הָרַע, וַאֲמַר לִיה אֵל נָא תְהִי מְרִיבָה בֵּינִי וּבֵינֶיךָ וּבֵין רוּעֵי וּבֵין רוּעֵיךָ, סְטְרִין דִּילִי וְסְטְרִין דִּילְךָ. כִּי אֲנָשִׁים אַחִים אֲנַחְנוּ. יִצְרַח טוֹב וַיִּצְהַר קְרִיבִין דָּא בְדָא, דָּא לִימִינָא וְדָא לְשְׂמָאלָא.

87. הֲלֹא כָל הָאָרֶץ לִפְנֵיךָ הִפְרָד נָא מֵעָלַי. סְגִי אִין חַיִּיבָא אִינוּן בְּעַלְמָא, זִיל וְשׁוּט אַבְתְּרִייהוּ, וְאַתְפְּרֵשׁ מֵעַמִּי. אִם הַשְׂמָאל וַאימִינָה וּגו'. וְאוֹכַח לִיה, וְאַעִּיק לִיה, בְּכַמָּה קְרִבִין דְּעָבִיד בְּהַדְּיָה בְּכָל יוֹמָא, עַד דְּכְתִיב וַיִּפְרְדּוּ אִישׁ מֵעַל אַחִיו.

88. כִּיּוֹן דְּמִתְפְּרָשִׁין דָּא מִן דָּא, מֵה כְּתִיב, אַבְרָם יָשַׁב בְּאָרֶץ כְּנָעַן. אֶתְיִשְׁבַּת נִשְׁמַתָּא בְּאִינוּן צְדִיקוּיָא, בִּישׁוּבָא טַב בְּשָׁלָם. וְלוֹט יָשַׁב בְּעָרֵי הַכְּפָר, הֵהוּא לְטִנָּא מְקַטְרָגָא, אִזִּיל לְקַטְרָגָא, וְלֹאֲתַחְבְּרָא בְּאֶתְרֵי דְחַיִּיבָא תַּמָּן. דְּכְתִיב וַיִּאָּהֵל עַד סְדוֹם. מֵה כְּתִיב בְּתַרְיָה, וְאֲנָשֵׁי סְדוֹם רָעִים וְחַטָּאִים לָהּ מְאֹד. תַּמָּן שְׂרִיא וְשׁוּי דִּיּוֹרִיָּה בֵּינִייהוּ, לֹאֲתַחְבְּרָא בְּהוּ, לְאַסְטָאָה לוֹן וְלֹאֲוֹכְדָא לוֹן, בְּעוֹבְדִין בִּישׁוּן.

89. As the adversary leaves the soul and the body is purified from that defilement, the Holy One, blessed be He, immediately takes up residence beside him, and he inherits the upper and lower portion and is delighted among the righteous. While that cursed one-REFERRING TO LOT-is among the wicked and they sin together with him until finally they cannot be redeemed from their sins.

90. It is then written: "And when Avram heard that his brother was taken captive..." (Bereshheet 14:14). "And when Avram heard" refers to the soul which remained purified in the body. "That his brother was taken captive" refers to the Evil Inclination, which was taken captive among the wicked by their innumerable sins. "And he armed his trained servants, born in his own house," means the righteous men who learn Torah and are the limbs of the body. **THE LIMBS OF THE BODY ARE LIKENED TO RIGHTEOUS MEN WHO LEARN THE TORAH**, armed to join him. They number three hundred and eighteen-248 limbs of the body and 70 that belong to the secret of the soul. **THESE CORRESPOND TO THE SEVEN SFIROT OF ZEIR ANPIN, IN WHICH EACH ONE IS THE NUMBER TEN.** The soul comes from **THE SEVEN SFIROT OF ZEIR ANPIN. SO 248 PLUS SEVENTY EQUALS THREE HUNDRED AND EIGHTEEN.** He was armed with all these to confront those sinners-to make them repent and atone for their sins.

89. בֵּינָן דְּאַשְׁתָּאֲרַת נִשְׁמַתָּא בְּלֵא מְקַטְרָגָא, וְאַתְדַּבְּרֵי גּוּפָא מֵהוּא זֹהֵמָא, מִיַּד קִדְשָׁא בְּרִיךְ הוּא אֲשֵׁרִי דִּיּוֹרִיָּה בְּהַרְיָה, וְיִרִית אַחְסָנָתָא עֲלָאָה וְתַתָּאָה, וְאִית לֵיהּ נְיִיחָא בֵּין צְדִיקֵינָא, וְהוּא לְטִנָּא בֵּין אִינוּן רְשִׁיעֵינָא, חֲטָאן בְּהַרְיָה עַד דְּלֵא הוּה פּוֹרְקָנָא לְחֻבְיָהּ.

90. מַה כְּתִיב וַיִּשְׁמַע אַבְרָם כִּי נִשְׁבָּה אָחִיו. וַיִּשְׁמַע אַבְרָם, דָּא נִשְׁמַתָּא, דְּאַשְׁתָּאֲרַת בְּדַבְּרֵי בְּגוּפָא. כִּי נִשְׁבָּה אָחִיו, דָּא יִצְרַר הָרַע, דְּנִשְׁבָּה בֵּין אִינוּן חֻיבֵינָא בְּחֻבֵּין סְגִינָאין. וַיִּרַק אֶת חֲנִיכֵיּוֹ יְלִידֵי בֵּיתוֹ. אֲלֵיּן אִינוּן צְדִיקֵינָא דְלַעֲאָן בְּאוֹרֵייתָא דְאִינוּן שְׂוִיפֵי דְגּוּפָא, זְרִיזִין לְמִיהָךְ בְּהַרְיָה י"ח וּשְׁלֹשׁ מֵאוֹת, אֲלֵיּן רמ"ח שְׂוִיפֵין דְּגּוּפָא, וְשִׁבְעִין דְּרִזָּא דְנִשְׁמַתָּא, דְנִפְקָא מִתַּמְּן. בְּכֹלֵא אֲזַדְרִז לְמַהָךְ תַּמְּן, לְגַבֵּי אִינוּן חֻיבֵינָא, לְאַתְבָּא לֹון מְחֻבְיָהוּן.

91. Then, it is written: "and pursued them to Dan (also, judge)." This means he pursued them and told them about the judgment of the World of Truth and the punishment of Gehenom. And he did not allow his eyes to sleep, neither during the day nor at night, until he reproved the sinners and brought them to atone and ask for forgiveness from the Holy One, blessed be He. It is written: "And he brought back all the goods..." (Beresheet 13:16), because he brought them to atone completely for their sins!

92. The words "And also brought again his brother Lot" mean that he even attacked that Evil Inclination, WHICH IS CALLED LOT, until he overcame it by force against its will and weakened it, as should be. He brought them all to wholeheartedly atone for their sins, as should properly be. He reproved and reprimanded them day and night for every single sin they performed, until they repented completely.

93. Let us return to the first subject of this passage, where it is written: "The watchmen that go about the city found me..." (Shir Hashirim 5:7). We have learned that the Holy One, blessed be He, constructed the celestial Jerusalem, NAMELY BINA, TO BE just like the terrestrial Jerusalem; NAMELY MALCHUT, with walls, towers, and open gates. And those walls there-THE WALLS IN BINA AND MALCHUT-have guards stationed upon them. As it is written: "I have set watchmen upon your walls, Jerusalem..." (Yeshayah 62:6). And Michael, the High Priest, is the highest of the gate watchmen.

91. מֵה בְּתִיב, וַיִּרְדֵּף עַד דָּן. רְדִיף אֲבִתְרֵיהֶוּ, וְאוֹרְע לֹון דִּינָא דֵהֵהוּא עֲלֵמָא, וְעוֹנָשָׁא דְגֵיהֶנָם, וְלֹא יִהְיֵב דְמֵיכּוּ לְעֵינֵיהּ, בִּימְמָא וּבְלִילֵיא, עַד דְּאוֹכַח לֹון לְאִינוּן חֵיבִין, וְאֲתִיב לֹון בְּתִיבְתָא לְגַבֵּי קִדְשָׁא בְרִיךְ הוּא. מֵה בְּתִיב וַיִּשָׁב אֶת כָּל הָרְכוּשׁ, אֲתִיב לֹון בְּתִיבְתָא שְׁלִימָא בְּדָקָא יְאוֹת.

92. וְגַם אֶת לוֹט אָחִיו וְגו', אֲפִילוּ לֵהֵהוּא יִצַר הָרַע אֲתִקִּיף בְּהַדְיָה, עַד דְּאֲכַפְיֵיהּ בְּעַל כְּרַחֲמֵיהּ וְאֲמַתִּיק לֵיהּ, בְּדָקָא חֲזִי. כֹּלֵא אֲתִיב בְּתִיבְתָא שְׁלִימְתָא בְּדָקָא יְאוֹת, בְּגִין דְּלֹא אֲשַׁתְּכַךְ יִמְמָא וְלִילֵיא, עַד דְּאוֹכַח לֹון וַרְדֵּף לֹון עַל הֵהוּא חוֹבָא דְחָאבוּ, עַד דְּתָאבוּ בְּתִיבְתָא שְׁלִימְתָא בְּדָקָחוּ.

93. אֶהְדַּרְנָא לְמַלֵּי קִדְמָאי דְפִרְשָׁתָא. בְּתִיב מִצְאוֹנֵי הַשּׁוֹמְרִים הַסּוֹכְבִים בְּעִיר וְגו', תְּנִן, עֶבֶד קִדְשָׁא בְרִיךְ הוּא, יְרוּשָׁלַם לְעִילָא, בְּגוֹוְנָא דִירוּשָׁלַם דְּלִתְמָא, בְּשׁוּרִין, וּמַגְדָּלִין, וּפְתַחִין פְּתִיחִין. וְאִינוּן חוֹמוֹת דְּתַמָּן, אֵית עֲלֵיהֶוּ נְטֵרִין, דְּנְטְרֵי תְרַעֵי דְּאִינוּן חוֹמוֹת, דְּכְתִיב עַל חוֹמוֹתֶיךָ יְרוּשָׁלַם הַפְּקִדְתִּי שׁוֹמְרִים וְגו'. וּמִיכָאֵל בְּהֵנָּא רַבָּא, עֲלָאָה מִכְּלָהוּ נְטְרֵי תְרַעֵי דְּאִינוּן חוֹמוֹת.

94. When the soul leaves this world, MEANING AS A PERSON DIES, if that person has merit, the soul enters the earthly Garden of Eden, which the Holy One, blessed be He, planted for the spirits of the righteous MEN OF EARTH, WHICH IS MALCHUT. Similarly, He created the Garden of Eden on high, WHICH IS BINAH, where all the righteous people of the world dwell.

94. נְשֵׁמָה כִּד נִפְקֵת מֵהַאֵי עֲלָמָא, אִי זָכָאת, עֲאֵלֶת  
בְּגִנְתָּא דְעָרְן דְאַרְעָא, דְנִטְעָ קִדְשָׁא בְרִיךְ  
הוּא לְרוּחֵיהוֹן דְצַדִּיקֵינָא, בְּנוּנָא דְהוּא גִנְתָּא דְעָרְן  
דְלַעִילָא, וְתַמְן כָּל צַדִּיקָא דְעֲלָמָא.

95. So when the soul leaves this world, it FIRST enters the cave of Machpelah, where the opening leading to the Garden of Eden is located. Then it meets Adam and the Patriarchs who are there. If the soul is meritorious, they rejoice with it and open all the openings so the soul can enter them. If not, it is pushed outside. If it has merit it enters the Garden and sits there, it clothes itself with a garment in the image of this world and enjoys itself.

95. וְכִד נְשֵׁמָתָא נִפְקֵת מֵהַאֵי עֲלָמָא, עֲאֵלֶת  
בְּמַעְרֵתָא דְכַפְלֵתָא, דְתַמְן אִיהִי פִתְחָא דְגֵן עָרְן.  
פְּגַעַת בְּאַדָם הָרֵאשׁוֹן, וּבְאֵינוֹן אֲבֵהֶן דְתַמְן, אִי  
זָכָאת אִיהִי, חֲדָאן בֵּה, וּפִתְחִין לָהּ פִתְחִין, וְעֲאֵלֶת.  
וְאִי לֹא, דְחִינִין לָהּ לְבַר. וְאִי זָכָאת, עֵוִילֵת לְגִנְתָּא  
דְעָרְן, כִּיּוֹן דְעֵוִילֵת, וְתָבֵא תַמְן בְּגִנְתָּא, וְאַתְלַבֶּשֶׁת  
תַמְן, בְּלְבוּשָׁא דְדִיוֹקְנָא דְהַאֵי עֲלָמָא, וְאַתְעֵדֶנֶת  
תַמְן.

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Section



## 12. The three levels: Nefesh, Ruach, and Neshamah

There are three levels of soul that we can learn to achieve throughout life. We are born into this world with the lowest level of soul. The next two higher levels are attained by way of spiritual accomplishments that we achieve in the course of life.

### The Relevance of this Passage

Left to his own devices, man would remain enslaved to the primal urges and impulses of the body, the lowest level of soul. Therefore, the energy of this passage infuses us with the strength to help us climb towards the next level of soul.

96. The secret of all secrets is passed on to those who are wise in their hearts. There are three levels that are attached to each other, and they are Nefesh, Ruach, and Neshamah. Nefesh is the force from which the body is built. When a man is aroused in this world to mate with his wife, all parts of the body agree on this and are prepared to receive enjoyment from it. Then the Nefesh and the desire of the person indulge willingly in that act. The Nefesh is drawn down and enters the sperm that comes forth.

96. סֵתְרָא דְסֵתְרִין, לְחֻכְמֵי לְבָא אֲתַמְסֵר, תְּלַח  
 דְרִגִין אִינוּן, דְאֲחִידֵן דָא בְדָא, וְאֵלִין אִינוּן: נֶפֶשׁ,  
 רוּחַ, וְנִשְׁמָה. נֶפֶשׁ, אִיהוּ חֵילָא, דְגוּפָא אֲתַבְנֵי מְנִיָה.  
 דְכֵר בְרֵי נֶשׁ אֲתַעֵר בְּהַאי עֲלְמָא, לְאִזְדוּגָא  
 בְּנוֹקְבִיָה, כֹּל שְׂוִיפֵי מְסַתְכְּמֵי וּמִתְתַקְנֵי לְאִתְהַנְּאָה  
 תַּמְן, וְהָהוּא נֶפֶשׁ וְרַעוּתָא דִילִיָה, אֲסַתְכְּם בֵּיה  
 בְּהָהוּא עוֹבְדָא, וּמְשִׁיךְ לִיָה לְהָהוּא נֶפֶשׁ, וְאֵעִיל לִיָה  
 תַּמְן בְּהָהוּא זְרַעָא דְאוּשִׁיד.

97. From the combination of that desire and the Nefesh, another power is drawn from the levels of the angels, who are called Ishim (people). They all enter as the sperm flows, and the body is then built and constructed of them. This is the first and lowest power of the three levels.

98. And because the Nefesh offers a sacrifice by attaching itself to the foundation of the body, which is offered as a sacrifice to atone for the Neshamah, then part of it is offered to those grades that are considered as Ishim. Because part of the Nefesh, THE RUACH OF THE NEFESH, is drawn down from them. As it is written: "My offering and my bread for my fire (Heb. ishah)... (Bemidbar 28:2), WHICH MEANS TO THE ISHIM. So, because it is an offering THAT COMES FROM THE POWER of the Nefesh, the Ishim take their part as well. THEIR SHARE IS DETERMINED BY THE AMOUNT ENCLOSED IN THE NEFESH THAT OFFERS THE SACRIFICE. And when one leaves this world, that Nefesh never leaves the grave. And because of the power OF THIS NEFESH THAT REMAINS IN THE GRAVE, the dead know and talk with each other.

99. Ruach gives existence to the Nefesh in this world, AS IT DRAWS DOWN THE ABUNDANCE OF LIFE AND PASSES IT ON TO THE NEFESH. THIS IS THE MIDDLE LEVEL OF THE THREE. It is drawn by the arousal of the Nukva OF ATZILUT toward the male OF ATZILUT, when they are in a state of united passion, NAMELY, DURING THE ACT OF MATING. The female is aroused toward the male because of her passion to receive from him the LIGHT OF Ruach, just like a woman in this world who is inseminated by the power of her passion to RECEIVE FROM the man. And this is the secret of the words, "and the spirit (Ruach) shall return to the Elohim who gave it" (Kohelet 12:7). THIS MEANS THAT IT RETURNS TO THE NUKVA, WHICH IS CALLED BY THE NAME OF ELOHIM. AND EVEN THOUGH THE RUACH IS

97. ומגו רעותא ומשיכו דנפשא, דמשיך תמן, אתמשך חילא אוחרא תמן, מאינון דרגין דאתקרון אישים. ועאל כלא במשיכו דההוא זרעא, ואתבני מניה גופא. ודא איהו חילא קדמא תתאה, דאינון תלת.

98. ובגין דהאי נפש אקריב, בדבקתא ויסודא דגופא, קרבנא, דאתקריב לכפרא על נשמתא, אתיהיבת חולקא לאינון דרגין דאישים. ובגין דמשיכו דחולקא דההוא נפש אתי מניה. והיינו דכתיב את קרבני לחמי לאשי. בגין דהוא כפרה דנפש, נטלי חולקיהון. וכד מית בר נש בהאי עלמא, דהיא נפש לא אתעדי מן קברא לעלמין. ובחילא דא, ידעי מתניא ומשתעו דא עם דא.

99. רוח, איהו דמקנים לנפש בהאי עלמא. ואיהו משיכו דאתערותא דנוקבא לגבי דכורא, כד אינון בתיאובתא חדא, וכדין אתערת לגבי דכורא בתיאובתא דילה, להאי רוח. כגוונא דנוקבא דלתתא אשדיאת זרעא בתיאובתא לגבי דכורא. וסתרא דא והרוח תשוב אל האלקים אשר נתנה.

DRAWN FROM ZEIR ANPIN, WHICH IS CALLED YUD-HEI-VAV-HEI, NEVERTHELESS, BECAUSE IT IS THE RESULT OF THE AROUSAL OF THE FEMALE, SHE IS THEN CONSIDERED TO BE THE ROOT CAUSE OF IT. SO AFTER DEATH AND DEPARTURE FROM THE BODY, IT RETURNS TO HER.

100. And this Ruach, AFTER A PERSON'S DEATH, leaves this world and is separated from the Nefesh, WHICH REMAINS HOVERING OVER THE GRAVE, and it enters the Garden of Eden of this world. There, it clothes itself with the air of the Garden of Eden, just as the supernal angels do when they come down to this world. Then, they clothe and cover themselves with the air of this world, because they were created from that spirit (Ruach), as it is written: "Who makes the winds (also: spirits) his angels" (Tehilim 104:4).

101. And in the midst of the Garden, there stands a pillar embroidered with many colors. And when that Ruach wishes to rise up TO THE WORLD OF ATZILUT, it disrobes from that clothing, FROM THE AIR OF THE GARDEN OF EDEN, enters to the pillar, and ascends until it reaches the place from where it came, NAMELY THE NUKVA OF ATZILUT. As it is written: "and the spirit (Ruach) shall return TO THE ELOHIM, WHO GAVE IT."

102. And then, Michael, the High Priest, takes THE RUACH and offers it as a sacrifice of sweet savor to the Holy One, blessed be He, NAMELY ZEIR ANPIN. And it remains there, IN ZEIR ANPIN OF ATZILUT, and enjoys the delicacies of the bundle of Life, WHICH IS DESCRIBED BY THE VERSE, "no eye had ever seen an Elohim, beside You..." (Yeshayah 64:3). Afterwards, it goes down from there and returns to the earthly Garden of Eden. There, it enjoys all the delicacies, clothes itself again with that same clothing, THAT IS, WITH THE AIR OF THE GARDEN OF EDEN, and dwells there crowned with a crown twice as big

100. והאי רוח נפקא מהאי עלמא, ואתפרשת מנפש, עאל לגנתא דערן, דבהאי עלמא, ואתלבש תמן גו אורא דגנתא. כמה דמתלבשי מלאכי עלאי, כד נחתין להאי עלמא, בגין דאינון מההוא רוח הו, דכתיב עושה מלאכיו רוחות וגו'.

101. ובמציעות גנתא, אית עמודא חדא, מרקמא בכל גוונין. וההוא רוח, כד בעא לסלקא, אתפשט תמן מההוא לבושא, ועאל גו ההוא עמודא וסליק לעילא, גו ההוא אתר דנפקת מניה, כדכתיב והרוח תשוב וגו'.

102. ונטיל לה מיכאל כהנא רבא, ומקריב לה קרבן בוסמין, קמי קדשא בריך הוא, ויתבא תמן ומתעדנא, בההוא צרורא דחיי, דעין לא ראתה אלקים זולתך וגו'. לבתר נחתא לגו גנתא דארעא, ומתעדנא בכל עדונין, ואתלבשת בההוא לבושא, ויתבא תמן בעטורא, על חד תרין מכמה דהות בקדמיתא.



as the one that it had possessed before IT ROSE UP TO MALE AND FEMALE OF ATZILUT.

103. The Neshamah is a supernal power high above the other two, NAMELY, THE NEFESH AND THE RUACH. It originates from the power of the male, which is the Tree of Life. THAT IS, ZEIR ANPIN, CALLED 'THE TREE OF LIFE,' DRAWS IT FROM BINAH OF ATZILUT, AND BECAUSE HE DOES SO, HE IS CONSIDERED TO BE ITS ROOT. THIS IS JUST LIKE THE RUACH, WHICH THE NUKVA DRAWS FROM ZEIR ANPIN, AND IS THUS CONSIDERED ITS ROOT. INDEED, THE LIGHT OF ZEIR ANPIN IS CALLED RUACH AND THE LIGHT OF BINAH IS CALLED NESHAMAH. THE NESHAMAH, AFTER MAN'S DEMISE, ascends immediately. IT DOES NOT COME FIRST TO THE EARTHLY GARDEN OF EDEN, AS DOES THE RUACH. RATHER, IT ASCENDS TO ITS ROOT IMMEDIATELY, NAMELY, TO ZEIR ANPIN, WHICH IS ITS ROOT WITH NO REGARD TO ITS DRAWING IT. And these three levels-NEFESH, RUACH, AND NESHAMAH-are attached to one another. When they leave THE BODY, they all rise up and return to the places from which they came.

104. When the Ruach leaves this world and enters the cave of Adam and the Patriarchs, they give it a letter as a sign. Then it goes to the Garden of Eden. When it arrives there, it meets the cherubs and the flame of the revolving sword. If it is meritorious, then they see the letter, which is the sign, and open the gate for it to enter. If they do not see the letter, they reject it and do not allow it to enter.

103. וְשֵׁמָהּ, הִיא חוּלָא עֲלֵאָה עַל כָּל אֲלִין, וְאִיהִי מְחִילָא דְרִכּוּרָא, רְזָא דְאִילָנָא רְחִינִי. וְדָא סְלֵקָא לְעִילָא מִיָּד. וְכֹל הַנִּי תַלְת דְרִגִין מִתְקַשְׂרִין בְּחֻדָא דָא בְדָא. וְכֹד מִתְפָּרֵשׁ, בְּלֵהוּ סְלֵקִין, וְתַבִּין לְהֵוּא אֲתֵר דְנִפְקוּ מִנִּיהָ.

104. בְּדֵ הָאִי רוּחָא נִפְקַת מֵהָאִי עֲלֵמָא, וְעָאֵלַת בְּגוּ מְעֵרְתָא דְאָדָם וְאַבְהֵן תַּמָּן, אִינוּן יְהִבִין לָהּ פְּנֻקְס סִימְנָא, וְעָאֵלַת לְגַבִּי גִנְתָא דְעֵדֶן. קְרִיבַת תַּמָּן וְאַשְׁכַּחַת כְּרוּבִים וְהֵוּא לְהֵט הַחֶרֶב הַמִּתְהַפֶּכֶת. אִי זָכָא, חֲמָאן פְּנֻקְס סִימְנָא, וּפְתַחִין לָהּ פְּתַחָא, וְעָאֵלַת. וְאִי לֹא, דְחִיין לָהּ לְבַר.

105. And it dwells there some time, sitting and clothing itself in the image of this world. And on the first day of the month and on Shabbat, when it wants to rise TO THE UPPER GARDEN OF EDEN, the righteous men who are in the Garden of Eden give it a letter as a sign. And it ascends through that same pillar, WHICH IS IN THE MIDDLE OF THE LOWER GARDEN OF EDEN, where it meets the watchmen of the walls of Jerusalem. If it is meritorious, they open the gate and it enters. If not, they take the letter away and throw it out. As it is written: "The watchmen that go about the city found me...the keepers of the walls took away my veil from me" (Shir Hashirim 5:7). THE VEIL is the letter given as a sign, which has been taken away from it, by the watchmen of the walls of Jerusalem.

End of Sitrei Torah

105. וַיִּתְבָּא תַמָּן כָּל הַהוּא זְמַנָּא דִּיתְבָּא, מִתְלַבֵּשׂא  
תַּמָּן בְּדִיוֹקְנָא דְהָאֵי עֲלֵמָא. וּבְרִישׁ יְרַחֵי וְשַׁבְּתֵי, כְּד  
בְּעָאֵת לְסַלְקָא, צְדִיקֵיָא דְבִגְנֻתָא דְעָדָן, יַהֲבִין לָהּ  
פְּנֻקְס סִימְנָא, וְסַלְקַת בְּהָהוּא עֲמוּדָא, וּפְגַעַת בְּאִינוּן  
נְטָרֵי חוֹמוֹת יְרוּשָׁלַם, אִי זְכָאָה, פְּתַחִין לָהּ פְּתַחָא  
וְעָאֵלֵת. וְאִי לֹא, נְטָלִין מִיְנָה הַהוּא פְּנֻקְס וְדַחִיין לָהּ  
לְבַר. תִּבְתַּ לְגִנְתָּא, וְאִמְרָה מְצִאוּנֵי הַשׁוֹמְרִים  
הַסּוֹבְבִים בְּעִיר וְגו'. נִשְׂאוּ אֶת רִדְדֵי מַעְלֵי. דָּא  
אִיהוּ פְּנֻקְס סִימְנָא, דְנִטְלֵי מִנֵּיהּ, שׁוֹמְרֵי הַחוֹמוֹת,  
(עַד כָּאן סִתְרֵי תוֹרָה).

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# THE ZOHAR

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Section



## 13. "And Avram went down to Egypt"

The Torah presents a story that concerns the patriarch Avraham entering into the land of Egypt. The Zohar reveals that Egypt is a code word pertaining to the depths of man's own negativity into which divine sparks of Light have fallen. The great spiritual leaders of history often descended into these negative regions to retrieve and elevate the sparks trapped within the dark recesses of our being.

### The Relevance of this Passage

It goes against the grain of man's nature to look inward and reflect upon one's own amoral attributes. Our five senses are steadfastly tuned towards the external environment around us. The introspection and self-scrutiny performed by the sages, serves as a timeless repository of energy available to us through the letters and lessons contained herein. We acquire the inner strength to go deep into one's self and expel the hardhearted qualities from our character.

106. "And Avram went down to Egypt to sojourn there" (Beresheet 12:10). Why did he go down to Egypt? Because it looked like the garden of Hashem, NAMELY THE GARDEN OF EDEN. As it is written: "like the garden of Hashem, like the land of Egypt..." (Beresheet 13:10). Because a river flows down on the right, as it is written: "The name of the first is Pishon; that is it which encompasses the whole land of Chavilah, where there is gold" (Beresheet 2:11).

106. וַיֵּרֶד אַבְרָם מִצְרַיִם לְגֹר שָׁם. מִטּ לְמִצְרַיִם.  
אֲלָא, בְּגִין דְּשָׁקִיל לְגִן ה'. דְּכִתְיִב, בְּגִן ה' בְּאֶרֶץ  
מִצְרַיִם, דְּתַמֵּן שָׁקִיל וְנַחֲתִית חֵד נִהְרָא, דְּאִיהוּ  
לְיַמִּינָא, דְּכִתְיִב שָׁם הָאֶחָד פִּישׁוֹן הוּא הַסּוֹבֵב אֶת  
כָּל אֶרֶץ הַחַוִּילָה אֲשֶׁר שָׁם הַזָּהָב.

107. So Avraham achieved knowledge and complete faith, WHICH REFERS TO THE NUKVA OF ZEIR ANPIN, WHICH IS CALLED FAITH. IT WAS CALLED COMPLETE FAITH AFTER IT HAD BEEN COMPLETED BY THE ILLUMINATION OF CHOCHMAH, FROM THE ASPECT OF BINAH THAT RETURNED TO CHOCHMAH. Avraham then wanted to become familiar with all the grades that are attached below. THIS IS A REFERENCE TO THOSE WHO CAN PASS ON THE ABUNDANCE FROM ABOVE DOWNWARDS, WHICH IS THE SECRET OF CHOCHMAH OF THE RIGHT COLUMN. And Egypt came from the right; FROM THE ASPECT OF THE RIVER OF PISHON, WHICH IS THE SECRET OF CHOCHMAH OF THE RIGHT COLUMN. Because of this, he went down to Egypt TO COLLECT ALL THE HOLY SPARKS, FROM THE ASPECT OF CHOCHMAH OF THE RIGHT COLUMN AND GET THEM OUT OF THERE. AFTER ACCOMPLISHING THIS, HE RETURNED TO THE LAND OF YISRAEL. THUS HE WAS FULL AND COMPLETED BY THE MOCHIN OF CHOCHMAH. Come and behold: famine only comes to the land when Mercy leaves Judgment. THIS MEANS WHEN ZEIR ANPIN, WHO IS THE SECRET OF MERCY, DEPARTS FROM THE NUKVA, WHICH IS THE SECRET OF JUDGMENT. BECAUSE THEN THE MATING OF THE MALE AND FEMALE IS DISTURBED, AND FAMINE IS FELT IN THE NUKVA, WHICH IS CALLED THE LAND.

108. "And it came to pass, when he came (lit. 'caused to come') near to enter to Egypt..." (Bereshheet 12:11). Rabbi Elazar said that THE VERSE STATES, "when he caused to come near," whereas it should have stated, "When he came near." Why does it say, "when he caused to come near?" This is similar to the verse, "And Pharaoh caused to come close..." (Shemot 14:10), WHICH MEANS that he brought Yisrael to come near to repentance. The same applies here, so "caused to come near" MEANS THAT he brought himself to come near to the Holy One, blessed be He, as should properly

107. וְאַבְרָהָם, בֵּינוֹן דִּידַע, וְעָאֵל בְּהִימְנוּתָא שְׁלִימְתָא, בְּעָא לְמַנְדַּע כָּל אֵינוֹן דְּרִגְיוֹן, דְּאֵתְאַחְדָּן לְתַתָּא. וּמִצְרַיִם הוּא נְטִיל מִמִּינָא, וּבְגִין כֵּךְ, נַחַת לְמִצְרַיִם. וְתָא חֲזִי, כַּפְנָא לָא אֲשַׁתְּכַח בְּאַרְעָא, אֶלָּא כִּד מְסַתְּלְקֵי רַחֲמֵי מִן דִּינָא.

108. וַיְהִי כַּאֲשֶׁר הִקְרִיב לְבֵא מִצְרַיִמָה. אָמַר ר' א, כַּאֲשֶׁר הִקְרִיב, כַּאֲשֶׁר קָרַב, מִבְּעֵי לֵיהּ, מֵאִי כַּאֲשֶׁר הִקְרִיב. אֶלָּא בְּדַכְתִּיב, וּפְרַעַה הִקְרִיב, דְּאִיהוּ אֶקְרִיב לְהוּ לְיִשְׂרָאֵל, לְתִיּוּבְתָא. אוּף הֵכָא הִקְרִיב, דְּאֶקְרִיב גְּרַמִּיָּה לְקַדְשָׁא בְּרִיךְ הוּא, כְּדָקָא יָאוּת. לְבֵא מִצְרַיִמָה. לְאַשְׁחָא בְּאֵינוֹן דְּרִגְיוֹן, וְלֹא תִרְחַקָא מִנִּיְהוּ, וְלֹא תִרְחַקָא מֵעוּבְדֵי מִצְרַיִם.

be. "To enter to Egypt," MEANS to observe those grades, LOCATED IN EGYPT, and keep his distance from them, as well as to keep his distance from the worshippers of Egypt.

109. Rabbi Yehuda said, Come and behold: Since he went down to Egypt without consent, his offspring were enslaved in Egypt for four hundred years. As it is written: "and Avram went down to Egypt." It does not say THAT THE HOLY ONE, BLESSED BE HE, TOLD HIM, 'Go down to Egypt!' THEREFORE, he was in misery all that night because of Sarah.

110. "And he said to Sarah his wife: 'Behold now, I know that you are a fair woman to look upon'" (Beresheet 12:11). AND HE ASKS: Could it be that until then Avraham did not know that she was a "fair woman to look upon"? AND HE REPLIES: This has already been explained-that until then he did not look upon the image of Sarah, because of their excessive modesty with each other. But when he "came near to enter to Egypt," she revealed herself, and he saw her.

111. Another explanation for why he knew ONLY THEN THAT SHE WAS A FAIR WOMAN TO LOOK UPON is that most people are affected by the hardship of the journey, but Sarah remained beautiful and her appearance did not change. THIS IS HOW HE KNEW MORE THAN EVER THAT SHE IS A FAIR WOMAN TO LOOK UPON. Another explanation of the words, "Behold, now I know..." is that Avraham saw the Shechinah accompanying Sarah, WHICH MEANS THAT HE HAD THE MERIT OF THE REVELATION OF THE SHECHINAH. For this reason, Avraham felt confident and said: "She is my sister."

109. אָמַר רַבִּי יְהוּדָה, תָּא חֲזִי, בְּגִין דְּנַחַת אַבְרָהָם לְמִצְרַיִם בְּלֹא רְשׁוּ, אֲשֶׁתְּעַבְדוּ בְּנוֹי בְּמִצְרַיִם, אַרְבַּע מֵאָה שָׁנִין, דְּהָא כְּתִיב, וַיֵּרַד אַבְרָם מִצְרַיִם. וְלֹא כְּתִיב רַד מִצְרַיִם, וְאַצְטַעַר כָּל הָהוּא לִילֵיאַ בְּגִינָה דְשָׂרָה.

110. וַיֹּאמֶר אֶל שָׂרָה אֲשֶׁתּוֹ הִנֵּה נָא יִדְעָתִי כִּי אִשָּׁה יִפְתַּ מְרֹאָה אֶת. וְכִי עַד הָיָא שְׁעָתָא לֹא הוּוּה יָדַע אַבְרָהָם, דְּאִשָּׁה יִפְתַּ מְרֹאָה הוּוּת. אֱלֹא, הָא אוֹקְמוּהָ, דְּעַד הָיָא שְׁעָתָא, לֹא אִסְתַּכַּל בְּדִיוֹקְנָא דְשָׂרָה, בְּסִגְיָאוֹת צְנִיעוּתָא דְהוּוּת בִּינִיהוֹן, וְכַד קָרִיב לְמִצְרַיִם, אֲתַגְלִיֵּיא אִיהִי, וְחָמָא בַּהּ.

111. דְּבַר אַחַרְבֵּמָה יָדַע. אֱלֹא עַל יָדָא דְטוֹרַח אוֹרְחָא, בַּר נְשִׁמְתַּבּוּזָה, וְהָיָא קוּימָא בְּשִׁפּוּרוֹ דִּילָהּ, וְלֹא אֲשִׁתְּנִי. דְּבַר אַחַרְהֵנָה נָא יִדְעָתִי, דְּחָמָא עִמָּה שְׂכִינְתָא. וּבְגִין כֵּךְ, אֲתַרְחֵץ אַבְרָהָם, וְאָמַר אַחֹותִי הִיא.

112. The phrase, "MY SISTER," has two meanings. The first is literal-NAMELY, THAT YOU ARE MY SISTER. The second is figurative, as in the verse, "Say to wisdom; You are my sister." (Mishlei 7:4). It also is written: "Say, I pray you, you are my sister" (Bereshheet 12:13). THE WORD 'YOU' ALLUDES TO THE SHECHINAH. And it is also written: "speak you to us" (Devarim 5:24), WHICH ALSO ALLUDES TO THE SHECHINAH. In addressing the Shechinah, he said: "That it may be well with me for your sake," WHICH MEANS FOR THE SAKE OF THE SHECHINAH, and also "my soul shall live because of you," because, as a result of this, REFERRING TO THE MOCHIN OF CHOCHMAH, a person is elevated up to the path of life, SINCE THE LIGHT OF CHOCHMAH IS CALLED THE LIGHT OF CHAYAH, AS IS ALREADY KNOWN!

113. "Say, I pray you, you are my sister..." Rabbi Yesa said: Avraham knew that all the Egyptians are lecherous. Since he knew this, how come he was not afraid for his wife and did not return back from this journey and refrain from entering there? AND HE REPLIES: Because he saw that she was accompanied by the Shechinah; THEREFORE HE HAD CONFIDENCE IN HER AND HAD NO FEAR!

112. ומלה דא אסתלק, לתרי גוונין. חד כמשמעו. וחד בדכתיב אמר לחכמה אחתי את. וכתיב אמרי נא אחתי את. וכתיב ואת תדבר אלינו. למען ייטב לי בעבורך, כלפי שכינה אמר, בעבורך ייטב לי קדשא בריך הוא. וחיתה נמשי בגללך. בגין דבדא יסתלק בר נש, ויזכה לאסתלקא לאורחא דחיי.

113. אמרי נא אחותי וגו'. ר' ייסא אמר, ידע הוה אברהם דכלהו מצראי שטיפין אינון בזמה, וכיון דכל האי ידע, אמאי לא דחיל על אתתיה, דלא אהדר מארחא, ולא ייעול לתמן. אלא בגין דחמא שכינתא עמה.

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Section



## 14. "And it came to pass, when Avram came to Egypt"

The Zohar explores the Biblical story in which Sarah, the wife of the patriarch Avraham, is abducted by the King of Egypt. Avraham and Sarah are able to take control over the King, utilizing the tools of the Torah. This event held cosmic significance for future generations. This action of gaining control over the King of Egypt and the negative cosmic forces that he represents, created the means that would be utilized again, five generations later, when the Israelites were freed from bondage in Egypt. The Zohar is demonstrating how man often fails to perceive all the influences and effects that unfold as a result every action we perform.

### The Relevance of this Passage

In reality, hardships in life are merely minor interference patterns in comparison to the eternal fulfillment and reality that is ours after we complete our spiritual transformation. We gain the ability to perceive the larger picture when obstacles and difficulties arise in our life. An appreciation for the inevitable consequences that are attached to all of our actions is stimulated within our consciousness.

114. "And it came to pass, when Avram came to Egypt, the Egyptians beheld the woman that she was very fair" (Beresheet 12:14). Rabbi Yehuda said: He brought her to Egypt in a closed carriage. And the Egyptians opened the carriage to collect taxes from it. But as the carriage was opened, there was light resembling the light of the sun. **THIS MEANS THAT THE LIGHT OF SARAH, WHICH IS THE SECRET OF THE MOON, WAS AS STRONG AS THE LIGHT OF THE SUN, ACCORDING TO THE SECRET OF THE "TWO GREAT LIGHTS!"** And this is why it is written: "that she was very fair."

114. וַיְהִי כִּבְּאֵ אַבְרָם מִצְרַיִם וַיֵּרְאוּ הַמִּצְרַיִם אֶת  
הָאִשָּׁה כִּי יָפָה הִיא מְאֹד. אָמַר רַבִּי יְהוּדָה, בְּתִיבָה  
אֲעִיל לָהּ, וּפְתַחוּ לָהּ, לְמִיסַב מְנַה קוֹסְטוֹנָא. כִּיּוֹן  
דְּאֲתַפְתַּח, הוּא נְהוּרָא, כְּנְהוּרָא דְשִׁמְשָׁא, הֵה"ד כִּי  
יָפָה הִיא מְאֹד.

115. AND HE ASKS: What DOES THE VERSE ALLUDE TO BY USING THE WORD 'very'? AND HE REPLIES THAT THE EGYPTIANS saw in the carriage a different light. They took her out OF THE CARRIAGE, and they saw that she remained as fair as before, AS FAIR AS SHE WAS IN THE CARRIAGE. THIS MEANS THAT THE ACTION OF THE EGYPTIANS DID NOT DO HER ANY DAMAGE. HER BEAUTY WAS NOT CORRUPTED; IT REMAINED AS BEFORE, AS WHEN SHE WAS IN THE CARRIAGE. Therefore it is written: "The ministers of Pharaoh saw her." AND SO HE ASKS: Since it is written that 'the Egyptians beheld the woman,' why do I read, 'The ministers of Pharaoh saw her,' AS THEY TOO WERE EGYPTIANS? AND HE REPLIES: Because they took her out OF THE CARRIAGE; and saw that she remained AS FAIR as before-THAT IS, AS SHE WAS IN THE CARRIAGE. And then they "commended her before Pharaoh, and the woman was taken to Pharaoh's house."

116. Rabbi Yitzchak said: Woe to those wicked people of the world, as they do not know and do not observe IN ORDER TO UNDERSTAND that everything that exists in the world comes from the Holy One, blessed be He. THIS MEANS THAT HE ALONE HAS DONE, CONTINUES DOING, AND SHALL DO ALL THE ACTIONS IN THE WORLD. And that He knew from the beginning what the end shall be, as it is written: "Declaring the end from the beginning..." (Yeshayah 46:10). And He watches and performs the actions from the beginning, so that they can later be repeated TO COMPLETION.

115. מַאי מְאֹד. אֲלֵא, דְּחָמוּ בְּתִיבָה נְהוּרָא אַחְרָא, אֶפִּיקוּ לָהּ וְחָמוּ לָהּ, כְּמַלְקָדְמִין, הֵה"ד וַיֵּרְאוּ אוֹתָהּ שְׂרֵי פְרַעֲה, כִּינּוֹן דְּכִתִּיב, וַיֵּרְאוּ הַמִּצְרַיִם אֶת הָאִשָּׁה. מַאי וַיֵּרְאוּ אוֹתָהּ שְׂרֵי פְרַעֲה. אֲלֵא דְאֶפִּיקוּ לָהּ, וְחָמוּ לָהּ, כְּמַלְקָדְמִין. וְכַדִּין וַיְהִלּוּ אוֹתָהּ אֶל פְּרַעֲה וְגו'.

116. אָמַר רַבִּי יִצְחָק. וּוי לְאִינוּן חַיִּיבֵינָא דְעֵלְמָא, דְּלֵא יִדְעִין וְלֵא מְשַׁגְּיחִין בְּעֵבִידְתֵּיהּ דְּקַדְשָׁא בְּרִיךְ הוּא, וְאִינוּן לֵא מְסַתְּבֵלִי דְכֹל מַה דְּהוּי בְּעֵלְמָא, מְעַם קַדְשָׁא בְּרִיךְ הוּא אִיהוּ, דְּאִיהוּ יִדַּע בְּקַדְמִיתָא, מַה דְּלֵהוּי בְּסוּפָא, דְּכִתִּיב מִגִּיד מִרְאשִׁית אַחֲרִית. וְאִיהוּ אֶסְתְּכִי וְעֵבִיד עֵבִידֵן בְּקַדְמִיתָא, בְּגִין לְסַלְקָא לֹון, לְבַתֵּר יוּמִין.



117. Come and behold: Had Sarah not been taken to Pharaoh, he would not have been plagued. And the result of Pharaoh's plague was another plague, so the Egyptians suffered great plagues AS YISRAEL LEFT EGYPT. As it is written: "great plagues" in this passage, and, AS YISRAEL LEFT EGYPT, it is written: "And Hashem showed signs and wonders, great and sore, upon Egypt" (Devarim 6:22). HE MAKES AN ANALOGY BETWEEN THE TWO TIMES WHEN THE WORD "GREAT" IS USED. Because there were ten plagues, PHARAOH ALSO SUFFERED ten plagues here. And just as the Holy One, blessed be He, performed miracles and showed His great might during the night, so here as well, the Holy One, blessed be He, performed miracles and mighty deeds at night. SO, AS HE WAS INFLECTING THE PLAGUES UPON PHARAOH, FOR THE SAKE OF SARAH, HE WAS WATCHING AND OBSERVING THE WAY HE WAS GOING TO REPEAT THEM TO PERFECTION DURING THE EXODUS OF YISRAEL FROM EGYPT.

118. Rabbi Yosi opened the discussion by saying: "But you, Hashem, are a shield for me; my glory, and the lifter up of my head" (Tehilim 3:4). David said: Even if all the people of the world come and make war with me, THEY WILL NOT BE ABLE TO OVERCOME ME, BECAUSE "You, Hashem, are a shield for me." Come and behold: It is written: "a shield for me." David said to the Holy One, blessed be He, Master of the Universe, why is there no blessing that ends with my name, as there is for Avraham, of whom it is written: "I am your shield" (Beresheet 15:1) and therefore it is said: 'the shield of Avraham.' SO WHY DO THEY NOT CONCLUDE A BLESSING WITH MY NAME, 'THE PROTECTOR OF DAVID'?

117. תָּא חֲזִי, אֲלֵמְלָא דְאַנְסִיבַת שְׂרֵי לְגַבֵּי פְרַעָה, לֹא אֲלֵקֵי הוּא, וְאֲלֵקְאוֹתָא דָּא גְרִים אֲלֵקְאוֹתָא לְבַתֵּר בֶּן, דִּילְקוֹן מִצְרַיִם בְּנִגְעִים גְּדוּלִים, כְּתִיב הֵכָא נִגְעִים גְּדוּלִים, וְכְתִיב הָתָם וַיִּתֵּן ה' אוֹתוֹת וּמוֹפְתִים גְּדוּלִים וְרַעִים בְּמִצְרַיִם, מֵה לְהֵלֵן עֶשֶׂר מִכּוֹת, אִף כַּאֲן עֶשֶׂר מִכּוֹת. כְּמָה דְעֵבִיד קְדָשָׁא בְרִיךְ הוּא אֲנִסִּין וְגִבּוֹרֵן לְיִשְׂרָאֵל לִילְיָא, אוּף הֵכָא עֵבֵד לָהּ קְדָשָׁא בְרִיךְ הוּא לְשֶׁרָה נִסִּין וְגִבּוֹרָאן לִילְיָא.

118. ר' יוסי פתח ואמר, ואתה ה' מגן בעדי כבודי ומרים ראשי. אמר דוד אף על גב דכל בני עלמא, ייתון לאגחא בי קרבא, ואתה ה' מגן בעדי. תא חזי, כתיב מגן בעדי. אמר דוד לקדשא בריך הוא, רבונו של עולם, מפני מה לא עבדי בי חתימה דברכה, כמה דחתימי ברכה באברהם, דכתיב אנכי מגן לך, ואמרי מגן אברהם.

119. So the Holy One, blessed be He, answered David, "As for Avraham, I have already tried and tested him, and he resisted THE TEST and was found before me to be wholly steadfast." David said to Him, "Examine me, Hashem, and prove me, purify my kidneys and my heart!" (Tehilim 26:2). But when he became involved in the matter of Bat-Sheva, David remembered what he had said to the Holy One, blessed be He, and said: "You have proved my heart, You have visited it in the night. You have tried me, but You did find nothing; Let no presumptuous thought pass my lips" (Tehilim 17:3).

120. He said: I said, "Examine me, Hashem, and prove me," and 'You have examined my heart' BY BAT-SHEVA; I said, 'purify my kidneys' and "You have tried me, but You did find nothing." "Let no presumptuous thought pass my lips"; How I wish that the thoughts of my mind would not have been uttered with my mouth AND I WOULD NOT HAVE PROCLAIMED, "EXAMINE ME, HASHEM, AND PROVE ME."

121. But nevertheless, there is a blessing that concludes with the words, "the Shield of David." For this reason, David said: "But you, Hashem, are a shield for me, my glory, and the lifter of my head." THIS MEANS THAT HE SAID, "This grade OF 'SHIELD' is certainly 'my glory' by which I am crowned."

122. "And Pharaoh commanded his men concerning him; and they sent him away..." (Beresheet 21:20). Come and behold: The Holy One, blessed be He, is the protector of the righteous, who shields them from being ruled by other people. So the Holy One, blessed be He, protected Avraham, so no one could harm him or his wife.

119. אִמְרֵלוֹקְדָשָׁא בְּרִיךְ הוּא לְדוֹד, אֲבָרְהָם כְּבָר  
בְּחַנְתּוֹ וְצִרְפָּתּוֹ, וְקָאִים קָמָאֵי בְּקִיּוּמָא שְׁלִים.  
אִמְרֵלוֹדוֹד, א"ה בְּחַנְנֵי ה' וְנִסְנֵי צִרְפָּה כְּלִיּוֹתַי וְלִבִּי.  
כִּיּוֹן דְּעֵבֵד הָהוּא מְלָה דְּבֵת שֶׁבַע, אֲדַכְּר דּוֹד קָמִיָּה,  
עַל מַה דְּאָמַר, אִמְר בְּחַנְתָּ לִּבִּי מְקַדְתָּ לִּילָה צִרְפָּתְנוּ  
בַּל תִּמְצָא זְמוֹתַי בַּל יַעֲבֵר פִּי.

120. אִמְר, אָנָּא אֲמִינָא, בְּחַנְנֵי ה' וְנִסְנֵי, וְאַנְתָּ בְּחַנְתָּ  
לִבִּי. אָנָּא אֲמִינָא צִרְפָּה כְּלִיּוֹתַי, וְאַתָּ צִרְפָּתְנוּ, בַּל  
תִּמְצָא, לֹא אֲשַׁכַּחְתָּ לִּי כְּדָקָא יָאוֹת. זְמוֹתַי בַּל יַעֲבֵר  
פִּי. מֵאֵן יִתֵּן וְהָאִי מְלָה דְּחֻשְׁבִּית, דְּלֹא יַעֲבֵר לִי  
פּוּמָאֵי.

121. וְעַם כָּל דָּא, חֲתַמִּין בֵּיהּ בְּרָכָה, דְּקָאֲמַרן מִגְן  
דְּדוֹד. וּבְגִין כְּרָאֲמַר דְּדוֹד וְאַתָּה ה' מִגְן בְּעַדֵי כְּבוֹדֵי  
וְיֹרִים רֵאשֵׁי, וְדָאֵי דְרִגָּא דָּא יִקְרָא דִּילֵי, דְּאָנָּא  
מִתְעַטְרָנָא בֵּיהּ.

122. וַיִּצַּו עָלָיו פָּרְעָה אֲנָשִׁים וַיִּשְׁלַחוּ אוֹתוֹ. תָּא חֲזִי,  
קְדָשָׁא בְּרִיךְ הוּא אֵיהּ מִגְן לְצַדִּיקֵינָא, דְּלֹא יִשְׁלַטוּן  
בְּהוּ בְּנֵי נֶשֶׁא, וְקְדָשָׁא בְּרִיךְ הוּא אֵגִין עַל אֲבָרְהָם  
דְּלֹא יִשְׁלַטוּן בֵּיהּ וּבְאֵתְתִיָּהּ.

123. Come and behold: The Shechinah did not leave Sarah at all during that night. When Pharaoh approached her, an angel came and hit him. And whenever Sarah said, "Hit," he hit. All the while Avraham was begging his Master through his prayers, not to allow anyone to harm her. Therefore it is written: "but the righteous are bold (trusting) as a lion" (Mishlei 28:1). Here was a trial by which Hashem tested Avraham, but Avraham had no doubts about the Holy One, blessed be He.

124. Rabbi Yitzchak said, Come and behold: It is because of this that the Holy One, blessed be He, did not command him to go to Egypt. But he went on his own initiative, so that the people of the world would have no reason to say that THE HOLY ONE, BLESSED BE HE, told him to go down to Egypt, and then he was pained for his wife.

125. Rabbi Yitzchak opened the discussion by saying, "The righteous shall flourish like the palm tree, he shall grow like the cedar in Levanon" (Tehilim 92:13). AND HE ASKS: Why are the righteous compared to a palm tree? AND HE ANSWERS: Just as a palm tree, if it is cut down, needs a long time to grow again-AS LONG AS SEVENTY YEARS--So if the world loses a righteous man, it will take a very long time until another takes his place-AGAIN AS LONG AS SEVENTY YEARS. THESE SEVENTY YEARS ARE THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, EACH OF WHICH EQUALS TEN.

123. תָּא חֲזִי, שְׁכִינְתָּא לֹא אֲתַעְרִי מִינָה דְשָׂרָה, כֹּל הָהוּא לְיִלְיָא, אֲתָא פְּרַעָה לְמִקְרַב בְּהֵדָה, אֲתָא מְלָאךְ וְאַלְקֵי לִיָּה, כֹּל אֵימַת דְאַמְרָה שָׂרָה אֲלֵקֵי, הוּא מְלָקֵי, וְאַבְרָהָם הוּוּ מִתְקִיף בְּמֵאֲרִיָּה, דְהָא שָׂרָה לֹא יִכְלִין לְשַׁלְטָאָה עֲלֵהּ, הַהִ"ד וְצַדִּיקִים כְּכַפִּיר יִבְטַח. וְהֵכָא נְסִיוְנָא הוּא, דְלֹא הִרְהֵר אֲבַתְרִיָּה דְקוּדְשָׁא בְרִיךְ הוּא.

124. אָמַר רַבִּי יִצְחָק, תָּא חֲזִי, דְבִגִּין כֶּךָ לֹא פְקִיד קוּדְשָׁא בְרִיךְ הוּא לְנַחְתָּא לְמִצְרַיִם, אֲלֵא הוּא עֲצָמוּ מִגְרַמִּיהָ נַחַת, בִּגִּין דְלֹא יָהֵא פִתְחוּן פֶּה לְבִנְי עֲלֵמָא, דְאָמַר לִיָּה בֶן, וּלְבַתֵּר אֲצַטְעֵר עַל אֲתַתִּיהָ.

125. ר' יִצְחָק פִּתַּח וְאָמַר צַדִּיק כְּתָמַר יִפְרַח כְּאֶרֶז בְּלִבְנוֹן וְשֹׁגָא צַדִּיק כְּתָמַר יִפְרַח. מִפְּנֵי מָה אֲקִישׁ צַדִּיק לְתָמַר. מָה תָּמַר, בֵּינָן דְגִזְרִין לִיָּה לֹא סְלִיק עַד זְמַן סְגִיָּא, אוּף הֵכִי צַדִּיק, בֵּינָן דְאֲתַאבִּיד מִעֲלֵמָא, לֹא סְלִיק אַחַר תְּחוּתוּי עַד זְמַן סְגִיָּא.

126. The words "shall flourish like the palm tree" TEACH US THAT just as a palm tree does not grow unless except as male and female, neither does the righteous person. He does not flourish except as male and female. The male is righteous and the female is righteous, just as Avraham and Sarah were. THEREFORE HE IS COMPLETED AND REACHES PERFECTION ONLY AFTER SEVENTY YEARS HAVE ELAPSED.

127. "...he shall grow like the cedar in Levanon" means that just as a cedar rises high above all the other trees, so the righteous man is above all others, who are situated under him-IN OTHER WORDS, THEY EXIST BECAUSE OF HIM. And the world, WHICH IS THE SECRET OF THE NUKVA, is supported upon one righteous man, as it is written: "the righteous is the foundation of the world" (Mishlei 10:25). So the world, WHICH IS THE NUKVA, rests and is supported by him and is planted on him; BECAUSE OF HIM IT IS WELL SUPPORTED. THIS MEANS THAT HE BESTOWS HIS THREE COLUMNS UPON IT. 'RESTS' IS THE SECRET OF THE RIGHT COLUMN; 'SUPPORTED' IS THE SECRET OF THE LEFT COLUMN; AND 'PLANTED' IS THE SECRET OF THE CENTRAL COLUMN.

128. Rabbi Yehuda said: But we have already learned that the world stands upon seven pillars; WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, AND NOT UPON ONE RIGHTEOUS ALONE, AS RABBI YITZCHAK HAS STATED. As it is written: "she has hewn out her seven pillars" (Mishlei 9:1). Rabbi Yosi told him, It is certainly so! But all the other pillars stand erect because of the seventh pillar, which supports the whole world, and he is CALLED 'the righteous,' NAMELY YESOD OF ZEIR ANPIN. And he refreshes and replenishes the world, WHICH IS THE NUKVA, and nourishes all THE WORLDS. And he is described by the verse, "Say you to the righteous, that it shall be

126. כִּתְמוֹר יִמְרָח, מִה תִּמְר לֹא סֵלִיק אֶלָּא דְּכֵר וְנוֹקְבָא. אוֹף הֵכִי צְדִיק, לֹא סֵלִיק אֶלָּא דְּכֵר וְנוֹקְבָא, דְּכֵר צְדִיק, וְנוֹקְבָא צְדִיקָת, כְּנוּנָא דְּאַבְרָהָם וְשָׂרָה.

127. כְּאֶרְז בְּלִבְנוֹן יִשְׁגָּא. מִה אֶרְז בְּלִבְנוֹן עֲלָאָה עַל כֵּלָא, וְכֵלָא יִתְבִּי תַּחֲתוּי, אוֹף הֵכִי צְדִיק, הוּא עֲלָאָה עַל כֵּלָא, וְכֵלָא יִתְבִּי תַּחֲתוּי. וְעֲלָמָא לֹא קִיּוּמָא אֶלָּא עַל צְדִיק חַד, דְּכִתְיב וְצְדִיק יְסוּד עוֹלָם. וְעֲלִיָּה קָאִים עֲלָמָא, וּבְגִינִיָּה אֶסְתַּמֵּיךְ, וְעֲלִיָּה אֶשְׁתִּיל.

128. ר' יְהוּדָה אָמַר, וְהָא תְּנִינָן, דְּעַל שְׁבַעָה סְמִכִין עֲלָמָא קִיּוּמָא, דְּכִתְיב חֲצִבָּה עֲמוּדִיָּה שְׁבַעָה. אֲמַרְלוּר' יוֹסִי, הֵכִי הוּא וְדָאִי, אָבֵל כֵּלְהוּ אַחֲרֵינִין בְּשְׁבוּעָאָה קִיּוּמִי, דְּאִיְהוּ סְמִכָא דְּעֲלָמָא וְאִיְהוּ צְדִיק. וְדָא אֶשְׁקִי וְרוּי עֲלָמָא וְזָן כֵּלָא. וְעֲלִיָּה כְּתִיב אֲמַרו צְדִיק כִּי טוֹב כִּי פְּרִי מַעֲלִלֵיהֶם יֵאכְלוּ. וְכִתְיב טוֹב ה' לְכֹל וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.

well (also: 'that he is good') with him: for they shall eat the fruit of their doings" (Yeshayah 3:10). And, it is also written: "Hashem is good to all; and his tender mercies are over all his works" (Tehilim 145:9).

129. Rabbi Yitzchak said: But it is written: "and a river went out of Eden to water the garden," (Beresheet 2:10) WHICH REFERS TO YESOD OF ZEIR ANPIN, WHICH COMES FORTH FROM BINAH THAT RETURNED TO CHOCHMAH, WHICH IS CALLED EDEN. And this is the pillar upon which the world rests; it is the one that waters the garden, WHICH IS THE NUKVA. And the garden is irrigated by it and bears fruits, WHICH ARE THE SOULS OF HUMAN BEINGS. And all the fruits blossom in this world, WHICH IS THE NUKVA, and they maintain of the world and maintain the Torah. AND HE ASKS: Who are THESE FRUITS? AND HE SAYS: They are the souls of the righteous, who are the fruit of the handiwork of the Holy One, blessed be He.

129. אָמַר ר' יִצְחָק, הָא כְּתִיב וְנָהַר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגֶּן. דָּא הוּא סְמִכָא דְעֵלְמָא קְאִים עֲלֵיהּ, וְאִיהוּ אֲשֵׁקִי לְגַנְתָּא, וְגַנְתָּא אֲשֵׁתְקִי מִנְיָה, וּמְנִיָּה עֲבִידָא פִירִין. וְכִלְהוּ פִירִין פְּרָחִין בְּעֵלְמָא, וְאִינוּן קְיוּמָא דְעֵלְמָא, קְיוּמָא דְאוּרִייתָא, וּמֵאן נִינְהוּ, נִשְׁמַתְהוּן דְּצַדִּיקִיא, דְּאִינוּן פְּרִי עוֹבְדוּי דְקוּדְשָׁא בְּרִיךְ הוּא.

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# THE ZOHAR

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Section



## 15. The Holy One, blessed be He, delights Himself with the souls of the righteous

The power of Midnight gives the souls of the living the ability to connect to the righteous souls who have departed our realm and who now dwell in the Garden of Eden. The Creator comes to be with both groups during these mystical hours of the night.

### The Relevance of this Passage

Whereas the Torah is an instrument designed for our physical world, the Zohar is a product of the spiritual realm, above the physical elements of time, space, and motion. Accordingly, we can always access the energy aroused during midnight through the sacred words that tell of these mystical secrets.

130. Because of this, BECAUSE THE SOULS ARE THE FRUIT OF THE HANDIWORK OF THE HOLY ONE, BLESSED BE HE, on each and every night, the souls of the righteous rise up TO THE GARDEN OF EDEN. And at midnight, the Holy one, blessed be He, comes to the Garden of Eden to delight Himself with them. With whom DOES HE DELIGHT HIMSELF? IS IT WITH THE SOULS OF THE LIVING OR THE DECEASED? Rabbi Yosi answers: With them all! With those who dwell in that World OF TRUTH, and with those who dwell in this world. Together, with them all, the Holy One, blessed be He, finds delight at midnight in the Garden of Eden.

130. וּבְגִין כֵּן בְּכָל לַיְלָא וְלַיְלָא, נִשְׁמַתְהוּן דְּצַדִּיקָא סֻלְקָן, וְכֵן אֶתְפְּלֵג לַיְלָא, קֹדֶשׁ בְּרִיךְ הוּא אֲתֵי לְגַנְתָּא דְּעֵדֶן לְאַשְׁתַּעֲשַׂע בָּהּ. בְּמֵאן. אָמַר רַבִּי יוֹסִי בְּכֻלָּהּ. בֵּין אֵינֻן דְּמְדוּרֵיהוֹן בְּהוּא עֲלְמָא, בֵּין אֵינֻן דִּיתְבִּי בְּמְדוּרֵיהוֹן בְּהֵאֵי עֲלְמָא, בְּכֻלָּהּ מִשְׁתַּעֲשַׂע בָּהּ קוֹדֶשׁ בְּרִיךְ הוּא, בְּפִלְגוֹת לַיְלָא.

131. Come and see: The upper world needs to be aroused by the lower world. When the souls of the righteous leave this world and rise up TO THE GARDEN OF EDEN, they are all clothed by the Supernal Light-by a splendid figure. And the Holy One, blessed be He, delights Himself with them and longs for them because they are the fruit of His handiwork. Therefore Yisrael are called "children to the Holy One, blessed be He," because they have acquired holy souls. As it is written: "You are the children of Hashem your Elohim" (Devarim 14:1). Because THE SOULS are definitely the "children"-the fruit-of His Handiwork.

132. Rabbi Yesa said: YOU SAY THAT HE even delights himself with those SOULS of this world. How can that be? He replied, Because at midnight, all the truly righteous people awaken to study Torah and recite all the praises of Torah. And we have learned that the Holy One, blessed be He, together with all the righteous who are in the Garden of Eden, all listen attentively to their voices. And during the day, a thread of grace is woven around them. As it is written: "Yet Hashem will command his loving kindness in the daytime, and in the night, His song shall be with me..." (Tehilim 42:9). BECAUSE OF THE SONG AT NIGHT, THEY MERIT HIS LOVING KINDNESS DURING THE DAY.

133. Therefore, the praises that rise up before the Holy One, blessed be He, at night, are the most complete. Come and behold: When Yisrael were shut in their houses, while the Holy One, blessed be He, was slaying the first borns of the Egyptians, they were reciting these praises and psalms before the Holy One, blessed be He.

131. תָּא חֲזִי, עֲלֵמָא דְלַעִילָא, אֲצַטְרִיךְ לְאַתְעָרוּתָא דְעֲלֵמָא תַתָּא, וְכִד נִשְׁמַתְהוּן דְּצַדִּיקֵינָא נִפְקֵי מֵהַאי עֲלֵמָא, וְסֻלְקֵי לְעֵילָא, כְּלֵהוּ מִתְלַבְּשֵׁי בְנֵהוּרָא דְלַעִילָא, בְּדִיוקְנָא יָקָר, וּבֵהוּ קִדְשָׁא בְרִיךְ הוּא מְשַׁתְּעֵשׂע, וְתַאיב לֹון, דְּאַנְהוּ פְּרִי עוֹבְדוּי. וְעַל דְּאַאֲקֵרוּן יִשְׂרָאֵל, דְּאֵית לֹון נִשְׁמַתִּין קְדִישִׁין, בְּנִין לְקִדְשָׁא בְרִיךְ הוּא, כְּדִ"א בְּנִים אֲתֵם לֵה' אֱלֹקֵיכֶם, בְּנִים וְדָא, אֵיבָא דְעוֹבְדוּי.

132. אָמַר ר' יוֹסָא, וְאַמִּילוּ אֵינֹון דְּבֵהַאי עֲלֵמָא. הַאיךְ אָמַרְלוּ, בְּגִין דְּבַפְלָגוֹת לִילֵינָא, כָּל אֵינֹון זְבָאֵי קְשׁוּט, כְּלֵהוּ מִתְעַרֵי לְמַקְרֵי בְּאוֹרֵינָא, וְלִמְשַׁמְע תוֹשְׁבָחַן דְּאוֹרֵינָא, וְהָא אֲתַמַּר, דְּקִדְשָׁא בְרִיךְ הוּא וְכָל אֵינֹון צַדִּיקֵינָא דְּבָגוּ גִנְתָּא דְּעֵדֶן, כְּלֵהוּ צִיּוּתִין לְקִלְיָהוּן, וְחוּטָא דְּחֶסֶד אֲתַמְשַׁךְ עֲלֵיהוּ בִימְמָא, דְּכִתִּיב יוֹמָם יִצְוֶה ה' חֶסֶדוֹ וּבְלֵילָה שִׁירָה עִמִּי.

133. וְעַל דָּא תוֹשְׁבָחַן דְּסֻלְקִין בְּלִילֵינָא קְמִיָה, דָּא תוֹשְׁבָחַתָּא שְׁלִים. תָּא חֲזִי, בְּשַׁעֲתָא דְּיִשְׂרָאֵל הוּוּ סְגִירִין בְּבִתְיָהוּן, כְּדִ קְטַל קִדְשָׁא בְרִיךְ הוּא בְּכוֹרֵיהוּן דְּמִצְרַאֵי, הוּוּ אָמַרֵי הֵלִילָא וְתוֹשְׁבָחַן קְמִיָה.

134. Come and behold: King David used to wake up at midnight. And if you might say that he sat or lay down on his bed while reciting these songs and praises, it is not so! Rather, it is as written: "At midnight I will rise to give thanks to You" (Tehilim 119:62). "I will rise" definitely means he stood upright as he was occupied with the songs and praises of Torah.

135. And because of to this, **BECAUSE HE DELVED TO THE SONGS AND PRAISES OF TORAH**, King David lives on forever. Even during the Days of King Mashiach, he still remains the king. For we have learned that if Mashiach shall be from among the living, David will be his name. And if he shall be from among **THE RESURRECTED SOULS OF the deceased**, David shall be his name. And he shall arouse the dawn before he arrives. It is written: "Awake, my glory; awake the harp and the lyre; I will awake the dawn" (Tehilim 57:9), **BECAUSE HE ALWAYS AROSE TO STUDY TORAH BEFORE THE BREAK OF DAWN!**

134. תָּא חֲזֵי דְדוֹר מַלְכָא, הוּה קָם בְּפִלְגוֹת לַיְלִיא, דְּאִי תִימָא דְהוּה יְתִיב אוֹ שְׁכִיב בְּעַרְסִיה, וְהוּה אָמַר שִׁירִין וְתוֹשְׁבָחִין, לֹא, אֶלָּא כְּמָה דְכָתִיב חִצּוֹת לַיְלָה אָקוּם לְהוֹדוֹת לָךְ. אָקוּם: וְדִאי בְּעַמִּידָה, לְאַתְעֵסְקָא בְּשִׁירִין וְתוֹשְׁבָחִין דְּאוֹרֵייתָא.

135. וּבְגִין כֵּן, דְּוֹד מַלְכָא, חֵי לְעֵלְמִין, וְאִמְלוּ בְיוֹמֵי מַלְכָא מְשִׁיחָא, אִיהוּ מַלְכָא. דְּהָא תַּנּוּן מַלְכָא מְשִׁיחָא, אִי מִן חֵינָא הוּא, דְּוֹד שְׁמִיָּה, וְאִי מִן יְמִינָא הוּא, דְּוֹד שְׁמִיָּה, וְאִיהוּ הוּה אֲתַעֲר בְּצַפְרָא עַד לֹא יִיתֵי, דְכָתִיב עוֹרָה כְבוֹדֵי עוֹרָה הַנֶּבֶל וְכִנּוֹר אֲעִירָה שְׁחַר.

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Section



## 16. "And Hashem plagued Pharaoh"

As the Zohar recounts the story of the King of Egypt's abduction and attempted violation of Sarah, we learn that the angels protected her from his amoral advances. Moreover, it is revealed that the Torah story of Avraham's journey into the land of Egypt is a metaphor for battling the highest degrees of negativity and the strongest selfish desires inherent in our nature. Unlike Adam and Noah, who were enticed by the serpent and succumbed to temptation, Avraham faced and overcame the greatest tests of human nature.

### The Relevance of this Passage

Avraham's positive action and spiritual strength opened a cosmic window for all mankind. These words open that window in our own lives, allowing Avraham's power and energy to enter.

136. Come and behold: Throughout the night that Sarah was with Pharaoh, the supernal angels came to chant songs and praises before the Holy One, blessed be He. The Holy One, blessed be He, said to them, Go all of you and inflict great plagues upon Egypt, so that these plagues will be a sign and an omen of what I will do in the future. As it is written: "And Hashem plagued Pharaoh and his house with great plagues" (Beresheet 12:17).

136. תָּא חֲזִי, כֹּל הָהוּא לִילֵיא, דְּשֵׁרָה הוּת לְגַבִּיָּה דְּפִרְעָה, אָתוּ מְלֵאכֵי עֲלָאֵי, לְזַמְרָא לֵיהּ לְקַדְשָׁא בְּרִיךְ הוּא, בְּשִׁירִין וְתוֹשְׁבָחוֹן, אֲמַרְלוּקְדָּשָׁא בְּרִיךְ הוּא, כְּלָכוּ זֵילוּ וְעִבִּידוּ מַכְתָּשִׁין רַבְרַבִּין בְּמִצְרַיִם, רְשִׁימוּ לְמֵאן דְּאָנָא זְמִין לְמַעַבְדַּ לְבַתְרָ. מַה כְּתִיב וַיִּנְגַע ה' אֶת פִּרְעֹה בְּגַעִים גְּדוֹלִים וְגו'.

137. Come and behold, It is written: "And Pharaoh called Avram" (Beresheet 12:18). HE ASKS: How did he know THAT SARAH IS AVRAM'S WIFE; it is not written here as it is about Avimelech, "Now therefore restore the man's wife, for he is a prophet" (Beresheet 20:7). Here, THE HOLY ONE, BLESSED BE HE, said nothing to Pharaoh!

138. Rabbi Yitzchak said: But it is written, "because of Sarai, Avram's wife." For so THE ANGELS said 'because of Sarai, Avram's wife.' Because THE HOLY ONE, BLESSED BE HE, did not speak with him as he did with Avimelech. So only these words were said and no more: This plague is "because of Sarai, Avram's wife." And even this was not said by THE HOLY ONE, BLESSED BE HE, BUT BY THE ANGELS WHO SMOTE HIM. And then he knew that she was Avraham's wife, so it is written: "And Pharaoh called Avram."

139. "And Pharaoh commanded his men concerning him." HE ASKS: Why did he do so? AND HE SAYS: So that nobody would come near them and harm them. "And they sent him away" means that they prepared an escort, to accompany him through Egypt. The Holy One, blessed be He, said TO PHARAOH, This is what you shall do in the future to his children; you shall escort them out of your land. As it is written: "And it came to pass, when Pharaoh let the people go" (Shemot 13:17)-meaning that he escorted them throughout his entire country."

137. תָּא חֲזִי, מַה כְּתִיב, וַיִּקְרָא פַרְעֹה לְאַבְרָם וּגו'. מִנָּא הוּא יָדַע, דְּהָא לָא כְתִיב הֵכָא, כְּמַה דְּאַתְמַר בְּאַבְימֶלֶךְ, דְּכְתִיב, וְעַתָּה הִשָּׁב אִשְׁתְּ הָאִישׁ כִּי נִבְיָא הוּא וּגו', וְהֵכָא לָא אָמַר לִיהּ מֵדַי.

138. אָמַר רַבִּי יִצְחָק, הָא כְתִיב עַל דְּבַר שְׂרַי אִשְׁתְּ אַבְרָם. דְּהִכִּי הוּוּ אָמַרִי לִיהּ, עַל דְּבַר שְׂרַי אִשְׁתְּ אַבְרָם. דְּהָא לָא הוּוּ מִמְלִיל עֲמִיָּה, כְּמַה דְּמִמְלִיל בְּאַבְימֶלֶךְ, אֱלָא בְּמַלְּה דָא אַתְמַר, וְלָא יְתִיר, מִכְּתָשָׁא דָא, עַל דְּבַר שְׂרַי אִשְׁתְּ אַבְרָם אִיהִי, וְלָא הוּוּ מְלִיל עֲמִיָּה, כְּדִין יָדַע דְּהָא אַתְתִּיבָה דְּאַבְרָהָם אִיהִי, מִיָּד וַיִּקְרָא פַרְעֹה לְאַבְרָם וַיֹּאמֶר וּגו'.

139. וַיִּצְוּ עָלָיו פַרְעֹה אֲנָשִׁים. לְמַה, בְּגִין דְּלָא יִקְרַב בְּרֵשׁ בְּהוּ, לְאַבְרָשָׁא לֹזַן. וַיִּשְׁלְחוּ אוֹתוֹ. לְוִיָּה עֲבָדוּ לִיהּ, בְּכָל אַרְעָא דְּמִצְרַיִם. אֲמַרְלוּקְדָּשָׁא בְּרִיךְ הוּא הִכִּי אַנְתָּ זְמִין לְמַעַבְדַּ לְבְנוֹי, אֶת תְּוֹזִיף לֹזַן מֵאַרְעֵךְ, דְּכְתִיב וַיְהִי בְשִׁלַּח פַרְעֹה אֶת הָעָם. דְּאוֹזִיף לֹזַן מִכָּל אַרְעִיָּה.

140. Rabbi Aba asked, Why did this happen to Avraham? For what reason did he have to go through it all? AND HE SAID: "So that Avraham and Sarah would achieve great fame in the eyes of the world. So that even in Egypt, which has the greatest magicians from whom nobody can be saved, Avraham was still able to rise high and be elevated. Therefore, it is written: "And Avram went up out of Egypt" (Beresheet 13:1). Where to? "To the Negev," THAT IS, TO HIS PREVIOUS LEVEL.

141. Rabbi Shimon said, Come and behold: Everything is in accordance with the secret of Wisdom. The verse here alludes to Chochmah (Wisdom) and grades below--REFERRING TO THE GRADES OF THE EGYPTIANS, WHO DRAW DOWN CHOCHMAH. And Avraham went down to these great depths and knew them all, but did not attach himself to them. Rather, he returned to his Master.

142. And he was not enticed by them, as was Adam, who, when he reached that same level, was enticed by the serpent and brought death upon the whole world. And Avraham was not enticed as was Noach, of whom, when he went down to that grade, it is written: "And he drank of the wine and was drunken, and he was uncovered within his tent (Heb. ohaloh)" (Beresheet 9:21). Ohaloh is spelled with an additional Hei, WHICH IS THE SECRET OF 'A STRANGE WOMAN.'

140. אָמַר רַבִּי אַבְרָהָם, כָּל כֶּךָ לְמַדָּה אֶזְדַּמֵּן לִי לְאַבְרָהָם, וְלִמְאֵי אֶצְטְרִיךְ. אֲלֵא, בְּגִזְוִן לְגַדְלָא שְׁמִיהָ דְאַבְרָהָם וְשָׂרָה בְּעַלְמָא, דְאַפִּילוּ בְּמִצְרַיִם, דְּאִינוּן חֲרָשֵׁי עַלְמָא, וְלֹא הוּא יָכֹל בְּרִי נֶשׁ לְאַשְׁתְּזִיב מִנִּיּוּהוּ, אֲתַגְדֵּל אַבְרָהָם, וְאַסְתְּלִיק לְעִילָא, הָדָא הוּא דְכִתְיִב וַיַּעַל אַבְרָם מִמִּצְרַיִם, לְאַן אֶתֶר, הַנֶּגֶבָה.

141. אָמַר רַבִּי שִׁמְעוֹן, תָּא חֲזִי, כִּלְא רְזָא דְחֻכְמָתָא אִיהוּ, וְקָא רַמְזוּ הֵבָא בְּחֻכְמָתָא, וְדַרְגִּין דְלִתְתָא, דְקָא נְחִית אַבְרָהָם לְעוֹמְקֵיּוּא דְלִהוּן, וַיִּדְע לֹון, וְלֹא אֲתַדְבֵּק בְּהוּ, וְתַב לְקַמֵּי מְרִיָּה.

142. וְלֹא אֲתַפְתָּא בְּהוּ, כְּאָדָם, דְכַד מְטָא לְהוּא דְרָגָא, אֲתַפְתָּא בְּנַחֲשׁ, וְגָרִים מוֹתָא לְעַלְמָא. וְלֹא אֲתַפְתָּא כְּנֹחַ, דְכַד נָחַת וּמְטָא לְהוּא דְרָגָא, מֵה כְּתִיב, וַיִּשְׁתֶּ מִן הַיַּיִן וַיִּשְׁכַּר וַיִּתְגַּל בְּתוֹךְ אֹהֶלֶה. אֹהֶלֶה כְּתִיב בְּהָ"א.

143. But what is written about Avraham? "And Avram went up out of Egypt." That he went up-not down-and returned to his place, to the supernal grade to which he was previously attached. This action came to reveal Wisdom; he deserved to reach full perfection because he was not enticed BY THE EGYPTIANS; rather he remained entirely steadfast and returned to his place. "The Negev" means the south, CHESED OF ZEIR ANPIN. THIS IS the supernal grade to which he first cleaved. As it is written: "And Avram journeyed, going on still toward the Negev" (Beresheet 12:9). So here as well, "to the Negev" MEANS to the grade to which he had previously cleaved.

144. Come and behold the secret of this matter: Had Avram not gone down to Egypt and been purified, his destiny would not have been attached to the Holy One, blessed be He. And the same thing happened to his children, when the Holy One, blessed be He, wanted to join them to one nation-one perfect and complete nation-and bring them near to Him. Had they not gone to Egypt first and been purified, they would not have become His one nation.

145. In the same manner, had the Holy Land not been given at first to the Cna'anites and had they not ruled over it, then this land would not have been destined to become the portion and lot of the Holy One, blessed be He; it is all the same secret.

143. אָבֶל בְּאַבְרָהָם מֵה כְּתִיב, וַיַּעַל אַבְרָם מִמִּצְרַיִם.  
דְּסָלִיק וְלֹא נַחִית, וְתַב לְאַתְרֵיהּ, לְדַרְגָּא עֲלָאָה,  
דְּאַתְדַּבֵּק בֵּיהּ בְּקַדְמִיתָא. וְעוֹבְדָא דָא הוּא, בְּגִינָן,  
לְאַחְזָאָה חֻכְמָתָא, דְּאַתְקַיִים בְּקִיּוּמָא שְׁלִימָה, כְּדָקָא  
חֲזִי לֵיהּ, וְלֹא אֶתְפְּתָא, וְקָם בְּקִיּוּמָא וְתַב לְאַתְרֵיהּ.  
הַנִּגְבָּה: דָּא דְרוּם, דְּרַגְאָ עֲלָאָה, דְּאַתְאַחִיד בֵּיהּ  
בְּקַדְמִיתָא, דְּכְתִיב הַלֹּךְ וְנִסּוּעַ הַנִּגְבָּה. אוֹף הֵכָּא  
הַנִּגְבָּה, אֶתֶר דְּאַתְדַּבֵּק בֵּיהּ בְּקַדְמִיתָא.

144. תָּא חֲזִי, רְזָא דְמַלְאָה, אִי אַבְרָם לֹא יַיְחוּת  
לְמִצְרַיִם, וְלֹא יִצְטַרֵּף תַּמָּן בְּקַדְמִיתָא. לֹא יֵהָא חוּלְק  
עַדְבִּיָּהּ בְּקַדְשָׁא בְּרִיךְ הוּא. כְּגוּוֹנָא דָא לְבַנּוּי, כִּד  
בְּעָא קַדְשָׁא בְּרִיךְ הוּא לְמַעַבְד לֵיהּ עִמָּא חָדָא, עִמָּא  
שְׁלִימָה, וְלִקְרָבָא לֹון לְגַבִּיָּהּ, אִי לֹא נַחְתוּ בְּקַדְמִיתָא  
לְמִצְרַיִם, וְלֹא יִצְטַרְסוּן תַּמָּן, לֵאחֹוּ עִמָּא יַחִידָא  
דִּילֵיהּ.

145. כְּגוּוֹנָא דָּא, אִי לֹא אֶתְוִיָּהִיבַת אֶרְעָא קַדִּישָׁא  
לְכַנְעַן בְּקַדְמִיתָא, וַיִּשְׁלוּט בָּהּ, לֹא הוּת אֶרְעָא  
חוּלְקִיָּהּ וְעַדְבִּיָּהּ, דְּקַדְשָׁא בְּרִיךְ הוּא. וְכֹלָא רְזָא  
חָדָא.



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Section



## 17. "With my soul have I desired you in the night"

Ancient mysteries pertaining to the soul's activities during the night are unveiled by the Zohar. During sleep, people who have made a sincere attempt at spiritual growth and positive change during the day will see their souls elevate to the highest of heights in the spiritual atmosphere during the night. These souls are given a window through which they can perceive the future. Conversely, those who remain spiritually complacent, who have no regard or care for positive deeds and spiritual growth, their souls elevate, but are immediately engulfed by negative forces.

### The Relevance of this Passage

When we awaken in the morning, if our soul ascended to great heights during the night, our sense of intuitiveness and foresight is acutely enhanced. We make the right decisions as we are guided by our intuition. If however, our souls are enveloped by negative forces, these entities whisper lies and speak falsehoods to our soul. These words of deception distort a person's reality during the day, so that life appears even more confusing, more chaotic. We find ourselves at the wrong place at the wrong time. Our thoughts, ideas, and decisions lead us down the wrong path. The verses of the Zohar can help us apply our sleep as a powerful tool that can help our soul elevate to great heights during the night.

146. Rabbi Shimon was walking along the way, accompanied by his son, Rabbi Elazar, Rabbi Aba, and Rabbi Yehuda. As they were walking, Rabbi Shimon said: I am amazed that the people of this world do not pay attention to the words of Torah or to understanding the reason for their own existence in the world! He opened the discussion by saying: With my soul (Heb. Nefesh) have I desired you in the night; with my spirit (Heb. Ruach) within me will I seek you early" (Yeshayah 26:9). This verse has already been explained. But come and behold: When a person goes to bed, his Nefesh leaves and

mounts on high. And if you say that they all mount on high-REFERRING TO THE OTHER GRADES, RUACH AND NESHAMAH-it is not so! Because not every one sees the face of the King. Only the Nefesh rises up, leaving an impression, in the form of minimum life for the heart, with the body.

147. As the Nefesh leaves THE BODY and wishes to climb. There are many grades to climb. It wanders about and meets with Klipot of the lights of impurity. If the Nefesh is pure and has not been defiled WITH THE BODY during the day, then it rises upward. But if it is impure then it is defiled among THE KLIPOT cleaves onto them, and climbs no further.

148. And there, AMONG THE KLIPOT, they inform the Nefesh about future events, and THE NEFESH cleaves on to them. Sometimes, they scoff with the Nefesh and tell it lies. Thus, in such a manner, it wanders all night until the person wakes up. Then the Nefesh returns to its place IN THE BODY. Happy are the righteous that the Holy One, blessed be He, reveals His secrets to them in their dreams, so that they may protect themselves from judgment. Woe to those wicked people who defile themselves and their Nefesh.

146. רְבִי שְׁמַעוֹן הָיָה אֲזוּל בְּאַרְחָא, וְהָיָה עִמָּיהָ ר' אֶלְעָזָר בְּרִיה, וְרְבִי אָבָא וְרְבִי יְהוּדָה. עַד דְּהָווּ אֲזוּלֵי, אָמַר רְבִי שְׁמַעוֹן, תְּוֹהֵנָא, הֵיךְ בְּנֵי עֲלָמָא לֹא מְשַׁגְּחוּן, לְמַנְדַּע מְלֵי דְאוֹרֵייתָא, וְעַל מַה קְיָיְמִי. פְּתַח וְאָמַר, נִפְשֵׁי אוֹיְתֵיךְ בְּלִילָה אִף רַחֲמֵי בְּקִרְבֵי אֲשַׁחֲרֶךְ. הָאִי קָרָא אוֹקְמוּהָ, וְאוֹקִימָנָא לִיהָ, אֲבַל תָּא חֲזִי, נִפְשָׁא דְבַר נֶשׁ, בְּדִ סְלִיק לְעֶרְסִיָּה, נִפְקַת מִנִּיהָ, וְסִלְקָא לְעִילָא. וְאִי תִימָא, דְכֻלְּהוּ סִלְקָאן. לֹא כֹל חַד וְחַד חֲמִי אִפִּי מִלְכָּא, אֶלָּא נִפְשָׁא סִלְקָא, וְלֹא אֲשַׁתָּאֵר בָּהּ בְּהַרְדֵי גּוֹפָא, בַּר חַד רְשִׁימוּ דְקִסְטָא דְחִיּוּתָא דְלִבָּא.

147. וְנִפְשָׁא אֲזוּלָא וּבְעִיָּא לְסִלְקָא. וְכַמְּהָ דְרָגִין לְדְרָגִין לְסִלְקָא, שְׁטָאֵת, וְהִיא אֲתַעֲרַעַת בְּהַנִּי קוּמְרִין טְהוּרִין דְּמִסְאָבוּתָא, אִי הִיא דְכִיָּאֵת, דְּלֹא אֲסַתָּאֵבַת בִּימָמָא, סִלְקָא לְעִילָא. וְאִי לֹא דְכִיָּאֵת, אֲסַתָּאֵבַת בִּינִיּוּהוּ, וְאֲתַדְבַּקַת בְּהוּ, וְלֹא סִלְקָא יְתִיר.

148. וְתַמָּן מוֹדְעֵי לָהּ מְלִין, וְאִיהוּ אֲתַדְבַּקַת מְאִינוּן מְלִין, דְּזַמְנֵן קְרִיב. וְלְזַמְנֵין דְּחִיּוּכִין בָּהּ, וּמוֹדְעִין לָהּ מְלִין כְּדִיבִין. וּכְדִין אֲזוּלָא כְּהִיא גּוֹנָא כֹּל לִילָיָא, עַד דִּיתַעַר בַּר נֶשׁ, וְתַאֲבַת לְאַתְרָהּ. זְכָאִין אִינוּן צְדִיקָיָא, דְּגִלִי לֹון קְדָשָׁא בְּרִיךְ הוּא, רְזִין דִּילִיָּהּ בְּחֲלָמָא, בְּגִין דִּיסְתַּמְרוּן מִן דִּינָא. וְוִי לְאִינוּן חֲזִיבֵי עֲלָמָא, דְּמִסְאָבִין גְּרַמִּיּוּהוּ וְנִפְשִׁיּוּהוּ.

149. Come and behold: As for those who have not defiled themselves DURING THE DAY, when they go to bed to sleep the Nefesh rises. At first, it enters among all the grades OF THE KLIPOT, BUT then it rises above them and does not cleave to them. It continues to wander and climb, until it reaches its proper grade.

149. תָּא חֲזִי, אִינוּן דְּלֵא אֶסְתָּאבוּ, בְּד סְלֵקִי  
בְּעַרְסֵייהוּ, נַפְשָׁא סְלֵקָא וְעָאלַת בֵּין כָּל הַנִּי דְרַגִּין  
בְּקַדְמֵיתָא, וְסְלֵקָא וְלֵא אֶתְדַבֵּקַת בְּהוּ. וְלִבְתַּר אֲזֵלָא  
וְשִׁטָּא, וְסְלֵקָא כְּפּוּם אֹרְחָהּ.

150. The Nefesh that deserves to climb high appears before the King and clings passionately to the desire to be seen and to see the pleasantness of the King and visit His palace. Such person shall always have a share in the world to come.

150. הֵהִיא נַפְשָׁא רְזַכַת לְסְלֵקָא, אֶתְחַזִּיאַת קַמֵּיהּ  
דְּסַבְר אֲפִי יוֹמִין, וְאֶתְדַבֵּקַת בְּרַעוּתָא לְאֶתְחַזִּיאַת  
בְּתִיאוּבְתָא עֵלְאָה, לְמַחְמֵי בְּנוּעַם מַלְכָּא, וְלִבְקָרָא  
בְּהִיכְלֵיהּ. וְדָא הוּא בְּר נֶשׁ דְּאִית לֵיהּ חוּלְקָא תְדִיר  
בְּעֵלְמָא דְאַתֵּי.

151. This is the Nefesh, who yearns to reach the Holy One, blessed be He, and does not cleave to other kinds of Lights. It follows its own holy kind and seeks the place from which it came-THE SECRET OF THE NUKVA, FROM WHERE IT IS DRAWN OUT AND COMES FORTH. Therefore it is written: "With my soul (Nefesh) have I desired you in the night," so that I may pursue You, CLEAVE TO YOU, and not be tempted by the other idolatrous kinds.

151. וְדָא הִיא נַפְשָׁא, דְּכְסִיפָא דִּילָהּ, בְּד סְלֵקָא,  
בְּקַדְשָׁא בְּרִיךְ הוּא, וְלֵא אֶתְדַבֵּקַת בְּהַנִּי זִינִין טְהִירִין  
אַחֲרָנִין, וְהִיא אֲזֵלַת בְּתַר זִינָא קְדִישָׁא, בְּאַתְרָא  
דְּנִפְקַת מִתְמָן. וּבְגִין כְּרַכְתִּיב נַפְשֵׁי אֲוִיתִךְ בְּלֵילָהּ.  
בְּגִין לְמַרְדֵּף בְּתַרְךָ וְלֵא לְאֶתְפַּתָּא בְּתַר זִינָא אַחֲרָא  
נוֹכְרָאָהּ.

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# THE ZOHAR

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Section



## 18. Nefesh, Ruach, and Neshamah

There are three levels to the human soul: Nefesh [lowest level], Ruach [Middle level], and Neshamah [Highest level of the three]. There is a process that a human being should undergo throughout the day in order to elevate from the lowest to the highest level. This process begins with positive spiritual deeds. According to the Zohar, spiritual deeds are actions that help bring about a dramatic change in our character. When we align ourselves with negative people and chaotic situations in life, we ignite self-centered reactions within ourselves. A spiritual deed is when we rise above this power of impulse and alter our emotional and behavioral responses.

### The Relevance of this Passage

Attaining higher levels of growth and evolving our own soul is our ultimate purpose in life, and the strength and inspiration to strive for these higher levels comes to us through the letters that compose this passage.

152. Come and behold: "My soul (Nefesh)"-this is the one that dominates at night and pursues its own grade, WHICH IS THE NUKVA OF ZEIR ANPIN, IN ORDER TO CLEAVE ON TO IT. "My spirit (Ruach)" governs during the day. As it is written: "With my soul (Nefesh) have I desired you in the night," this is the Nefesh that rules at night, BECAUSE AT THAT TIME IT RISES ON HIGH AND IS PRESENTED BEFORE THE KING. "With my spirit (Ruach) within me will I seek you early" refers to the Ruach, which governs during the day.

152. תָּא חֲזִי, נַפְשִׁי: דָּא נַפְשׁ דְּאִיהִי שְׁלֵטָא בְּלַיְלָה,  
וְלְמַרְדֵּף בְּתַר דְּרִגָּא. רוּחַ בְּיוֹם, דְּכִתִּיב נַפְשִׁי אֲוִיתִיךָ  
בְּלַיְלָה, דָּא נַפְשׁ דְּאִיהִי שְׁלֵטָא בְּלַיְלָה, אִף רוּחִי  
בְּקֶרְבִי אֲשַׁחֲרֶךָ. דָּא רוּחַ דְּאִיהוּ שְׁלֵטָא בְּיוֹמָא.

153. And if you say THAT NEFESH AND RUACH are two different grades, separate from each other, it is not so! They are two combined as one grade. And there is a higher grade that governs them both; it cleaves to them and they to it-and it is called Neshamah.

154. All these grades rise in accordance with the secret of the inner Wisdom, because when the grades look at each other, man is able to look upon the Supernal Wisdom and the Neshamah can enter to them-TO THE NEFESH AND THE RUACH, and they cling to it. So when THE NESHAMAH governs, then man is called holy, perfected in all ways and is entirely devoted to the Holy One, blessed be He.

155. The Nefesh rouses from below, WHICH MEANS THAT IT IS LOWEST OF THE LIGHTS NEFESH, RUACH, AND NESHAMAH. Because it is closest to the body and nourishes it, the body clings to it and it to the body. Afterward, THE NEFESH is amended BY THE GOOD DEEDS A PERSON PERFORMS and becomes a throne on which the Ruach dwells. This is because of the awakening of the Nefesh, which is attached to the body. As it is written: "Until the spirit (Ruach) be poured upon us from on high..." (Yeshayah 32:15).

156. After both THE NEFESH AND THE RUACH are amended, they are ready to receive the Neshamah, because the Ruach becomes a throne on which the Neshamah rests. And this Neshamah is high above all and remains concealed, unattainable, and most hidden!

153. וְאִי תִימָא, דְתַרְיֵן דְרַגִּין אִינוּן בְּפִרְוּדָא. לְאוּ הֲכִי, דְהָא דְרַגָּא חַד אִינוּן, וְאִינוּן תְּרִין, בְּחַבּוּרָא חַד. וְחַד עֲלָא, דְשִׁלְטָא עֲלֵיהּ, וְאִתְדַבֵּק בְּהוּ, וְאִינוּן בֵּיה, וְאִתְקְרִיאת נְשָׁמָה.

154. וּכְלֵהוּ דְרַגִּין סְלֵקָאן בְּרַזָּא דְחַכְמַתָּא, דְכַד מְסַתְכְּלֵן אֲלֵין דְרַגִּין, יִסְתַּכֵּל בְּרַ נֶשׁ, בְּחַכְמָה עֲלָא, וְהָאִי נְשָׁמָה עֵייל בְּהוּ, וּמִתְדַבֵּק בְּהוּ, וְכַד הָאִי שִׁלְטָא, כְּדִין הֵהוּא בְּרַ נֶשׁ, אֶקְרִי קְדוּשׁ, שְׁלִים מְכֻלָּא, רְעוּתָא חַדָּא לְגַבֵּי קְדָשָׁא בְּרִיךְ הוּא.

155. נֶפֶשׁ: אִיהוּ אֲתַעְרוּתָא תַתָּא, וְדָא סְמִיכָא בְּגוּפָא, וְזֶנֶת לִיה, וְגוּפָא אֶחִיד בְּהוּ, וְהִיא אֲתַאחֲדַת בְּגוּפָא. לְבַתַּר אֲתַתְקַנַּת, וְאֲתַעֲבִידַת כְּרִסְיָא לְאַשְׁרָאָה עֲלֵהּ רוּחַ, בְּאֲתַעְרוּתָא דְהָאִי נֶפֶשׁ. דְאֲתַאחֲדַת בְּגוּפָא, כְּמָה דְכָתִיב עַד יַעֲרָה עֲלֵינוּ רוּחַ מְרוֹם.

156. לְבַתַּר דְּמִתְקַנֵּי תְרוּוּיָהּ, זְמִינִין לְקַבְּלָא נְשָׁמָה, דְהָא רוּחַ אֲתַעֲבִיד כְּרִסְיָא לְגַבֵּי נְשָׁמָה, לְאַשְׁרָאָה עֲלֵיהּ, וְהָאִי נְשָׁמָה, אִיהוּ סְתִימָא, עֲלָאָה עַל כֻּלָּא, טְמִירָא דְכָל טְמִירִין.

157. So there is a throne for the throne, BECAUSE THE NEFESH IS A THRONE FOR THE RUACH, WHICH IS ALSO A THRONE, and a throne for the highest level, BECAUSE THE RUACH IS A THRONE FOR THE NESHAMAH, WHICH IS HIGH ABOVE THEM BOTH. And when you study these grades, you find in this subject the secret of Wisdom. IN OTHER WORDS, YOU LEARN HOW THE LIGHT OF CHOCHMAH IS DRAWN BY THE NEFESH, RUACH, AND NESHAMAH. And everything is in accordance with the higher Wisdom, in order to achieve certain mysteries.

158. Come and behold: The Nefesh is the awakening factor from below that cleaves to the body. Just like the light of a candle, in which the lowest light, which is black, clings to the wick and exists only through it. So, when THE BLACK LIGHT is improved through AND CLINGS TO the wick, it becomes a throne for the white light above it, BECAUSE THE WHITE LIGHT rests upon the black light. THIS WHITE LIGHT IS EQUIVALENT TO THE LIGHT OF RUACH.

159. After they are fixed, THE BLACK LIGHT WITH THE WHITE LIGHT OVER IT, the white light becomes a throne for a concealed light. What rests on the white light, which is neither seen nor known, IS EQUIVALENT TO THE LIGHT OF NESHAMAH. The light is now complete IN SUCH A MANNER THAT THE CANDLE HAS THREE LIGHTS-ONE ON TOP OF THE OTHER. FIRST, A BLACK LIGHT, WHICH IS THE LOWEST OF THEM ALL AND IS ATTACHED TO THE WICK OF THE CANDLE; SECOND, A WHITE LIGHT THAT RESTS ON THE BLACK LIGHT; AND FINALLY, A HIDDEN LIGHT THAT RESTS ON THE WHITE LIGHT. And so a person who reaches perfection in everything ALSO ATTAINS THESE THREE LIGHTS, ONE OVER THE OTHER, AS IS EXPLAINED BY THE LIGHTS OF THE CANDLE, WHICH CORRESPOND TO THE NEFESH, THE

157. אֲשֶׁתִּכַּח, דְּאֵית בְּרִסְיָא לְכַרְסֵיָא, וְכַרְסֵיָא לְגַבֵּי עֲלָאָה עֲלִיָּיהוּ. וְכֹד תִּסְתַּבֵּל בְּדַרְגֵּינָן, תִּשְׁבַּח רְזָא דְחֻכְמַתָּא בְּהַאי מְלָה. וְכֹלָא הוּא חֻכְמַתָּא לְאַתְרֵבְקָא בְּהַאי גּוּוּנָא מְלִין סְתִימִין.

158. תָּא חֲזִי, נֶפֶשׁ אִיהִי אֲתַעְרוּתָא תַתָּאָה, דְּאַתְרֵבְקָא בִּיהַ בְּגוּפָא. כְּגוּוּנָא דְנְהוּרָא דְבוֹצִינָא, דְנְהוּרָא תַתָּאָה, דְּאִיהִי אוֹכְמָא אֲתַרְבְּקַת בְּפַתִּילָהּ, וְלֹא אֲתַפְרֵשׁ מִנָּה, וְלֹא אֲתַתְקַנַּת אֶלָּא בֵּהּ. וְכֹד אֲתַתְקַנַּת בְּפַתִּילָהּ, אֲתַעֲבִידַת כְּרִסְיָא לְנְהוּרָא עֲלָאָה חוּרָא, דְּשְׂרִיָּא עַל הַהוּא נְהוּרָא אוֹכְמָא.

159. לְבַתֵּר כֹּד מִתְתַקְנָן תְּרוּוּיָהוּ, אֲתַעֲבִידַת הַהוּא נְהוּרָא חוּרָא כְּרִסְיָא לְנְהוּרָא סְתִימָאָה, הֲלֵא אֲתַחֲזִי וְלֹא אֲתִיַדַע, מַה דְּשָׂרָא עַל הַהוּא נְהוּרָא חוּרָא. וְכַדִּין, נְהוּרָא שְׁלִים. וְכֵךְ הוּא בְּרִ נֶשׁ, דְּאִיהוּ שְׁלִים בְּכֹלָא. וְכַדִּין אֶקְרִי קְדוּשׁ, כֹּד"א לְקְדוּשִׁים אֲשֶׁר בְּאַרְץ הַמָּה וְגו'.

RUACH, AND THE NESHAMAH. Then that person is called 'holy,' as it is written: "for holy people who are in the earth..." (Tehilim 16:3).

160. This appears in the same manner, according to the sublime secret, IN THE VERSES BEFORE US. Come and behold: At the time when Avraham came to the land of Yisrael, the Holy One, blessed be He, appeared before him. As we have already stated and as it is written: "to Hashem, who appeared to him" (Beresheet 12:7). There he attained the LIGHT OF Nefesh, and he built an altar for that grade. After this, "he journeyed on still toward the Negev," where he attained the LIGHT OF Ruach. And after that, when he rose to cleave to the LIGHT OF Neshamah, WHICH IS THE SECRET OF BINAH THAT IS CALLED THE "CONCEALED WORLD," IT IS WRITTEN THAT HE simply "built there an altar to Hashem" (Beresheet 13:18). AS IT IS NOT WRITTEN 'TO HASHEM WHO APPEARED TO HIM.' This refers to the Neshamah, which is the most hidden of all. THEREFORE, IT IS NOT WRITTEN: 'TO HASHEM WHO APPEARED TO HIM' IN RELATION TO THE NESHAMAH, AS IS WRITTEN FOR THE LIGHT OF NEFESH.

161. After this, Avraham knew that he should undergo purification and be crowned with more grades. So immediately, "Avram went down to Egypt," where he was saved by not being enticed by the bright lights. As a result, he was purified, and returned to his place. Since he went down to Egypt and he was purified, immediately it says "Avram went up out of Egypt." He assuredly "went up," WHICH MEANS THAT HE ROSE A GRADE, AS HE NOW MERITED THE LIGHT OF CHAYAH, WHICH IS THE SECRET OF CHOCHMAH OF THE RIGHT SIDE, and returned to his place, TO THE LAND OF YISRAEL. And he cleaved to the Supernal Faith, as it is written: "to the Negev," WHICH ALLUDES TO THE CHOCHMAH OF THE RIGHT, NAMELY CHESED THAT RISES UP DURING MATURITY AND BECOMES CHOCHMAH. THERE ARE FIVE

160. כְּגִוּוֹנָא דָא בְרָזָא עֲלָאָה. תָּא חֲזִי בְשַׁעְתָּא דְעָאֵל אַבְרָהָם לְאַרְעָא, אֲתַחֲזִי לִיה קְדָשָׁא בְרִיךְ הוּא, כְּמָה דְאֲתַמַּר, דְכָתִיב לֵה' הִנְרָאָה אֱלִיּוֹ, וְקָבִיל תַּמָּן נֶפֶשׁ וּבְנָה מִזְבֵּחַ לְהוּיָא דְרִגָּא. לְבַתֵּר הַלּוֹךְ וְנִסּוּעַ הַנְּגֻבָה, דְקָבִיל רוּחַ. לְבַתֵּר דְסֻלִּיק לְאַתְרֵהּ קָא גּוֹ נִשְׁמָה, כְּדִין וַיִּבֶן שֵׁם מִזְבֵּחַ לֵה' סָתֵם, דָּא הִיא נִשְׁמָה, דְאִיהִי סְתִימָא דְכָל סְתִימִין.

161. לְבַתֵּר יָדַע דְבַעֵי לְאַצְטְרַפָּא וּלְאַתְעֵטְרָא בְּדִרְגִין, מִיַּד וַיֵּרֵד אַבְרָם מִצְרַיִמָה, וְאֲשַׁתְּזִיב מֵתַמָּן. וְלֹא אֲתַפְתָּא גּוֹ אִינוּן טְהִירִין, וְאַתְצַרִיף וְתַב לְאַתְרֵיהּ. כִּיּוֹן דְנַחַת וְאַתְצַרִיף, מִיַּד וַיַּעַל אַבְרָם מִמִּצְרַיִם, סֻלִּיק וְדָאֵי וְתַב לְאַתְרֵיהּ, וְאַתְדַּבַּק בְּמַהִימְנוּתָא עֲלָאָה, דְכָתִיב הַנְּגֻבָה.

**GRADES IN THIS GRADE-NEFESH, RUACH,  
NESHAMAH, CHAYAH, AND YECHIDAH--AND  
AVRAHAM NOW MERITED ITS FIRST GRADES.**

162. From here onward, Avraham acquired the Supernal Wisdom, cleaved to the Holy One, blessed be He, and became the right of the world. As it is then written: "And Avram was very rich in cattle, in silver and in gold" (Beresheet 13:2). "Very rich" from the direction of the east, WHICH IS TIFERET; "in cattle" from the west, WHICH IS MALCHUT; "in silver" from the south, WHICH IS CHOCHMAH, and "in gold" from the north, WHICH IS BINAH.

163. Rabbi Elazar, Rabbi Aba, and their companions came and kissed the hands of Rabbi Shimon. Rabbi Aba wept and said: Woe for the time when you shall leave this world. Who shall then light up the light of Torah? Happy is the fate of the companions who have heard these interpretations of Torah coming from your mouth!

162. מְכַאן וּלְהֵלֵאָה יָדַע אַבְרָהָם, חֲכֵמְתָא עֲלֵאָה,  
וְאַתְדַּבֵּק בְּקִדְשָׁא בְּרִיךְ הוּא, וְאַתְעֵבִיד יְמִינָא  
דְּעֵלְמָא. כְּדִין וְאַבְרָם כְּבֵד מְאֹד בְּמִקְנֵה בַּכְסָף  
וּבְזָהָב. כְּבֵד מְאֹד, בְּסִטְרָא דְּמִזְרַח. בְּמִקְנֵה, בְּסִטְרָא  
דְּמַעְרָב. בַּכְסָף מְסִטְרָא דְּדְרוּם. בְּזָהָב מְסִטְרָא  
דְּצַפּוֹן.

163. אָתוּ ר' אֶלְעָזָר וְר' אַבָּא וְכֻלְהוּ חֲבֵרֵינָא, וְנִשְׁקֻוּ  
יְדוּי. בְּכַה ר' אַבָּא וְאָמַר וּוּי וּוּי כֵּד הַסְתַּלַּק מִן  
עֵלְמָא, מֵאֵן יִנְהִיר נְהוּרָא דְּאוּרִייתָא, זְכָאָה חוּלְקֵהוּן  
דְּחֲבֵרֵינָא דְּשִׁמְעִין מִלִּין דְּאוּרִייתָא אֲלִין מְפּוּמְךָ.

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Section



## 19. "And he went on his journeys"

Avraham the Patriarch attained the highest level of wisdom that a man can achieve. The spiritual process that he endured to acquire this great wisdom is recounted in the following section.

### The Relevance of this Passage

According to the Zohar, the wisdom of Kabbalah is not merely information and knowledge that one acquires as an external asset. On the contrary, Kabbalistic wisdom is the very substance of Light, the essence and core of that which it describes. To acquire spiritual wisdom is to, therefore, infuse one's self with spiritual energy. This great Light nurtures and fills our soul through the wisdom and words of this profound portion.

164. Rabbi Shimon said, Come and behold: The verse, "And he went on his journeys... (Heb. lemasa'av)" (Beresheet 13:3) MEANS that he went to visit his place and his grade. In this verse, lemasa'av IS SPELLED WITHOUT THE LETTER YUD, INDICATING THE SINGULAR FORM. SO HE ASKS: Which journey? AND HE ANSWERS: This is the first grade that was revealed to him. Here, it is written: "masa'av (his journey)"; and in another place thither (Heb. masa): "was built of stone made ready before it was brought" (I Melachim 6:7). As we have already explained, assuredly it was "stone made ready (Heb. shlemah)" WHICH MEANS THAT THE STONE, WHICH IS MALCHUT, BELONGS TO THE KING TO WHOM THE PEACE (HEB. SHALOM) BELONGS. AND KING SOLOMON (HEB. SHLOMO) ALLUDES TO THE KING TO WHOM PEACE BELONGS, NAMELY ZEIR ANPIN. SO BY ANALOGY, IN THE FORMER VERSE AS WELL IT

164. אָמַר רַבִּי שִׁמְעוֹן, תָּא חֲזִי, מַה בְּתִיב, וַיֵּלֶךְ לְמַסְעָיו. לְמַפְקֵד אֶתְרִיָּה וְדַרְגּוֹי. לְמַסְעָיו, לְמַסְעוֹ בְּתִיב, מֵאֵן מַסְעוֹ. דָּא דְרַגָּא קְרַמָּא, דְּאֶתְחַזִּי לִיָּהּ בְּקַדְמֵיתָא, בְּתִיב הָכָא מַסְעוֹ, וּכְתִיב הָרֵם אֶבֶן שְׁלֵמָה מִסַּע נְבֻנָה. וְהָא אֹקִימָנָא, אֶבֶן שְׁלֵמָה וְדָאִי. מִסַּע בְּמַה דְּאֶתְמַר.

REFERS TO THE NUKVA OF ZEIR ANPIN. "Masa" has already been explained.

165. The words, "on his journeys," MEANS THAT HE MOVED ALONG all of these grades, one after the other, as explained, "from the Negev even to Bet El," to firmly establish his place, WHICH IS CHESED, and to unite it WITH BET EL WHICH IS THE NUKVA. Because the secret of Wisdom lies "from the Negev even to Bet El."

166. In the verse, "to the place where his tent (Heb. ohaloh) had been at the beginning" (Bereshheet 13:3), the word ohaloh is spelled with a letter Hei (at the end) INSTEAD OF WITH A LETTER VAV. THIS IMPLIES THAT ohaloh is Bet El, WHICH IS CALLED a "stone made ready," as we have stated, NAMELY THE NUKVA OF ZEIR ANPIN. Furthermore, he states THAT HE REFERS TO THE NUKVA, and says: "To the place of the altar, which he had made there at first..." Of this it says: "to Hashem, who appeared to him," WHICH ALLUDES TO THE SECRET OF THE NUKVA. And then it is written: "And there Avram called in the name of Hashem." Because then he cleaved to the complete faith.

167. Come and behold: At first, he rose THROUGH THE GRADES from lower to higher, as it is written: "And Hashem appeared to Avram," and "to Hashem who appeared to him." This is the first grade, as we have stated, WHICH IS THE SECRET OF a "stone made ready," NAMELY, THE GRADE OF NUKVA WHERE 'SEEING' LIES. AND FROM HERE HE ATTAINED THE NEFESH. After this it is written: "going on still toward the south," MEANING THAT HE ROSE grade after grade until he was crowned in the south, WHICH IS CHESED OF ZEIR ANPIN; THIS IS his share and destiny. AND FROM HERE HE REACHED RUACH. After this, as he rose higher, the matter is concealed, and it simply says, "to Hashem,"

165. וַיֵּלֶךְ לְמַסְעָיו. כָּל אֵינוֹן דְּרָגִין, דְּרָגָא בְּתַר דְּרָגָא, כְּמָה דְּאִתְמַר. מְנַגֵּב וְעַד בֵּית אֵל, לְאִתְקַנָּא אֲתַרְיָהּ, וּלְחַבְרָא לֹון בִּיחֻדָּא שְׁלִים. דְּהָא מְנַגֵּב וְעַד בֵּית אֵל, אֲשֶׁתְּכַח רְזָא דְּחֻכְמָתָא, כְּדָקָא יָאוּת.

166. אֶל הַמָּקוֹם אֲשֶׁר הָיָה שָׁם אֹהֶלָה בְּתַחֲלָה אֹהֶלָה בַּה"א, מֵאֵן אֹהֶלָה, דָּא בֵּית אֵל, אֶבֶן שְׁלֵמָה כְּדָאֲמַרְן. תּוֹ רְשִׁים וְאָמַר, אֶל מָקוֹם הַמְזַבֵּחַ אֲשֶׁר עָשָׂה שָׁם בְּרֵאשׁוֹנָה. דְּכַתִּיב לֵה' הַנִּרְאָה אֱלֹו. וְכַדִּין וַיִּקְרָא שָׁם אַבְרָם בְּשֵׁם ה'. כְּדִין אֲתַדְּבַק בְּמַהִימְנוּתָא שְׁלִימָתָא.

167. תָּא חֲזִי, בְּקַדְמִיתָא סְלִיק מִתְתָּא לְעִילָא, דְּכַתִּיב וַיִּרְא ה' אֶל אַבְרָם, וְכַתִּיב לֵה' הַנִּרְאָה אֱלֹו. וְדָא הוּא דְּרָגָא קְדָמָא, כְּדָאֲמַרְן אֶבֶן שְׁלֵמָה. וּלְבַתַּר הַלּוֹךְ וְנִסּוּעַ הַנְּגֵבָה. דְּרָגָא בְּתַר דְּרָגָא, עַד דְּאִתְעֵשֶׂר בְּדְרוּם, חוּלְקִיָּה וְעַדְבִּיָּה. לְבַתַּר סְתִים מְלָה, כְּד סְלִיק, וְאָמַר לֵה' סְתָם, דָּא עֲלָמָא עֲלָאָה. וּמִתְמֵן נְטִיל בְּדְרָגִין, וְנַחֲתִית מְעִילָא לְתַתָּא, וְאִתְדְּבַק בְּלָא בְּאִתְרִיָּה, כְּדָקָא יָאוּת.

RATHER THAN, "TO HASHEM WHO APPEARED TO HIM." This is the upper world, NAMELY BINAH. AND FROM HERE HE MERITED THE NESHAMAH. He went through further grades, WHICH MEANS THAT HE WENT DOWN TO EGYPT AND WENT UP FROM THERE. THROUGH THIS, HE ACHIEVED THE GRADE OF CHOCHMAH FROM THE RIGHT SIDE, AS CHESED BECAME CHOCHMAH. Afterward he descended from above downward, AS IS EXPLAINED IN THE VERSE, "AND HE WENT ON HIS JOURNEYS..." and everything was properly attached to its place!

168. Here, as you observe the grades THAT APPEAR IN THE SCRIPTURE, you shall find the secret of the supernal Wisdom (Chochmah)-NAMELY CHOCHMAH OF THE RIGHT SIDE. As it is written: "And he went on his journeys from the Negev." THIS MEANS from the right side, WHICH IS THE SOUTH AND the beginning of the Supernal, NAMELY BINAH, concealed and unfathomed deep, reaching up to the Endless World (Heb. Ein Sof). And from there he descended, grade after grade, "from the Negev even to Bet El" (Beresheet 18:8), WHICH IS THE NUKVA.

169. And it is written: "and there Avram called in the name of Hashem," MEANING THAT he attached Unity in its proper place. As it is written: "To the place of the altar, which he had made there at first." What is THE MEANING OF "which he made there?" IT MEANS THAT FIRST he elevated THE NUKVA from below to the upper grades and now he brought her down through the grades, so that she remains attached to those supernal grades and they remain attached to her, and all become united in one as should be!

168. וְהָכָא כִּד תַּסְתַּבֵּל בְּדַרְגֵינָן, תִּשְׁכַּח דָּא רַחֲמֵתָא עֲלָא, מַה כְּתִיב, וַיֵּלֶךְ לְמַסְעוֹ מִנֶּגֶב, מִסְטָרָא דִּימִינָא, שִׁירוּתָא דְעֵלְמָא עֲלָא, סְתִימָא עֲמִיקָא לְעִילָא, עַד אֵין סוּף, וְנַחֲתִית דְרָגָא בְּתַר דְרָגָא, מִנֶּגֶב וְעַד בֵּית אֵל מֵעִילָא לְתַתָּא.

169. וּכְתִיב, וַיִּקְרָא שֵׁם אַבְרָם בְּשֵׁם ה'. אֲדַבֵּק יְחֻדָּא בְּאַתְרֵיהּ, כְּדָקָא יְאוּת, דְּכְתִיב, אֵל מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה שֵׁם בְּרֵאשׁוֹנָה, מֵאִי אֲשֶׁר עָשָׂה שֵׁם. דְּסֵלִיק לָהּ מִתַּתָּא לְעִילָא. וְהִשְׁתָּא נַחֲתִית בְּדַרְגֵינָן מֵעִילָא לְתַתָּא, בְּגִין דְּהוּא לֹא תַעֲדִי מֵאִינוּן בְּדַרְגֵינָן עֲלָאִין, וְאִינוּן לֹא יַעֲרוֹן מִנָּה, וַיִּתְיַחַד כֻּלָּא בְּיְחֻדָּא חֲדָא כְּדָקָא יְאוּת.



170. Then Avraham was crowned and his destiny surly became connected with the Holy One, blessed be He. Happy are the righteous, who are crowned by the Holy One, blessed be He, and He, in turn, is crowned by them. They are happy in this world, as well as in the world to come. Of them it is written: "Your people also shall be all righteous: they shall inherit the land for ever" (Yeshayah 60:21), and "But the path of the just is like the gleam of sunlight, that shines ever more brightly until the height of noonday" (Mishlei 4:18).

171. They went along until they reached a field in which they sat down. Rabbi Shimon opened the discussion by saying: "Turn to me and have mercy upon me..." (Tehilim 86:16). This verse should be studied. Even though we have explained it in many places, there is hidden meaning in its passages. HE ASKS: How could it be that David, WHO WAS HUMBLE, should say: "Turn to me and have mercy upon me?"

172. AND HE REPLIES: He was referring to his grade, by which he is crowned. IN OTHER WORDS, HE PRAYED FOR THE SAKE OF THE NUKVA OF ZEIR ANPIN. In the verse, "give Your strength to your servant," the words "give Your strength" refer to the supernal strength, WHICH IS CHOCHMAH. As it is written: "and he shall give strength to his king" (I Shmuel 2:10). Who is his king? His king, without any specific reference, is clearly to King Mashiach, NAMELY MALCHUT, WHICH IS THE NUKVA OF ZEIR ANPIN. In this passage, the words "your servant" also refer to Mashiach. As we have stated, the king is mentioned without any reference; THEREFORE IT ALLUDES TO THE NUKVA.

170. כְּדִין אֲתַעֲטֵר אַבְרָהָם, וְהוּהוּ חוֹלֵק עֲדֵבִיָּה דְקִדְשָׁא בְרִיךְ הוּאֹדְאִי. זְכָאִין אֵינּוֹן צְדִיקָיָא, דְּמִתְעַטְרֵי בֵיהּ, בְּקִדְשָׁא בְרִיךְ הוּא. וְהוּא, מִתְעַטֵּר בְּהוּן. זְכָאִין אֵינּוֹן בְּעֵלְמָא דִּין, וְזְכָאִין אֵינּוֹן בְּעֵלְמָא דְאַתֵּי. עֲלִוּיָהוּ כְּתִיב וְעִמָּךְ כָּלִם צְדִיקִים לְעוֹלָם יִרְשׁוּ אֶרֶץ. וְכְתִיב וְאוֹרַח צְדִיקִים כְּאוֹר נֹגֵה הוֹלֵךְ וְאוֹר עַד נִכּוֹן הַיּוֹם.

171. אָזְלוּ, כִּד מְטוּ בְּחֵד בִּי חֶקֶל, יִתְבוּ. פֶּתַח ר' שְׁמַעוֹן וְאָמַר, פְּנֵה אֵלַי וְחַנּוּנִי וּגו'. הָאִי קִרָּא אֵית לְאַסְתַּכְּלָא בֵיהּ, וְהָא אוֹקִימָנָא לִיהּ, בְּכַמָּה אֲתֵר. אָבֵל בְּהָאִי קִרָּא, מְלִין סְתִימִין אֵית בֵּיהּ, פְּנֵה אֵלַי. וְכִי רֹד אָמַר פְּנֵה אֵלַי וְחַנּוּנִי.

172. אָלָא, בְּגִין דְּרָגָא דִּילִיָּה, דְּאִיְהוּ אֲתַעֲטֵר בֵּיהּ קְאָמַר, תְּנֵה עֵז לְעַבְדְּךָ. תְּנֵה עֵז, דָּא עֵז עֲלָאָה, כְּדִכְתִּיב וַיִּתֵּן עֵז לְמַלְכוֹ. מֵאֵן מַלְכוֹ. דָּא מֶלֶךְ סִתְּמָ, מַלְכָּא מְשִׁיחָא. אוֹף הֵכָא לְעַבְדְּךָ, דָּא מַלְכָּא מְשִׁיחָא, כְּדָאֲמַרְן מֶלֶךְ סִתְּמָ.

173. About the verse, "And save the son of Your handmaid" (Tehilim 86:16), HE ASKS: Was he not the son of Yishai? If so, then why did he refer to himself as the son of his mother and not of his father? AND HE REPLIES: We have already explained that when a person comes forward to receive something lofty, he should refer only to things that are absolutely true. Therefore he mentioned his mother, WHEN HE SAID, "AND SAVE THE SON OF YOUR HANDMAID," and not his father. And furthermore, we have already learned that this refers to an unspecified king, as we said. **THIS MEANS THAT HE DID NOT PRAY FOR HIMSELF, BUT FOR THE SAKE OF THE NUKVA WHICH IS CALLED 'KING' WITH NO FURTHER QUALIFICATIONS. THIS IS WHY HE MENTIONED HIS MOTHER'S NAME, WHO PERTAINS TO THE NUKVA, AND NOT HIS FATHER'S NAME!**

173. וְהוֹשִׁיעָה לְבֶן אִמְתְּךָ. וְכִי לֹא הָיָה בְרִיָּה דְיִשָׁי אִיהוּ, עַד דְּאִיהוּ אָמַר בְּשֵׁמֵי דְאִמְיָהּ, וְלֹא בְשֵׁמֵי דְאָבוּי. אֲלֵא, הָא אֹקִימְנָא, דְּכַד יִיתִי בְּנִשְׁלֵקְבֵל מְלָה עֲלָאָה לְאֲדַכְרָא, בְּעֵי לְמַהֲרָ בְּמַלְהָ דְאִיהוּ וְדֵאֵי. וְעַל דָּא, אֲדַכְרָ לְאִמְיָהּ, וְלֹא לְאָבוּי. וְתוּ, הָא תְּנִינָן דְּדָא מְלָךְ כְּדִקְאָמְרִין.

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Section



## 20. "And there was a strife between the herdsmen of Avram's cattle"

When Avraham discovered that Lot, his nephew, was engaged in Idol Worshipping, Avraham knew immediately that he had to disconnect himself completely from Lot. The spiritual principle of this story concerns the influence that our immediate environment exerts upon us. It is incumbent upon all of us to associate with people who are sincere in their desire for spiritual growth. Although our own intentions may be pure, the influences that surround us inevitably affect our way of life.

### The Relevance of this Passage

The Kabbalistic definition of Idol Worshipping includes much more than simply praying to statues or other false gods. Whenever we allow an external object or situation to control our behavior, our thoughts, or our emotions, we are worshipping an idol. Many people, for example, worship the idol of money. They are disciples and servants to their own businesses. Others are ruled by appearances and the perceptions of those around them. The moment we allow the external world to control our hearts and minds, we are committing the sin of Idol Worshipping. In this portion, freedom from external negative forces and influences is bestowed upon the reader.

174. Rabbi Shimon said, Come and behold, It is written: "And there was strife (Heb. riv) between the herdsmen of Avram's cattle." The word riv is spelled Resh Bet without the letter Yud, which means that Lot wanted to return to idol worshipping, which was the custom of the natives. Thus, at the end of the verse, it is written: "and the Cnaani and the Perizi dwelt then in the land." **THIS TEACHES US THAT LOT WANTED TO WORSHIP IDOLS AS THEY DID. AND THE REASON WHY IT GIVES RIV WITHOUT A YUD IS TO POINT TOWARD IDOL WORSHIP. IT FOLLOWS THE SECRET FOUND IN THE VERSE, "AND THE ELDER (HEB. RAV) SHALL SERVE**

174. אָמַר ר' שְׁמַעוֹן, תָּא חֲזִי, מַה כְּתִיב, וַיְהִי רִיב בֵּין רֵעֵי מִקְנֵה אַבְרָם, רַב כְּתִיב, חֶסֶר יוֹד, דְּבַעַא לֹוט לְמַהְדֵּר לְפִלְחָנָא גּוֹכְרָא, דְּפִלְחֵי יְתִבֵי אַרְעָא, וְסוּפִיָּה דְקָרָא אוֹכַח, דְּכְתִיב וְהַכְנַעְנִי וְהַפְרִיזִי אֶז יוֹשֵׁב בְּאֶרֶץ.

THE YOUNGER" (BERESHEET 25:23). ESAV SAID TO YA'AKOV, "I HAVE ENOUGH (HEB. RAV - RESH BET)" (BERESHEET 33:9), BUT YA'AKOV SAID TO HIM, "AND BECAUSE I HAVE ALL (HEB. KOL)" (BERESHEET 25:11). THIS IS ALSO THE SECRET OF THE VERSE, "AND A MIXED MULTITUDE (HEB. EREV RAV) WENT UP ALSO WITH THEM" (SHEMOT 12:38).

175. How do we know that Lot reverted to his evil ways of idolatry? We know is from the verse: "and Lot journeyed from the east (i.e. from yore)" (Beresheet 13:11). And what is the meaning of "yore?" It means from Him-He who is more ancient than the world. And thus it is written: "and Lot journeyed from the east," and "it came to pass, as they journeyed from the east" (Beresheet 11:1). So, because there they journeyed away from Him-He who is more ancient than the world, it means the same thing here!

176. As soon as Avraham realized that Lot reverted TO IDOLATRY, he spoke to him: "And Avram said to Lot, separate yourself, I pray you, from me" (Beresheet 13:8-9)--you are not worthy of associating with me. So Avraham separated from him and did not want to travel with or deal him any more, because whoever accompanies a wicked person shall eventually follow in his steps and be punished because of him.

177. How do we know this? We know this from Yehoshafat, who associated with Achav. And had it not been for the merit of his ancestors, Yehoshafat would have been punished because of Achav. As it is written: "but Yehoshafat cried out..." (II Divrei Hayamim 18:31). Then he was saved, as it is written: "and Elohim moved them to depart from him" (Ibid.)

175. וּמְנַלֵּן דְלוּט אֶהְדֵּר לְסִרְחָנְיָהּ, לְמוֹלַחְנָא  
נוֹבְרָאָה, דְכָתִיב, וַיֵּסַע לוֹט מִמְּקָדֶם. מֵאֵי מְקָדֶם,  
מִקְדָּמוֹנוֹ שֶׁל עוֹלָם. כְּתִיב הֵכָא, וַיֵּסַע לוֹט מִמְּקָדֶם,  
וְכָתִיב וַיְהִי בְנִסְעָם מִמְּקָדֶם, מֵהָ לְהֵלֵךְ נָטִילוּ מִקְדָּמוֹנוֹ  
שֶׁל עוֹלָם אוֹף הֵכָא כֵּן.

176. בֵּיוֹן דִּידַע אַבְרָהָם, דְלוּט לְהֵכִי נָטִי לְבִיָּהּ. מִיָּד  
וַיֹּאמֶר אַבְרָם אֶל לוֹט וְגו' הִפְרָד נָא מֵעֲלֵי. לֵית אַנְתָּ  
כְּדָאי לְאַתְחַבְרָא בְּהָדָאי. כְּדִין אֶתְפָּרַשׁ אַבְרָהָם  
מִנְיָהּ, וְלֹא בָעָא לְמִיָּהָר וְלְאַתְחַבְרָא עִמִּיהָ, דְכָל מֵאֵן  
דִּיתְחַבֵּר לְחַיִּיבָא, סוּפִיָּה לְמִיָּהָר אַבְתְּרִיָּהּ, וְלְאַתְעַנֵּשׁ  
בְּגִינְיָהּ.

177. מְנַלֵּן, מִיְהוֹשָׁפָט, דְאַתְחַבֵּר עִם אַחָאב,  
וְאַלְמָלָא זָכוּ דְאַבְהָן, אֶתְעַנֵּשׁ תַּמָּן, דְכָתִיב וַיִּזְעַק  
יְהוֹשָׁפָט. וְכִדִּין אֶשְׁתַּזִּיב, דְכָתִיב וַיִּסִּיתֶם אֱלֹקִים  
מִמּוֹנוֹ.

178. Although Avraham did not want to travel with Lot, Lot still did not want to return from his evil way. As it is written: "Then Lot chose him all the plain of the Yarden; and Lot journeyed from the east" (Beresheet 13:11), WHICH MEANS THAT he "journeyed away" from Him-He who is more ancient than the world, and refused to adhere to the True Complete Faith, as did Avraham.

179. THE LAND OF CNA'AN IS THE SECRET OF THE NUKVA, AND, AND IT IS WRITTEN: "Avram dwelt in the land of Cna'an" IN ORDER to cleave to the place of the Faith, WHICH IS THE SECRET OF THE NUKVA, and to attain knowledge about the Wisdom of his Master. Lot, however, "dwelt in the cities of the plain, and pitched his tent toward Sdom," WHICH MEANS THAT he became associated with the wicked of the world, who departed from the Faith. They are described by the verse, "But the men of Sdom were wicked and sinners before Hashem exceedingly." Each one departed and went his own way: AVRAHAM TO THE PATH OF HOLINESS, AND LOT TO THE WICKED. Because of this, happy are those freinds, who study Torah day and night, as they cleave to the Holy One, blessed be He. THEY DO AS AVRAHAM DID, AND NOT AS LOT. Of them it is written: "But you that did cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4).

178. וע"ד לא בעא אברם למיהך בהדיה דלוט. ועם כל דא, לא בעא לוט, למהדר מסורחניה, אלא ויבחר לו לוט את כל כפר הירדן. ויסע לוט מקדם. אתנטיל מן קדמאה דעלמא, ולא בעא לאתדבקא במהימנותא שלימתא, כאברהם.

179. אברם ישב בארץ כנען. לאתדבקא באתרא דמהימנותא, ולמנדע חכמתא, לאתדבקא במאריה. ולוט ישב בערי הכפר ויאהל עד סדום, עם אינון חייבין דעלמא, דנפקו מגו מהימנותא, דכתיב, ואנשי סדום רעים וחטאים לה' מאד. כל חר אתפרש לארחה, בדקא יאות. בגין כרזכאין אינון חברייה, דמשתדלי באורייתא יממא וליליא, וחברותא דלהון בקדשא פריך הוא. ועליוהו כתיב ואתם הדבקים בה' אלקיכם חיים כלכם היום.

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Section



## 21. "And Hashem said to Avram after Lot was separated from him"

Progressing from the previous section, the Zohar reveals how Avraham the Patriarch prepared and readied himself to receive the Light of the Creator after disconnecting himself from the negative influences of his nephew Lot.

### The Relevance of this Passage

This portion illustrates the importance of preparing ourselves, both spiritually and physically, for the Light of Creator to rest upon us. This preparation process is referred to as "building one's Vessel." Without a Vessel, the Light of the Creator cannot be revealed. This important Kabbalistic principle is clarified by an analogy: The sun requires a physical object, a vessel to reflect, and thus, reveal its light. In like manner, the Light of the Creator requires a Vessel in order to illuminate our physical world. These sacred verses assist us in the building of our own Vessel so that spiritual light can illuminate the dark areas of our life.

180. "And Hashem said to Avram, after Lot was separated from him..." (Beresheet 13:14). Rabbi Aba opened the discussion by saying: "And Yonah rose up to flee to Tarshish from the presence of Hashem" (Yonah 1:3). Woe to those who hide from the presence of the Holy One, blessed be He, of whom it is written: "I fill the heaven and earth, says Hashem" (Yirmeyah 23:24). AND HE WONDERS, why did Yonah want to flee from the presence OF THE HOLY ONE, BLESSED BE HE?

180. וְה' אָמַר אֶל אַבְרָם אַחֲרֵי הַפָּרֶד לֹט מֵעִמּוֹ  
וְגו'. ר' אַבְרָם פָּתַח וַיִּקְרָא יוֹנָה לְבְרוּךְ תְּרִשִׁישָׁה מִלְּפָנָי  
ה' וְגו'. וְוִי לְמֵאן דְּאַסְתִּתֵּר מִקְמִי קְדָשָׁא בְּרִיךְ הוּא,  
דְּכְתִיב בֵּיהּ הֲלֵא אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ אֲנִי מְלַא  
נְאֻם ה'. וְהוּא אֲתִי לְמַעַרְק מִקְמִיהָ.

181. AND HE REPLIES: In the verse, "My dove (Heb. yonati), who are in the clefts of the rock, in the secret places of the cliff" (Shir Hashirim 2:14), "my dove" refers to the Congregation of Yisrael, NAMELY THE SHECHINAH; "in the clefts of the rock" means Jerusalem, that is, the highest place in the world. Just as the rock is more eminent and stronger than everything, so is Jerusalem more eminent and stronger than all. The words, "in the secret places of the cliff" refer to the place that is called the place of the holy of holies, which is the heart of the entire world.

182. It is written: "in the secret places of the cliff" OF THE HOLY OF HOLIES because the Shechinah used to hide Herself there, as does a modest wife, who does not show herself out of her house. Just as it is written: "Your wife shall be as a fruitful vine by the sides of your house" (Tehilim 128:3), so the Congregation of Yisrael does not dwell out of its own place, WHICH IS the "secret places of the cliff," except at times of exile. And since it is in exile, then the other nations of the world enjoy greater prosperity and peace THAN YISRAEL.

183. Come and behold: When the nation of Yisrael dwells in the Holy Land, everything is in its place, and the throne, WHICH IS THE NUKVA, is firmly established over them. They worshipped Hashem, WHICH MEANS THAT THEY ELEVATED MAYIN NUKVIN (FEMALE WATERS), and transcended the layers of air of the world. Their service ascended on high to its place TO THE MALE AND THE FEMALE, CAUSING THEM TO MATE WITH EACH OTHER. Because Yisrael alone is suited for the service, other nations were kept afar from the land. They did not rule as they do now. The other nations were nourished only from the residue. IN OTHER WORDS, THE ABUNDANCE THAT YISRAEL DREW DOWN BY THEIR SERVICE WAS ENOUGH TO ALSO NOURISH THE OTHER NATIONS OF THE

181. אֵלָא, כְּתִיב יוֹנָתִי בְּחַגְוֵי הַסֵּלַע בְּסִתְרֵי הַמְדְרָגָה. יוֹנָתִי: דָּא כְּנִסְתַּת יִשְׂרָאֵל. בְּחַגְוֵי הַסֵּלַע: דָּא יְרוּשָׁלַם, דְּאִיהִי סִלְקָא עַל כָּל עֲלְמָא. מַה סֵּלַע, אִיהִי עֲלָאָה וְתַקִּיפָא עַל כָּלָא, אוּף יְרוּשָׁלַם אִיהִי עֲלָאָה וְתַקִּיפָא עַל כָּלָא. בְּסִתְרֵי הַמְדְרָגָה: דָּא אֲתֵר דְּאִקְרִי בֵּית קֹדֶשׁ הַקְּדָשִׁים, לְבָא דְכָל עֲלְמָא.

182. וּבְגִין כְּרַבְתִּיב בְּסִתְרֵי הַמְדְרָגָה, בְּגִין דְּתַמֵּן הוּת שְׂכִינְתָא מְסִתְתָרָא, כְּאֲתַתָּא דְּאִיהִי צְנוּעָה לְבַעֲלָהּ, וְלֹא נִפְקָא מִבֵּיתָא לְבַר. כְּמַה דָּאֵת אָמַר, אֲשַׁתְּךָ כְּגַמֵּן פּוֹרְיָה בִּירְכִתִּי בֵּיתְךָ וְגו'. כִּךְ כְּנִסְתַּת יִשְׂרָאֵל לֹא שְׂרִייא לְבַר מֵאֲתֵרָהּ, בְּסִתְרֵי דְּרָגָא, אֵלָא בְּזַמְנָא דְּגִלּוּתָא, דְּאִיהוּ בְּגוּ גִלּוּתָא, וּבְגִין דְּאִיהִי בְּגִלּוּתָא, שְׂאָר עַמּוּן אִית לֹון טִיבוּ וְשְׁלוּהָ וְהִיר.

183. תָּא חֲזִי, בְּזַמְנָא דְּיִשְׂרָאֵל שְׂרִייוֹן עַל אֶרְעָא קְדִישָׁא, כָּלָא הוּהּ מִתְתַּקֵּן כְּדָקָא יְאוּת, וּכְרִסְיֵיא שְׁלִים עֲלֵיהוּ, וְעַבְדֵּי פּוֹלְחָנָא, וּבְקַע אֲוִירִין דְּעֲלְמָא, וְסִלְקֵי הֵוּא פּוֹלְחָנָא לְעִילָא לְאֲתֵרֵיהּ, בְּגִין דְּאֶרְעָא לֹא אֲתַתְּקֵנָת לְפּוֹלְחָנָא, אֵלָא לְיִשְׂרָאֵל בְּלַחֲוֵדֵיהוּ. וּבְגִין כִּךְ, שְׂאָר עַמּוּן עַעְכוּ"ם, הוּוּ מִתְרַחְקֵי, דְּלֹא הוּוּ שְׁלִטִין בְּהַ כְּדֵהֲשַׁתָּא, בְּגִין דְּלֹא אֲתַזְנוּ אֵלָא מִתְמַצִּית.

WORLD. BUT THE MAJORITY OF THE ABUNDANCE WENT TO YISRAEL; THE OTHER NATIONS OF THE WORLD RECEIVED ONLY A RESIDUE OF THIS ABUNDANCE. THIS IS WHY DOMINION WAS GIVEN TO YISRAEL.

184. You may say, 'But we can see that many foreign kings ruled, even when the Temple was still in the world.' Come and behold: During the first Temple, Yisrael had not yet defiled the land. As a result, the other nations did not yet rule completely. Rather, they were nourished from the residue. And because their dominion was nourished by this residue, their rule was not very powerful. But as Yisrael sinned and defiled the land, it was as if they drove the Shechinah from her place to another place. And then, the other nations took control and were allowed to rule.

185. Come and behold: No other Governor rules over the land of Yisrael but the Holy One, blessed be He, alone. So when Yisrael sinned and burned incense to other deities in the land, it is as if the Shechinah was driven from her place. Because the incense attracted other deities, these deities became associates with Yisrael and dominion was handed over to them. Because the incense makes connections, THEY DREW THEIR POWER FROM THE SHECHINAH AND ATTAINED THEIR DOMINION THROUGH HER. Then the other nations ruled, the prophets were no more, and all the supernal grades ceased to rule over the land.

184. ואי תימא, הא חמינן במה מלכין הו, דשליטין בזמנא דבית המקדש קנים על עלמא. תא חזי, בבית ראשון, עד לא סאיבו ישראל ארעא, לא הו שליטין שאר עמין עעבו"ם, אלא אתזנו מתמצית, ובה הו שליטין, ולא כל כן. כיון דחבו ישראל, וסאיבו ארעא, כדיון כביכול, דחו לה לשכינתא מאתרה, ואתקרבת לדוכתא אחרא, וכדיון שליטין שאר עמין, ואתייהוב לון רשו לשלטאה.

185. תא חזי, ארעא דישראל, לא שליט עליה ממנא אחרא, בר קדשא בריך הוא בלחודו. ובשעתא דחאבו ישראל, והו מקטרין לטעוון אחרנין, בגו ארעא, כביכול אדחייא שכינתא מאתרה, ומשכי ומקטרי לאתקשרא טעוון אחרן גו שכינתא, וכדיון אתייהוב לון שליטנותא, בגין דקטרת קטרא הוא לאתקטרא. וכדיון, שליטו שאר עמין, ובטלו נביאים, וכל אינון דרגין עלאין לא שליטו בארעא.



186. And the dominion was not taken away from the other nations, because they drew THE ABUNDANCE OF the Shechinah to themselves. Therefore, during the second Temple, the dominion of the other nations was not withdrawn from them. Even more so at the time of exile, when the Shechinah resided among other nations where other Governors had control. Thus they all draw their power from the Shechinah, who is drawn to them.

187. Accordingly, when Yisrael dwelt in the land and performed the services for the Holy One, blessed be He, the Shechinah was hidden modestly among them and did not leave Her home nor appear in public. Because of this, all the prophets that existed during that time, **NAMELY THE TIME WHEN THE TEMPLE STOOD**, did not receive their prophecy from outside of Her place, **OUTSIDE OF THE LAND OF YISRAEL**, as we have stated. Because of this, Yonah fled from the Holy Land. He did not want the prophecy revealed to him, so that he would not be obliged to complete the mission of the Holy One, blessed be He.

188. You might say, 'But the Shechinah revealed Herself to Yechezkel in Babylon, which is outside of the land of Yisrael!' However, as we have explained, these words, "the word came (Heb. hayoh hayah)" (Yechezkel 1:3), refer to an event that never happened before nor since the construction of the Temple. That prophecy was for that time only, **TO BRING CONSOLATION TO YISRAEL**.

186. וְלֹא אֶעְדִּיו שְׁלֹטְנוֹתָא דְשָׂאָר עַמִּין, בְּגִין דְּאִינוּן מְשֻׁכוֹ לְשְׁכִינְתָא לְגַבְיֵיהּ. וְעַל דְּאִבְבִּית שְׁנִי, הָא שׁוֹלְטְנוֹתָא מְשָׂאָר עַמִּין, לֹא אֶעְדִּיו, וּכ"ש בְּגִלוֹתָא, דְּשְׁכִינְתָא בְּשָׂאָר עַמִּין, אַתְר דְּשָׂאָר מְמַנָּן שְׁלִטִין, וּבְגִין כֵּךְ כְּלָהוּ יַנְקִין מִן שְׁכִינְתָא, דְּאֶתְקְרִיבַת גְּבִיָהּ.

187. וְעַל דָּא, בְּזַמְנָא דְיִשְׂרָאֵל, הוּוּ שְׂרָאן עַל אֶרְעָא, וּמְלַחֵי פּוֹלְחָנָא דְקִדְשָׁא בְּרִיךְ הוּא, שְׁכִינְתָא הָוֵת צְנוּעָה בִּינְיָיָהּ, וְלֹא נִפְקַת מִגּוֹ בֵּיתָא לְבַר בְּאֶתְגְּלִיָּא. וּבְגִין כֵּךְ, כָּל אִינוּן נְבִיאִים דְּהוּוּ בְּהָוָא זְמַנָּא, לֹא נִטְלוּ נְבוּאָה אֲלָא בְּאֶתְרָה פְּדִקְאֻמְרָן. וּבְגִין כֵּךְ, יוֹנָה הוּוּ עֵרַק לְבַר מְאֶרְעָא קְדִישָׁא, דְּלֹא יִתְגְּלִי עֲלֵיהּ נְבוּאָה, וְלֹא יֵהֵךְ בְּשְׁלִיחוֹתָא דְקִדְשָׁא בְּרִיךְ הוּא.

188. וְאִי תִימָא, הָא חֲמִינָן דְּאֶתְגְּלִיָּא שְׁכִינְתָא בְּכַבְל, דְּאִיהוּ לְבַר. הָא אִוְקִימָנָא, דְּכֹתִיב הִיָּה הִיָּה, דְּהוּוּ, מַה דְּלֹא הוּוּ מִן קְדַמַּת דְּנָא, מִיּוֹמָא דְּאֶתְבְּנִי בִּי מְקִדְשָׁא, וְהִיָּא נְבוּאָה לְשַׁעְתָּא הָוֵת.

189. And as it is written: "by the river Kevar," WHICH MEANS the river had already (Heb. kevar) been there since the creation of the world, and the Shechinah had always appeared there, EVEN BEFORE THE TEMPLE WAS CONSTRUCTED. As it is written: "And a river went out of Eden to water the garden; and from thence it was parted, and branched to four streams" (Beresheet 2:10). The river Kevar is one of these four STREAMS.

190. So the Shechinah was revealed there temporarily because of Yisrael's need to be consoled for the misery CAUSED BY THE DESTRUCTION OF THE TEMPLE. But, at other times, the Shechinah did not appear OUTSIDE THE LAND OF YISRAEL. Therefore, Yonah fled, so that the Shechinah would not rest upon or appear before him. He left the Holy Land and fled. This is why it is written: "from the presence of Hashem," and "that the men knew that he fled from the presence of Hashem" (Yonah 1:10).

191. Come and behold; Just as the Shechinah does not reveal Herself in an inappropriate place, so She does not reveal herself to anyone who is unworthy of Her. So from the time that Lot planned on returning to his evil ways, the Holy Spirit departed from Avraham. And when Lot separated from him, the Holy Spirit came back to rest in its place-NAMELY UPON AVRAHAM. This is why it is written: "And Hashem said to Avram, after Lot was separated from him..."

189. וְכַתִּיב, עַל נְהַר כְּבַר. נְהַר דְּכַבַּר הוּא, מִיּוֹמָא דְאַתְבְּרֵי עֲלֵמָא, וְשְׁכִינְתָא אֲתַגְלִיָּא תְּדִיר עֲלֵיהּ, דְּכַתִּיב וְנְהַר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגֵּן וּמִשָּׁם יִפְרָד וְגו'. וְדָא אִיהוּ חַד מִיְנֵיהּוּ.

190. וְתַמְנָן אֲתַגְלִיָּא שְׁכִינְתָא, לְפֻם שְׁעִתָּא דְאַצְטְרִיכוּ לָהּ יִשְׂרָאֵל, לְפֻם צַעֲרֵיהּוּ. אֲבָל בְּזַמְנָא אַחְרָא לֹא אֲתַגְלִיָּא, וּבְגִין כְּרִיזְנָהּ, בְּגִין דְּלֹא תִשְׁרִי עֲלוּי שְׁכִינְתָא, וְלֹא תִתְגַּלִּי עֲלֵיהּ, אֲזַל מֵאַרְעָא קְדִישָׁא, וְעַרְק. הַה"ד מִלְּפָנֵי ה'. וְכַתִּיב כִּי יִרְעוּ הָאֲנָשִׁים כִּי מִלְּפָנֵי ה' הוּא בּוֹרֵחַ.

191. תָּא חֲזִי כַּמָּה דְשְׁכִינְתָא לֹא אֲתַגְלִיָּא, אֲלֵא בְּאַתְרָא דְאַתְחַזִּי לָהּ, אוֹף הִכִּי לֹא אֲתַחַזִּי וְלֹא אֲתַגְלִיָּא, אֲלֵא בְּבַר נֶשׁ דְּאַתְחַזִּי לָהּ. דְּהָא מִן יוֹמָא דְסָלִיק עַל רַעוּתֵיהּ דְלוּט, לְאַתְהַפְּכָא בְּסַרְחַנְיָהּ, אֲסַתְלַקַת רוּחָא קְדִישָׁא מֵאַבְרָהָם. וְכֵד אֲסַתְלַק לוּט מִנֵּיהּ, מִיַּד שְׂרָא רוּחַ קוֹדֶשָׁא בְּרוּכְתֵיהּ. הָדָא הוּא דְכַתִּיב, וְה' אָמַר אֶל אַבְרָם אַחֲרֵי הִפְרָד לוּט מֵעַמּוֹ וְגו'.

192. Come and behold: Avraham saw that Lot returned to his evil habits and was afraid. He said: 'Could it be, heaven forbid, that because I associate with him, I have lost the holy portion that the Holy One, blessed be He, adorned me with!' But as soon as Lot left him, the Holy One, blessed be He, said to him, "Now lift up your eyes, and look from the place where you are."

193. AND HE ASKS: What is the meaning of the words, "from the place where you are?" AND HE ANSWERS: They mean from the place to which you have cleaved from the beginning and in which you were adorned by the complete Faith. "Northward, southward, eastward, and westward" are the directions of his first journeys, as it is written: "And he went on his journeys." THIS IS THE SECRET OF NEFESH, RUACH, NESHAMAH, AND CHAYAH. THUS, NORTHWARD IS THE SECRET OF BINAH AND NESHAMAH; SOUTHWARD IS THE SECRET OF CHOCHMAH AND CHAYAH; EASTWARD IS THE SECRET OF TIFERET AND RUACH; WESTWARD IS THE SECRET OF MALCHUT AND NEFESH. And it is written: "going on still toward the Negev"; these are the supernal grades with which he was adorned with the Complete Faith, as at first.

194. And then he received the good news that they would not depart from him or from his children forever. As it is written: "For all the land which you see, TO YOU WILL I GIVE IT, AND TO YOUR SEED FOR EVER" (Beresheet 13:15). AND HE ASKS: What is the meaning of 'which you see'? AND HE REPLIES: This is the first grade that appeared to him, WHICH IS THE GRADE OF NEFESH. As it is written: 'to Hashem, who appeared to him.' As a result, it is written: 'which you see,' because this first grade, WHICH IS THE NUKVA, includes other grades, and all of the grades appear in it. This is why IT IS WRITTEN: "For all the land which you see ..."

182. תָּא חֲזִי, בִּיּוֹן דְּחֵמָא אַבְרָהָם, דְּלוֹט הוּא תָב לְסַרְחָנִיָּה, הוּא דְחִיל אַבְרָהָם, אָמַר דִּילְמָא ח"ו, בְּגִין חֲבֵרוֹתָא דְדָא, אָבִידְנָא בְּגִינִיָּה חוֹלְקָא קְדִישָׁא, דְּאֵעֵטֵר לִי קְדָשָׁא בְּרִיךְ הוּא. בִּיּוֹן דְּאִתְפָּרַשׁ מִנִּיָּה, אָמַר לוֹשָׁא נָא עֵינֶיךָ וּרְאֵה מִן הַמְּקוֹם אֲשֶׁר אַתָּה שָׁם.

193. מַאי מִן הַמְּקוֹם אֲשֶׁר אַתָּה שָׁם. דְּאִתְדַבְּקַת בֵּיהּ בְּקַדְמִיתָא, וְאִתְעֵטַרַת בְּהִימְנוּתָא שְׁלִימָתָא. צְפוּנָה, וְנִגְבָּה, וְקַדְמָה, וְיָמָה. אֵלִין אִינוּן מְסַעֵיו, דְּהוּוּ בְּקַדְמִיתָא, דְּכִתִּיב וַיֵּלֶךְ לְמַסְעָיו. וְכִתִּיב הַלּוֹךְ וְנוֹסֵעַ הַנִּגְבָּה. אֵלִין דְּרִגִּין עֲלָאִין, דְּאִתְעֵטֵר בְּמַהִימְנוּתָא שְׁלִימָתָא בְּקַדְמִיתָא.

184. וְכַדִּין אִתְבָּשַׁר, דְּלֹא יַעֲרִי מִנִּיָּה וּמִן בְּנוֹי לְעֵלְמִין, דְּכִתִּיב כִּי אֵת כָּל הָאָרֶץ אֲשֶׁר אַתָּה רוֹאֶה. מַאי אֲשֶׁר אַתָּה רוֹאֶה. דָּא דְרָגָא קְדָמָא דְּאִתְגַּלְוָא לִיָּה, כְּד"א לֵה' הִנְרָאָה אֵלָיו. וּבְגִין כְּרָאֲשֶׁר אַתָּה רוֹאֶה, בְּגִין דְּרָגָא דָּא קְדָמָא, אִתְכַּלִּיל מְכַלְהוּ דְּרִגִּין, וְכַלְהוּ אִתְחַזֵּון בֵּיהּ, וּבְגִין כֵּךְ, כִּי אֵת כָּל הָאָרֶץ אֲשֶׁר אַתָּה רוֹאֶה וְגו'.

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Section



## 22. "As the apple tree among the trees of the forest"

The Zohar tells us that Rabbi Elazar and Rabbi Chizkiyah were lodging at an inexpensive inn located in the city of Lod. Kabbalistically, these two great sages are actually occupying a specific spiritual dimension as they discuss the many layers of meaning in Biblical scripture. Specifically, these two spiritual giants are discussing a verse in the Torah that tells of an apple tree in the midst of a forest.

### The Relevance of this Passage

As the two mystics explore the various Lights and spiritual forces concealed within the text of the Torah, the letters that form this Kabbalistic story arouses our appreciation for the depth, richness, and spiritual Light contained in each word and verse of the Torah.

195. Rabbi Elazar came to an inn in Lod together with Rabbi Chizkiyah. Rabbi Elazar got up during the night to study Torah. Rabbi Chizkiyah stood by him, **BECAUSE THE PLACE WAS SMALL.**

Rabbi Elazar said: The friends always meet in a narrow place. **HE MEANT THAT BECAUSE THE FRIENDS STUDY TORAH MUCH OF THE TIME AND WORK ONLY A LITTLE, THEY MEET IN SMALL AND NARROW INNS; THEY HAVE NO MONEY TO RENT LARGE ROOMS.**

195. ר' אלעזר אערע בבי אושפיזא בלוד, והוה עמיה רבי חזקיה. קם בליליא למלעי באורייתא, קם רבי חזקיה גביה, אמרלור' אלעזר, בקיסטרא דקוסטא, חברייא שכיחי.

196. Rabbi Elazar opened the discussion by saying, "As the apple tree among the trees of the forest..." (Shir Hashirim 2:3). "The apple tree" refers to the Holy One, blessed be He, who is precious and decorated by His colors. HIS COLORS-WHITE, RED, AND GREEN-ARE THE SECRET OF THE THREE COLUMNS OF CHESED, GVURAH, AND TIFERET. His tree has no equal among all the other trees, WHICH REPRESENT THE SEVENTY GOVERNORS WHO IMITATE THE HOLINESS, AS AN APE DOES A MAN. He is distinguished from them all, and there is no one like Him.

197. Because of this, "I sat down under his shadow with great delight." (Ibid.) The verse reads, "under his shadow," and not under any anyone else's, BECAUSE BEFORE SHE WAS PROPERLY ESTABLISHED AND WELL AMENDED, THE SHECHINAH LAY UNDER THE SHADOW OF THE LEAVES OF THE FIG TREE. SO "UNDER HIS SHADOW" AND NOT UNDER ANY OTHER'S ALLUDES TO THE OTHER SEVENTY GOVERNORS. "With great delight," HE ASKS: Since when? WE CANNOT SAY THAT SHE HAS ALWAYS EXPERIENCED GREAT DELIGHT, PARTICULARLY AFTER THE SIN WHEN SHE WAS UNDER THE INFLUENCE OF THE SEVENTY GOVERNORS!" AND HE SAYS: This is from the day when Avraham came to this world, who loved the Holy One, blessed be He. It is written: "Avraham my beloved" (Yeshayah 41:8), BECAUSE HE FULLY AMENDED THE SHECHINAH AND SHE WAS UNITED AGAIN WITH ZEIR ANPIN." "His fruit was sweet to my taste" refers to Yitzchak, who is the holy fruit OF AVRAHAM.

196. פתח ר' אלעזר ואמר, בתפוח בעצי היער וגו'. בתפוח, דא קדשא ברין הוא דאיהו חמיד ומתעטר בגוונוי, מכל שאר אילנין, דלא אית דדמי ליה. רשים איהו מכלא, רשים הוא, דלית אחרא בוותיה.

197. בגיני כך, בצלו חמדתי. בצלו: ולא בצלא אחרא. בצלו: ולא בצלא דשאר ממנן. חמדתי, אימתי, מן יומא דהוה אברהם בעלמא, דאיהו חמיד ורחים ליה לקדשא ברין הוא באהבה. כד"א אברהם אוהבי. ופריו מתוק לחבי, דא הוא יצחק, דאיהו איבא קדישא.

198. Another explanation of the verse, "I sat down under his shadow with great delight," is that it refers to Ya'akov, WHO IS THE SECRET OF THE CENTRAL COLUMN. "And his fruit was sweet to my taste" refers to Yosef the righteous, WHO IS THE SECRET OF YESOD, who brought forth holy fruits to the world, NAMELY SOULS. Therefore, it is written: "These are the generations of Ya'akov: Yosef" (Beresheet 37:2), which shows that all the generations of Ya'akov are established by Yosef the righteous, WHO IS THE ASPECT OF THE YESOD OF YA'AKOV. And because of this Yisrael is called by the name of Ephraim, as it is written: "Ephraim my dear son" (Yirmeyah 31:19).

199. There is another explanation of the verse "as the apple tree among the trees of the forest" is that the words refer to Avraham, who was like a fragrant apple tree and was distinguished from others of his generation by his complete faith. And he became distinguished as one both above and below. As is written: "Avraham was one" (Yechezkel 33:24).

200. HE ASKS: Why was he 'one'?" AND HE SAYS: Because there was no other then in the world, who had elevated himself by the faith in the Holy One, blessed be He, besides him. Rabbi Chizkiyah said to him: But it is written: "and the souls that they had made in Charan," WHICH MEANS THAT AVRAHAM BROUGHT MEN AND SARAH BROUGHT WOMEN TO BE CONVERTED. SO THERE WERE PEOPLE WITH FAITH IN THE HOLY ONE, BLESSED BE HE, BESIDES HIM! He told him, Nevertheless, they did not reach the supernal grades with which Avraham was adorned!

198. דָּבָר אַחֵר, בְּצֵלוֹ חֲמֻדָּתִי וַיִּשְׁבַּתִּי, דָּא יַעֲקֹב. וּפְרִיּוֹ מִתּוֹק לְחֻבֵי, דָּא יוֹסֵף הַצַּדִּיק, דְּעֵבֵד פִּירִין קְדִישִׁין בְּעֵלְמָא. וְעַד כְּתִיב אֱלֹהֵי תוֹלְדוֹת יַעֲקֹב יוֹסֵף. דְּכָל אֵינּוֹן תוֹלְדוֹת דְּיַעֲקֹב בְּיוֹסֵף הַצַּדִּיק קְיַיְמִי, דְּעֵבֵד תוֹלְדוֹת. וּבְגִין כֵּן, אֶקְרוּן יִשְׂרָאֵל, עַל שְׁמָא דְאַפְרַיִם, דְּכְתִיב הֵבֶן יָקִיר לִי אַפְרַיִם וְגו'.

199. דָּבָר אַחֲרֵי תַפּוּחַ בְּעֵצֵי הַיַּעַר. דָּא אַבְרָהָם. הַדְּמִי לִיהָ לְתַפּוּחַ, דְּסָלִיק רִיחֵיהּ, וְאַתְרָשִׁים בְּמַהִימְנוּתָא שְׁלִימָתָא, עַל כָּל בְּנֵי דְרִיָּה, וְאַתְרָשִׁים חַד לְעֵילָא, וְאַתְרָשִׁים חַד לְתַתָּא, דְּכְתִיב אַחַד הָיָה אַבְרָהָם.

200. מַאי טַעְמָא הוּא אַחַד. דְּלֹא הוּא אַחֲרָא בְּעֵלְמָא, דִּי סָלִיק לְמַהִימְנוּתָא דְקַדְשָׁא פְּרִיךְ הוּא, בְּרַ אִיהוּ. אַמְרֵלוּר' חֲזַקִּיָּהּ, וְהָא כְּתִיב וְאֵת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בְּחָרָן. אַמְרֵלוּ עַד כְּעַן, אֵינּוֹן לֹא הוּוּ בְּדַרְגִּין עַלְאִין, דְּאַתְעֵטֵר בְּהוּ אַבְרָהָם.

201. Later, he said to him: I have also heard that Avraham was not referred to as one, until he became united with Yitzchak and Ya'akov. Only after he became associated with Yitzchak and Ya'akov and the three were the fathers of the world was Avraham named "one." THIS MEANS THAT ONLY AFTER HE COMBINED ALL THREE COLUMNS TO ONE WAS HE NAMED "ONE"; then he was CALLED the apple tree of the world, WHICH WAS DISTINGUISHED BY ITS THREE COLORS, WHITE, RED, AND GREEN, WHICH ALLUDE TO THE THREE COLUMNS. "Thus, he was distinguished and different from all the people of his generation. He said to him: Well said!

202. A different explanation of the verse, "As the apple tree among the trees of the forest," is that it refers to the Holy One, blessed be He, THE RIGHT COLUMN; "so is my beloved" refers to the Holy One, blessed be He, THE LEFT COLUMN; AND "under his shadow" refers to the Holy One, blessed be He, THE CENTRAL COLUMN. "I sat down...with great delight" refers to the day on which the Holy One, blessed be He, appeared on Mount Sinai, and Yisrael received Torah and said: "will we do, and obey" (Shemot 24:7). THEN, THE SHECHINAH SAID: "I SAT DOWN... WITH GREAT DELIGHT."

203. "And his fruit was sweet to my taste" refers to the words of Torah, which are described as "sweeter than honey and the honeycomb" (Tehilim 19:11). According to another explanation, "And his fruit was sweet to my taste" refers to the souls of the righteous, who are all the fruit of the handiwork of the Holy One, blessed be He, and abide with Him above.

201. לְבַתֵּר אָמְרוּ, תוּ שְׁמַעְנָא, דְּלֵא אַקְרִי אַבְרָהָם אַחַד, עַד דְּאַסְתַּלַּק בְּיַצְחָק וַיַּעֲקֹב. בְּיוֹן דְּאַסְתַּלַּק בְּיַצְחָק וַיַּעֲקֹב, וְהוּוּ כְּלֵהוּ תְּלִתְהוֹן אַבְהֵן דְּעֵלְמָא, כְּדִין אַקְרִי אַבְרָהָם אַחַד. וּכְדִין הוּא תַּפּוּחַ בְּעֵלְמָא. רְשִׁים מְכַל בְּנֵי עֵלְמָא. אָמַר לֵיהּ שְׁפִיר קַא אָמַרְתָּ.

202. דְּבַר אַחַר, כְּתַפּוּחַ בְּעֵצֵי הַיַּעַר, דָּא קְדָשָׁא בְּרִיךְ הוּא. כֵּן דוּדֵי, דָּא קְדָשָׁא בְּרִיךְ הוּא. בְּצֵלוֹ, דָּא קְדָשָׁא בְּרִיךְ הוּא. חֲמֵדְתִּי וַיִּשְׁבַּתִּי, בְּיוֹמָא דְּאַתְגַּלִּי קְדָשָׁא בְּרִיךְ הוּא, עַל טוּרָא דְּסִינַי, וְקַבְּלוּ יִשְׂרָאֵל אֹרִייתָא, וְאָמְרוּ נַעֲשֶׂה וְנִשְׁמַע.

203. וּפְרִיּוֹ מְתוּק לְחֵבִי. אֵלִין מְלִין דְּאֹרִייתָא, דְּכְתִיב בְּהוּ וּמְתוּקִים מְדַבֵּשׁ וְנוֹפֵת צוּפִים. דְּבַר אַחְרוּפְרִיּוֹ מְתוּק לְחֵבִי, אֵלִין נִשְׁמַתְהוֹן דְּצַדִּיקָא, דְּכְלֵהוּ אִיבָא דְּעוֹבְדוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְקוּימֵי עֲמִיּה לְעִילָא.



204. Come and behold: All the souls in the world, who are the fruit of the handiwork of the Holy One, blessed be He, are one in the same secret. **IN THE UPPER WORLD, THEY ARE NOT YET DISTINGUISHED AS MALE AND FEMALE.** Only when they descend to the world are their souls separated to male and female. And every soul has a male and female part, united together as one.

205. Come and behold: The passion of the female to the male brings forth a Nefesh. And the passion of the male towards the female, and his clinging to her, also brings forth a Nefesh, which includes **THE NEFESH FROM** the passion of the female. Thus the passion of the lower, **THE FEMALE**, is united with the passion of the upper, **THE MALE**, and **BOTH NEFASHOT** become one desire without any separation.

206. Then the female includes everything within herself **BY TAKING BOTH NEFASHOT** and becoming pregnant by the male with them. And the passion of both of them conjoins them as one. Therefore, each is included within the other. And when the souls come out, male and female are within them together, as one.

207. Later, when they descend **TO THIS WORLD**, they are separated from each other, **THE MALE FROM THE FEMALE.** Each one turns his way. And the Holy One, blessed be He, mates them again. The key to mating them is given only to the Holy One, blessed be He. Only He knows the proper mate for each to properly reunite them, **SO THE MALE AND FEMALE WILL BE OF THE SAME SOUL.**

204. תָּא חַזִּי, כֹּל נִשְׁמָתֵינּוּ דְעֵלְמָא, דְּאִינוּן אִיבָא דְעוֹבְדוּי דְקִדְשָׁא בְרִיךְ הוּא, כְּלֵהוּ חַד, בְּרָזָא חַד, וְכֵד נַחְתֵי לְעֵלְמָא, כְּלֵהוּ מִתְפָּרְשִׁין, בְּגוּוּנִין דְכֵר וְנוֹקְבָא, וְאִינוּן דְכֵר וְנוֹקְבָא מְחוּבְרִין כְּחַדָּא.

205. וְתָא חַזִּי, תִּיאוּבְתָא דְנוֹקְבָא לְגַבֵי דְכוּרָא, עֵבִיד נֶפֶשׁ. וְרַעוּתָא דְתִיאוּבְתָא דְדְכוּרָא, לְגַבֵי נוֹקְבָא, וְאִתְדַבְּקוּתָא דִילֵיהּ בְּה, אִפִּיק נֶפֶשׁ, וְכֵלִיל תִּיאוּבְתָא דְנוֹקְבָא, וְנָטִיל לָהּ. וְאִתְכֵּלִיל תִּיאוּבְתָא תְתָא, בְּתִיאוּבְתָא דְלַעֲוִלָא, וְאִתְעֵבִידוּ רַעוּתָא חַדָּא, בְּלֵא פְרוּדָא.

206. וְכֵדִין כְּלִיל כְּלֵא נוֹקְבָא, וְאִתְעֵבֶרֶת מִן דְכוּרָא, וְתִיאוּבְתֵינּוּ דְתֵרוּוּיָהוּ מִתְדַבְּקֵן כְּחַדָּא, וְעַל דָּא, כְּלֵא כְּלִיל דָּא בְּדָא. וְכֵד נִשְׁמָתֵינּוּ נִפְקִין, דְכֵר וְנוֹקְבָא כְּחַדָּא נִפְקִין.

207. לְבַתֵּר, בִּינוּן דְנַחְתֵי, מִתְפָּרְשִׁין דָּא לְסַטְרָא דָּא, וְדָא לְסַטְרָא דָּא, וְקִדְשָׁא בְרִיךְ הוּא מְזוּוּג לֹון לְבַתֵּר. וְלֵא אִתִּייהִיב זְוּגָא לְאַחְרָא, אֶלֵא לְקִדְשָׁא בְרִיךְ הוּא בְּלַחוּדוּי, דְאִיהוּ יַדַע זְוּגָא דְלַחוּן לְחַבְרָא לֹון בְּדָקָא יְאוּת.

208. Happy is the person who is meritorious in his deeds and walks the Path of Truth, so they will unite one Nefesh with the other, THE MALE WITH THE FEMALE, as they were before THEY CAME TO THIS WORLD. For if he is worthy in deeds, he is a complete man. BUT IF HE IS NOT MERITORIOUS, THAN HE SHALL NOT BE GIVEN HIS SOULMATE. This is why it is written about him, "And his fruit is sweet to my taste." Because this man is blessed with reunion OF MALE AND FEMALE, AS IT SHOULD PROPERLY BE. And the world is blessed by him THROUGH HIS SWEET FRUIT, NAMELY GOODLY CHILDREN, because everything depends on whether a person's actions have been meritorious or not.

209. Rabbi Chizkiyah said: I have heard of the verse, "From me is your fruit found" (Hoshea 14:9). The Holy One, blessed be He, said to the Congregation of Yisrael, WHICH IS THE SHECHINAH, assuredly, "From me assuredly is your fruit found." It is "your fruit," rather than "my fruit," TO TEACH US that the passion of the female forms the Nefesh, which combines with the might of the male, so that the Nefesh OF THE FEMALE is conjoined with the Nefesh OF THE MALE, and they become one, each including the other, as we have already explained. Later, they are separated to two in this world. We see clearly that through the power of the male results the fruit of the female in this world.

210. Another explanation OF THE VERSE, "FROM ME IS YOUR FRUIT FOUND" is that the passion of the female, WHENCE THE FEMALE ASPECT OF THE NEFESH COMES, is the source of the fruit of the male, because without the passion of the female to the male, there would not have been any fruit in the world. IN OTHER WORDS, THERE WOULD NOT HAVE BEEN ANY OFFSPRING. Therefore, it is written: "From me is your fruit found!"

208. זָכָאָה הוּא בְּרֵי נֶשׁ, דְּזָכִי בְּעוֹבְדוֹי וְאֵזוּל בְּאוֹרְחֵי קְשׁוּט. בְּגִין דְּאִתְחַבְּרַנּוּשׁ בְּנַפְשׁ, כְּמָה דְּהוּא מְעִיקְרָא. דְּהָא אִי זָכִי בְּעוֹבְדוֹי, דָּא הוּא בְּרֵי נֶשׁ שְׁלִים כְּדָקָא יְאוּת, וּבְגִין כְּרַבְתִּיב, וּפְרִיּוֹ מְתוּק לְחִבּוּי. דְּהוּא בְּתַקּוּנָא מְבַרְךְ, לְאִתְבְּרַכָּא מִנִּיהּ עֲלֵמָא, בְּגִין דְּכֻלָּא בְּעוֹבְדֵין דְּבֵר נֶשׁ תְּלִיָא, אִי זָכִי אִי לָא זָכִי.

209. אָמַר רַבִּי חִזְקִיָּה, הֲכִי שְׁמַעְנָא, דְּכִתְיב מִמְּנֵי פְרִיךָ נִמְצָא. קְדָשָׁא בְּרִיךְ הוּא אָמַר לָהּ לְכַנְסַת יִשְׂרָאֵל, מִמְּנֵי וְדָאִי, פְּרִיךָ נִמְצָא, פְּרִיּוֹ נִמְצָא, לָא כְּתִיב, אֶלָּא פְּרִיךָ, הֵהוּא תִּיאוּבְתָא דְּנוּקְבָא, דְּעֵבִיד נַפְשׁ, וְאִתְכְּלִיל בְּתוּקְפָא דְּדְכוּרָא, וְאִתְכְּלִיל נַפְשׁ בְּנַפְשׁ, וְאִתְעֵבִידוּ חֵד, כְּלִיל דָּא בְּדָא, כְּדָא מְרִין. לְבַתֵּר אֲשֶׁתְּכֻחוּ תְּרוּוּיָהּ בְּעֲלֵמָא, וְדָא בְּחִילָא דְּדְכוּרָא, אֲשֶׁתְּכַח אִיבָא דְּנוּקְבָא.

210. דְּבֵר אַחְרַבְתִּיאוּבְתָא דְּנוּקְבָא, אֲשֶׁתְּכַח אִיבָא דְּדְכוּרָא, דָּאִי לָאו תִּיאוּבְתָא דְּנוּקְבָא לְגִבֵּי דְּכוּרָא, לָא אִתְעֵבִידוּ פְּרִיין לְעֲלֵמִין, הֵה"ד מִמְּנֵי פְּרִיךָ נִמְצָא.

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# THE ZOHAR

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## 23. "And it came to pass in the days of Amrafel"

Avraham's recognition of the all-encompassing reality of the Creator, is recounted by the Zohar. The Patriarch's step-by-step spiritual process is depicted, beginning with his perception of the rising morning sun. Avraham's soul was profoundly stirred by the underlying cosmic order of our world. This stirring awakened a deep desire to know the ultimate truth, to grasp the supreme Force underlying the physical and metaphysical laws of nature. When Avraham's desire to know the Creator is ignited, only then does the Creator reveal Himself.

### The Relevance of this Passage

The act of seeking, in and of itself, is not enough to gain an awareness of the supreme Creator. We must begin to recognize and acknowledge His oneness and direct our efforts along the correct spiritual path. Moreover, our spiritual effort should not be rooted in blind faith; rather, it should take the form of a logical progression of questions and answers, efforts and results, that culminates in a delicate balance of certainty and faith. Through this portion, the power of certainty and the desire to seek the ultimate truth are awakened within our soul.

211. Rabbi Yosi opened the discussion of the verse, "And it came to pass in the days of Amrafel, king of Shin'ar..." (Beresheet 14:1), with the text, "Who raised up one from the east, whom righteousness met wherever he set his foot..." (Yeshayah 41:2). Although this passage has already been explained, it has another explanation in accordance with the secret of Wisdom. We have learned that the Holy One, blessed be He, created seven firmaments on high, WHICH ARE THE LOWER SEVEN SFIROT OF ATZILUT-CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. The purpose of them all is to acknowledge the glory

211. וַיְהִי בַיּוֹם אֲמַרְפֶּל מֶלֶךְ שְׁנַעַר וְגו'. רַבִּי יוֹסִי פָתַח, מִי הָעִיר מִמִּזְרַח צְדָק וְקִרְאָהּ לְרַגְלוֹ וְגו'. הָאִי קָרָא אוֹקְמוּהָ חֲבַרְיָא. אֲבָל הָאִי קָרָא בְרִיָּא דְחֻכְמָתָא אִיהוּ. דְּהָא תְּנִינָן, שְׁבַעָה רְקִיעֵין עֲבַד קְדָשָׁא בְרִיךְ הוּא לְעֵילָא, וְכֵלְהוּ לְאַשְׁתַּמוּדָע וְקָרָא דְקְדָשָׁא בְרִיךְ הוּא, וְכֵלְהוּ קַיְיִמִין לְאוּדְעָא רְזָא דְמַהִימְנוּתָא עֲלָאָה.

of the Holy One, blessed be He, and they exist to proclaim the secret of the Supernal Faith.

212. Come and behold: There is a sublime firmament, high above these seven FIRMAMENTS, WHICH IS THE SECRET OF BINAH OF ATZILUT. This firmament guides and illumines all of them. And it is unknowable; THIS REFERS TO ITS UPPER THREE SFIROT, WHICH IS THE SECRET OF ABA AND IMA. It is stated as a question, because it is unknown; THIS REFERS TO ITS LOWER SEVEN SFIROT, WHICH IS THE SECRET OF YISRAEL-SABA AND TEVUNAH. Because it is concealed and so deep, everyone wonders about it. This is why it is called Mi (lit. 'who'), REFERRING TO ITS LOWER SEVEN SFIROT, as has been explained. As it is written: "From the womb of whom (Heb. mi) came forth the ice" (Iyov 38:29), which was explained. And this is the supernal firmament that stands high above the other seven.

213. And there is also a firmament down below, NAMELY MALCHUT, which is the lowest of them all, and it does not shine. Since it is the lowest and has no light, the supernal firmament above them, WHICH IS BINAH THAT IS CALLED MI, joins with it. THIS MEANS THAT THE SUPERNAL FIRMAMENT, WHICH IS THE SECRET OF MI (MEM-YUD) DOES NOT ILLUMINATE THE CHOCHMAH TO ANY OF THE LOWER SEVEN FIRMAMENTS, BUT ONLY TO THE LOWEST OF THEM ALL, WHICH IS MALCHUT. And these two letters, MEM-YUD, WHICH BELONG TO THE SUPERNAL FIRMAMENT, WHICH IS CALLED MI, are included in itself to form a sea (Heb. yam, Yud-Mem), of the supernal firmament, which is called Mi, A COMMOINATION OF THE LETTERS MEM AND YUD.

212. תָּא חֲזִיאוּת רְקִיעָא עֲלָאָה סְתִימָה, לְעִילָא מְנִייהוּ, דְּאִינוּן שְׁבַעָה, וְדָא הוּא רְקִיעָא דְדָבָר לֹון וְנִהִיר לֹון לְכַלְהוּ, וְדָא לָא אֲתִיידָע, וְקִימָא בְּשִׁאלְתָא, דְּלָא יִדְעָא, בְּגִין דְּאִיהוּ סְתִימָה וְעִמִּיק, וְכֹלָא תְּוֹהִין עֲלֵיהּ, וּבְגִין כְּרִאקְרִי מִי, בְּמָה דְּאוּקְמוּהָ דְכְּתִיב מִבְּטָן מִי יֵצֵא הַקָּרָח, וְאֲתִמְרַ. וְהֵאִי הוּא רְקִיעָא עֲלָאָה, דְּקִימָא עַל כָּל אִינוּן שְׁבַעָה.

213. וְאִית לְתַתָּא רְקִיעָא, דְּאִיהוּ תַתָּאָה מְכַלְהוּ וְלָא נְהִיר. וּבְגִין דְּאִיהוּ תַתָּאָה דְּלָא נְהִיר, הֵהוּא רְקִיעָא דְּעֲלִוְיָהּ, אֲתַחְבַּר בֵּיהּ, וְאֵלִין תְּרִין אֲתוּון, כְּלִיל לֹון בְּגִוְיָהּ, וְאֲקִרִי וָם, דְּהֵהוּא רְקִיעָא עֲלָאָה, דְּאֲקִרִי מִי.

214. Because all of the other firmaments, WHICH ARE ABOVE THE LOWEST FIRMAMENT AND ARE CALLED CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD act as streams and flow to the lowest firmament, it then becomes a supernal sea that produces fruits and fishes in all varieties. THESE ARE THE MOCHIN THAT IT GIVES DOWN TO BRIYAH, YETZIRAH, AND ASIYAH. David described it with the words, "This great and wide sea wherein there are innumerable creeping things, both small and great beasts" (Tehilim 104:25).

215. On this subject it is written: "Who (Mi) raised up one from the east, whom righteousness met wherever he set his foot..." (Yeshayah 41:2). "Who raised up one from the east" refers to Avraham. AVRAHAM ROUSED UP THE SUPERNAL FIRMAMENT, WHICH IS CALLED MI, TO BRING THE CHOCHMAH DOWN TO THE LOWEST FIRMAMENT, WHICH IS CALLED YAM (YUD-MEM). "whom righteousness met wherever he set his foot" refers to the lowest of all SEVEN firmaments, which has become a sea. Of the verse, "gave the nations before him," HE ASKS: "What is meant by 'before him'?" AND HE SAYS: This is the lowest firmament, as we have said, that takes revenge and overthrows the enemies. David was proud of this and praised it by saying, "You have also given me the necks of my enemies, that I might destroy them that hate me" (Tehilim 18:40).

214. בגין דכל אינון רקיעין אחרנין, אתעבידו נחלין, ועאלין לגביה, וכדין איהו ים עלאה, ועבד איבין ונונין לזנייהו, ועל דא אמר דוד זה הים גדול ורחב ידים שם רמש ואין מספר חיות קטנות עם גדולות.

215. ועל דא כתיב מי העיר ממזרח צדק וקראהו לרגלו. מי העיר ממזרח דא אברהם. צדק וקראהו לרגלו, דא הוא רקיעא תתאה דכלהו רקיעין, דאתעביד ים. יתן לפניו גוים. מאן האי. הוא רקיעא תתאה דאמרן, דעביד נוקמין, ואפיל שנאין. ובהאי אשתבח דוד ואמר ואיבי נתתה לי ערף ומשנאי אצמיתם.

216. "...gave the nations before him"-these are the nations that Avraham put to flight and the Holy One, blessed be He, put to death. "and made him rule over kings"-these are the angels that govern them from above. Because when the Holy One, blessed be He, executes Judgment on the world, He brings it upon all-high above and down below. **THIS MEANS; UPON THE NATIONS BELOW AND UPON THEIR GOVERNORS HIGH ABOVE IN THE HEAVENS.**

217. The text continues, "He pursued them, and passed on safely." "He pursued them" refers to Avraham. Because Avraham pursued them, and the Holy One, blessed be He, went in front of him and killed them off. As it is written: "and passed on safely (Heb. shalom)." This is the Holy One, blessed be He, who is called shalom!

218. Of the words, "even by the way that he had not gone with his feet," **HE ASKS:** Could you ever imagine that Avraham walked through clouds, or mounted upon horses and carriages? **BECAUSE IT IS WRITTEN: "BY THE WAY THAT HE HAD NOT GONE WITH HIS FEET!" AND HE REPLIES:** "even by the way that he had not gone with his feet" **MEANS** that neither an angel nor a messenger preceded Avraham, only the Holy One, blessed be He, Himself. It is written: "with his feet." **AND HE ASKS:** What are 'his feet'? **AND HE REPLIES:** These are the angels who are beneath the Holy One, blessed be He. As it is written: "And His feet shall stand on that day..." (Zecharyah 14:4), **WHICH REFERS TO THE ANGLES THAT ARE CALLED "HIS FEET."** **SO IN THE VERSE, "HIS FEET" REFER TO THE ANGELS; "HAD NOT GONE" MEANS EVEN BY THE WAY OF AVRAHAM. ONLY THE HOLY ONE, BLESSED BE HE, ACCOMPANIES HIM ON HIS WAY!**

216. יתן לפניו גוים. אליו אינון עמין דהוה רדיף עליהון אברהם, וקדשא בריך הוא הוה קטיל לון. ומלכים ירד, אליו ממנן רברבן דלעילא. דכד עביר קודשא בריך הוא דינא בעלמא, בכלא עביר דינא, בעילא ותתא.

217. ירדפם ועבור שלום ארח ברגליו לא יבוא. ירדפם, דא אברהם. דאברהם הוה רדיף לון וקדשא בריך הוא הוה עבר קמיה, וקטיל לון. דכתיב ועבור שלום, דא קודשא בריך הוא דאקרי שלום.

218. ארח ברגליו לאיבוא. וכי סלקא דעתך, דהוה אברהם אזיל בגו ענני או בגו סוסון ורתיכין. אלא ארח ברגליו לאיבוא, דלא הוה אזיל קמיה דאברהם, לא מלאכא, ולא שליחא, אלא קדשא בריך הוא בלחודו, דכתיב ארח ברגליו, מאן רגליו, אליו מלאכין דינון תחותי דקדשא בריך הוא, כד"א ועמדו רגליו ביום ההוא וגו'.

219. There is another explanation of the verse, "Who raised up one from the east." Come and behold: When the Holy One, blessed be He, aroused the world, WHICH IS MALCHUT, to bring Avraham closer to Him, this awakening occurred FOR THE SAKE OF YA'AKOV, WHO IS THE SECRET OF THE EAST. Because Ya'akov was destined to come from Avraham and to bring forth the twelve tribes, which were all righteous before the Holy One, blessed be He.

220. The verse continues, "whom righteousness met wherever he set his foot." The Holy One, blessed be He, called him, REFERRING TO YA'AKOV, always, since the world was created, as the verse says: "calling the generations from the beginning" (Yeshayah 41:4). Therefore, "righteousness," THAT IS MALCHUT, "called," him assuredly! "his foot" MEANS THAT he joined Him in His worship and became closer to Him. As it is written: "and all the people that follow You (lit. 'that are at your feet')" (Shemot 11:8), WHICH MEANS THE PEOPLE WHO CLEAVE ON TO YOU. SO HERE AS WELL, "HIS FOOT" MEANS TO CLEAVE ON TO HIM.

221. An alternative explanation of "Who raised up one from the east" is that the light begins to shine from the east. For all the power of the light in the south, WHICH IS CHESED, comes from the east, WHICH IS TIFERET. Therefore, THE VERSE READS, "Who raised up" the light of the south, WHICH IS CHESED, "from the east." THE EAST, BEING TIFERET, RAISED THE LIGHT. Because it, TIFERET, takes and is nourished first, AND AFTERWARD GIVES LIGHT TO THE SIX EXTREMITIES THAT ARE INCLUDED WITHIN TIFERET. AMONG THEM IS THE SOUTH, WHICH IS CHESED. And the desire of the supernal firmament, WHICH IS BINAH, is to give abundance to the east, WHICH IS TIFERET.

219. דָּבַר אַחֵר, מִי הָעִיר מִמְּזֻרָח. תָּא חֲזִי, בְּשַׁעֲתָא דְקֻדְשָׁא בְּרִיךְ הוּא אֲתַתְּעֵר עֲלֵמָא, לְאַיִיתָאָה לְאַבְרָהָם, וּלְקַרְבָּא לִיה לְגַבְיָהּ, הָאִי אֲתַעְרוּתָא, בְּגִין דְּזַמִּין יַעֲקֹב לְמִיפְקֵי מִנְיָה, וּלְקַיִמָא תְּרִיסַר שְׁבֻטִין, כְּלֵהוּ זְכָאִין קָמִיָה דְקֻדְשָׁא בְּרִיךְ הוּא.

220. צָרַק יִקְרָאָהוּ לְרַגְלוֹ. דְקֻדְשָׁא בְּרִיךְ הוּא הוֹהֵב קְרִי לִיה תְּדִיר, מִן יוּמָא דְאַתְבָּרִי עֲלֵמָא, כְּדִ"א קוּרָא הִדּוּרֹת מֵרֵאשׁ. וּבְגִין כֵּן, צָרַק יִקְרָאָהוּ וְדָאִי. לְרַגְלוֹ: לְאַתְחַבְּרָא בֵּיהּ בְּפוֹלְחָנִיהּ, וּלְקַרְבָּא לִיה לְגַבְיָהּ. כְּדִ"א הָעָם אֲשֶׁר בְּרַגְלֵיךְ.

221. דָּבַר אַחֲרֵמי הָעִיר מִמְּזֻרָח. דְּמִתְמָן שְׁרוּתָא דְנְהוּרָא לְאַנְהָרָא. בְּגִין, דְּדְרוּם הוּא תּוֹקְפָא דְנְהוּרָא דִּילִיָהּ, מְגוּ מְזֻרָח אִיהוּ, וְעַל דָּא מִי הָעִיר הוּא נְהוּרָא דְדְרוּם, מִמְּזֻרָח. בְּגִין דְּאִיהוּ נְטִיל וְאַתְזֵן בְּקֻדְמִיתָא, וְתִיאוּבְתָא דְהוּא רְקִיעָא עֲלָאָה, לְמִיָּהב לִיה לְמְזֻרָח.



222. The verse "whom righteousness met wherever he set his foot" refers to the west, WHICH IS MALCHUT. It calls on the east, WHICH IS TIFERET, always and does not quiet down. As it is written: "Keep not Your silence, Elohim: do not hold Your peace, and be still, El" (Tehilim 83:2). Because the west, WHICH IS MALCHUT AND IS CALLED ELOHIM, is constantly aroused to Him. "Gave the nations before him and made him rule over kings," because it is from it-FROM THE EAST-that it receives the power to overcome all the nations of the world.

223. Rabbi Yehuda said: "Who raised up one from the east?" This is Avraham, who received his awakening to the Holy One, blessed be He, from the east alone. When he saw that the sun rose in the morning from the east, he was awakened to think it is the Holy One, blessed be He. Avraham said OF THE SUN: 'This is the king who created me.' And he worshipped the sun all that day. As evening came, he saw that the sun went down and the moon shone. He said ABOUT THE MOON, 'This must be the one that rules over the worship that he had performed during the day FOR THE SUN. Since the sun has been darkened and shines no more before the moon!' And he worshipped the moon all that night.

224. In the morning, he saw that the moon became dark. As the east lit up, he said: 'There must be a king and ruler over all these, who governs them.' So when the Holy One, blessed be He, saw that Avraham's desire was directed towards Him, He revealed Himself to Avraham and spoke with him. As it is written: "whom righteousness met wherever he set his foot." "RIGHTEOUSNESS" REFERS TO THE HOLY ONE, BLESSED BE HE, WHO CALLED HIM, spoke with him, and revealed Himself to him.

222. צָדֵק יִקְרָאֵהוּ לְרִגְלוֹ. דָּא מְעַרְב, דְּאִיהוּ קְרִי לִיה תְּדִיר וְלֹא שְׂכִיךְ. כַּד"א אֱלֻקִּים אֵל דְּמִי לָךְ אֵל תְּחַרְשׁ וְאֵל תְּשְׁקוּט אֵל. בְּגִין דְּמְעַרְב אֲתַעַר תְּדִיר לְגַבִּיה. יִתֵּן לְפָנָיו גּוֹיִם וּמַלְכִים יִרְדֵּ. דְּהָא מְגִיָּה קַבִּיל תּוֹקְפָא לְאֲכַנְעָא כָּל אִינוּן עִמּוּן דְּעֵלְמָא.

223. רַבִּי יְהוּדָה אָמַר מִי הָעִיר מִמְזַרְח, דָּא אַבְרָהָם. הָלֹא נָטִיל אֲתַעְרוּתָא לְגַבִּי קְדָשָׁא בְּרִיךְ הוּא אֱלֹא מִמְזַרְח, בְּגִין דְּחָמָא שְׁמֵשָׁא דְנִמְכִּיק בְּצַפְרָא, מְסַטְרָא דְּמִזְרַח, נָטִיל אֲתַעְרוּתָא לְנַפְשֵׁיהּ דְּאִיהוּ קְדָשָׁא בְּרִיךְ הוּא, אָמַר דָּא הוּא מַלְכָּא דְּבָרָא יְתִי, פְּלַח לִיה כָּל הָהוּא יוֹמָא. לְרַמְשָׁא, חָמָא שְׁמֵשָׁא דְּאֲתַכְנִישׁ, וְסִיְהֵרָא נְהָרָא. אָמַר דָּא הוּא וְדָאִי, דְּשְׁלִיט עַל הָהוּא פּוֹלְחָנָא דְּפִלְחִית כָּל הָאִי יוֹמָא, דְּהָא אֲתַחְשֵׁךְ קַמִּיה וְלֹא נְהִיר. פְּלַח לִיה כָּל הָהוּא לִילֵיָא.

224. לְצַפְרָא, חָמָא דְּאֹזְלָא חֲשׂוּכָא, וְאֲתַנְהִיר סְטְרָא דְּמִזְרַח, אָמַר וְדָאִי כָּל אֵלִין, מַלְכָּא אִית עֲלֵיהוּ, וְשְׁלִיט דְּאֲנְהִיג לֹון. בֵּיוֹן דְּחָמָא קְדָשָׁא בְּרִיךְ הוּא, תִּיאֹבְתָא דְּאַבְרָהָם לְגַבִּיה, בְּדִין אֲתַגְּלִי עֲלוּי, וּמִלִּיל עִמִּיה, דְּכַתִּיב צָדֵק יִקְרָאֵהוּ לְרִגְלוֹ. דְּמִלִּיל עִמִּיה, וְאֲתַגְּלִי עֲלִיה.

225. Rabbi Yitzchak opened the discussion by saying: "I speak righteousness, I declare things that are right" (Yeshayah 45:19). All that the Holy One, blessed be He, says is true; all of His actions are just. HE ASKS: How does He act justly? AND HE SAYS: When the Holy One, blessed be He created the world, it wavered from side to side, unable to stand. The Holy One, blessed be He, said to the world, 'Why are you collapsing?' It answered, 'Master of the Universe, I am unable to stand because I have no foundation to stand upon!'

226. THE HOLY ONE, BLESSED BE HE said to the world, 'But I am about to raise within you a righteous man, who is Avraham, who shall love Me!' Immediately, the world stood up and was firmly established. As it is written: "These are the generations of the heavens and of the earth when they were created (Heb. behibar'am)" (Beresheet 2:4). Do not read behibar'am, but rather, BeAvraham (with Avraham) because by Avraham was the world established.

227. Rabbi Chiya said: "...I declare things that are right" MEANS that the world answered the Holy One, blessed be He, by saying, 'From this same Avraham, children will come forth who shall destroy the Temple and shall burn the Torah!' THE HOLY ONE, BLESSED BE HE, said to it: 'One man is destined to come from him, who is Ya'akov. And from him twelve tribes shall come forth, all of them righteous. Immediately the world was established for his sake.' Therefore, it is written: "I declare things that are right," WHICH IS THE SECRET OF YA'AKOV, WHO IS TIFERET.

225. רבי יצחק פתח דובר צדק מגיד מישרים. קדשא בריך הוא, כל מלוי אינון בקושטא, ועביד מישרים, במה עביד מישרים. בגין, דכד ברא קדשא בריך הואעלמא, לא הוה קאים, והוה מתמוטט להכא ולהכא. אמרלוקדשא בריך הואלעלמא, מה לך דאת מתמוטט. אמרלורבוננו של עולם, לא וכולנא למיקם, דלית בי יסודא, על מה דאתקיים.

226. אמרלוהא אנא זמין למיקם בך חד צדיק, דאיהו אברהם, די ירחים לי. מיד קאים עלמא בקיומיה, הה"ד אלה תולדות השמים והארץ בהבראם; אל תקרא בהבראם אלא באברהם. באברהם מתקיים עלמא.

227. אמר רבי חייא, מגיד מישרים. דהא אתיב ליה עלמא לקדשא בריך הוא, ההוא אברהם זמין הוא דיפקון מניה בגין דיחריבו מקדשא, ויוקירו אורייתא. אמר ליה, זמין חד בר נש למיפק מניה, דאיהו יעקב, ויפקון מניה תריסר שבטין, כלהו זכאין. מיד אתקיים עלמא בגיניה הה"ד מגיד מישרים.

228. Rabbi Elazar said that we have noted here that each one of the terms-"to speak," "to declare," and "to say"-has a meaning of its own. "To speak" means openly, WHICH IS THE SECRET OF MALCHUT AND IS CALLED THE REVEALED WORLD. This is an external, not an internal, grade, as the grades that are higher THAN IT. And this also applies to "speak righteousness," WHICH REFERS TO MALCHUT WHICH IS THE ASPECT OF "SPEAKING."

229. "To declare" alludes to the internal and supernal grade, which governs speech THAT IS MALCHUT and this applies also to "declare... right." Who is "right?" This is the supernal grade, where Ya'akov dwells, NAMELY TIFERET. Hence "You founded things that are right" (Tehilim 99:4). And this is why it says here "declare," rather than "speak." IT SHOWS US THAT THE INTENTION HERE APPLIES TO TIFERET AND NOT TO MALCHUT. AND RABBI ELAZAR HEREBY OFFERS A PROOF FOR WHAT RABBI CHIYA SAID!

230. Rabbi Yitzchak said that it is written: "And He declared to you His covenant" (Devarim 4:13). ACCORDINGLY, IF THE TERM "DECLARE" IS USED WITH THE COVENANT, THEN IT CAN ALSO BE USED WITH RIGHTEOUSNESS! He said to him, "It is surely so" THAT THE TERM "DECLARE" CAN BE USED WITH THE COVENANT, NAMELY WITH YESOD, BECAUSE TIFERET AND THE COVENANT ARE ONE. NEVERTHELESS, YESOD is a grade that is dominant over the lower grade, which is "speak righteousness," SO HERE WE CAN USE THE TERM "DECLARE" AS WELL. And all this should be well examined. Come and behold: Even though we said that the term "speak" is the lowest of them all, do not conclude from this that it is not a high and important GRADE! The term "speak" includes within it all the other GRADES, and is a high grade. And the proof of this

228. רבי אלעזר אמר, הא אתערנא, וידבר, ויגד, ויאמר, בלהו לטעמיהו מתפרשן, וידבר: איהו פאתגלוא, דרגא לבר, דלא איהו דרגא פנימאה, כאינון דרגין עלאין, ורא איהו דובר צדק.

229. ויגד: איהו רמוז לדרגא פנימאה עלאה, דשלטאה על דבור, ורא הוא מגיד מישרים, מאן מישרים, דא דרגא עלאה דיעקב שרייא ביה. הרא הוא דכתיב אתה בוננת מישרים, ובגין כך מגיד כתיב, ולא כתיב דובר.

230. אמר רבי יצחק, והא כתיב, ויגד לכם את בריתו. אמרלוהכי הוא ודאי איהו דרגא דשלטא על תתאה, דאיהו דובר צדק. וכלא איהו לאסתכלא הכא. תא חזי, דאף על גב דדבור איהו תתאה, לא תימא, דלא עלאה איהו, אלא ודאי דבור מלויא איהו מכלא, ודרגא עלאה איהו. וסימניך כי לא דבר רק הוא מכם.

appears in the verse, "For it is not a vain thing (speech)" (Devarim 32:47).

231. Rabbi Elazar was on his way to his father-in-law, accompanied by Rabbi Chiya, Rabbi Yosi, and Rabbi Chizkiyah. Rabbi Elazar said: I see that the awakening from above occurs as a response to awakening from below, because the upper is aroused by the passion and desire of the lower, and depends on it.

231. רַבִּי אֶלְעָזָר, הָיָה אֵזוּל לְבֵי חֲמוּז, וְהוּוּ עֲמִיָּה  
רַבִּי חִיָּיָא, וְרַבִּי יוֹסִי, וְרַבִּי חִזְקִיָּה. אָמַר רַבִּי אֶלְעָזָר,  
הָא חֲמִינָא דְאַתְעָרוּתָא דְלַעִילָא לָאו אִיהוּ, אֲלֵא כִּד  
אַתְעָר לְתַתָּא, דְּהָא אַתְעָרוּתָא דְלַעִילָא, בְּתִיאובְתָּא  
דְּלְתַתָּא תְּלִינָא.

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Section



## 24. "Keep not your silence, Elohim"

The establishment leaders who lived during the time of Avraham want to slay him because he has enlightened the people and led them away from the futility of Idol Worshipping. People like Avraham, who dare to initiate positive change and help others in their spiritual awakening, always encounter opposition from forces who seek to propagate chaos and ignorance for their own personal gain.

### The Relevance of this Passage

Throughout human history, any major advancement in civilization was first met with opposition, defiance, and scorn from those who would not benefit by the betterment of the human condition. This spiritual principle holds true in our own personal life. As opportunities for spiritual advancement present themselves to us, there will be obstacles and opposition. This passage gives us protection from the forces that attempt to impede our spiritual progress.

232. He opened the discussion with the verse, "Keep not Your silence, Elohim: do not hold Your peace, and be still, El" (Tehilim 83:2). This represents the awakening from below; FROM THE NUKVA, to take control. David responded, "Keep not Your silence, Elohim"; from arousing Your desire to the upper, ZEIR ANPIN, and to cling on to the Right, TO HIS CHESED.

232. פֶּתַח וְאָמַר, אֱלֹקִים אֵל דְּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל  
תִּשְׁקוּט אֵל. דָּא הוּא אֲתַעְרוּתָא דְלִתְתָּא. בְּגִין  
לְשַׁלְטָאָה. אָמַר דְּוֹר, אֱלֹקִים אֵל דְּמִי לָךְ, לְאַתְעֲרָא  
לְגַבֵּי עֲלָאָה, וְלֵאחֲבָרָא גַבֵּי יְמִינָא.

233. For what reason? Because "For, lo, Your enemies make a tumult.... For they have consulted together with one consent: they make a covenant against You:" (Tehilim 3:6). THE NUKVA IS THE ASPECT OF THE LEFT, WHICH IS THE SECRET OF CHOCHMAH WITHOUT CHASSADIM, AND CHOCHMAH CANNOT SHINE WITHOUT CHASSADIM. THEREFORE ALL THE KLIPOT AND THE ENEMIES OF THE HOLINESS RAISE UP THEIR HEADS. Hence, "Keep not Your silence, Elohim" from awakening toward the upper, ZEIR ANPIN. Because then the right OF ZEIR ANPIN is aroused and attaches Her to itself. WHEN SHE IS ATTACHED TO THE RIGHT-- NAMELY WHEN THE CHOCHMAH IN HER IS ENCLOSED BY THE CHASSADIM OF THE RIGHT--then the enemies are defeated. BECAUSE THE ILLUMINATION OF CHOCHMAH DESTROYS ALL THE ENEMIES OF THE HOLINESS. As it written: "Your right hand, Hashem, has become glorious in power: Your right hand, Hashem, has dashed the enemy in pieces" (Shemot 15:6).

234. So come and behold: When all those kings joined to make war against Avraham, they consulted one another about how to destroy him. But as soon as they took control over Lot, Avraham's nephew, they immediately left. As it is written: "And they took Lot, Avram's brother's son, and his possessions and departed" (Beresheet 14:12). What was the reason? Lot's image was similar to that of Avraham. As a result, they "departed," AS THEY BELIEVED THEY HAD CAPTURED AVRAHAM, which was the purpose of the war.

233. מַאי טַעמָא, בְּגִין כִּי הִנֵּה אוֹיְבֵיךָ יַהְמִיּוֹן וְגו', כִּי נֹעְצוּ לֵב יַחְדָּיו עָלֶיךָ בְּרִית וּכְרוּתוֹ, וּבְגִין כֵּן, אֱלֹהִים אֵל דְּמִי לָךְ, לְאַתְעָרָא לְגַבֵּי עֵילָא, דְּהָא כְּדִין אַתְעָרַת יְמִינָא, וְקִטְרַת לָהּ בַּהֲרָה. וְכֵן אַתְקִשְׁרַת בְּיְמִינָא, כְּדִין אַתְבַּר שְׁנַאֲיִן, דְּכַתִּיב, יְמִינְךָ ה' נֶאֱדָרִי בַּכַּח יְמִינְךָ ה' תִּרְעֵץ אוֹיֵב.

234. וְתָא חֲזִי, בְּשַׁעֲתָא דְאַתְחַבְרוּ כָּל אֵינֻן מַלְכִין, לְאַגְחָא קְרָבָא עָלֵיהּ דְאַבְרָהָם, אַתְיַיעֲטוּ לְאַעֲבָרָא לִיה מִן עֵלְמָא, וּכְיֻן דְשִׁלְטוּ בְלוּט, בַּר אַחוּהַ דְאַבְרָהָם, מִיַּד אֲזֻלוּ, דְכַתִּיב וַיִּקְחוּ אֶת לוֹט וְאֶת רְכוּשׁוֹ בֶּן אָחִיו אַבְרָם וַיִּלְכוּ. מ"ט, בְּגִין, דְרִיוּקְנִיָה דְלוֹט הוּוּ דְמִי לְאַבְרָהָם, וּבְגִין כֵּן וַיִּלְכוּ, דְכָל הָהוּא קְרָבָא, בְּגִינֵיהּ הוּוּ.

235. AND HE ASKS: Why DID THEY WANT TO KILL AVRAHAM? AND HE ANSWERS: Because Avraham took people of this world away from idolatry and brought them to worship the Holy One, blessed be He. THIS IS WHY THEY WANTED TO KILL HIM. In addition, it was the Holy One, blessed be He, who incited them TO FIGHT AVRAHAM, so that Avraham would be brought closer to His way of worship and the name of Avraham would become glorified throughout the world.

235. מאי טעמא בגין, דהוה אברהם אפיק בני עלמא מפולחנא נוכראה, ואעיל לון, בפולחנא דקדשא בריך הוא. ותו, קדשא בריך הוא אתער לון בעלמא, בגין לגדלא שמה דאברהם בעלמא ולקרבא ליה לפולחניה.

236. And the secret behind this is that when, Avraham pursued them, then IT IS WRITTEN: "Keep not Your silence, Elohim," AS THE NUKVA WAS AROUSED TOWARD ZEIR ANPIN AND ELEVATED MAYIN NUKVIN (FEMALE WATERS) UP TO HIM TO DRAW CHESED, WHICH IS THE SECRET OF THE RIGHT, until all was attached to Avraham, WHO IS THE SECRET OF CHESED OF ZEIR ANPIN. THIS MEANS THAT HER CHOCHMAH WAS CLOTHED BY CHASSADIM AND HER ILLUMINATION WAS COMPLETED. And when all this was attached to Avraham, then all the kings were defeated before him. As we have previously stated; it is then written: "Your right hand Hashem, has dashed the enemy in pieces."

236. ורזא דמלה, כיון דאברהם אתער למרהף אבתרייהו, כדון אלקים אל דמי לך, עד דאתקשר כלא באברהם, וכד אתקשר כלא באברהם, כדון אתברו כלהו מלכין מקמיה, כדקא אמרן, דכתיב ימינך ה' תרעץ אויב וגו'.

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Section



## 25. Malki-Tzedek

Avraham, King David, and the other great spiritual giants of history, devoted their lives to easing the pain of the Shechinah, the collective universal soul that protects and assist us in the physical world. The Shechinah, possessing its own consciousness, experiences the collective pain of humanity when negativity and suffering abound in the world. Similarly, our consciousness and intent to ease the pain of the Shechinah serves to ease the pain of all mankind. Spiritual work cannot be ego-based. We must learn to feel the pain of others and dedicate ourselves to ending their suffering, as well as our own.

### The Relevance of this Passage

Many spiritual lessons and benefits radiate throughout these verses. We gain awareness of the global purpose of our existence, which is to diminish and remove our intemperate character traits that separate us from the Light of the Creator. A recognition of the impact that our actions have on both on ourselves and on all mankind, is instilled within our consciousness.

237. "And Malki Tzedek king of Shalem brought forth bread and wine..." (Beresheet 14:18). Rabbi Shimon opened the discourse, saying, "In Shalem also is set his tabernacle" (Tehilim 76:3). Come and behold: When the Holy One, blessed be He, WHO IS THE SECRET OF BINAH, decided to create the world, WHICH IS THE SECRET OF ZEIR ANPIN THAT IS CALLED THE 'WORLD,' He produced a flame from the Holy illumination. As wind blew wind, THE FLAME darkened and began to burn. And He took out from within an abyss a particular drop, which He joined with the flame. With them, He created the world, WHICH IS ZEIR ANPIN.

237. ומלכי-צדק מלך שלם הוציא לחם ויין. רבי שמעון פתח ואמר ויהי בשלם סבו וגו'. תא חזי, כד סליק ברעותא דקרשא בריך הואלמברי עלמא, אפיק חד שלהובא דבוצינא דקרדינותא, ונשף זיקא בזיקא, חשכאת ואוקידת. ואפיק מגו סטרי תהומא, חד טיף, וחבר לון כחד, וכרא בהו עלמא.



238. HE EXPLAINS THAT the flame rose and was crowned by the Left COLUMN OF BINAH. And the drop, WHICH IS THE CENTRAL COLUMN, rose and was crowned by the Right COLUMN OF BINAH. Then they became intertwined-THE RIGHT AND LEFT repeatedly exchanging places with each other. That which had descended now ascended and that which had ascended then descended.

238. הָהוּא שְׁלֵהוּבָא סְלִיק, וְאַתְעֵטְרָא בְּשִׁמְאֵלָא, וְהָהוּא טִיף סְלִיק וְאַתְעֵטְר בְּיַמִּינָא, סְלִקוּ חַד בְּחַד, אַחֲלָמוּ דוּכְתָמֵי, דָּא לְסֵטְרָא דָּא, וְדָא לְסֵטְרָא דָּא, דְּנַחֲתֵי סְלִיק, וְדִסְלִיק נַחֲתֵי.

239. BOTH COLUMNS-THE RIGHT AND THE LEFT OF BINAH-combined and a completed Ruach came forth. THIS REFERS TO ZEIR ANPIN, WHO IS CALLED RUACH AND EMANATE FROM THE UNION OF THE TWO COLUMNS. Two sides emerged as one, AND THE RUACH ITSELF was placed in the middle AS THE ASPECT OF THE CENTRAL COLUMN. HENCE, THE RESULT WAS THREE COLUMNS. And they were crowned by one another-THAT IS, ALL THREE COLUMNS OF ZEIR ANPIN WERE CROWNED BY ONE ANOTHER. Then there was perfection above, IN BINAH, and perfection below, IN ZEIR ANPIN. The grade was established, AND THE GRADE OF THE MOCHIN OF ZEIR ANPIN WAS COMPLETED!

239. אַתְקֵטְרוּ דָּא בְּדָא, נְפִיק מִבִּינְיָהוּ רוּחַ שְׁלָיִם. כְּדִין אֵינּוֹן תְּרִין סְטְרִין, אַתְעֵבִירוּ חַד, וְאַתְיָהִיב בִּינְיָהוּ, וְאַתְעֵטְרוּ חַד בְּחַד. כְּדִין אֲשַׁתְּכַח שְׁלָם לְעֵילָא, וְשְׁלָם לְתַתָּא, וְדִרְגָּא אַתְקִיָּים.

240. The FIRST Hei OF YUD-HEI-VAV-HEI, WHICH IS BINAH, was crowned by the Vav, WHICH IS ZEIR ANPIN. The Vav OF YUD-HEI-VAV-HEI, WHICH IS ZEIR ANPIN, in turn, was crowned by the Hei OF YUD-HEI-VAV-HEI, WHICH IS BINAH. THEN the SECOND Hei OF THE YUD-HEI-VAV-HEI, WHICH IS THE NUKVA OF ZEIR ANPIN TO THE VAV OF YUD-HEI-VAV-HEI, WHICH IS ZEIR ANPIN, rose and became perfectly attached TO HIM, BY RECEIVING FROM HIM THE MOCHIN OF BINAH. Thus, "And Malki Tzedek king of Shalem (lit. 'perfect')"; and indeed he is a perfect king! THUS, IT IS WRITTEN ABOUT THE SECOND HEI, WHICH IS CALLED MALKI-TZEDEK: "AND MALKI TZEDEK, KING OF SHALEM," BECAUSE NOW IT IS ASSUREDLY A PERFECT KING. THIS MEANS a king who rules perfectly. He asks: When is

240. אַתְעֵטְרַת ה"א בּוֹא"ו, וְא"ו בְּה"א, כְּדִין סְלִקָּא ה"א, וְאַתְקֵשְׂרָא בְּקִשּׁוּרָא שְׁלָיִם. כְּדִין וּמַלְכֵי צְדָק מֶלֶךְ שְׁלָם. מֶלֶךְ שְׁלָם וְדָאֵי, מֶלֶךְ אִיהוּ דְשְׁלִיט בְּשְׁלִימוּ, אֵימַתֵּי אִיהוּ מֶלֶךְ שְׁלָם, בְּיוֹמָא דְכַפּוּרֵי דְכָל אֲנַפְיָן נְהִירִין.

THE NUKVA OF ZEIR ANPIN considered to be a perfect king? AND HE ANSWERS: On Yom Kippur, WHEN MALCHUT RISES UP AND ENCLOTHES BINAH, AND when all faces shine-EVEN THE FACE OF THE NUKVA SHINES LIKE THE FACE OF BINAH!

241. "And Malki Tzedek (lit. 'king of justice')" can also be explained as a reference to the last world, NAMELY THE NUKVA OF ZEIR ANPIN, AND "King of Shalem" to the upper world, WHICH IS BINAH. They adorn one another, MEANING THAT THE LOWER WORLD WAS CROWNED BY THE UPPER WORLD, they are inseparable and the two worlds are as one. And even the lower world is entirely one WITH THE UPPER WORLD. WHY? BECAUSE AT THAT TIME THE NUKVA OF ZEIR ANPIN RISES TO CLOTHE BINAH, EVERY LOWER GRADE THAT RISES TO AN UPPER GRADE BECOMES COMPLETELY LIKE IT. THEREFORE, THESE TWO WORLDS, WHICH ARE THE NUKVA AND BINAH, BECOME AS IF THE SAME. "Brought forth bread and wine" indicates that both are included; BREAD ALLUDES TO THE LIGHT OF CHASSADIM FROM THE RIGHT; WINE ALLUDES TO THE ILLUMINATION OF CHOCHMAH FROM THE LEFT. THEREFORE HE "BROUGHT FORTH BREAD AND WINE" TO INFORM US THAT BOTH OF THESE ILLUMINATIONS EXIST NOW IN MALKI TZEDEK, WHICH IS THE SECRET OF THE NUKVA AS SHE ENCLOTHES BINAH. "And he was the priest of the most high El," who served the world that corresponds to another world. "And he was the priest of the most high El" MEANS THAT THE LOWER WORLD SERVES THE UPPER WORLD WITH CHASSADIM. BECAUSE "the priest" is the right, REFERRING TO THE LIGHT OF CHASSADIM IN THE NUKVA, AND "the most high El" is the upper world, NAMELY BINAH. The priests, therefore, desire to bless the world.

241. ומלכי צדק. דא עלמא בתרא. מלך שלם, דא עלמא עלאה. דאתער חד בחד, בלא פרודא, תרין עלמין כחדא, ואפילו עלמא תתאה, כלא חד מלה איהו. הוציא לחם ויין, דתרין אלין ביה. והוא כהן לאל עליון משמש עלמא לקבל עלמא. והוא כהן, דא ימינא. לאל עליון, עלמא עלאה. ובגין כך, בעי כהנא, לברכא עלמא.

242. Come and behold: This lower world, WHICH IS THE NUKVA, receives blessings when it is attached to the high priest, NAMELY TO THE RIGHT COLUMN OF BINAH THAT IS CALLED "THE HIGH PRIEST." Then, "And blessed him" MEANS THAT AFTER THE NUKVA HAD RECEIVED THE BLESSINGS FROM THE HIGH PRIEST, SHE BLESSED AVRAHAM. AS IT IS WRITTEN: "and he said: Blessed be Avram of the most high El" (Beresheet 14:19), as it is surely so! The same applies to the priest below IN THIS WORLD. HE SHOULD tie knots, NAMELY TO MEDITATE AS IS EXPLAINED HERE, so as to bless this place, NAMELY THE NUKVA OF ZEIR ANPIN, so that SHE may be attached to CHASSADIM OF the right SIDE OF BINAH. Thus both worlds, THE NUKVA AND BINAH, are united as one!

243. "Blessed be Avram." The secret behind this is that this blessing contains the meditations that we are to have whenever we say a blessing. "Blessed be Avram" is similar to the words "Blessed are You," which we recite IN EVERY BLESSING; "of the most high El," WHICH APPEARS HERE, IS SIMILAR TO WHAT WE RECITE IN EVERY BLESSING: "Hashem our Elohim"; "possessor of heaven and earth" IS SIMILAR TO WHAT WE RECITE IN EVERY BLESSING: "the king of the world." So this phrase is the secret of all the blessings. "And he blessed him, AND SAID: BLESSED BE AVRAM", WHICH IS THE DIRECTION OF THE MEDITATION from below upward. "Blessed be the most high El, WHO HAD DELIVERED THE ENEMIES TO YOUR HANDS" IS THE DIRECTION OF THE MEDITATION from above downward. "And he gave him a tithe of everything" MEANS THAT HE GAVE THE NUKVA A TITHE in order to be attached to that place, where the tie has been made with the world below. THIS IS THE SECRET OF MALCHUT, WHICH FINISHES THE ILLUMINATION OF THE NUKVA, SO AS NOT TO GIVE HOLD TO THE EXTERNALS, AS THE SECRET OF THE TITHE IS THE CONCLUSION OF

242. תָּא חַזִּי, בְּרַכָּאן נְטִיל הָאֵי עֲלְמָא תַתָּא, כְּדֵ אֲתַחְבַּר בְּכֵהֲנָא רַבָּא. כְּדִין, וַיְבָרַכְהוּ, וַיֹּאמֶר בְּרוּךְ אֲבָרָם לְאֵל עֲלִיּוֹן. הֵכִי הוּא וְדָאֵי. כְּגִוּוֹנָא דָא בְּעֵי כֵהֲנָא לְתַתָּא, לְקַשְׁרָא קְשָׁרִין, וּלְבִרְכָא הָאֵי דּוּכְתָא, בְּגִין דִּיתְקַשֵּׁר בִּימֵינָא, לְאֲתַקְשָׁרָא תְרִין עֲלְמִין כְּחָד.

243. בְּרוּךְ אֲבָרָם. רְזָא דְמַלְהָ, תְקוּנָא דְבִרְכָאן אִיהוּ. בְּרוּךְ אֲבָרָם, כְּמָה דְאִמְרִינָן בְּרוּךְ אַתָּה. לְאֵל עֲלִיּוֹן, ה' אֱלֹהֵינוּ. קוּנָה שְׁמַיִם וְאָרֶץ, מְלַךְ הָעוֹלָם. וְהָאֵי קָרָא, רְזָא דְבִרְכָאן אִיהוּ. וַיְבָרַכְהוּ, מִתַּתָּא לְעֵילָא. וּבְרוּךְ אֵל עֲלִיּוֹן, מֵעֵילָא לְתַתָּא. וַיִּתֵּן לוֹ מֵעֶשֶׂר מְכֹל. לְאֲתַדְבָּקָא בְּאֲתַר דְקַשְׁרָא אֲתַקְשֵׁר לְתַתָּא.

## HER ILLUMINATION.

244. As they were walking, they met Rabbi Yesa and a Jew who was with him. The Jew quoted the verse, "Of David: To you, Hashem, do I lift up my soul" (Tehilim 25:1), AND HE ASKED WHY IS IT WRITTEN "Of David" rather than "A psalm of David" or "To David a psalm?"

245. AND HE ANSWERS: It is written 'Of David' because it was meant for his own grade. And the praise that he recited was for his own sake. "To you Hashem, do I lift up my soul" MEANS "To you, Hashem" upward. "My soul (Nefesh)." Who is meant by "my Nefesh?" David is meant. David is the first grade, as we have stated; NAMELY HE IS MALCHUT, WHICH IS THE FIRST GRADE FROM BELOW UPWARD. "do I lift up" MEANS to elevate, as it is written: "I will lift up my eyes to the hills" (Tehilim 121:1) Because during his entire life, David was always striving to raise his grade TO THAT OF BINAH-to adorn it BY BINAH above and to attach it there in a true and everlasting bond, as it should properly be!

246. Similarly, "Of David, bless Hashem, my soul (Nefesh)" (Tehilim 103:1) was also said for the sake of his own grade. And what did he say? "Bless Hashem, my soul (Nefesh)." In this case, the particle Et before "Hashem" MEANS to be attached with bonds to the upper GRADE-BINAH. And what is meant by "and all that is within me?" It refers to the other beasts of the fields, NAMELY THE SFIROT OF THE NUKVA, that are called "all that is within me (lit. 'entrails')." As it is written: "and my bowels yearned for him" (Shir Hashirim 5:5) Another explanation of the words "bless ... my soul" is that he said it for the sake of his own grade. "Hashem" is the full perfection of everything-the inclusion of everything. THIS MEANS THAT ET IS THE SECRET OF MALCHUT; HASHEM (YUD-HEI-VAV-HEI) IS THE SECRET OF ZEIR ANPIN. SO ET HASHEM ALLUDES TO THE

244. עַד דְּהוּוּ אֲזָלִי, אֶעֱרַע בְּהוּ ר' יִיסָא וְחַד יוּדָאֵי בְּהַרְיָה. וְהוּהוּ אָמַר הֵוּא הֵוּא יוּדָאֵי, לְדוֹד אֵלֶיךָ ה' נַפְשִׁי אִשָּׁא. לְדוֹד, וְכִי אָמַאֵי לֹא כְּתִיב, מִזְמוֹר לְדוֹד, אוֹ לְדוֹד מִזְמוֹר.

245. אָלָא, בְּגִין דְּרַגְיָה קְאָמַר לְדוֹד, תּוֹשְׁבַחְתָּא דְּאָמַר בְּגִינְיָה. אֵלֶיךָ ה' נַפְשִׁי אִשָּׁא. אֵלֶיךָ ה', לְעֵילָא. נַפְשִׁי: מֵאֵן נַפְשִׁי. דָּא דוֹד, דְּרַגְא קְדַמָּאָה דְּקְאָמַרְן. אִשָּׁא: אֶסְלַק. כַּד"א אִשָּׁא עֵינֵי אֵל הַהָרִים. בְּגִין, דְּכָל יוֹמוֹי דְּדוֹד, הוּהוּ מְשַׁתְּדַל לְסַלְקָא דְּרַגְיָה, לְאַתְעֵטְרָא לְעֵילָא, וְלְאַתְקַשְׂרָא תַּמָּן בְּקַשְׁוֹרָא שְׁלִים, כְּדָקָא יָאוֹת.

246. כְּגוּוֹנָא דָּא, לְדוֹד בְּרַכִּי נַפְשִׁי אֶת ה', בְּגִין דְּרַגְיָה קְאָמַר, וּמַאֵי אָמַר, בְּרַכִּי נַפְשִׁי אֶת ה'. אֶת: לְאַתְקַשְׂרָא בְּקַשְׁוֹרָא לְעֵילָא. וְכָל קְרַבִּי, מֵאֵן קְרַבִּי. אֵלִיִּן שְׂאָר חֵיוֹן בְּרָא, דְּאֶקְרוּן קְרַבִּים, כַּד"א וּמַעֵי הֵמוּ עֲלֵיו דְּבַר אַחַר, בְּרַכִּי נַפְשִׁי, בְּגִינְיָה קְאָמַר. אֶת ה', דָּא שְׁלִימוּ דְּכָלָא, אֶת ה' כְּלָלָא דְּכָלָא.

**COMPLETE UNISON OF ZEIR ANPIN WITH HIS  
NUKVA.**

247. Rabbi Elazar said to Rabbi Yesa: I see that you have come in company with the Shechinah. **HE SAID THIS BECAUSE HE SAW THAT THE SHECHINAH RESTED UPON THE JEW.** He said to him: Most certainly! I walked with him for three parasangs, and he has told me many goodly matters. And I have hired him to serve me for this day, and did not realize that he is such a shining light as I see now!"

248. Rabbi Elazar asked the Jew, "What is your name?" He answered, "Yoezer." Rabbi Elazar said: Let us sit together, **AS OUR NAMES ARE SIMILAR.** They sat beside a rock in that field. The Jew opened the discussion, by quoting, "I, even I, am he that blots out your transgressions for my own sake, and will not remember your sins" (Yeshayah 43:25). **HE ASKED HIM,** "What is the reason for saying 'I...I' twice?"

249. **AND HE REPLIED THAT** the first "I" was said at Mount Sinai and the second was said during the creation of the world. Thus, at Mount Sinai it is written: "I am Hashem your Elohim" (Shemot 20:2); and at the creation, it is written: "I have made the earth and created man upon it" (Yeshayah 45:12). This shows that there is no separation between above, BINAH, and below, MALCHUT.

247. אַמְרֵלֹרְבִי אֶלְעֶזְרָבִי וַיֹּסֵא, חֲמִינָא לָךְ, דְּהָא עִם שְׂכִינְתָא קְאָתִית וְאִתְחַבְרַת. אֲמַרְלוּ, הֵכִי הוּא וְדַאי, וְתַלְת פְּרָסֵי הוּא דְאִזְוִלְנָא בְּהַרְיָה, וְאָמַר לִי בְּמָה מִיְלִי מַעֲלִייתָא, וְאָנָא אֲגִירְנָא לִיה לְיוֹמָא דָא, וְלֹא יִדְעָנָא דְאִיהוּ בּוֹצִינָא דְנִהִיר בְּרַחֲמֵינָא הַשְׁתָּא.

248. אַמְרֵלֹרְבִי אֶלְעֶזֶר, לְהָהוּא יוֹדָאי, מַה שְׁמִיךְ, אֲמַרְלוּיֹעֶזֶר. אֲמַרְלוּיֹעֶזֶר וְאֶלְעֶזֶר, יְתִיבֵן בְּחַדָּא. יְתָבוּ גַבֵּי חַד טַנְרָא בְּהָהוּא חֶקֶל. פְּתַח הָהוּא יוֹדָאי וְאָמַר, אֲנֹכִי אֲנֹכִי הוּא מוֹחָה מְשַׁעֲיִךְ לְמַעַנִּי וְחֻטְאֲתִיךְ לֹא אֶזְכּוֹר, מֵאִי טַעֲמָא, תְּרִי זְמִינִי, אֲנֹכִי אֲנֹכִי.

249. אֵלָא, חַד בְּסִינֵי. וְחַד בְּשַׁעֲתָא דְבְּרָא עֲלֵמָא. דְּכַתִּיב, אֲנֹכִי ה' אֱלֹקֶיךָ, דָּא הוּא בְּסִינֵי. וְחַד כַּד בְּרָא עֲלֵמָא, דְּכַתִּיב, אֲנֹכִי עֲשִׂיתִי אֶרֶץ וְאָדָם עָלֶיהָ בְּרָאתִי. הוּא בְּגִין לְאַחֲזָאָה, דְּלֹא הָוִי פְּרוּדָא בֵּין עִילָא וְתַתָּא.

250. HE ASKS: Why does it say "blots out" rather than "removes your transgressions?" AND HE REPLIES: So that they shall never appear again in the world. "For My own sake"--to reveal the compassion that emerges from Me. As it is written: "For Hashem your Elohim is a merciful El" (Devarim 4:31).

251. Come and behold: Another explanation of the words "blots out your transgressions for My own sake," is that the wicked of the world cause damage. For when their sins rise, mercy and the Supernal Light are lost and blessings cannot descend to this world. So this grade, NAMELY THE NUKVA WHICH IS NAMED "I," does not receive any blessings from above to pass on to the lower beings. THEREFORE, THIS IS CONSIDERED BY HER A DAMAGE, and so She says, "for my own sake," so that blessings will not be withheld from me, to be given to all.

252. The same applies to the verse, "See now that I, even I, am He..." (Devarim 32:39), IN WHICH THE FIRST "I" APPLIES TO BINAH AND THE SECOND "I" TO MALCHUT. THIS IS to show that no separation exists between BINAH above and MALCHUT below, as we have already explained.

253. Come and behold: Similarly, when there are righteous people in the world, blessings are sent down to all the worlds. As soon as Avraham arrived, the blessings were sent to the world. As it is written: "and I will bless you, and you shall be a blessing" (Beresheet 12:2). HE ASKS: What is the meaning of, "And you shall be a blessing"? AND HE ANSWERS that because of his merit, blessings shall be abundant on high, IN THE UPPER WORLDS, and down below, IN THE LOWER WORLDS. As it is written: "And in you shall all the families of the earth be blessed,"

250. מוֹחָה פִּשְׁעֶיךָ. מֵעֲבִיר פִּשְׁעֶיךָ לֹא כְּתוּב, אֲלֵא מוֹחָה, בְּגִין דְּלֹא יִתְחַזֵּן לְעֲלָמִין. לְמַעַנִּי מֵאֵי לְמַעַנִּי, בְּגִין אֵינֹן רַחֲמִין דְּתַלְמִין בִּי. דְּכִתְיִב כִּי אֵל רַחוּם ה' אֱלֹקֶיךָ וְגו'.

251. דְּבַר אַחֲרֵי, מוֹחָה פִּשְׁעֶיךָ לְמַעַנִּי. תָּא חֲזִי, חַיְיָבֵי עֲלָמָא עֲבָדִין פְּגִימוֹתָא לְעִילָא, דְּכַד אֵינֹן חוּבִין סְלִקִין, רַחֲמִין, וְנִהִירוּ עֲלָא, וַיִּנְיִקוּ דְּבִרְכָאן, לֹא נַחִית לְתַתָּא, וְהָאֵי דְּרַגָּא לֹא נָטִיל בְּרַכָּאן דְּלְעִילָא, לִינְקָא לְתַתָּא. וּבְגִין כְּרַלְמַעַנִּי, בְּגִין דְּלֹא יִתְמַנְעוּן בְּרַכָּאן לִינְקָא לְכֻלָּא.

252. בְּגוּוֹנָא דָּא, רְאוּ עֵתָה כִּי אֲנִי אֲנִי הוּא, לְאַחֲזָאָה דְּלֹא הוּי פְּרוּדָא, בֵּין עִילָא וְתַתָּא. כְּמָה דְּאִתְמַר.

253. תָּא חֲזִי, בְּגוּוֹנָא דָּא, כַּד אֲשַׁתְּכַחוּ זְכָאִין בְּעֲלָמָא, אֲתַעְרוּ בְּרַכָּאן לְעֲלָמִין כְּלָהוּ. כִּיּוֹן דְּאִתָּא אֲבִרְהָם, אֲתַעַר בְּרַכָּאן לְעֲלָמָא. דְּכִתְיִב וְאֲבִרְכֶךָ. וְהִיָּה בְּרַכָּה, מֵאֵי וְהִיָּה בְּרַכָּה. רְמֹז דִּישַׁתְּכַחוּן בְּגִינֵיהּ בְּרַכָּאן, לְעִילָא וְתַתָּא. דְּכִתְיִב וְנִבְרַכְוּ כָךְ וְגו' וְכִתְיִב וְאֲבִרְכָה מְבִרְכֶיךָ.

REFERRING TO THE LOWER BEINGS, and "I will bless them that bless you" REFERRING TO THE UPPER WORLDS. WHEN THEY CONVEY THE BLESSINGS DOWNWARD, THEY ARE BLESSED FIRST, AS IS KNOWN. THIS IS THE SECRET OF "I WILL BLESS THEM THAT BLESS YOU!"

254. Yitzchak arrived and informed everyone that there is judgment and there is a Judge above to punish the wicked. And he awakened judgment on the world, so that all would be in awe of the Holy One, blessed He. Ya'akov arrived, brought mercy on the world, and perfected the Faith in the world as proper. AVRAHAM DREW CHESED, WHICH IS THE SECRET OF THE RIGHT COLUMN OF THE FAITH, WHICH IS THE SECRET OF THE NUKVA. AND YITZCHAK DREW FOR HER THE JUDGMENT AND THE SFIRAH OF GVURAH, WHICH IS THE SECRET OF HER LEFT COLUMN. YA'AKOV COMPLETED HER BY DRAWING DOWN MERCY, WHICH IS THE SECRET OF THE CENTRAL COLUMN.

255. Thus, of the days of Avraham, it is written: "And Malki Tzedek king of Shalem," since the Throne, THE NUKVA, was crowned in its own place, IN BINAH. Then THE NUKVA, the "king of Shalem" (a perfect king), was completely flawless. THE NUKVA "brought forth bread and wine" to nourish all of the worlds as ought to be. The words "brought forth bread and wine" SHOW THAT the blessings were not withheld from any of the worlds. The words "brought forth" are similar to the phrase "Let the Earth bring forth," (Beresheet 1:24) WHICH REFERS TO THE NUKVA, WHICH BROUGHT nourishment and blessings from the highest levels to all the worlds!

254. אָתָּא יִצְחָק, אוֹרְע לְכֹלָא, דְּאִית דִּין וְאִית דִּינָן לְעִילָא, לְאַתְפְּרַעָא מִרְשִׁיעֵינָא, וְאִהוּ אֲתַעַר דִּינָא בְּעִלְמָא, בְּגִין דִּיִּדְחִלוֹן לִיה לְקִדְשָׁא בְּרִיךְ הוּא, כֹּל בְּנֵי עֲלְמָא. אֲתָּא יַעֲקֹב, וְאַתְעַר רַחֲמֵי בְּעִלְמָא, וְאַשְׁלִים מֵהִימְנוּתָא בְּעִלְמָא, כְּדָקָא חֲזִי.

255. בְּיוֹמֵי דְאַבְרָהָם מַה כְּתִיב, וּמַלְכֵי צֶדֶק מֶלֶךְ שָׁלֵם, דְּאַתְעֵטְרַת כְּרִסְיָא בְּדוּכְתֵיהּ, וּכְדִין אֲשַׁתְּכַח מֶלֶךְ שָׁלֵם, בְּלֹא פְגִימוֹ כֻּלָּל. הוֹצִיא לָחֶם וַיִּין דְּאֶפִּיק מְזוּנִין לְעִלְמִין, כְּלֵהוּ כְּדָקָא חֲזִי. הוֹצִיא לָחֶם וַיִּין, הֲלֹא אֲתַמְנְעוּ בְּרַכָּאן מִכְּלֵהוּ עֲלְמִין, הוֹצִיא: כְּד"א תוֹצֵא הָאָרֶץ, מִדְּרָגִין דְּלְעִילָא אֶפִּיק מְזוּנִין וּבְרַכָּאן לְעִלְמִין כְּלֵהוּ.

256. "And he was the priest of the most high EI" (Beresheet 14:68) MEANS THAT everything has reached full supernal perfection, as it ought to. THAT REFERS TO THE PERFECTION OF BINAH, WHICH IS CALLED "THE MOST HIGH EL." This teaches us that just as the sinners bring damage upon the world and prevent blessings FROM REACHING IT, so the righteous bring blessings to the world, and for their sake, all the people of the world are blessed as well.

257. What is the meaning of "And he gave him a tithe of all" (Beresheet 14:20), IT MEANS THAT MALKI TZEDEK GAVE HIM those blessings that issue from "all," WHICH IS YESOD. THIS MEANS THAT MALKI TZEDEK, WHO IS THE NUKVA, RECEIVED THE TITHE, WHICH IS THE SECRET OF THE BLESSINGS, FROM YESOD, AND PASSED THEM ON TO AVRAHAM. WHY FROM THE YESOD? Because this is the place from which all blessings that reach the world originate. Another explanation of the words "And he gave him a tithe of all" is that it was the Holy One, blessed be He, who gave Avraham the tithe. And what is the tithe? It is a grade, where all the gates of faith and the blessings of the world are established, it is one out of ten, and ten out of a hundred, NAMELY MALCHUT, WHICH DURING HER IMATURE STATE, HAS NO OTHER SFIRAH BUT KETER. AND THIS SFIRAH IS BUT ONE OUT OF THE TEN SFIROT OF ZEIR ANPIN. BUT DURING HER STAGE OF MATURITY, MALCHUT HAS TEN COMPLETE SFIROT, AND THEN SHE IS "TEN OUT OF A HUNDRED" SFIROT OF ZEIR ANPIN. AND THE HOLY ONE, BLESSED BE HE, GAVE THIS GRADE TO AVRAHAM. From this point on, Avraham's existence became firmly established from above, WHICH MEANS THAT HE MERITED FULL CONCEPTION FOREVER! Rabbi Elazar said to him, "You have spoken well!"

256. והוא כהן לאל עליון. דאשתכח כללא, בשלימו עלאה, בדקא חזי. לאתחזאה כמה דחייבנא עבדי פגמו בעלמא, ומנעי ברכאן. הכי נמי, בגין זכאין אתיין ברכאן לעלמא, ובגינייהו אתברכאן כל בני עלמא.

257. ויתן לו מעשר מכל. מאי מעשר מכל, מאינון ברכאן, דנפקי מכל. בגין דאיהו אתר, דכל ברכאן דנחתי לעלמא, מתמן נפקי. דבר אחר, ויתן לו מעשר מכל. קדשא ברין הואיהב ליה מעשרא. ומאן איהו, דא דרגא, דכל פתחין דמהימנותא, וברכאן העלמא, ביה קיימי. ואיהו מעשר, ואיהו חד מעשרה, ואיהו עשרה ממאה. מכאן ולהלאה עאל אברהם, בקיומא דלעילא, בדקא חזי. אמר ליה רבי אלעזר שפיר קא אמרת.



258. Rabbi Elazar asked him, "What is your job?" He responded, "I teach children, back home. But when Rabbi Yosi of the village Chanin came to town, all the children were taken from me and passed on to him. NEVERTHELESS, the people of my town paid my salary, as they had when the children were with me. But I searched my soul and found it improper to benefit from doing nothing. So I offered my services to this wise man, NAMELY RABBI YESA." Rabbi Elazar said: Here, the blessings of my father-REFERRING TO RABBI SHIMON BAR YOCHAI-are required.

259. They went before Rabbi Shimon, and THE JEW would sit and study all day long before Rabbi Shimon. One day, as they were studying the laws concerning the washing of the hands, RABBI SHIMON said: Whoever does not wash his hands properly is punished from above and also below IN THIS WORLD. And what is his punishment below? He brings poverty upon himself. And just as he who washes his hands improperly is punished, so he who washes his hands properly is rewarded ABOVE AND BELOW, bringing the blessings of above on himself. Because the blessings OF ABOVE rest properly on his hands, he is blessed BELOW with wealth.

260. At a later time, Rabbi Shimon woke up in time to see the Jew washing his hands with a great quantity of water. Rabbi Shimon said: "Fill his hands with your blessings." And so it was from that day onward, because the Jew became rich and found a treasure, he studied Torah and gave food and nourishment to the poor every day, and was happy and kind to them. As a result, in reference to him, Rabbi Shimon quoted the verse, "And you shall rejoice in Hashem and shall glory in the Holy One of Yisrael" (Yeshayah 41:16).

258. אַמְרֵלוֹר' אֶלְעֶזֶר, מֵאֵי עֲבִידְתָךְ. אַמְרֵלוֹקְרִינָא דְרַדְקֵי בְּאַתְרֵי, הִשְׁתָּא אַתָּא ר' יוֹסֵי דְכַפֵּר חֲנִין לְמַתָּא, וְסִלְיָקוּ לֹון מִגְבָּאֵי, וְאוֹתְבוּ לֹון לְגַבְיָהּ. וְהוּוּ יִהְיִין לִי כָל בְּנֵי מַתָּא אַגְרָא, כִּהְהוּא זְמַנָּא דְרַדְקֵי הוּוּ גָבָאֵי. וְאַסְתַּכְלָנָא בְּנַמְשָׁאֵי, הֲלָא אַתְחֲזִי לִי לְאַתְהֵי מְנִייהוּ לְמַגְנָא, וְאַגִּירָנָא גְרַמָּאֵי בְּהַדִּי דְהָאֵי חֲכִים. אַמְרֵ רַבִּי אֶלְעֶזֶר, בְּרַכָּאן דְאַבָּא אֶצְטְרִיכוּ הֲכָא.

259. קָמוּ. אַתּוּ קָמִיָה דְרַבִּי שְׁמַעוֹן, וְהוּוּ יִתִּיב וְלַעֲי כָל יוֹמָא קָמִיָה דְרַבִּי שְׁמַעוֹן. וְיוֹמָא חַד, הוּוּ עָסִיק בְּנִטְיִלַת יָדַיִם קָמִיָה, אַמְרֵ, כָּל מֵאן דְּלֵא נְטִיל יָדָיו כְּדָקָא יְאוּת, אֶף עַל גְּבַדְאַתְעֻשׁ לְעִילָא, אַתְעֻשׁ לְתַתָּא. וּמֵאֵי עוֹנְשִׁיָה לְתַתָּא, דְּגָרִים לִיָּה לְגַרְמִיָּה מְסַכְנוֹתָא. כְּמָה דְּעוֹנְשִׁיָה, כִּךְ הֲכִי הוּא זְכִי, מֵאן דְּנְטִיל יָדָיו כְּדָקָא יְאוּת. דְּגָרִים לְגַרְמִיָּה בְּרַכָּאן לְעִילָא, דְּשְׂרָאן בְּרַכָּאן עַל יָדָיו כְּדָקָא יְאוּת, וְאַתְבְּרַךְ בְּעוֹתְרָא.

260. לְבַתֵּר אַקְדִּים רַבִּי שְׁמַעוֹן, חָמָא לִיָּה, דְּאַנְטִל יָדָיו בְּמֵאָא, וְנְטִיל לֹון, בְּשִׁיעוּרָא סְגִינָא דְמִיּוּן. אַמְרֵ רַבִּי שְׁמַעוֹן מְלֵא יָדָיו מְבִרְכוּתֵיךְ. וְכִךְ הוּוּ, מֵהֵהוּא יוֹמָא וְלַהֲלָאָה, אַתְעַתֵּר, וְאַשְׁכַּח סִימָא, וְהוּוּ לַעֲי בְּאוֹרֵייתָא, וְיִהִיב מְזוֹנָא לְמַסְכְּנֵי כָּל יוֹמָא, וְהוּוּ חַדִּי עֲמֵהוּן וּמְסַבֵּר לֹון אֲנִמִּין נְהִירִין. קָרָא עֲלֵיָה רַבִּי שְׁמַעוֹן, וְאַתָּה תְּגִיל בְּה' בְּקֹדֶשׁ וּגו'.



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Section



## 26. "After these things"

In the material world, the Light of the Creator can only manifest through a physical medium or instrument, which Kabbalah refers to as a Vessel. Just as sunlight requires physical matter to reveal its radiance, spiritual Light requires a Vessel in order to express itself. Though many spiritual traditions teach renunciation of material existence, Kabbalah takes a very different view. Rather than meditating on a mountaintop above the fray and fracas of our daily existence, we must embrace the chaos of life, using it as an opportunity, as a vessel to reveal Light. Spiritual Light ignites in that momentary flash-point of character transformation.

### The Relevance of this Passage

Acknowledging and rooting out the negative, dark side of our nature when confronting chaos and conflict, give us the opportunity to effect character change. Moreover, we must initiate the physical actions necessary to transform ourselves, change our world, and reveal the spiritual Light of the Creator. Accordingly, this portion strengthens us so that we successfully confront and transform life's challenges.

261. "After these things, the word of Hashem came to Avram..." (Bereshheet 15:1). Rabbi Yehuda opened the discourse by quoting, "I am my beloved's, and his desire is toward me" (Shir Hashirim 7:11). As has been explained, this means that awakening below results in awakening above. There can be no awakening from above until there is awakening from below. In addition, blessings from above rest in a place of substance, not in an empty space.

261. אַחַר הַדְּבָרִים הָאֵלֶּה הָיָה דְּבַר ה' אֶל אַבְרָם וְגו'. ר' יְהוּדָה פָּתַח אֲנִי לְדוּדֵי וְעָלִי תְּשׁוּקָתוֹ. הָא אֻקְמוּהָ, אָבֵל בְּאַתְעָרוּתָא דְלִתְתָא, אֲשֶׁתְּכַח אֲתַעְרוּתָא לְעִילָא, דְּהָא לֹא אֲתַעַר לְעִילָא, עַד דְּאֲתַעַר לְתַתָּא. וּבְרַכְאָן דְּלְעִילָא לֹא מִשְׁתַּכְּחִי, אֶלָּא בְּמַה דְּאִית בֵּיה מִמְּשָׂא, וְלֹא אִיהוּ רִיקְנָא.

262. How do we know this? We know this from the wife of Ovadyahu, to whom Elisha said: "Tell me, what have you in the house" (II Melachim 4:2). He asked this because blessings from above do not rest on an empty table, AS WILL BE EXPLAINED ABOUT THE SHEW-BREAD, nor in an empty place, AS IS TOLD OF THE WIFE OF OVADYAHU. "And she said: 'Your handmaid has nothing in the house but a pot of oil'" (Ibid.). AND HE ASKS: What is a pot? AND HE SAYS: There is only enough oil IN THE POT to smear the little finger.

263. ELISHA said: You have relieved me. Because I did not know how the blessings of above would rest in an empty place. But now that you have some oil, this is the place where the blessings shall rest. How do we know this? Because it is written: "It is like the precious ointment..." (Tehilim 133:2). And how does the verse end? With the words, "for there Hashem has commanded the blessing, even life for evermore" (Ibid.). SO in this place, NAMELY IN THE OIL, there are blessings.

264. You might think that because in the words, "like the dew of Chermon descending upon the mountains of Tzion" (Ibid.), FOLLOWED BY THE WORDS "FOR THERE HASHEM HAS COMMANDED THE BLESSINGS," dew is mentioned rather than oil. DEW IS THEN THE PLACE FOR THE BLESSING AND NOT OIL. BUT, HE REPLIES: It is oil and it is dew, MEANING THAT THEY ARE THE SAME. BECAUSE this dew is what the Holy One, blessed be He, drew out of the supernal oil, which comes out of the right side.

262. מְנַלְן. מֵאִשֶׁת עוֹבְדֵיהוּ, דְאָמַר לָהּ אֵלִישָׁע הֲגִידִי לִי מָה יֵשׁ לְךָ בְּבַיִת, דְּהָא בְּרַכָּאן דְּלַעִילָא, לֹא שְׂרִיזִין עַל פְּתוּרָא רִיקְנִיָא, וְלֹא בְּאַתְרֵי רִיקְנִיָא. מָה כְּתִיב, וְתֹאמַר אִין לְשִׁפְחָתְךָ כֹּל בְּבַיִת כִּי אִם אֲסוּךְ שְׁמֶן. מֵאִי אֲסוּךְ. אֲלֵא אֲמַרְלוּ, שִׁיעוּרָא דְהָאִי מִשְׁחָא, לָאו אִיהִי, אֲלֵא כְדִי מְשִׁיחַת אֶצְבְּעָא זַעִירָא.

263. אָמַר לָהּ, נִחְמַתְנִי. דְּהָא לֹא יִרְעָנָא, הֵיאֵךְ יִשְׂרוּן בְּרַכָּאן דְּלַעִילָא, בְּרוּכְתָא רִיקְנִיָא, אֲבָל הִשְׁתָּא דְאִית לְךָ שְׁמֶן, דָּא הוּא אַתְרֵי, לְאִשְׁתַּכְחָא בֵּיהּ בְּרַכָּאן. מְנַלְן דְּכְתִיב כְּשִׁמְן הַטּוֹב וְגו'. וְסִימְיָהּ מָה כְּתִיב, כִּי שֵׁם צִוָּה ה' אֶת הַבְּרָכָה חַיִּים עַד הָעוֹלָם. וּבְאַתְרָא דָּא שְׂרָאן בְּרַכָּאן.

264. וְאִי תִימָא כְּטַל חֶרְמוֹן שְׂיֻרְדַּעַל הַרְרֵי צִיּוֹן, וְלֹא כְּתִיב שְׁמֶן אֲלֵא טַל. אֲלֵא, אִיהוּ שְׁמֶן, וְאִיהוּ טַל. הֵהוּא טַל, אִיהוּ, דְאֵטִיל קַדְשָׁא בְּרִיךְ הוּא מִמִּשְׁחָא עֲלָאָה. דְּהָהוּא שְׁמֶן נִפְקַל לְסִטְרָא דִּימִינָא.

265. These are two things-wine and oil-and they flow to two sides. Wine flows to the left and oil to the right. And from the right side all blessings come forth and descend to this world, and from there, the holy kingdom, WHICH REFERS TO THE KINGS OF YISRAEL, is anointed. Because oil is first prepared below, MEANING THAT SHE HAD THE POT OF OIL, WHICH IS THE SECRET OF THE AWAKENING FROM BELOW, then the oil was available from above, referring to the flowing of the blessings FROM ABOVE, WHICH IS THE SECRET OF THE AWAKENING FROM ABOVE, AS IT IS WRITTEN: "UPON HER SONS, WHO BROUGHT THE VESSELS TO HER; AND SHE Poured OUT" (II MELACHIM 4:5).

266. Come and behold: From the awakening of this oil above, it was poured on David and Solomon, so that their sons would be blessed. How do we know this? It is in the verse, "And the oil stopped (lit. 'stood')" (II Melachim 4:6). THIS IS ANALOGOUS TO WHAT IS written elsewhere, "a root of Yishai, that stands for a banner of the people..." (Yeshayah 11:10). BECAUSE THIS VERSE ALLUDES TO DAVID, SOLOMON, AND THEIR DESCENDANTS, WHO ARE FROM THE ROOT OF YISHAI, THEN HERE AS WELL THE VERSE ALLUDES TO DAVID, SOLOMON, AND THEIR DESCENDANTS.

267. Come and behold: Just as the table of the shew-bread, from where all the blessings and replenishment of the world come, should not remain empty even for a moment, so that the blessings may not be removed from there, one should never recite blessings over an empty table. The blessings from above will not rest upon an empty table.

265. תְּרִין אֵינוֹן: יַיִן וְשֶׁמֶן. וְאֵזְלוּ לְתֵרִין סְטְרִין, יַיִן לְסֵטֶר שְׂמָאלָא, שֶׁמֶן, לְסֵטֶר יְמִינָא. וּמִסְטְרָא דְיְמִינָא, נִפְקֵי בְרַכָּאן לְעֵלְמָא, וּמִתַּמֵּן אֲתַמְשַׁח מְלַכוּתָא קְדִישָׁא. וּבְגִין דְשֶׁמֶן הוּא אֲתַתְקַן לְתַתָּא בְקַדְמִיתָא, שֶׁמֶן אֲזַדְמֵן לְעֵילָא, אֲרִיקוּ דְבְרַכָּאן.

266. תָּא חֲזִי, מֵאֲתַעְרוּתָא דְהָאֵי שֶׁמֶן דְלְעֵילָא, קָאֵי לְאַרְקָא עַל דְדוֹד וְשְׁלֵמָה, לְאַתְבְּרָכָא בְנוֹי. מִנ"ל, דְכָתִיב, וַיַּעֲמֵד הַשֶּׁמֶן. כְּתִיב הֲכֵא וַיַּעֲמֵד. וְכָתִיב הֵתֵם שְׂרֵשׁ יִשְׂרָאֵל, אֲשֶׁר עָמַד לְנֶס עַמִּים.

267. תָּא חֲזִי, מִשְׁלַחַן דְלַחֵם הַפָּנִים, דְבְרַכָּאן נִפְקִין מִתַּמֵּן, וּמִזְוָנָא לְעֵלְמָא, לֹא בְעֵי לְאַשְׁתַּכַּח רִיקְנָא, אֲפִילוּ רִגְעָא חֲדָא, בְּגִין דְלֹא יִסְתַּלְקוֹן בְרַכָּאן מִתַּמֵּן, אוֹף הֲכֵי לֹא מְבָרְכִין עַל שְׁלַחַן רִיקְנָא, דְהָא בְרַכָּאן דְלְעֵילָא, לֹא שְׂרִיין עַל שְׁלַחַן רִיקְנָא.

268. Come and behold, it is then written: "I am my beloved's, and his desire is towards me." First, "I am my beloved's," and then, "his desire is towards me." "I am my beloved's" to prepare a place for him at first BY THE AWAKENING FROM BELOW, and afterwards "his desire is towards me."

269. Another explanation for "I am my beloved's" is based on the understanding that the Shechinah does not reside among the wicked. As soon as a person desires to purify himself and come close to the Holy One, blessed be He, only then does the Shechinah rest upon him. Therefore it is written: "I am my beloved's" first, and then, "his desire is towards me." Because when a person comes to be purified, he is purified.

270. Come and behold: "After these things," after Avraham pursued the kings, and the Holy One, blessed be He, killed them off, Avraham was wondering if perhaps "I have lost all the reward from bringing people to repent and return to the Holy One, blessed be He, and holding on to them to draw them nearer to Him--since now people were killed by me!" Immediately, the Holy One, blessed be He, said to him: "Fear not, Avram, I am your shield, your reward shall be exceedingly great." You are receiving a reward for them, **BECAUSE THEY WERE KILLED**, because none of them shall ever be able to improve their behavior.

268. תָּזוּי, מֵה בְּתִיב אֲנִי לְדוֹדֵי וְעָלִי תְּשׁוּקָתוֹ.  
אֲנִי לְדוֹדֵי בְּקִדְמִיתָא, וּלְבַתֵּר וְעָלִי תְּשׁוּקָתוֹ. אֲנִי  
לְדוֹדֵי, לְאַתְקֵנָא לִיָּה דּוּכְתָא בְּקִדְמִיתָא, וּלְבַתֵּר,  
וְעָלִי תְּשׁוּקָתוֹ.

269. דְּבַר אַחֲרָאֲנִי לְדוֹדֵי. דִּהָא תְּנִינָן שְׂכִינְתָא לָא  
אֲשַׁתְּפַחַת עִמָּהוֹן דְּחַיִּיבָא, כִּיּוֹן דְּאֲתִי בְּרִשׁ  
לְאַתְדַּכָּאָה, וּלְמִקְרַב גְּבִי דְּקִדְשָׁא בְּרִיךְ הוּא, כְּדִין  
שְׂכִינְתָא שְׂרִיָא עָלֵיהּ. הֵה"ד אֲנִי לְדוֹדֵי בְּקִדְמִיתָא,  
וְעָלִי תְּשׁוּקָתוֹ לְבַתֵּר. אֲתִי בְּרִשׁ לְאַתְדַּכָּאָה,  
מִדְּכֵאִין לִיָּה.

270. תָּזוּי, אַחֲרֵי הַדְּבָרִים הָאֵלֶּה, דְּרִדְף אַבְרָהָם  
בְּתַר אֱלִינֵן מַלְכִין, וְקִטִּיל לֹוֹן קִדְשָׁא בְּרִיךְ הוּא, הוּוּ  
אַבְרָהָם תּוֹהָא, אָמַר דִּילְמָא ח"ו, גְּרַעֲנָא הוּוּ  
אַגְרָא, דִּהוּינָא אַהֲדַר בְּנֵי נִשְׂא לְגַבֵּי קִדְשָׁא בְּרִיךְ  
הוּא, וְאַחֲדִנָּא בְּהוּ, לְקִרְבָּא לֹוֹן לְגַבֵּיהּ, וְהִשְׁתָּא  
אַתְקִטִּילוּ בְּנֵי נִשְׂא עַל יְדֵי. מִיַּד אֲמַרְלוּ קִדְשָׁא בְּרִיךְ  
הוּא, אַל תִּירָא אַבְרָם אֲנִכִּי מִגֵּן לֶךְ שְׂכָרְךָ הִרְבֵּה  
וּגו'. אַגְרָא קְבִילַת עֲלֵיהּ, דִּהָא כְּלָהוּ לָא יִזְכּוּן  
לְעֲלָמִין.

# THE ZOHAR

the most powerful spiritual tool


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Section



## 27. "Hashem came to Avram in a vision"

The Zohar presents four complex ideas. The first concerns the mysteries of circumcision. Before we can begin to understand any ritual performed in our physical world, we must acquire some understanding of the structure of the Upper Worlds which are the foundation of our physical existence. The Zohar refers to ten dimensions that compose all creation. These dimensions are known as the Ten Sfirot, or Ten Emanations.

The Sfirah of Yesod is a reservoir to which all the upper Sfirot pour their various energies. Yesod gathers all these elements, blends them, and transfers this great Light to the Sfira of Malchut, which is our physical universe. Residing just above Malchut in the structure of the Ten Sfirot, Yesod acts as the portal through which the awesome forces of Light enter our realm. As the building blocks of all creation, the Ten Sfirot reflect themselves in our world. Thus, we have ten fingers, ten toes, and our numerical system functions on base ten.

The Sfira of Yesod correlates to the sexual organ, in which the greatest expression of Light manifests. This great Light is responsible for the miracle of procreation and the pleasure derived from it.

The negative forces in our midst attach themselves to any gateway through which the greatest Light can shine. For this reason, these negative entities are found in the upper world realm of Yesod; in our physical realm, negative forces manifest in the human sexual organ. The purpose of the covenant of circumcision is to remove this negative influence from our lives as well as from the worlds above. Circumcision, performed properly with Kabbalistic mediation, removes all negativity from both the child and the world. The act of circumcision brings enormous spiritual benefits to the child, including boosting his immune system. Though small in size, the foreskin contains powerful negative forces, as if it were a nuclear warhead at the tip of a ballistic missile.

### The Relevance of this Passage

These specific Aramaic texts emanate spiritual influences that help cleanse and purify the realm of Yesod within us, including any negative sexual thoughts, desires or actions. It is these blockages that can prevent us from receiving our full portion of the Light.

271. "The word of Hashem came to Avram in a vision, saying..." HE ASKS: What is meant by a vision? AND HE ANSWERS: This is the mirror, which is the grade in which all images appear. Rabbi Shimon said: Come and behold, before Avraham was circumcised, only one grade spoke to him. And which one was that? It was the 'vision,' NAMELY THE NUKVA. As it is written: "... seeing the vision of Shadai" (Bemidbar 24:16).

272. After Avraham was circumcised, all the grades rested upon that grade, WHICH IS CALLED THE VISION, and then He spoke to him. Hence, it is written: "And I appeared to Avraham," WHO IS THE SECRET OF CHESED, "to Yitzchak," WHO IS THE SECRET OF GVURAH, "and to Ya'akov," WHO IS THE SECRET OF TIFERET, "by the name of El Shadai" (Shemot 6:3), WHICH IS THE SECRET OF YESOD AND MALCHUT. ALL THE GRADES, FROM CHESED DOWNWARD, ILLUMINATE IN THE NUKVA. So, before he was circumcised, these grades did not yet speak to him, ONLY THE NUKVA, WHICH IS THE SECRET OF THE "VISION OF SHADAI" ALONE!

273. You might say that it is already written: "And Hashem appeared to Avram," WHICH IS THE LEVEL OF NEFESH, AND "and Avram journeyed, going on still toward the south," WHICH IS RUACH; and "and there he built an altar," WHICH IS NESHAMAH. If here are the supernal grades THAT HE ATTAINED, how can we say that before he was circumcised, the supernal grades did not rest upon that certain grade, in order to speak to him?

271. הָיָה דְבַר ה' אֶל אַבְרָם בְּמַחְזָה לֵאמֹר. מֵאִי בְּמַחְזָה. אֵלֶּא, בְּהֵוֹא חִיזוּ, דְּרָגָא דְכָל דְיוֹקְנִין אֲתַחְזִיין בֵּיהּ. אָמַר רַבִּי שְׁמַעוֹן הָא חֲזִי, עַד לֹא אֲתַגְזֵר אַבְרָהָם, הָוּה חַד דְּרָגָא מְלִיל עֵמִיָּה, וּמֵאֵן אִיהוּ, דָּא מַחְזָה, דְּכַתִּיב מַחְזָה שְׂרַי יַחְזֶה.

272. בְּיוֹן דְּאֲתַגְזֵר, הָוּוּ כְּלֵהוּ דְרָגִין שְׂרָאן עַל הָאִי דְרָגָא, וּכְדִין מְלִיל עֵמִיָּה, הַה"ד, וְאָרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל שְׂרַי, וְעַד לֹא אֲתַגְזֵר, לֹא הָוּוּ אֵינּוֹן דְּרָגִין שְׂרָאן עֲלוּי לְמַלְלָא.

273. וְאִי תִימָא, דְּהָא בְּקַדְמִיתָא כְּתִיב, וַיֵּרָא ה' אֶל אַבְרָם, וּכְתִיב, וַיִּסַּע אַבְרָם הַלּוֹךְ וְנֹסֵעַ הַנֶּגְבָה. וּכְתִיב וַיְבִן שֵׁם מִזְבֵּחַ. הָא הֵכָא אֵינּוֹן דְּרָגִין עֲלָאִין. וְהִשְׁתָּא אֲמַרְן דְּעַד לֹא אֲתַגְזֵר, לֹא הָוּוּ אֵינּוֹן דְּרָגִין עֲלָאִין, שְׂרָאן עַל הָאִי דְרָגָא לְמַלְלָא עֵמִיָּה.



274. AND HE REPLIES, Come and behold: In the beginning; BEFORE HE WAS CIRCUMCISED, the Holy One, blessed be He, gave wisdom to Avraham, NAMELY THE AFOREMENTIONED SUPERNAL GRADES, so that he would know wisdom and would cleave to THE HOLY ONE, BLESSED BE HE. And Avraham did achieve the secret of Faith, but he could not speak to Him, only to the lower grade alone, NAMELY THE NUKVA AS SEEN "THROUGH THE VISION OF SHADAI." But after he was circumcised, then all the supernal grades rested upon this lower grade, in order to speak with him. And then Avraham ascended through all the grades, as has been explained.

275. Come and behold: As long as a man is not circumcised, he does not hold on to the Name of the Holy One, blessed be He. As soon as he is circumcised, he enters His Name and is attached to it. And if you say that Avraham was nevertheless attached to Him even before he was circumcised, the response is that he was indeed attached to Him, but not properly. Because of the sublime love that the Holy One, blessed be He, felt toward Avraham, He brought him closer to Himself, BUT IN SPITE OF ALL THIS, IT WAS NOT AS IT SHOULD PROPERLY BE.

276. After, THE HOLY ONE, BLESSED BE HE, commanded Avraham to circumcise himself, and presented him with the covenant, WHICH IS YESOD, which is the link to all the supernal grades. The covenant is the bond that links all the grades together, to be included within one another. The covenant is the bond that everything is bound to. And because of this, before Avraham was circumcised, He spoke with him only through the "vision," as we have stated. THE UPPER GRADES WERE MISSING FROM IT, BECAUSE THE COVENANT, WHICH LINKS ALL THE GRADES TOGETHER, WAS MISSING.

274. תָּא חֲזִי, בְּקִדְמֵי תָא יְהִיב קִדְשָׁא בְּרִיךְ הוּא חֲכֵמָה לְאַבְרָהָם, לְמִנְדַּע חֲכֵמָה לְאַתְרֵבְקָא בֵּיהּ, וַיִּדַּע רְזָא דְמַהִימְנוּתָא, אֲבָל לְמַלְלָא עִמֵּיהּ, לֹא הוּא, אֶלָּא הָאִי דְרָגָא תַתָּאָה בְּלַחֲדוּי. כִּיּוֹן דְאַתְגְּזֹר, כְּלֵהוּ דְרָגִין עֲלָאִין הוּוּ שְׂרָאן עַל הָאִי דְרָגָא תַתָּאָה, בְּגִין לְמַלְלָא עִמֵּיהּ, וּכְרִין אֶסְתַּלַּק אֲבְרָהָם בְּכֹלָא. כְּמָה דְאַתְמַר.

275. תָּא חֲזִי, עַד לֹא אֶתְגְּזֹר בְּרִיךְ הוּא, לֹא אֶתְאַחִיד בְּשֵׁמָא דְקִדְשָׁא בְּרִיךְ הוּא, כִּיּוֹן דְאַתְגְּזֹר, עָאֵל בְּשֵׁמִיָּהּ, וְאַתְאַחִיד בֵּיהּ. וְאִי תִימָא אֲבְרָהָם, דְאַתְאַחִיד בֵּיהּ, עַד לֹא אֶתְגְּזֹר. הֵכִי הוּא, דְאַתְאַחִיד בֵּיהּ וְלֹא כְּדָקָא יְאוּת, דְהָא מְגוּ רְחִימוּתָא עֲלָאָה דְרַחֲמִים לִיהּ קוּדְשָׁא בְּרִיךְ הוּא קְרִיב לִיהּ.

276. לְבַתֵּר פְּקִיד לִיהּ, דִּיתְגְּזֹר, וְאַתְיִיְהִיב לִיהּ בְּרִית. קְשׁוּרָא דְכְּלֵהוּ דְרָגִין עֲלָאִין. בְּרִית קְשׁוּרָא לְאַתְקֶשְׂרָא כֹּלָא כְּחָדָא, לְאַכְלֵלָא דָּא בְּדָא, בְּרִית קְשׁוּרָא, דְכֹלָא אֶתְקֶשְׂרָא בֵּיהּ, וּבְגִין כְּרָאֲבְרָהָם עַד לֹא אֶתְגְּזֹר. מְלוּי לֹא הוּא עִמֵּיהּ, אֶלָּא בְּמַחְזָה. כְּמָה דְאַתְמַר.

277. Come and behold: When the Holy One, blessed be He, created the world, He created it based on the covenant. It is written: "In the beginning (Heb. Beresheet) Elohim created (Heb. bara)" (Beresheet 1:1), WHERE SHEET (ARAM. SIX) refers to the covenant, because by relying upon the covenant, the Holy One, blessed be He, created the world. And it is also written: "If My covenant be not day and night, it were as if I have not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). This is a unifying covenant, which ensures that day and night, WHICH ARE ZEIR ANPIN AND NUKVA, may not be separated.

278. Rabbi Elazar said: 'When the Holy One, blessed be He, created the world, it was on the condition that if Yisrael will come forth and receive Torah, all would be well. If Yisrael will not do so, then the world would be returned to chaos. So the world was not firmly established until Yisrael stood at Mount Sinai and received Torah.

The second idea presented by the Zohar concerns the concept of soul mates. Our success in finding our true soul mate depends on the levels we reach in our spiritual work. If we attain the necessary level of growth, we may merit the appearance of our soul mate in our life.

#### The Relevance of this Passage

According to Kabbalah, soul mates are two halves of one soul. If two people are soul mates living on opposite ends of the world, circumstances will eventually arise that will lead them across vast continents and oceans in order that they may encounter one another and reunite. The Aramaic words expressing this spiritual truth, assists us towards that end.

277. תָּא חֲזִי. בְּשַׁעֲתָא דְּבְרָא קְדָשָׁא בְּרִיךְ הוּאֵעֲלָמָא. לֹא אֲתַבְרוּ אֱלֹא עַל בְּרִית. כְּדִ"א בְּרִ"א-שִׁוִּית בְּרָא אֱלֹקִים, וְהֵינּוּ בְּרִית, דְּעַל בְּרִית קַיִים קְדָשָׁא בְּרִיךְ הוּאֵעֲלָמָא וּכְתִיב אִם לֹא בְּרִיתִי יוֹמָם וְלַיְלָה חֻקֹּת שָׁמַיִם וְאָרֶץ לֹא שִׁמְתִי, דְּהָא בְּרִית קְשׁוּרָא אִיהוּ, דְּיוֹמָא וְלַיְלָא לֹא מִתְפָּרְשָׁאן.

278. אָמַר רַבִּי אֶלְעָזָר, כְּדִ בְּרָא קְדָשָׁא בְּרִיךְ הוּאֵעֲלָמָא, עַל תְּנַאי הוּהוּ, דְּכַד יִיתוּן יִשְׂרָאֵל, אִם יִקְבְּלוּן אוֹרֵייתָא יְאוּת, וְאִם לֹא הָרִי אֲנָא אֲהַדְרִי לְכוּ, לְתַהוּ וּבַהוּ. וְעֲלָמָא לֹא אֲתַקִּיִים, עַד דְּקִיִּמוּ יִשְׂרָאֵל, עַל טוֹרָא דְּסִינֵי, וּקְבִילוּ אוֹרֵייתָא, וּכְרִין אֲתַקִּיִים עֲלָמָא.



The benefits of learning Torah are not limited to the traditional concept of acquiring knowledge. Torah study is the sum and substance of spiritual energy itself, and therefore, it reveals enormous spiritual Light both individually and collectively. Our motivation for study should not be selfish desire for knowledge and scholarship. Our purpose should be to reveal and impart Light to others.

#### The Relevance of this Passage

It is tempting for man to wear the garment of pride as he begins to acquire the knowledge and the secrets of the universe. This discourse helps us accomplish our learning and perform our spiritual work with an intention of sharing combined with deep humility.

282. After Rabbi Aba returned from BABYLON, he declared that whoever desires to be rich and have a long life in the world to come should study Torah, and the whole world gathered around him TO STUDY TORAH. There was a bachelor in his neighborhood. One day he said to Rabbi Aba, "Rabbi, I wish to learn Torah so that I may be wealthy." Rabbi Aba responded, "Why of course, YOU SHALL MERIT MUCH WEALTH BY STUDYING TORAH." He asked, "What is your name?" The bachelor responded, "Yosi." Rabbi Aba told his pupils to call the bachelor "Yosi, a man of great wealth and glory." And Yosi delved to the study of Torah.

282. ר' אבא כד אתא מיהתם, הוה מכריז, מאן בעי עותרא, ומאן בעי אורכא דחיי בעלמא דאתי, ויתי וישתדל באורייתא. הוּו מתכנשין כולי עלמא לגביה. רוּק חד הוה בשיבבתייה. יומא חד אתא לגביה, אמרלוּר, בעינא למלעי באורייתא, כדי שיהיה לי עותרא. אמרלוהא ודאי. אמרלומה שמך. אמרלויוסי. אמר לון לתלמידוי דיקרון ליה ר' יוסי מארי דעותרא ויקרא. יתיב ואתעסק באורייתא.

283. After a while, as the days passed, Yosi stood before Rabbi Aba and asked, "Rabbi, where is the wealth?" RABBI ABA responded, "I can see that he is not learning for the sake of heaven!" And then he went to his room TO CONSIDER WHAT TO DO WITH YOSI. He then heard a voice that said: Do not punish him, because he shall become a great man! He returned to him and said: Sit down, my son, sit down. And I shall give you wealth.

284. In the meantime, a man appeared with a vessel made of pure gold, He showed it to everyone, and its sparkle lit up the house. He said: Rabbi, I wish to merit Torah. Because I MYSELF have not merited THE UNDERSTANDING OF THE TORAH, I am searching for someone who can learn Torah for my sake. I inherited great wealth from my father, who used to set upon his table thirteen of these cups MADE OF PURE GOLD. I wish to achieve the merit of studying Torah, and I shall give my wealth to achieve it.

285. He said to the bachelor: Study Torah, and this man shall give you wealth! The man gave him the cup of gold. In relation to him, Rabbi Aba said out loud the verse, "Gold and crystal cannot equal it. And the exchange of it shall not be for vessels of fine gold" (Iyov 28:17). The bachelor then sat down and studied Torah, while the other man gave him wealth.

283. לְיוֹמִין, הָיָה קָאִים קָמִיה, אֲמַרְלוֹר, אֵן הוּא עוֹתְרָא. אֲמַר שְׁמַע מִינָה, דְּלֵא לְשֵׁם שְׁמַיִם קָא עֵבִיד, וְעָאֵל לְאֲדָרְיָה, שְׁמַע חַד קְלָא דְהוּא אֲמַר, לֵא תַעֲנִישִׁיה, דְּגִבְרָא רַבָּא לִיהוּי. תַּב לְגַבְיָה, אֲמַר לִיה, יְתִיב בְּרִי תִיב, וְאֲנָא יְהִיבְנָא לְךָ עוֹתְרָא.

284. אֲדַהֲכִי, אַתָּא גִבְרָא חַד, וּמֵאֲנָא דְפָז בִּידִיה, אֲפַקִּיה וּנְפַל נְהוּרָא בְּבֵיתָא. אֲמַרְלוֹרְבִי בְּעֵינָא לְמִזְבִּי בְּאוֹרֵייתָא, וְאֲנָא לֵא זְכִינָא, וּבְעֵינָא מֵאֵן דִּישְׁתַּדַּל בְּאוֹרֵייתָא בְּגִינִי. דְּהָא אֵית לִי עוֹתְרָא סְגִי, דְּקָא שְׂבַק לִי אָבָא, דְּכַד יְתִיב עַל פְּתוּרֵיה, הוּא מְסַדֵּר עֲלֵיה, תְּלִיסַר כְּסִי מֵאֲלִין. וּבְעֵינָא לְמִזְבִּי בְּאוֹרֵייתָא, וְאֲנָא יְהִיבְנָא עוֹתְרָא.

285. אֲמַרְלוֹלָהוּא רוּק, תְּשַׁתַּדַּל בְּאוֹרֵייתָא, וְדִאֲנִיהִיב לְךָ עוֹתְרָא, יְהִיב לִיה הֵהוּא כְּסָא דְפָז. קָרָא עֲלֵיה ר' אָבָא, לֵא יַעֲרֻכְנָה זָהָב וְזְכוּכִית וְתַמּוּרְתָהּ כְּלִי פָז. יְתִיב וְלַעָא בְּאוֹרֵייתָא, וְהֵהוּא בַר נֶשׁ הוּא יְהִיב לִיה עוֹתְרָא.

286. As days passed, the desire for the Torah entered his bowels. One day he sat down and cried. His Rabbi found him weeping and said to him, "Why are you weeping?" And he replied, "What am I leaving behind for this WEALTH? The life in the world to come! I do not want to learn anymore FOR THE SAKE OF THIS MAN. But rather merit Torah for myself." RABBI ABA said: So now I understand that he is doing it for the sake of heaven.

287. He called for that man and said to him, "Take your wealth back and share it with the poor and the orphans. I shall give you a bigger portion in the Torah, from all that we are learning!" Rabbi Yosi returned the cup of gold to him, and to this very day, the name "the son of gold (Heb. ben pazi)" has not been taken away from him or from his children. He became THE FAMOUS Rabbi, Yosi ben Pazi. And he and his sons merited a lot of Torah, because there is no greater reward in the world than to study Torah. AND A RECOMPENSE FOR IT IS NOT NECESSARY. AS IT IS WRITTEN: "GOLD AND CRYSTAL CANNOT EQUAL IT; AND THE EXCHANGE OF IT SHALL NOT BE FOR VESSELS OF FINE GOLD."

The fourth concept examined by the Zohar concerns the importance and power of the Zohar's Aramaic language. Aramaic is above any invisible negative influences, and this language provides a direct connection to the Creator. Accordingly, when the Creator reveals important wisdom that requires protection from potentially harmful angelic forces, the wisdom is expressed in Aramaic.

Kabbalistically, the Hebrew and Aramaic languages are not merely communication tools for mankind. This instrument of language has many other higher functions, including the direct expression of metaphysical forces in our material world.

286. לְיוֹמִין עָאֵל חֲמִידוֹ דְאֹרִייתָא בְּמַעוּי, יוֹמָא חַד הָוָה יְתִיב, וְהָוָה בְּכִי. אֲשַׁבְּחִיהָ רַבִּינָה דְהָוָה בְּכִי. אֲמַרְלוּעַל מָה קָא בְּכִית. אֲמַרְלוּ, וּמָה מִנְחָנָא חִי דְעֵלְמָא דְאֲתִי, בְּגִין הָאִי, לָא בְּעִינָא אֶלָּא לְמִזְבְּי לְגַבְאִי. אֲמַרְלוּהֲשֵׁתָא שׁ"מ דְהָא לְשֵׁם שְׁמַיִם קָא עֲבִיד.

287. קָרָא לִיָּה לְהָוָה גְּבֵרָא, אֲמַרְלוּטוּל עוֹתָרְךָ וְהַב לִיָּה לְיוֹתְמִי וּלְמַסְכְּנִי, וְאַנָּא וְהִיבְנָא לְךָ חוּלְקָ יְהִיִר בְּאֹרִייתָא, בְּכֹל מָה דְאֲנִן לְעָאן. אֲהֲדֵר לִיָּה ר' יוֹסִי הָוָה כְּסָא דְפָזִי, וְעַד יוֹמָא לָא אֲעִדִי שְׁמִיָּה וּמִן בְּנוֹי בֶּן פָּזִי, וְהִינְנוּ ר' יוֹסִי בֶן פָּזִי, וְחֻכָּה לְכַמָּה אֹרִייתָא, הוּא וּבְנוֹי. דְלִית לְךָ אֲגֵר טַב בְּעֵלְמָא כְּמָאן דְלַעִי בְּאֹרִייתָא.

## The Relevance of this Passage

We live in a world of concealment, where metaphysical forces and spiritual influences remain obscured from the five senses. Inasmuch as mankind has been conditioned to accept only that which the eyes can see, raising our consciousness becomes a considerable and difficult task. The discussion pertaining to Aramaic reinforces our own conviction and connection to the language, elevating our consciousness so that the energy pouring out from the Aramaic letters fills our soul.

288. "After these things the word of Hashem came to Avram in a vision, saying, 'Fear not, Avram...'" Wherever the words "in a vision" appear in the Torah, it is the one that appeared to the Patriarchs. And what is it? It is Shadai, as it is written: "And I appeared to Avraham, to Yitzchak, and to Ya'akov by the name of El Shadai" (Shmot 6:3), and as you may read, "which saw the vision of Shadai" (Bemidbar 24:4). And this is the vision through which all supernal appearances are seen, just as a mirror OF GLASS in which all images are reflected. And vision (Heb. mar'eh) and the appearance (Heb. machazeh) are the same-one is in Aramaic and the other is in the holy tongue.

289. Rabbi Yosi said: There are many ARAMAIC WORDS in the Torah. Therefore, Onkelos had permission to translate the Torah to the same language that the Holy One, blessed be He, revealed in the Torah. But this language is not understood by the angels above, and they did not recognize it when THE HOLY ONE, BLESSED BE HE, spoke to Avraham.

288. אַחַר הַדְּבָרִים הָאֵלֶּה הָיָה דְּבַר ה' אֶל אַבְרָם  
בְּמַחְזָה לֵאמֹר וּגו'. בְּכָל אֲתֵר דְּכְתִיב בְּאוּרִייתָא  
בְּמַחְזָה, דָּא שְׂמָא דְאֲתַנְגְּלִי לְאַבְרָהָם, וּמֵאַן אִיהוּ.  
שְׂדֵי, שְׂנֵאמֵר וְאַרְא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב  
בְּאֵל שְׂדֵי. כְּדִ"א אֲשֶׁר מַחְזָה שְׂדֵי יַחְזָה. וְדָא אִיהוּ  
חִיזוּ דְכָל חֲזוּן עֲלָיִן אֲתַחְזִיין מְגוּיָה, כְּהֵאִי מְרָאָה,  
דְּכָל הַיּוֹקְנִין אֲתַחְזִיין בֵּיהּ, וְכֹלָא חֵד. מְרָאָה מַחְזָה  
חֵד הוּא, דָּא תְרַגּוּם, וְדָא לְשׁוֹן הַקּוֹדֶשׁ.

289. אָמַר רַבִּי יוֹסִי, סְגִיָּאִין אֵינּוֹן בְּאוּרִייתָא, וְעַל  
דְּאִהוּהוּ לִיָּה רְשׁוּ לְאוּנְקֵלוֹס, לְתַרְגְּם בְּהוּא לְיִשְׁנָא  
דְּגַלִּי קְדָשָׁא בְּרִיךְ הוּא בְּאוּרִייתָא. וְלִישְׁנָא דָּא סְתִימָה  
אִיהוּ מְגוּ מְלָאכֵי עֲלָאָה. בְּמַחְזָה, דְּהוּוּ סְתִימָה  
מְמִלְאכֵי עֲלָאֵי דְלֵא יִדְעֵי בְּדָא, כְּדִ מְמִלּוּל בֵּיהּ  
בְּאַבְרָהָם.

290. AND HE ASKS: What is the reason, THAT THE HOLY ONE, BLESSED HE, SPOKE WITH AVRAHAM IN A LANGUAGE THAT WAS NOT RECOGNIZABLE BY THE ANGELS? AND HE REPLIES: Because Avraham was not circumcised; his foreskin still covered his flesh. Therefore THE HOLY ONE, BLESSED BE HE, SPOKE in the language of the translation, which is incomprehensible TO THE ANGELS. The same with Bilaam, as it is written: "who sees (Heb. yechezeh) the vision of Shadai." The word 'YECHEZEH' is not comprehensible to the ministering angels. So that they have no excuse to complain that the Holy One, blessed be He, is talking with an uncircumcised and impure man. Because the holy angels have no use for the Aramaic translation, THEY WERE UNAWARE THAT THE HOLY ONE, BLESSED BE HE, WAS SPEAKING WITH BILAAM!"

291. AND HE ASKS: You say that THE ANGELS do not understand THE LANGUAGE OF THE TRANSLATION, but Gavriel taught Yosef seventy languages and Aramaic was one of them. AND HE REPLIES: They do know the language, but have no use for it. WHICH MEANS THAT they do not care about it and do not pay attention to it, because they dislike this language more than any other language.

292. You may ask, "If it is despised by the angels above, why did Onkelos translate the Torah to that language, and Yonatan ben Uziel the Scriptures?" AND HE REPLIES: It was repulsive only to the angels. And so it should be, so that the angels of above should not envy Yisrael WHEN THEY SAY THE PRAYERS CALLED KEDUSHA DESIDRA. BUT TO US, IT IS NOT DESPICABLE. And this is why they translated Torah and the Scriptures TO THIS LANGUAGE. And it is not despised, because the Holy One, blessed be He, has written it in many places in the Torah USING THIS LANGUAGE.

290. מ"ט, בגין דאברהם לא הוה מהול, והוה ערל, סתים בשרא. ובגין כך הוה סתים מנייהו, בלשון תרגום. כגוונא דא בלעם, דכתיב אשר מחזה שדי יחזה. סתים הוה מלה מגו מלאכי השרת, בגין דלא יהא לון פטרא, דקדשא בריך הוא ממלל בהווא ערל מסאבא. דהא מלאכי קדישי לאו נזקקין בלשון תרגום.

291. אי תימא דלא ידעי, והא גבריאל אוליה ליוסף ע' לשון, ותרגום חר מע' לשון הוא. אלא מנדע ידעי, אבל לא נזקקין תנן, דלא חיישי ולא משגיחין עליה, דהא מאיס איהו קמיייהו, מכל שאר לשון.

292. ואי תימא, הואיל ומאיס איהו ממלאכי עלאי, אמאי תרגום אונקלוס אורייתא בהאי לשון, ויונתן בן עוזיאל המקרא. אלא מאיס הוא קמיייהו, והכי אצטריך דלית קנאה למלאכי עלאי בהדייהו דישראל יתיר, ועל דא תרגום תורה ומקרא כך, ולא מאיס איהו, דהא בכמה דוכתי כתב קדשא בריך הוא באורייתא הכי.



293. Because this language is incomprehensible to the holy angels above, the Holy One, blessed be He, revealed Himself to Avraham in this concealed manner, so that the holy angels would not look upon him and have an excuse to accuse the Holy One, blessed be He, for appearing before an uncircumcised man.

294. HE ASKS: When did He openly reveal Himself to him, in front of the angels of above? AND HE RESPONDS: At the time when He gave him the sign of the Holy covenant. As it is written: "And Elohim talked with him saying..." (Beresheet 17:3). Elohim is a holy name. It is not written: "in a vision," BUT "ELOHIM," WHICH IS a revealed name.

295. AND HE ASKS: What is 'saying'?" AND HE REPLIES: "saying" MEANS to announce and declare in all languages, WHICH THE HOLY ONE, BLESSED BE HE, SPOKE WITH AVRAHAM, so that he was no longer concealed FROM THE ANGELS. He did not speak in any other language-REFERRING TO ARAMAIC-but in a language that all use, so that they were able to talk to each other, and no one would be able to blame or have any pretext. Therefore, "and Elohim talked with him, saying," 'Elohim' and not 'a vision,' as He has brought him to the holy covenant, close to Him.

293. וּבְגִין כְּרִסְתִּים אִיהוּ מְגוּ מְלֹאכֵי עֲלָאֵי קְדִישֵׁי. וְעַל דָּא אֲתַגְלִי בֵּיהּ בְּאַבְרָהָם בְּאוֹרַח סְתִימָה, דְּלֹא יִשְׁגָּחוּן בֵּיהּ מְלֹאכֵי קְדִישֵׁי, וְלֹא יְהֵא לֹן פְּטָרָא, דְּקוֹדֶשָׁא בְּרִיךְ הוּא אֲתַגְלִי עַל בְּרַ נֶשׁ עַרְלָא.

294. אֵימַתִּי אֲתַגְלִי לִיהּ בְּאַתְגְּלוּיָא דְּמְלֹאכֵי עֲלָאֵי, כִּד יְהִיב לִיהּ בְּרִית קְוִימָא קְדִישָׁא, דְּכַתִּיב וַיְדַבֵּר אֵתוֹ אֱלֹקִים לֵאמֹר. אֱלֹקִים שְׂמָא דְּקוֹדֶשָׁא, וְלֹא כַתִּיב בְּמַחְזָה, שְׂמָא בְּאַתְגְּלוּיָא.

295. לֵאמֹר. מַאי לֵאמֹר, לֵאמֹר וְלֹאכְרָזָא בְּכָל לְשׁוֹן, דְּלֹא תְהֵא בְּאַתְכֻסְיָא, לָאוּ בְּלִישְׁנָא אַחֲרָא, אֲלֵא בְּלִישְׁנָא דְּכֻלָּא מִשְׁתַּעֲוִין בֵּיהּ, דִּיכְלִי לְמִימַר דָּא לְדָא, וְלֹא יְכֻלִי לְקַטְרָגָא וְלְמִימַר פְּטָרָא, וְעַל דָּא וַיְדַבֵּר אֵתוֹ אֱלֹקִים לֵאמֹר. אֱלֹקִים, וְלֹא מַחְזָה. בְּגִין דְּהוּא מְעִייל לִיהּ בְּבְרִית קְוִימָא קְדִישָׁא, וְקָרִיב לִיהּ לְגַבְיָהּ.

296. Rabbi Yehuda said: According to this, the letter Hei, WHICH IS THE SHECHINAH, was not given to him, until he was circumcised! Why? Because She is called the actual covenant. Therefore because he entered the covenant, he was given the letter Hei IN HIS NAME. As it is written: "As for Me, behold, My covenant is with you, and you shall be a father of many nations. Neither shall your name any more be called Avram..." (Beresheet 17: 4-5).

296. ר' יהודה אמר, בגין כְּרָאת ה' לֹא אֶתְיַהֵב לִיהָ עַד דְּאֶתְגַּזֵּר. מ"ט. דְּאִיהִי מִמֶּשׁ בְּרִית אֶקְרִי. וְעַל דְּאֶבִּינֵן דְּעָאֵל בְּבְרִית, כְּדִין אֶתְיַהֵיבֵת לִיהָ אֶת ה"א. דְּכְתִיב, אֲנִי הִנֵּה בְרִיתִי אִתְךָ וְהָיִיתָ לְאָב הַמּוֹן גּוֹיִם וְלֹא יִקְרָא עוֹד שְׁמֶךָ אֲבְרָם וְגו'.

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# THE ZOHAR

the most powerful spiritual tool

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Section



## 28. Rabbi Chiya went to visit Rabbi Elazar

The Zohar offers a story about the travels of Rabbi Chiya and Rabbi Chagai to visit Rabbi Elazar, the son of Kabbalist Rabbi Shimon bar Yochai, author of the Zohar. Kabbalistically, the concept of travelling really concerns a spiritual journey of the mind and soul between two sages. As the two mystics embark on their excursion, their discussion of various spiritual matters is intended to attract particular levels of energy into their lives, and ultimately, to raise them to the very spiritual levels they are discussing.

Rabbi Chiya is concerned that his colleague Rabbi Chagai may not be worthy to enter this higher realm, which is symbolized by the mention of Rabbi Elazar. As they begin to approach Rabbi Elazar, who represents the next dimension, Rabbi Chiya suddenly realizes that Rabbi Chagai is actually more worthy than himself. When the two sages reach Rabbi Elazar's home, he does not immediately let them in. He wants to appraise their level of spiritual consciousness. The sages, therefore, wait and sit in silence. After a while, Rabbi Elazar gets up and enters his room. While in his quarters, he hears a voice telling him that the sages are ready and that he should reveal to them all the mysteries and spiritual Light they seek. A study session ensues, and suddenly a great fire encircles Rabbi Elazar. The sages then leave, realizing they are not yet ready to receive the full revelation of spiritual energy that occupies the next realm.

### The Relevance of this Passage

Each of us must prepare our own internal vessel in order to continue our growth and spiritual work. The words of this story assist in expanding our vessel and furthering our preparation.

297. "After these things...": On his way to visit Rabbi Elazar, Rabbi Chiya met Rabbi Chagai. He said to him: This route, which is set before you, sir, where does it lead to? He answered: IT LEADS to my visiting Rabbi Elazar. He said to him: I shall go along with you. He said: If you will be able to understand the wisdom and the reason behind what you will hear, then come along. But if not, then turn back! He said to him, sir, do not worry about this, because I have heard many secrets of Torah, and I was able to understand them.

298. Rabbi Chagai opened the discussion, saying: This is the meaning of 'My offering, the provision of my sacrifices made by fire...' (Bemidbar 28:2). "My offering" refers to an offering of flesh, which is given for atonement; blood OF THE SACRIFICE for the blood OF MAN; flesh OF THE SACRIFICE for the flesh OF MAN. All sacrifices are offered only for the flesh, THAT IS, to atone for the flesh.

299. And I heard thus: if a man sinned, what is the sin of the animal, that the Holy One, blessed be He, said: "If any man of you bring an offering to Hashem, of the cattle..." (Vayikra 1:2)? AND HE REPLIES: The Holy One, blessed be He, formed the spirit of men and the spirit of animals, and then separated them from each other. Therefore, "the spirit of man goes upwards, and the spirit of the beast goes downwards," (Kohelet 3:21) so they are definitely separated from each other!

297. אַחַר הַדְּבָרִים הָאֵלֶּה. רַבִּי חִיָּיא חָיָא הוּא אָזִיל לְמַחְמֵי לְרַבִּי אֶלְעָזָר, פָּגַע בֵּיהּ רַבִּי חַגַּי, אִמְרֵלוּהֵאִי אַרְחָא דְּמִתְקַנָּא קַמֵּיהּ דְּמַר, לְאֵן אִיהוּ אָזִיל. אִמְרֵלוּ לְמַחְמֵי לְרַבִּי אֶלְעָזָר. אִמְרֵלוּ וְאָנָּא נְמִי אִיזִיל בְּהַדְרָךְ. אִמְרֵלוּ, אִי תִיכּוּל לְמַסְפֵּר סִבְרָא לְמֵאִי דְּתִשְׁמַע, זִיל. וְאִי לֹא תוּב אֲבַתְרָךְ. אִמְרֵלוּ, לֹא לִיחוּשׁ מֵר לְהֵאִי, דְּהֵא אָנָּא שְׁמַעְנָא כְּמַה רְזִי דְּאוּרִייתָא, וְיִכְלִנָּא לְמִיקָם בְּהוּ.

298. פֶּתַח ר' חַגַּי וְאָמַר מֵאִי דְּכִתִּיב אֶת קִרְבָּנִי לְחִמֵּי לְאִשֵּׁי וְגו'. אֶת קִרְבָּנִי, דָּא קִרְבֵּן בְּשָׂרָא, דְּאִתְקַרֵּב לְכַפָּרָא, דְּמָא עַל דְּמָא, בְּשָׂרָא עַל בְּשָׂרָא, בְּגִין דְּכָל קִרְבָּנִין לֹא מִתְקַרְבִּין אֶלָּא עַל בְּשָׂרָא, לְכַפָּרָא עַל בְּשָׂרָא.

299. וְהֵכִי שְׁמַעְנָא, אִי בַר נֶשׁ חֲטָא, בְּהֵמָה מַה חֲטָאת, דְּקִדְשָׁא בְּרִיךְ הוּא אָמַר אֲדָם כִּי יִקְרִיב מִכֶּם קִרְבֵּן וְגו'. אִמְאִי. אֶלָּא קִדְשָׁא בְּרִיךְ הוּא עֵבִיד רוּחַ בְּנֵי נֶשָׁא, וְרוּחַ הַבְּהֵמָה, וְאִפְרִישׁ דָּא מִן דָּא. וּבְגִין כְּרוּחַ בְּנֵי הָאָדָם הָעוֹלָה הִיא לְמַעְלָה וְרוּחַ הַבְּהֵמָה וְגו'. וְדָאִי מִתְפָּרֵשׁ דָּא מִן דָּא.

300. Before Adam sinned, it is written: "And Elohim said: Behold, I have given you every herb bearing seed..." (Beresheet 1:29) and "to you it shall be for food" and no more THAN THIS. SO HE WAS NOT PERMITTED TO EAT ANIMALS. But since he had sinned and the Evil Inclination was absorbed to his body and to all of his offspring, He passed His judgment over them; IN OTHER WORDS, HE BROUGHT THE GREAT FLOOD UPON THEM.

301. Later, Noach came and saw that the body is built by the Evil Inclination, so he offered a sacrifice as Adam did. And it is written: "And Hashem smelled a sweet savor...for the impulse of man's heart is evil from his youth." (Beresheet 8:21). The Holy One, blessed be He, said: 'From here onward, because the body is already absorbed by that Evil Inclination, let the body enjoy itself as much as it wants and eat meat.' HE SAID: "even as the green herb have I given you all" (Beresheet 9:3).

302. When man eats meat, the flesh of man receives pleasure from that flesh, and they mix together-THE FLESH OF MAN COMBINES WITH THE FLESH OF THE ANIMAL. And the body grows and is built by it. But as a result of the pleasure, WHICH MAN RECEIVED FROM EATING MEAT, his body commits many sins. The Holy One, blessed be He, said: "The meat," REFERRING TO THE MEAT OF THE OFFERING, "shall be atonement for the body". Because one had eaten flesh, and had grown flesh through it IN THE BODY, and by it one had sinned, therefore the meat OF THE OFFERING shall be atonement for the body. So the meat-NAMELY THE FLESH OF THE BODY-that eats meat forms the blood in the body. And because of this, the purpose of the blood that remains outside of the meat OF THE OFFERING is to atone for the blood OF MAN, which was formed by that same meat OF THE ANIMAL. As it is written: "for it is the

300. עַד לֹא חָטָא אָדָם, מֵהַ כְּתִיב, וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת כָּל עֵשֶׂב זֹרֵעַ זֹרֵעַ וְגו', וְכָתִיב לָכֶם יִהְיֶה לְאֹכְלָהּ, וְלֹא יִתִּיר. בֵּינָן דְּחָטָא, וַיִּצַר הָרַע אֲשֶׁתָּאִיב בְּגוּפָא דִּילֵיהּ, וּבְכָל אֵינוֹן תּוֹלְדִין, עַבְד בְּהוּ דִּינָא.

301. וּלְבַתֵּר אָתָא נֹחַ, וְחָמָא דְהָא גּוּפָא אֲתַבְנִי מֵאֲתָרָא דִּיצֵה"ר אֶקְרִיב קֶרְבֵּן, כַּמָּה דְאֶקְרִיב אָדָם, מֵהַ כְּתִיב וַיִּרַח ה' אֶת רִיחַ הַנְּיִחָח וְגו'. כִּי יִצַר לֵב הָאָדָם רַע מִנְעוּרָיו. אָמַר קִדְשָׁא בְרִיךְ הוּא, מִכָּאן וְלַהֲלָאָה, הוֹאִיל וְגוּפָא אֲשֶׁתָּאִיב מֵהוּא יִצֵּה"ר יִתְעַנֵּג גּוּפָא כַּמָּה דְאֲתַחֲזִי לֵיהּ, וַיְכוּל בְּשָׂרָא. כִּיִּרַק עֵשֶׂב נָתַתִּי לָכֶם אֶת כָּל.

302. כִּד אָכִיל בְּשָׂרָא, מֵהוּא בְּשָׂרָא אֲתַעַנֵּג בְּשָׂרָא דִּילֵיהּ, וְאֲתַעַרְב דָּא בְדָא, וְאֲתַרְבִּי גּוּפָא מִיֵּינָה, וּמֵהוּא עֵנֵג, גּוּפָא חָטָא בְכַמָּה חָטָאִין. אָמַר קִדְשָׁא בְרִיךְ הוּא כַּפְּרָה עַל גּוּפָא בְּשָׂרָא. בְּשָׂרָא אָכִיל, וּבְשָׂרָא אֲתַרְבִּי מִיֵּינָה, וּבִיהַ חָטָא, בְּגִין כְּרַלְכַפְרָא עַל גּוּפֵיהּ בְּשָׂרָא. וּבְשָׂרָא דְאָכִיל בְּשָׂרָא, עַבִּיד דְמָא לְגוּפָא, בְּגִין כְּרַדְמָא דְאֲשֶׁתָּאִר מֵהוּא בְּשָׂרָא לְבַר, אֲתַעַתֵּד לְכַפְרָא עַל דְמָא, דְאֲתַעֲבִיד מֵהוּא בְּשָׂרָא דִּילֵיהּ, דְכָתִיב כִּי הָדָם הוּא בְנִפְשׁ יְכַפֵּר.

blood that makes an atonement for the soul" (Vayikra 17:11).

303. It is written: "My offering" and "your offering," as it is written: "shall you bring your offering" (Vayikra 1:2). What is the difference between these two phrases? AND HE REPLIES: "My offering" is like peace-offerings that are brought for peace. "Your offering" is like sin or guilt offerings brought to ATONE for sin or guilt. Therefore, "My offering" is meat, "the provision" is bread and wine, "savor" is incense. "Sweet" (Heb. nichoach) is satisfaction (Heb. nachat) that the priest experiences when meditating on the Holy Name, WHICH HE UTTERS OUT LOUD DURING THE RITUAL OF THE SACRIFICE. And the Levites HAVE THE SAME EXPERIENCE when meditating during the songs and praises, WHICH THEY RECITE DURING THE SACRIFICE.

304. Of the verse, "shall you observe to offer to me in their (lit. 'its') due season," HE ASKS: What is meant by "due season?" If you say THAT THE MEANING IS TO OFFER A SACRIFICE every day-morning and evening-why then is it called "its due season?" AND HE REPLIES: "its due season" APPLIES to the desire that rules at that certain moment-NAMELY, THE MOMENT OF THE SACRIFICE. This is the desire that prevails above in that certain grade, WHICH IS THE NUKVA. And for this reason, it is written: 'its due season.'

303. כתיב קרבני, וכתיב קרבנכם, דכתיב תקריבו את קרבנכם, מה בין האי להאי. אלא קרבני, בגון שלמים דאתיין על שלום. קרבנכם: בגון חטאות ואשמות דאתיין על חטא ואשם, בגין כראת קרבני: בשרא. לחמי: נהמא וחמרא. ריח: דא קטורת. ניחחי: דא נחת רוח, דעביד כהנא ברעותא דשמא קדישא, וליואי, ברעותא דשיר ושבחה.

304. תשמרו להקריב לי במועדו. במועדו מאי הוי, אי תימא בכל יומא בבקר ובערב, מאי איהו במועדו. אלא מועדו, דשלטא בההוא זמנא רעוא. רעו דאשתכח לעילא בדרגא ידיעא. ועל דא כתיב במועדו.

305. When an offering is sacrificed, all the worlds receive a part of it, and the Klipot are scattered in all directions. The unison OF THE MALE AND FEMALE grows closer and is completed, and the candles, WHICH ARE THE SECRET OF THE UPPER GRADES, shine. And there is one desire and full companionship in all the worlds. And the Holy One, blessed be He, is in a state of the secret of unity as should properly be. Rabbi Chiya came forward, kissed him, and said: You are more worthy than I to go and see him, REFERRING TO RABBI ELAZAR.

306. They went along. When they reached RABBI ELAZAR, he saw them sitting beside the gate. He said to his attendant, Go and ask them what is the significance OF EACH of the three legs of this throne? They told him: Go and tell our master that it is not in vain that King David, who is the fourth LEG OF THE THRONE, said, "The stone which the builders rejected" (Tehilim 118:22). AND WITH THIS VERSE, THEY GAVE HIM A HINT ABOUT THE THREE COLUMNS THAT PRECEDE DAVID, WHICH ARE CHESED, GVURAH, AND TIFERET. He said to him, TO HIS ATTENDANT: Go and tell them, where David was 'rejected' BY THE BUILDERS, that he said, "The stone which the builders rejected?"

307. Rabbi Chiya turned to Rabbi Chagai and said: Have you heard anything about this? He said: I have heard about the verse that reads "my mother's children were angry with me; they made me the keeper of the vineyards..." (Shir Hashirim 1:6), which King Solomon used to say. It speaks of King David when he was rejected by his brothers.

305. כִּד קִרְבָּן אֲתִקְרִיב, כֹּלָא נִטְלִין חוֹלְקָא, וְאֲתַבְדְּרָן קְלִיפִין לְכֹל סֵטְרָא, וְיִיחַוְדָא אֲתִקְרִיב וְאֲתִיחַד, וּבּוֹצִינִין אֲתִנְהַרִין, וְאֲשַׁתְּכַח רַעוּא וְרַעוּ בְּכֹל עֲלְמִין, וְקִדְשָׁא בְרִיךְ הוּא אֲשַׁתְּכַח בְּרַזָא דִּיחַוְדָא חֲדָא בְּרַקָא חֲזִי. אֲתָא ר' חִיָּיא וּנְשָׁקִיָּה, אָמַר לִיה, יָאוּת אַנְתָּ בְרִי מִנִּי, לְמִיְהַךְ לְמַחְמֵי לִיָּה.

306. אָזְלוּ, כִּד מִטוֹן לְגַבִּיָּה, חֲמָא לוֹן יִתְבִי עַל תְּרַעָא, אָמַר לוֹלְשִׁמְשָׁא, זִיל וְאִימָא לוֹן, הָאִי כְּרִסְיָא דְתַלְתָּ קְוִימִין, מַהוּ כֹּל אֶחָד. אָמַרוּ לִיָּה, זִיל וְאִימָא לִיָּה לְמַר, דְּלָאוּ לְמַגְנָא אָמַר דּוֹד מְלָכָא דְאִיְהוּ רְבִיעָאָה, אָבָן מְאָסוּ הַבּוֹנִים. אָמַר לוֹזִיל וְאִימָא לוֹן דָּאָן גַּעְלוּ בֵּיהּ בְּדוֹד, דְּאִיְהוּ אָמַר אָבָן מְאָסוּ הַבּוֹנִים.

307. אֲהֲדַר רַבִּי חִיָּיא רִישִׁיָּה לְגַבִּי ר' חַגַּי, וְאָמַר לִיָּה שְׁמַעַת בְּהָאִי מְדִי. אָמַר שְׁמַעְנָא, בְּהָאִי קְרָא דְכְּתִיב בְּנֵי אֲמִי נִחְרוּ בִּי שְׁמוֹנִי וְגו'. דְּהָאִי קְרָא שְׁלֵמָה מְלָכָא אָמַרוּ, וְעַל דּוֹד מְלָכָא אֲתַמַּר, כִּד דְּחוּ לִיָּה אַחוּהֵי מְנִיְהוּ.

308. And furthermore, we have heard: What was the reason that the Holy One, blessed be He, gave the kingdom to Yehuda and not to any of the other brothers? AND HE REPLIES: Because the letters of His Holy name are engraved in him. BECAUSE YUD-HEI-VAV-HEI APPEAR IN THE NAME OF YEHUDA (YUD-HEI-VAV-DALET-HEI). So the Holy One, blessed be He, glorified his name. And this is why he inherited the kingdom. And I have also heard that the name Yehuda definitely contains the letters of His HOLY Name, but there is no letter Dalet IN YUD-HEI-VAV-HEI. AND HE ASKS: Why? AND HE REPLIES: This LETTER DALET OF YEHUDA represents King David, who is attached to His Name more than all other people of the world. As it is written: "and seek Hashem their Elohim, and David their king" (Hoshea 3:5). So King David is actually attached to His HOLY Name. Furthermore, he is the knot of the Tfilin, AS KING DAVID IS THE SECRET OF THE KNOT OF THE TFILIN OF THE HOLY ONE, BLESSED BE HE. AND THIS IS THE SECRET OF THE NUKVA OF ZEIR ANPIN. So certainly the letter Dalet IN YEHUDA is King David. And because of this David is attached to His HOLY Name. BECAUSE THE NAME YEHUDA INCLUDES YUD-HEI-VAV-HEI, WHICH ALLUDE TO ZEIR ANPIN, AND THE LETTER DALET, WHICH ALLUDES TO KING DAVID, WHO IS THE SECRET OF NUKVA OF ZEIR ANPIN.

309. They entered. Once they were inside, they sat in front of him. Rabbi Elazar was silent, so they remained silent as well. Rabbi Elazar entered his room, he heard a certain voice there that said: 'Go and tell them what they want, because they are righteous men!' He then returned to them and said: If one of you has heard something, let him say it to me! They responded: We are waiting to shine by the purity of the upper candle, and let us grasp knowledge.

308. ותו שמענא, מאי חמא קדשא בריך הוא למיהב מלכותא ליהודה מכל אחוהי, אלא אתוון דשמיה חקיקן ביה, וקדשא בריך הוא יהב וקרא לשמיה, ובגין כראחסין מלכותא. ותו שמענא, יהודה הא אתוון דשמיה ודאי, ד' ליתיה אמאי. אלא דא דוד מלכא, דאתקשר בשמיה מכל בני עלמא, דכתיב, ובקשו את ה' אלקיהם ואת דוד מלכם וגו', הא דוד קשיר בשמיה, תו, דאיהו קשר של תפלין, ודאי ד' דוד מלכא, ובגין כרהוד אתקשר בשמיה.

309. עאלו, כיון דעאלו יתיבו קמיה, אשתיק רבי אלעזר, ואינון אשתיקו. עאל ר' אלעזר לאדרניה, שמע חד קלא דהוה אמר, זיל ואימא לון מה דאינון בעיין דכשרין אינון. אהדר לגביהו. אמר לון, אית מאן דשמע מלה לימא לי. אמרו ליה אנן מחבאן לאנהרא מגו צחותא דבוצינא עלאה וסברא נסבר.



310. He opened the discussion with the verse: "But Hashem is in His holy chamber, let all the earth keep silence before Him" (Chavakuk 2:20). When the Holy One, blessed be He, WHO IS THE SECRET OF BINA, desired to create the world, WHICH IS THE SECRET OF ZEIR ANPIN AND HIS NUKVA, THAT ARE CALLED THE HEAVENS AND THE EARTH, He looked to the thought, WHICH IS THE SECRET OF CHOCHMAH, the secret of the Torah, and took down records. THIS MEANS THAT HE RECORDED, AND DREW THE LIGHT OF CHOCHMAH TO MALE AND FEMALE, but the world was not able to exist. Then He created repentance, which is the sublime and inner chamber, and a guarded secret. And there, IN THE AFOREMENTIONED CHAMBER, the letters, WHICH ARE MALE AND FEMALE, are engraved, WHICH MEANS THAT THEY WERE PREPARED AND MADE WORTHY OF RECEIVING MOCHIN FROM THERE.

311. As THE CHAMBER was created, He looked to this chamber and drew figures, NAMELY THE MOCHIN that exists in the entire world. This is why it is written: "let all the earth keep silence before Him." He desired to create the heavens, WHICH ARE ZEIR ANPIN. What did He do? He looked upon the First Light, THE FIRST CHAMBER, WHICH IS THE SECRET OF ABA AND IMA, covered Himself with it, and created the heavens. As it is written: "Who covers himself with light as with a garment," and then, "Who stretches out the heavens like a curtain" (Tehilim 104:2).

310. פֶּתַח וְאָמַר וְה' בְּהִיכַל קִדְשׁוֹ הִסּוּ מִפְּנֵי כָל הָאָרֶץ. כִּד בְּעֵי קִדְשָׁא בְּרִיךְ הוּא לְמַבְרֵי עֲלְמָא, אֲסִתְכַל גּוּ מַחְשְׁבָה, רְזָא דְאֹרִייתָא, וְרָשִׁים רְשׁוּמִין, וְלֹא הוּוּ יָכִיל לְמִיקָם עַד דְּבִרָא תְּשׁוּבָה, דְּאִיהִי הִיכְלָא פְּנִימָאָה עֲלָאָה, וְרְזָא סְתִימָא, וְתַמְן אֲתַרְשִׁימוּ וְאֲתַצְיִירוּ אֶתְוּוֹן בְּגִלּוּפֵיהוּ.

311. כִּיּוֹן דְּאֲתַבְרֵי דָא, הוּוּ מְסַתְכַל בְּהָאֵי הִיכְלָא, וְרָשִׁים קְמִיָּה צִיּוּרִין דְּכָל עֲלְמָא, דְּכַתִּיב הִסּוּ מִפְּנֵי כָל הָאָרֶץ. רְשִׁים קְמִיָּה רְשׁוּמִין וְצִיּוּרִין דְּכָל עֲלְמָא. בְּעֵי לְמַבְרֵי שְׁמַיִם, מַה עֲבַד, אֲסִתְכַל בְּאוּר קְדָמָאָה וְאֲתַעֲטֵף בֵּיהּ, וּבִרָא שְׁמַיִם. דְּכַתִּיב עוֹטָה אוּר כְּשִׁלְמָה, וְאַחַר כֵּן נוֹטָה שְׁמַיִם כִּיּוֹרֵעָה.

312. He studied how to create the lower world, WHICH IS THE NUKVA OF ZEIR ANPIN THAT NEEDS THE LIGHT OF CHOCHMAH, WHICH IS NOT RECEIVED FROM THE FIRST CHAMBER. So He created another chamber and entered to it. And from inside He looked out and drew in front of Himself all the worlds that are below; NAMELY ALL THE QUANTITY OF MOCHIN THAT THEY REQUIRE and created them. Therefore it is written: "But Hashem is in His holy chamber, let all the earth keep silence (Heb. has) before Him." Has (Hei-Samech) is recorded "before him," WHICH MEANS THAT THE NUMERICAL VALUE OF HEI-SAMECH IS DRAWN BEFORE HIM, WHICH IS THE NUMBER OF all the "points," WHICH ARE THE SFIROT that exist in every world, WHICH IS THE NUKVA. And they are sixty-five points, a number equivalent to the numerical value of Hei-Samech.

Sixty are THE SIX SFIROT-CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, EACH OF WHICH INCLUDES TEN, and five are HALF OF MALCHUT; SHE LACKS THE LAST FIVE-THOSE FROM THE CHEST DOWNWARD. He recorded before Him these sixty-five "POINTS" OF THE NUKVA IN ORDER TO BESTOW ON HER HIS ABUNDANCE when He created the world, WHICH IS THE NUKVA. For this reason, the glory of the Holy One, blessed be He, NAMELY THE SHECHINAH, is destined only to those who know His ways and go along them -in a true manner, as is proper!

312. אֶסְתַּבֵּל לְמַעַבְד עֲלֵמָא תַתְּאָה, עַבְד הַיְכָלָא  
 אֲחֵרָא, וְעָאֵל בֵּיה, וּמְנִיָּה אֶסְתַּבֵּל וְרָשִׁים קְמִיָּה כָּל  
 עֲלָמִין לְתַתְּא, וּבְרָא לֹן. הַה"ד וְה' בְּהִיכַל קְדָשׁוֹ הַס  
 מִפְּנֵיו כָּל הָאָרֶץ. הַס מִפְּנֵיו: ה"ס רָשִׁים קְמִיָּה, כָּל  
 נְקוּדֵין דְּכָל עֲלָמָא, דְּאִינֻן שְׁתֵּין וְחֲמִשׁ, בְּחֻשְׁבָּן  
 ה"ס, שְׁתֵּין אִינֻן, וְחֲמִשׁ אִינֻן, וְכֻלְהוּ רָשִׁים קְמִיָּה,  
 כִּד בְּרָא עֲלָמָא. בְּגִין כְּרִיקְרָא דְקְדָשָׁא בְּרִיךְ הוּא לְאֹ  
 אִיהוּ, אֶלָּא לְאִינֻן דִּידְרְעִין אֲרַחוּי, וּמְהַכִּין בְּה  
 בְּאוֹרַח קְשׁוּט, כְּדָקָא יְאוּת.

313. While he was talking with them, a fire encircled him, and they remained sitting outside. They heard a voice call out, 'O you holy man, "The king has brought me to his chambers"' (Shir Hashirim 1:4)-to all those chambers whose keys have been given to the favored and holy lad, NAMELY MATATRON, WHO IS CALLED "LAD." And all are ready for you and for those who achieve merit through you. And in your life, holy man, all the hosts of the heavens, "we will be glad and rejoice in you!" (Ibid). THIS WAS THE VOICE OF THE SHECHINAH.

314. When these two saw this, they trembled and were overtaken by a great fear. They said: We are not worthy of this. Let us get out of here and go on our way! They sat there that entire day but were unable to see him. Then they said: The Holy One, blessed be He, does not wish us to stay here. They left that place and went away.

313. אֲדַהְבֵי דְהוּהּ מִשְׁתַּעֵי בְהַדְיִיהוּ, אֲתָא נֹרָא וְאַסְחָר לִיהּ, וְאִינוּן יִתְבוּ לְבַר. שְׁמַעוּ חַד קְלָא דְהוּהּ אָמַר, אִי קְדִישָׁא, הֵבִיאֲנִי הַמֶּלֶךְ חֲדָרָיו, בְּכֹל אִינוּן אִידְרִין, דְּסִבְר דְּאַנְפִּין עוֹלִימָא קְדִישָׁא אֲתַמְסְרוּ מִפְתָּחֹן דְּלֵהוּן בִּידְיָהּ, וְכֹלְהוּ מִתְקַנְן לָךְ, וְלֹאִינוּן דְּבִגְיִנְךָ. וּבְחַיִּךְ קְדִישָׁא כֹּל חֵילָא דְשְׁמִיָא, נְגִילָה וְנִשְׁמַחָה בְךָ.

314. בְּרַחֲמוֹ אֱלִין הֲבֵי, אֲזַדְעֻזְעוּ, וְדַחִילוּ סְגִי נַפְל עֲלוּיָהוּ, אָמְרֵי לִית אַנְן חֲזִיין לְהָא, נַפּוֹק מִכְּאֵן, וְנַהֲךְ לְאַוְרְחִין, יִתְבוּ תַמְן כֹּל הַהוּא יוֹמָא, וְלֹא יְכִילוּ לְמַחְמֵי לִיהּ, וְאָמְרוּ לִית רְעוּתָא דְקִדְשָׁא בְרִיךְ הוּא, דְּנִיתִיב הֲבָא, נַפְקוּ מִתַּמְן וְאַזְלִי.

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## 29. "Bless Hashem, you angels of His"

After the awesome experience with Rabbi Elazar, Rabbi Chiya speaks about the giving of the Torah, and how, after the moment of revelation, power over the physical world was placed in the hands of mankind. Prior to the Revelation, the vast network of angels was in control of our physical realm.

### The Relevance of this Passage

Our individual deeds and behavior have an accumulated effect on the world as well as on our personal life. The universal responsibility for our actions is stirred within us by this portion.

315. As they were walking along, Rabbi Chiya opened the discussion, saying, "Bless Hashem, you angels of His, you mighty ones who perform His bidding..." (Tehilim 103:20). Happy are Yisrael of all the peoples of the world, because the Holy One, blessed be He, chose them from among all the other nations, and He made them His part and portion. This is why He gave them the Holy Torah, since they shared one desire on Mount Sinai. And their "doing" preceded their "hearing," AS THEY SAID, "WILL WE DO" AND THEN THEY SAID, "AND OBEY (LIT. 'HEAR')" (SHEMOT 24:7).

315. עַד דִּהוּ אֲזָלִי, פֶּתַח רַבִּי חֵיָא וְאָמַר בְּרַכּוּ ה' מְלֹאכֵי גְבוּרֵי כַח עוֹשֵׂי דְבָרוֹ וְגו'. זְכָאִין אִינוּן יִשְׂרָאֵל מִכָּל שְׂאָר עַמִּין דְּעֵלְמָא, דְּקִדְשָׁא בְּרִיךְ הוּא אֲתֵרְעֵי בְּהוּ מִכָּל שְׂאָר עַמִּין, וְעַבְדֵּי לֹון חוּלְקֵיהּ וְאֲחֻסְנֵיהּ, וְעַל דָּא יְהִיב לֹון אֲוֵרֵיתָא קְדִישָׁא, בְּגִין דְּכֻלְהוּ הוּוּ בְּרַעוּתָא חֲדָא עַל טוֹרָא דְּסִינַי וְאֲקִדְיֵמוּ עֲשִׂיהָ לְשִׁמְיָעָה.

316. Because their "doing" preceded their "hearing," the Holy One, blessed be He, called upon His retinue, THE ANGELS; and said to them: 'Until now, you alone have stood before Me. But from now on, My children on earth are your companions in everything. You have no permission to sanctify My Name until Yisrael on earth joins you. And all of you together shall become colleagues to sanctify My Name.' Because they put "doing" before "hearing," just as the angels do in the heavens above, as it is written: "Bless Hashem, you angels of His, you mighty ones who perform His bidding, hearkening to the voice of His word." "Who perform his bidding" is first; only then is, "hearkening."

317. Another explanation of the verse "Bless Hashem, you angels of His" is that these are the righteous people on earth, who are important to the Holy One, blessed be He, as the supernal angels in heaven. They are "mighty ones," as they overcome their inclination like a mighty man who overcomes all his enemies, "hearkening to the voice of His word." This means that they have the merit of hearing a voice from heaven every day and every time they need to!

318. "Now, who is able to be among them-among all those holy and sublime beings? Happy are those who are able to stand before them; Happy are those who are able to save themselves from them. The Holy One, blessed be He, supervises them every day; how can we stand before them?" ALL THIS WAS SAID BY RABBI CHIYA IN PRAISE OF RABBI ELAZAR, WITH WHOM THEY COULD NOT STAY. Therefore it is written: "Blessed is the man whom You choose, and cause to approach to You, that he may dwell in your courts" (Tehilim 65:5), and also: "Blessed is the man whose strength is in you" (Tehilim. 84:6).

End of Sitrei Torah

316. בִּינוֹן דְּאֶקְדִּימוּ עֲשִׂייה לְשִׁמְיעָה, קָרָא קִדְשָׁא בְּרִיךְ הוּא לְפָמְלוּא דִּילִיה, אָמַר לוֹן, עַד הֵכָא אֲתוֹן הֲוִיתוֹן יַחֲדָאִין קָמָאי בְּעֵלְמָא, מִכָּאן וְלַהֲלָאָה הָא בְּנֵי בְּאֶרְעָא חֲבָרִים בְּהַדְרִיכּוּ בְּכֻלָּא. לִית לְכוּ רְשׁוּ לְקִדְשָׁא שְׁמִי, עַד דִּישְׂרָאֵל יִתְחַבְּרוּן בְּהַדְרִיכּוּ בְּאֶרְעָא, וְכֻלְהוּ תְהוּוֹן כְּחַדָּא חֲבָרִים לְקִדְשָׁא שְׁמִי, בְּגִין דְּאֶקְדִּימוּ עֲשִׂייה לְשִׁמְיעָה, בְּגוּוּנָא דְּמִלְאכֵי עֲלָאי עֲבָדֵי בְּרִקִיעָא, דְּכִתִּיב בְּרַכּוּ ה' מִלְּאכֵי גְבוּרֵי כַח עוֹשֵׂי דְּבָרוּ לְשִׁמְעַע בְּקוֹל דְּבָרוּ. עוֹשֵׂי דְּבָרוּ בְּקִדְמִיתָא, וְלִבְתָּר לְשִׁמְעַע.

317. דְּבַר אַחַר, בְּרַכּוּ ה' מִלְּאכֵי. אֵלִין אִינוּן צְדִיקָיָא בְּאֶרְעָא, דְּאִינוּן חֲשׁוּבִין קָמֵי קִדְשָׁא בְּרִיךְ הוּא, כְּמִלְאכֵי עֲלָאי בְּרִקִיעָא, בְּגִין, דְּאִינוּן גְּבוּרֵי כַח, דְּמִתְגַּבְּרֵי עַל יְצִרְיָהוּן כְּגַבְר טַב דְּמִתְגַּבֵּר עַל שְׂנְאִיָּה. לְשִׁמְעַע בְּקוֹל דְּבָרוּ. דְּזִכָּאן בְּכֻל יוֹמָא לְמִשְׁמַע קְלָא מְלַעִילָא, בְּשַׁעֲתָא דְּאֶצְטְרִיכּוּ.

318. הַשְׁתָּא מָאן יָכִיל לְמִיקַם בְּהַדְרִיָּהוּ, דְּאִינוּן קְדִישִׁין עֲלִיוּנִין, זְכָאִין אִינוּן דִּיכְלִי לְמִיקַם קְמִיָּהוּ, זְכָאִין אִינוּן דִּיכְלִי לְאֶשְׁתַּזְבָּא מִקְמִיָּהוּ, אֶשְׁחַחֲוּתָא דְּקִדְשָׁא בְּרִיךְ הוּא עֲלֵיָּהוּ בְּכֻל יוֹמָא, הֵיךְ אֲנִן יָכִילִן לְמִיעַל קְמִיָּהוּ. וְעַל דָּא כְּתִיב אֲשֶׁרִי תִבְחַר וְתִקְרַב, וְכְתִיב אֲשֶׁרִי אָדָם עוֹז לוֹ בְּךָ וְגו'.  
(עַד כָּאן סִתְרֵי תוֹרָה)



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## 30. "And Avram said, Adonai Hashem Elohim, what will You give me?"

Avraham cries out to God, lamenting his inability to have children. The Creator explains that all people have certain judgments and decrees hanging over them. These decrees and judgments fall under the influence of the stars and planets. However, God tells Avraham that it is up to him to rise above planetary influences by transforming his very nature. When man changes his internal nature, nature mirrors that action and judgments can be removed. Herein lies the secret behind the name change of Avraham. While he is under the influence of the stars, he is called, Avram ??????. When he undergoes spiritual transformation, the Hebrew letter Hei ? is added to his name changing it from Avram to Avraham ??????.

### The Relevance of this Passage

The profound Kabbalistic concept of altering a person's name alphabetically, can be compared to the science of genetic engineering, in which the genetic code of a person is altered in order to reduce predisposition to various diseases and ailments. Interestingly, all DNA is structured and consequently, classified alphabetically. The mysteries contained within this passage give us the power to alter our own spiritual DNA, thereby changing our destiny. By transforming the negative aspects of our nature, we rise above cosmic influences and remove judgments that may be hanging over us.

319. Come and behold: "I am your shield." "I" is the first grade, to which he cleaved at the beginning." "And Avram said, Adonai Elohim, what will You give me?" (Beresheet 16:2). YUD HEI VAV HEI IS SPELLED WITH THE VOWELS OF ELOHIM. Adonai is spelled Aleph-Dalet-Nun-Yud, FULLY SPELLED AS Aleph-Lamed-final Pe, Dalet-Lamed-Tav, Nun-Vav-Nun, Yud-Vav-Dalet, WHICH IS THE SECRET OF THE NUKVA; AND YUD-HEI-VAV-HEI IS WRITTEN WITH THE SAME VOWELS AS Elohim, FULLY SPELLED Yud-Vav-Dalet, Hei-Yud, Vav-Aleph-Vav, Hei-Yud, WHICH IS THE SECRET OF BINAH. SO HE FOUND IT DIFFICULT

אברם האברהם

319. תָּא חֲזִי, אָנֹכִי מִגֵּן לְךָ. אָנֹכִי, דָּא הוּא דְרִגָּא קְדָמָא, דְּאִתְאַחֵיד בֵּיהּ בְּקְדָמִיתָא. וַיֹּאמֶר אַבְרָם, אֲדֹנָי ה' מַה תִּתֶּן לִי. אֲדֹנָי: אֶלֶף דַּלֶּת נוּן יוּד. אֶלְקִים יוּד הָא וַיּוּ הָא. אֶלָּא רָצָא דְמַלְכָּה, חֲבוּרָא דְתַרְוֵין עֲלָמִין בְּחָדָא, עֲלָמָא תַתָּא, וְעֲלָמָא עֲלָאָה.

TO UNDERSTAND WHY BOTH THESE NAMES ARE MENTIONED IN THE SAME VERSE. AND IN REFERENCE TO THIS HE SAYS: The secret is to unify both the lower and upper worlds. ADONAI IS THE LOWER WORLD, WHICH IS THE NUKVA, WHILE YUD-HEI-VAV-HEI, WHICH IS WRITTEN WITH THE SAME VOWELS AS ELOHIM, IS THE UPPER WORLD, WHICH IS BINAH. AND IN THIS VERSE BOTH ARE COMBINED TO ONE.

320. "What will You give me, seeing I go childless" MEANS I have no child. As we have learned, he who has no child in this world is called childless, as it is written: "they shall be childless" (Vayikra 20:21). AND HE ASKS: But why then did Avraham say, 'what will You give me?' It is as if he had no faith in the Holy One, blessed be He!

321. The Holy One, blessed be He, said to him, "I am your shield" in this world, "your reward will be very great" in the world to come. Immediately then, Avraham was infused with the secret of the Wisdom. He said: "What will You give me?" Because he knew that if a person has not fathered a son, he does not receive a reward when he reaches the world to come. Therefore he said: "What will You give me, seeing I go childless," as you shall not give me what I am not worthy of. And from this, WE LEARN that a person who is not worthy of having children in this world shall not be worthy in the world to come to be in the presence OF THE HOLY ONE, BLESSED BE HE!

320. מַה תִּתֶּן לִי וְאֶנְכִי הוֹלֵךְ עֲרִירִי. דְּלִית לִי בֵר, וְאוֹלִיפְנָא דְכָל מָאן דְּלִית לֵיהּ בְּרָא בְּהָא עֲלָמָא, אֶקְרִי עֲרִירִי. בְּרָא עֲרִירִים יְהִיוּ. וְאַבְרָהָם עַל מַה אָמַר מְלַח דָּא, דְּאָמַר מַה תִּתֶּן לִי, כְּבִיכּוּל כְּאִילוּ לְאַהֲאָמִין בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא.

321. אֵלָא, אָמַר לוֹקְדְּשָׁא בְּרִיךְ הוּא אֶנְכִי מִגֵּן לְךָ, בְּהָא עֲלָמָא. שְׂכָרְךָ הַרְבֵּה מְאֹד, בְּעֲלָמָא דְאַתִּי. מִיָּד אֲתַעֲר אַבְרָהָם בְּרִזָּא דְחֻכְמָתָא, וְאָמַר מַה תִּתֶּן לִי, דְּהָא יַדְעָנָא, דְּלֹא קָבִיל אֲגַר לְמִיעַל בֵּיהּ בְּהָא עֲלָמָא, בְּרִשׁ דְּלֹא אוֹלִיד בְּר, וְעַל דְּאָמַר מַה תִּתֶּן לִי וְאֶנְכִי הוֹלֵךְ עֲרִירִי, דְּהָא לֹא תִתֶּן לִי דְּלֹא זְכִינָא בֵּיהּ. מְכָאן, דְּבֵר נֶשׁ דְּלֹא זְכִי בְּבִנּוּן בְּהָא עֲלָמָא, לֹא זְכִי בְּהָא עֲלָמָא, לְאַעְלָא גּוּ פְּרַגּוּדָא.



322. And Avraham saw through astrology that he will not have a child. What is written: "And He brought him outside" (Beresheet 15:5). The Holy One, blessed be He, said to him, "Do not look to this-THE WISDOM OF THE STARS-but rather to the secret of My Name, WHICH IS THE NUKVA. "You shall father a son!" This is why it is written: "So (Heb. koh) shall your seed be" (Ibid.). KOH is the secret of the Holy Name, through which a son was born to him; HIS SON DID not COME from the Other Side, WHICH IS OF THE STARS AND CONSTELLATIONS.

323. Koh is the gate through which prayers are accepted, WHICH IS THE NUKVA. There the blessing abides; there a person shall fulfill his request! Koh is related to the side of Gvurah, WHICH IS AN ALLUSION TO THE NUKVA, WHICH IS BUILT FROM THE LEFT, WHICH IS GVURAH, because Yitzchak was born from the side of Gvurah. And the side of Gvurah is called Koh, because it produces all the seeds and fruits that come to the world; THEY COME not from the lower aspect of the stars and constellations.

324. Then it is written: "And he believed in Hashem," WHICH MEANS THAT he cleaved above and not below. He "believed in Hashem" and not in the stars and the constellations, he believed that his reward in the next world would be great, and he believed in Hashem that from the grade that was given to him, NAMELY KOH, he would be able to bring children to the world.

322. וְאַבְרָהָם הָוָה חָמִי בְּאַצְטְרוֹלוֹגְיָא דִּילִיָּה דְלֵא יוֹלִיד. מֶה כְּתִיב וַיּוֹצֵא אוֹתוֹ הַחוּצָה וְגו'. אֲמַרְלוּקְדָּשָׁא בְּרִיךְ הוּא לֵא תִסְתַּכַּל בְּהַאי, אֵלֵא בְרָזָא דְשָׁמַי, יְהֵא לָךְ בְּר. הַה"ד כֵּה יְהִי זְרַעְךָ. רָזָא דְשָׁמַי קְדִישָׁא, דְּמִתְמַן אֲתַקְשֵׁר לִיָּה בְּדָא, וְלֵא מִסְטְרָא אַחְרָא.

323. כֵּה: דְּהוּא תְרַעָא לְצִלוֹתָא, בְּהַ יִשְׁכַּח בְּרָכָה, בְּהַ יִשְׁכַּח בְּרַ נְשִׁאֲלִיתִיה. כֵּה: הֵהוּא סְטְרָא דְאַתְיָא מִסְטְרָא דְגְבוּרָה, דְּהָא מִסְטְרָא דְגְבוּרָה קָא אֲתָא יִצְחָק. וְהֵהוּא סְטְרָא דְגְבוּרָה כֵּה אֲקָרִי, דְּמִתְמַן אֲתִינִן אִיבִין וּפִירִי לְעֵלְמָא, וְלֵא מִסְטְרָא דְלִתְתָא, דְּכַכְבִּיָּא וּמְזֻלוֹת.

324. כְּדִין וְהֵאֱמִין בְּה'. אֲתַדְבֵּק לְעֵילָא, וְלֵא אֲתַדְבֵּק לְתַתָּא. וְהֵאֱמִין בְּה', וְלֵא בְּכַכְבִּיָּא וּמְזֻלֵי. וְהֵאֱמִין בְּה', דְּאֲבַטַּח לִיָּה דִּינִסְגִי אֲגְרִיָּה לְעֵלְמָא דְאַתִּי. וְהֵאֱמִין בְּה', בְּהֵהוּא דְרָגָא דְאַתְיָהִיב לִיָּה, דְּמִתְמַן יִיתִי לִיָּה זְרַעָא לְאוֹלְדָא בְּעֵלְמָא.

325. "And he counted it to him for righteousness" (Ibid. 6), he counted it to the name Koh as mercy, though it is of judgment. Another meaning of the verse, "and he counted it to him for righteousness," is that he bound the upper, WHICH IS BINAH, with the lower one, WHICH IS THE NUKVA, and combined them as one.

325. וַיַּחְשְׁבֶהָ לוֹ צְדָקָה. וַיַּחְשְׁבֶהָ לוֹ: דָּאָף עַל גְּבֻדְאֵיהּ דִּינָא בְּאִילוּ הִיא רַחֲמֵי הָאִי בְּה. דְּבַר אַחַר, וַיַּחְשְׁבֶהָ לוֹ צְדָקָה, דְּקִשְׁיָר קִשְׁרָא עֲלָאָה בְּתַתְּאָה, לְחַבְרָא לֹוֹן כְּחַדְרָא.

326. Come and behold: It has been said that 'Avraham,' SPELLED WITH THE LETTER HEI, shall father a son, while 'Avram' shall not. If you say that he fathered Yishmael while he was still 'Avram,' THE RESPONSE IS THAT the son promised by the Holy One, blessed be He, was not born while he was 'Avram,' because as long as he was 'Avram' he begot only down below-REFERRING TO YISHMAEL. But once he was called 'Avraham' and entered the covenant, he begot above-IN HOLINESS. Therefore, 'Avram' begets only down below, while 'Avraham' begets in the upper world, as we have stated, because he was attached above to Yitzchak.

326. תָּא חֲזִי, הָא אֲתַעְרוּ אַבְרָהָם מוֹלִיד, אַבְרָם אִינוּ מוֹלִיד, וְכִי תִימָא דְהָא אוֹלִיד יִשְׁמַעֵאל בְּעוֹד דְּאִיהוּ אַבְרָם. אֶלָּא הֵהוּא בְּרָא דְאַבְטַח לִיה קְדָשָׁא בְּרִיךְ הוּא אֶלָּא אוֹלִיד, בְּעוֹד דְּאִיהוּ אַבְרָם, דְּהָא בְּעוֹד דְּאִיהוּ אַבְרָם, אוֹלִיד לְתַתְּא, בִּיּוֹן דְּאֲתַקְרִי אַבְרָהָם, וְעָאֵל בְּבְרִית, בְּדִין אוֹלִיד לְעִילָא, וּבְגִין כְּרָא אַבְרָם אִינוּ מוֹלִיד בְּקִשְׁוֹרָא עֲלָאָה, אַבְרָהָם מוֹלִיד, כְּמָה דְּאֲמַרְן וְאֲתַקְשֵׁר לְעִילָא בְּיִצְחָק.

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Section



## 31. "For who is El...and who is a rock, save our Elohim"

Every human being is a microcosm of the entire universe. Just as every human cell of the body contains the entire genetic code, each of us contains the entire universe within our soul. We are all individual cells of the cosmos. Accordingly, our influence extends throughout the entire universe: Each part contains the whole, and therefore, each part affects the whole. When the Zohar tells us that Adam saw all the souls who would ever come into existence, we are meant to understand that each of us has a definite purpose and role in the world that was known from the moment of creation.

### The Relevance of this Passage

Each individual existence has unique importance and purpose in the overall design and development of the universe. Through these passages, true understanding of our power and influence in this world is aroused within us. We gain awareness of the value and magnitude of every action. Moreover, we connect ourselves to our personal mission that was set forth at the moment of creation.

327. "And when Avram was ninety nine years old..." (Beresheet 17:1). In discussing this verse, Rabbi Aba said: "For who is El, save Hashem? And who is a rock, save our Elohim?" (II Shmuel 22:32). King David said this verse, "For who is El, save Hashem?" meaning who is the governor or ruler over things, "save Hashem." **EVERYONE DOES** what the Holy One, blessed be He commands, as no one can stand on his own or does anything without Hashem. "And who is a rock"-who is strong enough to perform a mighty deed with his own strength-"save our Elohim?" Therefore, everyone is in the hands of the Holy One, blessed be He, and none can do anything without His permission.

327. וַיְהִי אַבְרָם בֶּן תְּשָׁעִים שָׁנָה וַתִּשַׁע שָׁנִים וְגו'. רַבִּי אַבָּא פָתַח כִּי מִי אֵל מִבְּלַעֲדֵי ה' וּמִי צוּר וְגו'. דָּוִד מֶלֶכָא אָמַר הָאִי קָרָא כִּי מִי אֵל מִבְּלַעֲדֵי ה'. מֵאֵן הוּא שְׁלִיטָא אוּ מִמְּנָא דִּיכּוּל לְמַעַבְד מְדֵי מִבְּלַעֲדֵי ה', אֵלָא מַה דְּאַתְפְּקֵד מֵעַם קִדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּכָלְהוּ לָא בְּרִשׁוּתֵיהוּ קוּיָמִי, וְלֹא יִכְלִי לְמַעַבְד מְדֵי. וּמִי צוּר: וּמֵאֵן אִיהוּ תְקִיף דִּיכּוּל לְמַעַבְד תּוֹקְפָא וְגַבּוּרָה מְגַרְמִיָּה, מִבְּלַעֲדֵי אֱלֹקֵינוּ. אֵלָא כָלְהוּ בִידָא דְקִדְשָׁא בְּרִיךְ הוּא, וְלֹא יִכּוּל לְמַעַבְד מְדֵי בְּרִשׁוּתֵיהָ.

328. According to another explanation of "For who is El, save Hashem?" everything lies in the hands of the Holy One, blessed be He, and not in what is seen in the stars and their signs. The stars may show a particular thing, but the Holy One, blessed be He, changes it to something else. The verse "And who is a rock (Heb. tzur), save our Elohim?" has been explained. There is no "portrayer" (Heb. tzayar) like the Holy One, blessed be He, who portrays an image within an image, REFERRING TO A FETUS WITHIN HIS MOTHER'S WOMB, completes that image in all its perfection, and inserts to it a heavenly soul that is similar to the Holy One, blessed be He. This is why there is no "portrayer" like the Holy One, blessed be He.

329. Come and behold: when a man and a woman desire each other and join as one, the sperm of man produces a child in whom both of their images are combined. For the Holy One, blessed be He created the child in an image that included both. This is why a person should sanctify himself, at that time, so that this image may be as perfect as should be!

330. Rabbi Chiya said, Come and behold: How great are the deeds that the Holy One, blessed be He, performs. Because He creates and portrays human beings in a similar way to THE ART AND PAINTING OF the world. THIS MEANS THAT EVERY HUMAN BEING REFLECTS THE ENTIRE WORLD WITHIN HIMSELF AND THUS IS CALLED A MICROCOSMOS. Every day, the Holy One, blessed be He, creates a world by mating couples, according to their worth. THROUGH THEM, HE CREATES WORLDS. And He forms the images of all offspring, before they come to the world.

328. דָּבַר אַחֲרַי, כִּי מִי אֵל מִבְּלַעֲדֵי ה'. דְּקָדְשָׁא בְּרִיךְ הוּא כְּלָא בְּרִשׁוּתֵיהּ, וְלֹא כְּמֵאן דְּאִתְחַזֵּי בְּחַיּוּ דְּכַכְּבֹיָא וּמְזֻלֵי, דְּכֻלְהוּ אֲחֻזְיִין מְלָה, וְקָדְשָׁא בְּרִיךְ הוּא אֲחֻלְף לִיה לְגוּוּנָא אַחְרָא. וּמִי צוּר זֹולְתֵי אֶלְקִינוּ. הָא אֹקְמוּהָ, דְּלִית צִיּוּר כְּמַה דְּקָדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ צִיּוּר שְׁלִים, עֲבִיד וְצִיּוּר דְּיוֹקְנָא גּוּ דְּיוֹקְנָא, וְאֲשֵׁלִים לְהָהוּא דְּיוֹקְנָא בְּכָל תְּקוּנֵיהּ, וְאֵעִיל בָּהּ נֶפֶשׁ עֲלֵאָה, דְּדָמִי לְתְּקוּנָא עֲלֵאָה, בְּגִין כְּרְלִית צִיּוּר בְּקוּדְשָׁא בְּרִיךְ הוּא.

329. תָּא חַזֵּי, מַה הוּא זְרַעָא דְּבַר נֶשׁ, כִּד אֲתַעַר תִּיאוּבְתִיָּה לְגִבֵי נֹקְבִיָּה, וְנֹקְבִיָּה אֲתַעַרְתָּ לְגִבֵּיהּ, כְּדִין מִתְחַבְּרִין תְּרוּוּיָּהוּ כְּחָדָא, וְנֶפֶק מִנֵּיהּ בְּרִ חַד, דְּכֻלִּיל מִתְרִין דְּיוֹקְנִין כְּחַד, בְּגִין דְּקָדְשָׁא בְּרִיךְ הוּא צִיּוּר לִיה בְּצִיּוּרָא דְּאֲתְכֻלִּיל מִתְרוּוּיָּהוּ. וְעַל דְּאֲבַעֵי בְּרִ נֶשְׁלֶקְדָּשָׁא גְרַמִּיָּה בְּהָהוּא זְמַנָּא, בְּגִין דְּיִשְׁתַּכַּח הָהוּא דְּיוֹקְנָא בְּצִיּוּרָא שְׁלִים כְּדָקָא חַזֵּי.

330. אָמַר רַבִּי חִיָּיא תָּא חַזֵּי, כְּמַה אֵינּוּן רַבְרַבִּין עוֹבְדוּי דְּקָדְשָׁא בְּרִיךְ הוּא, דְּהָא אֹמְנוּתָא וְצִיּוּרָא דְּבַר נֶשׁ אִיהוּ כְּגוּוּנָא דְּעֵלְמָא, וּבְכָל יוֹמָא וְיוֹמָא קָדְשָׁא בְּרִיךְ הוּא בְּרִי עֵלְמָא, מְזוּוּג זְוּוּגִין כָּל חַד וְחַד כְּדָקָא חַזֵּי לִיה, וְהוּא צִיּוּר דְּיוֹקְנֵיהוּן עַד לֹא יִיתוּן לְעֵלְמָא.

331. Come and behold. Rabbi Shimon said that it is written: "This is the book of the generations of Adam" (Beresheet 5:1). AND HE INQUIRES, "Did he actually have a book?" AND HE REPLIES: This has been explained. The Holy One, blessed be He, showed Adam every generation and its leaders. But how did He show him ALL OF THEIR IMAGES? If you say that he saw through the Holy Spirit that they are destined to appear in the world, just like a person who sees through wisdom can tell the future of the world, it is not so! Rather, he saw them all with his eyes; he literally saw the image of their forms in the world with his eyes. AND HE ASKS: Why WAS HE ABLE TO SEE THEM ALL WITH HIS EYES? AND HE REPLIES: Because since the day the world was created, all the Souls that were to appear in future human beings stand before the Holy One, blessed be He, in the same image and form that they will have in the world.

332. In the same manner, after all these righteous people depart from this world, their souls rise, and the Holy One, blessed be He, creates for each of them another form in which to be clothed, just as they were clothed and covered while in this world. Therefore, all the souls stand before Him, and so Adam saw them, with his eyes!

333. You might say that after he had seen them, they ceased to exist and disappeared, but all that the Holy One, blessed be He, does, remains in existence. So they stand before Him until their time comes to go down to the world. And according to this, it is written: "But with him that stands here" (Devarim 29:14). And this has been explained -- all the human beings, who were destined to appear in the world in the future, were standing there.

331. תָּא חֲזִי, דְאָמַר רַבִּי שִׁמְעוֹן, כְּתִיב זֶה סֵפֶר תּוֹלְדוֹת אָדָם. וְכִי סֵפֶר הָיָה לֵיהּ. אֲלֵא אוֹקְמוּהָ דְקִדְשָׁא בְרִיךְ הוּא אַחְמֵי לֵיהּ לְאָדָם הָרֵאשׁוֹן, דּוֹר דּוֹר וְדוֹרָשׁוֹ וְכוּ'. הֵיאֵךְ אַחְמֵי לֵיהּ, אִי תִימָא דְחָמָא בְרוּחַ קוֹדֶשָׁא, דְאִינוּן זְמִינִין לְמִיתֵי לְעֵלְמָא. כְּמָאן דְחָמָא בְּחַכְמַתָּא, מַה דִּינִיתִי לְעֵלְמָא, לְאוּ הֵכִי. אֲלֵא חָמָא בְּעֵינָא, כְּלָהוּ. וְהוּא דְיוֹקְנָא דְזְמִינִין לְמִיקָם בֵּיהּ בְּעֵלְמָא, כְּלָהוּ חָמָא בְּעֵינָא, מ"ט, בְּגִין דְמִיּוֹמָא דְאִתְבְּרִי עֵלְמָא, כְּלָהוּ נַפְשָׁאן דְזְמִינִין לְמִיקָם בְּבִנְי נִשָּׂא כְּלָהוּ קְיָיִמִין קְמֵי קִדְשָׁא בְרִיךְ הוּא, בְּהָהוּא דְיוֹקְנָא מִמֶּשׁ, דְזְמִינִין לְמִיקָם בֵּיהּ בְּעֵלְמָא.

332. כְּגִוּוֹנָא דָא, כֹּל אִינוּן צְדִיקָיָא בְּתַר דְנַפְקִין מֵהָאֵי עֵלְמָא, כְּלָהוּ נַפְשָׁאן סֻלְקִין, וְקִדְשָׁא בְרִיךְ הוּא אַזְמִין לוֹן דְיוֹקְנָא אַחְרָא לְאִתְלַבְּשָׁא בְהוּ, כְּגִוּוֹנָא דְהוּוּ בְהָאֵי עֵלְמָא, בְּגִין כְּכְלָהוּ קְיָיִמִין קְמֵיהּ, וְחָמָא לוֹן אָדָם הָרֵאשׁוֹן בְּעֵינָא.

333. וְאִי תִימָא, בְּתַר דְחָמָא לוֹן, לֹא קְיָיִמִי בְקִיּוּמֵיהוּ. תָּא חֲזִיבֵל מְלוּי דְקִדְשָׁא בְרִיךְ הוּא, בְּקִיּוּמָא אִינוּן, וְקְיָיִמוּ קְמֵיהּ עַד דְנַחְתּוּ לְעֵלְמָא, כְּגִוּוֹנָא דָא כְּתִיב כִּי אֶת אֲשֶׁר יִשְׁנוּ לָהּ וְגו'. הָא אוֹקְמוּהָ דְכְלָהוּ בְנֵי נִשָּׂא דְזְמִינִין לְמַהוּי בְּעֵלְמָא, כְּלָהוּ אִשְׁתַּכְּחוּ תַמָּן.

334. This should be examined, because it is written: "and also with him that is not here..." which leads us to conclude that it refers only to those who will be born from those standing there. Therefore, it does not say, "standing with us this day," WHICH WOULD HAVE MEANT THAT THEY WERE STANDING THERE WITH THEM. Instead, it is written: "with us this day," WHICH MEANS THAT THEY ARE NOT WITH THEM! AND HE EXPLAINS, "Assuredly, everyone was standing there, but because they were not seen by the eye, the verse reads "with us this day", WHICH MEANS even though they are unseen. BECAUSE OF THIS, HE COULD NOT SAY "STANDING HERE WITH US THIS DAY."

335. You might say, "What is the reason that they were not seen here-ON MOUNT SINAI-just as they were seen by Adam's own eye. DURING THE GIVING OF THE TORAH, it would have been more proper FOR ALL FUTURE GENERATIONS to be seen?" AND HE REPLIES: Here, when the Torah was given to Yisrael, they were looking at a different mirror, in which they saw the supernal grades eye to eye. And they were craving to look upon the glory of their Master. Therefore they saw the supernal glory of the Holy One, blessed be He, Himself alone, and nothing else besides Him!

336. Accordingly, all human beings who shall appear in the future in the world stand before the Holy One, blessed be He, clothed in the actual images in which they shall eventually appear. Therefore, it is written: "Your eyes did see my unshaped flesh: for in Your book all things are written..." (Tehilim 139:16). What is the reason THAT THE HOLY ONE, BLESSED BE HE, SAW HIS UNSHAPED FLESH? "Because another supernal image THAT WAS STANDING BEFORE HIM-EVEN BEFORE THE WORLD WAS CREATED-was similar to this one. AND THIS IS WHY HE SAW IT. Thus, it is written: "and who is a rock

334. הָכָא אֵית לְאַסְתַּבְּלָא, דְּהָא כְּתִיב, אֵת אֲשֶׁר אֵינְנוּ פֹה וְגו', וּמִשְׁמַע הִנְהוּ דִּיפְקוּן מֵאֵינוּן דְּקֵימוּ תַמָּן, בְּגִין דְּכְתִיב עִמָּנוּ הַיּוֹם, וְלֹא כְתִיב עִמָּנוּ עוֹמְדֵי הַיּוֹם. אֲלֵא וְדַאי כְּלֵהוּ קֵימוּ תַמָּן, אֲלֵא דְלֹא אֲתַחְזוּ לְעֵינָא, בְּגִין כְּרַכְתִּיב עִמָּנוּ הַיּוֹם, אִף עַל גַּב דְּלֹא אֲתַחְזוּ.

335. וְאֵי תִימָא, מ"ט לֹא אֲתַחְזוּן הָכָא, כְּמָה דְּאֲתַחְזוּן לְאָדָם הָרִאשׁוֹן, דְּחָמָא לֹן עֵינָא בְּעֵינָא, וְהָא הָכָא אֲתַחְזוּ יְתִיר. אֲלֵא, הָכָא כִּד אֲתִייהִיבֵת אֹרִייתָא לְיִשְׂרָאֵל, חִיזוּ אַחְרָא, וְדַרְגִין עֲלָאִין, הוּוּ חָמָאן וּמִסְתַּבְּלָאן עֵינָא בְּעֵינָא, וְהוּוּ תְּאִיבִין לְאַסְתַּבְּלָא וּלְמַחְמֵי בִיקְרָא דְמַרְיָהוֹן, וּבְגִין כְּרַחְמוּ וְיִקְרָא עֲלָאָה דְקוּדְשָׁא בְּרִיךְ הוּא בְּלַחֲדוּי, וְלֹא מֵאַחְרָא.

336. וְעַל דָּא, כְּלֵהוּ בְּנֵי נֶשָׂא דְזַמְיָנוּן לְקֵימוּמָא בְּעֲלָמָא, כְּלֵהוּ קֵימֵי קַמֵי קוּדְשָׁא בְּרִיךְ הוּא, בְּאֵינוּן דְּיוֹקְנֵין מִמֶּשׁ, דְּזַמְיָנוּן לְקֵימוּמָא בֵּיה, הַה"ד גְּלַמֵי רָאוּ עֵינֵיךָ וְעַל סַפְרֵךְ וְגו'. גְּלַמֵי רָאוּ עֵינֵיךָ. מ"ט, בְּגִין דְּדִיוֹקְנָא אַחְרָא עֲלָאָה הוּי כְּהָאֵי, וּבְגִין כְּרַכְתִּיב וּמִי צוּר זוּלְתֵי אֱלֹקֵינוּ. מֵאֵן צִיִּיר טַב, דְּצִיִּיר כְּלֵא כְּקוּדְשָׁא בְּרִיךְ הוּא.

(tzur), save our Elohim? IN OTHER WORDS, who is such a good "portrayer" (tzayar) that he is able to draw everything as does the Holy One, blessed be He!

337. Another explanation for "For who is Eloha," is the secret of the matter. THE NUKVA, WHICH IS CALLED EI, is inclusive, because it includes all the grades within it-THE GRADES OF THE RIGHT, WHICH ARE CHASSADIM, TOGETHER WITH THE GRADES OF THE LEFT, WHICH ARE GVUROT. You might say that the name EI represents a different grade-NOT THE ASPECT OF THE RIGHT-because it is written that, "and an EI who has indignation every day" (Tehilim 7:12). HE EXPLAINS, "Come and behold: "For who is EI, save Hashem" MEANS THAT THE NUKVA is not separate, BUT IS UNITED WITH YUD-HEI-VAV-HEI (HASHEM), WHO IS ZEIR ANPIN, IN A UNISON THAT is never interrupted." This is described by the words, "For who is EI save Hashem, and who is a rock..." because "a rock," WHICH IS THE SECRET OF THE LEFT OF THE NUKVA, is not alone, but everything is one, as it is written: "Know therefore this day, and consider it in your heart, that Hashem He is the Elohim ..." (Devarim 4:39).

337. דְּבַר אַחַר, בִּי מִי אֱלֹהִים. דָּא רְזָא דְמַלְאָה, דְּהָא אַל בְּלָא הוּא, דְּאִתְכְּלִיל מְכַלְהוּ דְרִגְיָן, וְאִי תִימָא, דְּהָא אַל אִיהוּ דְרִגְא אַחְרָא, בְּגִין דְכִתְיִב אַל זִוְעִים בְּכָל יוֹם. תָּא חֲזִי, דְּהָא לִית אַל מְבַלְעֵדִי ה', דְּלָאו אִיהוּ בְלַחֲדוּדִי, וְלֹא אִתְפָּרֵשׁ לְעֵלְמִין. וְעַל דְּאִכְתְּיִב בִּי מִי אַל מְבַלְעֵדִי ה' וְגו' וּמִי צוּר וְגו'. דְּהָא צוּר לָאו אִיהוּ בְלַחֲדוּדִי, אֱלֹא בְלָא חַד, בְּדִכְתְּיִב וִידְעָתָּ הַיּוֹם וְהִשְׁבוֹתָ אֶל לְבַבְךָ בִּי ה' הוּא הָאֱלֹקִים וְגו'.

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Section



## 32. The vision of Shadai-an ordinary vision

There are two different levels of connection to the infinite Light and spiritual energy of the Upper Worlds.

"The Vision" ???? -- the lower level

"Yud-Hei-Vav-Hei" ???? -- the higher level

Before he underwent the ritual of circumcision, Avraham could only connect to and experience the level of The vision. After circumcision, however, Avraham was able to attain the level of the Yud-Hei-Vav-Hei ????.

### The Relevance of this Passage

An ability to connect to a higher realm of Light--the level of Yud-Hei-Vav-Hei--is made available to us through forces that are unlocked in this mystical passage. We are drawing upon the purification power of circumcision and Avraham's elevated consciousness to ascend to this exalted realm.

338. Come and behold: As long as Avraham was not circumcised, the Holy One, blessed be He, spoke to him only through a "vision," WHICH IS THE SECRET OF THE NUKVA WHILE SHE IS AT HER PLACE AND IS DESCRIBED BY THE WORDS, "AND AN EL WHO HAS INDIGNATION EVERY DAY." As we have learned, it is written: "the word of Hashem came to Avram in a vision..." (Beresheet 15:1). The words "in a vision" ALLUDE TO the mirror, NAMELY THE NUKVA, WHICH IS the grade where all the figures, REFERRING TO THE THREE COLUMNS, RIGHT, LEFT, AND CENTRAL, are seen. And this "vision" is the secret of the covenant of

מחזה יהוה יהוה

338. תָּא חֲזִי, עַד לֹא אֶתְגַּזֵּר אֲבִרְהָם, הוּה מְמַלִּיל עֲמִיה מִגּוּ מַחְזָה בְּלַחְדוּי, כְּמָה דְאֶתְמַר, דְּכִתְיִב הִיָּה דְבֵר ה' אֶל אֲבִרְם בְּמַחְזָה וְגו'. בְּמַחְזָה: בְּהוּא חִיזוּ דְרִגָא דְכָל דְיוֹקְנִין אֶתְחַזְיִין בֵּיה, כְּמָה דְאֶתְמַר. וְהָאִי מַחְזָה אִיהוּ רְזָא דְבְרִית.



circumcision, NAMELY THE NUKVA IN WHICH THE COVENANT SHINES.

**339. AND HE ASKS:** How can you say that THE NUKVA is called a vision because it is a grade of a mirror in which all figures appear! Previously, you said that as long as Avraham was not circumcised, the Holy One, blessed be He, spoke to him through the grade OF THE VISION alone, upon which no other grade did dwell. Now you say that 'in a vision' refers to the mirror in which all supernal grades are reflected. And, before Avraham was circumcised, it says, "the word of Hashem came to Avram in a vision.

**340. AND HE REPLIES:** This grade, which is definitely the mirror of all the supernal grades, is completed by the mirror of all the supernal grades. Even before Avraham was circumcised, this grade mirrored all of the supernal grades and was completed by the colors OF THE SUPERNAL GRADES. AND ALSO the mirror made of these colors is below Her, BELOW THE NUKVA: white, CHESED, is to the right; red, GVURAH, is to the left; and a third color-GREEN, TIFERET-is composed of all remaining colors. AND TO THE NUKVA THAT IS CALLED A VISION, all the supernal colors-WHITE, RED, AND GREEN-are built on this mirror. Therefore He was reflected in this mirror, which stood upon Avraham, and spoke with him, even though he was not circumcised. As soon as he was circumcised, it is written: 'Hashem appeared to Avram...' (Beresheet 17:1). BECAUSE THE NAME OF YUD-HEI-VAV-HEI BECAME ATTACHED TO HER, MEANING THAT THE ESSENCE OF ALL SUPERNAL GRADES WERE INCLUDED WITHIN HER. THIS WAS NOT TRUE BEFORE AVRAHAM WAS CIRCUMCISED; AT THAT TIME, ONLY THE THREE COLORS WERE INCLUDED WITHIN HER.

339. ואי תימא, דבגין כך אקרי מחזה, בגין דאיהו דרגא חיזו דכל דיוקנין אתחזוין ביה, הא אמרת בקדמיתא, דער לא אתגזר אברהם, לא הוה ממליל עמיה בר האי דרגא, דלא שראן עלוי דרגין אחרנין, והשתא אמרת במחזה, חיזו דכל דרגין עלאין, והא ער לא אתגזר כתיב, הנה דבר ה' אל אברהם במחזה.

340. אלא, האי דרגא, חיזו דכל דרגין עלאין איהו, ובחיזו דדרגין עלאין אתתקן. ואף על גבדההוא זמנא דאברהם לא הוה גזיר, האי דרגא בחיזו דדרגין עלאין איהו, ובכל אינון גוונין איהו קאים. וחיזו דאינון גוונין קיימי תחותיה, חד מימינא, גוון חוור. חד משמאלא, גוון סומק. חד דכליל מכל גוונין, ואיהו חיזו, דכל גוונין עלאין דקיימי עליה. ועל דא בהאי חיזו קאים עליה דאברהם, ומליל עמיה, ואף על גב דלא אתגזר. כיון דאתגזר, מה כתיב, וירא ה' אל אברהם.

341. Come and behold: In reference to Bilaam, it is written that he saw "the vision of Shadai" (Bemidbar 24:16), but with Avraham, it is written only "in a vision." AND HE ASKS: What is the difference between these two? AND HE REPLIES: The 'vision of the Shadai' refers to THE COLORS below THE NUKVA that are Her mirror. The ordinary 'vision' is the letter Hei OF YUD-HEI-VAV-HEI, THE NUKVA, in which all the supernal figures, WHICH ARE THE THREE COLORS, appear. Because of this, it is written 'in a vision' only when referring to Avraham, in the 'vision of Shadai' when referring to Bilaam. HOWEVER, AS ALREADY EXPLAINED, SHE INCLUDES THE THREE COLORS-WHITE, RED, AND GREEN, AND ALSO THE MIRROR COMPOSED OF THESE COLORS UNDERNEATH HER.

342. Therefore, before Avraham was circumcised, he reached the grade THAT IS SIMPLY CALLED, "A VISION." Immediately after he was circumcised, however, "Hashem appeared to Avram..." So all the grades OF YUD-HEI-VAV-HEI appeared upon this grade, WHICH IS THE NUKVA, THE ESSENCE OF THESE GRADES. And the grade spoke to him properly, without reservation, BECAUSE THE NUKVA IS THE SECRET OF "SPEAKING." And Avraham clung on to one grade after the other until he became attached to the holy covenant in full perfection, as should properly be!

341. תָּא חֲזִי, מַחֲזָה שְׂרֵי כְּתִיב בְּבִלְעָם, וּבְאַבְרָהָם  
כְּתִיב מַחֲזָה סְתָם, מֵה בֵּין הָאֵי לְהָאֵי. אֱלֹא, מַחֲזָה  
שְׂרֵי, אֱלֵינן דְּלִתְתָּא מְנִיָּה, וְאִינֻן חִיזוּ דִּילִיָּה. מַחֲזָה  
סְתָם, מַחֲזָה דָּא הוּא ה', דְּכָל דִּיּוֹקְנֵין עֲלֵאֵין  
אֲתַחֲזִיין בֵּיָה, וּבְגִין כֶּךָ כְּתִיב בְּאַבְרָהָם, מַחֲזָה סְתָם,  
וּבְבִלְעָם מַחֲזָה שְׂרֵי.

342. וְעַל דָּא עַד לֹא אֲתַגְזֹר אַבְרָהָם, הוּהוּ לִיָּה הָאֵי  
דְּרָגָא כְּדָאמְרֵן. בֵּינֻן דְּאֲתַגְזֹר, מִיָּד וַיֵּרָא ה' אֶל  
אַבְרָם וּגו'. אֲתַחֲזִין כְּלֵהוּ דְּרָגִין, עַל הָאֵי דְּרָגָא,  
וְהָאֵי דְּרָגָא מְלִיל עֲמִיָּה, כְּדָקָא חֲזִי בְּשִׁלְיָמוּ.  
וְאַבְרָהָם אֲתַקְטֹר מִדְּרָגָא לְדְּרָגָא, וְעַל בְּבִרִית  
קִיּוּמָא קְדִישָׁא, כְּדָקָא חֲזִי בְּשִׁלְיָמוּ.

343. Come and behold: As Avraham was circumcised, he left THE KLIPAH OF the foreskin and entered to the holy covenant. He was adorned with the holy crown and entered the covenant upon which the world is based. Then the world was firmly established for his sake, as it is written: "If My covenant be not day and night, it were as if I have not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). SO IT IS FOR THE SAKE OF CIRCUMCISION THAT THE WORLD EXISTS. And it is also written: "These are the generations of heaven and earth when they were created (Heb. behibar'am)" (Beresheet 2:4). Behibar'am constitutes the letters of be-hei-bra'am (he created them with Hei). It can also be read beAvraham (lit. 'with Avraham'). Both are related to the same secret, WHICH IS CIRCUMCISION. THEREFORE THE WORLD WAS CREATED FOR AVRAHAM BECAUSE HE HAD ENTERED THE COVENANT OF CIRCUMCISION, WHICH IS REFERRED TO BY THE VERSE, "IF MY COVENANT BE NOT DAY AND NIGHT..."

344. When the Holy One, blessed be He, showed Adam all future generations of the world, he saw them one by one, one generation after the other, standing in the Garden of Eden in that same form that they would have in this world. So come and behold: We have learned that when he saw that David had no life of his own at all, he stood in wonder and then gave him 70 years of his own life. Because of this, Adam lived only nine hundred and thirty years; his remaining seventy years were given to David.

345. And this is the secret of Wisdom. The fact that David had only the 70 years given to him by Adam, is in keeping with the higher Wisdom, because everything that occurs below is in accordance with what happens above, IN THE UPPER WORLD.

343. תָּא חֲזִי, בֵּינּוֹן דְּאַתְגְּזֹר אַבְרָהָם, נִמְק מְעַרְלָה, וְעָאֵל בְּקִיּוּמָא קְדִישָׁא, וְאַתְעֵטֵר בְּעֵטְרָא קְדִישָׁא, וְעָאֵל בְּקִיּוּמָא, דְּעֵלְמָא קָאִים עֲלֵיהּ, וּכְדִין אֲתְקִיִּים עֵלְמָא בְּגִיּוּנָהּ. בְּגִין דְּכְתִיב אִם לֹא בְרִיתִי יוֹמִם וְלַיְלָה חֻקּוֹת שָׁמַיִם וְאָרֶץ לֹא שְׁמַתִּי. וּכְתִיב אֱלֹהִים תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם. בְּהִ"א בְּרָאָם, בְּאַבְרָהָם. וְכֹלֵא בְּרִזָּא חֲדָא קָאִים.

344. וּבְשַׁעֲתָא דְקַדְשָׁא בְרִיךְ הוּא אַחֲמִי לִיָּה לְאָדָם, כֹּל אֵינּוֹן דְּרִין דְּעֵלְמָא, וְחֵמָא לֹון כֹּל חַד וְחַד, כֹּל דְּרָא וְדָרָא, כֹּלְהוּ קִיּוּמֵי בְּגִנְתָּא דְּעֵדֶן, בְּהֵוֹא דְיֻזְקְנָא דְזִמְיֻנִין לְקִיּוּמָא בְּהֵאֵי עֵלְמָא, וְתָא חֲזִי, הָא אֲתָמֵר, בֵּינּוֹן דְּחֵמָא לִיָּה לְדָוִד, דְּלָאוּ בֵּינָהּ חַיִּים כֹּלְלִי, תּוֹה, וְאֵיְהוּ יְהִיב לִיָּה מְדִילִיָּה ע' שָׁנִין, בְּגִין כְּרָהוּ לִיָּה לְאָדָם, תְּשַׁע מֵאוֹת וְתִלְתֵּין שָׁנִין, וְאֵינּוֹן שְׁבַעִין אֲסַתְּלָקוּ לִיָּה לְדָוִד.

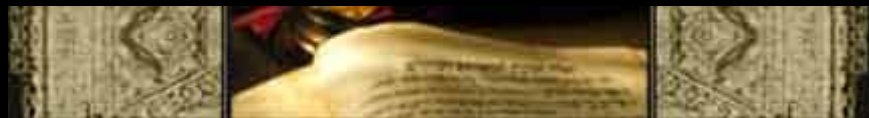
345. וּמִלָּה דָּא רְזָא דְחֻכְמָתָא אֵיְהוּ, דְּדָוִד לִית לִיָּה בְּרַ שְׁבַעִין שָׁנִין, מֵאָדָם קְדָמָהּ, וְכֹלֵא רְזָא דְחֻכְמָתָא אֵיְהוּ. וְכֹל מַה דְּלִתְתָּא כֹּלֵא אֵיְהוּ בְּרִזָּא דְלְעִילָא.

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Section



### 33. The Holy One, blessed be He, matches couples together

A discourse on soul mates reveals the mysteries surrounding the male and female aspects of the soul, and the concept of soul mate relationships. When a complete soul enters this physical realm, it does so through the efforts of the angel Lailah. During the process of descent, the unified soul separates into male and female halves. If the two halves of the soul embark on a spiritual path during physical existence, they can merit reunification. While the angel Lailah is responsible for bringing souls into the physical dimension, it is the Creator Himself who reunites two halves of one soul when the time is right--for only the Creator knows with certainty who are true soul mates.

#### The Relevance of this Passage

Through this portion, we can merit the appearance of our soul mate in our life and/or strengthen the marital bond with our current partner.

346. Come and behold: All the souls that are destined to come to the world appear before Him, as couples, WHICH MEANS THAT EACH SOUL IS DIVIDED TO A MALE AND FEMALE. Afterward, as they arrive in this world, the Holy One, blessed be He, matches them together. Rabbi Yitzchak said: THE HOLY ONE, BLESSED BE HE, says, 'the daughter of so-and-so to so-and-so.'

346. וְתָא חַזִּי, בְּכֹל אֵינֹן דְּיוֹקְנֵין הַנִּשְׁמָתִין דְּעֵלְמָא.  
כְּלֵהוּ זְוֹגִין זְוֹגִין קָמִיָּה, לְבַתְר, בְּד אַתְיִין לְהַאי  
עֵלְמָא, קִדְשָׁא בְרִיךְ הוּא מְזוּג זְוֹגִין. אָמַר ר' יִצְחָק,  
קִדְשָׁא בְרִיךְ הוּא אָמַר בֵּת פְּלוֹנֵי לְפְלוֹנֵי.

347. Rabbi Yosi asked: What is the meaning of this? THAT IS, OF THE STATEMENT THAT THE HOLY ONE, BLESSED BE HE, ANNOUNCES WHO GOES WITH WHOM. HOW CAN THIS BE TRUE SINCE it is written: "and there is nothing new under the sun" (Kohelet 1:9), WHICH MEANS THAT EVERYTHING WAS SETTLED DURING THE CREATION OF THE WORLD. HOWEVER, ACCORDING TO WHAT YOU HAVE SAID, THE ACTION OF MATCHMAKING IS NEW EACH TIME, BECAUSE THE MATCHES MUST BE ANNOUNCED. Rabbi Yehuda said, it is written: "under the sun," yet "above THE SUN," NEW THINGS CAN TAKE PLACE. Rabbi Yosi asked, "Why does He have to make an announcement, since Rabbi Chizkiyah said that Rabbi Chiya said that "at exactly the time a man is born and emerges in the world, his spouse is assigned to him!"

348. Rabbi Aba responded, "Happy are the righteous, whose souls are adorned as they appear before the Holy King, before coming to this world TO ENTER THE BODY. Because we have learned that when the Holy One, blessed be He, sends the souls forth to the world, all of these spirits and souls include a male and a female joined together.

349. They are handed over to a governor, who is an emissary in charge of human conception and whose name is Lailah (Eng. 'Night'). So when they descend to the world and are handed over to that governor, they are separated from each other. Sometimes one precedes the other in coming down and entering the body of a human being.

347. אָמַר רַבִּי יוֹסִי, מֵאִי קָא מַיִירִי, וְהָא כְּתִיב אֵין כֹּל חֲדָשׁ תַּחַת הַשֶּׁמֶשׁ. אָמַר ר' יְהוֹדָה, תַּחַת הַשֶּׁמֶשׁ כְּתִיב, שְׂאֵנִי לְעִילָא. אָמַר רַבִּי יוֹסִי, מֵאִי כְּרוּזָא הֵכָא, וְהָא אָמַר ר' חֲזַקְיָה אָמַר רַבִּי חִיָּיא, בְּהֵיא שְׁעָתָא מִמֶּשׁ, דְּנַמִּיק בְּר נֶשׁ לְעֵלְמָא, בַּת זוּגוֹ אֲזַדְמַנַּת לוֹ.

348. אָמַר רַבִּי אַבָּא, זְכָאִין אֵינּוֹן צְדִיקָיָא, דְּנִשְׁמַתְהוֹן מִתְעַטְרִין קַמִּי מַלְכָא קְדִישָׁא, עַד לָא יִיתוֹן לְעֵלְמָא, דְּהֵכִי תְנִינָן, בְּהֵיא שְׁעָתָא דְאַפִּיק קְדָשָׁא בְּרִיךְ הוּא נִשְׁמַתִּין לְעֵלְמָא, כֹּל אֵינּוֹן רוּחִין וְנִשְׁמַתִּין, כְּלֵהוּ כְּלִילָן דְכַר וְנוּקְבָא, דְּמִתְחַבְּרָן כַּחְדָּא.

349. וְאַתְמַסְרָן בִּידָא דְהֵהוּא מְמוֹנָא, שְׁלִיחָא דְאַתְפַּקֵּד עַל עֲדוּאֵיהוֹן דְּבְנֵי נְשָׂא, וְלִילָה שְׁמִיָּה. וּבְשְׁעָתָא דְנַחְתִּין וְאַתְמַסְרָן בִּידוּי, מִתְפָּרְשִׁין. וְלְזַמְנִין דָּא אַקְדִּים מִן דָּא, וְאַחִית לְהוּ בְּבְנֵי נְשָׂא.

350. When their time to be married arrives, the Holy One, blessed be He, who knows THE MALES AND THE FEMALES OF these spirits and souls, joins them as they were BEFORE THEY CAME DOWN TO THE WORLD. And He announces, THE DAUGHTER OF SO-AND-SO TO SO-AND-SO. When they are joined together, they become one body and one soul-THEY ARE the right and left in proper unison. THE MALE IS THE RIGHT SIDE OF THE BODY AND SOUL; THE FEMALE IS THEIR LEFT SIDE. And because of this, "there is nothing new under the sun," MEANING EVEN THOUGH THE HOLY ONE, BLESSED BE HE, ANNOUNCES, 'THE DAUGHTER OF SO-AND-SO TO SO-AND-SO', THIS IS NOTHING NEW BUT RATHER A RETURN TO HOW THEY WERE BEFORE COMING DOWN TO THIS WORLD. AND SINCE ONLY THE HOLY ONE, BLESSED BE HE, KNOWS THIS, HE THEREFORE ANNOUNCES REGARDING THEM.

351. You might say, "But we have learned that a man obtains a mate according to his deeds and ways of behavior!" It is assuredly so! If he is meritorious and his ways are correct, then he deserves his own SOULMATE-to join her AS THEY WERE JOINED when they left THE HOLY ONE, BLESSED BE HE, BEFORE BONDING A BODY.

352. Rabbi Chiya asked, "Where should he who performs good deeds look for his soulmate?" He answered, "We have already learned that a man should even sell all his property to marry the daughter of a sage, because the deposit of the Holy One, blessed be He, is handed over to a sage." THEREFORE, HE SHALL SURELY FIND HIS MATE WITH HIM.

350. וְכִד מְטָא עֵידָן דְּזוּגָא דְלֵהוּן, קְדָשָׁא בְרִיךְ  
הוּא דִידַע אִינוּן רוּחִין וְנִשְׁמָתִין, מְחַבֵּר לִוּן  
כְּדָבָרְדִמִיתָא, וּמְכַרְזָא עֲלֵייהוּ. וְכִד אֲתַחַבְרֵן,  
אֲתַעְבִּידוּ חַד גּוּפָא חַד נִשְׁמָתָא, יְמִינָא וּשְׂמָאלָא  
כְּדָקָא חֲזִי. וּבְגִין כֵּן אִין כָּל חַדָּשׁ תַּחַת הַשָּׁמֶשׁ.

351. וְאִי תִימָא הָא תְּנִינָן, לִית זּוּגָא, אֶלָּא לְכוּם  
עוֹבְדוֹי וְאַרְחוּי דְּבַר נֶשׁ. הֵכִי הוּא וְדָאִי, דָּאִי זְכוּי,  
וְעוֹבְדוֹי אֲתַכְשְׁרֵן, זְכוּי לְהוּא דִילֵיהּ, לְאַתְחַבְרָא  
בֵּיהּ, כְּמָה דְנִפְיָק.

352. אָמַר ר' חִיָּיא, מֵאֵן דְּאַתְכְּשְׁרֵן עוֹבְדוֹי, בְּאֵן  
אַתְרַ יִתְבַּע הוּא זּוּגָא דִילֵיהּ. אֲמַרְלוּהָא תְּנִינָן,  
לְעוֹלָם יִמְכוֹר אָדָם כּו' וַיִּשָּׂא בַת תַּלְמִיד חֲכָם.  
דְּתַלְמִיד חֲכָם, פְּקֻדוֹנָא דְמֵאֲרִיָּה, אֲתַפְקֵן בִּידֵיהּ.

353. We have also learned that according to the secret of the Braita, the mating of all souls, which are reincarnated BUT HAVE NO SOULMATES can be performed before their time through mercy. THIS MEANS THAT HE MAY PRECEDE AND MARRY SOMEBODY ELSE'S SOULMATE. THIS IS THE MEANING OF THE WARNING, "WOMEN SHOULD NOT BE MARRIED ON A FEAST DAY, BUT THEY CAN BE BETROTHED, BECAUSE ANOTHER MAN MAY PRECEDE HIM THROUGH MERCY." And what they said is right! The term "another man" is exact. This is the reason why "It is difficult for the Holy, blessed be He, to bring couples together" Above all, assuredly, "the ways of Hashem are right" (Hoshea 14:10), AND ALL THAT HE DOES IS GOOD AND RIGHT.

354. Rabbi Yehuda inquired of Rabbi Elazar, "I am aware of the secret of this subject. THEREFORE I ASK where do those souls that are reincarnated, BUT HAVE NO SOULMATES, find their spouses? He responded, "It is written: 'How shall we do for wives for them that remain?' (Shoftim 21:7), and "you shall catch every man his wife..." (Ibid. 21). Although this passage deals specifically with the sons of Binyamin, IT ACTUALLY DEALS WITH THE REINCARNATED SOULS, WHO MAY PRECEDE THEIR FRIENDS AND TAKE THEIR SOULMATES AWAY FROM THEM THROUGH MERCY. Therefore, as we have learned, "Lest another precede him with Mercy."

355. Rabbi Yehuda said that this is definitely the meaning of "It is difficult for the Holy One, blessed be He, to bring couples together," BECAUSE HE IS OBLIGED TO TAKE FROM ONE AND GIVE TO THE OTHER. Happy is the portion of Yisrael, because the Torah teaches them the ways of conduct of the Holy One, blessed be He, as well as all His secrets and mysteries hidden before Him.

353. תָּאנָא בְּרָזָא דְּמִתְנִיתָא, כָּל אִינוּן דָּאֲתוּ בְּגִלְגּוּלָא דְּנִשְׁמָתִין, וְכֵלִין לְאַקְדָּמָא בְּרַחְמֵי זְוּגָא דְּלֵהוּן. וְעַל הָאֵי אֲתַעְרוּ חֲבֵרֵינָא, שְׂמָא יְקַדְּמוּנוּ אַחַר בְּרַחְמֵי. וְשִׁפּוּר קְאָמְרוּ, אַחַר דִּי יִקָּא, וְעַל כֵּן קִשְׁיִן זְוּגִין קְמִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא. וְעַל כֵּלָּא וְדָאֵי כִּי יִשְׂרִים דְּרַכִּי ה' כְּתִיב.

354. ר' יְהוּדָה שֶׁלַח לִיָּה לר' אֶלְעָזָר, אָמַר הָא רָזָא דְּמִלָּה יִדְעָנָא, אִינוּן דָּאֲתוּ בְּגִלְגּוּלָא דְּנִשְׁמָתִין, מֵאֵן אַתָּר לָהּ זְוּגָא. שֶׁלַח לִיָּה, כְּתִיב מָה נַעֲשֶׂה לָהֶם לְנוֹתְרִים לְנִשְׁמִים וְגו'. וְכְתִיב, לָכוּ וְחִטַּפְתֶּם לָכֶם וְגו'. פֶּרֶשְׁתָּא דְּבָנֵי בְּנִמִּין אוֹכַח, וְעַל הָאֵי תְּנִינָן, שְׂמָא יְקַדְּמוּנוּ אַחַר בְּרַחְמֵי.

355. אָמַר ר' יְהוּדָה הָאֵי הוּא וְדָאֵי, דְּקִשְׁיִן זְוּגִין קְמִי קְדָשָׁא בְּרִיךְ הוּא. זְכָאָה חוּלְקֵהוּן דִּישְׂרָאֵל, דְּאוֹרֵינָתָא אוֹלִיף לָהּ אוֹרְחוּי דְּקְדָשָׁא בְּרִיךְ הוּא, וְכָל טְמִירִין וְגַנְיָזָא דְּגַנְיָזִין קְמִיָּה.



356. Indeed, it is written: "The Torah of Hashem is perfect" (Tehilim 19:8), BECAUSE EVERYTHING APPEARS IN IT. Happy is the portion of him, who studies Torah and is never separated from it. Because whoever abandons the Torah, even for one moment, is separated from eternal life. Therefore, it is written: "For it is your life and length of your days" (Devarim 30:20) and "For length of days and years of life and peace shall they add to you" (Mishlei 3:2).

356. וְדָאֵי כְּתִיב תּוֹרַת ה' תְּמִימָה וְגו'. זְכָאָה  
חֻלְקִיָּה מֵאֵן דִּישְׁתַּדֵּל בְּאוֹרֵייתָא, וְלֹא יִתְפָּרֵשׁ  
מִינָהּ, דְּכֹל מֵאֵן דִּישְׁתְּפָרֵשׁ מֵאוֹרֵייתָא, אֲפִילוּ שְׁעֵתָא  
חֲדָא, כְּמָה דְּאִתְפָּרֵשׁ מִחַיֵּי דְעֵלְמָא. דְּכְתִיב כִּי הוּא  
חַיִּיךְ וְאַרְךְ יָמֶיךָ. וְכְתִיב אַרְךְ יָמִים וּשְׁנוֹת חַיִּים  
וְשְׁלוֹם יוֹסִיפוּ לָךְ.

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# THE ZOHAR

the most powerful spiritual tool


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Section



## 34. Night and Midnight

Specific judgments come to our world when the sun sets and night descends. At the stroke of midnight, another transformation occurs as the awesome and compassionate Light of mercy appears in the cosmos. According to the wisdom of the Zohar, whoever delves into the study of Torah during this time of Mercy, after midnight, shall merit a portion in the world to come.

This mystery is conveyed through a story about Rabbi Aba and Rabbi Ya'akov. The two eminent mystics are traveling through a certain village and they take up lodging at an inn. The inn-keeper has built a complex apparatus that uses water, buckets, and scales to signal the arrival of midnight. These complexities and metaphors within this seemingly simple tale indicate the extreme importance of spiritual study after the stroke of midnight.

### The Relevance of this Passage

The compassionate Light of Mercy is aroused through the language that flows through this mystical text of Zohar. This Light helps us merit a share in the world to come.

357. "And when Avram was ninety nine years old..." (Beresheet 17:1). Rabbi Yosi opened the discussion by quoting, "Your people also shall be all righteous: they shall inherit the land forever..." (Yeshayah 60:21). Happy is Yisrael above all other nations because the Holy One, blessed be He, called its people righteous. For we have learned that there are 125,000 winged creatures roaming the world ready to hear and receive the voice.

357. וַיְהִי אֲבָרָם בֶּן תְּשַׁעִים שָׁנָה וּגּו'. ר' יוֹסִי פָתַח,  
וְעַמְךָ כֻּלָּם צְדִיקִים לְעוֹלָם יִרְשׁוּ אֶרֶץ וּגּו'. זְבֹאִין  
אֵינּוֹן יִשְׂרָאֵל, מִכָּל שְׂאֵר עַמּוּן, דְּקִדְשָׁא בְרִיךְ הוּא  
קָרָא לוֹן צְדִיקִים. דְּתַנְיָא מֵאָה וְעֶשְׂרִין וְחֲמִשׁ אֲלֵפֵי  
מֵאֲרֵי דְגַדְפִּין, דְּאֲזֵלִין וְטָאֲסִין כָּל עֲלָמָא, וְשִׁמְעִין  
קְלָא, וְאַחֲרֵין לֵיהּ לְהֵוּא קְלָא.

358. As we have learned, everything in the world has a voice, which floats and flies in the firmament, where those winged creatures catch it and carry it aloft TO MAYIN NUKVIN (FEMALE WATERS) FOR MALE AND FEMALE, to be judged to good or to evil, as it is written: "For the bird of heaven shall carry the sound and that which has wings shall tell the matter" (Kohelet 10:20).

359. "When do they judge this voice?" IN OTHER WORDS, "WHEN IS THE VOICE CARRIED ALOFT AS MAYIN NUKVIN (FEMALE WATERS) FOR MALE AND FEMALE." Rabbi Chiya answers: When a person goes to bed and sleeps, because at that time, the soul leaves him and testifies about him; that is when the voice is judged. THIS MEANS THAT IT IS ELEVATED TO MAYIN NUKVIN (FEMALE WATERS) IF THE SOUL TESTIFIES IN HIS FAVOR! Therefore, it is written: "keep the doors of your mouth from her that lies in your bosom" (Michah 7:5). Why? Because it is she who testifies against the person. THE WORDS "FROM HER THAT LIES IN YOUR BOSOM" ALLUDE TO THE SOUL. As Rabbi Yehuda says: All that a person does during the day, his soul testifies on him at night.

360. Rabbi Elazar said, as we have learned: At the beginning of the first hour at night, when the day is blown away and the sun goes down, the keeper of the keys, who is in charge of the sun-MATATRON, THE GOVERNOR OF THE WORLD, WHO DRAWS THE LIGHT OF THE SUN DOWN TO THE WORLD-enters the twelve gates that BELONG TO THE SUN. THESE GATES are open during the day, WHICH IS THE SECRET OF THE TWELVE HOURS OF DAYLIGHT. After he has passed through all TWELVE GATES, MEANING AFTER THE TWELFTH HOUR IS OVER, then all the gates are closed, MEANING THAT THE DOMINION OF THE DAY HAS ENDED AND THE TIME FOR THE DOMINION OF THE NIGHT HAS COME!

358. כָּמָה דְתַנִּינֵן, לֵית לָךְ מְלָה בְעֵלְמָא, דְלֵית לָהּ קָלָא, וְאִזְלָא וְטָאסָא בְרְקִיעָא, וְאַחֲדִין לָהּ מְאָרִי דְגַדְפִין וְסִלְקִין הֵהוּא קָלָא, וְדִינִין לָהּ, הֵן לְטָב, הֵן לְבִישׁ. דְכְתִיב בִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל וְגו'.

359. אֵימַתִּי דִינִין לְהֵהוּא קָלָא. רַבִּי חִיָּיא אָמַר, בְּשַׁעְתָּא דְבַר נְשָׁכִיב וְנָאִים, וְנִשְׁמַתִּיה נְמַקַּת מְנִיָּה, וְהִיא אֶסְהִידַת בֵּיהּ בְּבַר נֶשׁ, וְכַדִּין דִּינִין לְהֵהוּא קָלָא. הֵה"ד מְשַׁכְּבַת חִיקְךָ שְׁמַר פְּתַחֵי פִיךָ. מ"ט מְשׁוּם דְהִיא אֶסְהִידַת בְּבַר נֶשׁ. רַבִּי יְהוּדָה אָמַר, כָּל מַה דְבַר נֶשׁ עֲבִיד בְּכָל יוֹמָא, נִשְׁמַתִּיה אֶסְהִידַת בֵּיהּ בְּבַר נֶשׁ בְּלִילִיא.

360. תָּאנָא אָמַר ר' אֶלְעָזָר, בְּתַחֲלַת שַׁעְתָּא קְמִייתָא בְּלִילִיא, בַּד נֶשֶׁף יִמְמָא, וְעָאֵל שְׁמֵשָׁא, מְאָרִי דְמַפְתָּחֵן דְמִמְנָן עַל שְׁמֵשָׁא, עָאֵל בְּתַרִּיסַר תְּרַעִין דְפְתִיחִין בִּימְמָא, בְּתַר דְעָאֵל בְּכֻלְהוּ, כָּל אִינוּן תְּרַעִין סְתִימוּן.

361. A herald then announces-**BECAUSE EVERY CHANGE IS ACCOMPLISHED BY AN ANNOUNCEMENT.** Someone rises, **THE HERALD, THE ANGEL GAVRIEL, WHO** holds on to their keys. **DURING THE DAY, THE KEYS ARE IN THE HANDS OF MATATRON.** THROUGH THESE KEYS, HE DRAWS THE DARKNESS, WHICH IS THE SECRET OF THE ANNOUNCEMENT. After he completes the announcement, all the guardians of the world gather together and ascend **FROM THE WORLD.** Nobody remains to create an opening **TO DRAW DOWN EVEN A TINY LIGHT,** because they are all silenced. Then the lower Judgments are aroused. They start to roam the world, and the moon begins to shine.

362. And wailers **WHICH ARE THE FORCES OF JUDGMENT THAT AROUSE WAILING AND HOWLING IN THE WORLD,** cry out loud **WITH THE BLOWING OF A TRUMPET.** At the second blast, the angels begin to chant and sing before their Master. How many Guardians stand erect **TO OFFER PROTECTION FROM JUDGMENTS,** and Judgments are aroused in the world. Then as people sleep, their souls leave **THEIR BODIES,** give testimony, and are sentenced-**BECAUSE THERE IS NO RIGHTEOUS PERSON ON EARTH WHO DOES NOT SIN.** But the Holy One, blessed be He, deals mercifully with the human beings and allows the soul to return back **IN THE MORNING.**

361. כְּרוֹזָא קָאִים, וְשָׂרֵי לְאַכְרֹזָא, קָאִים מֵאֵן דְּקָאִים, וְאַחִיד לְאַיְנוֹן מִפְתָּחָן. בְּתַר דְּסַיִים כְּרוֹזָא, כּל אֵינוֹן נְטוּרֵי עֲלֵמָא מִתְּכַנְשִׁין וְסִלְקִין, לִית מֵאֵן דְּפִתַח פְּטָרָא, כּלָא מִשְׁתַּכְּבִין. כְּדִין דִּינִין דְּלִתְתָא מִתְּעָרִין, וְאוֹלִין וְשֹׁאטִין בְּעֵלְמָא, וְסִיְהָרָא שְׂאֵרֵי לְאַנְהָרָא.

362. וּמֵאֵרֵי דִיבְבָא תְּקַעִין וּמִיִּלְלִין, תְּקַעִין תְּנַיִנוֹת. כְּדִין מִתְּעָרֵי שִׁירְתָא, וּמִזְמֵרִין קָמֵי מְאָרִיהוֹן, כְּמָה מֵאֵרֵי תְּרִיסִין קָיִימוּ בְּקִוּמֵיהוֹן, וְאַתְּעָרִין דִּינִין בְּעֵלְמָא, כְּדִין בְּנֵי נֶשָׂא נְיִימִין, וְנִשְׁמָתָא נִפְקַת, וְאַסְהִידַת סְהִדוּתָא, וְאַתְּחַיִּיבַת בְּדִינָא, וְקִדְשָׁא בְּרִיךְ הוּא עֲבִיד חֶסֶד בְּבֵר נֶשׁ, וְנִשְׁמָתָא תְּבַת לְאַתְרָה.

363. At midnight, when the birds awaken, THAT IS, THE COCKS, a spirit (or wind) rises in the North. THIS REFERS TO THE LEFT COLUMN, WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH WITHOUT CHASSADIM-THE SECRET OF THE UPPER THREE SFIROT OF RUACH. The scepter then rises in the South, NAMELY IN THE RIGHT COLUMN, WHICH IS THE SECRET OF CHASSADIM, and unites with that spirit OF THE LEFT COLUMN. THUS, THEY ARE INCLUDED WITHIN EACH OTHER, AND THE JUDGMENTS OF THE LEFT COLUMN subside and are mitigated BY CHASSADIM. And the Holy One, blessed be He, is awakened and, as is His wont, delights Himself with the righteous in the Garden of Eden.

364. Happy is he who awakens at that time to delight in the Torah, because the Holy One, blessed be He, together with all the righteous in the Garden of Eden listen attentively to his voice. This is why it is written: "You that dwell in the gardens, the companions hearken to your voice, cause me to hear it" (Shir Hashirim 8:13).

365. In addition, the Holy One, blessed be He, draws down upon him a thread of grace (Lit. 'chesed') which earns him protection in this world from both higher and lower beings. Therefore it is written: "Hashem will command His loving kindness (Heb. Chesed) in the daytime, and in the night His song shall be with me" (Tehilim 42:9).

363. בַּפְּלִגּוֹת לַיְלֵיָא, כִּד צְפוּרִין מִתְעָרִין, סְטָרָא דְצַפּוֹן אֲתַעֵר בְּרוּחָא, קָם בְּקִיּוּמֵיהּ, שְׂרָבִיטָא דְבִסְטָר דְרוֹם, וּבְטָשׁ בְּהוּא רֹחָא, וְשָׁכִיךְ וְאֲתַבְּסָם, כְּדִין אֲתַעֵר קוּדְשָׁא בְרִיךְ הוּא בְּנִמוּסָיו, לְאַשְׁתַּעֲשַׂע אִם צְדִיקָא בְּגִנְתָּא דְעָרִן.

364. בְּהוּא שְׁעֵתָא, זְכָאָה חוּלְקִיָּה דְבַר נְשִׁדְקָאִים לְאַשְׁתַּעֲשַׂע בְּאוּרֵייתָא, דְּהָא קִדְשָׁא בְרִיךְ הוּא, וְכֹל צְדִיקָא דְבְּגִנְתָּא דְעָרִן, כְּלָהוּ צְיִיתִין לְקִלְיָהּ. הָרָא הוּא דְכֹתִיב הַיּוֹשֵׁבִת בְּגִנִּים חֲבֵרִים מְקַשְׁבִּים לְקוֹלֶךָ הַשְּׁמִיעֵנִי.

365. וְלֹא עוֹד, אֶלָּא דְקִדְשָׁא בְרִיךְ הוּא מְשִׁיךְ עֲלֵיהּ חַד חוּטָא דְחֶסֶד, לְמַהּוּי נְטִיר בְּעֵלְמָא, דְּהָא עֲלָאִין וְתַתָּאִין נְטִרִין לִיהּ. הַה"ד, יוֹמָם יִצְוָה ה' חֶסֶדוֹ וּבַלַּיְלָה שִׁירָה עִמִּי.

366. Rabbi Chizkiyah said: Whoever delves to the study of Torah at that hour shall definitely have an eternal share in the world to come. Rabbi Yosi then asked: What is the meaning of 'eternal'? He answered: This is what I have learned. Every midnight, when the Holy One, blessed be He, enters the Garden of Eden, all the plants--**NAMELY THE SFIROT**, of the Garden of Eden, **WHICH IS THE NUKVA**--are watered most generously by the stream that is called the 'ancient stream' and also the 'stream of delight,' **WHICH REFERS TO THE SUPERNAL ABA AND IMA**, which waters never cease to flow; **BECAUSE THE MATING OF ABA AND IMA NEVER STOPS**. So, if a person awakens to study Torah, it is as if that stream is poured on his head and he is watered, together with the plants of the Garden of Eden. **HE RECEIVES AN ETERNAL PORTION OF THE MOCHIN OF THE WORLD TO COME AS WELL.**

367. Furthermore, because all the righteous in the Garden of Eden listen to him, they add another portion to that flow of the stream, **WHICH ARE THE MOCHIN OF SUPERNAL ABA AND IMA**. Therefore he has an eternal portion in the world to come, **FOR THEY ARE INCLUDED IN THE MOCHIN OF ABA AND IMA.**

368. Rabbi Aba was traveling from Tiberias to Tronya, where his father-in-law lived, accompanied by his son, Rabbi Ya'akov. When they decided to spend the night in the village of Tarsha, Rabbi Aba asked his landlord, "Is there a cock around here?" The landlord asked, "What do you need a cock for?" Rabbi Aba responded, "Because I awake at midnight exactly! **AND I NEED A COCK TO WAKE ME UP.**

366. אָמַר רַבִּי חִזְקִיָּה, כָּל מֵאן דְּאִשְׁתַּדַּל בְּהַאי שַׁעְתָּא בְּאוֹרֵייתָא, וְדַאי אֵית לִיה חוֹלְקָא תְּדִיר בְּעֵלְמָא דְּאֵתִי. אָמַר ר' יוֹסִי, מ"ט תְּדִיר. אָמַר לוֹהֲבֵי אוֹלִיפְנָא, דְּכָל פְּלָגוֹת לִילְיָא, כִּד קִדְשָׁא בְּרִיךְ הוּא אֲתַעַר בְּגִנְתָּא דְּעָרָן, כָּל אֵינוֹן נְטִיעָן דְּגִינְתָּא אֲשַׁתְּקִינן יְתִיר, מִהֵוּא נְחֵלָא, דְּאִקְרִי נְחֵל קְדוּמִים, נְחֵל עֲדָנִים, דְּלֹא פְּסְקוּ מִימּוֹי לְעֵלְמִין, כְּבִיכּוֹל הֵוּא דְּקָאִים וְאֲשַׁתַּדַּל בְּאוֹרֵייתָא, כְּאִילוּ הֵוּא נְחֵלָא אֲתַרְק עַל רִישִׁיה, וְאֲשְׁקִי לִיה, בְּגוֹ אֵינוֹן נְטִיעָן דְּבִגְנֵתָא דְּעָרָן.

367. וְלֹא עוֹד, אֶלָּא הוּאִיל וְכֹלְהוּ צְדִיקָיָא, דְּבָגוּ גִנְתָּא דְּעָרָן, צִיּוּתִין לִיה, חוֹלְקָא שׁוּיִין לִיה, בְּהֵוּא שְׁקִיּוֹ דְּנְחֵלָא, אֲשַׁתְּכַח דְּאֵית לִיה חוֹלְקָא תְּדִיר, בְּעֵלְמָא דְּאֵתִי.

368. רַבִּי אַבָּא הוּוּ אֲתִי מִטְּבְּרִיָּה, לְבִי טְרוֹנוֹיָא דְּחִמּוֹי, וְר' יַעֲקֹב בְּרִיָּה הוּוּ עִמִּיה, אֲעֲרַעוּ בְּכַפְר טְרָשָׁא. כִּד בְּעוּ לְמִשְׁכְּב, אָמַר ר' אַבָּא, לְמַרְיָה דְּבֵיתָא, אֵית הָכָא תְּרַנְגוּלָא. אָמַר לוֹמָרָא דְּבֵיתָא, אָמַי. אָמַר לוֹ, בְּגִין דְּקָאִימְנָא בְּפְלָגוֹת לִילְיָא מִמֶּשׁ.

369. THE LANDLORD then said: You do not need THE COCK. I have prepared a signal in the house that indicates midnight, the scales that are before my bed. For this purpose, I fill a vessel with water. The water drips out THROUGH A HOLE IN THE VESSEL so that it empties exactly at midnight. AT THAT MOMENT, ONE SCALE GOES UP WHILE THE OTHER swings downward and roars. IT MAKES NOISE AS IT FALLS. And the sound is heard throughout the house. The signal was created by an old man who once stayed with me and arose at exactly midnight to study Torah.

370. Rabbi Aba said: Blessed be HASHEM, the Merciful, who has sent me over here. At midnight, the scale made a noise as it swung down, waking Rabbi Aba and Rabbi Ya'akov. They heard their landlord, who was sitting in a corner of the house with his two sons, say, "It is written: 'Midnight I will rise to give thanks to You because of Your righteous judgments'" (Tehilim 119:62). AND HE ASKED, "What did David see that caused him to say 'Midnight...' instead of "at midnight...?" AND HE REPLIES: Most certainly he was referring to the Holy One, blessed be He, CALLING HIM 'MIDNIGHT.'

371. AND HE ASKS: Is the Holy One, blessed be He, called so? HE ANSWERED: Yes! Because at midnight exactly, the Holy One, blessed be He, appears with His retinue, and enters the Garden of Eden to delight with the righteous.

372. Rabbi Aba said to Rabbi Ya'akov, "We shall surely join the Shechinah, so let us join THAT MAN AND HIS SONS." They came closer, sat with him, and said: Say whatever you have to say, for you have spoken well! THEY ASKED HIM: From where do you know all this? He responded: I have learned this from my grandfather.

369. אָמְרוּ, לֹא אֶצְטְרִיךְ, דִּהּא סִימְנָא לִי בְּבֵיתָא, דְּהָרִין טַקְלָא דְקָמֵי עַרְסָא, מְלִינָא לִיָּה מִיָּא, וְנָטִיף טִיף טִיף, בְּפִלְגוֹת לִילִיא מִמֶּשׁ, אֲתֵרְקוּ כְּלָהוּ מִיָּא, וְאֲתַגְלַגַּל הָאֵי קִיטְפָא, וְנָהִיב, וְאֲשַׁתְּמַע קְלָא בְּכָל בֵּיתָא, וּבְרִין הוּא פִלְגוֹת לִילִיא מִמֶּשׁ. וְחַד סָבָא הוּא לִי, דְּהוּה קָם בְּכָל פִּלְגוֹת לִילִיא, וְאֲשַׁתְּדַל בְּאוּרֵייתָא, וּבְגִינֵי כַךְ, עֶבֶד הָאֵי.

370. אָמַר ר' אָבָא, בְּרִיךְ רַחֲמֵנָא דְשִׁדְרַנִּי הַכָּא. בְּפִלְגוֹת לִילִיא נְהִיב, הֵהוּא גִלְגַּלָּא דְקִיטְפָא, קָמוּ רַבִּי אָבָא וְרַבִּי יַעֲקֹב. שָׁמְעוּ לֵהוּא גְבֵרָא, דְּהוּה יִתִּיב בְּשַׁפּוּלֵי בֵיתָא, וְתֵרִין בְּנוֹי עִמֵּיהּ, וְהוּה אָמַר, כְּתִיב חֲצוֹת לַיְלָה אָקוּם לְהוֹדוֹת לָךְ עַל מִשְׁפָּטֵי צְדָקָךְ, מֵאֵי קָא חָמָא דוֹד, דְּאִיְהוּ אָמַר חֲצוֹת לַיְלָה, וְלֹא בְּחֲצוֹת לַיְלָה. אֲלָא, וְדֵאֵי לְקוֹדֶשׁא בְּרִיךְ הוּא אָמַר הֵכִי.

371. וְכִי קִדְשָׁא בְּרִיךְ הוּאֲהֵכִי אֶקְרִי. אֵינן, דִּהּא חֲצוֹת לַיְלָה מִמֶּשׁ, קִדְשָׁא בְּרִיךְ הוּא אֲשַׁתְּכַח, וְסִיעֵתָא דִּילֵיהּ, וּבְרִין הוּא שְׁעֵתָא דְעֵייל בְּגִנְתָּא דְעֵדֶן, לְאֲשַׁתְּעֲשַׂעָא עִם צְדִיקָא.

372. אָמַר רַבִּי אָבָא, לְרַבִּי יַעֲקֹב, וְדֵאֵי נְשַׁתְּתַף בְּשְׁכִינְתָּא, וְנִתְחַבַּר בְּחָדָא, קְרִיבוּ וְיִתִּיבוּ עִמֵּיהּ, אָמְרוּ לִיָּה, אֵימָא מְלָה דְמוֹמְךָ, דְשִׁפִּיר קְאָמְרַתְּ. מִנָּא לָךְ הָאֵי. אָמַר לוֹן, מְלָה דָא, אוּלִימְנָא מְסָבָאֵי.

373. And he continued: At the first hour of the night all the judgments down below are aroused, **THE JUDGMENTS OF MALCHUT WHICH ARE NOT SWEETENED BY BINAH**, and fly around the world. Exactly at midnight, however, when the Holy One, blessed be He, enters the Garden of Eden, **WHICH IS THE NUKVA**, these Judgments disappear and cease to exist.

374. And all the pathways of above-**NAMELY THE WAYS BY WHICH BINAH SWEETENS THE NUKVA**-only occur exactly at midnight. How do we know this? We know this from the verse about Avraham, "And he divided himself against them...(by) night" (Beresheet 14:15). But in Egypt, **IT IS WRITTEN**: "And it came to pass at midnight" (Shemot 12:29) **BECAUSE THE NUKVA WAS THEN SWEETENED BY BINAH AND HER LIGHT WAS REVEALED**. And David knew of this, **WHICH IS WHY HE SAID: "MIDNIGHT."**

375. **AND HE ASKED**, "How did **DAVID** know this?" **AND HE ANSWERED**, so said my grandfather. Because his Kingdom **OF DAVID** depended on this, **ON THE ILLUMINATION OF THE MOCHIN OF MIDNIGHT**, David therefore rose at midnight and chanted songs. And so he actually called the Holy One, blessed be He, "Midnight." He also said: "I will rise to give thanks to You..." Then, at that hour, all Judgments stem from here, **MEANING ONLY FROM THE NUKVA WHICH IS SWEETENED AT MIDNIGHT, AS THE JUDGMENTS OF THE WORLD BELOW HAVE ALREADY DISAPPEARED**. So the Judgments of Malchut are derived only from here, **AND NOT FROM ITS UNSWEETENED ASPECT**. Therefore, at that hour, David attached himself to it and rose up to chant songs' Rabbi Aba went forward and kissed him. He said: It is assuredly so! Blessed be the Merciful One, who has brought me here.

373. וְתוֹ הוּא אָמַר, דְּתַחֲלַת שַׁעֲתֵי קַמְיִיתָא דְלִילְיָא, כָּל דִּינֵי דְלִילְיָא מִתְעָרִין, וְאֲזִלִּין וְשֹׁאטִין בְּעֵלְמָא. בְּפִלְגוֹת לִילְיָא מִמֶּשׁ, קִדְשָׁא בְרִיךְ הוּא אֲתַעֵר בְּגִנְתָּא דְעָדָן, וְדִינֵי דְלִילְיָא לֹא מִשְׁתַּבְּחִין.

374. וְכָל גִּימוּסִין דְלַעֲיִלָּא, בְּלִילְיָא לֹא אֲשַׁתְּבָּחוּ, אֲלָא בְּפִלְגוֹת לִילְיָא מִמֶּשׁ. מִנְלָן, מֵאַבְרָהָם, דְכָתִיב וַיַּחֲלַק עֲלֵיהֶם לַיְלָה. בְּמִצְרַיִם, וַיְהִי בַחֲצֵי הַלַּיְלָה. וּבְאַתְרֵין סְגִיֵּאִין בְּאוֹרֵייתָא הַכִּי אֲשַׁתְּבַּח. וְדוֹד הוּא יָדַע.

375. וּמָנָא הוּא יָדַע. אֲלָא, הַכִּי אָמַר סָבָא, דְּמַלְכוּתָא דִּילֵיהּ בְּהַאי תְּלִינָא. וְעַל דְּאִקְאִים בְּהַאי שַׁעֲתָא, וְאָמַר שִׁירְתָּא, וְלַהֲכִי קָרִינָה לְקִדְשָׁא בְרִיךְ הוּא חֲצוֹת לַיְלָה מִמֶּשׁ אָקוּם לְהוֹדוֹת לָךְ וְגו'. דְּהָא כָּל דִּינֵי תְּלִינֵין מֵהַכָּא, וְדִינֵי דְּמַלְכוּתָא מֵהַכָּא מִשְׁתַּבְּחִין וְהָיִיא שַׁעֲתָא, אֲתַקְטִיר בְּהַ דוֹר, וְקָם. וְאָמַר שִׁירְתָּא. אֲתָא רַבִּי אָבָא וּנְשָׁקִיָּה, אָמַר לוֹדְרָאִי הַכִּי הוּא, בְּרִיךְ רַחֲמָנָא, דְּשִׁדְרַנִּי הַכָּא.



376. Come and behold: As we have already explained, "night" has always been the time of Judgment; it was discussed in the presence of Rabbi Shimon and is certainly so! The young son of the landlord then asked, "If so, then why is it written: 'Midnight'?" They explained to him, "It is as we have already stated, because the Kingdom of Heaven is awakened at midnight." The son said: I have heard that, but have another explanation! Rabbi Aba then said: Well then, speak up, my son! For your words shall be the voice of the candle, REFERRING TO THE VOICE OF RABBI SHIMON, WHO IS CALLED THE 'LUMINOUS LIGHT.'

377. THE YOUNG SON said: I heard that the night is the time when the Judgment of Malchut is in power. As a result, everywhere THE TERM 'NIGHT' APPEARS, it refers to Judgment. But when the term midnight appears, it is because Malchut is nourished from the two aspects- Judgment and Chesed. So, the first half of the night is the time of Judgment. During the second half, however, the face shines from the aspect of Chesed. This is why it is written: 'Midnight'-THE HALF OF CHESED.

378. Rabbi Aba stood up, placed his hands over his head, and blessed him. He said: I thought that Wisdom was found only among the righteous, who earned it THROUGH PIOUS DEEDS. But now I see that in the generation of Rabbi Shimon, even the young have merited the Supernal Wisdom because of him. Happy are you, Rabbi Shimon. Woe to the generation from which you shall depart. They sat until the morning studying Torah.

376. תָּא חֲזִי, לַיְלָה דִּינָא בְּכָל אֲתָר, וְהָא אוֹקִימָנָא מְלָה, וְהָכִי הוּא וְדָאִי, וְהָא אֲתָעַר קָמִי דְרַבִּי שְׁמַעוֹן. אָמַר הָהוּא יְנוּקָא, בְּרִיָּה דִּהְהוּא גְבֵרָא, אִי הָכִי, אָמַי כְּתִיב חֲצוֹת לַיְלָה. אָמַרְלוּ, הָא אֲתָמַר, בְּפִלְגוֹת לַיְלָא, מְלַכּוּתָא דְשְׁמִינָא אֲתָעַרְתָּ. אָמַר אָנָּא שְׁמַעְנָא מְלָה. אָמַרְלוּ, ר' אָבָא, אִימָא בְרִי טַב דִּהָא מְלָה דְסוּמְךָ, קְלָא דְבוֹצִינָא לַהוּי.

377. אָמַר, אָנָּא שְׁמַעְנָא, דִּהָא לַיְלָה דִּינָא דְמְלַכּוּתָא אִידֵּוּ, וּבְכָל אֲתָר דִּינָא הוּא, וְהָא דְקָאֲמַר חֲצוֹת, בְּגִין דִּינְקָא בְּתַרִּי גּוּוּנִי, בְּדִינָא וְחָסֵד, וְדָאִי פְּלִגּוּתָא קְדָמִיתָא, דִּינָא הוּא, דִּהָא פְּלִגּוּתָא אַחֲרָא, נִהִירוּ אַנְפָּהָא בְּסִטְרָא דְחָסֵד. וְעַל דָּא חֲצוֹת לַיְלָה כְּתִיב וְדָאִי.

378. קָם רַבִּי אָבָא, וְשׁוּי יָדָיו בְּרִישׁוּיָהּ, וּבְרַכְיָהּ, אָמַר וְדָאִי, חֲשִׁיבָנָא דְחַכְמַתָּא לָא אֲשַׁתְּכַח בְּרַ בְּאִינוּן זְכָאִי דְזָכוּ בָּהּ. הֲשַׁתָּא חֲמִינָא, דְאֲפִילוּ יְנוּקֵי בְּדָרָא דְרַבִּי שְׁמַעוֹן, זָכוּ לְחַכְמַתָּא עֲלָאָה. זְכָאָה אַנְתָּ רַבִּי שְׁמַעוֹן. וְוִי לְדָרָא דְאַנְתָּ תְּסַתְּלַק מִנְיָה. יִתְבוּ עַד צַפְרָא, וְאֲשַׁתְּדְּלוּ בְּאוּרֵייתָא.

379. Rabbi Aba began the discussion with the verse: "Your people also shall be all righteous..." (Yeshayah 60:21). Our friends have already explained this passage. Why is it written: "Your people also shall be all righteous?" How can it be that all the nation of Yisrael is righteous, when there are many wicked people in Yisrael? Many are sinners and transgressors, who disobey the precepts of Torah!

380. But the meaning is found in the secret of the Mishnah. Happy are Yisrael, who voluntarily offer a sacrifice to the Holy One, blessed be He. The sacrifice is the circumcision of their sons eight days after birth. When they are circumcised, they take part in the good portion of the Holy One, blessed be He, as it is written: "The righteous is the foundation (Heb. yesod) of the world" (Mishlei 10: 25). As they enter to this portion of the righteous, **AS A RESULT OF THEIR CIRCUMCISION, they are the called "righteous."** Therefore they are certainly all righteous, **BECAUSE NOW THEY ARE ALL CIRCUMCISED, EVEN THE WICKED AMONG THEM. THEREFORE IS WRITTEN: "YOUR PEOPLE ALSO SHALL BE ALL RIGHTEOUS..."**

381. Therefore, "they shall inherit the land for ever" (Yeshayah 60:21). **THIS ALLUDES TO THE SHECHINAH THAT IS CALLED "THE LAND."** As it is written: "Open to me the gates of righteousness, I will go through them" (Tehilim 118:19) and "This is the gate of Hashem, through which the righteous shall enter" (Ibid. 20). These are those who are circumcised and are called "righteous." "The branch of my plantings" is a branch of the plantings that the Holy One, blessed be He, planted in the Garden of Eden. And this "land" is one of those plantings. **THE "PLANTINGS" ARE THE TEN SFIROT OF THE GARDEN OF EDEN, AND MALCHUT OF THEM IS CALLED "THE LAND."** Therefore, Yisrael have a goodly portion in the world to come. As it is

379. פתח ר' אבא ואמר, ועמך כלם צדיקים וגו'. מלה דא הא אוקמוה חבריאי, מ"ט, כתיב, ועמך כלם צדיקים, וכי כלהו ישראל צדיקי וינהו. והא כמה חייבין אית בהו בישראל, כמה חטאין, וכמה רשיעין, העברין על פקודי אורייתא.

380. אלא, הכי תנא ברזא דמתניתין, זכאין אינון ישראל, העבדין קרבנא דרעוא לקדשא בריך הוא, דמקריבין בניהו לתמניא יומין לקרבנא, וכד אתגזרו, עאלו בהאי חולקא טבא דקדשא בריך הוא, דכתיב וצדיק יסוד עולם. כיון דעאלו בהאי חולקא דצדיק, אקרון צדיקים, ודאי כלם צדיקים.

381. ועל כן לעולם יירשו ארץ. בדכתיב פתחו לי שערי צדק אבא בם. וכתיב זה השער לה צדיקים יבאו בו. אינון דאתגזרו, ואקרון צדיקים. נצר מטעי. וצר מאינון נטיעין הנטע קדשא בריך הוא בגנתא דעדן, האי ארץ חד מנייהו, ועל כן אית להו לישראל חולקא טבא, בעלמא דאתי. וכתיב צדיקים יירשו ארץ. לעולם יירשו ארץ. מהו לעולם. כמה דאוקימנא במתניתא דילן, והא אתמר האי מלה בין

written: "The righteous shall inherit the land" (Tehilim 37:29)-"they shall inherit the land forever." AND HE ASKED, "What is "forever?" AND HE SAID: Just as it is explained in our Mishnah and has been settled among the friends.

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Section



## 35. Small Hei and large Hei

The Zohar presents a very complex metaphysical process that involves the Hebrew letter Hei. Through its shape and sound, the creative powers of the letter Hei ? help determine and influence our physical world.

### The Relevance of this Passage

We develop a greater appreciation of the mystical powers of the Hebrew letters simply by perusing these verses. A deeper appreciation automatically amplifies their influence and effectiveness in each passage of Zohar that we read, learn, or peruse over.

382. We have already learned the reason why the name Avraham first occurs only now. We explained that he was not called Avraham until he was circumcised, because that is when he became attached to the letter Hei, WHICH IS THE SHECHINAH, and the Shechinah rested upon him. Therefore he was then called Avraham WITH HEI!

חִבְרֵיָא.  
 382. וְתֵאנָא, מֵאִי קָא חֶמָא קָרָא, דְּלֵא אֶקְרִי אַבְרָהָם  
 עַד הַשְּׁתָּא. אֶלָּא, הֵכִי אֹקִימָנָא, דְּעַד הַשְּׁתָּא לֵא  
 אֲתָגֹר, וְכַד אֲתָגֹר, אֲתַחֲבַר בְּהַאי ה', וּשְׁכִינְתָּא  
 שְׂרִיָא בֵיהּ, וְכַדִּין אֶקְרִי אַבְרָהָם.

383. Therefore it is written: "These are the generations of the heaven and of the earth when they were created (Heb. behibar'am)" (Beresheet 2:4). As we have learned that "with the letter Hei" (Be-Hei) "they were created (Heb. bra'am)." We also learned about the word beAvraham (with Avraham), WHICH CONSISTS OF THE SAME LETTERS AS THE WORD BEHIBAR'AM. THIS TEACHES US THAT THE WORLD WAS CREATED FOR THE SAKE OF AVRAHAM. AND HE ASKED, "What are they saying?" IN OTHER WORDS, "WHY DO THEY DIFFER FROM EACH OTHER IN THE MEANING OF BEHIBAR'AM? AND HE REPLIED, "One refers to Chesed," SO THE ONE THAT SAYS THAT BEHIBAR'AM ALLUDES TO AVRAHAM, CHESED, MEANS THAT THE WORLD WAS CREATED BECAUSE OF CHESED. The other refers to the Shechinah, THE OTHER SAYS THAT BEHIBAR'AM, ALLUDES TO THE SHECHINAH BECAUSE THE LETTER HEI SIGNIFIES THE SHECHINAH. And there is no contradiction between the two, because they refer to the same meaning, FOR IF THE CHESED EXISTS IN THE WORLD, SO DOES THE SHECHINAH, AND VICE VERSA. THEREFORE, BOTH MEANINGS-CHESED AND THE SHECHINAH-ARE THE SAME. SO THE WORLD WAS CREATED because of the one, CHESED and because of the other, THE SHECHINAH.

384. Rabbi Ya'akov said to Rabbi Aba that the Hei in Behibaram is small, while the Hei in "Do you thus requite Hashem (Hala'Hashem)" (Devarim 32:6) is big! What is the difference between them? He said that the one, THE SMALL HEI, is Shmitah (Sabbatical year), NAMELY MALCHUT, while the other, THE LARGE HEI is Yovel (Jubilee), NAMELY BINAH. Because of this, there are times when the moon is full and times when it wanes. WHEN IT IS A GARMENT FOR BINAH, WHICH IS THE LARGE HEI, IT IS FULL. BUT BEFORE IT IS A GARMENT FOR BINAH, IT IS A SMALL HEI. So THE DIFFERENCE BETWEEN THE SMALL AND LARGE HEI can be seen by the phases of the moon. So everything is now clear!

383. וְהֵיוּנוּ דְכֵתִיב, אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ  
בְּהִבְרָאָם. וְתֵאנָא בְּה' בְּרָאָם. וְתֵאנָא בְּאִבְרָהָם. מֵאִי  
קָאֵמְרִי, אֵלֶּא דָּא חֶסֶד, וְדָא שְׂכִינְתָּא, וְכֻלָּא נַחֲוִית  
בְּחֻדָּא, וְלֹא קִשְׁיָא מְלָה, וְהֵאִי וְהֵאִי הָיוּ.

384. אָמַר רַבִּי יַעֲקֹב לְרַ' אַבָּא, הָאִי ה' דְּהִבְרָאָם  
זְעִירָא, וְהֵ' דְּהִלָּה רַבְרָבָא, מַה בֵּינָא הָאִי לְהָאִי.  
אָמְרִלּוּדָא שְׂמִיטָה וְדָא יוֹבְלָא. וּבְגִין כֵּךְ זְמַנִּין  
דְּסִיְהֵרָא קְוִימָא בְּאִשְׁלֻמוּתָא, וְזְמַנִּין בְּסִגְיֻמוּתָא,  
וּבְאִנְפֻתָא אִשְׁתַּכַּח וְאִשְׁתַּמוּדַע, וְכֻלָּא שְׁפִיר וְהֵאִי  
אִיהוּ בְּרִירָה דְּמְלָה.

This is the clarification of the matter.



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Section



## 36. Essays on circumcision

Rabbi Aba remains awake all night in anticipation of a circumcision that will take place in the town during the morning. He then accompanies all the townspeople and the family of the child to be circumcised. A lengthy discourse on all the complex secrets and mysteries surrounding circumcision occurs in the Zohar. Circumcision pertains to the purification of the Sfirah of Yesod and its counterpart in the physical world, the sexual organ.

### The Relevance of this Passage

Circumcision is one of the most powerful cleansing actions available to us, and it is made available by learning these secrets and by meditating upon the words that comprise this portion.

385. Rabbi Aba said: Happy are Yisrael, that the Holy One, blessed be He, chose them from among all the other nations to receive the sign of the covenant. Because whoever retains this sign shall not go down to Gehenom as long as he preserves it properly, does not subject it to another power, REFERRING TO A MENSTRUATING WOMAN, A FEMALE SLAVE, A GENTILE WOMAN, OR A PROSTITUTE, and does not lie in the Name of the King. Because if one has lied IN THE NAME, BY THE SIGN OF THE COVENANT, it is as though he has lied in the Name of the Holy One, blessed be He, as it is written: "They have dealt treacherously against Hashem, for they have begotten strange children" (Hoshea 5:7).

385. אָמַר רַבִּי אַבָּא, זָכְאוֹן אֵינוֹן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא אֶתְרַעֵי בַּהוֹן, מְכַל שְׂאָר עַמִּין, וְיַהֲיִב לֹון אֶת קְיֻמָּא דָּא, דְּכָל מָאן דְּאִית בֵּיהּ הָאֵי אֶת, לֹא נְחִית לְגִיּהֲנָם, אִי אִיהוּ נְטִיר לֵיהּ, כְּדָקָא וְאוֹת, דְּלֹא עֵייל לֵיהּ בְּרִשׁוּתָא אַחְרָא, וְלֹא מְשַׁקֵּר בְּשִׁמְיָה דְּמַלְכָּא, דְּכָל מָאן דְּמְשַׁקֵּר בְּהָאֵי, כְּמָאן דְּמְשַׁקֵּר בְּשִׁמְיָה דְּקוּדְשָׁא בְּרִיךְ הוּא. דְּכִתְיִב, בְּה' בְּגָרוּ כִי בְּנִים זָרִים יִלְדוּ.

386. Rabbi Aba continued, "When a man brings his son forth to elevate and initiate him to the covenant, the Holy One, blessed be He, calls upon His retinue, THE ANGELS OF HEAVEN, and declares, 'See what a creature I have made in the world.' At that time, Eliyahu is invited, flies over the entire world in four crossings, and then appears there."

386. תו, אָמַר ר' אַבָּא, בְּזִמְנָא דְּבַר נֶשׁ אֲסִיק בְּרִיָּה, לְאַעְלִיָּה לְהָאֵי בְּרִית, קְרִי קְדָשָׁא בְּרִיךְ הוּא לְפַמְלִיָּא דִּילֵיהּ, וְאָמַר, חֲמוּ מַאי בְּרִיָּה עֲבָדִית בְּעֻלְמָא. בֵּיהּ שְׁעֵתָא אֲזַדְמֵן אֵלֵיהּ וְטָאס עֻלְמָא בְּד' טָאסִין, וְאֲזַדְמֵן תְּמֵן.

387. Therefore, we have learned that a man should prepare a chair in honor of Eliyahu, and should say, "This is the chair of Eliyahu." If he does not announce this, Eliyahu will not appear in that place nor ascend and testify about the circumcision before the Holy One, blessed be He.

387. וְעַל דָּא תְּנִינָן דְּבַעֵי בַר נֶשׁ לְתַקְנָא כְּרִסְיָא אַחְרָא לִיקְרָא דִּילֵיהּ, וְיִימָא דָּא כְּרִסְיָא דְּאֵלֵיהּ, וְאֵי לָאו לָא שְׂרֵי תְּמֵן. וְהוּא סְלִיק, וְאִסְהִיד קְמִי קוּדְשָׁא בְּרִיךְ הוּא.

388. Come and behold: It is written first, "What are you doing here, Eliyahu?" (I Melachim 19:13), and "I have been very jealous for Hashem ... because they have forsaken Your covenant..." (Ibid. 14). THE HOLY ONE, BLESSED BE HE, SAID TO ELIYAHU, "As you live, you shall be present in every place that My sons shall imprint this holy sign on their flesh. And the mouth that testified that Yisrael had forsaken the covenant shall now testify that Yisrael observes it!" Thus, we have learned why Eliyahu was punished by the Holy One, blessed be He—because he accused His sons BY SAYING THAT THE CHILDREN OF YISRAEL "HAVE FORSAKEN YOUR COVENANT."

388. תָּא חֲזִי, בְּקַדְמֵיתָא כְּתִיב מַה לָּךְ מַה אֵלֵיהּ וְגו'. וְכְתִיב קְנָא קְנָאתִי לֵה' כִּי עֲזָבוּ בְּרִיתְךָ בְּנֵי יִשְׂרָאֵל וְגו'. אָמַרְלוּ, חֲזִיךְ בְּכָל אֶתְר דְּהָאֵי רְשִׁימָא קְדִישָׁא, יִרְשָׁמוּן לֵיהּ בְּנֵי בְּבִשְׂרָהוֹן, אֲנִת תְּזַדְמֵן תְּמֵן, וּפּוּמָא דְּאִסְהִיד דִּישְׂרָאֵל עֲזָבוּ, הוּא יִסְהִיד דִּישְׂרָאֵל מְקִימִין הָאֵי קְיִימָא. וְהָא תְּנִינָן, עַל מַה אֲתַעֲנֵשׁ אֵלֵיהּ קְמִי קְדָשָׁא בְּרִיךְ הוּא, עַל דְּאָמַר דְּלְטוּרָא עַל בְּנוֹי.



389. By now, the light of day shone, and they were still studying Torah. As they stood to go, THE LANDLORD said to them, "Complete the subject that you were discussing during the night." They asked, "What subject?" He answered, "Tomorrow you can see the face of the guarantor of the covenant, ELIYAHU, because my wife begs you to stay for the celebration of the circumcision of our son." Rabbi Aba responded, "This is an invitation to participate in a commandment, so let us stay!"

390. They waited all that day. At night, the landlord gathered all his friends together. They studied Torah all that night, and nobody slept. He said to them, "I ask of you all, that each person give a new explanation about the words of the Torah."

391. One man opened the discussion by saying that it is written: "In time of tumultuous strife (Heb. pra'ot) in Yisrael, when the people willingly offered themselves, praise Hashem" (Shoftim 5:2). AND HE ASKED, "Why did D'vorah and Barak open their poem with this phrase?" Because, as we have learned, the world cannot exist without this covenant. And it is written: "If My covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25), as heaven and earth are established upon it.

392. As a result, as long as Yisrael observe this covenant, the ordinances of heaven and earth continue to exist. But as soon as Yisrael do not heed to this covenant, then the covenant between the heavens and the earth ceases to exist, and no blessings appear in the world.

389. אֲדַהְבִּי הוּה אֲתִי נְהוּרָא, דְּיוֹמָא וְהוּוּ אֲמַרִי מְלִי דְאֹרִייתָא. קָמוּ לְמִיזַל. אֲמַרְלוּהוּא גְבָרָא, בְּמַה דְעִסְקִיתוּ בְּהַאי לִילִיא, אֲשֶׁלִּימוּ. אֲמַרִי מְאִי הוּא. אֲמַרְלוּ דְתַחְמוֹן לְמַחַר אֲנַפּוּי דְמַרְיָה דְקַיִמָא, דְהָא דְבִיתָאִי, בְּעַתַּת בְּעוֹתָא דָא מְנַיִיכוּ. וְגַזַּר קַיִמָא דְבְרִי דְאֲתִי לִידֵּךְ לִי, לְמַחַר לִיְהוּי הַלּוּלָא דִילִיָּה. אֲמַר רַבִּי אַבָּא, הָאִי בְּעוֹתָא דְמַצְוָה אִיהוּ, וְלְמַחְמִי אֲפִי שְׂכִינְתָא נִיתִיב.

390. אֹרִיכוּ כֹל הָהוּא יוֹמָא, בְּהָהוּא לִילִיא, בְּנֶשׁ הָהוּא גְבָרָא, כֹּל אֵינּוֹן רְחִימוּי, וְכֹל הָהוּא לִילִיא, אֲשֶׁתְּדַלוּ בְּאֹרִייתָא, וְלֹא הוּה מֵאֵן דְנֵאִים. אֲמַרְלוּ, הָהוּא גְבָרָא בְּמַטּוּ מְנַיִיכוּ, כֹּל חַד וְחַד, לִימָא מְלָה חֲדָתָא דְאֹרִייתָא.

391. פְּתַח חַד וְאָמַר, בְּפְרוּעַ פְּרַעוֹת בְּיִשְׂרָאֵל בְּהַתְנַדֵּב עִם בְּרַכּוֹ ה'. מְאִי קָא חָמוּ דְבוֹרָה וְבָרַק דְפְתַחוּ בְּהַאי קְרָא. אֲלָא הֵבִי תְנִינָן, לִית עֲלֵמָא מְתַקִּימָא, אֲלָא עַל הָאִי בְרִית, דְכְּתִיב אִם לֹא בְרִיתִי יוֹמֵם וְלַיְלָה וְגו'. דְהָא שְׁמַיָא וְאַרְעָא עַל דָּא קַיִמִין.

392. בְּגִין כֵּךְ, כֹּל זְמַנָּא דְיִשְׂרָאֵל מְקַיִמִין הָאִי בְרִית, נְמוּסֵי שְׁמַיָא וְאַרְעָא קַיִמִין בְּקוּמוּמִיָּהוּ, וְכֹל זְמַנָּא דְחָ"ו יִשְׂרָאֵל מְבַטְלִין הָאִי בְרִית, שְׁמַיָא וְאַרְעָא לֹא מְתַקִּימִין, וּבְרַכָּאן לֹא מְשַׁתְּכַחִין בְּעֲלֵמָא.

393. Come and behold: Other nations ruled over Yisrael only when Yisrael neglected this covenant. And what did they neglect? THEY PERFORMED THE CIRCUMCISION, BUT they did not uncover the corona (Heb. pri'a) and reveal the sacred flesh. This is why it is written: "And they forsook Hashem ..." (Shoftim 2:13) and so "He sold them to the hand of Sistra" (I Shmuel 12:9). THEREFORE, THE NATIONS DID NOT RULE OVER YISRAEL UNTIL THEY NEGLECTED THE COVENANT and they actually "forsook Hashem." Then Dvorah appeared and volunteered in the name of all Yisrael, for the cause, and then their enemies were subdued.

394. This refers to what we have learned about the Holy One, blessed be He, Who said to Yehoshua, "Yisrael are not circumcised because they did not uncover the sacred flesh. Therefore they do not uphold My covenant. Yet you plan on bringing them to the Land of Yisrael and overcoming their enemies. "Circumcise again the children of Yisrael a second time!" (Yehoshua 5:2). And before they uncovered the corona and this covenant was revealed, they did not enter to the Land of Yisrael and their enemies were not subdued. So here as well, when Yisrael volunteered to reveal the sign OF THIS COVENANT, their enemies were overcome and blessings returned to the world. Therefore it is written: "In time of tumultuous strife (also: an uncovering of flesh) in Yisrael, when the people willingly offered themselves, praise Hashem."

393. תָּא חֲזוּ, לֹא שְׁלִיטוּ שְׂאָר עַמּוּיִן עַל יִשְׂרָאֵל, אֲלָא כִּד בְּטִילוּ מְנִייהוּ קִימָא דָּא. וּמַה בְּטִילוּ מְנִייהוּ. דְּלֹא אֲתַפְּרְעוּ, וְלֹא אֲתַגְּלִיּוּן. וְעַל דְּאֲכַתִּיב וַיַּעֲזְבוּ בְּנֵי יִשְׂרָאֵל אֶת ה' וְגו'. וַיִּמְכְּרוּ אוֹתָם בְּיַד סִיסְרָא, וַיַּעֲזְבוּ אֶת ה' מִמֶּשׁ. עַד דְּאֲתַת דְּבוֹרָה, וְאֲתַנְדַּבְת לְכָל יִשְׂרָאֵל, בְּמַלְה דָּא, כְּדִין אֲתַכְּנַעוּ שְׂנְאִיהוֹן תְּחוֹתֵיהוּ.

394. וְהֵינּוּ דְתַנְיִן, דְאָמַר קַדְשָׁא בְרִיךְ הוּא לֵיהוֹשֻׁעַ, וְכִי יִשְׂרָאֵל אֲטִימִין אִינוּן, וְלֹא אֲתַפְּרְעוּ וְלֹא אֲתַגְּלִיּא, וְלֹא קִימִין קִימָא דִּילִי, וְאֵת בְּעֵי לְאֶעְלֵא לְהוּ לְאַרְעָא, וְלֹא כְּנַעַן שְׂנְאִיהוֹן. שׁוֹב מוֹל אֶת בְּנֵי יִשְׂרָאֵל שְׁנִית. וְעַד דְּאֲתַפְּרְעוּ וְאֲתַגְּלִיּא הָאִי בְרִית, לֹא עָאִלוּ לְאַרְעָא, וְלֹא אֲתַכְּנַעוּ שְׂנְאִיהוֹן. אוֹף הֵכָא, כִּיּוֹן דְּאֲתַנְדַּבִּין יִשְׂרָאֵל, בְּהָאִי אֵת, אֲתַכְּנַעוּ שְׂנְאִיהוֹן תְּחוֹתֵיהוּ, וּבְרַכְאֵן אֲתַחֲזְרוּ לְעֵלְמָא, הַה"ד בְּפְרוּעַ מְרַעוֹת בְּיִשְׂרָאֵל בְּהַתְּנַדֵּב עִם בְּרַכּוּ ה'.

395. Another man stood up and said, as it is written: "And it came to pass on the way in the inn, that Hashem met him, and sought to kill him." (Shemot 4:24) . Whom HAD HE SOUGHT TO KILL? Moshe! The Holy One, blessed be He, said to him, "You are about to go and bring Yisrael out of Egypt and overcome a great and powerful ruler, while you neglect a precept-your son is not yet circumcised! Immediately then He "sought to kill him."

396. We have learned that Gavriel came down in a flame of fire to burn him. He appeared as a burning serpent which sought to swallow him. AND HE ASKED, "Why a serpent?" AND HE REPLIED, "The Holy One, blessed be He, said to him, 'You are going to slay a great and mighty serpent, REFERRING TO THE GREAT SEA CROCODILE THAT LIES IN THE RIVERS, WHO IS THE KING OF EGYPT, while your son is not yet circumcised.'" So immediately a serpent was given the intimation to kill MOSHE.

397. However, Tziporah understood and circumcised her son, as it is written: "And Tziporah took a flint" (Heb. tzor). And what is a tzor? TZOR also MEANS a remedy. And what was the remedy? To "cut off the foreskin of her son" (Ibid. 25). So because the Holy Spirit sparkled within her, MOSHE WAS SAVED FROM DEATH.

395. קם אַחֲרָא, פִּתַּח וְאָמַר, וַיְהִי בְדֶרֶךְ בְּמִלּוֹן וַיִּפְגְּשׂוּהוּ ה' וַיִּבְקֶשׁ הַמֵּיתוֹ. לְמֵאן לְמִשָּׁה. אָמְרָלוּ קִדְשָׁא בְּרִיךְ הוּא, וְכִי אֶת אֲזִיל לְאַפְקָא יִת יִשְׂרָאֵל מִמִּצְרַיִם, וְלֹאכְנָעָא מְלָכָא רַב וְשְׁלִיטָא, וְאֵת אַנְשֵׁיית מִנֶּךָ קֵינְמָא, דְּבִרְךָ לֹא אֲתַגְזֹר, מִיַּד וַיִּבְקֶשׁ הַמֵּיתוֹ.

396. תָּאנָא, נִחַת גַּבְרִיאֵל בְּשִׁלְהוּבָא דְאִשָּׁא, לְאוֹקְרֵיהּ, וְאֲתַרְמִיז חַד חַיּוּנָא מִתּוֹקְרָא לְשִׁאפָא לֵיהּ, בְּגִיּוּהּ. אָמַאי חַיּוּנָא. אָמְרָלוּ קִדְשָׁא בְּרִיךְ הוּא, אֶת אֲזִיל לְקַטְלָא חַיּוּנָא רַבְרָבָא וְתַקִּיפָא, וּבְרִיךְ לֹא אֲתַגְזֹר. מִיַּד אֲתַרְמִיז לְחַד חַיּוּנָא לְקַטְלָא לֵיהּ.

397. עַד דְּחָמַת צַפּוּרָה, וַגְזַרְת לְבָרָה, וְאִשְׁתַּזְיַב. הַה"ד וְתַקַּח צַפּוּרָה צוּר. מַהוּ צוּר. אֵלָא אִסּוּתָא. וּמַאי אִסּוּתָא, דְּכֹתִיב וְתִכְרוֹת אֶת עַרְלַת בְּנֵהּ דְּנִצְנָצָא בַּהּ רוּחַ קוּדְשָׁא.

398. Another man stood and quoted, "And Yosef said to his brothers, Come near to me, I pray you. And they came near. And he said..." (Beresheet 45:4). AND HE ASKED, "Why did he have to call them, as they were close by?" AND HE REPLIED, "Because when he told them, 'I am Yosef your brother' they were astonished, because they saw him as elevated royalty. So Yosef told them, 'I gained this kingdom because of this-REFERRING TO CIRCUMCISION. "Come near to me." They came nearer, and he showed them the sign of the covenant-the circumcision. He said: Because I have preserved the covenant, I have earned this kingdom.

399. From this we have learned that whoever keeps this sign of the covenant, the kingdom will be kept for him. And how do we know this? Another example is Boaz. As it is written: "as Hashem lives, lie down until the morning" (Rut 3:13). Because his lust was aroused and disturbed him until he took an oath-"AS HASHEM LIVES"-and preserved the sign of the covenant. As a result, his sons became kings and rulers over other kings, and the King Mashiach, who is called by the name of the Holy One, blessed be He. THEREFORE, KINGSHIP AWAITS HE WHO PRESERVES THE COVENANT FROM DEFILEMENT.

400. Another one then quoted, "Though a host should encamp against me..." (Tehilim 27:3). We have learned that "in this (Heb. zot) I trust" (Ibid.). What does 'zot (this)' refer to?" AND HE ANSWERED, "This is the sign of the covenant that always exists in a person and is hinted on high IN MALCHUT CALLED ZOT. Therefore, it is written as zot, just as it is also written: "This (Heb. zot) is the sign of the covenant" (Beresheet 9:12) and "This (Heb. zot) is my covenant" (Yeshayah 59:21). All apply to the same grade. And we have learned, zeh (masc. this) and zot (fem. this) are both in the same

398. קם אַחְרָא וְאָמַר, וַיֹּאמֶר יוֹסֵף אֶל אָחָיו גִּשׁוּ נָא אֵלַי וַיִּגְשׁוּ וַיֹּאמְרוּ וְגו'. וְכִי אָמַי קָרִי לְהוּ, וְהָא קְרִיבִין הוּוּ גַבִּיה. אֶלָּא בְשַׁעֲתָא דְאָמַר לוֹן אָנִי יוֹסֵף אֶחֱיָכֶם. תּוֹוּהוּ, דְחָמוּ לִיָּה בְמַלְכוּ עֲלָאָה. אָמַר יוֹסֵף, מַלְכוּ דָא, בְּגִין דָּא רִוּחָנָא לִיָּה, גִּשׁוּ נָא אֵלַי. וַיִּגְשׁוּ, דְאֶחְזִי לְהוּ הָאִי קְיִימָא דְמִילָה, אָמַר, דָּא גְרַמַּת לִי מַלְכוּ דָא, בְּגִין דְנִטְרִית לָהּ.

399. מִכָּאֵן אוֹלִיפְנָא, מֵאֵן דְנִטְרִי לְהָאִי אֶת קְיִימָא, מַלְכוּ אֶתְנַטְרַת לִיָּה. מְנַלְן, מִבְּעִז, דְכֶתִיב חֵי ה' שְׁכַבִּי עַד הַבֶּקֶר. דְהוּוּ מְקַטְרַג לִיָּה יִצְרִיָּה, עַד דְאוֹמִי אוֹמָאָה, וְנִטְרִי לְהָאִי בְרִית, בְּגִין כֶּךָ זְכָה דְנַמְקוּ מִנִּיה מַלְכוּתִין שְׁלִיטִין, עַל כָּל שְׁאָר מַלְכוּתִין, וּמִלְכָּא מְשִׁיחָא, דְאֶתְקְרִי בְשֵׁמָא דְקוֹדֶשָׁא בְרִיךְ הוּא.

400. פֶּתַח אֵינְךָ וְאָמַר, כְּתִיב אִם תַּחְנֶה עָלַי מַחְנֶה וְגו'. הֲכִי תֵאנָא, בְּזֹאת אָנִי בּוֹטָח. מְהוּ בְּזֹאת, דָּא אֶת קְיִימָא, דְזִמְיִנָא תְדִיר גַּבִּי בְרִי נֶשׁ, וְאֶתְרַמִּיזָא לְעִילָא, וּבְגִינִי כֶךָ אֶתְמַר בְּזֹאת, כְּמָה דְכֶתִיב זֹאת אוֹת הַבְּרִית. זֹאת בְּרִיתִי. וְכֵלָּא בְּחַד דְרַגָּא. וְתֵאנָא, זֶה זֹאת בְּחַד דְרַגָּא אֵינּוּן, וְלֹא מִתְפָּרְשָׁן.

grade and are not separated.

401. You might say, "If so, then the other people in the world are the same AS DAVID, AS THEY CAN SAY 'IN THIS (ZOT) I TRUST.' So why was David the only one to say so, and nobody else as well?" AND HE REPLIED, "Because THE GRADE OF ZOT is attached to DAVID and appears in him, MEANING THAT THE NAME OF DAVID ALLUDES TO MALCHUT and is the Crown of his kingdom.

401. ואי תימא, אי הכי הא שאר בני עלמא, הכי אמאי דוד בלחודוי, ולא אחרא. אלא, בגין דאחידא ביה, ואתרמיזא ביה, והוא כתרא דמלכותא.

402. Come and behold: Because King David did not preserve ZOT properly, the kingship was taken away from him during all that time THAT HE FOUGHT WITH AVSHALOM, HIS SON. And so we have learned that this Zot is hinted in the upper Kingdom and in the holy city of Jerusalem.

402. תא חזי, בגין דהאי זאת, לא נטר ליה, דוד מלכא כדקא חזי, מלכותא אתעדני מניה, כל ההוא זמנא. והכי אוליפנא, האי זאת אתרמיזא במלכותא דלעילא, ואתרמיזא בירושלם קרתא קדישא.

403. When David sinned WITH BAT-SHEVA, a voice went forth and said: 'David, You are to be disjoined-as you shall be banished from Jerusalem and the kingship shall be taken away from you-from that with which you were united, NAMELY ZOT, WHICH ALLUDES TO MALCHUT AND TO JERUSALEM.' How do we know this? From the verse, "Behold I will raise up evil against you out of your own house" (II Shmuel 12:11). Actually "your own house," HIS OWN HOUSE, WHICH IS THE SECRET OF NUKVA THAT IS CALLED ZOT. AND THE "EVIL" MENTIONED IN THE VERSE REFERS TO HIS SEPARATION FROM HER. And so he was punished for having sinned. BECAUSE HE DID NOT PRESERVE THE GRADE OF ZOT, WHICH IS THE SECRET OF THE COVENANT, HE WAS SEPARATED FROM HER. And if David was punished so, even more so the rest of the world!

403. בהוא שעתא דדוד עבר עליה, נמק קלא ואמר, דוד במה דאתקטרת תשתרי. לך טרדין מירושלם, ומלכותא אתעדני מיוך. מנ"ל, דכתיב הנני מקים עליך רעה מביתך. מביתך דייקא, והכי הוה, במה דעבר ביה אתענש, ומה דוד מלכא הכי, שאר בני עלמא על אחת במה וכמה.

404. Another continued the discussion with the verse, "Unless Hashem had been my help, my soul had soon dwelt in silence (Heb. Dumah)" (Tehilim 94:17). We have learned why Yisrael are saved from going down to Gehenom, unlike idol-worshipping nations, and are not handed over to the hands of Dumah, WHO IS THE GOVERNOR OF GEHENOM. They have merit because of the sign OF THE COVENANT.

405. Because we have learned that when a person passes from this world, hoards of Klipot fall upon him TO HURT HIM. But when they hold up their eyes and see this sign, which is the sacred covenant, they leave him and he is not handed over to the hands of Dumah to be taken down to Gehenom. Whoever is handed over to his hands shall definitely go down to Gehenom.

406. The upper and lower beings are afraid of this sign and do not inflict evil Judgments on the man who preserves it, because, by doing so, he becomes united with the Name of the Holy One, blessed be He.

407. Because David did not preserve this sign of the covenant as he should have, kingship was taken away from him and he was banished from Jerusalem. He was afraid that he would immediately be brought down to be handed over to Dumah and that he would die in the World of Truth WITHOUT MERITING SPIRITUAL LIFE. Then he was given the good news. As it is written: "Hashem also has commuted your sin, you shall not die" (II Shmuel 12:13). At that very moment he exclaimed, "Unless Hashem had been my help, my soul had soon dwelt in silence (Dumah)," MEANING THAT HE WOULD HAVE BEEN HANDED OVER TO THE ANGEL DUMAH.

404. פָּתַח אִידֶךָ וְאָמַר לוֹלִי ה' עֲזַרְתָּה לִי כִּמְעַט שְׁכַנָּה דְּוֹמָה נִפְשִׁי. תֵּאנָא. בְּמָה זָכָאן יִשְׂרָאֵל, דְּלֹא נִחְתִּי לְגִיְהֵנָם, כְּשָׂר עִמִּין עֲכוּ"ם, וְלֹא אֶתְמַסְרֵן בִּידוּי דְּוֹמָה, בְּהַאי אַתְּ.

405. דְּהַכִּי תֵּאנָא, בְּשַׁעְתָּא דְּבַר נֶשׁ נִפִּיק מֵעֲלָמָא, כְּמָה חֲבִילִי טְהִירִין אֶתְפַּקְדֵן עֲלֵיהּ. זְקִיפִין עֵינָא וְחִמָּאן הַאי אַתְּ, דְּהוּא קְוִימָא דְּקוּדְשָׁא, אֶתְפַּרְשֵׁן מִנִּיהּ. וְלֹא אֶתְוִיֵּהִיב בִּידוּי דְּוֹמָה לְנַחְתָּא לְגִיְהֵנָם, דְּכָל מָאן דְּאֶתְמַסֵּר בִּידוּי, נַחִית לְגִיְהֵנָם וְדַאי.

406. וּמַהֲאֵי אַתְּ, דְּחֲלִין עֲלָאִין וְתַתָּאִין, וְדִינִין בִּישׁוּן לֹא שְׁלֵטִין בֵּיהּ בְּבַר נֶשׁ, אִי אִיהוּ זָכִי לְנִטּוּרֵי לֵיהּ, לְהַאי אַתְּ, בְּגִין דְּהוּא אֶתְאַחִיד בְּשֵׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא.

407. בִּיּוֹן דְּדוֹד מְלָכָא לֹא נִטַר אַתְּ קְוִימָא דָּא בְּדַקָּא חֲזִי, אֶתְעַדִּי מִנִּיהּ מְלָכוּתָא, וְאֶתְטְרִיד מִירוּשְׁלָיִם. מִיַּד דְּחִיל, דְּסַבַּר דְּנִיחְתּוֹן לֵיהּ מִיַּד, וְיִמְסְרוֹן לֵיהּ בִּידוּי דְּוֹמָה, וְיָמוּת בְּהוּא עֲלָמָא, עַד דְּאֶתְבַּשֵּׁר בֵּיהּ, דְּכִתִּיב גַּם ה' הָעֵבִיר חֲטָאתְךָ לֹא תָמוּת. בֵּיהּ שַׁעְתָּא פָּתַח וְאָמַר לוֹלִי ה' עֲזַרְתָּה לִי כִּמְעַט שְׁכַנָּה דְּוֹמָה נִפְשִׁי.

408. Another one continued the discussion by asking what is meant by the words of David, "and show me both him, and his habitation" (II Shmuel 15:25), for who is able to see the Holy One, blessed be He? AND HE REPLIES, "We have learned that at the moment when AVSHALOM decreed David's punishment, David knew that it was because BY SINING WITH BAT-SHEVA he did not preserve the sign, as he should have. So he was punished in this, IN HAVING HIS KINGDOM TAKEN AWAY FROM HIM, because everything is united as one and everything is alluded to in the sign, MALCHUT OF ABOVE AND JERUSALEM. And one is not a righteous man if he does not preserve the sign properly. For this reason, David prayed and said: "...and show me both him (Heb. oto), and his habitation."

409. What is oto? It is the sign of the holy covenant (Heb. ot), and David was afraid that he had lost it. Why DID HE THINK THAT HE HAD LOST THE SIGN OF THE COVENANT? Because these two-the kingdom and Jerusalem-are both attached TO THIS SIGN OF THE COVENANT. SO AS THE KINGSHIP WAS TAKEN AWAY FROM HIM AND HE WAS BANISHED FROM JERUSALEM, HE THOUGHT THAT THE SIGN OF THE COVENANT WAS ALSO TAKEN AWAY FROM HIM. Therefore in his prayer he linked "oto" and "His habitation" together, BECAUSE "OTO" ALLUDES TO THE SIGN THE COVENANT AND "HIS HABITATION" TO MALCHUT. So, he prayed that Malchut (Kingdom) which is attached to this sign (Heb. ot), may return to its place-and both subjects are actually the same.

408. פֶּתַח אֵינְךָ וְאָמַר מֵאֵי הָאֵי דְאָמַר דּוֹד וְהִרְאֵנִי אוֹתוֹ וְאֵת נוֹהוּ. מֵאֵן יָכִיל לְמַחְמִי לִיָּה לְקַדְשָׁא בְרִינְךָ הוּא. אֶלָּא הֵכִי תְנִינָן, בְּהֵיָא שְׁעֵתָא דְאִתְגְּזַר עֲלֵיָה הֵהוּא עוֹנְשָׁא, וְדוֹד יָדַע דְעַל דְלָא נָטַר הָאֵי אֵת בְּדָקָא יָאוֹת, אִתְעַנְשׁ בְּהָאֵי, דְכֻלָּא בְּחֻדָּא אֲחִידָא, וְכֻלָּא מִתְרַמְיָז בְּהָאֵי אֵת, וְלֹא אֶקְרִי צְדִיק, מֵאֵן דְלָא נָטַר לִיָּה בְּדָקָא יָאוֹת, הָוָה בְּעֵי בְעוֹתִיָּה, וְאָמַר וְהִרְאֵנִי אוֹתוֹ וְאֵת נוֹהוּ.

409. מֵאֵי אוֹתוֹ. דָּא אֵת קֵינְמָא קְדִישָׁא, דְהָא דְחִילְנָא דְאִתְאַבִּיד מִנְאֵי. מ"ט. בְּגִין דְתַרְיָן אֶלִּין מְלְכוּתָא וִירוּשָׁלַם בְּהָאֵי אֲחִידָן, וּבְגִין כְּרִתְלֵי בְּבְעוֹתִיָּה אוֹתוֹ וְאֵת נוֹהוּ, דִּיתְהַדֵּר מְלְכוּתָא דְהָאֵי אֵת לְאִתְרִיָּה. וְכֻלָּא חַד מְלָה.

410. Another one then continued with the text: "from my flesh shall I see Eloha" (Iyov 19:26). AND HE ASKS: What is "my flesh"? He should have said 'myself.' AND HE REPLIED THAT "from my flesh" is definitely correct, REFERRING TO YESOD WHICH IS CALLED FLESH, HE SAID: "... SHALL I SEE ELOHA." What is the meaning of "and the holy flesh is passed from you..." (Yirmeyah 11:15), WHICH IS THE SECRET OF THE HOLY COVENANT, and: "and my covenant shall be in your flesh..." (Bereshheet 17:13), WHICH APPLIES TO YESOD. We have learned that as long as a man is stamped by the holy imprint of this sign, THAT THIS SIGN OF THE COVENANT IS STAMPED IN HIM AND GUARDS HIM ALWAYS, then from within it he can actually see the Holy One, blessed be He, and the holy soul remains attached to him in the sign of the covenant.

411. But if he is not deserving, because he did not preserve this sign, what is written of him? IT IS WRITTEN: "By the breath (or, soul) of Eloha they perish..." (Iyov 4:9), because the imprint of the Holy One, blessed be He, has not been preserved. If he has the merit of preserving it, then the Shechinah shall never depart from him.

412. AND HE ASKS: When does THE SHECHINAH reside within him? AND HE SAID: When he marries, and this sign enters to its place, TO THE SHECHINAH. Then they are attached together, THE MALE AND THE FEMALE, WHO ARE THE SIGN OF THE COVENANT AND THE SHECHINAH, and are called by one name, and supernal Chesed rests upon them. Where does CHESED rest? It rests at the side of the male. And what is Chesed? It is Chesed IN THE NAME of El, that comes forth from the supernal Chochmah and adorns the male as a crown over his head. And by these CHASSADIM, the female is sweetened.

410. פתח אידך ואמר ומבשרי אחזה אלוה. מאי ומבשרי, ומעצמי מבעי ליה. אלא מבשרי ממש. ומאי היא. דכתיב ובשר קדש ועברו מעליך. וכתיב והיתה בריתי בבשרכם. דתניא בכל זמנא, דאתרשים בר נש, בהאי רשימא קדישא, דהאי את, מניה חמי לקדשא ברין הוא, מניה ממש, ונשמתא קדישא אתאחידת ביה.

411. ואי לא זכו, דלא נטיר האי את, מה כתיב מנשמת אלוה יאבדו. דהא רשימו דקדשא ברין הוא לא אתנטיר. ואי זכי ונטיר ליה, שכינתא לא אתפרש מניה.

412. אימתי מתקיימא ביה, כד אתנסיב, והאי את עייל באתריה, אשתתפו כחדא ואקרני חד שמא, כדן חסד עלאה שרייא עלייהו. באן אתר שרייא. בסטרא דכורא. ומאן חסד, חסד אל, דאתי ונפק מחכמה עלאה, ואתעטר בדכורא, ובגין כך אתבסמת נוקבא.



413. And we have learned further (IN EXPLANATION OF THE PREVIOUS PASSAGE) THAT the name Eloha (El-Vav-Hei) is interpreted as follows: El is the Light of Chochmah, Vav is the male, and Hei is the female. MALE AND FEMALE are attached together and are called BY ONE NAME, Eloha. So the holy soul clings to this place, and everything depends on the sign OF THE COVENANT.

414. Hence the words, "from my flesh shall I see Eloha," REFERRING TO THE NAME ELOHA, represent overall completion, because it is "from my flesh", my own-WHICH IS YESOD THAT IS CALLED FLESH-the actual sign of the covenant. Therefore, happy are the holy Yisrael who are united with the Holy One, blessed be He; happy is their portion in this world and the world to come. Of them, it is written: "You that cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4)."

415. Rabbi Aba said: You are all so wise, yet you sit here! They said to him: If birds are uprooted from their homes, they shall not know where to fly. As it is written: "As a bird that wanders from her nest, so is a man who wanders from his place" (Mishlei 27:8).

416. So this place, WHERE WE LIVE, has given us the advantage of studying Torah, and also our habit to sleep half the night and to study Torah during the second half. When we rise in the morning, the smell of the fields and water streams illuminates the words of Torah, and they are instilled to our hearts.

413. תו תנינן, אלוה: הכי הוא, אמרלוניהירו דחכמתא. ו' דכר. ה' נוקבא. אשתתפו כחדא, אלוה אקרי. ונשמתא קדישא מהאי אתר אתאחדת, וכלא תליא בהאי את.

414. ועל דאכתיב, ומבשרי אחזה אלוה. דא שלימותא דכלא, מבשרי ממש, מהאי את ממש. ועל דאזכאין אינון ישראל קדישין, דאחידן ביה בקדשא בריך הוא, זכאין אינון בעלמא דין, ובעלמא דאתי, עלייהו כתיב ואתם הדבקים בה' וגו' ובגין כך חיים כלכם היום.

415. אמר רבי אבא, ומה בכל כך אתון חבימין, ואתון יתבין הכא, אמרו ליה אי צפוראה יתעקרו מאתרייהו לא ידעין לאן טאסן, הה"ד בצפור נודרת מן קנה בן איש נודר ממקומו.

416. ואתרא דא זכי לן לאורייתא, והאי אורחא דילן. בכל ליליא, פלגותא אנון ניימין, ופלגותא אנון עסקין באורייתא. וכד אנון קיימין בצפרא, ריחי חקלא, ונהרי מיא, נהרין לן אורייתא, ואתיישבת בלבן.

417. This place was once punished from above, and many great scholars died because they neglected the study of Torah. Since then, our occupation is studying Torah, day and night, and this place helps us. So whoever leaves this place acts as if he were abandoning eternal life.

418. Rabbi Aba raised up his hands, and blessed them. They sat until daylight shone. And after daylight had shone, they told the children who sat in front of them, "Go out and see if day has come." And each one of you should give a new explanation of the Torah to this great man, A REFERENCE TO RABBI ABA!

419. They went outside and saw that day had come. One of them said: It is destined that a fire from above shall appear on this day! Another one added: And in this house! Another then said: An old man here is destined to be burned by this fire on this day! Rabbi Aba said: Let the Merciful One save us!

420. RABBI ABA was astonished and could not speak. Then he said: The secret of the supernal government is grasped on earth, BECAUSE EVEN THE CHILDREN KNOW HOW TO TELL THE FUTURE. And so it was! On that same day, the friends saw the face of the Shechinah and were surrounded by fire. And Rabbi Aba's face was aflame with the light of the fire from the joy of the Torah.

417. וְאַתֵּר דָּא הָא דַּיִינוּהָ לְעִילָא זְמַנָּא חֲדָא, וּכְמָה סֵרְכֵי תְרִיסִין, אֶסְתַּלְקוּ בְּהוּא דִּינָא, עַל עוֹנְשָׂא דְאֹרִייתָא, וּכְדִין אֶשְׁתַּדְלוּתָא דִּילָן יַמְמָא, וְלִילָא בְּאֹרִייתָא הוּא, וְאַתְרָא דָּא, קָא מְסִיעָא לָן, וּמֵאן דַּאֲתַפְרֵשׁ מִכָּאן כְּמֵאן דַּאֲתַפְרֵשׁ מַחֲזִי עַלְמָא.

418. זְקִיף יְדוּי רַבִּי אַבָּא, וּבְרִיךְ לֹוּן. יִתְבוּ עַד דְּנִהַר יַמְמָא, בְּתַר דְּנִהַר יַמְמָא, אָמְרוּ לְאִינוּן דְּרַדְקֵי דְקַמֵּייהוּ, פּוֹקוּ וְחַמוּ, אִי נִהַר יַמְמָא, וְכֹל חַד לִימָא מְלֵה חֲדַתָּא דְאֹרִייתָא, לְהֵאֵי גְבֵרָא רַבָּא.

419. נִפְקוּ וְחַמוּ, דְּנִהַר יַמְמָא, אָמַר חַד מְנַיִהוּ, זְמִין הָאֵי יוֹמָא, אֶשָּׂא מְלַעֲיָלָא. אָמַר אַחֲרָא, וּבִהַךְ בֵּיתָא. אָמַר אַחֲרָא, חַד סְבָא הֵכָא, דְּזְמִין הָאֵי יוֹמָא לְאַתְוֹקְדָא בְּנוֹרָא דָּא, אָמַר ר' אַבָּא, רַחֲמֵנָּא לִישְׁזַבֵּן.

420. תְּוֹהָ, וְלֹא יָכִיל לְמַלְלָא, אָמַר קוּטְרָא דְהוֹרְמָנָא, בְּאַרְעָא אֲתַפְסַת. וְכֵן הוּהוּ, דְּהָהוּא יוֹמָא, חָמוּ חֲבֵרֵינָא, אִפֵּי שְׂכִינְתָא, וְאַסְתַּחֲרוּ בְּאֶשָּׁא, וְר' אַבָּא אֲתַלְהִיטוּ אֲנַפּוּי בְּנוֹרָא, מִחֲדוּתָא דְאֹרִייתָא.

421. We have learned that all that day, they all did not leave the house, which was enveloped with fire and flame. And the words that were uttered brought happiness among them, as though they received Torah on that day from Mount Sinai. So that when they left that place, they did not know whether it was day or night. Rabbi Aba said: As long as we are here, each of us should say a new word of wisdom, in order to present a fitting return to the landlord, the host of the celebration.

421. תָּאנָא, כָּל הַהוּא יוֹמָא לֹא נִמְקוּ כְּלָהוּ מִבֵּיתָא, וּבֵיתָא אֲתַקְטַר בְּקִיטְרָא, וְהוּוּ חֲדָתָאן מְלִי בְּגוּוּיָהוּ, כְּאֵלוּ קְבָלוּ הַהוּא יוֹמָא אֹרִייתָא, מְטוּרָא דְסִינַי. בְּתַר דְּאֶסְתַּלְקוּ, לֹא הוּוּ יָדְעִי, אִי הוּא יִמְמָא וְאִי לִילִיא. אָמַר רַבִּי אַבָּא, בְּעוֹד דְּאֲנִן קְיֻימִין, לִימָא כָּל חַד מֵינָן, מְלָה חֲדָתָא דְחֻכְמָתָא, לְאַקְשָׁרָא טִיבוּ לְמֵאֲרִיָּה דְּבֵיתָא, מְרִיָּה דְּהַלּוּלָא.

422. One of them opened the discussion with the verse, "Blessed is the man whom You choose and cause to approach You, that he may dwell in Your courts...; we shall be satisfied with the goodness of Your house, the holy place of Your temple" (Tehilim 65:5). THE VERSE first SAYS: "Your courts," then "Your house," and then "Your temple"-one within the other and one above the other. THIS MEANS THAT MALCHUT HAS THREE GRADES FROM BOTTOM TO TOP, EACH ONE HIGHER THAN THE OTHER. The first is "Your court," WHICH ALLUDES TO THE ASPECTS OF NETZACH, HOD, AND YESOD THAT ARE OUTSIDE OF THE BODY AND ARE CALLED "YOUR COURTS." As it is written: "And is shall come to pass, that he that is left in Tzion, and he that remains in Jerusalem, shall be called holy" (Yeshayah 4:3). BECAUSE THE ESSENCE OF NETZACH, HOD, AND YESOD IS YESOD. TZION IS THE INTERNAL ASPECT OF YESOD AND JERUSALEM ITS EXTERNAL ASPECT; BOTH ARE CALLED "COURTS."

422. פֶּתַח חַד וְאָמַר אֲשֶׁרִי תִבְחַר וּתְקַרֵב יִשְׁכֵּן חֲצֵרֶיךָ וְגו'. בְּקִדְמֵיתָא חֲצֵרֶיךָ, לְבַתֵּר בֵּיתְךָ, וּלְבַתֵּר הַיְכָלְךָ. דָּא פְּנִימָאָה מִן דָּא, וְדָא לְעֵילָא מִן דָּא. יִשְׁכֵּן חֲצֵרֶיךָ בְּקִדְמֵיתָא, כְּדָ"א וְהִיא הַנְּשֹׂאֵר בְּצִיּוֹן וְהַגּוֹתֵר בִּירוּשָׁלַם קְדוּשׁ יִאָמַר לוֹ.

423. The verse "We shall be satisfied with the goodness of Your house" comes next, MEANING THAT AFTER THE GRADE OF THE COURT IS COMPLETED, HE THEN MERITS THE GRADE OF THE HOUSE. It is written: "Through wisdom is a house built" (Mishlei 24:3); it is not written: "wisdom will build a house," which would have meant that the wisdom is called a house. Therefore, "Through wisdom is a house built" MEANS THAT WHEN MALCHUT RECEIVES CHOCHMAH, IT IS CALLED A HOUSE. This relates to the verse, "a river went out of Eden to water the garden" (Beresheet 2:10), WHICH IS THE SECRET OF BINAH RETURNING TO CHOCHMAH, AND THE GARDEN IS MALCHUT.

424. Finally comes "the holy place of Your temple (Heb. heichal)," which is the completion of all. As we have learned, heichal (Hei Yud Caf Lamed) means Hei Kol (Hei Yud Caf Lamed). HE WHO MERITS THIS GRADE IS ASTONISHED AND EXCLAIMS, "HOW WAS ALL (HEB. KOL) THIS REVEALED!" And all here reaches completion, WHICH MEANS THAT EVERYTHING HAS NOW REACHED FULL PERFECTION.

425. What does the beginning of the verse teach us? The verse opens, "Blessed is the man whom You choose and cause to approach to You, that he may dwell in Your courts." THIS MEANS THAT whoever offers his son as a sacrifice before the Holy One, blessed be He, CIRCUMCISES HIM, gives something desirable to the Holy One, blessed be, Who then wants him and brings him closer to Himself. There he dwells in the two chambers OF YESOD, WHICH ARE TZION AND JERUSALEM. He clings to both of them, because they are joined as one, as it is written: "that he may dwell in Your courts," "courts" being two!

423. נִשְׂבַּעַה בְּטוֹב בֵּיתְךָ לְבֵיתְךָ, כִּדְרֵי אֲבִיחָמָה וּבְנָה בֵּית. הַחֲכָמָה וּבְנָה בֵּית, לֹא כְּתִיב, דְּאִי כְּתִיב הַכִּי הוּא מִשְׁמַע דְּחֲכָמָה בֵּית אֲקָרִי, אֲלֵא כְּתִיב בְּחֲכָמָה וּבְנָה בֵּית, הֵינּוּ דְכְּתִיב, וְנִהַר יוֹצֵא מֵעַדָן לְהַשְׁקוֹת אֶת הַגֶּן וְגו'.

424. קְדוֹשׁ הַיְכָלְךָ, לְבֵיתְךָ, דָּא הוּא שְׁלִימָא דְכֻלָּא, דְּהָכִי תְנִינָן, מַהוּ הַיְכָל. כְּלוּמַר ה"י ב"ל, הָאִי וְהָאִי, וְכֻלָּא אֲשֵׁתִילִים כְּחֻדָּא.

425. רִישָׁא דְקָרָא מַה מוֹכַח, דְּכְּתִיב אֲשֶׁרִי תִבְחָר וּתְקַרֵב וְשָׁכֵן חֲצַרְיָךְ. הָאִי מֵאֵן דְּאֲקָרִיב בְּרִיָּה קְרַבְנָא קָמִי קְדָשָׁא בְּרִיךְ הוּא, רַעוּא דְקְדָשָׁא בְּרִיךְ הוּא, בְּהוּא קְרַבְנָא, וְאֲתַרְעֵי בֵיהּ, וְקָרִיב לֵיהּ, וְשׁוּי מְדוּרֵיהּ בְּתַרְיִן אֲדַרְיִן, וְאֲחִיד לְהָאִי וּלְהָאִי, דְּאִינּוּן תְּרִין אֲתַקְשְׁרוּ כְּחֻדָּא. דְּכְּתִיב וְשָׁכֵן חֲצַרְיָךְ. חֲצַרְיָךְ וְדָאִי תְרִי.

426. This is why the pious men who lived here in earlier days, the grandfathers of these people, when they offered their sons to this sacrifice OF CIRCUMCISION began by saying, "Blessed is the man whom You choose, and causes to approach to You, that he may dwell in Your courts." Those who were present there said: "We shall be satisfied with the goodness of Your house, of the holy place of Your temple." After this, he would say the blessing, '...who sanctified us with His commandments and commanded us to initiate the child in the covenant of the patriarch Avraham.' And those present responded: 'Just as you have initiated him to the covenant...'

427. As we have learned, a person should first ask for mercy for himself, and then for another, as it is written: "and he shall make an atonement for himself" at first, and afterward "for all the congregation of Yisrael" (Vayikra 16:17). We have chosen this path, which is good and suitable for us. **THEREFORE THE HOST OF THE CELEBRATION OF THE CIRCUMCISION SHOULD AT FIRST RECITE VERSES TO ASK FOR MERCY, AND THEN THOSE WHO ARE PRESENT RECITE AFTER HIM.**

428. Rabbi Aba said: "This is definitely well said," REFERRING TO THE VERSE, "BLESSED IS THE MAN WHOM YOU CHOOSE..." He who does not recite this is excluded from under the ten canopies that the Holy One, blessed be He, shall prepare in the future for the righteous men in the world to come. And everyone should be attached to this VERSE! Therefore this verse contains ten words of faith, "Blessed is the man..." and from each word a canopy is prepared.

426. בְּגִינֵי כֶךְ, חֲסִידֵי קְדָמָי סְבָאן דְּהֶכָא, כִּד מְקַרְבִּין בְּנִיּהוּ לְקַרְבָּנָא דָא, פְּתַחֵי וְאִמְרוּ, אֲשֶׁרִי תִבְחַר וְתִקְרַב יִשְׁכֵּן חֲצִרְךָ. אֵינּוֹן דְּקִיּוּמֵי עֲלִיּוּהוּ אִמְרוּ, נִשְׁבַּעָה בְּטוֹב בֵּיתְךָ קְדוֹשׁ הַיְכָלְךָ. לְבַתֵּר מְבַרְךָ אֲשֶׁר קִבְּוֹ לְהַכְנִיסוֹ בְּבְרִיתוֹ שֶׁל אַבְרָהָם אֲבִינוּ. וְאֵינּוֹן דְּקִיּוּמֵי עֲלִיּוּהוּ אִמְרוּ, בְּשֵׁם שְׁהַכְּנִסְתּוֹ לְבְרִית וכו'.

427. וְתִנְיִן, בְּקְדָמִיתָא לְכַעֵי בַר נֶשׁ רַחֲמִין עֲלֵיהּ, וְלְבַתֵּר עַל אַחֲרָא, דְּכַתִּיב וְכַפֵּר בְּעֵדוֹ בְּקְדָמִיתָא, וְלְבַתֵּר וּבְעֵד כָּל קְהַל יִשְׂרָאֵל. וְאֵנּוֹן אֹרְחָא דָא נִקְטִינָן, וְהֵכִי שְׁפִיר וְחַזֵּי לְקַמְאָן.

428. אָמַר רַבִּי אַבָּא, וְדָאֵי כֶךְ הוּא וְיֹאוֹת מְלָה, וּמֵאֵן דְּלֹא אָמַר הֵכִי, אִפִּיק גְּרַמְיָה מִעֲשָׂרָה חוּפּוֹת דְּזַמִּין קְדָשָׁא בְּרִיךְ הוּא לְמַעַבְדַּ לְצַדִּיקָיָא, בְּעֵלְמָא דְאֵתִי, וְכֻלְהוֹ מִתְקַשְׁרֵן בְּהָאֵי. וּבְגִינֵי כֶךְ, עֲשָׂרָה מְלֵי דְמַהִימְנוּתָא אֵית בְּהָאֵי קְרָא, אֲשֶׁרִי תִבְחַר וְתִקְרַב וְגו', וְכֹל מְלָה וּמְלָה חַד חוּפָה אֶתְעַבִּיד מְנָה.

429. Happy are your portions in this world and in the world to come, as Torah is absorbed into your hearts, as if you were standing yourselves on Mount Sinai at the time when the Torah was given to Yisrael.

429. זְכָאָה חוֹלְקִיכּוֹן בְּעֵלְמָא דָּא, וּבְעֵלְמָא דְאֲתִי, דְהָא אוֹרֵייתָא מִתְקַשְׂרָא בְּלִבֵּיכּוֹ, כְּאִילוּ קוּימִיתוּ בְּגוּמְיִיכוּ בְּטוֹרָא דְסִינַי, בְּשַׁעֲתָא דְאֲתִיְהִיבַת אוֹרֵייתָא לְיִשְׂרָאֵל.

430. Another person began by saying, "An altar of earth you shall make for Me, and shall sacrifice thereon your burnt offerings and your peace offerings..." (Shemot 20:21). We have learned that whoever offers his son as a sacrifice THROUGH CIRCUMCISION is as deserving as one who has offered all the sacrifices in the world before the Holy One, blessed be He. It is as though he were building a perfect altar to Him!

430. פֶּתַח אֵינְךָ וְאָמַר מִזְבֵּחַ אֲדַמָּה תַעֲשֶׂה לִי וְזָבַחַת עָלָיו אֶת עֲלֹתֶיךָ וְאֶת שְׁלָמֶיךָ וְגו'. תָּאנָא, כֹּל מֵאֵן דְּקָרִיב בְּרִיָּה לְקָרְבָּנָא דָּא, כְּאִילוּ אֶקְרִיב כֹּל קָרְבָּנִין דְּעֵלְמָא, לְקַמִּיָּה דְּקִדְשָׁא בְּרִיךְ הוּא, וּכְאִילוּ בְּנֵי מִדְּבַחָא שְׁלִימְתָא קָמִיָּה.

431. Thus, the circumcision to this holy covenant should be performed over an altar prepared by using a vessel full of earth. It is considered before the Holy One, blessed be He, as if he had offered sacrifices of sheep and oxen upon the altar.

431. בְּגִינֵי כֵךְ, בְּעֵי לְסַדְרָא מִדְּבַחָא, בְּמֵאנָא חַד מְלֻיָּא אֲרַעָא, לְמַגְזֵר עָלֶיהָ הָאִי קוּימָא קְדִישָׁא, וְאֲתַחֲשִׁיב קָמִי קִדְשָׁא בְּרִיךְ הוּא, כְּאִילוּ אֲדַבַּח עָלֶיהָ עֲלוּן וְקָרְבָּנִין, עֵאנָא וְתוֹרִי.

432. And it, THE CIRCUMCISION, pleases the Holy One, blessed be He, more than all THE OTHER SACRIFICES, as it is written: "and shall sacrifice thereon your burnt offerings and your peace offerings...in every place where I mention My name..." What do the words "I mention My name" mean? They refer to circumcision, as it is written: "The secret of Hashem is with them that fear Him, and He will reveal to them his covenant" (Tehilim 25:14). SO THE COVENANT APPEARS THERE!

432. וְנִיחָא לֵיהּ יְתִיר מִכֹּלְהוּ, דְּכַתִּיב וְזָבַחַת עָלָיו אֶת עֲלֹתֶיךָ וְאֶת שְׁלָמֶיךָ וְגו'. בְּכֹל הַמְּקוֹם אֲשֶׁר אֲזַכִּיר אֶת שְׁמִי. מֵהוּ אֲזַכִּיר אֶת שְׁמִי. דָּא מִיָּלָה, דְּכַתִּיב בֵּה סוּד ה' לִירְאָיו וּבְרִיתוֹ לְהוֹדִיעֵם.

433. This "altar of earth" is as I have stated. Next, it is written: "And if they make Me an altar of stones" (Shemot 20:22), which is an allusion to the proselyte who comes from a stiff-necked and stony-hearted people. This is what is referred to as an altar of stones.

434. What is the meaning of the verse, "you shall not build it of hewn stones?" (Ibid.) IT MEANS THAT the proselyte should enter to the service of the Holy One, blessed be He, but should not be circumcised until he has forgotten the idol worshipping that he practiced until then and the hardness is removed from his heart.

435. Because if he is circumcised before he removes the hardness from his heart in order to join in the holy service of the Holy One, blessed be He, he will be like a statue of stone that is hewn on all sides, but still remains a stone. Because of this, "You shall not build it of hewn stones," because if he still has harshness in his heart, then "you lift up your tool upon it, you have defiled it." This means that the circumcision performed on him serves no purpose.

436. Therefore happy is the fate of he who willingly and joyously offers the sacrifice to the Holy One, blessed be He. And one should rejoice with this person all day long, as it is written: "But let all those that put their trust in You rejoice, let them ever shout for joy, because You defend them, and let those who love Your name be joyful in You" (Tehilim 5:12).

433. הַאִי מִזְבֵּחַ אֲדָמָה וְדָאִי כְּמָה דְאִמּוּנָא. בְּתַרְיָה מָה כְּתִיב, וְאִם מִזְבֵּחַ אֲבָנִים תַּעֲשֶׂה לִּי. רַמְזוּ לְגִיּוּרָא כַּד אֲתַגְיִיר, דְּאִיהוּ מֵעַם קָשִׁי קָדְל, וְקָשִׁי לְבָא, הַאִי אֲקָרִי מִזְבֵּחַ אֲבָנִים.

434. לֹא תִבְנֶה אֶתְהֶן גְּזִית. מָה הוּא. דְּבַעֲי לְאַעְלָא לִיָּה בְּפֹלְחָנָא דְקִדְשָׁא בְּרִיךְ הוּא, וְלֹא יִגְזֹר יִתְיָה, עַד דְּיִנְשִׁי פֹלְחָנָא אַחְרָא דְעֵבֵד עַד הַכָּא, וְיַעֲרִי מִנְיָה הֵהוּא קָשִׁיו דְלְבָא.

435. וְאִי אֲתַגְזֹר, וְלֹא אַעֲרִי מִנְיָה הֵהוּא קָשִׁיא דְלְבָא, לְמִיעַל בְּפֹלְחָנָא קְדִישָׁא בְּרִיךְ הוּא, הָרִי הוּא כְּהָאִי פְסִילָא דְאֲבָנָא, דְּנִגְזְרִי לִיָּה מְהָאִי גִיּסָא, וּמְהָאִי גִיּסָא, וְאֲשֶׁתָּאֵר אֲבָנָא כְּדְבַקְדָּמִיתָא. בְּגִין כִּלְא תִבְנֶה אֶתְהֶן גְּזִית. דְּאִי אֲשֶׁתָּאֵר בְּקָשִׁוּתִיָּה, כִּי חֲרַבְךָ הִנֵּפֶת עָלֶיָּה וְתַחֲלִלֶיָּה, כְּלוּמַר, הֵהוּא גְזִירוּ דְאֲתַגְזֹר לֹא מְהִנְיָא לִיָּה.

436. בְּגִינֵי כֶךְ, זְכָאָה חוֹלְקִיָּה דְמָאן דְאֲקָרִיב הַאִי קִרְבָּנָא בְּחֻדּוּתָא בְּרַעוּא קְמִי קִדְשָׁא בְּרִיךְ הוּא, וּבַעֲי לְמַחְרֵי בְּהָאִי חוֹלְקָא, כֹּל יוּמָא, דְכְתִיב וַיִּשְׂמְחוּ כָּל חוֹסֵי בְךָ לְעוֹלָם וְרַגְנֵנוּ וְתִסַּךְ עָלֵינוּ וְיַעֲלִצוּ בְךָ אֲהַבֵּי שְׁמֶךְ.

437. Another one began by saying, "And when Avram was ninety nine years old (lit. 'ninety year and nine years'), Hashem appeared before Avram and said to him, I am El Shadai; walk before, me, and be perfect" (Beresheet 17:1). This passage should be studied carefully, because in many ways it is difficult. Could it be saying that only now, when Avraham reached such an age, did the Holy One, blessed be He, appear for the first time to Avraham? -That "Hashem appeared to Avram", now and never before? But HOW CAN THIS BE, WHEN it has previously been written: "Now Hashem has said to Avram," (Beresheet 12:1) "And Hashem said to Avram," (Beresheet 13:14) "And He said to Avram, know surely..." (Beresheet 15:13). Yet now, as he is counting and calculating the days, it is written: "Hashem appeared to Avram..." which means that until now Hashem did not appear to him. Further, as it is written: "when Avram was ninety year and nine years," it first SAYS "year" and concludes with "years."

438. What is the reason that for all the days until now it was not written: "AND HASHEM appeared TO AVRAM?" We have learned that as long as he was uncircumcised and covered, the Holy One, blessed be He, did not appear to him properly. But now He did appear to him properly, as it is written: "And...appeared." For what purpose? To expose in him the sign of the covenant, which is the holy crown.

437. פֶּתַח אִידֶךָ וְאָמַר, וַיְהִי אֲבָרָם בֶּן תְּשָׁעִים שָׁנָה וַתִּשַׁע שָׁנִים וַיֵּרָא ה' וְגו' אָנֹכִי אֵל שְׂדֵי הַתְּהַלֵּךְ לִפְנֵי וְגו'. הָאִי קָרָא אֵת לְעֵינָא בֵּיהּ, וְקָשִׁיא בְּכַמְהָ אֹרְחִין, וְכִי עַד הַשְּׁתָּא לֹא אֲתַגְּלִי לִיהּ קִדְשָׁא בְּרִיךְ הוּא לְאַבְרָהָם, אֶלָּא הָאִידֶנָּא כַּד מָטָא לְהַנִּי יוֹמִין, וַיֵּרָא ה' אֶל אֲבָרָם, וְלֹא קוֹדֵם. וְהַכְּתִיב וַיֹּאמֶר ה' אֶל אֲבָרָם. וְה' אָמַר אֶל אֲבָרָם. וַיֹּאמֶר לְאַבְרָם יָדוּעַ תֵּדַע וְגו'. וְהָאִידֶנָּא מְנִי חוֹשְׁבֵן יוֹמִין, וְכַד מְנִי לְהוּ, כְּתִיב וַיֵּרָא ה' אֶל אֲבָרָם, אֲשַׁתְּמַע דְּעַד הַשְּׁתָּא לֹא אֲתַגְּלִי עֲלוּי. וְעוֹד דְּכְתִיב בֶּן תְּשָׁעִים שָׁנָה וַתִּשַׁע שָׁנִים בְּקִדְמִיתָא שָׁנָה, וּלְבִסוּף שָׁנִים.

438. אֶלָּא הָכִי תֵּאֲנָא, כֹּל אֵינוֹן יוֹמִין לֹא כְּתִיב וַיֵּרָא, מ"ט, אֶלָּא כֹּל כַּמָּה דְּהוּא אָטִים וְסָתִים, קִדְשָׁא בְּרִיךְ הוּא לֹא אֲתַגְּלִי עֲלֵיהּ כְּדִקְחִזִּי. הָאִידֶנָּא אֲתַגְּלִי עֲלֵיהּ, דְּכְתִיב וַיֵּרָא. מ"ט. מְשׁוּם דְּבַעָא לְגַלִּי בֵּיהּ הָאִי אֶת כְּתָרָא קִדְשָׁא.



439. Furthermore, the Holy One, blessed be He, desired to bring forth holy seed from him, and this could not happen as long as Avraham remained with uncovered flesh. So the Holy One, blessed be He, said "Now, that he is ninety year and nine years old, and the time is close for the holy seed to issue from him, MEANING THAT HE IS ALMOST 100 YEARS OLD, let him first become holy, LET HIM FIRST CIRCUMCISE HIMSELF, and after that let the holy seed come forth." This is why his age was counted in this manner now, REFERRING TO THE "NINE YEARS," BECAUSE HE WAS NOW NEAR THE RIGHT AGE TO BEGET HIS CHILD IN COMPLETE PERFECTION, and not at any other time before, REFERRING TO THE OTHER NINETY YEARS, WHEN HE WAS STILL NOT READY TO BEGET HOLY DESCENDANTS. THEREFORE, THESE YEARS ARE DESCRIBED AS "NINETY YEAR" AND NOT "YEARS."

440. Furthermore, THE VERSE SAYS "ninety year" AND NOT YEARS because all the days before HIS CIRCUMCISION were not years. Rather, THEY WERE CONSIDERED AS one year. THIS IS because his days were not considered as days. Only now, as he reached these years, REFERRING TO THE 99TH YEAR, DURING WHICH HE WAS CIRCUMCISED, were they counted as years for him. Therefore they are not counted as a year, BUT RATHER, AS IT IS WRITTEN: "NINE YEARS."

441. Of the verse, "and He said to him, I am El Shadai," HE ASKS, "Why has not THE HOLY ONE, BLESSED BE HE said to him until now 'I am El Shadai'." AND HE REPLIES, "Because we have learned that the Holy One, blessed be He, prepared DOWN BELOW lower Crowns, that are not holy. So all those who are uncircumcised are defiled by them."

439. ועוד דבֵּעָא קדֵּשָׁא בְּרִיךְ הוּא לֹא־מִקָּא מְנִיָּה זְרַעָא קדִישָׁא, וְקדִישָׁא לֹא לְהוּי, בְּעוֹד דְּאִיהוּ אָטִים בְּשָׂרָא, אֲלֵא אָמַר הַשְׁתָּא דְּהוּא בִּן תְּשַׁעִים שָׁנָה וְתֵשַׁע שָׁנִים, וְזִמָּן קָרִיב הוּא דִּינִפּוֹק מְנִיָּה זְרַעָא קדִישָׁא, לְהוּי הוּא קדִישָׁא בְּקדְמִיתָא, וּלְבַתֵּר יִנְפּוֹק מְנִיָּה זְרַעָא קדִישָׁא. בְּגִין כֵּךְ מְנִי יוֹמוּי בְּהֵאִי, וְלֹא בְּכָל הַנִּי זְמַנֵי קדְמִיתָא.

440. תו תְּשַׁעִים שָׁנָה, דְּכָל יוֹמוּי קדְמֵאִי לֹא הוּוּ שָׁנִים אֲלֵא כְּחַד שָׁנָה, דְּלֹא הוּוּ יוֹמוּי יוֹמִין, הַשְׁתָּא דְּמִטָּא לְהֵאִי, שָׁנִים אִינוּן, וְלֹא שָׁנָה.

441. וַיֹּאמֶר אֵלָיו אֲנִי אֵל שַׁדַּי. מֵאִי מִשְׁמַע, דְּעַד הַשְׁתָּא לֹא קָאֻמַּר אֲנִי אֵל שַׁדַּי. אֲלֵא הֲכִי תֵאָנָא, עַבְדֵּי קדֵּשָׁא בְּרִיךְ הוּא כְּתָרִין תְּתַאֲיִן דְּלֹא קדִישִׁין לְתַתָּא, וְכָל אִינוּן דְּלֹא אֲתַגְזְרוּ וְסַתְּאָבוּן בְּהוּן.

442. And these LOWER CROWNS have marks! What are these marks? They are the letters Shin and Dalet; nothing else appears in them. THIS MEANING THAT THE YUD IN THE NAME SHADAI IS MISSING FROM THERE. This is why they are defiled by them, and cling on to them-TO THOSE LOWER CROWNS. After they are circumcised, they leave them-THOSE LOWER CROWNS-and enter under the wings of the Shechinah, and Yud, which is the mark of holiness, is revealed from within them. This is the regular, complete, and proper sign of the covenant. And the name Shadai is imprinted upon those who are circumcised and is completed in full perfection. Therefore, it is written ABOUT AVRAHAM; "I am El Shadai," WHICH WAS NOT WRITTEN BEFORE HE WAS COMMANDED TO PERFORM CIRCUMCISION.

443. In the verse, "walk before me, and be perfect" (Beresheet 17:1), "PERFECT" MEANS complete. Because until now the letter YUD was missing in the mark of Shin-Dalet. THEREFORE, THE HOLY ONE, BLESSED BE HE, SAID TO HIM, "Circumcise yourself, and be completed by the mark of the Yud," SO THE NAME SHADAI (SHIN-DALET-YUD) MAY REACH COMPLETION IN YOU. Because whoever is completed by this mark is worthy of being blessed by this Name, as it is written: "And El Shadai shall bless you..." (Beresheet 28:3).

444. AND HE ASKS, "What is the meaning of THE NAME 'El Shadai'?" AND HE ANSWERS, "This is THE NAME from which all the blessings issue. It controls all the lower crowns. And all are in awe and tremble from fear of it. Therefore, all those who are impure stay away from him who has been circumcised and have no control over him. In addition, he is not pulled down to Gehenom, as it is written: "Your people also shall be all righteous..." (Yeshayah 60: 21).

442. וְרִשְׁמִיּוֹן בְּהוֹן, וּמְאִי רִישׁוּמָא אִית בְּהוֹן  
הָאֲתַחְזִי בְּהוּ שִׁי"ן דַּל"ת, וְלֹא יְתִיר, וּבְגִין  
כְּרֵאֲסִתָּא בְּהוּ, וְאֲתַדְּבִקוֹן בְּהוּ. בְּתַר דְּאֲתַגְּזְרוּ,  
נִמְקִין מֵאֲלִין, וְעֲלִין בְּגִדְפוֹי דְּשְׂכִינְתָא, וְאֲתַגְּלוּ  
בְּהוּ יו"ד רִישׁוּמָא קְדִישָׁא, אֶת קְיוּמָא שְׁלִים,  
וְאֲתַרְשִׁים בְּהוּ שַׁד"י, וְאֲשַׁתְּלִים בְּקְיוּמָא שְׁלִים, וְעַל  
דָּא כְּתִיב בְּהֵאֵי, אֲנִי אֵל שַׁדִּי.

443. הִתְהַלֵּךְ לִפְנֵי וְהִיָּה תָּמִים, שְׁלִים, דְּהִשְׁתָּא אֶת  
חֶסֶד בְּרִישׁוּמָא דְּשִׁי"ן וְדַל"ת, גְּזַר גְּרַמְךָ, וְהוּי שְׁלִים,  
בְּרִישׁוּמָא דְּיו"ד. וּמֵאֵן דְּאִיהוּ בְּרִישׁוּמָא דָּא, אֲתַחְזִי  
לְאֲתַבְּרָכָא בְּשֵׁמָא דָּא, דְּכְתִיב וְאֵל שַׁדִּי יְבָרַךְ אוֹתְךָ.

444. מֵהוּ אֵל שַׁדִּי. הֵהוּ דְּבִרְכָאן נִמְקֵן מְנִיָּה, הוּא  
דְּשְׁלִיט עַל כָּל כְּתָרִין תַּתְּאִין, וְכֹלָא מִדְּחַלְתֵּיהּ  
דְּחֲלִין וּמְזַדְּעִין, בְּגִין כְּרֵמָאן דְּאֲתַגְּזֵר, כָּל אִינוֹן  
דְּלֹא קְדִישִׁין אֲתַרְחִקוֹן מְנִיָּה, וְלֹא שְׁלִטִין בֵּיהּ. וְלֹא  
עוֹד אֶלָּא דְּלֹא נְחִית לְגִיְהֵנָם, דְּכְתִיב וְעַמְךָ כֻּלָּם  
צְדִיקִים וְגו'.

445. Rabbi Aba said: "Happy is your lot in this world and in the world to come. Happy is my fate that I have come here and heard these words from your mouths-all of you are holy. You are all the sons of the holy Elohim. Of you it is written: 'One shall say, I am Hashem's, and another shall call himself by the name of Ya'akov, and another shall subscribe with his hand to Hashem and surname himself by the name of Yisrael' (Yeshayah 44:5). Each of you clings to the holy supernal King and is attached to Him. And you are ruling governors with shields, from that land that is called the land of the living, WHICH IS THE SECRET OF THE NUKVA THAT ENCLOTHES THE UPPER IMA, where its governors feed on the manna of the sacred dew."

446. Another continued the discussion with "Blessed are you, O land, when your king is a free man and your princes eat in due season..." (Kohelet 10:17). Consider also the previous verse, "Woe to you, land, when your king is a child, and your princes eat in the morning" (Ibid. 16). These two verses do not seem to agree with each other. THE "LAND" REFERS TO THE NUKVA, BUT ONE VERSE SAYS "YOUR KING IS A FREE MAN"; THE OTHER THAT "YOUR KING IS A CHILD!" AND HE SAID: "Indeed they do not CONTRADICT EACH OTHER. "Blessed are you, land" refers to the land above, NAMELY THE NUKVA THAT ASCENDED UPWARD AND ENCLOTHED BINAH, which governs all life on high-IN BINAH. For this reason, it is called the land of the living. Of this land it is written: "land which Hashem your Elohim cares for..." (Devarim 11:12) and "A land in which you shall eat bread without scarceness, you shall not lack anything in it..." (Devarim 8:9). Exactly! "You shall not lack any thing in it" MEANS THAT IT IS NOURISHED BY A NEVER-ENDING UNION. Wherefore all this? Because, as it is written: "your king is the son of a free man." This is the Holy One, blessed be He, WHO IS THE SECRET OF ZEIR ANPIN, as you may read, "Yisrael is my son, My firstborn" (Shemot 4:22).

445. אָמַר רַבִּי אַבָּא, זָכַאִין אַתּוֹן בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאַתִּי, זָכַאָה חוֹלְקֵי דְאַתִּינָא לְמִשְׁמַע מְלִין אֲלִין מְמוּמִיכּוֹן, כְּלָכוּ קְדִישִׁין, כְּלָכוּ בְּנֵי אֱלֹהָא קְדִישָׁא, עֲלִיבּוּ כְּתִיב זֶה יֹאמֵר לֵה' אֲנִי וְזֶה יִקְרָא בְּשֵׁם יַעֲקֹב זֶה יִכְתֹּב יְדוֹ לֵה' וּבְשֵׁם יִשְׂרָאֵל יִכְנֶה. כָּל חַד מְנַכּוֹן אַחִיד וְאַתְקִשֵׁר בְּמַלְכָּא קְדִישָׁא עֲלָאָה, וְאַתּוֹן רַבְרַבִּין מְמַנֵּן תְּרִיסִין מֵהֵיא אֶרֶץ, דְּאֶקְרִי אֶרֶץ הַחַיִּים, דְּרַבְרַבְנוּהִי אֲכָלִין מִמְנָא דְטֵלָא קְדִישָׁא.

446. פְּתַח אִידֶךָ וְאָמַר אֲשֶׁרֶיךָ אֶרֶץ שְׂמֵלְכֶךָ בֶּן חוֹרִין וְשֶׁרֶיךָ בַּעֲת יֹאכְלוּ. וְכְתִיב אִי לָךְ אֶרֶץ שְׂמֵלְכֶךָ נַעַר וְשֶׁרֶיךָ בְּבִקֵּר יֹאכְלוּ. הַנִּי קְרָאִי קְשִׁיִּין אֶהְדְּדִי. וְלֹא קְשִׁיִּין, הָאִי דְכְּתִיב אֲשֶׁרֶיךָ אֶרֶץ, דָּא אֶרֶץ הַלְעִילָא, דְשִׁלְטָא עַל כָּל אִינוֹן חַיִּין הַלְעִילָא. וּבְגִין כְּרָאֶרֶי אֶרֶץ הַחַיִּים, וְעֵלָה כְּתִיב אֶרֶץ אֲשֶׁר ה' אֱלֹהֶיךָ דּוֹרֵשׁ אוֹתָהּ תָּמִיד. וְכְתִיב אֶרֶץ אֲשֶׁר לֹא בְּמִסְכָּנוֹת תֹּאכַל בָּהּ לֶחֶם לֹא תִחַסֵּר כָּל בָּהּ. לֹא תִחַסֵּר כָּל בָּהּ דִּיִּיקָא. וְכָל כֶּן לְמָה, מִשּׁוֹם דְּכְתִיב שְׂמֵלְכֶךָ בֶּן חוֹרִין דָּא קְדָשָׁא בְּרִיךְ הוּא. כְּדָא בְּנֵי בְכוּרֵי יִשְׂרָאֵל.

447. AND HE ASKED, "What is THE MEANING OF the son of a free man?" AND HE ANSWERED, "As you may read, 'For it is the Yovel (Jubilee), it shall be holy to you...'" (Vayikra 25:12). YOVEL (JUBILEE) ALLUDES TO BINAH. And it is further written: "and proclaim liberty throughout all the land..." (Ibid. 10). So all freedom is derived from Yovel (Jubilee), WHICH IS BINAH, Therefore, WHEN ZEIR ANPIN ATTAINS THE MOCHIN OF BINAH, HE IS THEN CALLED "a free man!" AND HE SAID: "You may ask why IS IT WRITTEN 'chorin (masc. a free man)' and not 'cherut (fem. Freedom)?" AND HE REPLIED, "Definitely, it should be 'a man of freedom!'"

448. IF SO, THEN WHY IS IT WRITTEN: "A FREE MAN?" We have learned the answer in our secret Mishnah. When the Yud and the Hei are united, it is written: "And a river went out of Eden, WHICH IS ZEIR ANPIN, to water the garden" (Bereshheet 2:10). It does not say, "When they are united," but assuredly "they are united." Therefore, it is written: "the son of a free man." This, THEN, is the reason why the verse describes ZEIR ANPIN, "Blessed are you, land, when your king is a free man and your princes eat in due season," NAMELY with pleasure and contentment!

449. The verse "Woe to you, land, when your king is a child" refers to the land down below; NAMELY THE NUKVA THAT IS IN THE WORLD OF BRIYAH, WHO IS THE WIFE OF MATATRON. For we have learned that all the lands that belong to nations that worship the stars and constellations are ruled by the governors. And the highest of them all is he of whom it is written: "I have been young, and now am old" (Tehilim 37:25). And we have also learned that the verse was spoken by the governor of the world, NAMELY MATATRON, WHO IS CALLED "A LAD." Of him it is written: "Woe to the land, when the king is a child." Woe to the world that draws its

447. בן חורין, מהו בן חורין, כד"א יובל הוא קרש תהיה לכם. וכתיב וקראתם דרור בארץ. דהא כל חירו מיובלא קא אתי, בגין כרבן חורין. ואי תימא בן חורין, ולא כתיב בן חירות. הכי הוא ודאי, בן חירות מיבעי ליה.

448. אלא במתניתא סתימאה דילן תנינא, כד מתחברן יו"ד בה' בדין כתיב ונהר יוצא מעדן להשקות את הגן. ולא תימא כד מתחברן, אלא מתחברן ודאי. ובגין כך בן חורין כתיב, ועל דאשריך ארץ שמלכך בן חורין ושריך בעת יאכלו, בחדותא בשלימו ברעוא.

449. אי לך ארץ שמלכך נער, האי ארץ דלתתא. דתניא כל שאר ארעי דשאר עמין עכו"ם אתיהיבו לרבבין תריסין דממנן עליהו, ועילא מבלהו ההוא דכתיב ביה, נער הייתי גם זקנתי. ותאנא האי קרא שרו של עולם אמרו. ועל דא כתיב אי לך ארץ שמלכך נער. ווי לעלמא דמסטרא דא ונקא, וכד ישראל בגלותא, ונקין כמאן דניק מרשותא אחרא.

nourishment from this aspect, NAMELY THE ASPECT OF MATATRON. But when Yisrael are in exile, they draw their nourishment from him, as one who feeds on a stranger BECAUSE YISRAEL ARE SUPPOSED TO DERIVE THEIR SUSTENANCE FROM THE HOLY ONE, BLESSED BE HE, AND NOT FROM MATATRON!

450. The verse says that "your princes eat in the morning" and not during the other hours of the day. The morning IS MENTIONED, and the other times of the day are not. We have learned that when the sun shines AND THE PEOPLE OF THE WORLD bow to the sun, wrath hangs over the world, as it also does at the hour of the afternoon prayer, BECAUSE THAT IS THE TIME OF JUDGMENT. Why is this true? Because "your king is a lad"-he who is called "a lad," NAMELY MATATRON.

451. And you, truly pious and holy men of above, the sons of the Holy King, do not derive sustenance from that aspect OF MATATRON, but rather from that holy place on high, NAMELY THE NUKVA OF ZEIR ANPIN WHICH IS CALLED THE LAND OF THE LIVING. Of you it is written: "You that cleave to Hashem your Elohim are alive everyone of you this day" (Devarim 4:4).

452. Rabbi Aba then discoursed on the verse, "Now I will sing to my friend a song of my beloved for his vineyard...And he fenced it, and gathered out the stones thereof..." (Yeshayah 5:1-2). These verses should be studied carefully. Why does it read, "a song" rather than "a reprimand?" BECAUSE THESE ARE WORDS OF REPROOF TO YISRAEL. AND FURTHERMORE, IT IS WRITTEN: "to my friend," when it should have been written: "to my beloved," just as it is written: "a song of my beloved!" IN ADDITION, IT IS WRITTEN: "My friend has a vineyard in a very fruitful hill (Heb. Keren Ben Shemen)" (Yeshayah 5:1-2). But I have searched the entire Torah and

450. וְשָׂרֵיךְ בְּבֹקֶר יֹאכְלוּ. וְלֹא בְכוֹלֵי יוֹמָא. בְּבֹקֶר, וְלֹא בְזִמְנָא אַחְרָא דְיוֹמָא. דְתַנְיָא בְשַׁעֲתָא דְחַמְתָּה זִוְרַחַת, וְאִתְיִין וְסִגְדִין לִיהָ לְשִׁמְשָׁא, רוֹגְזָא תְלִי בְעֵלְמָא, בְשַׁעֲתָא דְמִנְחָה, רוֹגְזָא תְלִיָא בְעֵלְמָא. מֵאֵן גְּרִים הָאֵי, מְשׁוּם דְמַלְכְךָ נַעַר, הֵהוּא דְאִקְרִי נַעַר.

451. וְאַתּוֹן זְבָאֵי קְשׁוּט, קְדִישֵׁי עֲלִיוֹנִין, בְּנֵי מַלְכָּא קְדִישָׁא, לֹא יִנְקִין מֵהָאֵי סְטֵרָא, אֶלָּא מֵהָהוּא אֲתֵר קְדִישָׁא דְלַעִילָא, עֲלִיבְכוּ כְתִיב וְאַתֶּם הַדְּבָקִים בְּה' אֱלֹהֵיכֶם חַיִּים כָּלְכֶם הַיּוֹם.

452. פְּתַח רַבִּי אַבָּא וְאָמַר, אֲשִׁירָה נָא לִידִידֵי שִׁירַת דְּוֹדֵי לְכַרְמוֹ וְגו' וְיַעֲזָקְהוּ וְיִסְקְלְהוּ וְגו'. הֲנִי קְרָאִי אֵית לְאַסְתַּבְּלָא בְּהוּ, אֲמַאי כְּתִיב שִׁירָה, תּוֹכַחָה מִבְּעֵי לִיהָ. לִידִידֵי, לְדוֹדֵי מִבְּעֵי לִיהָ. כִּמְהָ דְכְּתִיב שִׁירַת דְּוֹדֵי. כֶּרֶם הִיָּה לִידִידֵי בְּקֶרֶן בֶּן שֶׁמֶן. אֲסַתַּבְּלָנָא בְּכָל אֹרְזִיתָא, וְלֹא אֲשַׁבְּחָנָא אֲתֵרָא דְאִקְרִי קֶרֶן בֶּן שֶׁמֶן.

cannot find a place called "Keren Ben Shemen!"

453. AND HE REPLIED, "These verses are clarified by the friends in different ways, all of which are good and correct. Nevertheless, "Now will I sing to my friend," refers to Yitzchak, who was a "friend" and was named "friend" before he even came to this world. THUS WE SAY ABOUT HIM, "HE WHO HAS SANCTIFIED A FRIEND FROM THE WOMB."

454. AND HE ASKS, "Why WAS YITZCHAK CALLED "a friend?" AND HE ANSWERS, "Because we have learned that the Holy One, blessed be He, bore a great love for Yitzchak, who was not conceived until Avraham, the patriarch, was circumcised and called 'perfect'." ONLY THEN WAS HE TOLD, "AND BE PERFECT." And the Hei was added TO HIS NAME for perfection, as well as to Sarah's name. THEN HE WAS CALLED AVRAHAM AND SHE SARAH!

455. This should be studied! The Hei THAT WAS GIVEN to Sarah is suitable, but why was Avraham given the Hei and not the Yud. The Yud should have been added to his name, because he is a male, AND THE ASPECT OF YUD BELONGS TO THE MALE, WHILE THE ASPECT OF THE HEI BELONGS TO THE FEMALE! AND HE REPLIES, "There is a sublime secret of a concealed aspect. Avraham rose up and took a secret from the upper Hei, BINAH, which is the world of the male. Because of the upper Hei and lower Hei OF YUD-HEI-VAV-HEI, one relates to the male, NAMELY THE UPPER HEI, and one relates to the female, NAMELY THE LOWER HEI. SO THE HEI THAT AVRAHAM TOOK IS THE UPPER HEI, WHICH BELONGS TO THE MALE, NAMELY BINAH.

453. אֵלֶּא הַנִּי קְרָאֵי הָא אֻקְמוּהָ חֲבֵרֵינָא בְּכַמְהָ גּוּוּנִין, וְכִלְהוּ שְׁפִיר וְהֵכִי הוּא. אָבֵל אֲשִׁירָה נָא לַיִדִידִי, דָּא יִצְחָק, דְּהוּה יִדִיד, וְאֶקְרִי יִדִיד עַד לָא יְפוּק לְעֵלְמָא.

454. אֲמַאי יִדִיד. דְּתַנִּינָן רְחִימוּ סְגִי הוּה לִיָּה לְקַדְשָׁא בְּרִיךְ הוּא בִּיָּה, דְּלֹא אֲתַעְבִּיד, עַד דְּלֹא אֲתַגְזֵר אַבְרָהָם אָבוּהָ, וְאֶקְרִי שְׁלִים, וְאֲתוּסֵף לִיָּה ה"א לְאֲשִׁלְמוּתָא. וְכֵן לְשָׂרָה הָאִי ה"א אֲתִיְהִיבַת לָהּ.

455. הֵכָא אֵיִת לְאֲסַתְבְּלָא, ה' לְשָׂרָה שְׁפִיר, אָבֵל לְאַבְרָהָם, אֲמַאי ה"א וְלֹא יו"ד, ו' מְבַעֵי לִיָּה, דְּהָא הוּא דְּכַר הוּה. אֵלֶּא רָזָא עֲלָאָה הוּא, סְתִים בְּגוּוּן, אַבְרָהָם סְלִיק לְעֵילָא, וְנָטִיל רָזָא מֵה"א עֲלָאָה, דְּאִיְהוּ עֵלְמָא דְּדְכוּרָא, ה"א עֲלָאָה וְה"א תַּתְּאָה, הָאִי תַלְיָא בְּדְכוּרָא וְהָאִי בְּנוֹקְבָא וְדָאִי.

456. As it is written: "So (Heb. koh) shall your seed be" (Beresheet 15:5). And we have learned that "your seed" is actually "your seed!" THIS MEANS THAT KOH, WHICH IS MALCHUT, SHALL BE HIS ACTUAL SEED. He started to enter to this covenant, and whoever starts to enter, does actually enter to this covenant, WHICH IS MALCHUT THAT IS CALLED KOH. Therefore, a proselyte who is circumcised is called "a proselyte of righteousness," because he does not come from the "holy seed" that was circumcised AND HE STARTS TO ENTER TO THE COVENANT, AND WHOEVER STARTS ENTERS IN MALCHUT. So whoever enters this, NAMELY MALCHUT THAT IS CALLED "RIGHTEOUSNESS," is called by this name, A PROSELYTE OF RIGHTEOUSNESS.

457. This is why it is written of Avraham. "So (Koh) shall your seed be," which means "your seed" exactly. BECAUSE THE TERM KOH, WHICH IS THE LOWER HEI, NAMELY MALCHUT, SHALL ACTUALLY BE "YOUR SEED." Therefore he was given the Hei. AS HE CONTINUES TO EXPLAIN HOW MALCHUT BECOMES HIS "SEED," HE SAYS: The two Heis, WHICH ARE BINAH AND MALCHUT, are joined together. AFTER AVRAHAM ROSE TO THE FIRST HEI, THE LOWER HEI, MALCHUT, ROSE UP TO HIM, AND THE TWO JOINED TOGETHER. Then they gave birth up there IN BINAH. And what issues from those, AS THE LEFT COLUMN IS FORMED, is Yud. This is why Yud, WHICH IS THE ASPECT OF the male, is the first letter of the name of Yitzchak. From here, the male expands, BECAUSE FROM THE SECRET OF YUD THE MALE STARTS TO EXPAND. Because of this, it is written: "for in Yitzchak shall your seed be called" (Beresheet 21:12). IT SAYS "in Yitzchak," and not in you. Yitzchak bore above, as it is written: "You will show truth to Ya'akov" (Michah 7:20), who completed everything.

456. דְּכַתִּיב כֹּה יִהְיֶה זְרַעְךָ. וְתָנָא זְרַעְךָ, זְרַעְךָ מִמֶּשׁ, דְּהוּה שְׂאֵרֵי לְמִיעַל בְּהָאֵי קַיִים, וּמֵאֵן דְּשְׂאֵרֵי לְמִיעַל, בְּהָאֵי קַיִים עָאֵל. וּבְגִינֵי כֶךְ גִּיזְרָא דְאַתְגָּזֵר גַּר צְרַק אֶקְרִי, בְּגִין דְּלֹא אָתָא מִגְזַעַת קְדִישָׁא דְאַתְגָּזֵר, וְעַל דָּא מֵאֵן דְּעָאֵל בְּהָאֵי, שְׂמִיָּה בְּהָאֵי.

457. אַבְרָהָם, בְּגִין כְּרַכְתִּיב בֵּיה כֹּה יִהְיֶה זְרַעְךָ, זְרַעְךָ מִמֶּשׁ, וְאַתְמַסֵּר לִיה ה"א. אֲתַחֲבְרוּ תְרִין הַהִי"ן בְּחֻדָּא, וְאוֹלִידוּ לְעִילָא, וּמֵאֵי דְנִפְקַ מְנִיָּהּ, הוּא יו"ד, בְּגִינֵי כֶךְ, יו"ד אֵת רִישָׁא דְיִצְחָק, דְכַר. מִכָּאֵן שְׂאֵרֵי דְכוּרָא לְאַתְפְּשָׁטָא, וְעַל דְאַכְתִּיב כֹּי בִיִצְחָק יִקְרָא לֶךְ זְרַע. בִּיִצְחָק, וְלֹא בְךָ. יִצְחָק אוֹלִיד לְעִילָא, דְכַתִּיב תַתָּן אֱמֶת לְיַעֲקֹב. יַעֲקֹב אֲשֵׁלִים כֻּלָּא.

458. You might claim, "But it was Avraham who was attached to this grade," WHO, IN OTHER WORDS, BECAME INCLUDED IN THE ASPECT OF THE LEFT COLUMN OF YITZCHAK, and no more! Yet it is written: "Kindness (Chesed) to Avraham" (Michah 7:20), SO HE IS ATTACHED TO THE RIGHT! AND HE REPLIED, "His portion is indeed so, NAMELY CHESED, because he showed kindness to the people of the world. But to beget children, he remained attached to this grade, MEANING THAT HE BECAME INCLUDED WITHIN THE LEFT COLUMN, and from here he begins, BECAUSE THERE IS NO BEGETTING WITHOUT THE ASPECT OF THE ILLUMINATION OF CHOCHMAH, WHICH IS ACHIEVED BY COMBINING THE RIGHT AND LEFT TOGETHER. AND THIS IS THE SECRET OF THE VERSE "IN YITZCHAK SHALL YOUR SEED BE CALLED," AND NOT IN YOU. This is why Avraham was not circumcised until the age of ninety nine years. And this secret is known and explained in our Mishnah.

459. For this, Yitzchak, who is harsh Judgment, AND IS THE LEFT COLUMN THAT WAS BLOCKED BECAUSE OF THE LACK OF CHASSADIM, came forth to complete his share and beget THE CENTRAL COLUMN, WHICH IS YA'AKOV and is called Chesed. THEN, RIGHT AND LEFT WERE INCLUDED IN EACH OTHER. This is how Ya'akov completed everything from this side, THE RIGHT SIDE, and from that side, THE LEFT SIDE, from the side where Avraham and Yitzchak were combined in their portion on high THROUGH YA'AKOV WHO IS THE CENTRAL COLUMN. AND BY THIS, THE CHASSADIM OF THE RIGHT WERE COMPLETED-this is ONE completion-OF YA'AKOV. And from the side that was given the ability to give birth and beget from below upward this is THE SECOND completion FOR YA'AKOV. Therefore it is written: "Yisrael, in whom I will be glorified" (Yeshayah 49:3), BECAUSE in him, IN YISRAEL, were the colors, NAMELY THE LIGHTS, completed from above and below!

458. וְאִי תִימָא, וְכִי אַבְרָהָם בְּהָאֵי אֲתֵאֱחִיד, וְלֹא יִתִּיר, וְהָאֵל כְּתִיב חֶסֶד לְאַבְרָהָם. אֲלֵא חוֹלְקָא דִּילִיָּהּ כִּךְ הוּא, בְּגִין דְּעֵבִיד חֶסֶד עִם בְּנֵי עֲלָמָא, אֲבַל לְאוֹלְדָא, הֵכָא אֲחִיד, וּמֵהֵכָא שְׂאֲרֵי. וְעַל דְּאֵלֵא אֲתַגְזֵר אַבְרָהָם, אֲלֵא בִּן תְּשַׁעִים וְתִשְׁעֵי שָׁנָה. וְרַזָּא דְּמִלָּה הָאֵ אֲתֵיידַע, וְאוֹקִימְנָא, בְּמִתְנִיתָא דִּילָן.

459. וּבְגִין כְּרִיצְחָק, דִּינָא קְשִׁיָּא, נִמְק לְאַחֲדָא לְחוֹלְקֵיהּ וְלְאוֹלְדָא וְחֶסֶד אֲקָרִי. וְעַל דְּאֵיִעְקֵב אֲשֵׁלִים כְּלָא, מֵהָאֵי סְטָרָא, וּמֵהָאֵי סְטָרָא, מְסֻטְרָא דְּאֲחִידוֹ אַבְרָהָם וְיִצְחָק לְחוֹלְקֵיהוֹן לְעֵילָא, הוּא שְׁלִימוּתָא. מְסֻטְרָא דְּאֲתִיְהִיב לְהוּ לְאוֹלְדָא מִתַּתָּא לְעֵילָא הוּא שְׁלִימוּתָא. וְעַל דְּאֵכְתִּיב יִשְׂרָאֵל אֲשֶׁר כִּךְ אֲתַפְאֵר. בֵּיהּ אֲתֵאֱחִידוֹ גּוּוֹנִין מֵעֵילָא וּמִתַּתָּא.



460. This is why it is written "a song" in the verse "Now will I sing to my friend" AND NOT A REPROVAL. This is definitely a song, because he is called to beget a male. HIS MENTION OF "MY FRIEND" ALLUDES TO BEGETTING A MALE, WHO IS YITZCHAK, THE MOCHIN OF THE LEFT COLUMN OF BINAH, WHICH THE WORLD OF THE MALE. He was call a "friend" before he appeared in the world.

461. There are those who say that "Now will I sing to my friend" refers to Avraham, as it is written: "What has my friend to do in my house" (Yirmeyah 11:15), WHICH REFERS TO AVRAHAM. SO MY FRIEND HERE ALSO REFERS TO AVRAHAM. And Avraham inherited the portion of this field, WHICH IS MALCHUT THAT IS CALLED HERE "VINEYARD." AND HE RECITES A SONG OF MY BELOVED FOR HIS VINEYARD. "But," RABBI ABA SAID: "What I have said-that it is Yitzchak-is indeed so."

462. In the verse "A song of my beloved for his vineyard," my beloved refers to the Holy One, blessed be He, who is called "my beloved," as it is written: "My beloved is white and ruddy" (Shir Hashirim 5:10). When my friend is united with my beloved, he is a male. AND THEN, from this WITH THE ILLUMINATION OF THE LEFT COLUMN OF BINAH, he planted a vineyard, WHICH IS MALCHUT AND NUKVA OF ZEIR ANPIN, as it is written: "My beloved has a vineyard" (Yeshayah 5:1), BECAUSE MALCHUT IS CONSTRUCTED BY THE LEFT COLUMN OF BINAH.

460. ועל דאכתיב הכא שירה, דכתיב אשירה נא לידירי. שירה ודאי, דהא אקרי לאולרא, דבר, דהא אקרי יריר, עד לא יפוק לעלמא.

461. ואית דאמרי, אשירה נא לידירי דא אברהם, כד"א מה לירירי בביתי. ואברהם ירית ירותא דאחסנת חולקא דא, אבל מה דאמינא, דדא יצחק הכי הוא.

462. שירת דודי לכרמו. דא קדשא ברין הוא, דאקרי דודי. דכתיב דודי צח ואדום, ירירי אחיר דודי, דבר. ומנייה אתנטע ברם, דכתיב, ברם הייה לירירי.

463. In discoursing on the verse "a very fruitful hill (Heb. Keren Ben Shemen)," HE ASKS, "What is Keren Ben Shemen? AND HE REPLIED, "This is TO TEACH US how the vineyard came to be and how it was planted!" So he repeated, "by keren!" And what is the keren? This is, as it is written: "with the ram's horn (lit. 'with the horn [keren] of Yovel [Jubilee]')" (Yehoshua 6:5), WHICH ALLUDES TO MALCHUT THAT IS SWEETENED BY BINAH. BECAUSE KEREN IS MALCHUT, WHILE THE YOVEL IS BINAH. And this Keren THAT APPEARS HERE has joined this male that is called Ben Shemen (lit. 'the Son of Oil'), WHICH IS ALSO BINAH. THE VERSE TEACHES US, THAT THE EMERGENCE AND PLANTING OF THE VINEYARD, MALCHUT, WAS BROUGHT ABOUT BY ITS ASCENDING TO BINAH, WHICH IS MALE.

464. HE ASKED, "What is THE MEANING OF 'Ben Shemen' (the Son of Oil)?" AND HE RESPONDS, "This is the equivalent of the verse "(Heb. ben or bar) a free man," WHICH MEANS BINAH. And both of them-BEN SHEMEN AND YOVEL-are the same thing, NAMELY BINAH. AND THIS IS CALLED Shemen (oil) because from there, BINAH, the oil and greatness is drawn for the purpose of lighting the candles. Thus, "the son of oil." And this Keren, WHICH IS MALCHUT, assembles them all, and this is ALSO CALLED, the Keren (horn) of the Yovel (Jubilee). Therefore, the kingship is anointed only by this horn, and the kingship of THE HOUSE OF David endures because he was anointed with the horn and was attached to it.

463. בְּקֶרֶן בֶּן שֶׁמֶן. מַאי בְּקֶרֶן בֶּן שֶׁמֶן. אֵלֶּא, בְּמָה נִמְיָק הָאִי כֶּרֶם, וּבְמָה אֶתְנַטֵּעַ, חֲזֹר וְאָמַר בְּקֶרֶן. מַאי קֶרֶן. דְּכִתְיִב בְּקֶרֶן הַיּוֹבֵל. בְּקֶרֶן הַיּוֹבֵל שְׂאֵרֵי. וְהָאִי קֶרֶן אֶתְאָחִיד בְּהֵוּא דְכֶר, דְּאֶקְרִי בֶּן שֶׁמֶן.

464. מַהוּ בֶּן שֶׁמֶן. כְּדִ"א בֶּן חוֹרִין. וְתַרְוִייהוּ חַד מְלָה, שֶׁמֶן דְּמִתְמָן נִגִיד מִשְׁחָא וּרְבוּ, לְאֶדְלֶקָא בּוֹצִינִין, וּבְגִין כְּרַבָּן שֶׁמֶן. וְדָא שֶׁמֶן וּרְבוּ נִגִיד וְנִמְיָק וְאֶדְלִיק בּוֹצִינִין, עַד דְּנִטְוִיל לֵיהּ, וּכְנִישׁ לֵיהּ, הָאִי קֶרֶן, וְדָא אֶקְרִי קֶרֶן הַיּוֹבֵל. בְּגִינֵי כֶּר, לִית מְשִׁיחֻתָא דְּמַלְכוּתָא, אֵלֶּא בְּקֶרֶן, וְעַל דְּאֶתְמַשְׁךְ מַלְכוּתָא דְּדָוִד, דְּאֶתְמַשַׁח בְּקֶרֶן, וְאֶתְאָחִיד בֵּיהּ.

465. The verse continues with the words, "And he fenced it..." AND NOW HE EXPLAINS THIS VERSE, DESCRIBING HOW THE VINEYARD CAME FORTH AND WAS BORN BY KEREN BEN SHEMEN, OR, IN OTHER WORDS, BY ASCENDING TO BINAH. SO HE SAID: "And he fenced it," WHICH MEANS THAT HE RESTRICTED IT AND FENCED IT ALL AROUND, just like a ring that surrounds it from all directions. "And gathered out the stones thereof" MEANS THAT he removed all the great ones and all the governors and the lower crowns from his portion and his vineyard. Then He, NAMELY BINAH, took the vineyard to be his portion. THIS MEANS THAT IT CLUNG TO BINAH AND BECAME A PART OF BINAH, as it is written: "For Hashem's portion is His people; Ya'akov is the lot of His inheritance" (Devarim 32:9). BECAUSE AS MALCHUT HAS BECOME A PART OF BINAH, SO YISRAEL HAS BECOME A PART OF BINAH, BECAUSE THEY ARE ATTACHED TO IT.

466. The verse, "and planted it with the choicest vine" is similar to the verse "I had planted you a noble vine, an entirely (Heb. kuloh) right seed..." (Yirmeyah 2:21). It is written kuloh with the letter Hei. SO IT IS AS THOUGH IT WERE WRITTEN: KOL (ALL) HEI, WHICH MEANS ALL OF HEI, WHICH IS MALCHUT. And from this stage Avraham started to beget YITZCHAK above. THEREFORE HE SAYS: "and from here the 'right seed' issued-definitely "an entirely right seed," BECAUSE THE ILLUMINATION OF CHOCHMAH IS CALLED RIGHT OR TRUTH. And as it is written: "So (Koh) shall your seed be," BECAUSE WHEN THE LEFT COLUMN SHINES IN MALCHUT, IT IS CALLED KOH. Thus, they are the same: "THE CHOICEST VINE," "THE RIGHT SEED," THE FATHERING OF YITZCHAK, AND "KOH SHALL YOUR SEED BE." THEY ALL REFER TO THE ILLUMINATION OF THE LEFT FROM BINAH. Happy is the lot of Yisrael, who receive such a great inheritance.

465. וַיִּעְזְקֵהוּ, בְּהָאֵי עֲזָקָא דְאֶסְתַּחַר לְכָל סְטָרִין. וַיִּסְקְלֵהוּ, דְאֶעֱדֵי מְנִיָּה וּמְחֻלְקֵיָּהּ, כָּל אֵינֹן רַבְרָבִין, כָּל אֵינֹן תְּרִיסִין, כָּל אֵינֹן כְּתָרִין תְּתַאֲוִן, וְהוּא נָסִיב לֵיָּה לְהָאֵי כָּרָם לְחֻלְקֵיָּהּ, דְכְתִיב בֵּי חֵלְקֵי הָ עֵמוּ וַעֲקֵב חָבַל נְחָלְתּוּ.

466. וַיִּטְעֵהוּ שׁוֹרֵק, בְּד"א וְאֶנְכִי נִטְעַתִּין שׁוֹרֵק בְּלָה זֶרַע אֱמֶת. כֹּל"ה כְּתִיב בְּה"א. מִכַּאן שְׁאֲרֵי אַבְרָהָם לְאוֹלָדָא לְעֵילָא, וּמֵהָאֵי נִפְקַ זֶרַע אֱמֶת. בְּלָה זֶרַע אֱמֶת, וְדָאֵי, הֵוִינוּ דְכְתִיב, כֹּה יִהְיֶה זֶרַעְךָ, וְכֹלָא חַד מְלָה. זְכָאָה חֻלְקֵהוֹן דְיִשְׂרָאֵל, דִּנְרְתוּ יְרוֹתָא קְדִישָׁא דָּא.

467. The verse continues, "and built a tower in the midst of it." AND HE ASKS, "What is a tower?" AND HE RESPONDS, "This is as it is written: 'The name of Hashem is a strong tower, the righteous runs to it, and is safe'" (Mishlei 18:10). Assuredly, "the righteous runs to it."

467. סוּפִיָּה דְקָרָא וַיִּבֶן מִגְדָּל בְּתוֹכוֹ. מִהוּ מִגְדָּל.  
בְּד"א מִגְדָּל עַז שֵׁם ה' בּוּ יְרוּץ צְדִיק וְנִשְׁגָּב, בּוּ יְרוּץ  
צְדִיק וְדָאִי.

468. The text, "and also made a winepress therein" refers to the "gate of righteousness," as it is written: "Open to me the gates of righteousness..." (Tehilim 118:19). AND HE ASKS, "What is the meaning OF THE VERSE 'OPEN TO ME THE GATES OF RIGHTEOUSNESS'?" AND HE ANSWERS, "Each person among Yisrael who is circumcised enters and merits them both, THIS IS WHY DAVID PLEADED, "OPEN TO ME THE GATES OF RIGHTEOUSNESS" in order to merit them both.

468. וְגַם יָקַב חֶצֶב בּוֹ. דָּא תַרְעָא דְצַדִּיק, בְּד"א  
פְתַחוּ לִי שַׁעְרֵי צְדָקָה. מֵאִי מִשְׁמַע, דְּכָל בַּר יִשְׂרָאֵל  
דְּאֵתְגַזֵּר, עֵינִיל בְּתַרְוֵייהוּ וְזָכִי לְתַרְוֵייהוּ.

469. He who offers his son for the sacrifice OF CIRCUMCISION brings his son to the Holy Name. And the heavens and earth are based upon this sign, as it is written: "If My covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). So our host has merited all this, AND HE HAD THE PRIVILEGE to see the Holy One, blessed be He, face to face on this day.

469. וּמֵאֵן דְּקָרִיב בְּרִיָּה לְקַרְבָּנָא דָּא, עֵינִיל לִיָּה  
בְּשֵׁמָא קְדִישָׁא, וְעַל אֵת דָּא, מִתְקַיְמִין שְׁמֵיָא  
וְאַרְעָא. דְּכִתִּיב אִם לֹא בְרִיתִי יוֹמָם וְלַיְלָה חֻקֹּת  
שָׁמַיִם וְאָרֶץ לֹא שָׁמְתִי. וְהֵאֵי מֵאֲרִיָּה דְהֵלֻלָּא דָּא,  
זָכָה לְכֻלָּא, לְמַחְזֵי קוּדְשָׁא בְּרִיךְ הוּא אֲנַפִּין בְּאַנְפִּין  
בְּהֵאֵי יוֹמָא.

470. Happy is our lot that we have merited this day, and happy is your lot together with ours. And upon this boy that is born to you, I pronounce, "Everyone that is called by my name...I have formed him: yea, I have made him" (Yeshayah 43:7), and "And all your children shall be taught of Hashem..." (Yeshayah 54:13). Then he accompanied Rabbi Aba for three miles.

470. זָכָאָה חוּלְקָנָא, דְּזָכִינָא לְהֵאֵי יוֹמָא, וְזָכָאָה  
חוּלְקָךְ עִמָּנָא, וְהֵאֵי בְרָא דְאֵתְיִילִיד לְךָ קְרִינָא עֲלֵיָּה  
כָּל הַנִּקְרָא בְּשֵׁמִי וְגו' וַיְצַרְתִּיו אֶף עֲשִׂיתִיו. וְכִתִּיב  
וְכָל בְּנֵיךְ לְמוֹדֵי ה' וְגו'. אֲזַפְוָה לְרַבִּי אַבָּא תַלְת'  
מִיָּלִין.

471. They said to RABBI ABA, "The host who made the ceremony, the owner of your guest house, has merited all this because he performed a precept!" He asked, "What is the precept?" Then that man, THE OWNER OF THE GUESTHOUSE, said: "My wife was the wife of my brother, who died childless. So I married her. And this is the first child that I got from her, and I named him after my dead brother." He said to him, "From now on you shall call him Iddi. He is Iddi the son of Ya'akov!" Rabbi Aba then blessed them and went on his way.

472. When he arrived at his destination, he told everything to Rabbi Elazar, but he was afraid to tell it in front of Rabbi Shimon, WHO MIGHT PUNISH THEM FOR REVEALING THE SECRETS. One day, while with Rabbi Shimon, Rabbi Shimon said: "Why is it written: 'And Avram fell on his face and Elohim spoke with him, saying, as for Me, behold My covenant is with you'" (Beresheet 17:3-4). This means that as long as he was not circumcised, he fell on his face when He spoke with him. But after he was circumcised, he stood upright and was not afraid. "As for Me, behold My covenant is with you," MEANING THAT he found himself to be circumcised, AS THE WORDS OF HASHEM AFFECTED HIM AND HE BECAME CIRCUMCISED!

473. Rabbi Aba said to him, "I hope it will be pleasing in the eyes of my master for me to say a few of those good things that I have heard about this subject." He said to him: "Speak!" He said to him, "I am afraid that somebody might be punished because of me." Rabbi Shimon said: "Heaven forbid, 'He shall not be afraid of evil tidings, his heart is fixed, trusting in Hashem'" (Tehilim 112:7). Rabbi Aba then told him every thing that had happened.

471. אָמְרוּ לִיהָ הָאִי מְאֵרִיהָ דְהַלּוּלָא אוֹשְׁמִיזְךָ זָכָה לְכוּלֵי הָאִי, בְּגִין דְקֵיִים קִיּוּמָא דְמִצְוָה. אָמַר מֵאִי הִיא. אָמַר הֵהוּא גַבְרָא, דְבִיתָאִי, אֶתְתַּ אַחֵי הַוּוֹת, וּמִית בְּלֹא בְנִין, וְנָסִיבְנָא לָהּ, וְדָא הוּא בְרָא קְדָמָאָה דְהוּה לִי מְנָה, וְקִרִינָא לִיהָ בְשֵׁמָא דְאֶחִי דְאֶתְפֹּטֵר. אָמַר לוֹמְכָאן וְלֵהֲלָאָה קְרִי לִיהָ אִידִי, וְהִינְנּוּ אִידִי בְרַ יַעֲקֹב. בְּרִיךְ לֹון רַבִּי אַבָּא וְאִזִּיל לְאַרְחִיָה.

472. בְּדֵ אֶתָא, סְדֵר מְלִין קְמִיָה דְר' אֶלְעָזָר, וְדְחִיל לְמִימַר לְר' שְׁמַעוֹן. יוּמָא חַד הוּה קְמִיָה דְרַבִּי שְׁמַעוֹן, וְאָמַר רַבִּי שְׁמַעוֹן, מֵאִי דְכֶתִיב וַיִּפֹּל אֲבָרָם עַל פְּנֵיו וַיִּדְבֹר אֶתּוֹ אֶלְקִים לֵאמֹר אֲנִי הִנֵּה בְרִיתִי אֵתְךָ. מִשְׁמַע דְעַד דְלֹא אֶתְגַּזֵּר הוּה נִפִּיל עַל אֲנַפּוּי, וּמְלִיל עֲמִיָה, בְּתַר דְאֶתְגַּזֵּר קֵאִים בְּקִיּוּמִיָה וְלֹא דְחִיל. אֲנִי הִנֵּה בְרִיתִי אֵתְךָ, דְאֶשְׁכַּח גְּרַמִּיָה גְזִיר.

473. אָמַר לוֹר' אַבָּא, אִי נִיחָא קְמִיָה דְמַר דְלִימָא קְמִיָה, מֵאִינּוֹן מְלִי מְעַלְוִיתָא דְשְׁמַעְנָא בְהָאִי, אָמַר לוֹאִימָא. אָמַר לוֹדְחִילָנָא דְלֹא יִתְעַנְשׁוּ עַל יְדָאִי. אָמַר לוֹח' מִשְׁמוּעָה רַעָה לֹא יִירָא נְכוֹן לְבוֹ בְטוּחַ בָּה'. סַח לִיהָ עוֹבְדָא, וְסְדֵר קְמִיָה כָל אִינּוֹן מְלִין.

474. Rabbi Shimon said: "Could it be that all these good things were hidden in you and you did not reveal them! I hereby bring a decree upon you that for the next 30 days you shall immediately forget everything you learn! Is it not written: "Withhold not good from them to whom it is due, when it is in the power of your hand to do it" (Mishlei 13.27)? And so it came to be THAT HE FORGOT EVERYTHING HE LEARNED! He, RABBI SHIMON, said: "I bring a decree that they with their learnings; REFERRING TO THE OWNER OF THE GUESTHOUSE AND HIS FRIENDS, be banished to Babylon, where they will stay among the friends THAT LIVE THERE.

475. Rabbi Aba's mind became confused. One day, Rabbi Shimon saw him and said: "The reflection of your heart can be seen in your face." RABBI ABA responded, "I am not sorrowful for myself, but for them, AS RABBI SHIMON PUNISHED THEM TO EXILE IN BABYLON. RABBI SHIMON THEN said: "Heaven forbid, that they were punished. Rather, because the secrets were revealed among them so openly, I BROUGHT A DECREE UPON THEM, that they be banished and be among the friends IN BABYLON, where they will learn to conceal and hide the secrets among them. Because the secrets should be revealed only among us, as the Holy One, blessed be He, gave permission to us. So through us only should these things be revealed."

476. Rabbi Yosi said: It is written: "Then shall your light break forth as the morning..." (Yeshayah 58:8). The Holy One, blessed be He, shall in the future declare to His children, "Then shall your light break forth as the morning, and your healing shall spring forth speedily, and your righteousness shall go before you and the glory of Hashem shall be your rearguard."

474. אַמְרוּ לְכֹהֵן כָּל הַיּוֹם מֵעַלְיֵיתָא הוּוּ טְמִירִין גַּבְרִי, וְלֹא אָמַרְתָּ לְהוּ. גּוֹזְרֵנָא עֲלֶיךָ דְכָל תְּלִיתֵין יוֹמִין אֲלֵיךָ תְּלֵעֵי וְתַנְשֵׁי. וְלֹא כְתִיב אֶל תִּמְנַע טוֹב מִבְּעַלְיֵיךָ בְּהֵיטֵי לְאֵל יָדְךָ לַעֲשׂוֹת. וְכֵן הוּוּ. אָמַר, גּוֹזְרֵנָא, דְּבִאֲוֵרֵיתָא, דָּא יִגְלוּן לְבָבְלָא בִּינֵי חֲבֵרֵינָא.

475. חָלַשׁ דְּעֵתִיָּה דְרַבִּי אָבָא, יוֹמָא חָד חָמָא לֵיהּ רַבִּי שִׁמְעוֹן, אֲמַרְלוּטוּפְסָרָא דְלִבְךָ בְּאַנְפְךָ שְׂכִיחַ, אֲמַרְלוּלָא עַל דִּינֵי הוּא, אֲלֵא עַל דִּיִּדְהוּ. אֲמַרְלוּח"ו דְּאֲתַעֲנָשׁוּ, אֲלֵא בְּגִין דְּמַלִּין אֲתַגְלִיין בִּינֵייהוּ כָּל כֶּךָ, יִגְלוּן בִּינֵי חֲבֵרֵינָא, יִלְפֹן אִינוּן אֲרַחֲיין, וְאֲתַכְסִּיין מַלִּין בְּגוּוֹיֵיהוּ. דְּהָא מַלִּין לֹא אֲתַגְלִיין, אֲלֵא בִּינָנָא, דְּהָא קְדָשָׁא בְּרִיךְ הוּא אֲסַתְכִּים עִמָּנָא, וְעַל יְדֵנָא אֲתַגְלִיין מַלִּין.

476. אָמַר רַבִּי יוֹסֵי, כְּתִיב אִזּוּ יִבְקַע כְּשַׁחַר אֲוֶרֶךְ וְגו'. זְמַיִן קְדָשָׁא בְּרִיךְ הוּא לְאַכְרֵזָא עַל בְּנוֹי, וְיִימָא, אִזּוּ יִבְקַע כְּשַׁחַר אֲוֶרֶךְ וְאֲרַכְתָּךְ מֵהֵרָה תִצְמַח וְהֵלֶךְ לְפָנֶיךָ צְדָקָךְ וּכְבוֹד ה' יִאֲסָפְךָ.



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# THE ZOHAR

the most powerful spiritual tool

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Section



## 1. "And Hashem appeared to him"

There were numerous moments in history when the goal of eternal peace and unending happiness for all mankind was within reach. Both Adam and Noach had the opportunity to cause universal change and bring about endless fulfillment. The Zohar likens the path to permanent peace to the creation and care of a garden. Adam is compared to the force that causes rain water to fall upon and nourish the land, and Noah represents a person who manufactures the tools needed to tend the garden. The appearance of Avraham in our world corresponds to the force that influences the flowers to grow and blossom. Now that Avraham's name includes the additional letter Hei ?, signifying the ritual of circumcision, he is now prepared to receive the great Light of the Creator as expressed through the Tetragrammaton ?????, one of the holy Names of the Creator that radiates His spiritual energy.

### The Relevance of this Passage

The path to personal peace is an arduous process that each of us must endure. We can, however, accelerate this process through our connection to this portion. The Light of the Creator fills our soul through the merit and power of Avraham. The energy channeled through our Patriarch nurtures our soul, inspiring us to seek higher levels of spiritual growth. The strength to blossom in all our spiritual endeavors is revealed through the Light of these verses.



1. Rabbi Chiya opened the discussion: IT IS WRITTEN: "The flowers appeared on the earth, the time of the singing of the birds has come, and the voice of the turtledove is heard in our land" (Shir Hashirim 2:12). "The flowers appeared on the earth," MEANS THAT when the Holy One, blessed be He, created the world, He endowed the earth with appropriate powers, so that everything was in the earth BUT it did not produce any fruit until Adam was created. As soon as Adam was created, everything in the earth became visible, that is, the earth began to reveal the powers and products that were implanted within it. AND THEN IT WAS SAID: "THE FLOWERS APPEAR ON THE EARTH."

2. Similarly, the heavens did not give any powers to the earth until humankind appeared, as it is written: "And no plant of the field was yet in the earth, and no herb of the field had yet grown, for Hashem Elohim had not caused it to rain upon the earth, and there was not a man to till the ground" (Beresheet 2:5). All the offspring and products were concealed in the earth. They did not appear, and the heavens were prevented from pouring rain on the earth because humankind did not yet exist. Because it had not yet been created, the revelation of all things was delayed. As soon as humankind appeared, however, "The flowers appeared on the earth," and all the hidden and concealed powers were now revealed.

ה

יהוה

1. רבי חייא פתח, הנצנים נראו בארץ עת הזמיר הגיע וקול התור נשמע בארצנו. הנצנים נראו בארץ, בד ברא קדשא ברין הואעלמא, יהב פארעא כל חילא דאתחזי לה. וכלא הוה בארעא, ולא אפיקת איבין בעלמא, עד דאתברי אדם, כיון דאתברי אדם, כלא אתחזי בעלמא, וארעא גליאת איבהא, וחילהא דאתפקרו בה.

2. כגוונא דא, שמים לא יהבו חילין לארעא, עד דאתא אדם. הה"ד, וכל שיח השדה טרם יהיה בארץ, וכל עשב השדה טרם יצמח, כי לא המטיר ה' אלקים על הארץ, ואדם אין לעבד את האדמה. אטמרו כל אינון תולדין ולא אתגלון, ושמיא אתעכבו, דלא אמטירו על ארעא, בגין דאדם אין, דלא אשתכח, ולא אתברי, וכלא אתעכב בגיניה, כיון דאתחזי אדם, מיד הנצנים נראו בארץ, וכל חילין דאתטמרו, אתגליאו ואתיהיבו בה.

3. "...the time of the singing of the birds has come" MEANS THAT a recital was composed of songs and praises to the Holy One, blessed be He. This was not done before humankind was created, "...and the voice of the turtledove is heard in our land." This is the word of the Holy One, blessed be He, which did not exist in the world before humankind was created. But as soon as humankind appeared, everything appeared!

4. After Adam sinned, everything disappeared from the world, and the earth was cursed, as it is written: "cursed is the earth for your sake" (Beresheet 3:17), "When you till the ground, it shall not henceforth give its strength to you..." (Beresheet 4:12) and "thorns also and thistles it shall bring forth to you" (Beresheet 3:18).

5. When Noach appeared in the world, he prepared spades and hoes, WHICH MEANS THAT HE PREPARED TOOLS TO TILL THE GROUND. THUS, IT IS WRITTEN OF HIM: "THIS ONE SHALL COMFORT US FROM OUR WORK AND THE TOIL OF OUR HANDS..." (BERESHEET 5: 29). HE SHALL GIVE US TOOLS, SO THAT WE MAY BE FREED FROM PRODUCTION USING OUR BARE HANDS, FOR WHICH WE HAD BEEN DESTINED UNTIL NOW! Afterwards, however, "he drank of the wine, and was drunk; and he was uncovered within his tent" (Beresheet 9: 21). And later, the people of the world sinned before the Holy One, blessed be He. And the powers of the earth disappeared again. THUS, ALL THE IMPROVEMENTS OF NOACH WERE LOST. And so it remained until Avraham appeared.

3. עַת הַזְמִיר הַגִּיעַ, דִּאֲתִתְקַן תְּקוּנָא דְתוֹשְׁבָהּ לְזְמַרָא קְמִי קְדָשָׁא בְרִיךְ הוּא, מַה דְלֹא אֲשַׁתְּכַח עַד לֹא אֲתַבְרִי אָדָם. וְקוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ. דֹּא מְלֵה דְקְדָשָׁא בְרִיךְ הוּא, דְלֹא אֲשַׁתְּכַח בְּעֵלְמָא, עַד דִּאֲתַבְרִי אָדָם, בֵּינָן דִּאֲשַׁתְּכַח אָדָם כֹּלֵא אֲשַׁתְּכַח.

4. בְּתַר דְחָטָא, כֹּלֵא אֲסַתְּלַק מֵעֵלְמָא, וְאֲתִלְטֹא אֲרַעָא. הַה"ד אַרְוֵרָה הָאֲדָמָה בְּעֵבוּרְךָ וְגו'. וְכַתִּיב בֵּי תַעֲבֹד אֶת הָאֲדָמָה לֹא תִסֵּף תֵּת כֹּחָהּ לָךְ וְגו'. וְכַתִּיב וְקוֹץ וְדַרְדַּר תַּצְמִיחַ לָךְ.

5. אֲתָא נֹחַ וְתַקַּן קַרְדוּמִין וּפְצִירֵי בְּעֵלְמָא. וּלְבַתַּר וַיִּשֶׁת מִן הַיַּיִן וַיִּשְׁכַּר וַיִּתְגַּל בְּתוֹךְ אֹהֶלֶה. אֲתוּ בְנֵי עֵלְמָא וַחֲבוּ קְמִיָּה דְקְדָשָׁא בְרִיךְ הוּא, וְאֲסַתְּלְקוּ חִילִין דִּאֲרַעָא כְּמִלְקָדְמִין, וְהוּוּ קַיִימֵי עַד דִּאֲתָא אַבְרָהָם.

6. As soon as Avraham appeared: "the flowers appeared on the earth." THIS MEANS THAT the powers of the earth were amended and revealed. "The time of the singing of the birds (also: 'pruning') has come," REFERRING TO THE TIME when the Holy One, blessed be He, told him to circumcise himself. THE TERM 'PRUNING' ALLUDES TO THE REMOVAL OF THE FORESKIN. Thus, the time was ripe for the covenant to appear in Avraham, MEANING when he was circumcised. Only then was the verse, "THE FLOWERS APPEARED..." fulfilled through him, and the word of the Holy One, blessed be He, was revealed openly to him. as it is written: "And Hashem appeared to him," AFTER HE WAS CIRCUMCISED.

7. Rabbi Elazar began TO EXPLAIN THAT this verse refers to events after the circumcision of Avraham. Before the circumcision, the Holy One, blessed be He, spoke to him only through the lower grade--SPOKE THROUGH "A VISION," WHICH REFERS TO THE NUKVA WHILE IT IS STILL AT THE STAGE OF THE ILLUMINATION OF THE LEFT SIDE. AS IT IS WRITTEN: "AFTER THESE THINGS THE WORD OF HASHEM CAME TO AVRAM IN A VISION..." The upper grades were not attached to this grade, WHICH MEANS THAT THE UPPER GRADES OF ZEIR ANPIN WERE NOT ATTACHED TO THE NUKVA. As soon as Avraham was circumcised, "the flowers appeared on the earth." These are the lower grades, brought forth and established by the lower grade THAT IS CALLED "A VISION," SO THAT THEY MAY BE UNITED WITH ALL THE UPPER GRADES.

6. כִּי־נִרְאָה אַבְרָהָם, מִיַּד הַנְּצַנִּים נִרְאוּ בְּאֶרֶץ, אֲתִתְקֶנּוּ וְאֲתַגְּלוּ כָּל חֵילֵין בְּאֶרֶץ. עַתָּה הַזְּמִיר הִגִּיעַ, בְּשַׁעֲתָא דְאִמְרָ לִיהּ קִדְשָׁא בְּרִיךְ הוּא דִּיתְגַּזֵּר, כִּי־נִרְאָה הַמָּטָא הוּא זְמַנָּא, דְּבְרִית, אֲשֶׁתְּכַח בֵּיהּ בְּאַבְרָהָם, וְאֲתַגְּזֵר. כְּדִין אֲתַקְיִים בֵּיהּ, כָּל הָאִי קְרָא, וְאֲתַקְיִים עֲלֵמָא, וּמְלָה דְקִדְשָׁא בְּרִיךְ הוּא הוּא בְּאֲתַגְּלִינָא בֵּיהּ, הֵה־ד וִירָא אֱלִיּוֹ ה'.

7. רַבִּי אֱלֵעָזָר פִּתַּח, הָאִי קְרָא בְּתַר דְאֲתַגְּזֵר אַבְרָהָם, דְּעַד לָא אֲתַגְּזֵר לָא הוּא מְלִיל עֲמִינָה, אֲלָא מְגוּ דְרָגָא תַתָּא, וְדִרְגִין עֲלָאִין לָא הוּוּ קִיּוּמִי, עַל הָהִיא דְרָגָא. כִּי־נִרְאָה הַמָּטָא הוּא זְמַנָּא, דְּבְרִית, אֲשֶׁתְּכַח בֵּיהּ בְּאַבְרָהָם, וְאֲתַקְיִים עֲלֵמָא, וּמְלָה דְקִדְשָׁא בְּרִיךְ הוּא הוּא בְּאֲתַגְּלִינָא בֵּיהּ, הֵה־ד וִירָא אֱלִיּוֹ ה'.

8. "The time of the singing of the birds (also: 'pruning') has come..." ALLUDES TO THE TIME OF PRUNING AND CUTTING OF THE BAD BRANCHES, WHICH ARE the branches of the foreskin, BECAUSE THIS KLIPAH WAS IN CHARGE BEFORE HE WAS CIRCUMCISED. THIS IS ACCORDING TO THE SECRET OF THE VERSE: "A WHISPERER SEPARATES CLOSE FRIENDS" (MISHLEI 16:28). "...and the voice of the turtledove is heard in our land." This is the voice that comes from the innermost aspect of all. THE VOICE ALLUDES TO ZEIR ANPIN, AND THE INNERMOST ASPECT OF ALL IS IMA, FROM WHOM ZEIR ANPIN EMANATES AND COMES FORTH. So that voice, ZEIR ANPIN, is heard IN OUR LAND, WHICH IS THE NUKVA--MEANING THAT ZEIR ANPIN MATED WITH THE NUKVA BY THE MAYIN NUKVIN (FEMALE WATERS) THAT WERE ELEVATED THROUGH THE PRECEPT OF CIRCUMCISION. And this is the voice that cuts the word into an utterance. THIS MEANS THAT IT HAS THE ABILITY TO ARTICULATE (LIT. 'CUT THE SPEECH), thereby achieving its perfection.

9. Come and behold: as long as Avraham was not circumcised, only that grade dwelt upon him, as we explained--THAT IS, THE GRADE OF NUKVA WHILE SHE WAS CALLED "A VISION." But after he was circumcised, it is written: "And Hashem appeared to him!" But it is not mentioned to whom, because it is not written: 'And Hashem appeared to Avram'! AND HE ANSWERS: IF IT WERE WRITTEN, 'to Avram,' then what greater sort of praise would there be than that which existed before he was circumcised? Because even then it was written: "And Hashem appeared to Avram" (Beresheet 12: 7).

8. עַת הַזְמִיר הַגִּיעַ אֵלַיִן עֲנָפוֹי דְעֶרְלָהּ. וְקוֹל הַתּוֹר  
נִשְׁמַע בְּאַרְצָנוּ. דָּא קוֹל דְּנִפְיָק מִגּוֹ הוּא פְּנִימָאָה  
דְּכָלָא, וְהוּא קוֹל נִשְׁמַע, וְדָא קוֹל דְּגִזְר מְלָה  
לְמַלְלָא וְעֵבִיד לָהּ שְׁלִימוּ.

9. תָּא חֲזִי, דְעַד לָא אֲתַגְזֹר אַבְרָהָם, לָא הוּא עָלִיָּה,  
אֲלָא הָאִי דְרָגָא כְּדָאֲמַרְן, בֵּינָן דְּאֲתַגְזֹר, מַה כְּתִיב,  
וַיֵּרָא אֵלָיו ה'. לְמַאן, דְּהָא לָא כְּתִיב, וַיֵּרָא ה' אֶל  
אַבְרָם. דָּאִי לְאַבְרָם, מֵאִי שְׂבַחָא הֲכָא יִתִּיר,  
מִבְּקַדְמֵיָתָא עַד לָא אֲתַגְזֹר, דְּכְתִיב וַיֵּרָא ה' אֶל  
אַבְרָם.

10. The words: "And Hashem appeared to him" contain a secret. THIS MEANS THAT HE APPEARED TO that grade that spoke to him. IN OTHER WORDS, ZEIR ANPIN, WHICH IS YUD-HEI-VAV-HEI, APPEARED TO HIM, NAMELY TO THE NUKVA. This had not happened before he was circumcised, WHEN THE NUKVA WAS STILL SEPARATED FROM ZEIR ANPIN. And now the voice THAT IS ZEIR ANPIN was revealed and was associated with speech, WHICH IS THE NUKVA, when He spoke with him. THUS, AVRAHAM BENEFITED FROM THE MATING OF MALE AND FEMALE, AND BECAME A CHARIOT FOR BOTH OF THEM. THEREFORE IT IS WRITTEN: "AND HASHEM APPEARED TO HIM," WHICH ALLUDES TO THE MATING OF MALE AND FEMALE.

11. The verse: "and he sat in the tent door" (Beresheet 18:1) says "and he," but does not identify "him." AND HE REPLIES: the verse reveals the wisdom that INDICATES THAT all the grades rested upon that lower grade after Avraham was circumcised. SO THE PHRASE TEACHES US THAT "AND HE," REFERRING TO THE NUKVA, "SAT IN THE TENT DOOR," AS SHE BECAME THE GATEWAY FOR ALL THE GRADES. Come and behold: "And Hashem appeared to him." This is the secret of the voice, NAMELY ZEIR ANPIN, that is heard and attached to the utterance (speech), NAMELY MALCHUT, and revealed through it.

10. אֵלֶּא, רָזָא סְתִימָא אִיהוּ, וַיֵּרָא אֵלָיו ה'. לְהֵוּא דְרָגָא דְמַלְיֵל עֲמִיָה, מִה דְלָא הוּהּ מְקַדְמַת דְנָא, עַד דְלָא אֲתַגְזֹר. דְהִשְׁתָּא, אֲתַגְלֵי קוּל, וְאֲתַחְבֵּר בְּדַבּוּר, בְּד מַלְיֵל עֲמִיָה.

11. וְהוּא יוֹשֵׁב פֶּתַח הָאֵהָל. וְהוּא, וְלֹא גָלִי מֵאֵן. אֵלֶּא, הֵכָא גָלִי חֲכַמְתָּא, דְכֻלְהוּ דְרָגִין שְׂרוּ עַל הָאֵי דְרָגָא תַתָּאָה, בְּתַר דְאֲתַגְזֹר אֲבַרְהָם. תָּא חֲזִי, וַיֵּרָא אֵלָיו ה'. דָּא הוּא רָזָא דְקוּל דְאֲשַׁתְּמַע, דְאֲתַחְבֵּר בְּדַבּוּר, וְאֲתַגְלֵי בֵיה.

12. In the verse: "and he sat in the tent door," THE WORDS, "AND HE" allude to the upper world, NAMELY IMA, that stands over him, REFERRING TO THE NUKVA, to shine upon him. THE NUKVA IS DESCRIBED AS "THE TENT DOOR," BECAUSE SHE HAS BECOME THE GATEWAY FOR THE LIGHTS. THE WORDS, "in the heat of the day," MEAN THAT the right side, WHICH IS CHESED, shone. This is the grade to which Avraham cleaved. Another explanation of "in the heat of the day" IS THAT IT REFERS TO the time when one grade approached another with great passion, AS ZEIR ANPIN APPROACHED THE NUKVA. THEN THEY WERE DESCRIBED BY THE WORDS: "IN THE HEAT OF THE DAY."

13. In explaining the words, "appeared to him," Rabbi Aba said that before Avraham was circumcised, he was blocked FROM RECEIVING THE SUPERNAL LIGHTS. As soon as he was circumcised, everything appeared, INCLUDING ALL THE LIGHTS, AS HIS COVER WAS REMOVED. And the Shechinah rested upon him in full perfection, as should properly be. Come and behold. IT IS WRITTEN: "and he sat in the tent door." "He" refers to the upper world, TO BINAH, that rests upon the lower world, WHICH IS THE NUKVA. HE ASKS: When DOES BINAH REST UPON THE NUKVA? AND HE REPLIES: THIS IS WHY THE VERSE CONCLUDES WITH "in the heat of the day"--when the passion of a certain righteous, WHO IS THE YESOD OF ZEIR ANPIN, is aroused to rest IN THE LOWER WORLD, WHICH IS THE NUKVA. THAT IS, WHEN THERE IS A MATING BETWEEN MALE AND FEMALE, THEN THE MOCHIN OF BINAH DWELL WITHIN THE NUKVA.

12. וְהוּא יוֹשֵׁב פֶּתַח הָאֹהֶל. דָּא עֲלְמָא עֲלָאָה, דְּקָאִים לְאַנְהָרָא עֲלִיָּה. בְּחוּם הַיּוֹם. דְּהָא אֶתְנַהֵיר יְמִינָא, דְּרָגָא דְאַבְרָהָם אֶתְדַבֵּק בֵּיהּ. דְּבַר אַחֲרֵכְחוּם הַיּוֹם. בְּשַׁעֲתָא דְאֶתְקְרִיב דְּרָגָא לְדְרָגָא, בְּתִיאֻבְתָּא דְדָא לְקַבֵּל דָּא.

13. וַיֵּרָא אֵלָיו. אָמַר רַבִּי אַבָּא, עַד לֹא אֶתְגַּזֵּר אַבְרָהָם, הָוּה אָטִים. כִּיּוֹן דְאֶתְגַּזֵּר, אֶתְגַּלִּי כְלָא, וְשָׂרָא עֲלִיָּה שְׂכִינְתָא בְּשִׁלְמוֹ בְּדַקָּא נְאוּת. תָּא חֲזִי. וְהוּא יוֹשֵׁב פֶּתַח הָאֹהֶל. וְהוּא: דָּא עֲלְמָא עֲלָאָה, דְּשָׂרִי עַל הָאִי עֲלְמָא תַתָּאָה, אִימְתִי, בְּחוּם הַיּוֹם. בְּזַמְנָא דְתִיאֻבְתָּא דְחַד צְדִיק לְמִישְׂרֵי בֵיהּ.

14. Immediately AFTER THE MATING OF MALE AND FEMALE WAS COMPLETED, IT IS WRITTEN: "And he lifted up his eyes and looked, and lo, three men stood by him..." (Beresheet 18: 2) AND HE ASKS: Who are these three men? AND HE SAYS: They are Avraham, Yitzchak, and Ya'akov-- OR CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN THAT ARE NAMED AVRAHAM, YITZCHAK, AND YA'AKOV. AND HE SAW THEM standing over that grade, WHICH IS THE NUKVA, and from them the Nukva draws sustenance and nourishment.

15. And then: "when he saw them, he ran to meet them," because the passionate desire of the lower grade, WHICH IS THE NUKVA, is to cleave to CHESED, GVURAH, AND TIFERET. And Her joy is to be drawn toward them. SO, ACCORDINGLY, "HE RAN TO MEET THEM" IS SAID ABOUT THE NUKVA THAT WANTED TO CLING TO THEM. THE VERSE CONTINUES, "and bowed himself toward the ground," to become and be formed into a throne for them--SO THAT THE NUKVA BECOMES A THRONE FOR CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, SO THAT THEY MAY REST UPON HER, AS A PERSON SITS ON A CHAIR.

16. Come and behold: The Holy One, blessed be He, made King David, WHO IS THE SECRET OF THE NUKVA, one of the legs of the supernal throne, like the patriarchs. AND HE ASKS: Even though She is a throne for THE PATRIARCHS, HOW CAN IT BE SAID THAT SHE WAS SET AT THE SAME LEVEL WITH THE PATRIARCHS TO COMPLETE THE FOURTH LEG OF THE THRONE? AND HE ANSWERS: This is so only when She is united with them for the purpose of being a leg of the supernal throne. King David received the kingdom of Yisrael in Chevron for seven years for this reason--to be united with CHESED, GVURAH, AND TIFERET. This has already been explained.

14. מִיָּד, וַיִּשָּׂא עֵינָיו וַיִּרְא וְהִנֵּה שְׁלֹשָׁה אָנָשִׁים נֹצְבִים עָלָיו, מֵאֵן אֵינּוֹן שְׁלֹשָׁה אָנָשִׁים. אֵלֵין אֲבָרְהָם יִצְחָק וַיַּעֲקֹב, דְּקִיָּמֵי עָלֶיהָ דְּהַאי דְּרַגְא, וּמְנַיְהוּ יְנִיק וְאַתְזָן.

15. בְּרִין וַיִּרְא וַיִּרְץ לְקִרְאָתָם. דְּתִיאֹבְתָא דְּהַאי דְּרַגְא תְּתָא, לְאַתְחַבְרָא בְּהוּ, וְחֲדוּתָא דִּילָהּ, לְאַתְמַשְׁכָּא אֲבִתְרֵיהוּ. וַיִּשְׁתַּחוּ אֶרְצָה. לְאַתְתַּקְנָא כְּרִסְיָא לְגַבְיָהּ.

16. תָּא חֲזִי, עֶבֶד קִדְשָׁא בְּרִין הוּא לְדוֹד מְלָכָא, חַד סַמְכָא מְכַרְסֵיָא עֲלָא, כְּאַבְהָן. וְאַף עַל גַּבְדְּאֵיהוּ כְּרִסְיָא לְגַבְיָהּ, אֲבָל, בְּזִמְנָא דְּאַתְחַבְרָא בְּהוּ, אֵיהוּ חַד סַמְכָא, לְאַתְתַּקְנָא בְּכַרְסֵיָא עֲלָא. וּבְגִין כֵּן, נָטַל מְלִכוּתָא בְּחִבְרוֹן, דּוֹד מְלָכָא, שְׁבַע שָׁנִין, לְאַתְחַבְרָא בְּהוּ. וְהָא אֲתַמַּר.

## Tosefta (addendum)

17. Of the verse, "And Hashem appeared to him by the terebinths of Mamre" (Beresheet 18:1), HE ASKS: Why by the terebinths of Mamre and not in any other place? AND HE REPLIES: Because Mamre gave him good advice about being circumcised. When the Holy One, blessed be He, told Avraham to circumcise himself, Avraham consulted his friends. Aner told him: You are more than 90 years old, and you shall pain yourself.

18. Mamre, HOWEVER, said to him: Do not forget the day when the Chaldeans threw you into the furnace of fire and famine took over the world, as it is written: "And there was a famine in the land, and Avram went down into Egypt" (Beresheet 12: 10). And you smote all those kings that YOUR MEN pursued. And the Holy One, blessed be He, saved you from them all, so that nobody could do you any harm. So rise and fulfill the precept of your Master. The Holy One, blessed be He, said to MAMRE: You advised him to perform the circumcision. By your life! I shall reveal Myself to him only in your chamber. This is why it is written: "by the terebinths of Mamre."

## תוספתא

17. וַיֵּרָא אֵלָיו ה' בְּאֵלוֹנֵי מַמְרֵא. אִמְאֵי בְּ אֵלוֹנֵי מַמְרֵא, וְלֹא בְּאֵתֵר אַחֲרָא. אֶלְא, בְּגִין דִּיהִיב לִיה עֵיטָא, עַל גְּזִירוֹ דְקִימָא דִּילִיה. בְּשַׁעֲתָא דְאִמֵּר קִדְשָׁא בְּרִיךְ הוּא לְאַבְרָהָם לְמַגְזֵר, אֲזַל אַבְרָהָם לִימְלַךְ עִם חֲבֵרוֹ, אִמֵּר לִיה עֵנֵר, אַנְתָּ בֶן תְּשַׁעִין שָׁנִין וְאַתָּ מַעִיק גְּרַמְךָ.

18. אִמְרִלּוּ מַמְרֵא, דְכִרְתָּ יוֹמָא דִרְמוּ לָךְ בְּשַׁדְרָאֵי בְּאֵתוֹן דְנוֹרָא. וְהוּא כְּפָנָא דְעֵבֵר עַל עֲלָמָא, דְכִתִּיב וַיְהִי רָעַב בְּאֶרֶץ וַיֵּרֶד אַבְרָם מִצְרָיִמָה. וְאִינוּן מְלָכִין דִּרְדָּפוּ בְּתַרְיָהוֹן, וּמַחִית יִתְהוּן, וְקִדְשָׁא בְּרִיךְ הוּא שְׂזַבִּינְךָ מִכְּלָא, וְלֹא יָכִיל בַּר נֶשׁ לְמַעַבְד לָךְ בִּישׁ. קוּם עֲבִיד פְּקוּדָא דְמַרְךָ. אִמְרִלּוּ קִדְשָׁא בְּרִיךְ הוּא: מַמְרֵא. אַנְתָּ יְהִבְתָּ לִיה עֵיטָא לְמַגְזֵר, חֵינְךָ, לִית אֲנָא מִתְגַּלִּי עֲלִיה אֶלְא בְּפִלְטְרִין דִּילְךָ, הֵה"ד בְּאֵלוֹנֵי מַמְרֵא (עַד כְּאֵן).

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Section



## 2. The soul, when it rises from earth to heaven

The Zohar presents the spiritual significance behind the Torah story and speaks of Avraham sitting under a hot, blazing sun when three people come to visit him. The blazing sun is a metaphor for the immense Light of the Creator revealed through the divine instrument of the Tetragrammaton and correspondingly, through the words of the Zohar.

### The Relevance of this Passage

The phrase blazing sun indicates that an extraordinary amount of spiritual Light is suddenly being revealed in this specific section of the Torah. This concept can be understood through the analogy of a light bulb. A bulb glows at a constant level of illumination. Just before the bulb burns out, however, there is a momentary burst of added light. The Zohar is our instrument to capture the intense spark of Light that is momentarily shining forth in this specific verse of the Torah.

### Midrash Hane'elam (Homiletical interpretations on the obscure)

19. The sages began their interpretation of this passage WITH THE VERSE: "Your oils are fragrant. For your flowing oil you are renowned" (Shir Hashirim 1:3). Our sages have taught that when the soul of a human being rises from earth to heaven, REFERRING TO THE TIME WHEN A PERSON SLEEPS AT NIGHT, it stands in the Divine Illumination. The Holy One, blessed be He, visits it.

מִדְּרַשׁ הַנֶּעְלָם  
 19. רַבֵּנָן פְּתַח בְּהַאי קָרָא, לְרִיחַ שְׁמֵיךְ טוֹבִים שְׁמֵן  
 תּוֹרֵק שְׁמֵךְ וּגו'. ת"ר הָאִי נִשְׁמַתָּא דְּבַר אִינְשׁ,  
 בְּשַׁעֲתָא דְּסַלְקָא מֵאָרְעָא לְרִקְיעָא, וְקוּימָא בְּהַוָּא  
 זִיְהִרָא עֲלָאָה דְּאִמְרָן, קוּדְשָׁא בְּרִיךְ הוּא מְבַקֵּר לָהּ.

20. Come and listen: Rabbi Shimon bar Yochai said: When the soul of a righteous person stands in the place where the Shechinah of His blessed Glory rests--MEANING THAT IT IS WORTHY OF RECEIVING THE ILLUMINATION OF CHOCHMAH, WHICH IS THE SECRET OF 'STANDING UPRIGHT,' and is worthy of sitting by Her, TO RECEIVE THE GARMENT OF CHASSADIM, WHICH IS THE SECRET OF 'SITTING'--The Holy One, blessed be He, WHO IS ZEIR ANPIN, calls upon the patriarchs, WHO ARE CHESED, GVURAH, AND TIFERET, HIS THREE COLUMNS. And He says to them: Go and visit so-and-so, the righteous person who has come, and welcome him in peace in My Name. THIS MEANS THAT THE THREE COLUMNS SHOULD PASS ON THE ILLUMINATION OF THE MATING, WHICH IS CALLED PEACE. THE WORDS "IN MY NAME" REFER TO THE NUKVA. And they claim it is not proper for a father to go and visit his child, but rather the child should seek after his father to see him.

21. The Holy One, blessed be He, then calls upon Ya'akov and says to him: You, who suffered the sorrow of RAISING children, go and welcome so-and-so, the righteous person who has come here, and I shall go along with you, as it is written: "those who seek your face Ya'akov, Selah" (Tehilim 24: 6). It does not say "seek" in the singular, but in the plural, BECAUSE IT REFERS TO THE SOULS OF THE RIGHTEOUS WHO YA'AKOV WELCOMES AS THEY SEEK HIS "WELCOME." Rabbi Chiya said: This we understand from the first part of the verse. as it is written: "This is the generation of them that seek him," WHICH TEACHES US THAT THE INTENTION OF THE VERSE ALLUDES TO THE SOULS OF THE RIGHTEOUS, THW SEEKERS NAMELY, THE LEADERS OF THE GENERATION.

20. ת"ש. אָמַר רַבִּי שִׁמְעוֹן בֶּן יוֹחָאי, כָּל נִשְׁמָתָא דְצַדִּיקָיָא, בֵּינָן דְקִיּוּמָא בְּאַתְרַּ שְׂכִינְתָּא יִקְרָא, דְחֻזָּא לְמִיתָב, קוּדְשָׁא בְרִיךְ הוּא קְרִי לְאַבְהָתָא, וְאָמַר לוֹן, זִילוּ וּבְקֵרוּ לְפָלְגֵי צַדִּיקָא דְאַתָּא, וְאִקְדִּימוּ לֵיהּ שְׁלָמָא, מִן שָׁמַי. וְאִינוּן אֲמֵרִין, מֵאַרְי עֲלָמָא, לֹא אֲתַחֲזִי, לְאַבָּא לְמִיזַל לְמִיחָמֵי לְבָרָא, בְּרָא אֲתַחֲזִי לְמִיחָמֵי, וּלְמַחֲזִי, וּלְמַתְבַּע לְאַבּוּי.

21. וְהוּא קְרִי לְיַעֲקֹב, וְאָמַר לֵיהּ, אֲנִתְּ דִּהּוּה לְךָ צַעֲרָא דְבְנִין, זִיל וְקַבִּיל פְּנֵי דְפִלְגֵי צַדִּיקָא דְאַתָּא הָכָא, וְאַנָּא אִיזִיל עִמָךְ. הֵה"ד מְבַקְשֵׁי פְּנִיךָ יַעֲקֹב סָלָה. מְבַקֵּשׁ לֹא נֹאמַר, אֶלָּא מְבַקְשֵׁי. אָמַר רַבִּי חֵיָא, מְרִישִׁיה דְקָרָא מְשַׁמַּע דְכְּתִיב זֶה דוֹר דוֹרְשָׁיו וְגו'.

22. Rabbi Ya'akov said in the name of Rabbi Chiya: Ya'akov, the patriarch, is the Throne of Glory. And the teachings of Eliyahu also state: Ya'akov the patriarch is a Throne by himself, as it is written: "Then will I remember my covenant with Ya'akov" (Vayikra 26: 42). The Holy One, blessed be He, established a covenant with Ya'akov alone, more than THE COVENANT HE ESTABLISHED with all his fathers. He made him a Throne of Glory FOR HIS DIVINE PRESENCE TO REST UPON, distinguishing him from his predecessors. AND THE REASON IS THAT HIS FOREFATHERS, WHO ARE AVRAHAM AND YITZCHAK, ARE NOT ABLE TO SHINE WITHOUT HIM. THEREFORE, HE IN HIMSELF INCLUDES THEIR LIGHTS AS WELL AS HIS OWN, AND THUS BECOMES A THRONE TO HIMSELF.

23. Rabbi Eliezer was sitting and studying Torah when Rabbi Akiva arrived. He said to him: Sir, what are you studying? He replied: The passage where it is written: "and to make them inherit the throne of glory" (I Shmuel 2:8) --what does "and to make them inherit the throne of glory" mean? This is Ya'akov, the patriarch for whom he made a Throne of Glory by himself that would receive Torah for the souls of the righteous.

24. And the Holy One, blessed be He, goes with YA'AKOV on the first day of every month. And when the soul sees the glory of the mirror, which is the Shechinah of ??? Master, THEN THE SOUL praises Him and bows down in front of the Holy One, blessed be He. This is THE MEANING OF "Bless Hashem, my soul..." (Tehilim 104:1)

22. אָמַר רַבִּי יַעֲקֹב אָמַר רַבִּי חֵיָא, יַעֲקֹב אָבִינוּ הוּא כְּסֵא הַכְּבוֹד. וְכֵן תָּאנָא רַבִּי אֱלִיהוּ, יַעֲקֹב אָבִינוּ הוּא כְּסֵא בְּפָנֵי עֲצָמוֹ, דְּכִתִּיב, וְזָכַרְתִּי אֶת בְּרִיתִי יַעֲקֹב, בְּרִית כְּרַת קוֹדֶשׁא בְּרִיךְ הוּא לִיעֲקֹב לְבָדוֹ, יוֹתֵר מִכָּל אֲבוֹתָיו, דְּעֵבִיד לֵיהּ כְּסֵא הַכְּבוֹד בַּר מִן קְדָמָאָה.

23. רַבִּי אֱלִיעֶזֶר הָוָה יְתִיב, וְהָוָה לְעֵי בְּאוֹרֵיהֶּא. אָתָּא לְגַבִּיָּהּ, ר' עֲקִיבָא, אָמַר לֵיהּ, בְּמַאי קָא עָסִיק מַר. אָמַר לוֹ בְּהַאי קָרָא דְּכִתִּיב וְכֵסֵּא כְבוֹד וְנַחֲלִים. מַהוּ כְּסֵא כְבוֹד וְנַחֲלִים. זֶה יַעֲקֹב אָבִינוּ, דְּעֵבִיד לֵיהּ כְּרַסִּי יִקְרַ בְּלַחֲדוּי, לְקַבְּלָא אוֹלְפָן נְשִׁמְתָּא דְּצַדִּיקָא.

24. וְקוֹדֶשׁא בְּרִיךְ הוּא אֲזִיל עִמֵּיהּ, בְּכָל רִישׁ יוֹרְחָא וְיִרְחָא. וְכֵד חָמֵי נְשִׁמְתָּא, יִקְרַ אֶסְפַּקְלָרְיָאָה שְׂכִינְתָּא דְּמֵאֲרִיָּהּ, מְבָרַכַת וְסֻגְרַת קָמֵי קוֹדֶשׁא בְּרִיךְ הוּא, הָהּ"ד בְּרַכִּי נַפְשִׁי וְגו'.

25. Rabbi Akiva said: The Holy One, blessed be He, stands over THE SOUL. And the soul begins by saying: "Hashem my Elohim, You are very great...", continuing with all the verses to the end, as the passage reads, "Let the sinners be consumed out of the earth..." (Ibid. 35)

Rabbi Akiva continued: As well as this, it praises the Holy One, blessed be He, thanks Him for the body that is left in this world, and says: "Bless Hashem, my soul, and all that is within me, bless His Holy Name" (Tehilim 103: 1). THE WORDS, "ALL THAT IS WITHIN ME," ALLUDE TO THE BODY. AT FIRST, THE SOUL PRAISES AND THANKS THE HOLY ONE, BLESSED BE HE, FOR ITS OWN ACHIEVEMENTS. THEN IT SAYS: "BLESS HASHEM, MY SOUL! HASHEM MY ELOHIM, YOU ARE VERY GREAT." AND THEN IT PRAISES AND THANKS HIM FOR THE BODY, MEANING THAT THE SPLENDOR OF THE SOUL IS DRAWN DOWNWARD TO SHINE UPON THE BODY. AND THEN IT SAYS: "BLESS HASHEM, MY SOUL, AND ALL THAT IS WITHIN ME, BLESS HIS HOLY NAME." THESE PRAISES ARE OFFERED FOR THE LIGHT OF THE BODY.

26. And the Holy One, blessed by He, goes ALONG WITH YA'AKOV. How do we know this? From the passage where it is written: "And Hashem appeared to him by the terebinths of Mamre." This is Ya'akov, WHO IS CALLED MAMRE. SO THE HOLY ONE, BLESSED BE HE, DID INDEED GO WITH YA'AKOV. AND HE ASKS: Wherefore is the name Mamre? AND HE ANSWERS: Because Ya'akov inherited two hundred worlds in Eden, and he is the Throne BECAUSE HE BECAME THE THRONE OF GLORY. And Rabbi Yitzchak explains: The numerical value OF Mamre is 281. So there are the two hundred of Eden WHICH YA'AKOV ATTAINED, as it is written: "and those that guard the fruit thereof two hundred," (Shir Hashirim 8:12) and 81 is the numerical value of Kise ('throne'). THUS, MAMRE'S NUMERICAL VALUE OF 281 COMES FROM THE TWO HUNDRED

25. אָמַר רַבִּי עֲקִיבָא, קוֹדֶשׁא בְּרִיךְ הוּא קָאִים עֲלוּהִי, וְנִשְׁמַתָּא פִּתְחָ וְאָמַר, ה' אֱלֹקֵי גְדֻלַּת מְאֹד וְגו', כָּל הַפְּרָשָׁה עַד סִיּוּמָא, דְּקָאֵמַר יִתְמוּ חַטָּאִים וְגו'. וְעוֹד אָמַר רַבִּי עֲקִיבָא, וְלֹא דָא בְּלַחְדוּי, אֱלֹא, מִשְׁבַּחַת לֵיהּ, עַל גּוּפָא דְאִשְׁתָּאֵר בְּעֵלְמָא דִּין, וְאָמַר בְּרַכִּי נַפְשִׁי אֶת ה' וְכָל קְרָבֵי וְגו'.

26. וְקוֹדֶשׁא בְּרִיךְ הוּא אֵזִיל. מִנָּא לָן הָאִי. מֵהָאִי קָרָא דְכִתְיֵב, וַיֵּרָא אֵלָיו ה' בְּאֵלוּנֵי מְמָרָא, זֶה יַעֲקֹב. מֵהוּ מְמָרָא. מִשּׁוּם דְּאֶחָסִין מֵאֲתָן עֲלֵמִין מְעָרָן, וְהוּא כֶּסֶא. אָמַר רַבִּי יִצְחָק, מְמָרָא בְּגִימְטְרִיא מֵאֲתָן וְתַמְנִין וְחָד, הוּהוּ מֵאֲתָן דְּעָרָן, דְּכִתְיֵב וּמֵאֲתָנִים לְגוֹטְרִים אֶת פְּרִיו, וְתַמְנִין וְחָד, דְּהוּא כֶּסֶא. וּבְגִין כְּרֵאתְקָרֵי וַיֵּרָא אֵלָיו ה' בְּאֵלוּנֵי מְמָרָא. וְעַל שׁוּם דָּא, נִקְרָא מְמָרָא.

WORLDS OF EDEN, WHICH IS THE SECRET OF CHOCHMAH THAT IS CALLED EDEN, AND FROM THE THRONE, WHICH IS THE SECRET OF CHASSADIM THAT CLOTHE CHOCHMAH. For this reason IT IS SAID: "And Hashem appeared to him by the terebinths of Mamre." And for this reason, YA'AKOV is called Mamre. HE INCLUDES THE ASPECT OF EDEN AND THE ASPECT OF THE THRONE TOGETHER, WHICH ARE THE SECRET OF MAMRE. HENCE "AND HASHEM APPEARED TO HIM."

27. Rabbi Yehuda asked: What is the meaning of: "by the terebinths" (Heb. elonei)? IF MAMRE IS YA'AKOV, WHY DOES IT SAY "THE TEREBINTHS OF MAMRE?" AND HE ANSWERS: It meant to say 'his might,' as it is written: "by the hands of the mighty one of Ya'akov" (Beresheet 49:24). THUS, "THE TEREBINTHS OF MAMRE" BEARS RESEMBLANCE TO "THE MIGHTY YA'AKOV," BECAUSE ELONEI MEANS MIGHTY AND STRONG, AND MAMRE IS YA'AKOV. The verse, "and he sat in the tent door" is as it is written: "Hashem, who (Heb. mi) shall abide in Your tabernacle (or: 'tent')." (Tehilim 15:1) THIS MEANS THAT THE "TENT DOOR" IS THE SECRET OF THE ILLUMINATION OF THE RIGHT COLUMN, WHICH IS THE SECRET OF THE COVERED CHASSADIM. The verse, "in the heat of the day" is as written: "But to you that fear My name shall the sun of righteousness arise with healing in its wings" (Malachi 3:20). THIS REFERS TO THE ILLUMINATION OF THE LEFT COLUMN. AND THIS IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH WITHOUT CHASSADIM, WHICH IS DESCRIBED AS A 'SUN COMING OUT OF ITS SHEATH' BECAUSE THE LIGHT OF CHOCHMAH DOES NOT SHINE WITHOUT THE SHEATH OF CHASSADIM. AND WHEN IT DOES SHINE WITHOUT CHASSADIM, IT BURNS. ACCORDING TO THE SECRET OF THE VERSE, "IN THE HEAT OF THE DAY," IS WHEN THE WICKED ARE CONDEMNED BY IT. BUT THE RIGHTEOUS ARE HEALED BY IT BECAUSE THEY ELEVATE THE MAYIN NUKVIN (FEMALE WATERS) AND DRAW DOWN THE CHASSADIM IN ORDER TO CLOTHE CHOCHMAH.

27. אָמַר רַבִּי יְהוּדָה, מֵהוּ בְּאֵלֹנַי. ר"ל תּוֹקֵפוֹי, הַה"ד אָבִיר יַעֲקֹב. וְהוּא יוֹשֵׁב פֶּתַח הָאֵהָל. הַה"ד ה' מִי יִגֹּר בְּאֵהָלְךָ וְגו'. בְּחוּם הַיּוֹם. דְּכַתִּיב, וְזָרְחָה לְכֶם יִרְאֵי שָׁמַי שְׁמֵשׁ צִדְקָה וּמִרְפָּא בְּכַנְפֶיהָ.

28. Rabbi Yochanan ben Zakai said: At that time, WHEN THE SOUL IS AT THE STAGE OF "THE HEAT OF THE DAY," the Holy One, blessed be He, WHO IS ZEIR ANPIN, SHARES HIS ABUNDANCE WITH THE SOUL. And when the patriarchs, Avraham, Yitzchak, and Ya'akov, heard the Holy One, blessed be He, REFERRING TO THE ENTIRETY OF ZEIR ANPIN, move towards THE SOUL--MEANING THAT THE PATRIARCHS WERE AWARE THAT THE SOUL WAS IN THE STATE OF "THE HEAT OF THE DAY," AND IN NEED OF THE "PLACE OF THE CLOTHING OF CHASSADIM"--they asked Ya'akov to go with them and welcome THE SOUL in peace.

29. And AVRAHAM AND YITZCHAK stand over THE SOUL. THIS MEANS THAT AFTER YA'AKOV SHARED THE ABUNDANCE OF CHASSADIM BY WELCOMING IT WITH PEACE, THE TWO COLUMNS OF AVRAHAM AND YITZCHAK SHONE UPON IT. As it is written: "And he lifted up his eyes and looked"-- REFERRING TO THE SOUL--"and lo, three men stood over him." The "three men" are the patriarchs, Avraham, Yitzchak, and Ya'akov, who stood by him, observing the soul and the good deeds it has performed. THIS MEANS THAT THEY EXAMINE THE MAYIN NUKVIN ('FEMALE WATERS') OF THE SOUL AND SHARE WITH IT THE MAYIN DUCHRIN ('MALE WATERS'). "...and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground," because he saw the Shechinah of His Blessed Glory with them. Hence, it is written: "...therefore do the young maidens love you" (Shir Hashirim 1:3).

28. אָמַר רַבֵּן יוֹחָנָן בֶּן זַכַּי, בְּהֵימָן שֶׁתָּא אַזְיֵל קוּדְשָׁא בְּרִיךְ הוּא, וּבְגִין דְּשִׁמְעִין אַבְרָהָם וַיִּצְחָק, דְּקוּדְשָׁא בְּרִיךְ הוּא אַזְיֵל לְגַבִּיָּה, תְּבַעִין מִן יַעֲקֹב לְמִיזַל עֲמֵהוֹן, וְלֹא קְדָמָא לִיה שְׁלָם.

29. וְאִינוּן קְיָיִמִין עֲלוֹהֵי מַמְאִי. דְּכִתְיִב, וַיִּשָּׂא עֵינָיו וַיִּרְא וְהִנֵּה שְׁלֹשָׁה אָנָשִׁים נֹצְבִים עָלָיו. שְׁלֹשָׁה אָנָשִׁים: אֵלֶיךָ אַבְרָהָם, אַבְרָהָם יִצְחָק וַיַּעֲקֹב, דְּקְיָיִמִין עֲלוֹהֵי, וְחֵמוּ עוֹבְדֵיךָ טְבִין דְּעַבְדֵיךָ. וַיִּרְא וַיִּרְץ לְקִרְאתָם מִפֶּתַח הָאֵהָל וַיִּשְׁתַּחוּ אֶרְצָה. מְשׁוּם דְּחֵמֵי שְׂכִינַת יְקָרָא עֲמֵהוֹן. הֵה"ד, עַל בֶּן עֲלָמוֹת אֶהְבֹּךָ.

30. Another explanation of: "And Hashem appeared to him by the terebinths of Mamre."  
 The sages began with this verse that speaks of the time of one's demise. We learned that Rabbi Yehuda said that at the time of a person's death, which is the day of the Great Judgment when the soul is separated from the body, no one leaves the world before he sees the Shechinah, as it is written: "...for no man shall see me and live" (Shemot 33: 20). And three ministering angels accompany the Shechinah to welcome the soul of the righteous, as it is written: "And Hashem appeared to him...in the heat of the day." This is the Day of Judgment that burns like a furnace in order to separate the soul from the body.

30. דָּבָר אַחֵר, וַיֵּרָא אֱלֹהֵי ה' בְּאֲלוֹנֵי מַמְרֵא. רַבֵּן פְּתַחֵי בְּהַאי קָרָא, בְּשַׁעַת פְּטִירְתּוֹ שֶׁל אָדָם. דְּתַנִּינְא, אָמַר רַבִּי יְהוּדָה, בְּשַׁעַת פְּטִירְתּוֹ שֶׁל אָדָם, הוּא יוֹם הַדִּין הַגָּדוֹל, שֶׁהַנְּשָׁמָה מִתְפַּרְדֵּת מִן הַגּוּף. וְלֹא נִפְטָר אָדָם מִן הָעוֹלָם, עַד שְׂרוּאָה אֶת הַשְּׂכִינָה. הַה"ד, כִּי לֹא יֵרְאֵנִי הָאָדָם וְחִי. וּבְאִין עִם הַשְּׂכִינָה שְׁלֹשָׁה מַלְאָכֵי הַשָּׁרֵת, לְקַבֵּל נִשְׁמָתוֹ שֶׁל צַדִּיק. הַה"ד וַיֵּרָא אֱלֹהֵי ה' וְגו'. כְּחוּם הַיּוֹם. זֶה יוֹם הַדִּין הַבוֹעֵר כְּתַנּוּר, לְהַפְרִיד הַנְּשָׁמָה מִן הַגּוּף.

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# THE ZOHAR

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### 3. The soul at the time of death

During sleep and upon death of a righteous individual, the soul travels a certain course as it ascends to the Upper Worlds. If the soul is righteous, it is welcomed to the Upper Worlds by the Patriarchs, specifically Ya'akov.

#### The Relevance of this Passage

The return of the soul to its original source is vital. It is through this process that the Creator absorbs the souls, which allows them to be born anew each morning. This otherworldly journey occurs each night, whether or not we are cognizant of it. An individual's degree of awareness, however, and their personal level of spirituality [righteousness] determines the particular course the soul travels and the heights it can attain. The higher the soul ascends is directly proportionate to the measure of Light it receives. This portion awakens a deeper awareness of the Light our soul can achieve if it is righteous, as well as the ability to ascend to greater heights and receive greater revelations of spiritual energy during sleep.

31. The verse, "and he lifted up his eyes, and looked, and lo, three men stood by him," refers to those who criticize his behavior and examine his deeds as he confesses them with his mouth. And because the soul sees all this, it leaves the body and reaches the gullet (pharynx), where it remains until it confesses and retells all that the body did together with it in this world. Then the soul of the righteous is happy with what it has done, and is happy with its deposit. We have learned that Rabbi Yitzchak said: The soul of the righteous feels great desire for the moment when it shall leave this world, which is worthless, so that it may enjoy itself in the world to come!

31. וַיִּשָּׂא עֵינָיו וַיִּרְא וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים. הַמְּבַקְרִים מַעֲשָׂיו מֵהַ שְׁעָרָה, וְהוּא מוֹדֶה עֲלֵיהֶם בְּמִיּוֹן. וְכִיּוֹן שֶׁהַנֶּשְׁמָה רוֹאָה כִּךְ, יוֹצֵאת מִן הַגּוֹף, עַד פֶּתַח בַּיִת הַבְּלִיעָה, וְעוֹמְדֵת שָׁם, עַד שְׁמִתּוּדָהּ, כֹּל מֵהַ שְׁעָרָה הַגּוֹף עָמָה, בְּעוֹלָם הַזֶּה. וְאִזּוֹ נִשְׁמַת הַצַּדִּיק, הוּא שְׂמֵחָה בְּמַעֲשָׂיהָ, וְשְׂמֵחָה עַל פְּקֻדוֹתָהּ. דִּתְאַנָּא, אָמַר רַבִּי יִצְחָק, נִשְׁמַתוֹ שֶׁל צַדִּיק מִתְאַוָּה, אֵימַתִּי תֵצֵא מִן הָעוֹלָם הַזֶּה, שֶׁהוּא הַבֵּל, כִּדְרֵי לְהִתְעַנֵּג בְּעוֹלָם הַבָּא.



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#### 4. When Rabbi Eliezer became ill

The Zohar recounts the death of Rabbi Eliezer, the teacher and master of Rabbi Akiva. Rabbi Akiva was the teacher and master of Rabbi Shimon bar Yochai, the author of The Zohar. When a righteous soul departs this world, he reveals his greatest amount of Light and energy. This Light is the total accumulation of his spiritual accomplishments during his lifetime. In addition, the Light that Rabbi Eliezer was unable to reveal during his lifetime, also became manifest at the moment of his passing. Sadly, Rabbi Akiva was not present when his Master left this world. The grief Rabbi Akiva endured was twofold: first for the physical loss of Rabbi Eliezer, and second, for the potential volume of Light that would not be revealed to mankind. It is this unrevealed Light that gives the force of darkness a stronger hold on the world. Rabbi Akiva's pain was for the repercussions of this increased darkness and the suffering mankind would inevitably endure. Kabbalistically, the pain experienced by a devout person serves as a Vessel to draw Light, a counterbalance that arouses the positive energy of the Creator in our physical world.

#### The Relevance of this Passage

All of our deeds and behavioral actions in this physical realm of existence, bear positive and negative repercussions, both personally and globally. By raising our consciousness towards the importance of positive deeds, and the potential of positive deeds left unfinished, this portion stimulates personal change in order to reveal greater spiritual Light. Our own vessel is expanded by connecting to Rabbi Akiva's pain for the lack of Light in our present world.

32. The sages discussed the time when the great Rabbi Eliezer became ill AND WAS ABOUT TO DIE. The day was Shabbat Eve, and Rabbi Eliezer made his son, Horkenos, sit to his right. He then revealed great and deep secrets to him. But HORKENOS'S mind was not ready to hear him AT FIRST, because he thought that his father's mind was not sufficiently clear. Only after he saw that his father's mind was completely clear did he receive 189 sublime secrets from him.

33. When he reached THE SECRET OF the marble stones that are mixed with the supernal Waters, Rabbi Eliezer wept and stopped talking. He said: Get up and go over there, my son! He asked him why. He replied: I see that I am soon to pass from the world. Go along and tell your mother that my Tfilin shall disappear and reach a higher place. IN OTHER WORDS, HE GAVE HER A HINT ABOUT HIS APPROACHING DEATH. And after I have departed from this world, I shall come to see them, THE MEMBERS OF THE FAMILY, but they should not cry. Because those above are near, not those below, though the human mind cannot grasp this.

34. As they were still sitting, the wise men of the generation came by to visit him. However, he cursed them for not coming to serve him. As we have learned, it is greater to serve the Torah than study it. In the meantime, Rabbi Akiva arrived. He asked: Akiva, Akiva, why have you not come to attend to me? He responded: Rabbi, I had no spare time. He was angry and said: Indeed, I wonder whether you shall die naturally. On that account, he placed a curse on him so that his death would be the worst of them all. THIS MEANS THAT HE PLACED A CURSE ON THE OTHER WISE MEN WHO DID NOT COME TO SERVE HIM, SO THAT THEY ALSO WOULD NOT DIE NATURALLY. AND HE SAID THAT THE DEATH OF RABBI AKIVA SHALL BE THE CRUELEST OF THEM ALL.

32. ת"ר, בְּשַׁחֲלָה רַבִּי אֱלִיעֶזֶר הַגָּדוֹל, הָיָה יוֹמָא ע"ש הוּה, וְאוֹתִיב לְיַמִּינֵיהּ הוֹרְקֶנוֹס בְּרִיָּה, וְהוּה מְגַלִּי לֵיהּ, עֲמִיקְתָּא וּמְסִתְרָתָא, וְהוּא לֹא הוּה מְקַבֵּל בְּדַעְתֵּיהּ מֵלִינְיָא, דְּחָשִׁיב כְּמִטּוֹרָף בְּדַעְתֵּיהּ הוּה. כִּיּוֹן דְּחָמָא דְּדַעְתָּא דְּאָבוּי מְתִישְׁבָּא עֲלוּי, קָבִיל מְנִיָּה, מָאָה וְתַמְנִין וְתִשְׁעָה רְזִין עֲלָאִין.

33. בְּדַ מְטָא לְאָבְנֵי שֵׁישׁ, דְּמִתְעַרְבֵי בְּמֵיא עֲלָאָה, בְּכָה רַבִּי אֱלִיעֶזֶר. וּמְסַק לְמִימְרֵי, אָמַר, קוּם הָתָם בְּרִי. אָמַר לוֹ אָבָא לְמָה. אָמַר לֵיהּ, חֲזִינָא, דְּאוּחִית חֲלָף מִן עֲלְמָא. אָמַר לוֹ, זִיל וְאִימָא לְאִמְךָ, דְּתַסְתַּלַּק תַּפְלָאִי, בְּאַתְרַ עֲלָאָה, וּבְתַר דְּאִסְתַּלַּק מִן עֲלְמָא, וְאִתֵּי הֵבָא לְמַחְמֵי לְהוֹן, לֹא תִבְכִי. דְּאִינּוֹן קְרִיבִין עֲלָאִין, וְלֹא תַתְּאִין. וְדַעְתָּא דְּבַר נֶשׁ, לֹא יִדַע בְּהוּ.

34. עַד דְּהוּו יְתִבֵי, עֲאֵלוּ חֲכִימֵי דְרָא, לְמַבְקַר לֵיהּ, אוֹלִיט לְהוּ, עַל דְּלֹא אָתוּ לְשִׁמְשָׁא לֵיהּ. דְּתַנְיִנְן, גְּדוּלָה שְׁמוּשָׁה יוֹתֵר מְלִימוּדָה. עַד דְּאָתָא רַבִּי עֲקִיבָא, אָמַר לוֹ, עֲקִיבָא עֲקִיבָא, לְמָה לֹא אָתִית לְשִׁמְשָׁא לִי. אָמַר לוֹ רַבִּי לֹא הוּה לִי פְנָאִי. אָרְתַח, אָמַר, אֶתְמָהָה עֲלֶךָ, אִי תְמוֹת מִיתַת עֲצַמְךָ. לְטִיּוּהָ, דִּיהָא קְשָׁה מְכֻלְהוֹן מִיתַתֵּיהּ.

35. Rabbi Akiva wept and said to him: Rabbi, teach Torah to me! Rabbi Eliezer opened his mouth AND, AS HE SPOKE about the works of the divine Chariot, a fire surrounded them both. The wise men said: From this we learn that we are not worthy; nor do we have the privilege TO LISTEN TO THE WORDS OF HIS TEACHINGS. So they sat outside the gate. After everything was over, the fire disappeared.

36. And he taught THE SECRET of impure white spots (macula) as bright as the snow, 300 halachic rules, and 216 explanations of the verses of Shir Hashirim. Rabbi Akiva's eyes poured with tears like water. Then the fire reappeared AND SURROUNDED THEM BOTH again. When he reached the verse "stay me with flagons, comfort me with apples, for I am sick with love," (Shir Hashirim 2:5) Rabbi Akiva could not bear any more. He raised his voice and burst out bellowing LIKE A BULL. And he could not speak out of fear of the Shechinah that was there.

37. And he taught him all of the deep and sublime secrets that exist in Shir Hashirim, and made him solemnly swear that he would never use any of these verses. If he did, then Holy One, blessed be He, would destroy the world because of him, as it is not His desire that people use it, because of its supreme holiness. Afterward, Rabbi Akiva left and burst out crying, his eyes pouring with tears, and said: Woe my teacher, woe my teacher, for the world is to remain an orphan without you. All the other wise men entered and stood by him. They asked him questions about Torah and he answered.

35. בְּכִי רַבִּי עֲקִיבָא, וְאָמַר לֵיהּ, רַבִּי, אֹלֵיף לִי אֹרֵייתָא. אֶפְתַּח פּוּמִיָּה רַבִּי אֱלִיעֶזֶר, בְּמַעֲשֵׂה מְרַכְבָּה. אָתָּא אֲשָׁא, וְאֶסְחַר לְתַרְוֵיהוֹן. אָמְרוּ חַכְמֵיָא ש"מ, דְּלִית אָנָן חֲזִיין וּכְדָאִין לְכַךְ, נִמְקוּ לְפַתְחָא דְּבְרָא, וְיִתִּיבוּ תַמָּן הוּהּ מַה דְּהוּהּ, וְאִזְל אֲשָׁא.

36. וְאֹלֵיף בְּבִהְרַת עֵזָה, תְּלַת מָאָה הִלְכוֹת פְּסוּקוֹת, וְאֹלֵיף לֵיהּ רִי"ו טַעְמִים, דְּפִסְקֵי דְּשִׁיר הַשִּׁירִים. וְהוּוּ עֵינָו דְּר' עֲקִיבָא, נַחְתִּין מִיָּא. וְאֶתְחַזֵּר אֲשָׁא כְּקַדְמֵיתָא. כִּד מְטָא לְהָאִי פְּסוּקָא סְמִכוּנֵי בְּאֲשִׁישׁוֹת רְפֻדוּנֵי בְּתַפּוּחִים כִּי חוֹלַת אֶהְבֵּה אָנִי. לֹא יָכִיל לְמַסְבֵּל רַבִּי עֲקִיבָא, וְאָרִים קְלִיָּה בְּבִכְיֵיתָא וְגַעֵי, וְלֹא הוּהּ מְמַלְל מְדַחֵלוּ דְּשְׂכִינְתָּא, דְּהוּת תַּמָּן.

37. אֹרֵי לֵיהּ כָּל עֲמִיקְתָּא, וְרִזִּין עֲלָאִין, דְּהוּהּ בֵּיהּ בְּשִׁיר הַשִּׁירִים. וְאוּמֵי לֵיהּ אוּמָאָה, דְּלֹא לִישְׁתַּמֵּשׁ בְּשׁוּם חַד פְּסוּק מִנֵּיהּ. כִּי הֵיכִי דְּלֹא לִיחַרִּיב עֲלֵמָא קוּדְשָׁא בְּרִיךְ הוּא בְּגִינֵיהּ. וְלֹא בְּעֵי קַמֵּיהּ דִּישְׁתַּמְשׁוֹן בֵּיהּ בְּרִייתֵי, מְסִגִּיאוֹת קְרוּשְׁתָּא דְּאִית בֵּיהּ. לְבַתֵּר נִפְיָק ר"ע, וְגַעֵי, וְנִבְעִין עֵינָו מִיָּא, וְהוּהּ אָמַר וְוֵי רַבִּי, וְוֵי רַבִּי, דְּאֶשְׁתָּאֵר עֲלֵמָא וְתוּם מְנַךְ. עָאֵלוּ כָּל שְׂאֵר חַכְמֵיָא גְבִיָּהּ, וְשְׁאֵלוּ לֵיהּ, וְאִתִּיב לְהוֹן.

38. Rabbi Eliezer felt confined. He raised both his arms and laid them on his heart. He said: Woe to the world. The upper world has again concealed and hidden all light and illumination from the lower WORLD, JUST AS IT WAS BEFORE HE CAME INTO THE WORLD. Woe to my two arms. Woe to the two parts of the Torah, as you shall be forgotten by the world on this day. AND THE ZOHAR STATES that Rabbi Yitzchak said: During the entire lifetime of Rabbi Eliezer, the Halacha would 'shine from his mouth' as on the day it was given on mount Sinai.

39. RABBI ELIEZER said: I have learned so much Torah, gaining wisdom and serving SAGES, that even if all the people of the world were to be writers, there would not be enough to write of it. And my pupils have no lack of my wisdom; only as a kohl-pencil (mascara) in the eye, AS MUCH AS A TEARDROP THAT IS SHED BY AN EYE WHEN A DROP OF KOHL ENTERS IT. And I lack very little of the wisdom of my teachers, perhaps only AS MUCH AS a person can drink from the sea. AND THE ZOHAR CONCLUDES that he said this only to show gratitude to his teachers and to hold them in more favor than himself. THIS MEANS THAT WHAT HE HAS OMITTED FROM HIS TEACHERS' WISDOM, WHICH IS AS MUCH AS A PERSON CAN DRINK FROM THE SEA, IS MORE THAN A DROP OF KOHL-PENCIL IN THE EYE, WHICH HE SAID OF HIS STUDENTS' OMISSIONS. THUS, HE SHOWS THAT HE FEELS GRATITUDE TO HIS TEACHERS AND IS GRATEFUL TO THEM MORE THAN TO HIMSELF.

38. הוּה דְחִיק לִיה לְר"א, אֶפֶיק תְּרֵי דְרוּעוּי, וְשׁוּינֹן עַל לְבִיה. פִּתַח וְאָמַר, אִי עֲלָמָא, עֲלָמָא עֲלָאָה חֲזַרְתָּ לְאֲעֵלָא, וְלֹאֲגִנְזָא מִן תַּתְּאָה, כֹּל נִהִירוּ וּבּוֹצִינָא. וְוִי לְכוֹן תְּרֵי דְרַעֵי, וְוִי לְכוֹן תְּרֵי תּוֹרוֹת, דִּישְׁתַּכְחוּן יוֹמָא דִּין מִן עֲלָמָא. דְאָמַר רַבִּי־צַחֲקָה, כֹּל יוֹמוֹי דְר' אֱלִיעֶזֶר, הוּה נִהִירָא שְׁמַעְתָּא מִפּוּמִיָּה כִּיּוֹמָא דְאִתִּיהִיבַת בְּטוֹרָא דְסִינַי.

39. אָמַר אֲוִרִיָּתָא גְמֵרִית, וְחֻכְמַתָּא סְבָרִית, וְשְׁמוּשָׁא עֲבָדִית. דְאֵלוּ יְהוֹן כֹּל בְּנֵי אִינְשָׁא דְעֲלָמָא סוֹפְרִים, לֹא יִכְלִין לְמַכְתֵּב, וְלֹא חֲסָרֵי תַלְמִידֵי מִחֻכְמַתִּי, אֲלֵא כְּבוּחָלָא בְּעִינָא. וְאִנָּא מִרְבוּתִי, אֲלֵא כְּמֵאן דְשְׁתִּי בִּינָא. וְלֹא הוּה אֲלֵא לְמִיתֵן טִיבוּתָא לְרַבּוּהֵי יְתִיר מִנִּיה.

40. And they were asking him THE LAW of footwear of Yibum (the levirate rite)--IF IT BECOMES DEFILED. As his soul left him, he announced: It is pure. Rabbi Akiva was not there WHEN HE DIED. As the day of Shabbat ended, Rabbi Akiva found him dead. As he ripped his clothes and tore his flesh, the blood started to roll over his beard. He wept and shouted as he stepped outside, and said: Heavens, O heavens, tell the sun and the moon that the light that shone more than they is darkened.

41. Rabbi Yehuda said: When the soul of a righteous person wishes to leave THE BODY, it feels happy, because the righteous is confident that he shall receive his reward as he dies. Therefore, it is written: "when he saw them, he ran to meet them," REFERRING TO THE THREE ANGELS THAT ACCOMPANIED THE SHECHINAH AS SHE CAME TO RECEIVE HIS SOUL with happiness, as he welcomed THE ANGELS. Where DOES HE WELCOME THEM? As we have learned, at "the tent door," where he "bowed himself toward the ground," toward the Shechinah. THIS MEANS THAT THE SOUL BOWED TO THE SHECHINAH THAT HAD COME TO IT, AS THE SHECHINAH IS CALLED EARTH.

42. Rabbi Yochanan then opened the discussion by quoting: "...until the day breaks, and the shadows flee away...Turn, my beloved, and be you like a roe or a young hart" (Shir Hashirim 2:17). "Until the day break" is a warning for a person who is still in this world; it is like the "blink of the eye." Come and behold: what does it say? "Even if he lived a thousand years twice," (Kohelet 6:6) on the day of his death, it all seems as one day to him.

40. וְהוּוּ שְׂאֵלִין מִנִּיה, בְּהֵוּא סְנֵדְלָא דִּיבּוּם, עַד דְּנִפְק נְשִׁמְתִּיה, וְאָמַר טְהוּר. וְלֹא הוּוּ תַמְן ר"ע. כַּד נִפְק שַׁבְּתָא, אֲשַׁכְּחִיה ר' עֲקִיבָא דְּמִית, בְּזַע מְאִנִּיה, וְגִרִיר כָּל בְּשָׂרִיה, וְדָמָא נְחִית וְנָגִיד עַל דִּיּוֹקְנִיה. הוּוּ צוּח וּבְכִי נִפְק לְבָרָא וְאָמַר שְׁמִיָּא שְׁמִיָּא, אָמְרוּ לְשִׁמְשָׁא וּלְסִיְהָרָא, דְּנִהִירוּתָא דְּהוּת נִהִיר יְתִיר מְנַהוּן, הָא אֲתַחֲשַׁךְ.

41. אָמַר ר' יְהוּדָה, בְּשַׁעָה שְׁנִשְׁמַת הַצְּדִיק רוּצָה לְצֵאתָ, שְׁמַחָה, וְהַצְּדִיק בְּטוּחַ בְּמִיתָתוֹ, כְּדִי לְקַבֵּל שְׂכָרוֹ, הַה"ד וַיֵּרָא וַיִּרְץ לְקִרְאתָם, בְּשִׁמְחָה, לְקַבֵּל פְּנֵיהֶם. מֵאִי זֶה מְקוֹם, מִפְּתַח הָאֵהָל, כְּדָקָא אָמְרִין. וַיִּשְׁתַּחוּ אַרְצָה לְגַבֵּי שְׁכִינָה.

42. ר' יוֹחָנָן פֶּתַח וְאָמַר, עַד שְׁיִפּוּחַ הַיּוֹם וְנִסּוּ הַצְּלָלִים סוּב דְּמֵה לֶךְ דּוּדֵי לְצַבֵּי אוּ לְעַפְר הָאֵינִלִּים. עַד שְׁיִפּוּחַ הַיּוֹם וְגו', זוּ אֲזַהְרָה לְאַדָּם בְּעוֹדוֹ בְּעוֹלָם הַזֶּה, שְׁהוּא כְּהֶרֶף עֵינָן. תָּא חֲזִי מַה כְּתִיב וְאֵלוֹ חִיָּה אֶלֶף שָׁנִים פְּעֻמִּים וְגו'. בְּיוֹם הַמִּיתָה, כָּל מַה שְּׁהִיָּה, נִחְשָׁב כְּיוֹם אֶחָד אֶצְלוֹ.

43. Rabbi Shimon said: The soul of a person warns him and says, "Until the day break." And it shall seem to you as the blink of the eye while you are still in this world. The words, "and the shadows flee away" are equivalent to the verse that reads: "because our days upon earth are a shadow" (Iyov 8:9); so I beg of you, "Turn, my beloved, and be you like a roe or a young hart."

44. There is another explanation for: "Until the day break..." According to Rabbi Shimon ben Pazi, this is a warning for humankind, while still in this world, which is like the blink of the eye. Just as the roe is swift of leg, so you should be as swift as a "roe or a young hart" in performing your Master's wishes, so that you may inherit the world to come--which is mountains of spices, called "the mountain of Hashem," the mountain of Pleasure, the mountain of Delight.

End of Midrash Hane'elam

43. אָמַר רַבִּי שִׁמְעוֹן, נִשְׁמְתוּ שֶׁל אָדָם מִתְּרָה בּוֹ, וְאוֹמְרָת, עַד שְׁיִטּוּחַ הַיּוֹם, וְיִדְמָה בְּעֵינֶיךָ כְּהִרְףַּ עֵינַי, בְּעוֹדֶךָ בְּעוֹלָם הַזֶּה. וְנָסוּ הַצְּלָלִים: הֲהִ"ד כִּי יֵצֵא יָמֵינוּ עָלֵי אָרֶץ. בְּבִקְשָׁה מִמֶּךָ, סוּב דִּמָּה לְךָ דוֹדֵי לְצַבֵּי וְגו'.

44. הִכָּר אַחֲרַי. עַד שְׁיִטּוּחַ הַיּוֹם וְגו'. אָמַר רַבִּי שִׁמְעוֹן בֶּן פָּזִי, זוֹ אֲזַהֲרָה לְאָדָם, בְּעוֹדוֹ בְּעוֹלָם הַזֶּה, שֶׁהוּא כְּהִרְףַּ עֵינַי. מָה הַצְּבֵי קָל בְּרַגְלָיו, אִף אִתָּה הִיָּה קָל כְּצַבֵּי אוֹ בְּעוֹפֵר הָאֵילִים, לַעֲשׂוֹת רְצוֹן בּוֹרְאֵךְ, כִּדְבֵי שְׁתַּנְחַל הָעוֹלָם הַבָּא, שֶׁהוּא הָרִי בְּשָׁמַיִם, הַנִּקְרָא הַר ה', הַר הַתְּעִנוּג, הַהָר הַטּוֹב. (עַד כַּאֲן מְדַרְשׁ הַנַּעֲלָם).

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Section



## 5. "And, lo, three men"

As the white light of the sun refracts into the seven colors of the rainbow, the spiritual Light of the Creator refracts into many "colors" that express all His various attributes. Kabbalistically, physical light is merely a lower frequency of the spiritual Light of the Creator. This infinite, all-inclusive Light of the Creator includes a variety of frequencies and spectrum of colors, ranging from the green blades of grass, to the purple hues of interstellar gases radiating from distant galaxies. Everything in the cosmos represents another color frequency in the spectrum of Creation, including the four kingdoms of inanimate, vegetable, animal, and mankind, as well as intangible forces, such as mercy, judgment, pleasure, truth, and fulfillment. Colors also manifest within angels. The angel Michael, who represents the positive Right Column Force of Sharing, radiates the color white. The angel Gavriel, who represents the Left Column Force of Receiving and the negative principle in our universe, radiates the color red. The angel Raphael represents the Central Column Energy of Balance and illuminates the color green. These three colors illustrate the unique function and role that each angel plays in the ongoing process of creation. Michael is the conduit for the energy of general blessings. Gavriel is the portal through which the force of judgment enters our world. Raphael channels the spiritual energy of healing.

### The Relevance of this Passage

The awareness that the Creator manifests His attributes physically, inanimately, and as intangible forces, gives us the opportunity to connect to each of the spiritual frequencies spoken of in this portion. The influence of these forces in our personal life is augmented when we understand their purpose and relevance in the world.

### Sitrei Torah (Concealed Torah)



45. The authority and will of the King, NAMELY THE SHECHINAH, appears in three colors, AND THESE ARE THE THREE COLORS OF THE EYE: WHITE, RED, AND GREEN. One color represents the eye's sight from afar. At this distance, the eye is unable to clearly visualize what it sees until it achieves partial vision by contracting itself. Thus, it is written: "Hashem has appeared from a far to me..." (Yirmeyah 31:2) THIS IS THE SECRET OF THE ILLUMINATION OF THE CENTRAL COLUMN, AS THERE CAN BE NO REVELATION OF THE LIGHTS WITHOUT IT!

46. The second color represents the eye's sight when the eye is closed. This color is seen by the eye only through a slight shutting, and therefore it is not a clear vision. THE WAY TO SEE is by closing the eye and then opening it a little, to thereby receive this sight. BECAUSE THIS VISION IS NOT CLEAR, it requires interpretation in order to understand what the eye has perceived. Therefore, it is written: "What do you see" (Yirmeyah 1:13)? THIS IS THE SECRET OF THE ILLUMINATION OF THE LEFT COLUMN, WHEN THE LIGHTS ARE STOPPED BECAUSE OF THE LACK OF CHASSADIM.

47. The third color represents the brilliance of the mirror, which can be seen only when THE EYE is shut and it is rolled backward. As a result of this rolling, the shining mirror is seen. THIS IS THE SECRET OF THE ILLUMINATION OF THE RIGHT COLUMN. But THE EYE is able to absorb this THIRD color only by envisioning the illumination of the brilliance by shutting the eye, WHICH MEANS THE SECOND COLOR IS INCLUDED IN THE FIRST COLOR.

סְתָרֵי תוֹרָה

45. הוֹרְמְנוּתָא דְמַלְכָא, אֲתַחְזִי בְתַלְתָּ גּוּוּנִין, גּוּוּן חַד, חִיזוּ דְאֲתַחְזִי לְעֵינָא מִרְחִיק, וְעֵינָא לֹא יָכִיל לְקַיִמָא בְבְרִירוּ דְחִזִּי, בְּגִין דְאִיהוּ מִרְחֹק, עַד דְנִטִּיל עֵינָא, חִיזוּ זְעִיר, בְּקַמִּיטוּ דִילִיָּהּ. וְעַל דְאִכְתִּיב מִרְחֹק ה' נִרְאָה לִי.

46. גּוּוּן תְּנִינִין: חִיזוּ דְהָאֵי עֵינָא, בְּסִתְיָמוּ דִילִיָּהּ, דְהָאֵי גּוּוּן לֹא אֲתַחְזִי לְעֵינָא, בַּר בְּסִתְיָמוּ זְעִיר, דְנִקִּיט וְלֹא קַיִמָא בְבְרִירוּ, סְתִים עֵינָא, וּפְתַח זְעִיר, וְנִקִּיט הֵהוּא חִיזוּ, וְגּוּוּן דָּא אֲצַטְרִיךְ לְמַתְרוּנָא, לְקַיִמָא עַל מַה דְנִקִּיט עֵינָא, וְעַל דָּא כְתִיב מַה אֲתָה רוֹאֶה.

47. גּוּוּן תְּלִיתָאָה: הוּא זֶהר אֲסַפְקְלָרִיָּא, דְלֹא אֲתַחְזִי בֵּיהּ כָּלֵל, בַּר בְּגִלְגוּלָא דְעֵינָא, בַּר אִיהוּ סְתִים בְּסִתְיָמוּ. וּמְגַלְגִּילִין לִיהּ בְּגִלְגוּלָא, וְאֲתַחְזִי בְהָאֵי גִלְגוּלָא, אֲסַפְקְלָרִיָּא דְנִהְרָא. וְלֹא יָכִיל לְקַיִמָא בְּהוּא גּוּוּן, בַּר דְחִזִּי זֶהר מְנַהְרָא בְּסִתְיָמוּ דְעֵינָא.

48. Therefore, it is written: "The hand of Hashem was upon me..." (Yechezkel 37:1) and "but the hand of Hashem was strong upon me" (Yechezkel 3:14). THIS ABILITY TO SEE BY SHUTTING THE EYE IS ACCOMPLISHED BY WILL POWER AND IS RELATED TO GVURAH. And all these are conceived by the true prophets, NAMELY THE FIRST TWO COLORS. And only Moshe, the most faithful, had the ability to see high above to the point at which THE BRILLIANCE is not seen at all. THIS REFERS TO THE THIRD COLOR, WHICH IS THE SHINING MIRROR. Of him it is written: "My servant Moshe is not so, who is faithful in all My house" (Bemidbar 12:7).

49. The words "appeared to him" mean that the Shechinah appeared to him through those grades that are attached to Her own aspects, referring to Michael on the right side, Gavriel on the left side, Refael to the front, and Uriel to the back. This is why the Shechinah appeared to him by the terebinths (lit. 'among those oak trees'), the shadows of the world, to show them the first circumcision--the Holy Imprint according to the secret of the Faith in the whole world.

50. Of the words "and he sat in the tent door," HE ASKS: Where is the tent door? AND HE ANSWERS: This is the place that is called the covenant, which is the secret of faith, NAMELY THE NUKVA. The phrase "in the heat of the day" refers to the secret to which Avraham cleaved, WHICH IS the might of the right side--his own grade.

48. ועל דא כתיב היתה עלי יד ה'. ויד ה' עלי חזקה. וכלהו מתפרשן מנביאי קשוט. בר משה, מהימנא עלאה, דזכה לאסתכלא לעילא, במה דלא אתחזי כלל. עליה כתיב, לא כן עבדי משה וגו'.

49. וירא אליו. אתחזי ואתגלו ליה שכינתא, גו אינון דרגין דאתחברו בסטרוי, מיכאל לסטר ומינא. גבריאל לסטר שמאלא. רפאל לקמא. אוריאל לאחורא. ועל דא, אתגלויא עליה שכינתא, בהני אלוני צולמין דעלמא, בגין לאחזאה קמיהו ברית קדמאה רשימו קדישא, דהוה בכל עלמא, ברזא דמהימנותא.

50. והוא יושב פתח האהל. מאן פתח האהל. דא אתר דאקרי ברית, רזא דמהימנותא. כחום היום. דא רזא דאתדבק ביה אברהם, תוקפא דסטרא דימינא, דרגא דיליה.

51. The "tent door" is the secret of the 'gate of righteousness,' the gateway to the Faith, WHICH IS THE NUKVA AND THE SECRET OF THE JUDGMENTS OF THE NUKVA. AND IT IS CALLED THE GATEWAY because Avraham entered the Holy Imprint OF CIRCUMCISION there. WITHOUT THIS, HE WOULD NOT HAVE ENTERED THE COVENANT. THIS IS WHY IT IS CALLED A GATEWAY.

"In the heat of the day" refers to THE ASPECT OF the righteous, the grade of the 'United Oneness,' which is entered and joined by whoever is circumcised and is signed by the Holy Imprint. Because the foreskin has been removed from him, he enters into the illumination of these two grades, THE RIGHTEOUS AND RIGHTEOUSNESS, which are the secret of Faith.

52. The verse, "And, lo, three men," refers to the three angels--messengers who clothe themselves with air and come down to this world in a human image. And they were three, just as there are three above, NAMELY CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN. The rainbow, THE NUKVA, appears only in three colors, white, red, and green. This is exactly LIKE THE THREE COLORS OF CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN.

53. And these three people are the three colors, white, red and green. The white color is Michael, because he is on the right side, AS HE COMES FROM CHESED OF ZEIR ANPIN, WHICH IS WHITE. The red color is Gavriel, who is on the left side, AS HE COMES FROM GVURAH OF ZEIR ANPIN, WHICH IS RED. The green color is Refael, WHO COMES FROM TIFERET OF ZEIR ANPIN, WHICH IS GREEN. And these are the three colors of the rainbow. And the rainbow, WHICH IS THE NUKVA, does not appear and is not seen without them. Therefore, it is written: "appeared to him," BECAUSE the appearance of the Shechinah is

51. פֶּתַח הָאֵהָל. רָזָא דְתִרְעָא דְצַדִּיק, פֶּתַח דְמַהִימְנוּתָא, דְכַדִּין עָאל בֵּיה אַבְרָהָם, בְּהָהוּא רְשִׁימָא קְדִישָׁא. בְּחוּם הַיּוֹם. דָּא צַדִּיק, דְרָגָא דְחַבּוּרָא חָדָא, דְעָאל בֵּיה מֵאֵן דְאַתְגָּזֵר, וְאַתְרָשִׁים בֵּיה, רְשִׁימָא קְדִישָׁא, דְהָא אֲתַעְבֵּר, מְעַרְלָה, וְעָאל בְּקִיּוּמָא דְתִרְיִן דְרָגִין אֱלִיָּן, דְאִינוּן רָזָא דְמַהִימְנוּתָא.

52. וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים וְגו'. אֱלִיָּן תְּלַת מְלֹאכִין שְׁלִיחִין, דְמַתְלַבְּשֵׁן בְּאֵוִירָא, וְנַחְתֵּי לְהָאֵי עֲלְמָא, בְּחִיזוּ דְבַר נֶשׁ. וְתְלַת הוּוּ, כְּגוּוּנָא דְלְעִילָא, בְּגִין דְקֶשֶׁת לֹא אֲתַחֲזִי, אֱלֹא בְּגוּוּנֵין תְּלַתָּא: חוּר, וְסוּמָק, וְיִרוּק. וְהִכִּי הוּא וְדָאֵי.

53. וְאֱלִיָּן אִינוּן שְׁלֹשָׁה אַנְשִׁים, תְּלַתָּא גּוּוּנֵין, גּוּוּן חוּר, גּוּוּן סוּמָק, גּוּוּן יִרוּק. גּוּוּן חוּר: דָּא מִיכָאֵל, בְּגִין דְאִיהוּ סְטְרָא דְיְמִינָא. גּוּוּן סוּמָק: דָּא גַבְרִיאֵל, סְטְרָא דְשְׂמָאלָא. גּוּוּן יִרוּק: דָּא רְפָאֵל. וְהִנֵּי אִינוּן תְּלַת גּוּוּנֵין דְקֶשֶׁת, דְקֶשֶׁת לֹא אֲתַחֲזִי אֱלֹא עַמְדוּן, וּבְגִין כֵּן, וַיֵּרָא אֵלָיו, גְּלוּי שְׂכִינָה, בְּתְלַת גּוּוּנֵין אֱלִיָּן.

SEEN by these three colors. IN OTHER WORDS, THE VERSE "AND, LO, THREE MEN STOOD BY HIM," EXPLAINS THE VERSE "AND HASHEM APPEARED TO HIM." SO, "AND HASHEM APPEARED" MEANS THAT THE SHECHINAH WAS REVEALED TO HIM. AND THIS REVELATION WAS MADE BY THE APPEARANCE OF THE THREE COLORS, OF WHICH THE VERSE CONCLUDES, "AND, LO, THREE MEN STOOD BY HIM"--NAMELY MICHAEL, GAVRIEL, AND REFAEL.

54. And each OF THE THREE ANGELS served a different purpose. Rafael, who governs the power to heal, helped Avraham recover from the circumcision. Another, Michael, who came to inform Sarah that she shall bear a son, rules over the right side. All the abundance and the blessings of the right side are handed over to him.

54. וְכִלְהוּ אֶצְטְרִיכוֹ: חֵד, לְאַסְיָא מִן הַמִּילָה, וְדָא רַפָּאֵל, מְאָרִי דְאַסּוּן. וְחֵד לְבִשְׂרָא לְשָׂרָה, עַל בְּרָא, וְדָא אִיהוּ מִיכָאֵל. בְּגִין דְאִיהוּ אֲתַמְנָא לִימִינָא, וְכֹל טְבִין וּבְרַכָּאן בִּידֵיהּ אֲתַמְסְרֵן, מִסְטְרָא דִימִינָא.

55. And Gavriel, who came to overturn S'dom, rules over the left side and is responsible for all Judgments in the world, AS JUDGMENTS COME from the left side. And the execution is done by the Angel of Death, THE KING'S CHIEF BAKER, who executes THE SENTENCES THAT ARE PASSED UNDER GAVRIEL'S RULE.

55. וְחֵד לְהַפְכָא לְסְדוּם, וְדָא אִיהוּ גְבַרְיָאֵל, דְאִיהוּ לְשִׁמְאֵלָא. וְאִיהוּ מְמַנָּא עַל כָּל דִּינִין דְעֵלְמָא, מִסְטְרָא דְשִׁמְאֵלָא, לְמִידָן וּלְמַעְבַּד עַל יְדָא דְמַלְאָךְ הַמּוֹת, דְאִיהוּ מְאָרִי דְקְטוּלָא דְבֵי מַלְכָא.

56. Each and every angel accomplished his mission, as is proper. Gavriel goes on his mission to the holy Neshamah, while the Angel of Death goes on his mission to the Nefesh of the Evil Inclination. In spite of all this, the soul does not leave the body until it sees the Shechinah.

56. וְכִלְהוּ עֲבָדוּ שְׁלִיחַתְהוֹן, וְכֹל חֵד וְחֵד בְּרַקָא חֲזוּי לִיהּ. מְלַאךְ גְבַרְיָאֵל, בְּשְׁלִיחוּתָא לְנִשְׁמַתָא קְדִישָׁא, וּמְלַאךְ הַמּוֹת בְּשְׁלִיחוּתֵיהּ, לְנַפְשָׁא דִיבְצַר הָרַע, וְעַם כָּל דָּא נִשְׁמַתָא קְדִישָׁא לֹא נִפִיק, עַד דְחֲזוּי שְׁכִינְתָא.

57. When AVRAHAM saw THE THREE ANGELS join one another, he saw the Shechinah in Her own colors. And he knelt, BECAUSE THE ANGELS ARE THE THREE COLORS OF ZEIR ANPIN IN WHICH THE SHECHINAH CLOTHES HERSELF, As it is written: "...and knelt himself toward the ground." This is similar to what is described of Ya'akov, of whom it is written: "... and Yisrael knelt himself upon the bed's head" (Bereshheet 47:31). THAT IS, HE BOWED to the Shechinah, WHICH IS CALLED THE BED'S HEAD. SO HERE, AS WELL, HE BOWED TO THE SHECHINAH.

58. And he addressed the Shechinah by the name "Adonai," AS HE SAID: "ADONAI ('MY LORDS') IF NOW I HAVE FOUND FAVOR..." (BERESHEET 18:3). IN THE SAME MANNER, the righteous is adressed, WHO IS YESOD OF ZEIR ANPIN, called Adon ('Master'). Then THE SHECHINAH is called 'ADON', "the lord of all the earth," (Yehoshua 3:11) because She is lit up by the righteous, WHO IS CALLED ADON ('MASTER'), and shines in Her colors. THE COLORS ARE DRAWN FROM THE THREE COLUMNS OF ZEIR ANPIN because She reaches perfection on high through them.

59. From this we learn that the "mirror" of below, REFERRING TO THE SHECHINAH, is drawn from BINAH above. These colors, WHICH ARE THE SECRET OF THE THREE ANGELS, acquire the power to draw of the Lights from above--from those supernal sources THAT ARE THE THREE COLUMNS OF BINAH ITSELF.

57. בַּד חָמָא לִוּן מִתְחַבְּרֵן כַּחֲדָא, כְּדִין חָמָא שְׂכִינְתָא בְּגוּוּנְהָא, וְסָגִיד. דְּכִתִּיב וַיִּשְׁתַּחוּ אַרְצָה. כְּגוּוּנָא דִיעֻקֵּב, שְׁנַאֲמַר וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל רֹאשׁ הַמֶּטֶה לְשְׂכִינָה.

58. וְלִגְבֵי שְׂכִינְתָא אָמַר, בְּשֵׁמָא אֲדוֹנָי, וְלִגְבֵי צְדִיק אֲדוֹן. דְּהָא כְּדִין אֶקְרִי אֲדוֹן כָּל הָאָרֶץ, כַּד אֲתַנְהֵרָא מִצְדִּיק, וְאֲתַנְהֵרָא בְּגוּוּנְהָא, דְּהָא בְּגִין דָּא, אֲשֵׁתִּילִים לְעֵילָא.

59. מֵהֶכָּא, דְּחִיזוּ דְלִתְתָּא, מְשִׁיךְ מְשִׁיכוּ מְלַעִילָא, דְּהָא גּוּוּנִין אֵלִין מְשִׁכִּין מְשִׁיכָא מְלַעִילָא, מֵאִינוּן מְקוּרִין עֲלָאִין. אֲדוֹנָי מְשַׁכָּא מְלַעִילָא, בְּאֵלִין תְּלַת גּוּוּנִין דְּאֲתַלְבֵּשׁ בְּהוּ, וּבְהוּ נְטִילָא כָּל מַה דְּנְטִילֵי מְלַעִילָא.

60. Because they accompany and support Her with everything, She is called Adonai. This name was revealed to AVRAHAM entirely through the secrets of the supernal ones--BY THE LIGHTS OF BINAH. And they appeared to him completely exposed, which did not happen before he was circumcised. Clearly, before he was circumcised, the Holy One, blessed be He, did not wish to issue a holy seed from him. However, as soon as he was circumcised, a holy seed immediately came forth. THAT SEED WAS YITZCHAK.

61. Because of this, BECAUSE OF HIS CIRCUMCISION, the Shechinah appeared to him in those holy grades, IN KEEPING WITH THE SECRET OF THE VERSE: "And the wise shall shine as the brightness of the firmament..." (Daniel 12:3) THE FIRST brightness is the brilliance that shines when it is lit up. THE SECOND brightness lights up, shines and sparkles in many directions.

62. The brightness moves up and then down, shines throughout all aspects, is drawn and comes forth, and never ceases to shine. And the brightness procreates.

63. This brightness, which is hidden and concealed, glows brighter than any sparkle, WHICH MEANS THAT ITS SPARKLE IS GREATER THAN ANY OTHER SPARKLE IN THE WORLDS. And all the grades are located within It. It goes forth and disappears, concealed yet exposed, sees yet does not see. This book, WHICH REFERS TO THE BORDER OR LIMITATION, AS THE HEBREW TERM MEANS BOTH BOOK AND BORDER, is the source of the well, WHICH IS THE NUKVA OF ZEIR ANPIN. It comes out TO SHINE ONLY during the day, BECAUSE ZEIR ANPIN SHINES DURING THE DAY. And It disappears at night, WHEN HE DOES NOT SHINE.

60. ובגין דאינון חבורא דילה, וסמכין דילה, בכלא אהמר שמא אדנ". דהא שמא דא אתגלי ליה, כליל ברזון עלאין, אתגלי ליה באתגליא מה דלא הוות מקדמת דנא, דלא הוה גזיר. ועד דאתגזר לא בעא קודשא בריך הוא לאפקא מניה זרעא קדישא, כיון דאתגזר, מיד נפק מניה זרעא קדישא.

61. ובגין כך, אתגלי עליה שכינתא, באינון דרגין קדישין. והמשכילים נזהירו בזהר הרקיע. זהר: זהרא זהרין בדליקו זהרא. זהר: דאנהיר דאדליק, ונציץ לכמה סטריין.

62. זהר: סליק ונחית. זהר: נציץ לכל עיבר. זהר: נגיד ונפיק. זהר: דלא פסיק לעלמין. זהר: דעביד תולדין.

63. זהר: טמיר וגניז, נציצו דכל נציצין ודרגין, כלא ביה, נפיק וטמיר, סתים וגליא. חזי ולא חזי. ספרא דא, מבושא דבירא, נפיק ביממא, טמיר בליליא, אשתעשע בפלגות ליליא, בתולדין דאפיק.

And He delights Himself at midnight WITH THE COMPANY OF THE SOULS OF THE RIGHTEOUS THAT ARE the offspring he issued, IN THE GARDEN OF EDEN.

64. The brightness shines and lights up the entire Torah, WHICH IS THE SECRET OF CHOCHMAH, to all. This is seen, AS IT RECEIVES CHOCHMAH, because all the colors are concealed within it. It is called Adonai. The three colors are seen below it. And three colors are seen above it. Everything is received from the THREE above, AND STILL, they are not seen, BECAUSE THEY DO NOT RECEIVE CHOCHMAH DIRECTLY THEMSELVES. And it sparkles with twelve sparkles and lights that emanate from it. Altogether there are thirteen, ACCORDING TO THE SECRET OF 'ONENESS' THAT INCLUDES THEM ALL, by the secret of the Holy Name, YUD-HEI-VAV-HEI, within the secret of the Endless World (Heb. Ein-Sof). THAT WHICH INCLUDES THEM ALL is called Yud-Hei-Vav-Hei, WHILE THE TWELVE GRADES OF THE NUKVA ARE CALLED ADONAI.

65. When the lower brightness, WHICH IS THE BRIGHTNESS OF THE TWELVE CALLED Adonai, joined the upper brightness, WHICH IS ZEIR ANPIN, CALLED Yud-Hei-Vav-Hei, they formed one name through which the true prophets attain THEIR PROPHECIES and look into the supernal brightness. The NAME is Yud-Aleph-Hei-Dalet-Vav-Nun-Hei-Yud, WHICH IS A COMBINATION OF YUD-HEI-VAV-HEI AND ADONAI. THROUGH THIS COMBINED NAME, THEY ACHIEVE sublime visions, BECAUSE BY THIS NAME THE VISION OF THE HIDDEN SECRETS CAN BE ACHIEVED, as it is written: "and out of the midst of it, it were the color of electrum out of the midst of the fire" (Yechezkel 1:4).

64. זהר: הזהיר ואנהיר לכלא, בללא דאורייתא, ודא איהו דאתחזי, וכל גוונין סתימין ביה, ואתקרי בשמא דארנ"י. תלת גוונין אתחזי לתתא, מהאי, תלת גוונין לעילא, מאלין עלאין אתמשך בלא דלא אתחזי. ונציץ בתריסר נציצין וזהירין הנציצין מניה. תליסר אינון, ברזא דשמא קדישא, וגו רזא דאין סוף, הוי"ה אקרי.

65. כד אתחבר זהר תתאה ארנ"י, בזהר עלאה הוי"ה, אתעביד שמא סתים, דביה ידעי נביאי קשוט, ומסתכלאן לגו זהרא עלאה, ודא יאקרונקי. חיזו טמירין, דכתיב בעין החשמל מתוך האש.

66. Mishnah: To you who are supernal, great, and good, from the right side, THE FOLLOWING SECRET HAS BEEN SAID: the nine vowels that appear in the Torah are divided by the letters. These letters secretly take short trips. These nine rulers issue these letters, which then expand. The nine vowels remain intact as so as to have the letters. THE LETTERS move only after THE VOWELS appear.

67. These LETTERS are in accordance with the secret of Ein-Sof and are under its influence. The sealed letters travel ONLY as much as THE VOWELS travel. The hidden secrets upon which these letters rest, are both revealed and not revealed.

68. Nine names are engraved in ten; Ehe'yeh IS KETER; Yud-Hei IS CHOCHMAH; Ehe'yeh Asher Ehe'yeh IS BINAH; Yud-Hei-Vav-Hei, WHOSE VOWELS ARE LIKE ELOHIM IS YISRAEL-SABA AND TEVUNAH; EI IS CHESED; Elohim IS GVURAH; Yud-Hei-Vav-Hei IS TIFERET; Tzva'ot IS NETZACH AND HOD; and Adon and Shadai BOTH REFER TO YESOD. ADON IS THE CROWN OF YESOD; SHADAI IS YESOD ITSELF.

69. These ten Names are each engraved according to its aspect. And all these Names were engraved and entered the Ark of the Covenant. Which one is it? It is Adonai, the one that was revealed and appeared AFTER THE CIRCUMCISION to Avraham. IN OTHER WORDS, THE NAME ADONAI IS THE SECRET OF THE NUKVA AFTER SHE HAD RECEIVED THE OTHER TEN NAMES, WHICH ARE ALL THE GRADES OF ATZILUT. BUT BEFORE HE WAS CIRCUMCISED, HE DID NOT ACHIEVE THE SECRET OF 'SEEING.' UNTIL THE CIRCUMCISION, HE SAW ONLY THROUGH THE NUKVA, WITHOUT HER BEING ATTACHED TO THE UPPER GRADES.

66. מתניתין עלאין רמאין טבין דימינא. תשע נקודין דאורייתא, נפקין ומתפלגין באתוון, ואתוון פהו נטלין מטלנוי דקיקין ברזי. פלטין אלין תשע, שליטין אינון אתוון אתוון, מנייהו אתפשטו, אשתארו נקודין לאענאה לון. לא נטלין, בר כד אינון נפקין.

67. אלין אינון ברזא דאין סוף, בלהו אתוון מטללן ברזא דאין סוף. כמה דאינון נטלין לון, הכי נמי נטלי אלין סתימין אתוון, גליין ולא גליין, הני טמירין, על מה דשריין אתוון.

68. תשע שמהן, גליפן בעשר, ואינון: קדמאה אהיה. יו"ד ה"א. אהיה אשר אהיה. הוי"ה. אל. אלקים. הוי"ה. צבאות. ארון. שרני.

69. אלין אינון עשר שמהן גליפן בסטריהון. וכל הני שמהן, אתגליפו, ועאלין פחד ארון הברית, ומאן איהו, שמא דאתקרי ארנ"י. ורא אתגלי השתא לאברהם.



70. Michael is the name of the right, THAT IS, CHESED, which cleaves to the name ADONAI and serves It more than the other ANGELS. Wherever the secret of the name ADONAI appears, SO DOES Michael. If Michael disappears, so does Elohim, WHICH IS THE NUKVA, together with Shadai, WHICH IS YESOD.

71. In the beginning, there were three men who were dining while enclothed in an image of air. They most certainly ate, because their fire ate and consumed everything, thus bringing contentment to Avraham. AND HE CLARIFIES THAT they were truly fire. This fire was covered by an image of the air and was not seen. The food that they ate was a burning fire. And they ate it, and Avraham received pleasure from this.

72. As the Shechinah departed, it is written: "and Elohim went up from Avraham" (Beresheet 17:22). So Michael immediately departed with Her, as it is written: "And there came two angels to S'dom..." (Beresheet 19:1). At the beginning, it is written three, but now it reads "two angels." FROM THIS, WE CONCLUDE THAT THE ANGEL Michael, who is to the right, also departed as the Shechinah rose. AND ONLY TWO ANGELS REMAINED.

73. The angel seen by Manoach, who descended and was enclothed by air, is Uriel. He did not come with those angels of Avraham, but came down on his own to inform Manoach, who is a descendant of Dan, THAT HE SHALL HAVE A SON.

70. מיכאל שְׁמָא דִּימִינָא, דְּקָא אַחִיד וּמְשַׁמְשָׁא לְשִׁמְאָ דָּא, יְתִיר מֵאִינוּן אַחְרָנִין, בְּכֹל אַתְר דְּרָזָא דְּהָאִי שְׁמָא תַּמּוֹן, מִיכָאֵל תַּמּוֹן, אֶסְתְּלִיק הָאִי, מִיכָאֵל אֶסְתְּלִיק, אֱלֻקִּים בְּהַדֵּי שְׂדֵי.

71. בְּקַדְמֵיתָא שְׁלִשָּׁה אַנְשִׁים, וְאִגְלִימוּ בְּצִיּוּרָא דְּאִוִּירָא, וְהוּוּ אֶכְלִי, אֶכְלִי וְדָאִי, דְּאִשָּׁא הִלְהוּ אֶכְלִי וְשַׁצִּי כְּלָא, וְאֶעֱבִיד נַחַת רוּחַ לְאַבְרָהָם. אִינוּן אִשָּׁא וְדָאִי, וְהָהוּא אִשָּׁא אֶתְכַסִּי בְּצִיּוּרָא דְּאִוִּירָא, וְלֹא אֶתְחַזִּי, וְהָהוּא מִיכָאֵל אִשָּׁא מְלַהֲטָא, וְאֶכְלָא לִיהָ, וְאַבְרָהָם מְקַבֵּל נַחַת רוּחַ מֵהָאִי.

72. בֵּיּוֹן דְּאֶסְתְּלַק שְׁכִינְתָּא, מַה כְּתוּב, וְנַעַל אֱלֻקִּים מַעַל אַבְרָהָם, מִיַּד מְסַתְּלַק בְּהַדֵּיהָ מִיכָאֵל, דְּכְתוּב וַיָּבֹאוּ שְׁנֵי הַמְּלָאכִים סְדוֹמָה וְגו'. שְׁלִשָּׁה כְּתוּב בְּקַדְמֵיתָא, וְהִשְׁתָּא תְּרִין, אֲלָא מִיכָאֵל דְּאִיהוּ יְמִינָא, אֶסְתְּלִיק בְּהַדֵּי שְׁכִינְתָּא.

73. מְלַאךְ דְּאֶתְחַזִּי לְמַנּוּחַ, נַחַת וְאִיגְלִים בְּאִוִּירָא, וְאֶתְחַזִּי לִיהָ, וְדָא אִיהוּ אִוִּירָאֵל. מַה דְּלֹא נַחַת בְּאֵלִין דְּאַבְרָהָם, נַחַת הֵכָא בְּלַחְדוּדֵי, לְבִשְׂרָא לְמַנּוּחַ, דְּאֶתִּי מְדָן.

74. Because MANOACH is not as important a man as Avraham, it is not written that he (the angel) ate. Rather, it is written: "Though you detain me, I will not eat of your bread..." (Shoftim 13:16) and "For it came to pass, when the flame went up toward heaven...that the angel of Hashem ascended in the flame of the altar..." (Ibid. 20). Here, however, it is written: "and Elohim went up from Avraham"; IT IS NOT WRITTEN THAT THE ANGELS DEPARTED FROM AVRAHAM. THIS IS because Micheal left WITH ELOHIM, while Refael and Gavriel remained.

75. Of them it is written: "And there came two angels to S'dom at evening." "...at evening..." when Judgment hovers above the world. And afterward, one angel departed, and Gavriel alone remained TO OVERTHROW S'DOM. Because of the merit of Avraham, Lot was saved. Therefore, he was also privileged to have the two angels come and visit him.

End of Sitrei Torah

74. וּבִגִּין דְּלֹא חָשִׁיב כְּאַבְרָהָם, לֹא כָתִיב דְּאָכַל, דְּהָא כָתִיב אִם תִּעְצָרְנִי לֹא אוֹכַל בְּלַחְמֵךְ. וְכָתִיב וַיְהִי בַעֲלוֹת הַלֵּהָב מֵעַל הַמִּזְבֵּחַ וַיַּעַל מִלֶּאךָ ה' בְּלֵהָב הַמִּזְבֵּחַ וְגו'. וְהָכֵא וַיַּעַל אֱלֹקִים מֵעַל אַבְרָהָם. בְּגִין דְּבִיּה אֲסִתְּלִיק מִיבְּאֵל, וְאֲשִׁתְּאָרוּ רַמְאֵל וְגַבְרִיאֵל.

75. וְעַלְיֵיהוּ כָתִיב, שְׁנֵי הַמַּלְאָכִים סָדוּמָה. בְּעָרֵב בְּשַׁעֲתָא דְרִינָא תְלִיא עַל עֲלָמָא. לְבַתֵּר אֲסִתְּלִיק חַד, וְאֲשִׁתְּכַח גַּבְרִיאֵל בְּלַחְוֵיָהּ. בְּזִכּוּתֵיהּ דְאַבְרָהָם אֲשִׁתְּזִיב לוֹט, וְאִיהוּ אוּף הָכִי זְכִי בְהוּ, וְעַל דְּאָתוּ לְגַבְיָה (ע"ד ס"ת).

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# THE ZOHAR

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Section



## 6. "Who shall ascend into the mountain of Hashem"

When an individual strives to understand his purpose in life and seeks the truth of the Creator, his soul will seek to reunite with the Light of the Creator upon leaving this world. Unfortunately, the vast majority of mankind journeys through this physical world without any inkling of his true purpose, or understanding as to the meaning of his existence. Consequently, a man who directs no effort towards spiritual enlightenment and blindly pursues the material world, will automatically seek the path of negativity when it departs its physical existence. The paths of the spiritual world mirror the pathways we forge in the physical world.

### The Relevance of this Passage

There are definite negative blockages within our consciousness that repress our intrinsic desire to seek the meaning of our existence and purpose in life. By helping to remove these impediments, the words and wisdom of this passage stimulate us to pursue the truth of our being. It is a well-known Kabbalistic principle that states, the more we seek to comprehend our purpose and the reality of the Creator, the more spiritual Light we receive.

76. Rabbi Aba opened the discussion with the text: "Who shall ascend into the mountain of Hashem? Or who shall stand in His holy place?" (Tehilim 24:3). Come and behold: no man is aware of the reason for his existence in the world. **MEN DO NOT SEEK TO KNOW THE PURPOSE OF THEIR LIVES ON EARTH.** As the days pass by **WITH NO RETURN**, they rise up and stand before the Holy One, blessed be He, as they were all created **AND HAVE ACTUAL EXISTENCE OF THEIR OWN.** How do we know that they were created? Because it is written: "The days were created" (Tehilim 139:16).

76. ר' אבא פתח ואמר, מי יעלה בהר ה' ומי יקום במקום קדשו. תא חזי, כל בני עלמא לא חמאן על מה קיימי בעלמא, ויומין אזלין וסלקין, וקיימי קמי קודשא בריך הוא, כל אינון יומין, דבני נשא קיימי בהו בהאי עלמא, דהא כלהו אתבריאו וכלהו קיימי לעילא, ומנלן דאתבריאו, דכתיב ימים יוצרו.

77. And when the days depart from this world, they all approach the Supernal King, as it is written: "And the days drew close for David to die," (I Melachim 2:1) "...and the days drew close for Ya'akov to die" (Beresheet 47:29).

78. When a person is in this world, he is not aware of nor does he look for the reason he was created. For him, every day is considered as if it passes by in emptiness. And when the soul leaves this world, it does not recognize the path through which it is elevated, because the path that leads up, to the place where the luminous sublime souls shine, WHICH IS THE GARDEN OF EDEN, is not shown to all souls. After it departs from him, THE SOUL follows the same way that person followed while in this world.

79. Come and behold: if a person is drawn after the Holy One, blessed be He, and longs for Him while in this world, then later, when he departs from this world, he also follows THE HOLY ONE, BLESSED BE HE. And he is shown a path to climb that rises upward TO THE PLACE WHERE SOULS SHINE. IN OTHER WORDS, it follows and continues the same path that his desire followed and longed for each day while in this world.

80. Rabbi Aba said: One day, I came upon a town that belonged to the children of the East. They shared with me a part of the wisdom that they knew from antiquity. Then they searched for books of their own wisdom and gave me one.

77. וכד מטאן יומין לאסתלקא מהאי עלמא, בלהו קריבין קמי מלכא עלאה, הה"ד ויקרבו ימי דוד למות. ויקרבו ימי ישראל למות.

78. בגין דכד בר נשאיהו בהאי עלמא, לא אשגח ולא אסתכל, על מה קאים, אלא כל יומא ויומא חשיב כאילו הוא אזיל ברקנייא, דהא כד נשמתא נפקת מהאי עלמא, לא ידעת לאן אורחא סלקין לה, דהא אורחא לסלקא לעילא לאתר דנהירו דנשמתיין עלאין נהרין, לא אתיהיב לכלהון נשמתיין, דהא כגוונא דאיהו אמשיך עליה בהאי עלמא, הכי אתמשכת לבתר דנפיק מניה.

79. תא חזי, אי בר נשאתמשיך בתר קודשא בריך הוא ותיאובתא דיליה אבתריה בהאי עלמא, לבתר כד נפיק מניה, איהו אתמשיך אבתריה, ויהבין ליה אורח לאסתלקא לעילא, בתר ההוא משיכו דאתמשיך ברעותא, כל יומא בהאי עלמא.

80. אמר רביאבא, יומא חד אערענא בחד מתא, מאינון דהוו מן בני קדם, ואמרו לי מההיא חכמתא דהוו ידעין מיומי קדמאי, והוו אשפחן ספרין דחכמתא דלהון, וקרבו לי חד ספרא.

81. Inside this book, it was written that according to the intention of a person's desire in this world, he draws a spirit from above upon himself similar to the desire that he clung to. If his desire is to achieve something holy and divine, then he draws the same from above and brings it down upon himself.

82. If he wishes to cleave to the Other Side, and is intent upon it, he draws the same from above down and brings it upon himself. They used to say THAT TO DRAW SOMETHING DOWN FROM ABOVE depends mainly on speech, deed, and the wish to cleave to it. This is how that certain side that he cleaves to is drawn down from above.

83. And I have found IN THAT BOOK all the rites and ceremonies for worshipping the stars and constellations, as well as what is required to worship them and how to direct one's will toward them in order to to draw them closer.

84. In the same manner, for whoever desires to cling to the Holy Spirit above, it depends on the act, words, and the intent of the heart, so that he may succeed in drawing it down upon himself so that he may cling to it.

85. And they were saying: Whatever path a person follows in this world is the path along which he is drawn when he leaves this world. And whatever he clung to and pursued while in this world, he clings to in the World of Truth--if to holiness then to holiness; if to impurity then to impurity.

81. וְהוּא כְּתִיב בֵּיהּ, דְּהָא כְּגוּוֹנָא דְרַעוּתָא דְּבֵר נְשֵׁיכּוּוֹן בֵּיהּ בְּהַאי עֲלֵמָא, הֲכִי אֲמַשִּׁיךְ עֲלֵיהּ רוּחַ מְלַעִילָא, כְּגוּוֹנָא דְּהַהוּא רַעוּתָא דְּאֲתַדְבֵּק בֵּיהּ, אִי רַעוּתִיהּ אִיכּוּיִן בְּמִלָּה עֲלָאָה קְדִישָׁא, אִיהוּ אֲמַשִּׁיךְ עֲלֵיהּ לְהַהוּא מְלָה, מְלַעִילָא, לְתַתָּא לְגַבִּיּהּ.

82. וְאִי רַעוּתִיהּ, לְאֲתַדְבֵּקָא בְּסִטְרָא אַחְרָא, וְאִיכּוּיִן בֵּיהּ, אִיהוּ אֲמַשִּׁיךְ לְהַהוּא מְלָה מְלַעִילָא לְתַתָּא לְגַבִּיּהּ. וְהוּוּ אֲמַרִי דְּעַקְרָא דְּמִלְתָּא תְּלוּיָא בְּמַלְיִן, וּבְעוּבְדָא, וּבְרַעוּתָא לְאֲתַדְבֵּקָא, וּבְדָא אֲתַמְשִׁיךְ מְלַעִילָא לְתַתָּא הַהוּא סִטְרָא דְּאֲתַדְבֵּק בַּהּ.

83. וְאֲשַׁבְּחָנָא בֵּיהּ, כֹּל אִינוּן עוּבְדִין וּפּוֹלְחָנִין דְּכַכְּבוּיָא וּמְזוּלִי, וּמַלְיִן דְּאֶצְטְרִיכוּ לֹון, וְהַאיךְ רַעוּתָא לְאֲתַכּוּוֹנָא בְּהוּ, בְּגִין לְאֲמַשְׁכָּא לֹון לְגַבִּיּהּ.

84. כְּגוּוֹנָא דָּא, מֵאן דְּבַעֵי לְאֲתַדְבֵּקָא לְעִילָא, בְּרוּחַ קוּדְשָׁא, דְּהָא בְּעוּבְדָא וּבְמַלְיִן, וּבְרַעוּתָא דְּלִבָּא לְכוּוֹנָא בְּהַהוּא מְלָה, תְּלוּיָא מְלַתָּא לְאֲמַשְׁכָּא לִיהּ לְגַבִּיּהּ, מְעִילָא לְתַתָּא, וּלְאֲתַדְבֵּקָא בְּהַהוּא מְלָה.

85. וְהוּוּ אֲמַרִי, כְּמַה דְּבֵר נֶשׁ אֲתַמְשִׁיךְ בְּהַאי עֲלֵמָא, הֲכִי נְמוּי מְשַׁכִּין לִיהּ, כִּד נְמִיק מֵהַאי עֲלֵמָא. וּבְמַה דְּאֲתַדְבֵּק בְּהַאי עֲלֵמָא, וְאֲתַמְשִׁיךְ אֲבַתְרִיּהּ, הֲכִי אֲתַדְבֵּק בְּהַהוּא עֲלֵמָא, אִי בְּקוּדְשָׁא בְּקוּדְשָׁא, וְאִי בְּמַסָּבָא בְּמַסָּבָא.

86. If to holiness, then he is drawn toward that same side OF HOLINESS. He clings to it above, and becomes a serving minister before the Holy One, blessed be He, among all the angels. And so he is attached to the supernal WORLD and stands among those holy beings, as it is written: "then I will give you access among these that stand by" (Zecharyah 3:7).

87. And so, in the same manner, if HE HAS CLEAVED to impurity WHILE IN THIS WORLD, then he is drawn to the IMPURE side. He becomes one of them and is attached to them. And they are called the 'demons of people.' So when he departs from this world, they take him and cast him into Gehenom--into that place where the impure, who have defiled themselves and their spirits, are judged and punished. He then clings to them, becoming 'a demon', just like the demons of the world.

88. I said to them: My sons, the sayings of this book are close to the sayings of the Torah. But you should stay away from these books, so that you will not be attracted to those beliefs and all those aspects that are mentioned there. Otherwise, heaven forbid, you may abandon the service of the Holy One, blessed be He!

89. People are led astray because of these books. The people of the east were wise and inherited this wisdom from Avraham, who gave it to the sons of the concubines. As it is written: "But to the sons of the concubines, which Avraham had, Avraham gave gifts, and sent them away from his son, while he yet lived, eastward, to the east country" (Beresheet 25:6). Afterward, they developed their wisdom in many directions.

86. אי בקודשא, משכין ליה לגבי הוא סטר, ואתדבק ביה לעילא, ואתעביד ממנא שמשא, לשמשא קמי קודשא בריך הוא, בין אינון שאר מלאכין. במה דהכי אתדבק לעילא, וקאים בין אינון קדישין, דכתיב לך מהלכים בין העומדים האלה.

87. הכי נמי כגוונא דא, אי במסאבא, משכין ליה לגבי הוא סטר, ואתעביד כחד מנייהו, לאתדבקא בהו, ואינון אקרון נזקי בני נשא. ובההיא שעתא דנפיק מהאי עלמא, נטלין ליה ושאבין ליה בגיהנם, בההוא אתר דרייני לון לבני מסאבא, דסאיבו גרמיהו ורוחניהו, ולבתר אתדבק בהו. ואיהו נזקא, כחד מאינון נזקי דעלמא.

88. אמינא לון, בני, קריבא דא למלין דאורייתא, אבל אית לכו לאתרחקא מאינון ספרין, בגין דלא יסטי לבייכו לאלין פולחנין, ולכל אינון סטרין דקאמר הכא, הילמא חס ושלום תסטון מבתר פולחנא דקודשא בריך הוא.

89. דהא כל ספרים אלין, אטעיין לון לבני נשא, בגין דבני קדם חכימין הוו, וירותא דחכמתא דא, ורתו מאברהם, דיהב לבני פלגשים, דכתיב ולבני הפלגשים אשר לאברהם נתן אברהם מתנות וישלחם מעל יצחק בנו בעורגו חי קדמה אל ארץ קדם. ולבתר אתמשכו בההיא חכמה לכמה סטרין.

90. But the seed of Yitzchak, the portion of Ya'akov, is not so. As it is written: "And Avraham gave all that he had to Yitzchak" (Ibid. 5). This is the holy portion of faith that Avraham cleaved to. And from this side and fate did Ya'akov come. What is written about him? It is written: "And, behold, Hashem stood above him," (Beresheet 28:13) and "But you, Yisrael, are my servant, Ya'akov..." (Yeshayah 41:8). For this reason, a person should be drawn after the Holy One, blessed be He, and cleave to Him always, as it is written: "and to Him shall you cleave..." (Devarim 10: 20).

91. Come and behold. It is written: "Who shall ascend into the mountain of Hashem..." (Tehilim 24:3) And after this, he continues to explain that "he that has clean hands." THIS MEANS THAT he has not made an idol with his hands, and his hands did not hold what they should not have held. Furthermore, IT SHOULD BE EXPLAINED THAT THE PHRASE "CLEAN HANDS" MEANS HIS HANDS were not defiled, and he did not defile the body with them, as those who defile themselves with their hands and become impure. This is what "clean hands" means. A "pure heart" is the heart of someone who has not diverted his heart to the Other Side, but rather is drawn after the service of the Holy One, blessed be He!

92. Of the verse, "who has not lifted up his soul (Nefesh) in vain," observe that it is written "Nafsho" ('his soul'), but pronounced "Nafshi" ('my soul'). The explanation is that 'my soul' is the soul of David, the aspect of faith WHICH IS THE NUKVA OF ZEIR ANPIN; 'his soul' is actually the soul of a human being. THIS IS THE DIFFERENCE BETWEEN WHAT IS WRITTEN AND HOW IT IS PRONOUNCED. Thus, when a person passes away from this world and his soul (Nefesh) leaves with proper deeds, he will have the privilege of being among all those holy ones,

90. אָבֶל זֶרַעַ דְּיִצְחָק חוֹלְקָא דְּיַעֲקֹב, לְאוּ הַכִּי, דְּכִתְיִב וַיִּתֵּן אַבְרָהָם אֶת כָּל אֲשֶׁר לוֹ לְיִצְחָק. דָּא חוֹלְקָא קְדִישָׁא דְּמַהִימְנוּתָא, דְּאִתְדַבֵּק בֵּיהּ אַבְרָהָם. וְנִפְק מֵהָהוּא עַדְבָּא, וּמַהִימְנוּתָא סְטְרָא יַעֲקֹב. מַה כְּתִיב בֵּיהּ וְהִנֵּה ה' נֹצֵב עָלָיו. וְכִתְיִב וְאֵתָהּ יַעֲקֹב עֲבָדִי וְגו'. בְּגִינֵי כֵךְ בְּעֵי לִיהּ לְבַר נֶשׁ, לְאִתְמַשְׁכָּא בְּתַר קוּדְשָׁא בְּרִיךְ הוּא, וְלֹאֲתַדְבַּק בֵּיהּ תְּדִיר, דְּכִתְיִב וְבוֹ תְּדַבֵּק.

91. תָּא חֲזִי מִי יַעֲלֶה בְּהַר ה' וְגו'. וְלִבְתַר אֶהְדֵּר וּפִירֶשׁ. נְקִי כַפַּיִם. דְּלֹא עֲבִיד בִּידוּי טוּפְסָא, וְלֹא אִתְתַּקֵּף בְּהוּ בְּמַה דְּלֹא אִצְטְרִיךְ. וְתוּ, דְּלֹא אִסְתַּאֲבַב בְּהוּ, וְלֹא סְאִיב בְּהוּ לְגוּפָא, כְּאִינוּן דְּמִסְאָבִין גְּרַמִּייהוּ בִּידִין לְאִסְתַּאֲבָא, וְדָא הוּא נְקִי כַפַּיִם. וְבַר לֵבָב, כְּגוּוּנָא דָּא דְּלֹא אִמְשִׁיךְ רַעוּתִיהּ וְלִבִּיהּ, לְסְטְרָא אַחְרָא, אֶלָּא לְאִתְמַשְׁכָּא בְּתַר פּוֹלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא.

92. אֲשֶׁר לֹא נִשְׂא לְשׂוֹא נַפְשׁוֹ. נַפְשׁוֹ כְּתִיב, נַפְשׁוֹ קְרִי, וְהָא אוֹקְמוּהָ נַפְשׁוֹ דָּא נֶפֶשׁ דּוּד, סְטְרָא דְּמַהִימְנוּתָא. נַפְשׁוֹ דָּא נֶפֶשׁ דְּבַר נֶשׁ מִמֶּשׁ. בְּגִין דְּכַד יְפוֹק מֵהָאֵי עֲלֵמָא, וְנַפְשִׁיהּ יִסְתַּלַּק בְּעוּבְדִין דְּכִשְׂרִין, עַל מַה דִּיתְקַיִים בְּהוּ, לְמִיחָךְ בֵּין כָּל אִינוּן קְדִישִׁין, כַּד"א אִתְהַלֵּךְ לִפְנֵי ה' בְּאַרְצוֹת הַחַיִּים. וּבְגִין דְּלֹא נִשְׂא לְשׂוֹא נַפְשׁוֹ, יִשְׂא בְּרַכָּה מֵאֵת ה' וְגו'.

as it is written: "I will walk before Hashem in the land of the living" (Tehilim 116:9). THEREFORE HE SAYS: Because he "has not lifted up his soul in vain...He shall receive the blessing from Hashem..."

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# THE ZOHAR

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## 7. "And, lo, three men...and they ate"

A discussion arises as to whether Avraham the Patriarch perceived the three angels, Michael, Gavriel, and Raphael as angelic entities or as physical beings. According to the Zohar, Avraham was able to perceive them as angels by virtue of his circumcision, which removed negativity and elevated his consciousness. The lesson being conveyed concerns the importance of a person's consciousness and its ability to influence perception.

### The Relevance of this Passage

Two people often perceive a singular image or event differently because their individual consciousness are on two different levels. Both perceptions are indeed correct; however, one perspective is limited if it remains on a lower level of consciousness, and the other is far-reaching if it occupies a higher level. Achieving transcendence over this physical realm by raising our own consciousness is the intent of this portion. We achieve a heightened sense of awareness, perceiving the true spiritual reality during the day-to-day rigors of physical existence.

93. Come and behold: after Avraham had circumcised himself, he sat down and was in pain. The Holy One, blessed be He, sent him three visible angels to inquire of his well-being. You may wonder how they were visible, for who is able to see angels, as it is written: "Who makes his angels spirits (also, 'winds')" (Tehilim 104:4).

93. תָּא חֲזִי, בְּתַר דְּאַתְגִּזֹר אַבְרָהָם, הוּה יְתִיב  
וְכָאִיב, וְקוּדְשָׁא בְּרִיךְ הוּא שְׂדֵר לְגַבִּיּה תְּלַת  
מְלָאכִין בְּאַתְגְּלִיא, לְאַקְדָּמָא לִיּה שְׁלָם. וְאִי תִימָא,  
דְּהָא בְּאַתְגְּלִיא, וְכִי מֵאן יְכִיל לְמַחְמֵי מְלָאכִין, וְהָא  
כְּתִיב עוֹשֶׂה מְלָאכֵיו רוּחוֹת וּגְוִי.

94. AND HE REPLIES: He certainly did see them because they came to earth in the image of men. And it should not be hard for you to understand because they are definitely holy spirits. But when they come down to this world, they enclothe themselves with the air and the elements of covering and enveloping, until they appear to people exactly in their image.

94. אֵלָא וְדַאי חָמָא לוֹן, דְּנַחְתִּי לְאַרְעָא, כְּגוּוֹנָא דְבְנֵי נְשָׂא, וְלֹא יִקְשֶׁה לָךְ הָאִי, דְּהָא וְדַאי אֵינּוֹן רוּחִין קְדִישִׁין, וּבְשַׁעְתָּא דְּנַחְתִּי לְעֵלְמָא, מִתְלַבְּשִׁין בְּאֵוִירֵי וּבִיסוּדֵי דְגּוֹלְמִין, וְאַתְחַזּוּ לְבְנֵי נְשָׂא מִמֶּשׁ, כְּחִיזוּ דִיוֹקְנָא דְלֵהוּן.

95. Come and behold: Avraham saw them in the image of men. And even though he was in pain because of the circumcision, he ran forth to greet them, so that he would not miss anything and would not behave differently than before his circumcision, WHEN HE ALWAYS ACCEPTED AND WELCOMED NEW GUESTS.

95. וְתַא חֲזִי אַבְרָהָם חָמָא לוֹן, כְּחִיזוּ בְנֵי נְשָׂא, וְאַף עַל גְּבֻדָּהּ כְּאִיב מִמִּילָה, נִפְקַ וְרַהֵט אַבְתְּרִייהוּ, בְּגִין דְּלֹא לְמַגְרַע מַה דְּהוּה עֵבִיד מִקְדַּמַּת דְּנָא.

96. Rabbi Shimon said: He definitely did see them in the form of angels. THIS CAN BE UNDERSTOOD from the words: "And he said... my lords (Heb. adonai)" with the letters Aleph and Dalet. THESE LETTERS, WHICH FORM THE NAME OF THE SHECHINAH, ARE THE FIRST TWO LETTERS OF THE NAME ADONAI. For it was the Shechinah that was approaching, and these angels were Her supports and throne. They are the three colors--WHITE, RED, AND GREEN--that are under THE SHECHINAH.

96. אָמַר רַבִּי שִׁמְעוֹן וְדַאי כְּחִיזוּ דְּמַלְאַכִּין חָמָא לוֹן, מִמַּה דְּכֹתִיב, וַיֹּאמֶר אֲדָנִי בְּאֵלֶיךָ דַּל"ת, שְׂכִינְתָא הוּהּ אֲתֵינָא, וְאַלִּין הוּוּ סְמִיכִין דִּילָהּ, וְכִרְסֵינָא לְגַבְהָ, בְּגִין דְּאֵינּוֹן גּוּוֹנִין תְּלַת דְּתַחֲוֹתָא.

97. And he saw THAT THEY WERE ANGELS because after he was circumcised, he was able to see what he did not see before he was circumcised. At first, he thought they were human beings. Later, he realized that they were angels on a mission FROM THE HOLY ONE, BLESSED BE HE. THEY FULFILLED THIS MISSION when they said to him, "Where is Sarah, your wife," (Beresheet 18:9) and informed him about Yitzchak.

97. וְחָמָא הַשְׁתָּא בְּגִין דְּאַתְגַּזֵּר, מַה דְּלֹא הוּהּ חָמֵי מִקְדַּמַּת דְּנָא, עַד לֹא אַתְגַּזֵּר, בְּקַדְמִיתָא לֹא הוּהּ יָדַע, אֵלָא דְּאֵינּוֹן בְּנֵי נְשָׂא, וְלִבְתֵּר יָדַע דְּאֵינּוֹן מַלְאַכִּין קְדִישִׁין, וְאַתּוּ בְּשִׁלְיַחוֹתָא לְגַבְיָהּ. בְּשַׁעְתָּא דְּאָמְרוּ לֵיהּ אִי"ה שְׂרָה אִשְׁתְּךָ, וּבְשִׁרְוֹ לֵיהּ בְּשׂוֹרַת יִצְחָק.

98. In the word, "Elav ('to him')," WHICH APPEARS IN THE VERSE "AND THEY SAID TO HIM," the letters with dots are Aleph, Yud, and Vav. And this sign, ayo, alludes to what is above, implying the Holy One, blessed be He. AND THEY ASKED ABOUT HIM: AYO (LIT. 'WHERE IS HE')? And he replied: "Behold, in the tent." THIS MEANS THAT HE WAS ATTACHED TO THE SHECHINAH, BECAUSE here it is written: "in the tent," and there it is written: "a tabernacle (tent) that shall not be taken down..." (Yeshayah 33:20). THUS, IT REFERS TO THE SHECHINAH, JUST AS IN THE LATTER VERSE. Come and behold: Because ayo has dots already, why is it then written: ayeh (lit. 'where')? AND HE REPLIES: Because the secret of the Faith is the union of the male and female as one. THIS IS WHY THEY ASKED OF THE HOLY ONE, BLESSED BE HE, "WHERE IS HE (AYO)?" AND THEY ASKED OF THE SHECHINAH, "WHERE IS SHE (AYEH)?" THIS MEANS THAT THEY AROUSED HIM TO FORM A UNION OF THE HOLY ONE, BLESSED BE HE, WITH HIS SHECHINAH. The verse continues, "And he said: Behold, in the tent," because therein lies the bond of everything-- NAMELY THE NUKVA WHO IS CALLED "THE TENT" AND THE HOLY ONE, BLESSED BE HE.

99. Of the question, "Where is she?" HE ASKS: Did the celestial angels not know that Sarah was in the tent? If so, why then is it written THAT THEY ASKED ABOUT HER SAYING, "Ayeh ('where')?" AND HE REPLIES: THE ANGELS have no knowledge of this world, except what is given them to know. Come and behold: "For I will pass through the land of Egypt...I am Hashem" (Shemot 12:12). AND HE ASKS: The Holy One, blessed be He, has so many messengers and angels. WHY DID HE HAVE TO "PASS THROUGH THE LAND OF EGYPT" BY HIMSELF? AND HE REPLIES: Because THE ANGELS do not know how to distinguish between the sperm of a first born and that which is not. Only the Holy One, blessed be He, alone knows this.

98. אֵלָיו: אֶתוֹן נְקוּדוֹת אֵי"ו, וְסִימָן אֵי"ו רִמָּז לְמֵה דְלַעִילָא, רִמָּז לְקוּדְשָׁא בְרִיךְ הוּא. וַיֹּאמֶר הִנֵּה בְּאֶהֱל, כְּתִיב הֵכָא הִנֵּה בְּאֶהֱל, וּכְתִיב הֵתָם אֶהֱל בַּל יִצְעַן וּגו'. תָּא חֲזִי, כִּיּוֹן דְּנִקּוּד אֵי"ו, אֲמַאי כְּתִיב לְבִתְרָא אֵיהּ. אֶלָּא, בְּגִין דְּחִבּוּרָא דְדָבָר וְנוֹקְבָא כְּחֻדָּא, רָזָא דְמַהִימְנוּתָא. כְּדִין אָמַר, וַיֹּאמֶר הִנֵּה בְּאֶהֱל, תִּמְן הוּא קְשׁוּרָא דְכֻלָּא וְתִמְן אֲשַׁתְּכַח.

99. אֵיהּ וּגו'. וְכִי לֹא הוּוּ יַדְעִי מַלְאָכֵי עֲלָאֵי, דְשָׂרָה הִנֵּה בְּאֶהֱל, אֲמַאי כְּתִיב אֵיהּ. אֶלָּא לֹא יַדְעִי בְּהַאי עֲלָמָא, אֶלָּא מַה דְאַתְמַסֵּר לְהוּ לְמַנְדַּע. תָּא חֲזִי, וְעִבְרִיתִי בְּאַרְץ מִצְרַיִם אָנִי ה'. וְכִי כְּמַה שְׁלִיחִין וּמַלְאָכֵין אֵית לִיהּ לְקוּדְשָׁא בְרִיךְ הוּא, אֶלָּא בְּגִין דְּאִינוּן לֹא יַדְעִי בֵּין טַפְהָ דְבוֹכְרָא, לְהַהוּא דְלֹא בּוֹכְרָא, בְּרִיךְ הוּא בְּלַחוּדוּי.

100. This is similar to the text: "and set a mark upon the foreheads of the men..." (Yechezkel 9:4). Why do THE ANGELS need THIS MARK? Because THE ANGELS know only what they are informed of. For example, how do they know all that the Holy One, blessed be He, plans on doing in the world? They know because the Holy One, blessed be He, sends announcements throughout the heavens, informing them of what He is about to perform in the world. THE ANGELS HEAR THESE ANNOUNCEMENTS AND KNOW!

101. In the same way, when the Angel of Destruction roams the world, people should hide at home and not be seen at the marketplace. This will prevent the Angel of Destruction from destroying and hurting them. As it is written: "and none of you shall go out of the door of his house until the morning," (Shemot 12:22) because from them--FROM THE ANGELS--we can and should hide. But there is no need to hide from the Holy One, blessed be He, as it is written: "Can any hide himself in secret places that I shall not see him? Says Hashem" (Yirmeyah 23:24).

102. "Where is Sarah, your wife?" HE DID NOT UNDERSTAND WHY THEY ASKED ABOUT HER. WHEN THEY HEARD SHE WAS IN THE TENT, THEY DID NOT ENTER IT TO INFORM HER. INSTEAD, THEY REMAINED OUTSIDE WHILE THEY INFORMED AVRAHAM. AND HE ANSWERS: They did not want to announce THE GOOD NEWS in front of her. So immediately after he said, "Behold, in the tent," it is then written: "he said: I will return and definitely come back to you at this time next year, and, lo, Sarah your wife shall have a son" (Beresheet 18:10). Come and behold: it was very polite and proper that they said nothing to Avraham before he invited them to eat. This way, it did not seem that he invited them to eat because of the good news they brought him. Therefore, only after the verse

100. כְּגֹוֹנָא דָא, וְהִתְוִיתָ תּוּ עַל מַצְחוֹת הָאֲנָשִׁים. וְאִמָּאי צְרִיכִין. אֱלָא, בְּגִין דְּאִינוּן לָא יָדְעִי, אֱלָא מַה דְּאִתְמַסֵּר לֹוּן לְמַנְדַּע. כְּגֹוֹן כָּל אִינוּן מְלִין דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאִיִּתְאָה עַל עֲלְמָא. וּמ"ט, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אֶעְבֵּר כְּרוּזָא בְּכָלְהוּ רְקִיעִין, בְּהֵיא מְלָה דְּזַמִּין לְאִיִּתְאָה עַל עֲלְמָא.

101. כְּגֹוֹנָא דָא, בְּשַׁעֲתָא דְּמַחְבֵּלָא אֲשַׁתְּכַח בְּעֲלְמָא, בְּעֵי פִרְ נֶשׁ לְאִתְכַסִּיא בְּבֵיתֶיהָ, וְלֹא יִתְחַזִּי בְּשׁוּקָא, בְּגִין דְּלֹא יִתְחַבֵּל, כְּדָבָר אַחֲרוֹאֲתֶם לֹא תֵצְאוּ אִישׁ מִפֶּתַח בֵּיתוֹ עַד בֶּקֶר. מִנִּיְהוּ דְּיֻכָּל לְאִסְתַּתְרָא, אִין, אֲבָל מְקַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, לֹא בְּעֵי לְאִסְתַּתְרָא, מַה כְּתִיב אִם יִסְתֵּר אִישׁ בְּמַסְתָּרִים וְאֲנִי לֹא אֲרָאֵנוּ נְאֻם ה'.

102. אֵיִה שְׂרָה אֲשַׁתְּךָ. דְּלֹא בְּעוּ לֹוּמֵר קְמָה, בִּיּוֹן דְּאָמַר הִנֵּה בְּאֵהָל, מִיָּד וְיֵאמֵר שׁוּב אֲשׁוּב אֵלֶיךָ כְּעַת חַיָּה וְהִנֵּה בֶן לְשָׂרָה אֲשַׁתְּךָ וְגו', תָּא חֲזִי אֹרְחַ אֲרַעָא, דְּעַד לֹא אֲזַמִּין אֲבָרְהָם קְמִיְהוּ לְמִיכָל, לֹא אָמְרוּ לִיה מְדִי, בְּגִין דְּלֹא יִתְחַזִּי דְּבְגִין הֵיא בְּשׁוּרָה, קָא אֲזַמִּין לְהוּ לְמִיכָל, בְּתֵר דְּכְתִיב וְיֵאכְלוּ, כְּדִין אָמְרוּ לִיה הֵיא בְּשׁוּרָה.

stated "and they ate," did they inform him about the good news.

103. HE ASKS: IT IS WRITTEN: "and they ate," but do celestial angels eat? AND HE REPLIES: For the sake of Avraham's honor, it seemed AS THOUGH THEY ATE. THIS MEANS THAT THEY MADE IT SEEM AS THOUGH THEY WERE EATING. Rabbi Elazar said: They did actually eat, because they are the "fire that consumes fire." And it is not as though THEY WERE EATING. So they ate everything Avraham offered them, because from the side of Avraham they ate on a supernal level. THIS MEANS THAT THE DRAWING DOWN OF CHASSADIM IS THE SECRET OF 'EATING ON A SUPERNAL LEVEL,' AND AVRAHAM IS THE SECRET OF CHESED. THEREFORE, EVERYTHING HE OFFERED THEM CAME FROM HIS OWN ATTRIBUTE, FROM THE ATTRIBUTE OF CHESED. AND THEY ATE, JUST AS THEY EAT ABOVE IN THE HEAVENS.

104. Come and behold: everything Avraham ate was according to the rites of purity. And because of this, he served it to the angels, who ate. In his home, he observed the rites of purity so strictly that an impure person could not serve at his home unless he (Avraham) immersed him in a ritual bath IF HE WAS SLIGHTLY IMPURE. Or he made him keep purity properly for seven days at his home, IF HE WAS SEVERELY IMPURE. AFTERWARD, HE IMMersed HIM.

103. וַיֹּאכְלוּ, סִלְקָא דְעֵתְךָ, וְכִי מִלְאַכִּי עֲלָאֵי אֲכָלִי, אֶלָּא, בְּגִין יִקְרָא דְאַבְרָהָם, אֲתַחֲזִי הֵכִי. אָמַר ר' אֲלֵעָזָר וַיֹּאכְלוּ וְדָאֵי, בְּגִין דְּאִינוּן אֲשָׁא דְאֲכִיל אֲשָׁא, וְלֹא אֲתַחֲזִי, וְכֹל מַה דִּיהֵב לֹון אַבְרָהָם אֲכָלִי, בְּגִין דְּמִסְטֵרָא דְאַבְרָהָם אֲכָלִי לְעִילָא.

104. תָּא חֲזִי, כֹּל מַה דְּאֲכִיל אַבְרָהָם, בְּטַהֲרָה אִיהוּ קָא אֲכִיל, וּבְגִין כְּרִיאָקְרִיב קְמִיָּהוּ, וְאֲכָלִי, וְנָטִיר אַבְרָהָם בְּבֵיתִיהּ דְּכִיָּא וּמִסְאָבוּתָא, דְּאֲמִילוּ בְּרִנְשׁ דְּאִיהוּ מִסְאָב, לֹא הוּהּ מְשַׁמֵּשׁ בְּבֵיתִיהּ, עַד דְּעֵבִיד לִיָּה טְבִילָה, אוּ עֵבִיד לִיָּה לְנִטְרָא שְׁבַעַה יוֹמִין, כְּדָקָא חֲזִי לִיָּה, בְּבֵיתִיהּ, וְהֵכִי הוּא וְדָאֵי.

105. Come and behold. It is written: "If there be among you any man who is not clean by reason of uncleanness that chances by night..." (Devarim 23:11) what should he do? The verse continues, "when evening comes on, he shall bathe himself in water..." (Ibid. 12) But if he becomes defiled through any other SEVERE cause, like gonorrhea or leprosy or the impurity of menstrual flow, which include two kinds of defilement, then the ritual immersion FOR CLEANSING HIMSELF FROM THE NOCTURNAL POLLUTION AT EVENING is not sufficient. UNDER THESE CIRCUMSTANCES, HE SHOULD KEEP PURITY FOR SEVEN DAYS. THEN HE SHOULD IMMERSIVE AGAIN. THERE IS NO DIFFERENCE BETWEEN HE WHO experienced nocturnal pollution before he was defiled with the other kind of defilement and he who was defiled only afterward.

Avraham and Sarah dedicated their lives to help people make the transformation to a more positive and spiritual way of life. Avraham and Sarah's devotion to this objective aroused genuine miracles of nature.

#### The Relevance of this Passage

A miracle, a wonder of nature, is essentially a mirror reflecting a profound spiritual change within human nature. Because our natural inclination is self-indulgence at the expense of others, the Light of this passage gives us the strength to overpower our natural tendencies and apportion part of our life to the service of others, exemplified by Avraham and Sarah. When a person dedicates his life to sharing with others, the Creator causes great wonders to be revealed in order to help him toward this pursuit.

105. תָּא קְוִי כְּתִיב אִישׁ אֲשֶׁר לֹא יִהְיֶה טְהוֹר מִקְרָה לַיְלָה וּגו'. מֵאִי תִקְנִיתִּיהּ, וְהָיָה לְפָנֹת עֶרֶב יִרְחֹץ בְּמַיִם. אֲעֲרַע בֵּיהּ טוּמְאָה אַחֲרָא, כְּגוֹן זִיבָה, אוֹ סְגִירַת נְדָה, דְּהוּוּ תְרֵי מְסֻאָבוּ, לֹא סְגִיָא לִיהּ בְּהֵיאָה טְבִילָה, בֵּין דְּאֲעֲרַע בֵּיהּ קְרוֹי, קוֹדָם דְּקַבִּיל טוּמְאָה אַחֲרָא, בֵּין דְּאֲעֲרַע בֵּיהּ לְבַתְרָא.

106. Avraham and Sarah prepared ritual baths for every person--he for the men and she for the women. And why was Avraham occupied in purifying other people? Because he is pure and is called pure, as it is written: "Who can bring a pure thing out of an impure? Not one," (Iyov 14:4) where "pure" applies to Avraham, who came out of Terach, WHO IS IMPURE.

107. Rabbi Shimon said: THIS IS WHY AVRAHAM ENGAGED IN RITUAL IMMERSION--to rectify Avraham's grade. And what is his grade? It is 'waters'-- NAMELY CHASSADIM, THAT ARE CALLED 'WATERS'. Because of this, he prepared people to be purified with water. And when he invited the angels, his first words were as it is written: "Let a little water, I pray you, be fetched..." (Beresheet 18:4)--to strengthen himself with that grade which contains water, NAMELY CHESD.

108. This is how he purified people from all sins, including those from the Impure Side and idol worshiping. And just as he purified the men, so did she purify the women. Therefore, all those who came to him were completely purified FROM IDOL WORSHIPING AND DEFILEMENT.

109. Come and behold: wherever Avraham lived, he planted a tree. But it did not grow properly in all the places; it only grew properly when he lived in Cna'an. And by this tree, he knew who was attached to the Holy One, blessed be He, and who worshiped idols.

106. וְאַבְרָהָם וְשָׂרָה הָיוּ מְתַקְּנֵי טְבִילָה לְכָל־הוּ, אִיהוּ לְגַבְרֵי וְאִיהִי לְנָשִׁי. מ"ט אַעֲסַק אַבְרָהָם לְדַבְּאָה לְבָנֵי נֶשֶׁא, בְּגִין דְּאִיהוּ טְהוֹר, וְאַקְרִי טְהוֹר, דְּכַתִּיב מִי יִתֵּן טְהוֹר מִטְּמֵא לֹא אֶחָד. טְהוֹר דָּא אַבְרָהָם דְּנִפְקַ מִתְּרַח.

107. רַבִּי שִׁמְעוֹן אָמַר, בְּגִין לְתַקְנָא הַהוּא דְרַגָּא דְאַבְרָהָם, וּמֵאן אִיהוּ מַיִם. בְּגִין כִּךְ, אֲתַקִּין לְדַבְּאָה בְּנֵי עֲלָמָא בְּמֵיָא. וּבִשְׁעֵתָא דְאַזְמִין לְמַלְאַכֵּין, שִׁירוּתָא דְמַלְוֵי, מַה כְּתִיב, יוֹקַח נָא מְעַט מַיִם. בְּגִין לְאַתְתַּקְפָּא בְּהַהוּא דְרַגָּא דְמֵיין שְׂרָאן בְּהַ.

108. וּבְגִינֵי כִךְ, הָוָה מְדַבֵּי לְכָל בְּנֵי נֶשֶׁא מִכְּלָא, מְדַבֵּי לֹון מִסְטָרָא דְע"ז, וּמְדַבֵּי לֹון מִסְטָרָא דְמִסְאָבָא, וּכְמַה דְּאִיהוּ מְדַבֵּי לְגוּבְרִין, ה"נ שְׂרָה מְדַבְּאֵת לְנָשִׁין, וְאַשְׁתַּכְּחוּ כְּלָהוּ דְאַתִּינִין לְגַבְיֵיהוּ דְכֵיִין מִכְּלָא.

109. תָּא חֲזִי, אִילְנָא נִטַּע אַבְרָהָם, בְּכָל אֶתְר דְּרִיוּרִיָּה תַמָּן, וְלֹא הָוָה סְלִיק בְּכָל אֶתְר בְּדַקָּא נְאוּת, כִּר בִּשְׁעֵתָא דְרִיוּרִיָּה בְּאַרְעָא דְכְּנַעַן. וּבְהַהוּא אִילְנָא הָוָה יָדַע מֵאן דְּאַתְאַחִיד בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וּמֵאן דְּאַתְאַחִיד בְּע"ז.

110. For if a person cleaved to the Holy One, blessed be He, the tree spread out its branches, covered his head, and formed a pleasant shade for him. But if a person was attached to idolatry, the tree raised its branches high. Then Avraham knew THAT HE WORSHIPPED IDOLS. Avraham reprimanded him and did not let him go until he cleaved to faith in the Holy One, blessed be He!

111. In addition, whoever was pure was accepted by the tree. But whoever was impure was not accepted. Avraham then knew IF A PERSON WAS UNCLEAR. If this was the case, he purified him with water.

112. And there was a spring of water beneath the tree. If a person WHO WAS SLIGHTLY IMPURE needed an immersion, the water immediately rose and the branches of the tree ascended upward. Avraham thus knew that he was impure and had to be immersed in water immediately. But if a person did not need to be cleansed immediately, the spring dried up. Then Avraham knew that he was still impure and needed to wait for seven days.

113. Come and behold: even when he invited the angels, he told them to rest "yourselves under the tree," (Beresheet 18:4) in order to test them. In this way, he examined every person. And the secret is that he said this for the sake of the Holy One, blessed be He, who is THE SECRET OF the Tree of Life for everyone. This is why he TOLD THEM: "and rest yourselves under the tree," WHICH IS THE HOLY ONE BLESSED BE HE, and not under idol worshiping.

110. מאן דאתאחיד בקודשא בריך הוא, אילנא הוה פריש ענפוי וחיפי על רישיה ועביר עליה צלא יאה, ומאן דאתאחיד בסטרא דע"ז, ההוא אילנא הוה אסתלק, וענפוי הוה סליקין לעילא. כדין הוה ידע אברהם, ואזהיר ליה ולא אערי מתמן, עד דאתאחיד במהימנותא דקודשא בריך הוא.

111. והכי מאן דאיהו דכיא, מקבל ליה אילנא. מאן דאיהו מסאב לא מקבל ליה. כדין ידע אברהם ומדכי לון במיא.

112. ומעיינא דמייא הוה תחות ההוא אילנא, ומאן דצריך טבילה, מיד מיין סלקין לגביה, ואילנא אסתלקין ענפוי, כדין ידע אברהם דאיהו מסאבא, ובעי טבילה מיד, ואם לאו, מיא נגיבן, כדין ידע דבעי לאסתאבא ולאסתמרא שבעה יומין.

113. תא חזי, דאפילו בשעתא דאזמין לון למלאכין, אמר לון, והשענו תחת העץ. בגין למחמי ולמברק בהו, ובההוא אילנא הוה כדיק לכל בני עלמא, ורזא בגין קודשא בריך הוא קא אמר דאיהו אילנא דחיי לכלא, ובגין כך, והשענו תחת העץ, ולא תחת עבודה זרה.



114. Come and behold: Adam sinned by eating from the Tree of Knowledge of good and evil, as it is written: "But from the tree of knowledge of good and evil..." (Beresheet 2:17). But after he sinned, thereby bringing death upon the entire world, it is written: "and now lest he put forth his hand, and take also of the tree of life, and eat, and live for ever" (Beresheet 3:22). And when Avraham appeared, he ameliorated the world by using another tree, the Tree of Life, to introduce the proper faith to all peoples of the world.

The sacrifices that occurred inside the ancient temple and the incense that was burned were powerful tools that were used to remove forces of negativity and evil from the entire world. The absence of the physical Temple in our day prevents us from utilizing these instruments. The Zohar, however, explains that the words of the Torah that speak of the sacrifices and incense rouse those same forces of purification into being. Moreover, they transform prosecuting angels into entities that speak only good and favorable words about a person in the Supernal Courts.

#### The Relevance of this Passage

It was foreseen that a time would come when many physical tools of spirituality would be lost to the ages. The gift of the Torah, the Zohar, and specifically this passage, replenish the spiritual energy lost in the absence of such tools. Accordingly, we can purify negative influences in our own life and the world at large. In addition, we arouse the power to transform decrees of judgment into words of praise on our behalf.

Midrash Hane'elam (Homiletical interpretations on the obscure)

114. וְתֵא חֲזִי כִּד חֵב אָדָם, בְּעֵץ הַדַּעַת טוֹב וְרָע חֵב, הַכְּתִיב וּמֵעֵץ הַדַּעַת וּגְו'. וְאִיהוּ בֵּיה חֵב, וְגֵרָם מוֹתָא לְעֵלְמָא. מַה כְּתִיב, וְעֵתָה פֶּן יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וּגְו'. וְכִד אֲתָא אַבְרָהָם, בְּאֵילָנָא אַחֲרָא אֲתַקִּין עֵלְמָא, דְּהוּא אֵילָנָא דְחַיִּי, וְאוֹרְע מְהֵימְנוֹתָא לְכָל בְּנֵי עֵלְמָא.

115. Rabbi Chiya said in the name of Rav: If we look into this passage, we should do so wisely. If THIS PASSAGE DISCUSSES matters of the soul, AS HE STARTED TO EXPLAIN, then there is no connection between the beginning and the end, nor between the end and the beginning. THIS MEANS THAT IT IS HARD TO EXPLAIN THE END OF THE PASSAGE IN RELATION TO THE SOUL, REFERRING TO THE WORDS, "LET A LITTLE WATER, I PRAY YOU, BE FETCHED..." THEREFORE, THE END IS NOT CONNECTED TO THE BEGINNING, AND VICE VERSA. But if THE PASSAGE DISCUSSES the departure of man from this world, let the whole passage deal with this. So either we explain the whole passage in this way or the other WE SHOULD CONTINUE TO EXPLAIN THE MEANING OF, "let a little water, I pray you, be fetched, and wash your feet..." AS WELL AS THE MEANING OF, "And I will fetch a morsel of bread...Avraham hastened into the tent, to Sarah...And Avraham ran to the herd...And he took butter, and milk" (Beresheet 18:4-8).

116. When Rabbi Dimi arrived he said: The soul could have no use for the body were it not for the sacrifice-offering implied here THAT APPEAR IN THE VERSES "LET A LITTLE WATER," AND SO ON. Even when the offerings ceased, AS THE TEMPLE WAS DESTROYED, the Torah did not cease to exist. Thus, he can delve in study of the Torah, and it will help him even more than the sacrifices.

מִדְרַשׁ הַנֶּעְלָם

115. אָמַר רַבִּי חִיָּיא אָמַר רַב, אִי הוּינָא מְסַתְבְּלִין  
בְּפִרְשָׁתָא דָּא, נְסַתְבֵּל בְּחַכְמָתָא, אִי עֲנִינָא  
דְּנִשְׁמָתָא הִיא, לָאו רִישָׁא סוּפָא, וְלָאו סוּפָא רִישָׁא.  
וְאִי עֲנִינָא לְפִטְוּרָתָא אִינוּשׁ מְעֵלְמָא הִיא, נְסַתְוֹר כָּל  
פִּרְשָׁתָא, אוּ נֹקִים פִּרְשָׁתָא בְּהָאִי אוּ בְּהָאִי מְהוּ  
יֻקַּח נָא מֵעַט מֵיִם וּרְחִצּוּ רַגְלֵיכֶם וּגו' וְאִקְחָה פֶת  
לְחֶם וּגו'. וַיִּמְהַר אַבְרָהָם הָאֵהָלָה אֶל שָׂרָה וּגו'. וְאֶל  
הַבָּקָר רֵץ אַבְרָהָם וּגו'. וַיִּקַּח חֲמָאָה וְחֵלֶב וּגו'.

116. כִּד אֶתָּא רַב דִּימִי, אָמַר, לֹא מִצְּאָה הַנִּשְׁמָה  
תּוֹעֵלָתָא לְגוּף, אֲלֵמְלָא מַה שְׂרָמִז בְּכַאן, רָמִז  
הַקְּרָבָנוֹת. בְּטֵלוּ הַקְּרָבָנוֹת, לֹא בְטֵלָה הַתּוֹרָה, הֵאִי  
דְּלֹא אַעֲסַק בְּקְרָבָנוֹת, לִיעֲסַק בְּתוֹרָה, וַיִּתְהַנֵּי לִיהַ  
יְתִיר.

117. Rabbi Yochanan said: When the Holy One, blessed be He, described the sacrificial offerings in detail, Moshe said--Master of the universe, this is all right when the children of Yisrael live in their land, but what shall they do when they are exiled from their land? He replied: Moshe, let them study Torah, and I shall forgive them, for Its sake, more than for all other sacrifices in the world, as it is written: "This is the Torah of the burnt offering, of the meal offering..." (Vayikra 7:37) This means that the Torah is instead of the burnt offering, instead of the meal offering, instead of the sin offering, and instead of the guilt offering.

118. Rabbi Cruspedai said: For whoever utters the phrases of the sacrificial offerings in the synagogues and in academies for the study of Torah, and meditates on them, it is a sealed Covenant that all those angels who mention his sins in order to persecute him can only do him good.

119. And what proves this to be true? This passage: "And, lo, three men stood by him." What is meant by "stood by him?" It means to judge him and pronounce his sentence. As soon as the soul of the righteous saw this, it is written: "And Avraham hastened into the tent..." What is meant by "into the tent?" This refers to the academy for the study of Torah. And what does he say? He says: "Make ready quickly three measures..." This refers to offerings, to which the soul alludes, as it is written: "And Avraham ran to the herd..." Then they are pleased and appeased, and cannot do him any harm.

117. דַּאֲמַר רַבִּי יוֹחָנָן, בְּשִׁפְיַרְשׁ הַקּוֹדֶשׁא בְּרִיךְ הוּא הַקְּרָבָנוֹת, אָמַר מֹשֶׁה, רַבּוֹנוֹ שֶׁל עוֹלָם, תֵּינַח בְּזַמַּן שִׁיְהִיו יִשְׂרָאֵל עַל אֲדָמָתָם, כִּיּוֹן שִׁיִּגְלוּ מֵעַל אֲדָמָתָם מָה יַעֲשׂוּ, אָמַר לוֹ, מֹשֶׁה, יַעֲסֻקוּ בַּתּוֹרָה וְאֲנִי מוֹחֵל לָהֶם בְּשִׁבְיָלָהּ, יוֹתֵר מִכֹּל הַקְּרָבָנוֹת שֶׁבַּעוֹלָם, שְׁנֵאֲמַר זֹאת הַתּוֹרָה לְעוֹלָה לְמִנְחָה וְגו'. כְּלוֹמַר זֹאת הַתּוֹרָה, בְּשִׁבְיַל עוֹלָה, בְּשִׁבְיַל מִנְחָה, בְּשִׁבְיַל חֲטָאת, בְּשִׁבְיַל אֲשָׁם.

118. אָמַר רַבִּי כְּרוּסְפַדַּאי, הָאִי מֵאֵן דְּמַדְבֵּר בְּמוֹמְיָהּ, בְּבִתֵּי כְּנִסְיֹת וּבְבִתֵּי מִדְּרָשׁוֹת, עֲנִינָא דְּקְרָבָנָא וְתַקְרוּבָתָא, וִיכּוּוֹן בְּהוּ, בְּרִית כְּרוּתָהּ הוּא, דְּאִינּוֹן מְלֵאכִיָּא דְּמַדְבְּרִין חוּבִיָּהּ, לְאַבְרָאָשָׁא לִיָּהּ, דְּלֵא וּכְלִין לְמַעַבְדַּ לִיָּהּ, אֶלְמְלֵא טִיבּוּ.

119. וּמֵאֵן יוֹכַח, הָאִי פְּרִשְׁתָּא יוֹכַח, דְּכִיּוֹן דַּאֲמַר וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים נִצְבִים עָלָיו, מַהוּ עָלָיו, לְעִיּוֹן בְּדִינָיָהּ, כִּיּוֹן דְּחֻמָּא נִשְׁמַתָּא דְּצַדִּיקָא כְּךָ, מַה כְּתִיב, וַיִּמְהַר אַבְרָהָם הָאֵהֱלָהּ וְגו'. מַהוּ הָאֵהֱלָהּ. בֵּית הַמְּדַרְשׁ. וּמַהוּ אוֹמַר מִהְרֵי שְׁלֹשׁ סְאִים, עֲנִין הַקְּרָבָנוֹת, וְנִשְׁמַתָּא מִתְּכוּוֹנַת בְּהוּ, הַהִ"ד וְאֵל הַבְּקָר רַץ אַבְרָהָם. וּכְדִין נִיּוּחָא לָהּ, וְלֵא וּכְלִין לְאַבְרָאָשָׁא לִיָּהּ.

120. Rabbi Pinchas continued the discussion with the passages: "and, behold, the plague had begun among the people..." (Bemidbar 17:12); "Moshe said to Aharon, Take a censer..." (Ibid. 11); "the plague was stayed" (Ibid. 13). WE LEARN THIS THROUGH THE USE OF SIMILAR WORDS. It says here "quickly" IN THE VERSE "AND TAKE IT QUICKLY TO THE CONGREGATION." There it is written: "Make ready quickly three measures." As in the first verse, the word "quickly" here applies to a sacrificial offering as a means of salvation. THIS SUPPORTS THE EXPLANATION OF RABBI CRUSPEDAI.

121. Rabbi Pinchas then said: Once, while I was walking, I met Eliyahu and said to him--Sir, may you say to me something for the well-being of the people. He said to me: The Holy One, blessed be He, signed a covenant with this provision. If the angels who report the transgressions of man enter his presence while human beings simultaneously recite the sacrificial offerings that Moshe commanded, and say them with full intention and with all their hearts, then all THE ANGELS will mention their names for good.

122. ELIYAHU SAID TO ME: Further, there is a signed covenant stating that when there is a plague among people, He sends forth this announcement among all the hosts of the heavens. If the humans enter the synagogues and yeshivahs on earth and recite with all their heart and soul the paragraph of the incense that Yisrael once performed, the plague will stop.

120. רבי פנחס פתח קרא, דכתיב והנה החל הנגף בעם, וכתיב ויאמר משה אל אהרן קח את המחתה וגו'. וכתיב ותעצר המגפה. כתיב הכא מהר, וכתיב הַתם מהרי שלש סאים. מה להלן קרבן לאשתזבא, אף כאן קרבן לאשתזבא.

121. אמר רבי פנחס, זמנא חדא הוינא אזלי בארְחא, וערעית ביה באליהו, אמינא ליה, לימא לי מר מלה המעלי לברייתא, אמר לו, קיים גזר קודשא בריך הוא, ועאלו קמיה כל אלין מלאכיא, הממנן לאדכרא חובי דבר נש, הי בעדנא הידכרון בני אנשא קרבניא דמוני משה, ושוי לביה ורעותיה בהו, דכלהו ידכרון ליה לטב.

122. ועוד בעדנא היערע מותנא בבני אנשא, קיימא אתגזר, וכרוזא אעבר על כל חילא דשמיא, האי ויעלון בנוהי בארעא, בבתי כנסיות ובבתי מדרשות, ויימרון ברעות נפשא ולבא, עניינא דקטורת בוסמין, דהו להו לישראל, דיתבטל מותנא מנייהו.

123. Rabbi Yitzchak said: Come and behold. It is written: "And Moshe said to Aharon, take a censer and put fire in it from off the altar, and put on incense." Aharon asked him, "Why?" Moshe replied: "for the wrath has gone out from before Hashem..." It then says: "and he ran into the midst of the congregation; and behold, the plague had begun among the people...And he stood between the dead and the living; and the plague was stayed." (Bemidbar 17:11-13) Hence, the Angel of Destruction lost his dominion and the "plague was stayed." **THUS, IT IS STATED EXPRESSLY THAT THE INCENSE STOPPED THE PLAGUE.**

124. Rabbi Acha went to the village of Tarsha, where he stayed at an inn. The people of that village whispered about him, saying: A great man has arrived here; let us go to him. They said to him: Do you not have mercy on us because of the plague? He said to them: What plague? They replied: A plague struck the village seven days ago. And every day that passes, it becomes worse.

125. He responded: Let us go to the synagogue and plead for mercy in front of the Holy One, blessed be He. As they were on their way, people came up to them and told them the names of people who had died or were about to die. Rabbi Acha said to them: This is not the time to stand around talking, time presses.

123. אָמַר רַבִּי יִצְחָק בּוֹא וּרְאֵה, מֵה כְּתִיב, וַיֹּאמֶר מֹשֶׁה אֶל אַהֲרֹן קַח אֶת הַמִּחְתָּה וְתֵן עָלֶיהָ אֵשׁ מֵעַל הַמִּזְבֵּחַ וְשִׂים קֶטֶר. אָמַר לוֹ אַהֲרֹן לְמָה. אָמַר כִּי יֵצֵא הַקֶּצֶף מִלִּפְנֵי ה' וְגו'. מֵה כְּתִיב וַיֵּרַץ אֶל תּוֹךְ הַקְּהָל וְהִנֵּה הַחַל הַנֶּגֶף בָּעָם. וְכְתִיב וַיַּעֲמֵד בֵּין הַמֵּתִים וּבֵין הַחַיִּים וַתַּעֲצֵר הַמִּגַּפָּה. וְלֹא יָכִיל מִלְּאֶכָּא דְמַחְבְּלָא, לְשַׁלְטָאָה וְנִתְבַּטְּלָא מוֹתְנָא.

124. ר' אַחָא אָזַל לְכַפֵּר טַרְשָׁא, אֲתָא לְגַבֵּי אוֹשְׁפִיזִיָּה, לְחִישׁוּ עָלֶיהּ כָּל בְּנֵי מְתָא, אָמְרוּ גְבַרְא רַבָּא אֲתָא הָכָא, נִזְיֵל לְגַבִּיָּה, אָתוּ לְגַבִּיָּה, אָמְרוּ לִיהּ לֹא חֵס עַל אוֹבְדָנָא, אָמַר לְהוּ מַהוּ. אָמְרוּ לִיהּ, הָאִית שְׁבַעַה יּוֹמִין, דְּשִׂאֲרֵי מוֹתְנָא בְּמֵאתָא, וְכָל יוֹמָא אֲתַתְקַף וְלֹא אֲתַבְטַל.

125. אָמַר לְהוּ, נִזְיֵיל לְבֵי כְּנִישְׁתָּא, וְנִתְבַּע רַחֲמֵי מִן קַדְמֵי קוּדְשָׁא בְּרִיךְ הוּא. עַד דְּהוּ אָזַלִּי אָתוּ וְאָמְרוּ, פְּלוֹנִי וּפְלוֹנִי מִיתוּ, וּפְלוֹנִי וּפְלוֹנִי נָטוּ לְמוֹת. אָמַר לְהוּ רַבִּי אַחָא, לִית עֵתָא לְקִיּוּמָא הָכִי, דְּשַׁעֲתָא דְּחִיקָא.

126. Choose forty men from the worthiest among you and divide them into four groups. I shall be among you. Ten men should go to each of the four corners of the city. There, you shall recite, with the might of your souls, the phrases of the incense offering, which the Holy One, blessed be He, handed over to Moshe. And you should also recite the phrases of the sacrificial offerings.

127. And so they recited those phrases three times in each of the four corners of the city. He then told them: Let us visit those who are about to die. Choose from among you PEOPLE WHO MAY GO to their houses and recite WHAT WE HAVE SAID. When they finish, say these verses: "And Moshe said to Aharon, take a censer...And Aharon took...And he stood between the dead..." (Bemidbar 17:11-13) They followed these instructions, and then THE PLAGUE ceased.

128. They heard a voice that said: Secrets, primary secrets have been sweetened above; for the Judgment of heaven does not apply here, because people know how to cancel the Judgment! Rabbi Acha's heart became faint, and he fell asleep. He heard them say to him: As you have done this, go and tell them to repent, because they have sinned before Me! He woke up and made them repent and atone completely for their deeds. And they took it upon themselves never to cease studying Torah. And they changed the name of the village to Mata Machseya ('the village of Mercy'), BECAUSE THE HOLY ONE, BLESSED BE HE, SHOWED MERCY TOWARDS THE VILLAGE.

126. אָבֵל אֶפְרִישׁוּ מִנְכוֹן אַרְבַּעִין בְּנֵי נָשָׂא, מֵאִינוֹן דְּזִכְאִין יְתִיר, עֲשֶׂרָה עֲשֶׂרָה לְאַרְבַּעַה חוּלְקִין, וְאִנָּא עִמְכוֹן, עֲשֶׂרָה לְזוּוּיִיתָא דְּמֵאתָא, וְעֲשֶׂרָה לְזוּוּיִיתָא דְּמֵאתָא, וְכֵן לְאַרְבַּע זוּוּיִיתָא דְּמֵאתָא, וְאִמְרוּ בְּרַעוֹת נַמְשְׁכוֹן עֲנִינָא דְּקִטְרַת בּוֹסְמִין, דְּקוּדְשָׁא בְּרִיךְ הוּא יִהְיֶה לְמֹשֶׁה, וְעֲנִינָא דְּקִרְבָּנָא עִמֵּיהּ.

127. עֲבְדוּ כֵן תְּלַת זְמָנִין, וְאֶעְבְּרוּ בְּכָל מֵאתָא, לְאַרְבַּע זוּוּיִיתָא, וְהוּוּ אִמְרִין כֵּן, לְבַתֵּר אִמְרֵי לְהוּ, גִּיזִיל לְאִינוֹן דְּאוּשִׁיטוּ לְמִימַת, אֶפְרִישׁוּ מִנְיִיכוּ לְבַתִּיהוֹן, וְאִמְרוּ כְּדִין, וְכֵד תְּסִימוּ אִמְרוֹן אֱלִין פְּסוּקֵי וְיִאמְרֵי מֹשֶׁה אֶל אַהֲרֹן קַח אֶת הַמַּחְתָּה וְתֵן עָלֶיהָ אֵשׁ וְגו'. וְיִקַּח אַהֲרֹן וְגו'. וְיַעֲמֵד בֵּין הַמֵּתִים וְגו'. וְכֵן עֲבְדוּ וְאֶתְבַּטַּל מִנִּיְהוּ.

128. שָׁמְעוּ הֵהוּא קְלָא דְּאִמְרֵי סְתָרָא סְתָרָא קְמִייתָא, אוּחִילוּ לְעִילָא, דְּהָא הִינָא דְּשִׁמְיָא לָא אֲשֵׁרֵי הֵכָא, דְּהָא יַדְעֵי לְבַטְלָא לִיהּ, חֲלַשׁ לְבִיָּה דְּרַבִּי אַחָא, אֲדַמּוֹן, שָׁמַע דְּאִמְרֵי לִיהּ, כֵּד עֲבַדְתָּ דָא, עֲבִיד דָא, זִיל וְאִימָא לֹון דִּיחֲזִרוֹן בְּתִשׁוּבָה, דְּחִיבִין אִינוֹן קְמָאי. קָם וְאַחֲזֵר לְהוּ בְּתִשׁוּבָה שְׁלִימָתָא, וְקִבְלוּ עָלֵיהוּ דְּלָא יִתְבַּטְלוּן מֵאוּרִייתָא לְעָלַם, וְאַחֲלִיפוּ שְׁמָא דְּקִרְתָא, וְקִאֲרוֹן לָהּ מֵאתָא מַחְסֵיָא.

129. Rabbi Yehuda said: It is not enough for the righteous to cancel the decree, they must bless them as well. And you should know that it is indeed so! Because the soul says to the body: "Make ready quickly three measures of a fine meal," and other phrases. And so it cancels the sentence of Judgment. And what is then written? And he said: "I will return and definitely come back to you at this time next year." Behold, this is the blessing.

130. Now what do the angels do after seeing that this person has taken good advice upon himself? They go to the wicked and examine their cases, in order to judge them, as it is written: "And the men rose up from there, and looked toward S'dom" (Beresheet 18:16)--to the place of the wicked, in order to sentence them.

131. Rabbi Yehuda continued: This is the way of the righteous. As soon as he realizes that the angels are examining his case, he immediately repents, prays, and offers his fat and blood as a sacrifice before his Maker until the persecutor s have gone!

132. After saying: "And he lifted up his eyes and looked and, lo, three men stood by him..."--what does it say about the soul? "And Avraham hastened into the tent, to Sarah." He went in a rush, without any delay, as the soul hastens to the body to bring it back to the right path and search for anything that may atone for its sins, until the prosecutors depart from it.

129. אָמַר רַבִּי יְהוּדָה, לֹא הִי לָהֶם לְצַדִּיקִים, שְׁמַבְטִילִין אֶת הַגְּזֵרָה, אֲלֵא לְאַחַר כֵּן, שְׁמַבְרַכִּין לָהֶם, תַּדַּע לָךְ שֶׁכֵּן הוּא, דְּכִיּוֹן שֶׁהַנְּשָׂמָה אוֹמַרֶת לְגוֹף, מֵהָרִי שְׁלֹשׁ סָאִים וּגו'. וְכָל אוֹתוֹ הֶעֱנִין, וּמַבְטִיל אֶת הַדִּין, מֵה כְּתִיב וַיֹּאמֶר שׁוּב אָשׁוּב אֵלֶיךָ כְּעַת חַיָּה. הָרִי בְרָכָה.

130. בִּיּוֹן שְׂרוֹאִים אוֹתָהּ הַמַּלְאָכִים, שְׂזָה לֶקַח עֲצָה לְנַפְשׁוֹ, מֵה עוֹשִׂים, הוֹלְכִים אֶצֶל הַרְשָׁעִים, לְעִיּוֹן בְּדִינָם, וְלַעֲשׂוֹת בָּהֶם מִשְׁפָּט. הֵה"ד וַיִּקְוֹמוּ מִשָּׁם הָאֲנָשִׁים וַיִּשְׁקִיפוּ עַל פְּנֵי סְדוֹם, לְמָקוֹם הַרְשָׁעִים, לַעֲשׂוֹת בָּהֶם מִשְׁפָּט.

131. דָּאָמַר רַבִּי יְהוּדָה כִּן דְּרַבּוֹ שֶׁל צַדִּיק, בִּיּוֹן שְׂרוֹאָה שְׁמַעִיּוֹנִין בְּדִינוֹ, אֵינּוּ מִתְאַחֵר לְשׁוּב וּלְהַתְפַּלֵּל וּלְהַקְרִיב חֶלְבוֹ וְדָמּוֹ לְפָנֵי צוּרוֹ, עַד שְׁמַסְתַּלְקִין בְּעַלֵּי הַדִּין מִמֶּנּוּ.

132. דְּכִיּוֹן שְׂאָמַר וַיִּשָּׂא עֵינָיו וַיִּרְא וְהִנֵּה שְׁלֹשָׁה אֲנָשִׁים נֹצְבִים עָלָיו, מֵה כְּתִיב בְּנִשְׂמָה, וַיִּמְהַר אַבְרָהָם הָאֵהֱלָה אֶל שָׂרָה. בְּחַפְזוֹן וּבְמַהִירוֹת, בְּלֹא שׁוּם הֶעֱכָבָה, מִיַּד מַמְהָרֶת הַנְּשָׂמָה אֶצֶל הַגּוֹף, לְהַחְזִירוֹ לְמוֹטֵב, וּלְבַקֵּשׁ בְּמָה שְׁיִתְכַּפֵּר לוֹ, עַד שְׁמַסְתַּלְקִין מִמֶּנּוּ בְּעַלֵּי הַדִּין.

133. Rabbi Eliezer says: Why does it say, "Now Avraham and Sarah were old, advanced in days, and the manner of women ceased to be with Sarah" (Beresheet 18:11)? Because the soul preserved its stature and the body remained on earth for all those years, "advanced in days." It is after many years and days that it ceases to come to and fro like other men and it is announced that the body shall be resurrected.

134. What does it say? "After I am grown old shall I have pleasure" (Ibid. 12). After being wasted in the dust for many years until this day, "shall I have pleasure" and be renewed. "...my lord being old also..." means that it has been many years since you left me, and you have not visited me since.

135. And the Holy One, blessed be He, said: "Is anything too hard for Hashem? At the time appointed..." (Ibid. 14). What is meant by "the time appointed?" This is the time that is known to me for the resurrection of the dead. "...and Sarah shall have a son," that is, it shall be revived as a three year old.

136. Rabbi Yehuda, the son of Rabbi Simon, said: Because the soul is replenished by the splendor of above, the Holy One, blessed be He, tells the angel Dumah--Go and inform the body of such and such, that I shall resurrect it in the future, at the appointed time, when I shall resurrect the righteous. And it replies: "After I am grown old shall I have pleasure?" After I have waxed in the dust and have dwelt in the soil and worms have eaten my flesh, and I am a clot of earth, shall I be resurrected?

133. ר' אליעזר אומר, מ"ד ואברהם ושרה זקנים באים בימים חדל להיות לשרה ארח כנשים. אלא, כיון שהנשמה עומדת במעלתה, והגוף נשאר בארץ מכמה שנים, באים בימים. שנים וימים הרבה, וחדל לצאת ולבא ולעבור ארח כשאר כל אדם, אתבשר להחיות הגוף.

134. מהו אומר, אחרי בלותי היתה לי ערנה, אחרי בלותי בעפר מהיום כמה שנים, היתה לי ערנה וחדוש, וארוני זקן, שהיום כמה שנים, שיצאת ממני, ולא הפקידני.

135. וקודשא בריך הוא אומר, היפלא מה דבר למועד. מהו למועד. אותו הידוע אצלי להחיות המתים. ולשרה בן. מלמד שיתחדש כבן שלש שנים.

136. אומר רבי יהודה ברבי סימון, כיון שהנשמה ניזונית מזיוה של מעלה, קודשא בריך הוא אומר לאותו המלאך הנקרא רומ"ה, לך ובשר לגוף פלוני, שאני עתיד להחיותו, למועד שאני אחיה את הצדיקים לעתיד לבא. והוא משיב, אחרי בלותי היתה לי ערנה. אחרי בלותי בעפר, ושכנתני בארמה, ואכל בשרי רמה, וגוש עפר, תהיה לי חדוש.



137. The Holy One, blessed be He, says to the soul, as it is written: "And Hashem said to Avraham...Is anything too hard for Hashem? At the time appointed..." (Beresheet 18:13-14) which is known to Me, I will resurrect the dead. I will return to you that same body which is sacred, renewed as before, because you are like the holy angels. And that day shall be merry before Me and I shall rejoice in them, as it is written: "May the glory of Hashem endure forever, let Hashem rejoice in his works..." (Tehilim 104:31).

End of Midrash Hane'elam

137. קודשא בריך הוא אומר לנשמה, הה"ד ויאמר ה' אל אברהם וגו'. היפלא מה דבר למועד הידוע אצלי, להחיות את המתים, אשוב אליך אותו הגוף שהוא קדוש, מחדש כבראשונה, להיותכם מלאכים קדושים. ואותו היום עתיד לפני לשמח בהם, הה"ד יהי כבוד ה' לעולם ישמח ה' במעשיו (ע"כ מדה"נ).

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Section



## 8. "And he said I will certainly return to you"

The Creator informs Avraham, that though barren, his wife, Sarah, will be able to give birth to a child. The Zohar explains that only the Creator Himself possesses the key to childbirth.

### The Relevance of this Passage

Whereas man has the power to affect many miracles over nature by changing his own nature, it is only the Creator who can bestow the gift of childbirth. The words that convey this truth allow us to receive and share the energy of childbirth with all of those in need of it.

138. "And he said, 'I will certainly return to you at this season...'" (Bereshheet 18:10). Rabbi Yitzchak asked: Why is it written: "I will certainly return?" I should have said, 'He will certainly return,' as the key to impregnating barren women is in the hands of the Holy One, blessed be He, and not in the hands of any other messenger.

138. וַיֹּאמֶר שׁוֹב אָשׁוּב אֵלַיךָ כְּעֵת חַיָּה. אָמַר  
 רַבִּי יִצְחָק, שׁוֹב אָשׁוּב, שׁוֹב וְשׁוֹב מִבְּעֵי לַיהוָה, דִּהָא  
 מִפְּתָחָא דָּא לְמַפְקֵר עֲקָרוֹת, בִּידָא דְקוֹדֶשָׁא בְּרִיךְ  
 הוּא אֵיהוּ, וְלֹא בִידָא דְשְׁלִיחָא אַחֲרָא.

139. As we have learned, there are three keys that were not handed over to any messenger: the keys of life, of the resurrection of the dead, and of the rains. As they were not handed over to any messenger, why is it written "I will certainly return," WHICH MEANS THAT THE ANGEL WILL RETURN "AT THIS TIME" AND VISIT HER? AND HE REPLIES: It is clear that the Holy One, blessed be He, who stood by them said this phrase. This is why it is written: "I will certainly return to you."

140. Come and behold: wherever it is merely written: "And he said" or "And he called," WITHOUT MENTIONING WHO SAID OR CALLED, it is a reference to the Angel of the Covenant, NAMELY THE SHECHINAH, and no other. "And he said..." appears in the verse "And he said, if you will diligently hearken to the voice..." (Shemot 15:26) but the verse does not mention who said this. It is also written in the verse "And he called upon Moshe..." (Vayikra 1:1) but again, it does not say who called. Again, it is written: "And to Moshe, he said..." (Shemot 24:1) but it does not say who. In all these places, it is the Angel of the Covenant, NAMELY THE SHECHINAH. And everything has been said in reference to the Holy One, blessed be He, BECAUSE THE SHECHINAH IS THE HOLY ONE, BLESSED BE HE. This is why it is written: "And he said, I will certainly return to you...and, lo, Sarah your wife shall have a son." THUS, THE HOLY ONE, BLESSED BE HE, WHO HAS THE KEY FOR IMPREGNATING BARREN WOMEN IN HIS HANDS, ALONE MAY SAY, "I WILL CERTAINLY RETURN..."

139. כִּמְדָה דְתַנִּינָן, תֵּלֶת מִפְתָּחוֹת אֵינוֹן, דְּלֹא אֶתְמַסְרוּ בְיַדָּא דְשְׁלִיחָא, דְחִיָּה, וְתַחֲוִית הַמַּתִּים, וְגִשְׁמִים. וְהוֹאִיל דְּלֹא אֶתְמַסְרוּ בְיַדָּא דְשְׁלִיחָא, אֲמַאי כְּתִיב שׁוּב אָשׁוּב. אֲלֵא וְדַאי קוּדְשָׁא בְרִיךְ הוּא דְהוֹדְהוּ קָאִים עֲלֵיהּ, אָמַר מְלָה, בְּגִין כֵּן כְּתִיב וַיֹּאמֶר שׁוּב אָשׁוּב אֵלַיךְ.

140. וְתָא חֲזִי, בְּכָל אֶתֶר דְּכְתִיב וַיֹּאמֶר סֵתָם, אוּ וַיִּקְרָא סֵתָם, הוּא מְלֶאכָא דְבְרִית, וְלֹא אַחֲרָא. וַיֹּאמֶר: דְּכְתִיב וַיֹּאמֶר אִם שָׁמַע תִּשְׁמַע וְגו'. וַיֹּאמֶר, וְלֹא קָאֶמַר מֵאֵן הוּא. וַיִּקְרָא: דְּכְתִיב וַיִּקְרָא אֶל מֹשֶׁה, וְלֹא קָאֶמַר מֵאֵן הוּא. אָמַר: דְּכְתִיב וְאֶל מֹשֶׁה אָמַר וְגו'. וְלֹא אָמַר מֵאֵן הוּא. אֲלֵא בְּכָל הַיּוֹם מְלֶאכָא דְבְרִית הוּא. וְכֹלָא בְּקוּדְשָׁא בְרִיךְ הוּא אֶתְמַר. וּבְגִין כֵּן, כְּתִיב וַיֹּאמֶר שׁוּב אָשׁוּב אֵלַיךְ וְגו'. וְהִנֵּה בֵּן וְגו'.



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Section



## 9. "And, lo, Sarah your wife shall have a son"

When we do not pursue spiritual growth for the purpose of drawing close to The Creator, our true Father, we behave as disrespectful, uncaring children. Therefore, recognizing the Creator as our true Father should be motivation for spiritual growth and transformation.

### The Relevance of this Passage

A child cannot truly grow and develop to its fullest without the tenderness, care, and nurturing that a loving parent provides. When we live life without appreciation or comprehension of the Creator, we cannot grow and develop spiritually. The influences of this passage arouse an awareness of the Creator, our true source and origin, along with all the other precious qualities found in children who seek security and comfort from a parent.

141. "And, lo, Sarah your wife shall have a son" (Beresheet 18:10). HE ASKS: Why does the verse not read, 'And, lo, you shall have a son?' AND HE REPLIES: So that he may not assume that he will be born to Hagar as before. Rabbi Shimon opened the discussion by saying: "A son honors his father, and a servant his master" (Malachi 1:6). The words "A son honors his father" refer to Yitzchak honoring Avraham.

141. וְהִנֵּה בֶן לְשָׂרָה אֲשֶׁתְּךָ. מ"ט לָא כְתִיב וְהִנֵּה בֶן לְךָ, אֶלָּא בְּגִין דְּלֹא יַחְשׁוּב דְּהָא מִן הָגָר אִיהוּ, כְּדַבְּקֵי דְמִיתָא. רַבִּי שִׁמְעוֹן פִּתַּח וְאָמַר, בֶּן יַכְבֵּד אָב וְעֶבֶד אֲדוֹנָיו. בֶּן יַכְבֵּד אָב, דָּא יַצְחָק לְאַבְרָהָם.

142. When did he honor him? Yitzchak was 37 years old when Avraham bound him on the altar and offered him as a sacrifice. Avraham was so old that he could not have countered an attack from Yitzchak--not even a kick with one foot. But Yitzchak honored his father, who bound him like a lamb, AND SHOWED NO RESISTANCE, in order to fulfill his father's will.

143. An example of a servant honoring his master is Eliezer to Avraham, whom Avraham sent to Charan. There, Eliezer honored Avraham by fulfilling his wishes, as it is written: "And Hashem has blessed my master greatly..." (Beresheet 24:35), as well as "And he said, I am Avraham's servant" (Ibid. 34). He did all of this to show respect to Avraham.

144. Eliezer is a man who carried silver, gold, precious stones, and camels. He himself was good looking and impressive in appearance. Nevertheless, he did not say that he was a dear friend or a relative of Avraham. Instead, he said, "I am Avraham's servant," in order to raise the esteem of Avraham and make them respect him.

145. Therefore, the verse reads, "A son honors his father, and a servant his master,"-- but you Yisrael, my children, you are ashamed to say that I am your father or that you are My servants. So "...if then I am a father, where is my honor...?" (Malachi 1:6). Thus, it is written: "And, lo...a son." This is definitely the son, who unlike Yishmael properly honors his father.

142. אִימְתִי כְּבִיד לִיה, בְּשַׁעֲתָא דְעַקְדָּא לִיה עַל גְּבִי מְדַבְחָא, וּבַעֲא לְמִקְרַב לִיה קְרַבְנָא, וַיִּצְחַק בְּרַ הַלְתִּין וּשְׁבַע שְׁנֵין הָוָה, וְאַבְרָהָם הָוָה סָבָא, דְּאִילוּ הָוָה בְּעִיט בְּרַגְלָא חַד, לֹא יָכִיל לְמִיקָם קַמִּיה, וְאִיהוּ אֹקִיר לִיה לְאַבּוּי, וְעַקְדָּא לִיה בְּחַד אִימְרָא, בְּגִין לְמַעַבְדַּר רַעוּתִיה דְּאַבּוּי.

143. וְעַבְד אֲדוֹנָיו: דָּא אֲלִיעֶזֶר לְאַבְרָהָם. כַּד שָׁדַר לִיה לְחַרָן, וְעַבְד כָּל רַעוּתִיה דְּאַבְרָהָם, וְאֹקִיר לִיה, כְּמָה דְכָתִיב וְה' בֵּרַךְ אֶת אֲדוֹנָי וּגו'. וְכָתִיב וַיֹּאמֶר עַבְד אֲבְרָהָם אֲנֹכִי. בְּגִין לְאֹקִיר לִיה לְאַבְרָהָם.

144. דְּהָא בַר נֶשׁ דְּהָוָה מִיִּיתִי כֶּסֶף וְזָהָב, וְאַבְנֵי יָקָר וּגְמֻלִין, וְאִיהוּ כְדַקָּא נְאוֹת, שְׁפִיר בְּחִיזוּ, לֹא אָמַר דְּאִיהוּ רַחִימָא דְּאַבְרָהָם, אוּ קְרִיבָא דִּילִיה. אֲלֵא אָמַר, עַבְד אֲבְרָהָם אֲנֹכִי, בְּגִין לְסַלְקָא בְּשִׁבְחָא דְּאַבְרָהָם, וְלֹאֲוִקִיר לִיה בְּעִינֵיהּ.

145. וְעַל דְּאִבְנֵי יָכַבְד אָב וְעַבְד אֲדוֹנָיו. וְאַתּוֹן יִשְׂרָאֵל בְּנֵי, קְלָנָא בְּעִינֵיכֹן לֹמַר דְּאָנָא אָבּוּכֹן, אוּ דְאַתּוֹן עַבְדִּין לִי. וְאִם אָב אָנִי אִיהָ כְּבוֹדִי וּגו'. בְּגִין כְּרִוְהָנָה בֵּין: דָּא הוּא בֵּין וְדָאִי, וְלֹא יִשְׁמַעְאֵל. דָּא הוּא בֵּין דְּאֹקִיר לְאַבּוּי כְדַקָּא חֲזִי.

146. "And, lo, Sarah your wife shall have a son," as she died because of him, WHEN SHE HEARD OF HIM BEING BOUND UPON THE ALTAR. And because of him, she suffered anguish in her soul until she bore him. "And, lo, Sarah...shall have a son" MEANS THAT she was exalted on his account when the Holy One, blessed be He, sat in Judgment on the world--because at that time, ON ROSH HASHANAH, WHEN YITZCHAK WAS BORN, "Hashem visited Sarah..." Clearly, He remembered Sarah for the sake of Yitzchak. This is why "Sarah...shall have a son." ANOTHER EXPLANATION OF "And, lo, Sarah your wife shall have a son" is that BECAUSE the woman receives the child from the man, THE FEMALE HAS THE CHILD. THEREFORE, THE VERSE SAYS, "AND, LO, SARAH...SHALL HAVE A SON."

147. "And Sarah heard it in the tent door, which was behind him" (Beresheet 18:10). AND HE ASKS: What do the words "which was behind him" mean? Should it not have been written: 'and she was behind him,' AS IF TO SAY THAT SHE WAS BEHIND THE INFORMING ANGEL? HE REPLIES: There is a secret here. "And Sarah heard it" REFERS TO the words "tent door," which correspond to the lower grade, that is, the gate of faith, NAMELY THE SHECHINAH. "... which was behind him..." MEANS THAT the upper grade, WHO IS THE HOLY ONE, BLESSED BE HE, confirmed the declaration. Ever since Sarah came into the world, she did not hear anything from the Holy One, blessed be He, save at that moment.

148. Yet another explanation is that Sarah sat at the "tent door" in order to listen to their words. And she heard the good news that Avraham received. THIS IS WHY IT IS WRITTEN: "AND SARAH HEARD IT IN THE TENT DOOR, which (he) was behind him." IT MEANS THAT Avraham sat behind the Shechinah.

146. וְהִנֵּה בֶן לְשָׂרָה אֲשֶׁתְּךָ. בֶּן לְשָׂרָה, דְּבִגְיִינִיָּה מִיִּתְתָּ, דְּבִגְיִינִיָּה כְּאִיבַת נַפְשָׁה, עַד דְּנִפְקַת מִינָה. וְהִנֵּה בֶן לְשָׂרָה. לְאַסְתִּלְקָא בְּגִינִיָּה, בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא יְתִיב בְּדִינָא עַל עֲלָמָא. דְּכַדִּין וְה' פִּקֵּד אֶת שָׂרָה וּגּו'. דְּהָא מְדַבְּרִי לְשָׂרָה בְּגִינִיָּה דִּיִּצְחָק. וְעַל דְּאֵיִהּוּ בֶּן לְשָׂרָה. וְהִנֵּה בֶּן לְשָׂרָה. דְּהָא נּוֹקְבָא נְטִילָא לְבָרָא מִן דְּכוּרָא.

147. וְשָׂרָה שׁוֹמְעַת פֶּתַח הָאֵהָל וְהוּא אַחֲרָיו. מֵאִי וְהוּא אַחֲרָיו, וְהוּא אַחֲרָיו מִבְּעֵי לֵיהּ. אֶלָּא רָזָא אִיהוּ, וְשָׂרָה שׁוֹמְעַת, מַה דְּהוּהוּ אִמֵּר פֶּתַח הָאֵהָל, דָּא דְּרָגָא תַּתְּאָה פֶּתַח דְּמַהִימְנוּתָא. וְהוּא אַחֲרָיו. דְּאִוְרֵי לֵיהּ, דְּרָגָא עֲלָאָה. מִן יוֹמָא דְּהוּת שָׂרָה בְּעֲלָמָא, לֹא שְׁמַעַת מִלָּה דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּרֵהוּא שְׁעִתָּא.

148. דְּבַר אַחַר, דְּהוּת יְתִבָּא שָׂרָה פֶּתַח הָאֵהָל, בְּגִין לְמִשְׁמַע מְלִין, וְהוּא שְׁמַעַת הָאִי מִלָּה דְּאֲתַבְּשֵׁר בֵּהּ אַבְרָהָם. וְהוּא אַחֲרָיו. אַבְרָהָם, דְּהוּהוּ יְתִיב אַחֲוֵרֵי דְּשְׂכִינְתָּא.

149. "Now Avraham and Sarah were old, advanced in days (lit. 'coming with days')..." (Beresheet 18:11). AND HE ASKS: What is meant by 'coming with days'? AND HE REPLIS: THIS MEANS THAT THEY ARE 'COMING' to the end of their 'days.' Avraham was a hundred years old, and Sarah was ninety. They reached their fill of days, as is proper. 'Coming with days' can be read as 'for the day has come,' WHICH CAN MEAN THAT the day has ended. HERE, AS WELL, "COMING WITH THE DAYS" MEANS THAT THEIR DAYS WERE COMPLETED.

149. וְאַבְרָהָם וְשָׂרָה זְקֵנִים בָּאִים בְּיָמֵם. מֵאֵי בָּאִים בְּיָמֵם. שְׁעוּרֵין דְּיוֹמֵין דְּאַתְחִזִּי כְּדִין לְהוּ, חֵד מְאָה, וְחֵד תְּשַׁעִים, עָאלוּ בְּיוֹמֵין, שְׁעוּרָא דְּיוֹמֵין, כְּדָקָא זְאוּת. בָּאִים בְּיָמֵם. כְּדָבַר אַחֲרָכִי בָּא הַיּוֹם, דְּאַעֲרַב יוֹמָא לְמֵיעַל.

150. "...and the manner of women ceased to be with Sarah..." At that hour, she suddenly saw herself having "pleasure" again, AS THE "MANNER OF WOMEN" REVIVED WITHIN HER. Thus she said: "...my lord being old also..." meaning that Avraham was too old to be able to beget children. HOWEVER, SHE DID NOT SAY THAT SHE HERSELF WAS TOO OLD.

150. חָדַל לְהֵיוֹת לְשָׂרָה אֲרַח כְּנָשִׁים. וְהָיָא שְׁעֵתָא חֵמָת גְּרָמָה בְּעַדוֹנָא אַחֲרָא. וּבְגִין כְּרָאמְרָה וְאַדוֹנֵי זְקֵן. דְּהָא אֵיהוּ לָא כְּדָאֵי לְאוּלְרָא, בְּגִין דְּאֵיהוּ סָבָא.

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Section



## 10. "Her husband is known in the gates"

Rabbi Yehuda reveals a powerful secret: The Light of the Creator manifests itself in direct proportion to a person's degree of certainty in the reality of the Creator. If we doubt the existence of the Creator, there is no God force in our personal life. It is our consciousness that creates our existence. For this reason, it is only our absolute conviction and certainty that will bring forth the Creator's existence and influence in our lives, giving us an active role in the process of Creation.

### The Relevance of this Passage

All of us are born into this world with varying degrees of doubt in the existence of the Creator. Moreover, the essence of spiritual work and the notion of free will involves removing these layers of uncertainty throughout our life. Doubt, however, is a formidable foe requiring a large measure of certitude and conviction in return. Certainty in the existence of the Creator emerges from this passage, combined with a recognition in the power of our consciousness to influence and shape our reality.

151. Rabbi Yehuda said: "Her husband is known in the gates, when he sits among the elders of the land" (Mishlei 31:23). Come and behold: the Holy One, blessed be He, was exalted in His glory, because He is hidden and greatly elevated. Since the creation of the world, nobody has ever been able to grasp and conceive His entire wisdom. Thus, no one is able to comprehend it.

151. ר' יהודה פתח, נודע בשערים בעלה בשבתו עם זקני ארץ. תא חזי קודשא בריך הוא אסתלק ביקריה, דאיהו גניז וסתים, בעלויא סגיא. לאו איתי בעלמא, ולא הוה מן יומא דאתברי עלמא, היכיל לקיימא על חכמתא דיליה, ולא וכול לקיימא ביה.

152. He is concealed and exalted high above the reach of all the lower and supernal beings. He is so far above that they all proclaim: "Blessed be the glory of Hashem from His place" (Yechezkel 3:12). The people on earth say that THE SHECHINAH is high above, as it is written: "His glory is above the heavens," (Tehilim 113:4) but the supernal beings say that THE SHECHINAH is down below, as it is written: "His glory is over all the earth" (Tehilim 57:12). So that all the supernal and human beings declare: "Blessed be the glory of Hashem from His place," because He is unknowable, and no one is able to grasp Him. Thus, how does one explain the verse: "Her husband is known in the gates"?

153. Most certainly, "Her husband is known in the gates" refers to the Holy One, blessed be He, who is known and conceived according to what each one assumes in his mind and is able to grasp with the Spirit of Wisdom. Thus, he is able to understand according to what he is able to assume. Therefore, it is written: "Her husband is known in the gates (Heb. she'arim)," THAT IS, THOSE ASSUMPTIONS (HEB. SHI'URIM), WHICH EVERYONE FORMS ACCORDING TO HIS OWN MIND, even though full knowledge of Him is far beyond the reach of anyone.

154. Rabbi Shimon asks: "Her husband is known in the gates." What are the gates? They are the same as the gates mentioned in: "Lift up your heads, gates, and lifted them up, you everlasting doors" (Tehilim 24:9). It is through these gates, which are the supernal grades, that the Holy One, blessed be He, is known. For were it not FOR THESE GATES, no one would have been able to commune with Him.

152. בְּגִין דְּאִיהוּ גְּנִיז וְסִתִּים, וְאַסְתִּלַּק לְעִילָא לְעִילָא, וְכִלְהוּ עֲלָאי וְתַתְּאֵי לָא יִכְלִין לְאַתְדַּבְּקָא, עַד דְּכִלְהוּ אֲמַרִין בְּרוּךְ כְּבוֹד ה' מִמְּקוֹמוֹ. תַּתְּאֵי אֲמַרִי דְּאִיהוּ לְעִילָא, דְּכַתִּיב עַל הַשָּׁמַיִם כְּבוֹדוֹ. עֲלָאי אֲמַרִי דְּאִיהוּ לְתַתְּאֵי, דְּכַתִּיב עַל כָּל הָאָרֶץ כְּבוֹדוֹ. עַד דְּכִלְהוּ עֲלָאי וְתַתְּאֵי, אֲמַרִי בְּרוּךְ כְּבוֹד ה' מִמְּקוֹמוֹ. בְּגִין דְּלֹא אֲתִיידַע, וְלֹא הוּא מֵאן דְּיִכְוִיל לְקַוִּימָא בִּיהַ, וְאֵת אֲמַרְתָּ נֹדַע בְּשַׁעְרִים בְּעִלְהָ.

153. אֵלָא וְדַאי, נֹדַע בְּשַׁעְרִים בְּעִלְהָ. דָּא קוּדְשָׁא בְּרִיךְ הוּא. דְּאִיהוּ אֲתִיידַע וְאַתְדַּבְּק, לְפֻּם מַה דְּמִשְׁעַר בְּלַבִּיָּה, כָּל חַד, כְּמַה דְּיִכְוִיל לְאַדְבַּקָא בְּרוּחָא דְּחֻכְמַתָּא. וְלְפֻּם מַה דְּמִשְׁעַר בְּלַבִּיָּה, הֵכִי אֲתִיידַע בְּלַבִּיָּה. וּבְגִינֵי כֶךְ, נֹדַע בְּשַׁעְרִים, בְּאִינוּן שַׁעְרִים. אֲבָל דְּאֲתִיידַע כְּדַקָּא יְאוּת, לָא הוּא מֵאן דְּיִכְוִיל לְאַדְבַּקָא וּלְמַנְדַּע לִיהַ.

154. רַבִּי שִׁמְעוֹן אָמַר, נֹדַע בְּשַׁעְרִים בְּעִלְהָ. מֵאן שַׁעְרִים. כְּדַבֵּר אַחַרְשָׁאוּ שַׁעְרִים רְאִשׁוּכָם וְהַנְּשָׂאוּ פִתְחֵי עוֹלָם. וּבְגִין אֵלּוּ שַׁעְרִים, דְּאִינוּן דְּרִגִין עֲלָאִין, בְּגִינֵיהוּ אֲתִיידַע קוּדְשָׁא בְּרִיךְ הוּא. וְאִי לָא, לָא יִכְלִין לְאַתְדַּבְּקָא בִּיהַ.

155. Come and behold: even the soul of man cannot be understood directly. It is grasped only through the members of the body, which represent the grades THAT BELONG TO THEM, which reveal the actions of the soul. This is why THE SOUL is conceivable and at the same time inconceivable. IT IS CONCEIVED BY THE MEMBERS OF THE BODY, BUT IS NOT CONCEIVABLE IN ITS OWN ESSENCE. In such a manner, the Holy One, blessed be He, is conceivable and inconceivable. He is the soul to the soul and the spirit to the spirit, hidden and concealed from all. But to he WHO MERITS those gates, NAMELY, THE SUPERNAL GRADES that are the openings of the soul, the Holy One, blessed be He, is made known. SO HE IS CONCEIVABLE BY THE SUPERNAL GRADES, WHICH ARE HIS DOINGS, BUT HE IS INCONCEIVABLE FROM THE ASPECT OF HIS OWN ESSENCE.

156. Come and behold: there is gate upon gate, grade upon grade, through which the glory of the Holy One, blessed be He, is made known. This REFERS TO the "tent door," which is the gate of righteousness, WHICH IS MALCHUT. Thus, it is written: "Open to me the gates of righteousness" (Tehilim 118:19). And this is the first gate to enter. From this gate, all the other supernal gates can be seen. So whoever enters this gate knows the other gates as well, because they all rest on it.

157. But now, this LOWER gate, WHICH IS CALLED THE "TENT DOOR" AND THE "GATE OF RIGHTEOUSNESS" is unknown, because the children of Yisrael are in exile. As a result, all the gates are gone from it. Thus, they are incapable of knowledge and conception. But when Yisrael shall return from exile, all the supernal grades will be destined to dwell upon this gate of righteousness, as should properly be.

155. תָּא חֲזִי, דְּהָא נִשְׁמַתָּא דְּבַר נֶשׁ, לֹא אִיהוּ מֵאן דִּיכִיל לְמַנְדַּע לֵה, אֲלֵא בְּגִין אֲלִין שְׁוִיפוּן דְּגוּפָא, וְאִינוּן דְּרִגִין דְּעַבְדִין אֹמְנוּתָא דְּנִשְׁמַתָּא, בְּגִין כְּרֵאתִידַע וְלֹא אֲתִידַע. כֵּךְ קוּדְשָׁא בְּרִיךְ הוּא, אֲתִידַע וְלֹא אֲתִידַע. בְּגִין דְּאִיהוּ נִשְׁמַתָּא לְנִשְׁמַתָּא, רוּחָא לְרוּחָא, גְּנִיז וְטַמִּיר מִכְּלָא, אֲבָל בְּאִינוּן שְׁעָרִים, דְּאִינוּן פְּתִיחִין לְנִשְׁמַתָּא אֲתִידַע קוּדְשָׁא בְּרִיךְ הוּא.

156. תָּא חֲזִי, אֵית פְּתִיחָא לְפְתִיחָא, וְדִרְגָּא לְדִרְגָּא, וּמְנִיחֵהוּ יָדִיעַ וְיִקְרָא דְּקוּדְשָׁא בְּרִיךְ הוּא. פְּתַח הָאֵהָל, דָּא הוּא פְּתִיחָא דְּצַדִּיק. כְּדָבָר אַחֲרֵפְתִּחוּ לִי שְׁעָרֵי צַדִּיק וְגו'. דָּא פְּתִיחָא קְדָמָאָה, לְאַעְלָא בֵּיהּ, וּבִהָאֵי פְּתִיחָא, אֲתַחֲזוּן כָּל שְׂאָר פְּתִיחִין עֲלָאִין, מֵאן דְּזָכִי לְהָאֵי, זָכִי לְמַנְדַּע בֵּיהּ, וּבְכֻלְהוּ שְׂאָר פְּתִיחִין, בְּגִין דְּכֻלְהוּ שְׂרָאן עֲלֵיהּ.

157. וְהִשְׁתָּא דְּפְתִיחָא דָּא לֹא אֲתִידַע, בְּגִין דִּישְׂרָאֵל בְּגִלוּתָא, וּכְלָהוּ פְּתִיחִין אֲסִתְּלִקוּ מִנִּיהּ, וְלֹא יִכְלִין לְמַנְדַּע וְלֹא תִדְבְּקָא. אֲבָל בְּזִמְנָא דִּימְקוֹן יִשְׂרָאֵל מִן גְּלוּתָא, זְמִינִין כְּלָהוּ דְּרִגִין עֲלָאִין, לְמִשְׁרֵי עֲלֵיהּ כְּדָקָא יֹאוֹת.

158. Then, people will have knowledge of the supernal Wisdom, of which they previously knew nothing, as it is written: "And the spirit of Hashem shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of Hashem" (Yeshayah 11:2). In the future, all these shall rest upon this lower gate, which is the "tent door," NAMELY MALCHUT. And they shall all rest upon King Mashiach to judge the world, as it is written: "But with righteousness shall he judge the poor..." (Ibid. 4)

158. וְכִדְיִן יִנְדְעוּן בְּנֵי עֲלְמָא, חֲכָמְתָא עֲלָאָה  
 יִקְרָא, מַה דְּלֵא הוּוּ יִדְעִין מִקְדָּמַת דְּנָא. דְּכִתְיִב  
 וְנָחָה עָלָיו רוּחַ ה' רוּחַ חֲכָמָה וּבִינָה רוּחַ עֲצָה  
 וְגִבּוּרָה רוּחַ דַּעַת וְיִרְאַת ה'. כִּלְהוּ זְמִינִין לְאַשְׂרָאָה  
 עַל הָאִי פִתְחָא תְתָאָה, דְּאִיהוּ פִתְחַּא הָאֵהָל. וְכִלְהוּ  
 זְמִינִין לְאַשְׂרָאָה עַל מַלְכָא מְשִׁיחָא, בְּגִין לְמִידְרֵן  
 עֲלְמָא. דְּכִתְיִב וְשֹׁפֵט בְּצַדֵּק דְּלִים וְגו'.

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Section



## 11. "And he said, 'I will certainly return to you'"

The Zohar expounds upon the Right Column aspect of Avraham and the Left Column aspect of Isaac in the metaphysical scheme of things. Both the Right and Left Columns of energy are basic building blocks in Creation, similar to the proton and the electron. This spiritual truth is conveyed through the biblical story where Avraham names his son Isaac as opposed to the tradition of the mother naming the child. The story is a metaphor, indicating the importance of the Right and Left Column--the desire to share and the desire to receive, respectively.

### The Relevance of this Passage

Mankind's behavioral actions always embody a particular blend of the Right and Left columns of energy--our ego's desire to receive versus our soul's desire to share. We develop an awareness of the importance of the actions we take through the Right and Left Column pathways. This allows us to continually seek balance through the process of transforming our desire to receive for the self alone into actions of receiving for the sake of sharing with others.

159. Therefore, it was this grade, NAMELY THE "TENT DOOR," WHICH IS MALCHUT, that informed Avraham OF YITZCHAK'S BIRTH, as we have explained the words: "And he said, I will certainly return to you at this season..." Although it reads, "And he said," it does not say who said. So this is the "tent door," BECAUSE "AND HE SAID" REFERS TO THE SHECHINAH. And Sarah heard this grade, WHICH IS THE "TENT DOOR," from which she had heard nothing before, AS IT WAS SPEAKING WITH AVRAHAM, as it is written: "And Sarah heard it THE WORDS OF the tent door," which declared "I will certainly return to you at this season, and, lo, Sarah your wife shall have a son."

159. בְּנִינִי בֶן, כִּד אֲתַבְּשֶׁר אֲבִרְהֵם, הָאִי דְרָגָא הוּא אָמַר, כְּמָה דְאֵתְמַר, דְּכִתִּיב וַיֹּאמֶר שׁוּב אֲשׁוּב אֵלֶיךָ כְּעַת חַיָּה. וַיֹּאמֶר, לֹא כָתִיב מֵאֵן הוּא, וְדָא הוּא פִּתְחַּהּ הָאֵהֱלָ. וְעַל דָּא, וְשָׂרָה שׁוֹמְעַת, הָאִי דְרָגָא דְהוּא מְלִיל עֲמִינָה, מֵאֵן דְּלֹא הוּא שְׁמַעַת מְקַדְמַת דְנָא. דְּכִתִּיב וְשָׂרָה שׁוֹמְעַת פִּתְחַּהּ הָאֵהֱלָ, דְהוּא מְבַשֶּׁר וַאֲמַר, שׁוּב אֲשׁוּב אֵלֶיךָ כְּעַת חַיָּה וְהִנֵּה בֶן לְשָׂרָה אֲשֶׁתְךָ.

160. Come and behold: the love of the Holy One, blessed be He, for Avraham is so great that Yitzchak was not born until after Avraham was circumcised. And only after he was circumcised was he informed of Yitzchak, because only then was the seed holy; before he was circumcised, the seed was not holy. And then it became as it is written: "wherein is its seed after its kind," (Beresheet 1:12) WHICH REFERS TO A KIND AS HOLY AS AVRAHAM.

161. Come and behold: before Avraham was circumcised, his seed was not holy because it passed through the foreskin and clung to the lower foreskin. But after he was circumcised, his seed issued in holiness and it clung to the holiness of above, and he begot up above. Thus, Avraham clung to his grade, WHICH IS CHESED, properly. Come and behold: when Avraham begot Yitzchak, he was born holy, as should properly be. So these waters, WHICH ALLUDE TO AVRAHAM WHO IS CHESED, conceived and bore darkness. IN OTHER WORDS, YITZCHAK, WHO IS THE SECRET OF THE LEFT COLUMN, WAS DARKNESS, BEFORE HE WAS CLOTHED WITH THE CHASSADIM OF AVRAHAM. AFTER HE ISSUED FROM AVRAHAM, HE WAS CLOTHED BY HIS CHASSADIM AND BECAME 'LIGHT.'

162. One day, Rabbi Elazar asked his father, Rabbi Shimon: Why did the Holy One, blessed be He, name him Yitzchak before he was born, as it is written: "and you shall call his name Yitzchak?" (Beresheet 17:19). AND WE SHOULD NOT SAY IT WAS BECAUSE SHE SAID "ELOHIM HAS MADE LAUGHTER (HEB. TZECHOK) FOR ME..." (BERESHEET 21:6). Because even before he came into the world, the Holy One, blessed be He, called him Yitzchak, BEFORE REASON WAS GIVEN FOR IT.

160. תא חזי, כמה הוא חביבותא דקודשא בריך הוא, לגביה דאברהם, דהא לא נפק מניה יצחק עד דאתגזר, לבתר דאתגזר אתבשר ביה ביצחק, בגין דאיהו ברין זרעא קדישא, ועד לא אתגזר, לאו איהו זרעא קדישא. וכדין איהו, כמה דכתיב אשר זרעו בו למינהו.

161. ותא חזי עד לא אתגזר אברהם, ההוא זרעא דיליה לא הוה קדישא, בגין דנפק בגו ערלה, ואתדבק בערלה לתתא. לבתר דאתגזר, נפק ההוא זרעא בגו קדישא, ואתדבק בקדושה דלעילא, ואוליד לעילא, ואתדבק אברהם בדרגיה ברקא יאות. תא חזי, כד אוליד אברהם ליצחק, נפק קדישא ברקא יאות. והאי מאי אעדו, ואולידו חשוכא.

162. רבי אלעזר שאיל יומא חד, לרבי שמעון אבוי, אמר לו האי דקרא ליה קודשא בריך הוא יצחק, דכתיב, וקראת את שמו יצחק, אמאי, דהא אתחזי דער לא נפק לעלמא, קרא ליה יצחק.

163. He replied: But we have learned that fire, WHICH IS THE LEFT ASPECT AND GVURAH, received water, WHICH IS THE RIGHT ASPECT AND CHESED, as water came from the aspect of Gvurah. THIS MEANS THAT THE LEFT AND RIGHT WERE COMBINED AND BECAME INCLUDED IN EACH OTHER. THUS, THE LEFT ASPECT BECAME THE ASPECT OF THE WINE THAT GLADDENS ELOHIM AND MAN. And it is required of the Levites, WHO ARE DRAWN FROM THE LEFT COLUMN, that they bring happiness to that side, NAMELY THE LEFT SIDE, with musical instruments and praising songs that correspond to that side. THIS MEANS THAT MUSICAL INSTRUMENTS AND PRAISING SONGS ARE ALSO DRAWN FROM THE LEFT SIDE. And this is why Yitzchak means laughter and enjoyment; he came from that side, THE LEFT SIDE, and clung to it.

164. Come and behold: Yitzchak himself is pleasure and laughter because he exchanged water for fire, and fire for water. THUS, THE LEFT AND RIGHT ARE INCLUDED IN EACH OTHER-- BECAUSE YITZCHAK IS THE ASPECT OF THE LEFT, WHICH IS THE FIRE THAT BECAME INCLUDED WITHIN THE WATER, WHICH IS CHESED AND THE RIGHT ASPECT. THIS CAUSES ALL DELIGHT AND HAPPINESS TO BE DRAWN FROM THE LEFT SIDE. This is why the Holy One, blessed be He, named him YITZCHAK (LIT. 'HE WILL LAUGH') even before he came into the world, and announced it to Avraham.

163. אָמַר לוֹ הָא אֲתָמֶר, דְּאֶשָׁא נִטְל מִיָּא, דְּהָא מִיָּא מִסְטָרָא דְגְבוּרָה קָא אֲתִיב. וְדָא שְׂאִיל, לְלוֹאֵי דְאִינוּן בְּדִיחִין לְהֵוּא סְטָרָא, בְּמֵאנֵי זְמֵר וְתִשְׁבָּחָן, לְקַבִּיל הָאֵי סְטָרָא, בְּגִין כְּרִיצְחָק אִיהוּ חֲדוּה, בְּגִין דְּאֲתֵי מֵהֵוּא סְטָרָא, וְאֲתִדְבַק בֵּיהּ.

164. הָא חֲזִי, יִצְחָק בְּדִיחוּתָא, חֲדוּה דְאֲחֻלָּהּ מִיָּא בְּאֶשָׁא, וְאֶשָׁא בְּמִיָּא. וְעַד אֲקָרִי הֵכֵי. וּבְגִין כְּרִיצְחָק פְּרִיךְ הוּא קְרִי לִיָּה הֵכֵי, עַד לֹא יִפּוּק לְעֻלְמָא, שְׂמָא דָא, וְאוֹרְע לִיָּה לְאַבְרָהָם.

165. Come and behold: the Holy One, blessed be He, allowed all children, EXCEPT YITZCHAK, to be named by their parents. Even women named their children. But here the Holy One, blessed be He, did not allow Yitzchak's mother to name him--only Avraham, as it is written: "and you shall call his name Yitzchak" (Beresheet 17:19)--you and no one else, in order to exchange water with fire, and fire with water, WHICH REFERS TO THE INCLUSION OF THE LEFT WITH THE RIGHT AND THE RIGHT WITH THE LEFT, so that Yitzchak may be included within his side, THE RIGHT SIDE.

165. וְהָא חַזִּי, בְּכֹלֵהוּ אַחֲרָנִין שְׁבַק לֹון קוּדְשָׁא בְּרִיךְ הוּא, לְמַקְרֵי לֹון שְׁמֵהּ, וְאַפִּילוּ נְשֵׁי הוּוּ קְרָאן לְבְנֵיהוּ שְׁמֵהּ, אֲבָל הֵכָא לֹא שְׁבַק קוּדְשָׁא בְּרִיךְ הוּא לְאַמִּיהָ, לְמַקְרֵי לִיהָ שְׁמָא, אֲלָא לְאַבְרָהָם, דְּכָתִיב וְקִרְאתָ אֶת שְׁמוֹ יִצְחָק, אַנְתָּ וְלֹא אַחֲרָא, בְּגִין לְאַחֲלָפָא מִיָּא בְּאִשָּׁא, וְאִשָּׁא בְּמִיָּא, לְאַכְלָלָא לִיהָ בְּסִטְרֵיהָ.

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Section



## 12. "And the men rose up from there"

Before any negative occurrence befalls an individual, the Creator always sends us a gift. This gift is an opportunity to perform a positive action so that we can protect ourselves from any judgments decreed against us. This principle is concealed in the Biblical story of Avraham. The three angels were sent to Avraham by the Creator. When Avraham invites these three angels into his home, it is an act of true kindness. Consider Avraham's situation: He was one hundred years old, it was the third day after his circumcision, which is the most painful day, and the weather was unbearably hot. Nevertheless, Avraham put aside his own self interest and welcomed the three strangers [angels] into his home where he bathed and fed them. This positive action saved the life of Avraham's nephew, Lot, when the cities of Sodom and Gomorra were destroyed.

### The Relevance of this Passage

It is human nature to be governed by the primal instinct of self-survival. Yet, it is also uniquely human to put aside one's own needs in consideration of others, albeit, a much more difficult duty to perform. We are empowered with the strength to overcome our natural tendency to be self-absorbed in our own problems. We create the consciousness and awareness to recognize opportunities for sharing. In turn, our positive actions of sharing will give us the ability to overcome or circumvent difficult situations in life.

166. After Avraham was told about Yitzchak, it is written: "And the men rose up from there, and looked toward S'dom" (Beresheet 18:16). Rabbi Elazar said: Come and behold. The Holy One, blessed be He, shows goodness to all beings, but especially to those who follow His path. And even when He decides to judge the world, He arranges for anyone who loves Him to perform a meritorious act before the world is punished.

166. בֵּינָן דְּאַתְבָּשֶׁר אַבְרָהָם בְּיִצְחָק, מַה כְּתִיב וַיִּקְוּמוּ מִשָּׁם הָאֲנָשִׁים וַיִּשְׁקִיפוּ עַל פְּנֵי סְדוֹם. רַבִּי אֶלְעָזָר אָמַר, תָּא חַזִּי, כַּמָּה אֲנָהֵג קוּדְשָׁא בְּרִיךְ הוּא טִיבוּ עִם כָּל בְּרִיּוֹן, וְכָל שְׂכָן, לְאִינוּן דְּאַזְלוּ בְּאוֹרְחוֹי, דְּאַפִּילוּ בְּזִמְנָא דְּבַעֵי לְמִירְדָן עֲלֵמָא, אִיהוּ גְרִים לְמֵאן דְּרַחֲמִים לִיה, לְמִזְכְּבֵי בְּמִלְהָ, עַד לָא וִיתִי הֵהוּא דִּינָא לְעֲלֵמָא.

167. This corresponds to what we have learned. When the Holy One, blessed be He, loves a person, He sends him a present. And what is THAT PRESENT? It is a poor man for whom he can perform a meritorious act. So now that he is meritorious and deserving, the Holy One, blessed be He, draws a cord of grace from the right side upon him. He winds the cord around his head and marks him, so that when Judgment falls on the world, the Angel of Destruction will take notice of him AND NOT HURT HIM. Because he raises his eyes and notices that mark, he avoids him. This is why the Holy One, blessed be He, arranged beforehand to make him meritorious.

168. Come and behold: when the Holy One, blessed be He, planned to execute Judgment on S'dom, He prepared a meritorious act for Avraham by sending him a present, WHICH REFERS TO THE THREE ANGELS. Because of them, he became deserving. Thereby, he saved Lot, the son of his brother, from destruction. This is why it is written: "and Elohim remembered Avraham, and sent Lot out of the midst of the overthrow," (Beresheet 19:29) and not, 'and Elohim remembered Lot.' As a result of Avraham's meritorious act, he was saved. And "remembered" MEANS THAT He remembered the previous meritorious act that He performed with the three angels.

169. In the same manner, when harsh Judgment hangs over the world, the Holy One, blessed be He, remembers the charitable deeds that men performed. Every time a person performs a meritorious action, it is noted above. THEREFORE, even when there is harsh judgment on the world, the Holy One, blessed be He, remembers the good that a person has done and has merited through other people. As it is written: "but charity (righteousness) delivers from death" (Mishlei 11:4). According to this, the Holy One, blessed be He, arranged in advance

167. דְּתַנִּינָן, בְּשַׁעֲתָא דְקוּדְשָׁא בְרִיךְ הוּא רַחִים לִיהּ לְבַר נֶשׁ, מְשַׁדֵּר לִיהּ דוֹרוּנָא, וּמֵאן אִיהוּ מְסַכְנָא, בְּגִין דִּיזְכִּי בִיהּ. וּכְיוּן דְזָכִי בִיהּ, אִיהוּ אֲמִשִּׁיךְ עֲלֵיהּ, חַד חוּטָא דְחָסֵד, דְאַתְמַשֵּׁךְ מִסְטֵר יְמִינָא, וּפְרִישׁ אֲרִישִׁיָּהּ, וּרְשִׁים לִיהּ, בְּגִין דְכַר וִיתִי דִינָא לְעֵלְמָא, הֵהוּא מַחְבֵּלָא יִזְדַּהֵר בִּיהּ, וְזָקִיף עֵינּוּי וְחָמָא לְהֵהוּא רְשִׁימוּ וּכְדִין אֶסְתַּלַּק מִנֵּיהּ, וְאִזְדַּהֵר בִּיהּ. בְּגִינֵי כֵךְ, אֶקְדִּים לִיהּ קוּדְשָׁא בְרִיךְ הוּא בְּמַה דִּיזְכִּי.

168. וְתָא חֲזִי, כַּד בְּעֵי קוּדְשָׁא בְרִיךְ הוּא לְאַיְתָאָה דִינָא עַל סְדוּם, אֲזָכִי קוּדֵם לְאַבְרָהָם, וְשַׁדֵּר לִיהּ דוֹרוּנָא לְמִזְכִּי עֲמַהוּן, בְּגִין לְשִׁזְבָּא לְלוּט בַּר אַחֻוּהַ מְתַמָּן, הֵה"ד וַיִּזְכֹּר אֱלֹקִים אֶת אַבְרָהָם וַיִּשְׁלַח אֶת לוּט מֵתוֹךְ הַהֶפְכָּה. וְלֹא כָתִיב וַיִּזְכֹּר אֱלֹקִים אֶת לוּט, דְּהָא בְּזָכוּתֵיהּ דְאַבְרָהָם אֶשְׁתַּזַּב. וּמֵאֵי וַיִּזְכֹּר, דְּדַכְוִי לִיהּ מֵאֵי דְאֲזָכִי קוּדֵם, עִם אֵינּוּן תְּלַת מְלֹאכִין.

169. כְּגוּוּנָא דָא, בַּר נְשִׁדִיזְכִּי בְצַדִּיקָה עִם בְּנֵי נֶשׁא, בְּשַׁעֲתָא דְדִינָא שְׂרִיָּא בְּעֵלְמָא, קוּדְשָׁא בְרִיךְ הוּא אֲדַכֵּר לִיהּ לְהֵהוּא צַדִּיקָה דְעֵבֵד. בְּגִין דְבַכֵּל שַׁעֲתָא דְזָכִי בַר נֶשׁ, הֵכִי אֶכְתִּיב עֲלֵיהּ לְעֵילָא, וְאַפִּילוּ בְשַׁעֲתָא דְדִינָא שְׂרִיָּא עֲלוּי, קוּדְשָׁא בְרִיךְ הוּא אֲדַכֵּר לִיהּ, לְהֵהוּא טִיבוּ דְעֵבֵד, וְזָכָה עִם בְּנֵי נֶשׁא. כְּדָבַר אַחְרוּצְדִּיקָה תְּצִיל מִמּוֹת. בְּגִינֵי כֵךְ, אֶקְדִּים לִיהּ קוּדְשָׁא בְרִיךְ הוּא לְאַבְרָהָם, בְּגִין דִּיזְכִּי, וַיִּשְׁזִיב לְלוּט.

that opportunity for Avraham to perform a meritorious act, so that by his merit Lot would be saved.

170. Come and behold: "And the men rose up from there, and looked toward S'dom." They rose from the meal that Avraham prepared for them, thereby performing a meritorious act. And even though they were angels, WHO DO NOT NEED A MEAL, he nevertheless attained merit because of them. And they purposely left no food over from the meal, so that Avraham would attain merit through the act, as it is written: "and they did eat," as by their fire the food was eaten and consumed.

171. You might say: But there were three angels: one of fire, one of water, and one of air. SINCE GAVRIEL IS MADE OF FIRE, MICHAEL IS MADE OF WATER, AND REFAEL OF AIR, ONLY GAVRIEL COULD HAVE CONSUMED THE FOOD WITH HIS FIRE. MICHAEL AND REFAEL WERE NOT ABLE TO DO SO, AS THEY ARE NOT MADE OF FIRE. AND HE REPLIES: Each and every one of them includes the others in himself. SO EACH ONE OF THEM WAS MADE OF FIRE, WATER, AND AIR. This is why IT IS WRITTEN ABOUT ALL OF THEM: "and they did eat"--THE FIRE IN EACH OF THEM CONSUMED THE FOOD. Similarly to this, "and they saw Elohim, and did eat and drink," (Shemot 24:11) MEANING that they were indeed nourished from THE SPLENDOR OF the Shechinah, WHICH IS CONSIDERED AS EATING. Thus, in this PASSAGE AS WELL, "and they did eat" MEANS THAT they nourished themselves, THROUGH THEIR EATING, from the side to which Avraham was attached, NAMELY THE RIGHT SIDE, WHICH IS CHASSADIM. And this is why they left nothing from what Avraham offered them--SO THAT THEY COULD DRAW DOWN AS MUCH CHASSADIM AS POSSIBLE.

170. וַיִּשְׁקִימוּ עַל פְּנֵי סְדוֹם. תָּא חֲזִי, וַיִּקְוּמוּ מִשֵּׁם הָאֲנָשִׁים. מֵהָיָא סְעוּדָה דְאַתְקִין לִוְן אַבְרָהָם, וְזָכָה בְהוּ. אַף עַל גְּבַדְמִלְאֲכִין הוּוּ, זָכָה בְהוּ, וְכֹל הָהוּא מִיבְלָא, לָא אֲשַׁתָּאֵר מִיָּנִיה כְּלוּם בְּגִינֵי דְאַבְרָהָם, וְלִמְזֻכֵי בֵיה, דְהָא כְּתִיב וַיֹּאכְלוּ, בְּאִשָּׁא דְלַהוֹן אֲתֵאכִיל.

171. וְאִי תִימָא, הָא תְּלַת מִלְאֲכִין הוּוּ, הָאִי אֲשָׁא, וְהָאִי מִיָּא, וְהָאִי רוּחָא. אֲלָא, כֹּל חַד וְחַד כְּלוּל בְּחִבְרִיָּה, וּבְגִינֵי כֶךְ, וַיֹּאכְלוּ. כְּגוּוּנָא דָא וַיַּחֲזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ. אֲכִילָה וְדָאִית אֲכָלוּ, דְאַתְזוּנוּ מִן שְׂכִינְתָא, אוּף הֶכָא וַיֹּאכְלוּ. גְרָמוּ לְאַתְזוּנָא מֵהוּא סְטְרָא דְאַבְרָהָם אֲתַדְבַק בֵּיה, וּבְגִין כֶךְ, לָא אֲשַׁאֲרוּ מִמָּה דִיֵּהִיב לִוְן אַבְרָהָם כְּלוּם.

172. On the same principle, one should drink from the cup of benediction, so that by his drinking he will merit the blessing of above. Hence, THE ANGELS also ate from what Avraham had prepared for them, in order to be nourished from the side of Avraham-NAMELY, FROM THE LIGHT OF CHASSADIM, as the sustenance of all the angels above proceeds from that side.

173. The verse, "and looked toward..." ALLUDES TO the awakening of the quality of Mercy to save Lot. WE LEARN THIS BY COMPARING VERSES. It is written here, "and looked toward," and it is written elsewhere, "Look forth from your Holy habitation" (Devarim 26:15). Because THE LOOKING THERE ALLUDES to Mercy there, it does so here as well.

174. "And Avraham went with them to bring them on the way" (Beresheet 18:16), that is, he escorted them. Rabbi Yesa said: If Avraham knew that they were angels, why did he have to escort them? Rabbi Elazar responded: Even though he knew they were angels, he did for them what he was accustomed to do for people. Thus, he escorted them, because it behooves one to escort his guests, since everything depends on this. IN OTHER WORDS, THE PRECEPT OF INVITING GUESTS DEPENDS ON ESCORTING THEM, WHICH IS THE FINAL ACT. AND IT IS NOT CONSIDERED A PRECEPT UNTIL AFTER THE PERSON CONCLUDES IT.

172. כְּגִוּוֹנָא דָא בְּעֵי לִיָּה לְבַר נֶשׁ, לְמִשְׁתֵּי מֵהֵוּא  
בְּסָא דְבִרְכָה, בְּגִין דִּיזְכִּי לְהֵיָא בְּרָכָה דְלַעִילָא.  
אוּף אִינוּן אֶכְלוּ, מִמָּה דְאַתְקִין לוֹן אַבְרָהָם, בְּגִין  
דִּיזְכוּן לְאַתְזָנָא מִסְטָרָא דְאַבְרָהָם. דְּהָא מֵהֵוּא  
סְטָרָא, נְפִיק מְזוֹנָא לְכֻלְהוּ מִלְּאַכִּי עֲלָאִי.

173. וַיִּשְׁקִיפוּ: אֶתְעֲרוּתָא דְרַחֲמֵי לְשִׁזְבָּא לְלוֹט.  
כְּתִיב הֵכָּא וַיִּשְׁקִיפוּ, וְכְתִיב הֵתָם הַשְׁקִיפָה מִמַּעוֹן  
קְדָשְׁךָ. מַה לְהֵלֵן לְרַחֲמֵי, אוּף הֵכָּא לְרַחֲמֵי.

174. וְאַבְרָהָם הוֹלֵךְ עִמָּם לְשַׁלְחָם. לְמַעַבְדַּר לוֹן לְוִיָּה.  
אָמַר רַבִּינְיָסָא אִי תִימָא דְאַבְרָהָם יָדַע דְּמִלְּאַכִּין  
אִינוּן, אִמְאִי אַעֲבִיד לוֹן לְוִיָּה. אֶלָּא אָמַר ר' אֶלְעָזָר,  
אֵף עַל גְּבִרְהוּהָ יָדַע, מַה דְּהוּהָ רְגִיל לְמַעַבְדַּר עִם בְּנֵי  
נְשָׂא, עַבְדַּר בְּדוּ, וְאַלּוּי לוֹן. בְּגִין דְּכָךְ אַצְטְרִיךְ לִיָּה  
לְבַר נְשַׁלְמַעַבְדַּר לְוִיָּה לְאוּשְׁפִיזִין, דְּהָא כֻּלָּא בְּהָאִי  
תְּלִיא.

175. As he was escorting them, the Holy One, blessed be He, appeared to him, as it is written: "And Hashem said: Shall I hide from Avraham that which I do?" (Ibid. 17) The phrase "And Hashem" APPLIES TO Him and His heavenly court, WHICH IS THE NUKVA, as the Holy One, blessed be He, accompanied them.

176. Come and behold: when a person escorts his friend, he draws the Shechinah to join him, and walks along with him to protect him. This is the reason why a person should escort his guest; he joins him with the Shechinah and draws the Shechinah to join him.

175. וּבְעוֹד דְּאִיהוּ הוּא אֲזִיל עִמָּהוֹן, אֲתַגְּלִי קוּדְשָׁא בְּרִיךְ הוּא עֲלֵיהּ דְּאַבְרָהָם, דְּכִתְיִב וְה' אָמַר הַמְּכַסֶּה אָנִי מֵאַבְרָהָם אֲשֶׁר אָנִי עֹשֶׂה. וְה' הוּא וּבֵית דִּינִיָּה, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא הוּא אֲזִיל עִמָּהוֹן.

176. תָּא חֲזִי כִּד בַּר נִשְׁעָבִיד לְוִיָּה לְחֻבְרִיָּה, אִיהוּ אֲמַשִּׁיךְ לְשִׁכְנֵתָא לְאַתְחַבְרָא בְּהַדְרִיָּה. וְלִמְהַךְ עִמִּיהּ בְּאוֹרְחָא לְשׁוּבָא לִיָּה. וּבְגִין כְּרַבְעֵי לִיָּה לְבַר נִשְׁלֻוּי לְאוֹשְׁפִיזָא, בְּגִין דְּחַבְרָא לִיָּה לְשִׁכְנֵתָא, וְאֲמַשִּׁיךְ עֲלֵיהּ לְאַתְחַבְרָא בְּהַדְרִיָּה.

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Section



## 13. "Shall I hide from Avraham"

The Creator never allows any intense judgments to rain down upon Creation without first warning the righteous souls who dwell among mankind. This warning offers the righteous the opportunity to take the necessary positive measures to counteract decreed judgments. These righteous souls warn others and create opportunities for people to change their ways.

### The Relevance of this Passage

According to the wisdom of Kabbalah, positive actions of sharing are not founded upon the vague concepts of morals, ethics, or codes of right and wrong. Rather, there is a direct dividend to the doer of good deeds. Our charitable actions and positive behavior serve our own spiritual interests, particularly during times of great judgment. We are given the ability to recognize opportunities for sharing and spiritual change when we are preoccupied with our own hardships. An appreciation for the righteous living among us is awakened within our soul, furnishing us with greater protection from any negative events that might be looming over the horizon.

177. Therefore, because of this, THAT IS, BECAUSE HE ESCORTED HIS GUESTS, HE WAS FULLY MERITORIOUS, "and Hashem said: 'Shall I hide from Avraham that which I do?'" Rabbi Chiya opened the discourse with the verse: "For Hashem Elohim will do nothing, until He reveals His secret to His servants the prophets" (Amos 3:7). Blessed are the righteous of the world, that the Holy One, blessed be He, chose them. And all that He has done in the heavens and shall do in the world, He accomplishes through righteous people. And He never hides anything from them.

177. בגין כְּרוּה' אָמַר הַמַּכְסֶּה אֲנִי מֵאַבְרָהָם אֲשֶׁר אֲנִי עֹשֶׂה. ר' חַיִּיא פָּתַח כִּי לֹא יַעֲשֶׂה ה' אֱלֹקִים דְּבַר כִּי אִם גְּלַה סוּדוֹ אֶל עַבְדֵּי הַנְּבִיאִים. זְכַאִין אִינוּן זְכַאִי עֲלֵמָא, דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בְּהוּ, וְכֹל מַה דְּאִיהוּ עֲבִיד בְּרַקִּיעָא, חֲמִין לְמַעְבַּד בְּעֲלֵמָא, עַל יְדֵי דְזְכַאִין עֲבִיד לֵיהּ, וְלֹא כְּסִי מְנִייהוּ לְעֲלֵמִין כְּלוּם.

178. For the Holy One, blessed be He, wants the righteous to join Him. This is so that they may warn people and advise them to repent their iniquities so that they will not be punished by celestial punishment, and so that they will have no excuse to complain to Him, SAYING THAT HE DID NOT WARN THEM AND THEY DID NOT KNOW. Therefore, the Holy One, blessed be He, reveals to them the secret that He is about to punish them. He does not want them to be able to claim that He is punishing them without a trial.

179. Rabbi Elazar said: Woe to the wicked who do not seek TO KNOW, and do not know how to refrain from sin. Hence, the Holy One, blessed be He, whose deeds are just and whose actions are right, never act before He reveals His plans to the righteous, so that other people will have no excuse to complain about Him. SIMILARLY, men should act in a way that prevents other people from uttering accusations against them. Therefore, it is written: "And you shall be clean before Hashem and before Yisrael" (Bemidbar 32:22).

180. And THE RIGHTEOUS should act accordingly, to prevent other people from complaining ABOUT THE HOLY ONE, BLESSED BE HE, and warn them that if they sin and do not guard themselves, the attribute of Judgment of the Holy One, blessed be He, might have a reason to ACCUSE them. And how may they ESCAPE THIS ATTRIBUTE OF JUDGMENT? By repenting and performing good deeds.

178. בגין דקודשא בריך הוא בעי לשתפא בהדיה לצדיקיא. בגין דאינון אתיין, ומזהרין לבני נשא, לאתבא מחובייהו, ולא יתענשו מגו דינא עלאה, ולא יהא לון פתחא דפומא לגביה. בגיני כך, קודשא בריך הוא אודע לון רזא, דאיהו עביד בהו דינא. תו בגין דלא יימרון, דהא בלא דינא עביד בהו דינא.

179. אמר רבי אלעזר, ווי לון לחייבין, דלא ידעין ולא משגיחין, ולא ידעין לאסתמרא מחובייהו. ומה קודשא בריך הוא די כל עובדוהי קשוט, ואורחתייה דין, לא עביד כל מה דעביד בעלמא, עד דגלי להו לצדיקיא, בגין דלא יהא לון פתחא דפומא לבני נשא. גבי בני נשא לא כ"ש דאית לון למיעבד מלוייהו דלא ימללון בני נשא סטיא עליהון. וכן כתיב והייתם נקיים מה' ומישראל.

180. ואית לון למיעבד, דלא יהא לון פתחון פה לבני נשא, ויתרון בהון, אי אינון חטאן, ולא משגיחי לאסתמרא, דלא יהא ליה למדת דינא דקודשא בריך הוא, פתחא דפומא לגבייהו. ובמה, בתשובה ועובדין דכשרן.

181. Come and behold: "And Hashem said: 'Shall I hide from Avraham'." Rabbi Yehuda said: The holy One, blessed be He, has given the entire land to Avraham, as an everlasting heritage, as it is written: "For all the land which you see, to you I give it..." (Beresheet 13:15) as well as, "lift up your eyes and see..." (Ibid. 14). Later, when the Holy One, blessed be He, wanted to uproot and destroy these places, NAMELY S'DOM AND AMORAH, He said: I have already given the land to Avraham, and he is the father of them all, as it is written: "for a father of a multitude of nations have I made you" (Beresheet 17:5). So it is not fitting for me to smite the children without informing their father whom I have called "Avraham my friend" (Yeshayah 41:8). Therefore, I must inform him. Thus, "And Hashem said: 'Shall I hide from Avraham that which I do?'"

182. Rabbi Aba said: Behold the humility of Avraham, even though the Holy One, blessed be He, said to him: "Because the cry of S'dom and Amorah is great" (Beresheet 18:20). Although He delayed Himself by informing Avraham that He wanted to punish S'dom, he did not pray before Him to save Lot from punishment. Why? So that he did not ask for a reward for his deeds.

183. Because of this, EVEN THOUGH HE DID NOT ASK FOR IT, the Holy One, blessed be He, sent for Lot and saved him for the sake of Avraham, as it is written: "And Elohim remembered Avraham, and sent Lot out of the midst of the overthrow" (Beresheet 19:29).

181. תָּא חֲזִי, וְה' אָמַר הַמְּכַסֶּה אֲנִי מֵאַבְרָהָם. אָמַר רַבִּי הוֹדָה, קוֹדֵשׁ אֲבִיךָ הוּא יְהִי בְּכָל אֶרֶץ לְאַבְרָהָם, לְמַהוּי לִי אַחְסַנְתָּ יִרְוֹתָא לְעֵלְמִין. דְּכִתִּיב כִּי אֶת כָּל הָאָרֶץ אֲשֶׁר אֲתָה רֹאֶה לְךָ אֶתְּנֶנָּה וְגו'. וְכִתִּיב שָׂא נָא עֵינֶיךָ וּרְאֵה. וּלְבַתֵּר קוֹדֵשׁ אֲבִיךָ הוּא אֶצְטְרִיךְ לְאַעְקְרָא אֶתְרִין אֵלֶיךָ. אָמַר קוֹדֵשׁ אֲבִיךָ הוּא, כְּבָר יְהִיבִית יִת אֶרֶץ לְאַבְרָהָם, וְהוּא אָבִא לְכָלֵא, דְּכִתִּיב כִּי אֲב הַמּוֹן גּוֹיִם נִתְתִּיךְ. וְלֹא יָאוּת לִי לְמַמְחֵי בְנִין, וְלֹא אוֹדַע לְאַבְהוֹן, דְּקָרִית לִי אַבְרָהָם אוֹהֵבִי. וּבְגִין כְּרִאֲצְטְרִיךְ לְאוֹדַע לִי, בְּגִין כְּרוּה' אָמַר הַמְּכַסֶּה אֲנִי מֵאַבְרָהָם אֲשֶׁר אֲנִי עֹשֶׂה.

182. אָמַר רַבִּי אַבָּא, תָּא חֲזִי, עֲנוּתְנוּתָא דְאַבְרָהָם, דְּאִף עַל גְּבַדְאֲמַר לִי קוֹדֵשׁ אֲבִיךָ הוּא, זְעַקַת סְדוֹם וְעַמּוֹרָה כִּי רַבָּה. וְעַם כָּל דָּא דְאוּרִיךְ עַמִּיָּה, וְאוֹדַע לִי, דְּבַעֵי לְמַעַבְדֵי דִינָא בְּסְדוֹם, לֹא בְעָא קַמִּיָּה לְשַׁזְבָּא לִי לְלוּט, וְלֹא יַעֲבִיד בֵּיה דִינָא. מ"ט, בְּגִין דְּלֹא לְמַתְבַּע אַגְרָא מִן עוֹבְדוֹי.

183. וְעַל דָּא שְׁלַח קוֹדֵשׁ אֲבִיךָ הוּא לְלוּט, וְשִׁזְבִי לִי, בְּגִינֵיהּ דְאַבְרָהָם. דְּכִתִּיב וַיִּזְכֹּר אֱלֹקִים אֶת אַבְרָהָם וַיִּשְׁלַח אֶת לוֹט מִתּוֹךְ הַהֶפְכָּה וְגו'.



184. What is meant by "in which Lot dwelt?" WHY WERE THEY NAMED AFTER HIM? This has been explained; it is because they were all wicked and there was nobody among them who was good, save Lot. From this we learn that wherever the wicked stay, that place is doomed to be destroyed. FROM THE VERSE "IN WHICH LOT DWELT," WE LEARN THAT FOR ALL THE OTHER PEOPLE WHO DWELT THERE, IT WAS NOT CONSIDERED TO BE A DWELLING PLACE, BUT RATHER A PLACE OF DESTRUCTION AND DESOLATION UNFIT FOR HABITATION. AND THIS WAS BECAUSE THEY WERE WICKED PEOPLE.

185. Of the verse "the cities in which Lot dwelt," HE ASKS: Could it be that Lot lived in all of them? AND HE REPLIES: Because of his presence in those cities, they were not destroyed, and the people were able to dwell there. THIS IS WHY THEY ARE NAMED AFTER HIM. But if you say this was because of the merit of Lot, you are incorrect; it was because of the merit of Avraham.

186. Rabbi Shimon said: Come and behold. The service that a person does for the righteous protects him in this world. In addition, even if he is a sinful person, he will learn from the righteous person's behavior and emulate it.

187. Come and behold: as Lot accompanied Avraham, he did not learn all his ways, but he did learn how to show kindness to other people. Thus, as long as Lot dwelt there, the people settled in the cities, which continued to exist. THEREFORE, IT IS WRITTEN: "IN WHICH LOT DWELT."

184. מאי אשר ישב בהן לוט. הא אתמר. אבל בגין דכלהו חייבין, ולא אשתכח מכלהו, דאית ליה מירי דזכו, בר לוט. מכאן אוליפנא, בכל אתר דריירין ביה חייבין, חריב איהו.

185. אשר ישב בהן לוט. וכי בכלהו הוה יתיב לוט, אלא בגיניה הווי יתבי, דלא אתחרבו. ואי תימא בזכותיה, לא. אלא בזכותיה דאברהם.

186. אמר רבישמעון, תא חזי, דשמושא דעביר בר נש לזכאה, ההוא שמושא, אגין עליה בעלמא. ולא עוד, אלא דאף על גב דאיהו חייבא, אוליף מאורחוי ועביר לון.

187. תא חזי, דהא בגין דאתחבר לוט בהדיה דאברהם, אף על גב דלא אוליף כל עובדוי, אוליף למעבד טיבו עם ברין, כמה דהוה עביר אברהם, ודא הוא דאותיב לכל אינון קרתי, כל ההוא זמנא דיתבו, בתר דעאל לוט בינייהו.

188. Rabbi Shimon said: Behold how the Shechinah stayed with Avraham during the time that the Holy One, blessed be He, was with him. Rabbi Elazar said to him: But it was the Shechinah, Herself, that spoke to him, AND NOT ONLY THE HOLY ONE, BLESSED BE HE ALONE. Because the Holy One, blessed be He, revealed Himself to Avraham through this grade, as it is written: "And I appeared to Avraham, to Yitzchak, and to Ya'akov, by the name of El Shadai," (Shemot 6:3) WHICH IS THE SHECHINAH. IF SO, THEN WHAT IS THE POINT OF NOTING THE FACT THAT THE SHECHINAH DID NOT LEAVE AVRAHAM DURING THE TIME WHEN THE HOLY ONE, BLESSED BE HE, WAS WITH HIM? RABBI SHIMON said: It is certainly so, AND YOU ARE DEFINITELY RIGHT.

189. Come and behold. It is written: "And Hashem said (lit. 'And said Hashem'): 'Because the cry of S'dom and Amorah is great...'" At first, IT IS WRITTEN: "And Hashem said," (Bereshheet 18:17) WHICH APPLIES TO HIM AND HIS HEAVENLY COURT, NAMELY THE SHECHINAH. And later, IT IS WRITTEN: "And said Hashem: Because the cry of S'dom and Amorah is great," WHICH DOES NOT REFER TO HASHEM ALONE, BUT RATHER TO the upper grade YUD-HEI-VAV-HEI that appeared to him over the lower grade, WHICH IS THE SHECHINAH.

Midrash Hane'elam (Homiletical interpretations on the obscure)

190. "And Hashem said, Shall I hide from Avraham..." What is written before? "And the men rose up from there, and looked toward S'dom," in order to punish the wicked. And what is written after? "Shall I hide from Avraham."

188. אָמַר רַבִּי שִׁמּוֹן, תֵּאֵדָה כִּי הָיָה הַשְּׁכִינָה לֹא אֶעְרֹב מִיָּד הָאֱלֹהִים, כִּי הָיָה שָׂעֵתָא דְקוּדְשָׁא בְרִיךְ הוּא אָמַר לֵיהּ, אָמַר לוֹ רַבִּי אֶלְעָזָר, וְהָא שְׂכִינְתָא הוּא מְלִיל עִמִּיהּ, דְהָא בְּדַרְגָּא דָּא אֲתַגְלִי עֲלֵיהּ קוּדְשָׁא בְרִיךְ הוּא, דְכָתִיב וְאָרָא אֶל אַבְרָהָם אֵל יִצְחָק וְאֵל יַעֲקֹב בְּאֵל שַׁדַּי. אָמַר לֵיהּ הֲכִי הוּא וְדָאֵי.

189. וְהָא חֲזִי מַה כְּתִיב, וַיֹּאמֶר ה' וְעַתָּה סֹדִם וְעַמּוֹרָה כִּי רַבָּה. בְּקִדְמִיתָא וְה' אָמַר, וּלְבַסּוּף וַיֹּאמֶר ה' וְעַתָּה סֹדִם וְעַמּוֹרָה וְגו'. דָּא אִיהוּ דְרַגְא עֲלָאָה, דְאֲתַגְלִי לֵיהּ עַל דְרַגְא תַתָּאָה.

מִדְרַשׁ הַנֶּעְלָם  
190. וְה' אָמַר הַמְכַסֶּה אֲנִי מֵאַבְרָהָם וְגו'. מַה כְּתִיב לְמַעַלָּה, וַיִּקְוּמוּ מִשָּׁם הָאֲנָשִׁים וַיִּשְׁקֹפוּ עַל פְּנֵי סֹדִם. לְעִשׂוֹת דִּין בְּרִשְׁעִים, מַה כְּתִיב אַחֲרָיו הַמְכַסֶּה אֲנִי מֵאַבְרָהָם.

191. Rabbi Chisda said: The Holy One, blessed be He, does not execute Judgment on the wicked until He has consulted the souls of the righteous. This is as it is written: "By the blast (also, 'soul') of Eloha they perish," (Iyov 4:9) and "Shall I hide from Avraham." The Holy One, blessed be He, said: How can I punish the wicked without consulting the souls of the righteous, telling them that the wicked have sinned before Me, and I am about to punish them. This is as it is written: "And Hashem said: 'because the cry of S'dom and Amorah is great, and because their sin is very grievous'."

192. Rabbi Abahu said: The soul remains standing in its place and is afraid to come nearer and say anything to Him until Matatron says he will present it. Then, it may say what it wants. This is as it is written: "And Avraham drew near, and said, 'will You also destroy the righteous with the wicked?'" (Beresheet 18:23) "Far be it from You to do after this manner..." (Ibid. 25).

193. "Perhaps there are fifty righteous within the city..." (Ibid. 24) Hence, the soul starts by saying: Master of the universe, they may have learned the fifty portions of the Torah. And even though they did not learn the portions for its sake alone, they are still entitled to a reward in the world to come and should not be sent to Gehenom. After this, it is written: "And Hashem said: If I find in S'dom fifty just men within the city..." (Ibid. 26).

194. He commented: But there are more than fifty portions in the Torah, there are 53. But, as Rabbi Avahu said: Every one of the five books in the Torah includes the Ten Commandments, WHICH IS THE SECRET OF the Ten Divine injunctions (sayings) by which the world was created. Multiply by the five books and you have fifty.

191. אָמַר רַבִּי חֲסֵדָא, אֵין הַקּוֹדֶשׁא בְּרִיךְ הוּא עוֹשֶׂה דִין בְּרָשָׁעִים, עַד שְׁנַמְלֵךְ בְּנִשְׁמַתָּן שֶׁל צַדִּיקִים, הַה"ד מְנַשְׁמַת אֱלֹהִים יֹאבְדוּ, וְכָתִיב הַמִּכְסֶּה אֲנִי מֵאַבְרָהָם. אָמַר הַקּוֹדֶשׁא בְּרִיךְ הוּא, כְּלוּם יֵשׁ לִי לַעֲשׂוֹת דִּין בְּרָשָׁעִים, עַד שְׁאַמְלֵךְ בְּנִשְׁמוֹת הַצַּדִּיקִים, וְאוֹמֵר לָהֶם, הֲרָשָׁעִים חָטְאוּ לִפְנֵי, אֶעֱשֶׂה בָּהֶם דִּין, דְּכָתִיב וַיֹּאמֶר ה' זַעֲקַת סֹדֶם וְעֵמֶרָה כִּי רַבָּה וְחָטְאוּתָם וְגו'.

192. אָמַר רַבִּי אַבָּהוּ, הַנִּשְׁמָה עוֹמֶדֶת בְּמִקּוּמָהּ, וְהִיא יִרְאֶה לְהִתְקַרֵּב אֵלָיו, וְלוֹמֵר לִפְנֵיו כְּלוּם, עַד שְׁיֹאמַר לְמַטְטְרוֹן, שְׁיִגִּישְׁנָה לִפְנֵיו, וְתֹאמַר מַה שְׂרָצְתָהּ, הַה"ד, וַיִּגַּשׁ אַבְרָהָם וַיֹּאמֶר הֲאֵף תִּסְפֶּה צַדִּיק עִם רָשָׁע חֲלִילָה לָךְ וְגו'.

193. אוֹלֵי יֵשׁ חֲמִשִּׁים צַדִּיקִים וְגו' הַנִּשְׁמָה פּוֹתַחַת וְאוֹמֶרֶת, רְבוּנוּ שֶׁל עוֹלָם, שְׁמָא נִתְעַסְקוּ בְּנִי פְרָשִׁיּוֹת שֶׁל תּוֹרָה, וְאֵף עַל פִּישְׁלָא נִתְעַסְקוּ לְשִׁמָּה, שְׂכַר יֵשׁ לָהֶם לְעוֹלָם־הַבָּא, וְלֹא יִכְנָסוּ לְגִיהֵנָם. מַה כְּתִיב בְּתַרְיָה, וַיֹּאמֶר ה' אִם אִמְצָא בְּסֹדֶם חֲמִשִּׁים צַדִּיקִים וְגו'.

194. וְהֵא וְתִיר אֵינּוֹן פְּרָשִׁיּוֹת, נ"ג הוּו. אֵלָא, אָמַר רַבִּי אַבָּהוּ, חֲמִשָּׁה סְפָרִים הֵם בְּתוֹרָה, וּבְכָל אֶחָד וְאֶחָד נִכְלָלִים עֲשֶׂרֶת הַדְּבָרוֹת, עֲשֶׂרֶה מֵאֲמֹרוֹת, שְׁבָהֶם נִבְרָא הָעוֹלָם, חָשׁוּב עֲשֶׂרֶה בְּכָל חַד מִנְהוֹן, הוּא חֲמִשִּׁים.

195. The soul goes on, saying: Master of the universe, even though the people did not study the Torah, they may have already been punished for their sins in court and have been forgiven, as it is written: "Forty stripes he may give him, and not exceed..." (Devarim 25:3). And if they have felt ashamed in front of them, this is sufficient for them to be pardoned and not be sent to Gehenom. The following verse says: "I will not do it for the forty's sake" (Beresheet 18:29).

196. The verse continues: "Perhaps there shall be thirty found there" (Ibid. 30). Maybe there are righteous people among them who have achieved the thirty attributes indicated in the verse: "Now it came to pass in the thirtieth year," (Yechezkel 1:1) and that are included within the 32 paths, which are formed by the 22 Hebrew letters and the ten Sfirot. The latter, at times, are counted as eight.

197. It speaks further: "Perhaps there shall be twenty found there..." (Beresheet 18:31) Perhaps they will raise sons to study the Torah, thereby receiving their reward of the Ten Commandments, twice every day. This is according to Rabbi Yitzchak, who said: He who educates his son in the Torah and takes him to the house of his Rabbi (teacher) in the morning and in the evening is described by the words of the Torah as though he has performed the entire Torah twice a day. What does it say? "And he said: "I will not destroy it for the twenty's sake" (Ibid.).

195. עוד פותחת הנשמה ואומרת, רבנו של עולם, אף על פישלא נתעסקו בתורה, שמא קבלו עונשם, על מה שחטאו, בב"ד, ונתכפר להם. שנאמר ארבעים יבנו לא יוסיף. וממה שנתבוישו לפניהם, דיים להתכפר להם, שלא יכנסו לגיהנום. מה כתיב אחריו, לא אעשה בעבור הארבעים.

196. עוד פותחת ואומרת, אולי יש שם שלשים, אולי יש ביניהם צדיקים, שהשיגו שלשים מעלות, הרמוזים בפסוק ויהי בשלשים שנה והם כלולים בל"ב נתיבות. שהם כ"ב אותיות, וי"ס. לפעמים הם כלולים לשמונה.

197. עוד פותחת ואומרת, אולי ימצאון שם עשרים, שמא יגדלו בנים לתלמוד תורה, ויש להם שכר, לעשרת הדברות, שתי פעמים בכל יום, דאמר ר' יצחק כל המגדל בנו לתלמוד תורה, ומוליכו לבית רבו, בבקר ובערב, מעלה עליו הכתוב באלו קיים התורה, ב' פעמים בכל יום. מה כתיב, ויאמר לא אשחית בעבור העשרים.

198. It goes on: "Perhaps ten shall be found there..." (Ibid. 32). It says: Master of the universe, maybe they were among the first ten who arrived at the synagogue. If so, they have earned the reward of all the people who came in after them. Then, it is written: "I will not destroy it for the sake of the ten."

198. עוד פותחת ואומרת, אולי ומצאון שם עשרה. אומרת רבוננו של עולם, שמא היו מאותם העשרה הראשונים של בית הכנסת, שנוטל שכר כנגד כולם, שבאים אחריהם, מה כתיב ויאמר לא אשחית בעבור העשרה.

199. The soul of the righteous has all this to say for the sinners. And because they have nothing, it is written: "And Hashem went His way, as soon as he left speaking to Avraham, and Avraham returned to his place" (Beresheet 18:33). What is "to his place?" It is the place of his well-known grade.

199. כל זה יש לנשמת הצדיק, לומר על הרשעים, כיון שלא נמצא בידם כלום, מה כתיב, וילך ה' באשר כלה לדבר אל אברהם. ואברהם שב למקומו. מהו למקומו. למקום מעלתו הידועה.

200. Rabbi said: It is behooves for a person to pray for the sinners so that they may repent and not enter Gehenom, as it is written: "But as for me, when they were sick, my clothing was sackcloth..." (Tehilim 35:13). And Rabbi continued: A person should never pray that the sinners may leave the world. Because had the Holy One, blessed be He, taken Terach out of this world for worshipping idols, Avraham would have never come into the world; the tribes of Yisrael would not have existed, nor would King David or King Mashiach; the Torah would not have been given; and none of the righteous and pious men, with all the prophets, would have been in the world. Rabbi Yehuda said: Because the Holy One, blessed be He, sees that the sinners have nothing from all that was mentioned above, it is written: "And there came two angels to S'dom..." (Beresheet 19:1)

200. אמר רבי, מצוה לו לאדם להתפלל על הרשעים, כדי שיחזרו למוטב. ולא יכנסו לגיהנם. כתיב ואני פחלותם לבושי שק וגו'. ואמר רבי, אסור לו לאדם להתפלל על הרשעים שיסתלקו מן העולם, שאלמלא סלקו הקודשא בריך הוא לתרח מן העולם, בשהיה עובר עבודה זרה, לא בא אברהם אבינו לעולם, ושכטי ישראל לא היו, והמלך דוד, ומלך המשיח, והתורה, לא נתנה, וכל אותם הצדיקים, והחסידים, והנביאים, לא היו בעולם. אמר ר' יהודה, כיון שרואה הקודשא בריך הוא, שלא נמצא ברשעים כלום, מכל אותם העניינים, מה כתיב, ויבאו שני המלאכים סדומה וגו'.



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Section



## 14. "I will go down now, and see"

The literal Torah story states that the Creator came down to see the cities of Sodom and Gomorrah before they were destroyed. Kabbalistically, these stories signify the energy of the Creator shifting from the frequency of mercy into one of judgment. The Creator Himself, however, never stands in judgment of us. It is our own actions that determine which frequency of energy we draw down upon ourselves. The analogy of electrical energy helps convey the Zohar's principle. We can utilize electrical energy to light and power entire cities, or we can place our finger in a wall socket and electrocute ourselves. The nature of the energy has never changed. It was our free will as to how we connected into this energy, that changed.

### The Relevance of this Passage

We generate an awareness of the consequences attached to all our behavioral actions, along with the understanding that the Creator is not at fault for the hardships we endure in life. By knowing that all our actions influence the amount of Light we receive, we are inspired to seize control over how we interact with the World and, in turn, how the World interacts with us.

201. "I will go down, and see whether they have done (Heb. asu) altogether according to the cry of it, which has come to me... (Bereshheet 18:21) HE ASKS: To whom did He, THE HOLY ONE, BLESSED BE HE, say: "YOU SHOULD DESTROY," BECAUSE THE ZOHAR EXPLAINS THIS VERSE AS IF ASU WAS IN THE IMPERATIVE MODE, THEREBY SAYING 'DESTROY!' If you say THAT HE ADDRESSED these angels by saying, 'DESTROY,' who has ever seen the like, that He spoke with AVRAHAM while commanding THE ANGELS? Rather, He addressed Avraham, saying, "DESTROY," because all those places were under his supervision. Another explanation IS THAT HE

201. אָרְדָּה נָא וְאֶרְאֶה הַבְּצֵעַקְתָּהּ הַבָּאָה אֵלַי עֲשׂוּ בְלָה. לְמֵאן קָאָמַר. אֵי תִימָא לְאִינּוֹן מְלֶאכִינ, מֵאן חָמָא מְלִיל עִם דָּא, וּפְקִיד לְדָא. אֱלֵא, לְאַבְרָהָם קָאָמַר, דְּבִרְשׁוּתִיהָ קִיַּיְמִין אִינּוֹן אֲתֵרֵי. דְּבַר אַחַר, לְאִינּוֹן מְלֶאכִינ.

ADDRESSED those angels SAYING, "DESTROY."

202. AND HE ASKS: If He addressed Avraham, SAYING, "DESTROY (ASU)," why IS IT WRITTEN IN THE PLURAL instead of the singular, namely, "destroy (aseh)." AND HE RESPONDS: HE SAID THIS BECAUSE HE ADDRESSED BOTH Avraham and the Shechinah that had never left him. THIS IS WHY HE SAID: "DESTROY (ASU)." HE THEN SAID THAT WE NEED TO CLARIFY what we said about His address to the angels, SAYING, "DESTROY." FOR IT LOOKS AS IF THE HOLY ONE, BLESSED BE HE, TALKED TO AVRAHAM WHILE COMMANDING THE ANGELS. AND HE EXPLAINED: THIS IS SO, because THE ANGELS stood by waiting to execute Judgment. And this is why HE SAID "destroy" in the plural.

203. Another explanation of "asu" is, translated from the Aramaic, "they have worshipped," WHICH REFERS TO THE PEOPLE OF S'DOM. HE ASKS: But did not the Holy One, blessed be He, know, that He had to go down? Is not everything revealed before Him? AND HE RESPONDS: But "I will go down" MEANS to descend from the grade of Mercy to the grade of Judgment, and the phrase "And see" means to determine suitable punishments.

204. We have learned that there is seeing for good and seeing for evil. Seeing for the good is illustrated in the verse, "And Elohim looked upon the children of Yisrael..." (Shemot 2:25). Seeing for evil is illustrated in the verse, "I will go down now and see," in order to choose their punishments. This is what the Holy One blessed be He, meant by asking "Shall I hide from Avraham?"

202. מַה דְּאָתְמַר לְאַבְרָהָם, מַה טַעְמָא עָשׂוּ, עָשָׂה מִבְּעֵי לֵיהּ, מַאי עָשׂוּ, אֱלֹא דָא אַבְרָהָם, וּשְׂכִינְתָא לָא אַעֲרִי מְנִיָּה. מַה דְּאָתְמַר לְמַלְאַכִּין, בְּגִין דְּהוּ זְמִינִין תַּמָּן, וְהוּ מְשַׁתְּכִינִין לְמַעַבְדִּינָא, וְעַל דָּא עָשׂוּ.

203. דְּבַר אַחֲרַעְשׂוּ, כְּתַרְגוּמוֹ עֲבָדוּ. וְכִי לָא הוּהּ יַדַּע קוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ אָמַר אַרְדָּה נָא וְאֶרְאֶה, וְהָא כֻּלָּא אֶתְגַּלִּי קְמִיָּה. אֱלֹא, אַרְדָּה נָא מִדְּרָגָא דְּרַחֲמִי, לְדְרָגָא דְּדִינָא, וְהֵינְנוּ יֹרִידָה. וְאֶרְאֶה: רְאִיָּה דָּא הִיא לְאַשְׁגָּחָא עֲלֵיהוֹן, בְּמֵאן דִּינָא יַדִּין לֹוֹן.

204. אֶשְׁכַּחַן רְאִיָּה לְטַב, וְאַשְׁכַּחַן רְאִיָּה לְבִישׁ. רְאִיָּה לְטַב: דְּכַתִּיב וַיֵּרָא אֱלֹקִים אֶת בְּנֵי יִשְׂרָאֵל וַיַּדַּע. רְאִיָּה לְבִישׁ: דְּכַתִּיב אַרְדָּה נָא וְאֶרְאֶה. לְאַשְׁגָּחָא עֲלֵיהוּ בְּדִינָא, וְעַל דָּא אָמַר קוּדְשָׁא בְּרִיךְ הוּא, הַמְכַסֶּה אֲנִי מֵאַבְרָהָם.





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Section



## 15. "Avraham shall surely become"

In every generation there is a circle of righteous souls living among us. Through their spiritual actions and presence in this physical existence, they literally uphold and sustain our world. Their positive energy balances out all the negative actions committed by self-centered and unspiritual people among us. This prevents the scales of judgment from tipping too far over to the side of negativity, which would cause great destruction in the world. Interestingly, these great souls often conceal their true identity and appear to us as mirrors of ourselves in the form of difficult people in our lives. They reflect all the negative traits that we ourselves possess but fail to recognize.

### The Relevance of this Passage

Protection from negative influences is bestowed upon us through the merit of righteous people, past and present. We achieve the self-restraint and judgment to consider difficult people in our lives as reflections of our own negative traits. The wisdom and inspiration to change ourselves, instead of always trying to change others, emerges through the letters that form this passage.

205. Of the verse, "Seeing that Avraham shall surely become a great and mighty nation..." (Beresheet 18:18) HE ASKS: Why does this blessing appear here? AND HE RESPONDS: To teach us that even when the Holy One, blessed be He, sits in Judgment on the world, He is unchanging. Because He displays Judgment to one and Mercy to the other. And all this happens simultaneously. SO WHILE HE DISPLAYED JUDGMENT TOWARD S'DOM, HE SHOWED MERCY TOWARDS AVRAHAM AND BLESSED HIM BY SAYING: "AVRAHAM SHALL SURELY BECOME A GREAT AND MIGHTY NATION."

205. וְאַבְרָהָם הָיוּ יְהִיָּה לְגוֹי גָּדוֹל וְעֶצוֹם. מֵאִי טַעֲמָא בְּרַכָּה דָּא הִבָּא. אֱלֹא, בְּגִין לְאוֹדְעָא דְאַפִּילוּ בְּשַׁעֲתָא דְקוֹדֶשָׁא בְּרִיךְ הוּא יְתִיב בְּדִינָא עַל עַלְמָא, לֹא אֲשַׁתְּנִי. דְּהָא יְתִיב בְּדִינָא עַל דָּא, וּבְרַחֲמֵי עַל דָּא, וְכֻלָּא בְּרַגְעָא חֲרָא וּבְשַׁעֲתָא חֲרָא.

206. Rabbi Yehuda then said: But it is written, "But as for me, my prayer is to You, Hashem, in an acceptable time" (Tehilim 69:14). THIS SHOWS THAT some times are acceptable, while other times are not. So there are times when He listens TO THE PRAYER and times when He does not; there are times when He is present, and times when He is not. This corresponds to what is written: "Seek Hashem while He may be found, call upon Him while he is near" (Yeshayah 55:6). THUS, WE CAN CONCLUDE THAT THERE ARE TIMES WHEN HE IS NOT PRESENT AND CANNOT BE FOUND, NAMELY, DURING THE TIME OF JUDGMENT. IF THIS IS TRUE, HOW CAN YOU SAY THAT WHILE HE SITS IN JUDGMENT ON ONE, HE SITS IN MERCY ON THE OTHER?

207. Rabbi Elazar said that the verses sometimes refer to individuals and sometimes refer to the entire community. FOR THE INDIVIDUAL IT CHANGES ACCORDING TO THE TIMES. FO THE ENTIRE COMMUNITY, HOWEVER, HE ALWAYS DISPLAYS MERCY, EVEN WHEN HE SITS IN JUDGMENT. Here it applies to one place, while there it applies to the whole world, TO WHICH HE ALWAYS SHOWS MERCY AND NEVER CHANGES. This is why He blessed Avraham AT THE TIME WHEN JUDGMENT WAS EXECUTED ON S'DOM. Avraham is considered as the whole world, because it is written: "These are the generations of the heaven and the earth when they were created (Heb. Behibar'am)" (Beresheet 2:4) and we have learned THAT BEHIBAR'AM CONTAINS THE LETTERS OF BeAvraham ('with Avraham'). THEREFORE, HE WAS CONSIDERED AS THE WHOLE WORLD.

206. אָמַר רַבִּי יְהוּדָה, וְהָא כְּתִיב וְאֲנִי תַמְלִיתִי לְךָ ה' עֵת רְצוֹן. זְמַנִּין דְּאִיהוּ עֵת רְצוֹן, וְזְמַנִּין דְּלֹא אִיהוּ עֵת רְצוֹן. זְמַנִּין דְּשָׁמַע, וְזְמַנִּין דְּלֹא שָׁמַע. זְמַנִּין דְּאִשְׁתַּכַּח, וְזְמַנִּין דְּלֹא אִשְׁתַּכַּח. דְּכְתִיב דְּרִשׁוּ ה' בְּהַמְצָאוֹ קְרָאוּהוּ בְּהִיּוֹתוֹ קְרוֹב.

207. אָמַר ר' אֶלְעָזָר, כָּאֵן לְיַחֲדִיד, כָּאֵן לְעַבּוּר. כָּאֵן לְאַתְרַּהּ חַד, וְכָאֵן לְכוּלֵי עֲלָמָא. בְּגִינֵי כֵךְ בְּרִיךְ לִיָּהּ לְאַבְרָהָם דְּאִיהוּ שְׁקִיל כְּכֹל עֲלָמָא, דְּכְתִיב אֱלֹהֵי תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהַבְרָאָם. וְתַנִּינָן בְּאַבְרָהָם.

208. The numerical value of the letters in yihyeh ('shall...become') is 30. And we have learned that the Holy One, blessed be He, arranged for each generation to have thirty righteous men, just as Avraham had for his generation. **THIS MEANS, AS IT IS WRITTEN: "THESE ARE THE GENERATIONS OF THE HEAVEN AND THE EARTH WHEN THEY WERE CREATED (BEHIBAR'AM)," WHICH IS THE COMBINATION OF THE LETTERS BEAVRAHAM, FOR WHOSE SAKE THE WORLD WAS CREATED. AND HE SAYS: THERE ARE THIRTY RIGHTEOUS MEN IN EACH AND EVERY GENERATION, FOR WHOSE SAKE THE WORLD WAS CREATED, AS IT WAS CREATED FOR THE SAKE OF AVRAHAM.**

209. He opened with the verse: "He was more honorable than the thirty, but he attained not to the first three..." (II Shmuel 23:23). "He was more honorable than the thirty" refers to the thirty righteous men whom the Holy One, blessed be He, had called upon to come into this world in every generation so the world will not remain without them. And of Bnayahu, the son of Yehoyada, it is written: "He was most honorable among the thirty," as he was one of them, "but he attained not to the first three" because he is not of equal importance as the first three, upon whom the world is established.

210. Thus, "but he attained not to the first three" **MEANS THAT HE IS NOT EQUAL TO THE THREE UPON WHOM THE WORLD IS ESTABLISHED.** He was not counted as one of them. He deserved to be included among the thirty righteous men, but he was not on a level with "the first three," and was not privileged to be associated with them as an equal. "Yihyeh ('shall...become')," as we have learned, is numerically equal to thirty, and for that the Holy One, blessed be He, blessed him so that **HE COULD BECOME EQUAL TO ALL the 30 righteous people.**

208. זַהִיָּהּ. בְּגִימַטְרִיא שְׁלֹשִׁים. הֵכִי תְּנִינָן, תְּלָתִין צְדִיקִים, אֲזִמִּין קוֹדֶשָׁא בְּרִיךְ הוּא, בְּכֹל דְּרָא וְדָרָא לְעֵלְמָא. בְּמָה דְּאֲזִמִּין לְאַבְרָהָם.

209. פְּתַח וְאָמַר, מִן הַשְּׁלֹשִׁים הֵכִי נִכְבֵּד וְאֵל הַשְּׁלֹשָׁה לֹא בָא וְגו'. מִן הַשְּׁלֹשִׁים הֵכִי נִכְבֵּד, אֵלִין אִינוּן תְּלָתִין צְדִיקִים, דְּאֲזִמִּין קוֹדֶשָׁא בְּרִיךְ הוּא לְעֵלְמָא, וְלֹא יִבְטַל לֹון מְנִיָּהּ. וּבְנִיָּהּ בֶן יְהוֹדָע, כְּתִיב בֵּיהּ מִן הַשְּׁלֹשִׁים הֵכִי נִכְבֵּד. אִיהוּ חָד מְנִיָּהּ. וְאֵל הַשְּׁלֹשָׁה לֹא בָא. דְּלֹא שְׁקִיל לְתַלְתָּא אַחֲרֵינִין, דְּעֵלְמָא קָאִים עֲלֵיהּ.

210. וְאֵל הַשְּׁלֹשָׁה לֹא בָא. לְמַהוּי בְּמִנְיָנָא בְּחַד מְנִיָּהּ. בְּאִינוּן תְּלָתִין זְכָאִין, זְכָה לְמִיעַל בְּחוּשְׁבָנָא, אֲבָל וְאֵל הַשְּׁלֹשָׁה לֹא בָא, דְּלֹא זְכָה לְאַתְחַבְרָא בְּהוּ וּלְמַהוּי עִמְהוּן בְּחוּלְקָא חָדָא. זַהִיָּהּ: בְּמָה דְּתְנִינָן, תְּלָתִין הוּהּ. וּבְגִין כֵּן, קוֹדֶשָׁא בְּרִיךְ הוּא בְּרַכִּיָּהּ, בְּאִינוּן תְּלָתִין צְדִיקִים.

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Section



## 16. "Whether they have done altogether according to the cry of it"

The negativity and spiritual darkness that enveloped the cities of Sodom and Gomorrah was so intense that outsiders refused to step foot within the city boundaries. The wisdom being distilled concerns a self-awareness of the dark side of our own nature. When we associate with negative people, we inevitably fall into their negative sphere of influence, because our own negative side ignites and ultimately dominates us, leading us down a path of darkness. We are to avoid negative people out of concern for our own dark side. This kind of inner reflection and self-awareness is a prerequisite for spiritual development.

### The Relevance of this Passage

Perhaps the greatest deception the angel Satan ever devised was convincing the rational mind that he doesn't really exist. This artful deception extends to the dark side of our own nature. An awareness of our own negative character traits begins to emerge in our consciousness so that we can uproot them and transform our nature. This self-recognition further helps to protect us from external negative influences.

211. Come and behold: The Holy One, blessed be He, said to Avraham, "the cry of S'dom and Amorah is great," because their conduct towards other people has reached Me. As a result of this conduct, the whole world avoids setting foot in S'dom and Amorah. Thus, it is written: "he breaks open a water course in place far from inhabitants, forgotten by foot travellers; they are dried up, they are gone away from men" (Iyov 28:4). "He breaks open a water course in place far from inhabitants" MEANS THAT "the water course," WHICH ALLUDES TO S'DOM, "break open" for all the inhabitants of the world who entered there. Because if any of them saw somebody give food or drink to a stranger, they cast him into the deep river, along with the

211. תָּא חֲזִי, אָמַר לִיָּה קוֹדֶשׁא בְּרִיךְ הוּא לְאַבְרָהָם, זְעַקַת סְדוֹם וְעִמּוֹרָה כִּי רַבָּה, דְּהָא סְלִיקַת קְדָמִי, מַה דְּאִינּוֹן עֲבָדִין לְכָל עֲלָמָא, דְּכָל עֲלָמָא מְנַעֵי רְגְלֵיהוּ דְּלָא לְמִיעֵל בְּסְדוֹם וְעִמּוֹרָה. דְּכַתִּיב פֶּרֶץ נַחַל מֵעַם גַּר הַנִּשְׁכָּחִים מִנִּי רְגַל דְּלוּ מֵאֲנוּשׁ נָעוּ. פֶּרֶץ נַחַל מֵעַם גַּר: פֶּרְצָה הוּא פֶּרִיץ נַחַל, לְאִינּוֹן בְּנֵי עֲלָמָא דְּעָאלוּ לְתַמּוֹן, דְּכִלְהוּ דְּחֻמָּאן לְמֵאן דְּהוּוּ יְהִיבֵי, לְמִיכַל וּלְמִשְׁתֵּי לְבַר נֶשׁ אַחֲרָא, שְׂרִינִין לִיָּה בְּעוֹמְקָא דְּנַהֲרָא, וְאִיהוּ דְּנִטִּיל לִיָּה הִכֵּי נְמִי.

person who received the food and drink.

212. This is why all people of the world were "forgotten by foot travellers," that is, they avoided setting foot in there. And whoever did enter, "they are dried up, they are gone away," WHICH MEANS THAT they dried the STRENGTH OF THEIR bodies with hunger by not giving them anything to eat nor to drink. As a result, they no longer looked like human beings, as it is written: "they are dried up, they are gone away" (Iyov 28:4). Here, it is written: "they are gone away," and elsewhere it is written: "her paths wander" (Mishlei 5:6). IN BOTH VERSES, IT MEANS THAT "HER PATHS WANDER" AND CANNOT BE FOUND. "THEY ARE GONE" MEANS THAT they avoided the routes of convoys and other paths in order not to enter there. Even the birds in the sky stopped themselves from entering there, as it is written: "There is a path which no bird of prey knows..." (Iyov 28:7). And because of all this, the entire world cried out against S'dom and Amorah and against all the cities, which were considered all the same.

213. "The cry of S'dom and Amorah is great," Avraham asked the Holy One, blessed be He: Why? He answered: "because their sin is very grievous." And this is why "I will go down now, and see whether...according to the cry of it." AND HE SAID: It should have been said, 'according to the cry of them,' because it is written: "the cry of S'dom and Amorah." Thus, there were two cities. If so, why does it say, "the cry of it" IN THE SINGULAR? AND HE ANSWERED: "This has already been clarified."

212. ועל דא בלהו בני עלמא, הוּוּ נשכחים מני רגל, דמנעי רגלייהו לא למיעל תמן, ומאן דעאל, דלו מאנוש נעו, דהוּוּ דלי גופא בכפנא, לא הוּוּ יִהְיֶה לִיהּ לְמִיכַל וּלְמִשְׁתֵּי, וְאִשְׁתַּנִּי דְיוֹקְנֵיהּ מִשְׁאֵר בְּנֵי עֲלָמָא דְכְּתִיב דְּלוּ מֵאֲנוּשׁ נְעוּ. כְּתִיב הֲכָא נְעוּ. וְכְתִיב הָתָם נְעוּ מֵעֲלוֹתֶיהָ. הֲכִי נִמְי הוּוּ סְטָאן מֵעֲגֻלִין וְאוֹרְחִין, דְּלֹא לְמִיעַל תְּמָן. וְאַפִּילוּ עוֹפֵי שְׁמַיָא הוּוּ מְנַעֵי לְמִיעַל תְּמָן, דְּכְּתִיב נְתִיב לֹא יִדְעוּ עֵיט וְגו'. וּבְגִינֵי כֶךְ, כּוֹלֵי עֲלָמָא הוּוּ צְוֹחִין עַל סְדוּם וְעַל עַמּוֹרָה, וְעַל בְּלָהוּ קְרַתֵּי, דְּכָלְהוּ בְּגוּוֹנָא חֲדָא הוּוּ.

213. זַעֲקַת סְדוּם וְעַמּוֹרָה בִּי רַבָּה, אָמַר לוֹ אַבְרָהָם, אֲמַאי. אָמַר לִיהּ, וְחִטְאתֶם בִּי כְּבֹדָה מְאֹד. בְּגִינֵי כֶךְ, אֲרֻדָּה נָא וְאֲרֹאֶה הַכְּצַעֲקָתָהּ. הַכְּצַעֲקָתֶם מִבְּעֵי לִיהּ, דְּהָא כְּתִיב זַעֲקַת סְדוּם וְעַמּוֹרָה, וְתַרְי קְרַתֵּי הוּוּ, אֲמַאי הַכְּצַעֲקָתָהּ. אֵלֶּא הָא אֲקַמּוּהָ.

214. Come and behold: from the side underneath the sound of hailstones, all the tangles of the shoulder rise and are gathered into one drop, which then enters the holes of the great abyss, where five become one. When their voices are clear, they unite as one. Then, a voice from below enters among them and becomes one with them.

214. תָּא חֲזֵי בְּסִטְרָא דְתוּתֵי קְלָא דְבִרְדָּא, סְלִקִין קוּטְרֵי, כְּלֵהוּ בְּכַתְפָּא. מִתְכַּנְשֵׁי בְּחַד טִיף, וְעֹאֲלִין בְּגוּ נֹקְבֵי דְתֵהוּמָא רַבָּא אֲתַעְבִּידוּ חֲמֵשׁ בְּחַד. חַד אִיהוּ כַד אֵיבָא צְלִילִין, קְלִין, דְּכֵלֵהוּ אֲתַעְבִּידוּ חַד. קְלָא דְסְלִיק מִתְתָּא, עֹאֵל בִּינְיֵיהוּ, וְאֲתַמְשְׁכוּ בְּחַד.

215. For that voice goes up and down, demanding that Judgment be drawn down. So when this voice rises to demand justice, the Holy One, blessed be He, reveals Himself to ensure justice is done.

215. וְהֵהוּא קְלָא סְלִקָּא וְנַחְתָּא, תְּבַעָא דִינָא לְאֲתַמְשְׁכָא לְתֵתָא. כַּד הָאֵי קְלָא סְלִקָּא לְמִתְבַּע דִּינָא, כַּדִּין אֲתַגְלִי קוּדְשָׁא בְּרִיךְ הוּא לְאֲשַׁגְחָא בְּדִינָא.

216. Rabbi Shimon then said: IT IS WRITTEN, "according to the cry of it." To whom does this cry belong? AND HE REPLIED: This is the decree of Judgment that demands justice every day. SO THE PHRASE, "THE CRY OF IT" REFERS TO IT (judgment). As we have learned, for many years the Decree of Judgment demanded from the Holy One, blessed be He, THE PENALTY FOR what the brothers of Yosef had done when they sold him. The Decree of Judgment cried out aloud for justice TO BE REVEALED. This is why IT IS WRITTEN: "according to the cry of it, which has come to me." IT REFERS TO THE CRY OF THE DECREE OF JUDGMENT.

216. אָמַר רַבִּי שִׁמְעוֹן, הַכְּצַעְקָתָהּ. מֵאֵן הַכְּצַעְקָתָהּ, דָּא גְזֵרַת דִּינָא, דְּתְבַעָא דִינָא כָּל יוֹמָא. דְּהֵכִי תְנִינָן כְּמָה שְׁנִין קִיּוּמָא גְזֵרַת דִּינָא, וְתְבַעָא מִקְמֵי קוּדְשָׁא בְּרִיךְ הוּא, עַל דְּזָבִינוּ אָחוּי דִּיּוֹסֶף לְיוֹסֶף. בְּגִין דְּגְזֵרַת דִּינָא, צְוּוּחַת עַל דִּינָא, וְעַל דָּא, הַכְּצַעְקָתָהּ הַבָּאָה אֵלַי.

217. AND HE ASKS: What is MEANT BY THE PHRASE, "which has come to me?" AND HE RESPONDS: There is a secret here. As you may read, "In the evening she would return (lit. 'comes'), and in the morning she would return..." (Ester 2:14). The words "which has come to me" are written in the present tense to indicate a repeated action. Similarly the verse, "The end of all flesh has come before me" (Beresheet 5:13) is also written in the present tense. The phrase "then destroy" has already been explained.

217. מַה הַבָּאָה אֵלַי, דָּא הוּא רִזָּא, כְּדָבָר אַחַרְבְּעָרַב הִיא בָּאָה וּבְבֹקֶר הִיא שְׁבָה. וְדָא הוּא הַבָּאָה אֵלַי תְּדִיר. כְּגוּוֹנָא דָּא, קֶץ כָּל בְּשָׂר בָּא לְפָנַי. וְהָא אֲתַמְר. עֲשׂוּ כְּלָה הָא אֲתַמְר.





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Section



## 17. "Will You also destroy the righteous with the wicked?"

A discussion takes place concerning Avraham, Noah, and Moses, specifically their role in protecting mankind. Three distinct levels of selfless love for others are exemplified through these three great spiritual leaders. Noah built the ark and did all that God had commanded of him, but his efforts and concern ended there, as he did not continue to fight and lobby on behalf of mankind. Avraham took the cause of his fellow man a step further when he argued with the Creator in an effort to save Sodom and Gomorrah. However, once Avraham realized that the argument was lost, he accepted it. Moses, on the other hand, never gave up the fight for his fellow man even when all hope was lost, offering his own life in exchange for saving the entire nation.

### The Relevance of this Passage

Spiritual complacency can cause the noblest person to fall to lower levels of being. Therefore, spiritual evolvment may be compared to the endeavor of climbing up a downward moving escalator. One must constantly progress forward against opposing forces. The moment we stand still, anywhere along the journey, we immediately begin to regress. The Light of this passage inspires us to continually grow spiritually so that we evolve a consciousness of true caring, self-sacrifice, and unconditional love for others. Through selfless love we protect all mankind and ourselves.

218. "And Avraham drew near, and said: Will You also destroy the righteous with the wicked?" (Beresheet 18:23). Rabbi Yehuda said: Who has met a father as merciful as Avraham? Come and behold. In regard to Noach, it is written: "And Elohim said to Noach: The end of all flesh has come before Me...Make you an ark of gopher wood" (Beresheet 6:13-14). And he remained silent and did not beg for mercy, while as soon as the Holy One, blessed be He, said to Avraham "the cry of S'dom and Amorah is great... I will go down now, and see," it is written: "And Avraham drew near, and said: Will You also

218. וַיִּגַּשׁ אַבְרָהָם וַיֹּאמֶר הֲאֵף תִּסְפֶּה צְדִיק עִם רָשָׁע. אָמַר ר' יְהוּדָה מֵאֵן חָמָא אָבָא דְרַחֲמֵנוּתָא כְּאַבְרָהָם. תָּא חַוִּי, בְּנַח כְּתִיב וַיֹּאמֶר אֱלֹקִים לְנֹחַ קַח כָּל בֶּשֶׂר בָּא לְפָנָי וּגו'. עֲשֵׂה לְךָ תֵּבַת עֲצֵי גֹפֶר. וְאַשְׁתִּיק, וְלֹא אָמַר לִיה מִיָּדִי, וְלֹא בָעָא רַחֲמֵי. אֲבָל אַבְרָהָם, בְּשַׁעֲתָא דְאָמַר לִיה קוּדְשָׁא בְּרִיךְ הוּא, זְעַקַת סְדוּם וְעַמּוּרָה כִּי רַבָּה וּגו'. אֲרַדָּה נָא וְאַרְאֶה וּגו'. מִיָּד כְּתִיב וַיִּגַּשׁ אַבְרָהָם וַיֹּאמֶר הֲאֵף תִּסְפֶּה צְדִיק עִם רָשָׁע.

destroy the righteous with the wicked?"

219. Rabbi Elazar said: Even Avraham did not act perfectly, as he should have done, but Noach did nothing. HE DID NOT ASK FOR MERCY ON BEHALF OF THE RIGHTEOUS, AS AVRAHAM DID, OR ON BEHALF OF THE SINNERS, AS MOSHE DID. Avraham demanded a proper judgment so that the righteous would not perish with the sinners. He started with fifty righteous people and eventually descended to ten. Then, he stopped. He did not plead for Mercy in any case, WHETHER THERE WERE RIGHTEOUS PEOPLE OR NOT. This is because Avraham said: I do not want to demand any reward for my actions, MEANING THAT HE DID NOT BELIEVE THAT HE DESERVED ANY REWARD FOR ASKING TO FREE SINNERS FROM THEIR PUNISHMENT.

220. The one who acted perfectly was Moshe. Because as soon as the Holy One, blessed be He, said to him, "they have turned aside quickly from the way...they have made them a molten calf, and have worshipped it," (Shemot 32:8) it is written: "And Moshe besought Hashem his Elohim..." (Ibid. 11) And the verse continues until he said, "Yet now, if You will forgive their sin-and if not, blot me, I pray You, out of Your book which You have written" (Ibid. 32). And even though they had all sinned, he did not budge from there until He told him: "I have pardoned according to your word" (Bemidbar 14:20). THERE IS A SECTION MISSING HERE THAT MUST HAVE BEEN OVERLOOKED AS THIS PASSAGE WAS COPIED. AND THIS IS THE CORRECT VERSION: We have discussed and learned that he did not budge from there until the Holy One, blessed be He, forgave Yisrael, as it is written: "And Hashem reconsidered the evil which he thought to do to his people," (Shemot 32:14) and "I have pardoned according to your word." THIS MUST BE THE CORRECT VERSION FOR IT IS IMPOSSIBLE FOR THE ZOHAR NOT TO MENTION THE PARDON FOR THE SIN OF THE

219. אָמַר רַבִּיאֵלְעָזָר אוֹף אַבְרָהָם, לֹא עָבַד שְׁלִימוֹ כְּדָקָא יְאוּת. נַח לֹא עֵבִיד מִיַּדִּי, לֹא הָאֵי וְלֹא הָאֵי. אַבְרָהָם תִּבְע דִּינָא כְּדָקָא יְאוּת, דְּלֹא יָמוּת זְכָאָה עִם חַיִּיבָא. וְשָׂאֵרֵי מַחֲמֻשִּׁים, עַד עֲשָׂרָה, עָבַד וְלֹא אֲשֵׁלִים, דְּלֹא בַּעַל רַחֲמֵי בֵּין כֶּךָ וּבֵין כֶּךָ, דְּאָמַר אַבְרָהָם לֹא בַּעֲוֹנָא לְמַתְבַּע אַגְר עוֹבְדוּי.

220. אָבַל מֵאֵן עָבַד שְׁלִימוֹ כְּדָקָא יְאוּת דָּא מִשָּׁה. דְּכִיּוֹן דְּאָמַר קוּדְשָׁא בְּרִיךְ הוּא סְרוּ מַהֲר מִן הַדְּרָךְ וּגו'. עֲשׂוּ לָהֶם עֵגֶל מִסֶּכֶה וַיִּשְׁתַּחֲווּ לוֹ. מִיַּד מַה כְּתִיב וַיַּחַל מֹשֶׁה אֶת פְּנֵי ה' אֱלֹקָיו וּגו'. עַד דְּאָמַר וַעֲתָה אִם תִּשָּׂא חַטָּאתָם וְאִם אֵין מַחֲנֵי נָא מִסְפָּרָךְ אֲשֶׁר כְּתַבְתָּ. וְאִף עַל גַּב דְּכֻלְהוּ חָטוּ, לֹא זָז מִתַּמְנָן, עַד דְּאָמַר לִיָּה סְלַחְתִּי כְּדַבְרָךְ.

CALF AND TO READ, "I HAVE PARDONED ACCORDING TO YOUR WORD" (BEMIDBAR 14:20), WHICH WAS SAID ABOUT THE SPIES.

221. But Avraham considered only whether there might have been any righteous among them. And because there were not ANY RIGHTEOUS AMONG THEM, he did not PRAY FOR ANY OF THEM. This is why there has never been a person in the world who protected his generation as has Moshe, the Faithful Shepherd.

222. "And Avraham drew near, and said..." means that he prepared himself before beseeching, "Perhaps there are fifty righteous..." He started with 50, which is the beginning of Knowledge, until he descended to ten, which is the number of the last of all grades.

223. Rabbi Yitzchak said: Avraham stopped at the number ten, which represents the ten days between between Rosh Hashana and Yom Kippur, DURING WHICH THE TEN SFIROT OF MALCHUT ARE PREPARED TO ASCEND TO BINAH. This is why he started TO PLEAD for the fifty, but stopped at ten. THESE SYMBOLIZE THE TEN SFIROT OF MALCHUT, WHICH ARE CORRECTED DURING THE TEN DAYS OF REPENTANCE. As he reached ten, he said: From here downward, MALCHUT IS NOT SWEETENED BY BINAH, WHICH IS ALSO CALLED 'REPENTANCE'. Therefore, he concluded that this was not a place for repentance, and he he did not CONTINUE IMPLORING AND reducing the number under ten.

221. אָבֶל אֲבָרָהֶם לֹא אֲשַׁנַּח אֲלֵא אִי אֲשַׁתְּכַח בְּהוּ זָבָאִי, וְאִם לֹאוּ לֹא. וְעַל דָּא לֹא הוּהוּ בְּעֵלְמָא בְּרַ נֶשׁ, הִיגִין עַל דְרִיחָא, כְּמֹשֶׁה, דְּאִיהוּ רַעֲיָא מְהִימְנָא.

222. וַיִּגַּשׁ אֲבָרָהֶם וַיֹּאמֶר, אֲתַקִּין גְּרַמִּיָּה לְמַתְבַּע דָּא. אוּלַי יִמְצְאוּן שְׁמַיָּם חֲמִשִּׁים. שְׂרָא מִחֲמִשִּׁים, דְּאִיהוּ שִׁירוּתָא לְמַנְדַּע, עַד עֶשְׂרֵה, דְּאִיהוּ עֲשִׂירָאָה, סוּפָא דְכָל דְרִגִין.

223. אָמַר ר' יִצְחָק עַד עֶשְׂרֵה, אֵלִין עֶשְׂרֵה יוֹמִין, דְּבִין רֵאשׁ הַשָּׁנָה לְיוֹם הַכְּפוּרִים. בְּגִין כֵּן שְׂרָא מִחֲמִשִּׁים עַד עֶשְׂרֵה. וְכִיּוֹן דְּמִטָּא לְעֶשְׂרֵה, אָמַר, מִבְּאֵן וּלְתַתָּא לֹאוּ הוּא אַתְר דְּקִיּוּמָא בְּתַשׁוּבָה, בְּגִינֵי כֵּן לֹא נַחַת לְתַתָּא מִעֶשְׂרֵה.



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Section



## 18. "And the two angels came to S'dom"

During a discussion concerning the two angels who executed the decree of destruction upon the cities of Sodom and Gomorrah, the Zohar expounds upon the protective power of the Torah through its study. The Torah is called the Tree of Life. Kabbalistically, the Tree of Life is a realm of pure order and serenity. It is the origin of all human happiness, well-being, and contentment. The Torah becomes the Tree of Life by virtue of our consciousness and certainty in its powers. Our awareness is the mechanism that activates the Tree of Life forces.

### The Relevance of this Passage

As a lamp requires electrical current before it can illuminate a darkened room, Kabbalistic tools, such as the Torah, are in need of spiritual current in order to become active. Spiritual current is the stuff of consciousness and certainty. We develop a true sense of appreciation and certitude in the power of the Torah and the Tree of Life energy that radiates through its verses.

224. "And the two angels came to S'dom at evening..." (Beresheet 19:1). Rabbi Yosi said, Come and behold: It is written: "And Hashem went His way, as soon as He had left speaking to Avraham..." (Beresheet 18:33). As the Shechinah had departed from Avraham, and Avraham returned to his place, then "the two angels came to S'dom at evening..." There were only two angels because one had departed with the Shechinah.

224. וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סְדוֹמָה בְּעֶרְבַּ וּגְו'. אָמַר ר' יוֹסִי, תָּא חֲזִי, מַה כְּתוּב לְעֵילָא, וַיֵּלֶךְ ה' בְּאֶשֶׁר כָּלָה לְדַבֵּר אֶל אַבְרָהָם. דְּהָא כִּיּוֹן דְּאִתְפָּרַשׁ שְׂכִינְתָא מֵאַבְרָהָם, וְאַבְרָהָם תָּב לְאַתְרֵיהּ, כְּדִין וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סְדוֹמָה בְּעֶרְבַּ, דְּהָא חַד אֶסְתַּלַּק בְּשְׂכִינְתָא, וְאֶשְׁתָּארוּ אִינוּן תְּרִין.

225. As Lot saw them, he ran after them. Why? He invited everyone who came to his city into his house and offered them food and drink. If so, then how come the people of his own town did not kill him, as they did his daughter.

225. בֵּינָן דְּחָמָא לוֹט לֹון, רְהַט בְּתַרְוֵיהוּ. מֵאֵי טַעְמָא, וְכִי כָּל אֵינֻן דְּהוּוּ אֲתֵינָן, אֵיהוּ אֵעִיל לֹון לְבֵיתֵיהּ, וְיַהֲיִב לֹון לְמִיכָל וּלְמִשְׁתֵּי, וּבְנֵי מִתָּא הֵיךְ לֹא קְטְלוּן לֵיהּ, דְּהָא לְבֵרְתֵיהּ עֲבָדוּ דִּינָא.

226. For what reason was she killed? The daughter of Lot offered a piece of bread to a poor man. As soon as the townspeople found out, they covered her with honey and put her on the roof until she was stung to death by bees.

226. וּמֵאֵי הוּא, דְּבֵרְתֵיהּ דְּלוֹט, יַהֲבַת פֶּתָא דְּנַהֲמָא לְחַד עֲנִיא, יִדְעוּ בַּהּ, שְׂמוּהָ דּוּבְשָׂא, וְאוֹתְבוּהָ בְּרִישׁ אֵיגְרָא, עַד דְּאֶכְלוּהָ צְרַעֵי.

227. AND HE REPLIES: Because it was at night, Lot thought that the townspeople would not see him. Nevertheless, as soon as they entered his house, the townspeople gathered and surrounded the house.

227. אָלָא בְּגִין דְּהוּהּ בְּלֵילֵיא, חָשִׁיב דְּלֹא יִסְתַּכְּלוּן לֵיהּ בְּנֵי מִתָּא, וְעַם כָּל דָּא, בֵּינָן דְּאֶעְלוּ לְבֵיתָא, אֲתַכְנָשׁוּ כְּלָהוּ, וְאֶסְחָרוּ לְבֵיתָא.

228. Rabbi Yitzchak asked: Why did Lot run after the angels?, as it is written: "and Lot seeing them rose up to meet them..." Rabbi Chizkiyah or Rabbi Yesa, one responded that he saw the image of Avraham among them; the other said that he saw the Shechinah resting upon them. AND HE DREW AN ANALOGY. It is written here, "and Lot seeing them rose up to meet them," and elsewhere, "and when he saw them he ran to meet them from the tent door..." (Beresheet 18:2). So, just as he saw the Shechinah there, he saw the Shechinah here as well.

228. אָמַר רַבּוּיִצְחָק, אֲמַאי רְהַט לוֹט אַבְתַּרְוֵיהוּ, דְּכַתִּיב וַיֵּרָא לוֹט וַיֵּרֶץ לְקִרְאתָם. ר' חִזְקִיָּה וְר' יוֹסָא. חַד אָמַר, דִּיּוֹקְנָא דְּאַבְרָהָם חָמָא עִמְהוֹן. וְחַד אָמַר שְׂכִינְתָא אֲתֵיָא עֲלוּיָהוּ. כַּתִּיב הֲכָא וַיֵּרָא לוֹט וַיֵּרֶץ לְקִרְאתָם, וְכַתִּיב הֵתָם וַיֵּרֶץ לְקִרְאתָם מִפֶּתַח הָאֵהֶל. מַה לְהֵלֵן חָמָא שְׂכִינְתָא, אוּף הֲכָא חָמָא שְׂכִינְתָא.

229. This is the reason why "Lot seeing them run to meet them...And he said, 'Behold now, my lords (Heb. Adonai)," spelled with Aleph, Dalet, Nun, and Yud, THAT IS, THE NAME OF THE SHECHINAH. IN OUR SCRIPTURES IT IS NOT WRITTEN: 'AND HE RAN TO MEET THEM,' BUT RATHER, "ROSE UP TO MEET THEM." ACCORDING TO THE ZOHAR, THE WORDS "ROSE TO MEET THEM" MEAN THAT HE ROSE UP AND RAN TO MEET THEM. OTHERWISE, IT SHOULD HAVE BEEN WRITTEN: 'HE ROSE UP BEFORE THEM.' The verse continues, "turn in, I pray you." HE ASKS: WHY IS IT WRITTEN, "turn in, I pray you," when it should have been written, 'draw near, I pray you.' What is MEANT BY "turn in?" AND HE RESPONDS: He did not want them to enter the house in the regular way, so his townspeople would not see them. This is why HE SAID, "turn in, I pray you."

230. Rabbi Chizkiyah began the discussion by saying: IT IS WRITTEN, "For He looks to the ends of the earth, and sees under the whole heaven" (Iyov 28:24). How important it is for all human beings to observe the works of the Holy One, blessed be He, and to study Torah day and night. He who studies the Torah is glorified by the Holy One, blessed be He, on high and down below, because the Torah is the Tree of Life for all those who occupy themselves in it. It grants them life in this world and offers them life in the world to come.

231. Come and behold: IT IS WRITTEN, "For He looks to the end of the earth" in order to supply them with food and provide for their needs. THE "EARTH" IS MALCHUT; "ENDS OF THE EARTH" REFERS TO ALL THAT ISSUES FROM HER, because it is He who takes care of Her always. As it is written: "The eyes of Hashem your Elohim are always upon it, from the beginning of the year to the end of the year" (Devarim 11:12).

229. ועל דא, וירא לוט וירץ לקראתם, ויאמר הנה נא אדני באל"ף דל"ת נו"ן יו"ד. סורו נא, גשו נא מבעי ליה, מאי סורו נא. אלא לאהדרא לון סחרניה דביתא, בגין דלא יחמוז לון בני מתא, ולא יעלוז באורח מישר לביתא, ובגין כך, סורו נא.

230. ר' חזקיה פתח כי הוא לקצות הארץ יביט תחת כל השמים יראה. כמה אית לון לבני נשא, לאסתכלא בעובדוי דקודשא בריך הוא, ולאשתדלא באורייתא יממא ולילי, דכל מאן דאשתדל באורייתא, קודשא בריך הוא אשתבח ביה לעילא, ואשתבח ביה לתתא, בגין דאורייתא, אילנא דחיי איהו, לכל אינון דעסקין בה, למיהב לון חיון בעלמא דין, ולמיהב לון חיון בעלמא דאתי.

231. תא חזי כי הוא לקצות הארץ יביט. למיהב לון מזונא, ולספקא לון מכל מה דאצטריכו, בגין דאיהו אשגח בה תדיר, דכתוב תמיד עיני ה' אלקיך בה מרשית השנה ועד אחרית שנה.



232. It is written of this earth, NAMELY MALCHUT: "she brings her food from afar" (Mishlei 31:14). And then, "She" provides the beasts of the fields, WHICH ARE THE ANGELS OF THE WORLDS BRIYAH, YETZIRAH, AND ASIYAH, with food and sustenance, as it is written: "She rises also while it is yet night, and gives meat to her household and a portion to her maidens" (Ibid. 15).

233. This is why IT IS WRITTEN: "for He looks to the ends of the earth, and sees under the whole heaven," ALLUDING to all the people in the world, in order to supply them with food and provisions, each and every one according to his needs, as it is written: "You open your hand, and satisfy the desire of every living thing" (Tehilim 145:16).

234. There is another explanation OF THE VERSE: "for He looks to the ends of the earth," which IS THAT He observes the makings of man and watches closely over what people are doing in the world. He "sees under the whole heaven," which means that He watches and keeps an eye on each and every person.

235. Come and behold: as a result of the Holy One, blessed be He seeing the actions of S'dom and Amora, He sent forth those angels to destroy S'dom. It is written: "and Lot seeing..." WHICH MEANS THAT he was "seeing" the Shechinah. AND HE ASKS: "But who can possibly see the Shechinah?" AND HE REPLIES: He saw a light shining and rising high above their heads. And then he said: "Behold now, Adonai (Eng. 'my master')," spelled with Aleph and Dalet WHICH IS THE NAME OF THE SHECHINAH. Thus, for the sake of the Shechinah, NAMELY that certain illumination that shone UPON THEIR HEADS, he said, "turn in, I pray you, into your servant's house..."

232. בגין דארץ דא, מה כתיב בה, ממרחק תביא לחמה. ולבתר איהי יהבת מזונא וטרפא, לכל אינון חיון ברא, דכתיב ותקם בעוד לילה ותתן טרף לביתה וחק לנערותיה.

233. ועל דאמי הוא לקצות הארץ וביט תחת כל השמים יראה. לבלהו בני עלמא, למיהב לון מזונא וספוקא, לכל מה דאצטריך כל חד וחד, דכתיב, פותח את ירך ומשביע לכל חי רצון.

234. דבר אחרבי הוא לקצות הארץ וביט. לאסתכלא עוברוי דבר נש, ולאשגחא בכל מה דעברי בני נשא בעלמא. תחת כל השמים יראה. מסתכל וחמי לכל חד וחד.

235. תא חזי בין דחמא קודשא בריך הוא, עוברין דסדום ועמורה, שדר לון לאינון מלאכין, לחבלא לסדום. מה כתיב, וירא לוט, חמא לשכינתא, וכי מאן יכיל למחמי שכינתא, אלא, חמא זהרא חד דנהיר, דקא סלקא על רישויהו. וכדין ויאמר הנה נא אדניי באל"ף דל"ת, כמה דאתמר. ובגין שכינתא, ההוא נהירו דנהיר, קאמר סורו נא אל בית עבדכם.

236. The verse continues, "and sleep and wash your feet..." but Avraham did not do so. Rather, he said at first, "wash your feet," and only later, "And I will fetch a morsel of bread." Lot, however, said, "turn in, I pray you, into your servant's house, and tarry all night," and then, "and wash your feet, and you may rise up early, and go your ways." And this was to prevent other people from knowing about them. IF OTHER PEOPLE HAPPENED TO KNOW ABOUT THEM AND APPROACHED THEM, THEY COULD CLAIM THAT THEY HAD JUST ARRIVED A SHORT WHILE AGO, AS THEY HAD NOT EVEN WASHED THEIR FEET FROM THE DUST OF THE JOURNEY.

237. "And they said, 'No, but we will abide in the street all night,' because that was the practice in these cities--GUESTS SLEPT IN THE STREET BECAUSE no person invited them to his house. This is why they said, "we will abide in the street." And then it is written: "and he pressed upon them greatly" (Beresheet 19:3).

238. Come and behold: when the Holy One, blessed be He, executes Judgment on the world, one messenger performs it. But now, DURING THE OVERTHROW OF S'DOM, we see two messengers, AS IT IS WRITTEN: "AND TWO ANGELS CAME TO S'DOM." Is not one angel sufficient? AND HE REPLIES: "There indeed was only one; the scriptures mentions two because one came to save Lot, while the other came to overthrow the city and destroy the land. Therefore, there was only one assigned TO OVERTHROW S'DOM.

236. וְלִינוּ וְרַחְצוּ רַגְלֵיכֶם. לֹא עָבַד הַכִּי אֲבָרָהֶם, אֲלֵא בְקִדְמֵיתָא אָמַר וְרַחְצוּ רַגְלֵיכֶם, וּלְבַתֵּר וְאֶקְחָה פֶת לֶחֶם וְגו'. אָבֵל לוֹט אָמַר, סוּרוּ נָא אֶל בַּיִת עֲבָדְכֶם וְלִינוּ. וּלְבַתֵּר וְרַחְצוּ רַגְלֵיכֶם וְהִשְׁכַּמְתֶּם וְהִלַּכְתֶּם לְדַרְכְּכֶם. בְּגִין דְּלֹא יִשְׁתַּמּוּדְעוּן בְּהוּ בְּנֵי נִשְׂא.

237. וַיֹּאמְרוּ לֹא כִי בְרַחוּב נְלִין. בְּגִין דְּכַךְ הוּוּ עֲבָדֵי אֹרְחִין דְּעֵאלִין תַּמָּן, לֹא הוּוּ בְרַחוּב נִשְׁ דִּיכְנוּשׁ לִין לְבֵיתָא, וְעַל דָּא, אָמְרוּ לֹא כִי בְרַחוּב נְלִין, מַה כְּתִיב וַיִּפְצַר בָּם מְאֹד וְגו'.

238. תָּא חַזִּי, כִּד קוֹדֶשׁא בְּרִיךְ הוּא עֲבִיד דִּינָא בְּעֵלְמָא, שְׁלִיחָא חָדָא עֲבִיד לֵיהּ, וְהִשְׁתָּא חֲמִינָן תְּרֵי שְׁלוּחֵי, אֲמַאי, וְכִי לֹא סְגִי בְּחַד. אֲלֵא חַד הוּוּ, וּמַה דְּאָמַר תְּרֵי, חַד הוּוּ לְאַפְקָא לֵיהּ לְלוֹט, וְלִשְׁזָבָא לֵיהּ, וְחַד לְמִיּהַפֵּךְ לְקִרְתָּא, וְלְחַבְלָא אֲרַעָא, וּבְגִין כֵּךְ אִשְׁתָּאֵר חַד.



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Section



## 19. The Garden of Eden and Gehenom

Man is constantly tested by his own negative inclination in order to provide him with the opportunity to exercise free will. Man activates free will the moment he resists his natural selfish tendencies. The righteous people of this world are those who have conquered their negative natures and subjugated all Evil Inclinations. It is upon their merit that our physical world is sustained. A man who conquers his own negative nature and ego is far stronger and far greater than the man who conquers armies or builds empires.

The Zohar explains that the Garden of Eden and Hell exist both in our physical realm and in the Supernal Worlds. The true righteous dwell in the Garden of Eden above, while the most wicked of men dwell in the lower realm of Hell. There is a story in the Talmud that Hell on Earth was discovered and visited by a great sage some 2000 years ago. This sage stormed the gates of Hell and stole away the knife from the Angel of Death. The Creator explained to the sage that the system of Hell is a necessary process in order to help cleanse the souls of the wicked so that they, too, may be able to partake in the world-to-come. The Creator, therefore, called for the sage to return the knife.

### The Relevance of this Passage

The Garden of Eden is not only a long sought-after paradise located in some remote island in the world-to-come, but it is also a state-of-mind that we experience in the here and now. We connect ourselves to the Garden of Eden on Earth, arousing tranquillity, happiness, and inner peace in our soul. We begin to sense and grasp the significance of the hardships that strike in our personal life. During difficult times, when life feels like Hell on Earth, afflictions have a cleansing effect on our soul. Awareness and acceptance of this spiritual truth accelerates the process, and trying times pass more quickly.

### Midrash Hane'elam (Homiletical interpretations on the obscure)

239. Rabbi opened the discussion by quoting the verse: "Now these are the nations which Hashem left, to test Yisrael by them..." (Shoftim 3:1). Rabbi said: I have been looking into that world, NAMELY THE ETERNAL WORLD, and saw that the world can exist only because of righteous people who have control over the desire of their hearts. As it is written: "this he ordained in Yehosef for a testimony..." (Tehilim 81:6). Rabbi Yehuda then said: Why did Yosef merit that high grade and kingdom? The answer is because he overcame his lust. As we have learned, the heavenly Kingdom awaits he who overcomes his lustful desires.

240. As Rabbi Acha has said: The Holy One, blessed be He, has created the Evil Inclination solely for the purpose of trying humanity. And does the Holy One, blessed be He, intend on trying humanity? Yes. How do we know this? From the verse: "If there arise among you a prophet or a dreamer of dreams...And the sign or the wonder came to pass...For Hashem your Elohim tests you..." (Devarim 13:1-3)

241. And why does He intend on trying it, as all the deeds of humankind are well known to Him? So as that humankind should have no excuse to complain. See what is written: "and Lot sat in the gate of S'dom," WHICH MEANS that he was sitting and reproving the people. Rabbi Yitzchak asked: What is the verse: "But the wicked are like the troubled sea..." (Yeshayah 57:20)? Even when the wicked is on trial, he shows insolence and confirms his guilt. As it is written: "But before they lay down..." (Beresheet 19:4).

מִדְרַשׁ הַנֶּעְלָם

239. רַבִּי פָתַח, בְּהַאי קָרָא, וְאֵלֶּה הַגּוֹיִם אֲשֶׁר הִנִּיחַ ה' לְנִסּוֹת בָּם אֶת יִשְׂרָאֵל. אָמַר רַבִּי, חֲזִי הָיִיתָ בְּהוֹא עֲלֵמָא, וְלִית עֲלֵמָא קָאִים, אֶלָּא בְּאִינוּן דְּשְׁלִיטִין עַל רַעוּתָא דְּלַבְהוּן. שְׁנַאֲמַר עֲדוּת בִּיהוּסָף שְׁמוֹ וְגו'. אָמַר רַב יְהוּדָה, לָמָּה זָכָה יוֹסֵף לְאוֹתָהּ הַמַּעֲלָה וְהַמְּלָכוֹת, בְּשִׁבִיל שְׂכַבְשׁ יִצְרוּ. דְּתַנִּינָן כָּל הַכּוֹבֵשׁ אֶת יִצְרוֹ, מְלַכּוּתָא דְּשְׁמִיָּא אֲחִיל עֲלֵיהּ.

240. דָּאֲמַר ר' אַחָא, לֹא בְּרָא הַקּוֹדֶשׁא בְּרִיךְ הוּא לְיִצְהָר, אֶלָּא לְנִסּוֹת בּוּ בְּנֵי אָדָם. וּמִי בְּעֵי קוֹדֶשׁא בְּרִיךְ הוּא לְנִסּוֹתָא בְּבִנֵי נְשָׂא. אִין. דָּאֲמַר ר' אַחָא, מִנְ"ל, מְדַכְתִּיב בִּי יְקוּם בְּקַרְבַּךְ נְבִיא וְגו'. וּבָא הָאוֹת וְהַמוֹפֵת וְגו'. כִּי מְנַסֶּה ה' אֶלְקֵיכֶם וְגו'.

241. וְלָמָּה בְּעֵי נִסּוֹתָא, דְּהָא כָּל עוֹבְדוֹי דְּבֵר נֶשׂ אַתְגְּלִי קַמִּיהּ, אֶלָּא שְׁלֵא לְתַת פְּתַחוֹן פֶּה לְבִנֵי אָדָם, רָאָה מַה כְּתִיב וְלוֹט יוֹשֵׁב בְּשַׁעַר סְדוֹם דְּהוּא וְתִיב לְנִסּוֹתָא לְבְרִייתָא. אָמַר רַבִּי יִצְחָק, מֵאִי דְכְתִיב וְהִרְשָׁעִים כִּים נִגְרַשׁ וְגו'. אֶמִּילוּ בְּשַׁעַת דִּינוֹ שֶׁל רָשָׁע הוּא מְעִיז פְּנִי, וְאִזִּי הוּא בְּרַשְׁעָתוֹ קִיָּים, רָאָה מַה כְּתִיב טָרַם יִשְׁכְּבוּ וְגו'.

242. Rabbi Yitzchak continued: Just as the Holy One, blessed be He, created the Garden of Eden upon earth, so did He create Gehenom as well. And just as He created the Garden of Eden above, so did He create Gehenom there. The earthly Garden of Eden is referred to in the verse: "And Hashem Elohim planted a garden eastward in Eden..." (Beresheet 2:8) and earthly Gehanom is referred to in the verse: "A land of gloom, as darkness itself..." (Iyov 10:22)

243. There is a Garden of Eden above, as is written: "but the soul of my lord shall be bound in the bundle of life with Hashem your Elohim..." (I Shmuel 25:29) and, "and the spirit shall return to Elohim who gave it" (Kohelet 12:7). And there is a Gehenom above, as it is written: "and the souls of your enemies, these shall he sling out, as out of the hollow of a sling" (I Shmuel 25:29).

244. The Garden of Eden below is as we have said. The Garden of Eden above is for the souls of the completely righteous, so that they may be replenished by the Great Light of above. Gehenom down below is for those wicked who refused to perform circumcision, did not believe in the Holy One, blessed be He, nor in His religion, and did not keep the Shabbat. And these are those who worship the stars and constellations, and who are condemned with fire. As it is written: "and they came out from fire, and fire shall devour them..." (Yechezkel 15:7) and, "And they shall go forth, and look upon the carcasses of the men..." (Yeshayah 66:24)

242. אָמַר ר' יִצְחָק, בְּשֵׁם שְׁפָרָא קוּדְשָׁא בְּרִיךְ הוּא גֵן עַדְוֵן בְּאֶרֶץ, כִּי בְרָא גֵיהֶנֶם בְּאֶרֶץ. וּכְשֵׁם שְׁפָרָא גֵן עַדְוֵן לְמַעְלָה, כִּי בְרָא גֵיהֶנֶם לְמַעְלָה. גֵן עַדְוֵן בְּאֶרֶץ, דְּכַתִּיב וַיִּטֶּע ה' אֱלֹקִים גֵן בְּעֵדֵן וְגו'. גֵיהֶנֶם בְּאֶרֶץ, דְּכַתִּיב אֶרֶץ עַפְתָּה כְּמוֹ אֶמֶל וְגו'.

243. גֵן עַדְוֵן לְמַעְלָה, דְּכַתִּיב וְהִיְתָה נַפְשׁ אֲדוֹנָי צְרוּרָה בְּצִרוּר הַחַיִּים אֶת ה' אֱלֹקֶיךָ. וְכַתִּיב וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹקִים אֲשֶׁר נָתַנָּה. גֵיהֶנֶם לְמַעְלָה דְּכַתִּיב וְאֵת נַפְשׁ אִיבֶיךָ יִקְלַעְנָה בְּתוֹךְ כַף הַקְּלַע.

244. גֵן עַדְוֵן לְמַטָּה כְּדַקְאֲמָרֵן. גֵן עַדְוֵן לְמַעְלָה, לְנִשְׁמַתָּן שֶׁל צְדִיקִים גְּמוּרִים, לְהִיּוֹת נְזוּנִין מֵאוּר הַגְּדוֹל שֶׁל מַעְלָה. גֵיהֶנֶם לְמַטָּה, לְאוֹתָם הַרְשָׁעִים שֶׁלֹא קָבְלוּ בְרִית מִיְלָה, וְלֹא הֶאֱמִינוּ בְּהַקּוּדְשָׁא בְּרִיךְ הוּא וְאוֹדָתוֹ, וְלֹא שָׁמְרוּ שַׁבַּת, וְאֵלוּ הֵם עֲבוּרִים, שְׁנֵדוּנִים בְּאֵשׁ, שְׁנֵאֲמַר מֵהָאֵשׁ יֵצְאוּ וְהָאֵשׁ תֹּאכַלֵם וְגו'. וְכַתִּיב וַיִּצְאוּ וְרָאוּ בְּמַגְרֵי הָאֲנָשִׁים וְגו'.

245. The Gehenom above is for those sinners of Yisrael who have transgressed the precepts of Torah, and have not repented. They are rejected and stay outside until they are punished. And they wander around the whole world, as it is written: "The wicked walk on every side..." (Tehilim 12:9)

245. גִּיהֵנוֹם לְמַעַלְהָ, לְאוֹתָם פּוֹשְׁעֵי יִשְׂרָאֵל שֶׁעָבְרוּ עַל מִצְוֹת הַתּוֹרָה, וְלֹא חָזְרוּ בַתְּשׁוּבָה, שְׂדוּחִים אוֹתָם לְחוּץ, עַד שִׁיקְבְּלוּ עוֹנְשָׁם. וְהוֹלְכִים וְסוֹבְבִים כָּל הָעוֹלָם, שֶׁנֶּאֱמַר סָבִיב רְשָׁעִים יִתְהַלְכוּ.

246. And they are sentenced to stay there for twelve months. Later, they reside with those who received their punishment at their death, each to a place according to what he deserves. The sinners who worship the stars and the constellations are constantly punished by fire and water, and they never emerge again, as it is written: "neither shall their fire be quenched" (Yeshayah 66:24).

246. וְשָׁם נִדְוָנִים שְׁנַיִם עָשָׂר חֹדֶשׁ לְאַחַר בֶּן, מְדוֹרָם עִם אוֹתָם שֶׁקְבְּלוּ עֲנָשָׁם בְּמוֹתָם כָּל אֶחָד וְאֶחָד כְּמִי הַמְּקוֹם הָרְאוּי לוֹ. וְהִרְשָׁעִים שֶׁל עֲבוּרִים, נִדְוָנִים תָּמִיד בְּאֵשׁ וּבַמַּיִם, וְשׁוֹב אֵינָם עוֹלָיִם, שֶׁנֶּאֱמַר וְאֵשׁ לֹא תִכָּבֵה.

247. The sinners are sentenced in Gehenom according to what is written: "Then Hashem rained upon S'dom and upon Amorah brimstone and fire..." (Beresheet 19:24). And they never emerged from there and shall not rise for the Day of Judgment, as it is written: "which Hashem overthrew in His anger, and in His wrath" (Devarim 29:22). "In His anger" refers to this world; "and in His wrath" refers to the world to come.

247. מִשֶּׁפֶט הִרְשָׁעִים בְּגִיהֵנוֹם, כְּמֵה דִכְתִּיב, וְהַיְמָטִיר עַל סֹדֶם וְעַל עֲמֹרָה גְפְרִית וְאֵשׁ וְגו'. וְשׁוֹב אֵינָם עוֹלָיִם, וְלֹא יִקְוֹמוּ לְיוֹם הַדִּין, שֶׁנֶּאֱמַר אֲשֶׁר הִפִּךְ ה' בְּאִפּוֹ וּבַחֲמָתוֹ, בְּאִפּוֹ: בְּעוֹלָם הַזֶּה. וּבַחֲמָתוֹ: בְּעוֹלָם הַבָּא.

248. Rabbi Yitzchak said: In keeping with what I have explained, there is a Garden of Eden above and another below; there is a Gehenom below and another above. Rabbi Ya'akov said: The wicked who have defiled their circumcision, desecrated the Shabbat in public, desecrated the festivals, and have rejected the Torah, the resurrection of the dead, and so on, all shall enter Gehenom below. They shall be punished there and shall never rise up again.

248. אָמַר ר' יִצְחָק לְהָאֵי גִוּוּנָא אֵית גַּן עֵדֶן לְמַעַלְהָ, וְאֵית גַּן עֵדֶן לְמַטָּה. אֵית גִּיהֵנוֹם לְמַטָּה, וְאֵית גִּיהֵנוֹם לְמַעַלְהָ. אָמַר ר' יַעֲקֹב, הִרְשָׁעִים שֶׁקְלָקְלוּ בְרִית מִילָה שְׁבָהֵם, וְחָלְלוּ שַׁבַּת בְּפִרְהוּסָא, וְחָלְלוּ אֶת הַמוֹעֵדוֹת, וְשִׁכְפְּרוּ בַתּוֹרָה, וְשִׁכְפְּרוּ בַתְּחִיַּית הַמֵּתִים, וְכִדְוָמָה לָהֶם, יוֹרְדִים לְגִיהֵנוֹם שְׁלַמְטָה, וְנִדְוָנִים שָׁם וְשׁוֹב אֵינָם עוֹלָיִם.

249. But they shall rise on the Day of Judgment and for the resurrection of the dead. They are described by the words: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:2). And they are also described by the words, "and they shall be abhorrent to all flesh" (Heb. dera'on) (Yeshayah 66:24). What is dera'on? Dai-Ra'on, WHICH MEANS that all shall say, Dai ('enough') - Ra'on ('of seeing them')--THEY SHALL HAVE HAD ENOUGH OF SEEING THEM. But of the righteous in Yisrael, it is said: "Your people shall also be all righteous..." (Yeshayah 60:21).

End of Midrash Hane'elam

249. אָבֵל יִקְוּמוּ לְיוֹם הַדִּין, וְיִקְוּמוּ לְתַחֲיֵית הַמֵּתִים, וְעֲלֵיהֶם נֹאמֵר וְרַבִּים מִיִּשְׁנֵי אֲדַמַּת עָפָר יִקְוּצוּ אֵלֶּה לְחַיֵּי עוֹלָם וּגוֹ'. וְעֲלֵיהֶם נֹאמֵר וְהָיוּ דְרָאוֹן לְכָל בָּשָׂר. מֵה דְרָאוֹן, דִּי רָאוֹן, שֶׁהִכֵּל יֹאמְרוּ דִּי בְרָאִיתֶם, וְעַל הַצְּדִיקִים שְׁבִישְׂרָאֵל נֹאמֵר, וְעַמְךָ כָּלֵם צְדִיקִים וּגוֹ'. (ע"כ מדרה"ג).

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# THE ZOHAR

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Section



## 20. "And Hashem rained upon S'dom"

The various levels of judgment that occur in Hell are expounded upon by the sages of the Zohar. These judgments were expressed in our physical world during the time of Sodom and Gomorrah and the time of Noah and the flood. The implements of water, fire, and brimstone were used to bring about judgment during these times of intense negativity. The Zohar reveals that the 72 Names of G-d, along with the angels who are connected to each particular sequence of Hebrew Letters that form the 72 Names, were the conduits by which the force of judgment expressed itself in our physical realm.

### The Relevance of this Passage

The 72 Names of God is an ancient formula encoded in the Torah passage that tells the story of the parting of the Red Sea. This instrument emits both merciful and judgmental forces into our world. Through this passage of Zohar we arouse the protection and positive aspects from the 72 Names and the corresponding angels, thereby removing negative elements and judgments from our life.

250. Next is the verse: "And Hashem rained upon S'dom and upon Amorah..." Rabbi Chiya opened the discussion with the verse: "Behold, the day of Hashem comes, cruel both with wrath and fierce anger..." (Yeshayah 13:9) "Behold, the day of Hashem comes" alludes to the earthly Courthouse, WHICH REFERS TO THE JUDGMENTS THAT ISSUE FROM MALCHUT, DURING THE TIME WHEN SHE IS AT THE STAGE OF ILLUMINATION FROM THE LEFT, BEFORE BEING COMBINED WITH THE CENTRAL COLUMN, WHICH IS CALLED THE DECREE OF JUDGMENT. "Comes" is as explained IN REFERENCE TO THE PHRASE, "WHICH HAS COME TO ME," WHICH MEANS THAT SHE ALWAYS COMES AT THE BEGINNING OF EVERY

250. וְהָיָה הַמִּטְוִיר עַל סְדֹם וְעַל עֲמֹרָה וּגְוִי, ר' חִיָּיא פָּתַח, הִנֵּה יוֹם ה' בָּא אֲכֹזְרֵי וּגְוִי. הִנֵּה יוֹם ה' בָּא, דָּא בֵּי דִינָא לְתַתָּא. בָּא: כְּמָה דְאִתְמַר הַבָּאָה אֵלַי, בְּגִין דְלָא עֲבִיד דִּינָא, עַד דְעָאֵל, וְנִטְוִיל רִשׁוֹ, כְּגִוּוֹנָא דָא, קִץ כָּל בָּשָׂר בָּא לְפָנַי.

UNION. "Which has come to me" is so because it does not execute Judgment before it enters and receives permission. The same is explained by the verse, "The end of all flesh has come before Me," WHICH MEANS THAT IT CAME TO ASK FOR PERMISSION.

251. Another explanation of "Behold, the day of Hashem comes" is that it refers to the Saboteur of Below, NAMELY THE ANGEL OF DEATH, when he takes the soul away. This is why THE VERSE CALLS HIM "cruel both with wrath...to lay the land desolate," ALLUDING TO S'dom and Amorah, WHICH WERE THROWN OVER AND DESERTED. The phrase, "and he shall destroy the sinners thereof out of it," REFERS TO those who inhabited that land.

252. After this, it is written: "For the stars of heaven and the constellations thereof..." (Yeshayah 13:10) because it was from the heavens that He rained fire down on them and wiped them out of the world. Then, it is written: "I will make men more rare than fine gold..." (Ibid. 12). This is Avraham, whom the Holy One, blessed be He, raised up and cherished more than any other person in the world.

253. Rabbi Yehuda related these verses to the day when the Temple was destroyed. On that day, both the celestial and earthly beings darkened, along with the stars and heavens. Rabbi Elazar explained these verses as follows: The day on which the Holy One, blessed be He, shall raise the Congregation of Yisrael up from the dust, NAMELY AT THE TIME OF REDEMPTION, shall be known on high and down below. As it is written: "But it shall be one day which shall be known to Hashem..." (Zecharyah 14: 7) And on that day, the Holy One, blessed be He, shall take revenge on the idol worshippers.

251. דְּבַר אַחַר הַנָּה יוֹם ה' בָּא. דָּא הוּא מְחַבְּלָא לְתַתָּא, בְּד נָטִיל נִשְׁמַתָּא. בְּגִינֵי כֶךְ אַכְזָרִי, וְעִבְרָה, לְשׁוּם הָאָרֶץ לְשִׁמָּה. דָּא סְרוּם וְעִמּוּרָה, וְחֻטְאֵיהָ יִשְׁמִיד מִמֶּנָּה. אֵלִין יִתְבִי אֶרְעָא.

252. מַה כְּתִיב בְּתַרְיָה, כִּי כִכְבֵּי הַשָּׁמַיִם וּכְסוּלֵיהֶם וּגו'. דְּהָא מִן שְׁמַיָא אֲמַטֵּר עֲלֵיהוֹן אִשָּׁא, וְאֶעֱבֵר לֹון מִן עֲלְמָא. לְבַתֵּר מַה כְּתִיב, אֹקִיר אָנוּשׁ מִפּוּ וּגו'. דָּא אַבְרָהָם, דְּקוּדְשָׁא בְּרִיךְ הוּא סְלִיק לֵיהּ, עַל כָּל בְּנֵי עֲלְמָא.

253. ר' יְהוּדָה אֹקִים לֹון לְהַנִּי קְרָאִי בְיוֹמָא דְּאַתְחַרְבֵּי בִי מְקַדְשָׁא, דְּבַהֲהוּא יוֹמָא, אֲתַחֲשַׁבּוּ עֲלָאִי וְתַתָּאִי, וְאֲתַחֲשַׁבֵּן שְׁמַיָא וְכִכְבּוּיָא. ר' אֶלְעָזָר, מוֹקִים לְהַנִּי קְרָאִי, בְּיוֹמֵי דְּיוֹקִים קוּדְשָׁא בְּרִיךְ הוּא לְכַנְסַת יִשְׂרָאֵל מִעַפְרָא, וְהוּא יוֹמָא, וְתִידַע לְעִילָא וְתַתָּא, דְּכְתִיב וְהָיָה יוֹם אַחַד הוּא יוֹדַע לָהּ. וְהוּא יוֹמָא, יוֹמָא דְּנוֹקְמָא אִיהוּ, דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְנוֹקְמָא מִשְׁאָר עַמּוּיָן עוֹבְדֵי עֲבוֹ"ם.

254. So when the Holy One, blessed be He, takes revenge on the worshipers of the planets and constellations, it shall be said: "I will make men more rare than fine gold." This is King Mashiach, who shall rise up over all peoples of the world and be so honored that all of humanity will bow before him and obey him. This is as it is written: "They that dwell in the wilderness shall bow before him...the kings of Tarshish...shall bring presents..." (Tehilim 72:9-10).

255. Come and behold: even though this prophecy--REFERRING TO THE VERSES THAT READ "BEHOLD, THE DAY OF HASHEM..." AND "I WILL MAKE MAN..."--was said specifically about Babylon AS WRITTEN, 'THE BURDEN OF BAVEL' (YESHAYAH 13:1), it is said NEVERTHELESS about everything. It is also written in this same passage: "For Hashem will have mercy on Ya'akov...And the people shall take them, and bring them to their place..." (Yeshayah 14:1-2). IT SEEMS THAT THE SAGES OF THE ZOHAR HAD A DIFFERENT SECTIONING OF THE BIBLE, BECAUSE IN OUR BOOKS, THESE VERSES APPEAR IN THE FOLLOWING CHAPTER.

256. The phrase, "Then Hashem rained upon S'dom," refers to the level of the earthly Courthouse, which is granted permission from above. Rabbi Yitzchak said that the Judgment was executed with Mercy, as it is written: "from Hashem out of heaven," FOR THE NAME YUD-HEI-VAV-HEI IMPLIES MERCY. This is so that Judgment will be mixed with Mercy. You might ask: What Mercy is there here? HE REPLIES: As it is written: "And it came to pass, when Elohim destroyed the cities of the plain, that Elohim remembered Avraham..." (Beresheet 19:29) And after this, two whole nations issued from LOT. And he had the honor of being the great ancestor of David and King Solomon.

254. וְכִּי קוֹדֵשׁ אֲבִיר הוּא יַעֲבִיר נוֹקְמִין בְּשָׂאָר עַמִּין עֵכוּם, כְּדִין אֹקִיר אָנוּשׁ מִפּוֹ. הֵא מְלָכָא מְשִׁיחָא, דִּי־סִתְּלֵק וִיתְנִיקָר עַל כָּל בְּנֵי עֲלָמָא, וְכָל בְּנֵי עֲלָמָא יִפְלָחוּן וַיִּסְגְּדוּן קַמֵּיהּ, דְּכִתְיִב לְפָנָיו וְכָרְעוּ צַיִים וְגו', מְלָכֵי תַרְשִׁישׁ וְגו'.

255. תָּא חֲזִי, אִף עַל גַּב דְּנִבּוּאָה דָּא, אֲתָמַר עַל בְּבַל, בְּכֹלָא אֲתָמַר. דִּהָא חֲמִינָן בְּהָאֵי פִרְשָׁתָא, דְּכִתְיִב כִּי יִרְחַם ה' אֶת יַעֲקֹב. וְכִתְיִב וְלִקְחוּם עַמִּים וְהִבְיָאוּם אֶל מְקוֹמָם.

256. וְה' הִמְטִיר עַל סְדוֹם. דָּא דְרָגָא דְבֵי דִינָא לְתַתָּא, דְּנִטִּיל רְשׁוֹ מֵעִילָא. ר' יִצְחָק אָמַר דְּעִבִּיד דִּינָא בְּרַחֲמֵי. דְּכִתְיִב, מֵאֵת ה' מִן הַשָּׁמַיִם. בְּגִין לְאַשְׁתַּכְּחָא, דִּינָא בְּרַחֲמֵי, וְאִי תִימָא מֵאֵי רַחֲמֵי הָכָא, דְּכִתְיִב, וַיְהִי בְשַׁחַת אֱלֹקִים אֶת עָרֵי הַכְּבֵר וַיִּזְכֹּר אֱלֹקִים אֶת אַבְרָהָם וְגו', וְלִבְתֵּר נִפְקוּ מִנִּיהּ תְּרִין אוֹמִין שְׁלֵמִין, וְזָכָה דְּנִפְיָק מִנִּיהּ דְּוֹד וְשְׁלֵמָה מְלָכָא.

257. See what is written: "And it came to pass, when they had brought them outside abroad, that he said: ESCAPE FOR YOUR LIFE" (Beresheet 19:17). Come and behold: we have learned that when Judgment hangs over the world, people should not be at the marketplace. This is because when Judgment comes, it does not distinguish between the righteous and the wicked. Therefore, one should not be there. And it has been explained that this is why Noach hid in the ark and did not look upon the world as judgment was executed. And so it is written: "and none of you shall go out of the door of his house until the morning," (Shemot 12:22) THAT IS, until judgment is executed. And this is why it is written: "Escape for your life, look not behind you..."

258. As they were walking, Rabbi Yehuda said to Rabbi Yitzchak: The Judgment that the Holy One, blessed be He, executed at the Great Flood and the Judgment of S'dom were both Judgments of Gehenom, because the sinners in Gehenom are punished by water and fire.

259. Rabbi Yitzchak responded that S'dom was sentenced by the Judgment of Gehenom, as it is written: "Then Hashem rained upon S'dom and upon Amorah brimstone and fire from Hashem out of heaven." One was punished with the aspect of water; the other with the aspect of fire; and both are the punishments of Gehenom. The sinners in Gehenom are punished with both these aspects of Judgment BECAUSE THERE IS THE 'GEHENOM OF SNOW,' WHICH IS WATER, AND THERE IS THE 'GEHENOM OF FIRE.'

257. חָמִי מֵה כְּתִיב וַיְהִי כִּהְיוּצִיָאָם אוֹתָם הַחוּצָה וַיֹּאמֶר וגו'. תָּא חֲזִי בְשַׁעֲתָא דְדִינָא שְׂרִי בְעֵלְמָא, הָא אֲתַמֵּר דְלֹא לִיבְעִי לְבַר נִשְׁלֵאֲשַׁתְּכַחַא בְשׁוּקָא, בְּגִין דְכִינּוֹן דְשְׂרִיָא דִינָא, לֹא אֲשַׁנַּח בֵּין זְכָאָה וְחַיִּיבָא, וְלֹא בְעִי לְאֲשַׁתְּכַחַא תַּמָּן. וְהָא אֲתַמֵּר דְבְּגִין כְּרֵאֲסִתִּים נַח בְּתִיבָה, וְלֹא יִשְׁנַח בְּעֵלְמָא בְשַׁעֲתָא דְדִינָא יִתְעַבִּיד. וְכְתִיב וְאַתֶּם לֹא תֵצְאוּ אִישׁ מִפֶּתַח בֵּיתוֹ עַד בֶּקֶר. עַד דִּיתְעַבִּיד דִּינָא. וּבְגִין כְּרֵוּיֵאמֶר הַמֶּלֶט עַל נַפְשֶׁךָ אֵל תִּבְטֵ אַחֲרֶיךָ וגו'.

258. ר' יִצְחָק וְר' יְהוּדָה הוּוּ אֲזִלִּי בְאַרְחָא. אָמַר ר' יְהוּדָה לְר' יִצְחָק, דִּינָא דְעַבִּיד קוּדְשָׁא בְרִיךְ הוּא בְּמַבּוּל, וְדִינָא דְסָדוֹם, תְּרוּוּיָהוּ דִינִין דְגִיְהֵנָם הוּוּ. בְּגִין דְחַיִּיבֵי גִיְהֵנָם, אֲתַדְּנוּ בְּמִיָּא וּבְאֶשָׁא.

259. אָמַר ר' יִצְחָק, סָדוֹם בְּדִינָא דְגִיְהֵנָם אֲתַדְּן, דְכְּתִיב, וְה' הַמֶּטִיר עַל סָדוֹם וְעַל עַמּוֹרָה גֶפְרִית וְאֵשׁ מֵאֵת ה' מִן הַשָּׁמַיִם. דָּא מַסְטָרָא דְמִיָּא וְדָא מַסְטָרָא דְאֶשָׁא. דָּא וְדָא הוּא דִינָא דְגִיְהֵנָם, וְחַיִּיבִין דְגִיְהֵנָם בְּתַרִּין דִּינִין אֵלִין אֲתַדְּנוּ.

260. He said to him: The sinners are sentenced to twelve months in Gehenom, WHERE THEY ARE CLEANSED, THAT IS PURIFIED. LATER, the Holy One, blessed be He, raises them from Gehenom and makes them sit at its gates watching other sinners enter and receive punishment. And they ask for Mercy for them. And after this, the Holy One, blessed be He, is merciful to them. HE RAISES THEM UP AND AWAY FROM THE GATES OF GEHENOM, bringing them to the place required for them. From that day onward, the body rests in the dust while the soul inherits its appropriate place.

261. Come and behold: we have learned that even the generation of the Great Flood was punished with fire and water only. Cold water came down from above and boiling water from below, FROM THE BOTTOM OF THE EARTH, as fire. So they were punished by the two Judgments, because the Judgment of above is executed WITH TWO KINDS OF JUDGMENT: WATER AND FIIRE. And this is why there was brimstone and fire in S'dom--BECAUSE THE BRIMSTONE COMES FROM WATER, AS IS KNOWN.

262. He asked him: Will THE PEOPLE OF S'DOM rise IN THE FUTURE for the Day of Judgment? He responded: We have already learned this. Those PEOPLE of S'dom and Amorah will not rise FOR JUDGMENT IN THE FUTURE DURING THE RESURRECTION OF THE DEAD. This is proven by the verse: "And that the whole land there is of brimstone, and salt, and burning... which Hashem overthrew in His anger, and in His wrath" (Devarim 29:22). "Which Hashem overthrew" means in the present world; "in His anger" means in the world to come; and "in His wrath" means at the time when the Holy One, blessed be He, shall resurrect the dead.

260. אָמַר לוֹ, דִּינָא דְחַיִּיבֵי דְגִיְהֵנָם, תְּרִיסַר יָרְחֵי, וְקוּדְשָׁא בְרִיךְ הוּא סְלִיק לֹון מְגִיְהֵנָם, וְתַמָּן מְתַלְבְּנִין, וְיִתְבִּין לְתַרְעָא דְגִיְהֵנָם וְחַמָּאן אִינוּן חַיִּיבִין דְעָאלִין, וְדָנִין לֹון תַּמָּן, וְאִינוּן תְּבַעֵי רַחֲמֵי עֲלֵיהוּ. וְלְבַתֵּר, קוּדְשָׁא בְרִיךְ הוּא חַיִּיבֵי עֲלֵיהוּ, וְאֵעִיל לֹון לְדוּכְתָא דְאַצְטְרִיךְ לֹון. מִהֵוּא יוּמָא וְלַהֲלָאָה, גּוּפָא אֲשֶׁתְכֶךָ בְעַמְרָא, וְנִשְׁמַתָּא יִרְתָּא אַתְרָה בְּרַחֲזֵי לָהּ.

261. תָּא חֲזִי, דְהָא אַתְמַר, דְאֶפִּילוּ אִינוּן בְּנֵי טוֹפְנָא, לָא אַתְדָּנוּ, אֶלָּא בְּאֶשָׁא וּמַיָּא. מַיָּא קְרִירָן נְחֹתֵי מְלַעֲיָלָא, וּמַיָּא רְתִיחָן סְלִקֵי מִתַּתָּא בְּאֶשָׁא. וְאַתְדָּנוּ בְּתַרֵי דִינִין, בְּגִין דְדִינָא דְלַעֲיָלָא, הֲכִי הוּא, בְּגִין כְּרַבְסָדוּם גְּפַרִית וְאֶשׁ.

262. אָמַר לוֹ, אִי יְקוּמוּן לְיוֹם דִּינָא, אָמַר לוֹ הָא אַתְמַר. אֲבַל אֲלִין הַסְדוּם וְעַמּוּרָה, לָא יְקוּמוּן, וְקִרָא אוּכַח, דְכְתִיב גְּפַרִית וּמֶלַח שְׂרָפָה כָּל אֶרְצָה לָא תִזְרַע וְלֹא תַצְמִיחַ וְגו'. אֲשֶׁר הֶפֶךְ ה' בְּאֶפּוֹ וּבְחַמָּתוֹ. אֲשֶׁר הֶפֶךְ ה' בְּעֵלְמָא דִּין. בְּאֶפּוֹ: בְּעֵלְמָא דְאַתֵּי. וּבְחַמָּתוֹ: בְּזַמְנָא דְזַמִּין קוּדְשָׁא בְרִיךְ הוּא לְאַחֲזִיָּא מִתִּיָּא.

263. He said to him: "Come and behold. Just as their land was destroyed forever, so were they destroyed forever. Behold, the Judgment of the Holy One, blessed be He, is Judgment for Judgment, NAMELY, A JUST RETRIBUTION. Just as they did not revive the soul of the poor with food or with drink, so in the same way, the Holy One, blessed be He, does not give their soul back to them in the world to come.

264. Come and behold: they refrained from giving charity, which is called life. Thus, the Holy One, blessed be He, withheld life from them in this world and in the world to come. And just as they blocked the pathways and routes for other people, so did the Holy One, blessed be He, block the pathways and routes of mercy from them, so that they could not receive Mercy in this world or in the world to come.

265. Rabbi Aba then said: All the people of the world will rise AT THE RESURRECTION OF THE DEAD and be judged. But of THE PEOPLE OF S'DOM, it is said: "and some to shame and everlasting contempt" (Daniel 12:2). Yet the Holy One, blessed be He, is merciful. Because He punished them in this world and they accepted His punishment, they shall not be punished in the future with all Judgments, BUT ONLY WITH A FEW OF THEM.

263. אָמַר לוֹ תָּא חַזִּי, כַּמָּה דְאַרְעָא דְלֵהוֹן אֲתַאבִּיד לְעָלַם וּלְעָלְמֵי עָלְמֵינָא, הֲכִי נִמְי אֲתַאבִּידוּ אִינוּן, לְעָלַם וּלְעָלְמֵי עָלְמֵינָא. וְתָא חַזִּי, דִּינָא דְקוּדְשָׁא בְרִיךְ הוּא, דִּינָא לְקַבֵּל דִּינָא, אִינוּן לָא הוּהוּ תִּיבִין נַפְשָׁא דְמַסְכְּנָא, בְּמִיכְלָא וּבְמִשְׁתֵּינָא, אוֹף הֲכִי קוּדְשָׁא בְרִיךְ הוּא לָא אָתִיב לוֹן נַפְשֵׁיהוּ לְעָלְמָא דְאַתֵּי.

264. וְתָא חַזִּי, אִינוּן אֲתַמְנְעוּ מִצְדָּקָה, דְאַקְרִי חַיִּים, אוֹף קוּדְשָׁא בְרִיךְ הוּא, מְנַע מְנִיְהוּ חַיִּים, בְּעָלְמָא דִּין, וּבְעָלְמָא דְאַתֵּי. וְכַמָּה דְאִינוּן מְנַעוּ אוֹרְחִין וּשְׂבִילִין מְבַנֵּי עָלְמָא, ה"נ קוּדְשָׁא בְרִיךְ הוּא מְנַע מְנִיְהוּ אוֹרְחִין וּשְׂבִילִין דְרַחֲמֵי, לְרַחֲמָא עֲלֵיהוּ בְּעָלְמָא דִּין, וּבְעָלְמָא דְאַתֵּי.

265. ר' אבא אמר, בְּלֵהוּ בְּנֵי עָלְמָא יְקוּמוּן, וְיִקְוּמוּן לְדִינָא. וְעֲלֵיְהוּ כְּתִיב וְאֵלֶּה לְחַרְפוֹת וּלְדִרְאוֹן עוֹלָם. וְקוּדְשָׁא בְרִיךְ הוּא מְאַרִי דְרַחֲמִין אִיהוּ, כִּיּוֹן דְרֵן לֵהוּ בְּהַאי עָלְמָא, וְקַבִּילוּ דִּינָא, לָא אֲתַדְּנֻן בְּכֵלְהוּ דִּינִין.

266. Rabbi Chiya said that it is written: "and sent Lot out of the midst of the overthrow..." AND HE ASKS: What is MEANT BY "when He overthrew the cities in which Lot dwelt," SINCE HE DWELT ONLY IN ONE OF THEM? AND HE REPLIES: Lot did dwell in all of them. As it is written: "and Lot dwelt in the cities of the plain and pitched his tent toward S'dom" (Beresheet 13:12). But nobody accepted him in S'dom, except for the King of S'dom, for the sake of Avraham, WHO RETURNED HIS PEOPLE AND THE GOODS THAT HE HAD LOST DURING THE WAR OF THE FOUR KINGS.

#### Sitrei Torah (Concealed Torah)

267. Tosefta (Addendum). Sublime Connections, NAMELY THOSE RIGHTEOUS PEOPLE WHOSE NEFESH, RUACH, AND NESHAMAH, ARE CONNECTED AND ATTACHED TO THE GREATNESS OF THE HOLY ONE, BLESSED BE HE: Governors who shatter THE POWERS OF THE OTHER SIDE, the Wise in understanding, look to know. The White Head, NAMELY ARICH ANPIN WHOSE HAIR IS LIKE PURE SHEAF, prepares the Throne, WHICH IS AN ALLUSION TO BINAH, and sets it upon pillars of precious stones and gems--WHICH IS A REFERENCE TO CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN AND THE NUKVA, WHICH ARE THE FOUR 'LEGS' OF THE THRONE, WHICH IS BINAH.

266. אָמַר רַבִּי חִיָּיא אֵלֶּיךָ וַיִּשְׁלַח אֶת לוֹט מִתּוֹךְ הַהֶפְכָּה וְגו'. מֵהוּ בְּהִפְךְ אֶת הָעָרִים אֲשֶׁר יָשָׁב בָּהֶן לוֹט. אֵלֶּיךָ, בְּכֹלֵהוּ עֲבַד דִּיּוֹרִיָּה לוֹט, דְּכָתִיב וְלוֹט יָשָׁב בְּעָרֵי הַכְּכַר וַיֵּאָהֵל עַד סְדוֹם. וְלֹא קָבִילוּ לֵיהּ, כִּרְמֵלֶךְ סְדוֹם קָבִיל לֵיהּ בְּסְדוֹם, בְּגִינֵיהּ דְּאַבְרָהָם.

סִתְרֵי תוֹרָה  
267. תּוֹסֵפְתָא. קְטוּרֵי רִמָּא, הוֹרְמְנֵי דְבְדוּרֵי, חֲכִימִין, בְּסַכְלָתְנּוּ יִסְתַּכְּלוּן לְמַנְדַּע, בְּשַׁעֲתָא דְרִישָׁא חוּרָא אֲתַקִּין כְּרִסְוִיא, עַל גְּבַסְמִכִין דְּאַבְגִּין דְּמַרְגְּלִיטֵן טָבֵן.

268. Among these stones, there is a particular gem. THIS IS A REFERENCE TO THE NUKVA OF ZEIR-ANPIN, which is beautiful and glamorous; it is the place where the smoke and fire gather and glow through seventy aspects. THIS REFERS TO THE DECREE OF JUDGMENT, WHICH IS THE ILLUMINATION OF THE LEFT SIDE IN THE NUKVA, BEFORE IT IS INCLUDED WITHIN THE RIGHT. THEN SHE IS A PLACE OF JUDGMENT ACCORDING TO THE SECRET OF A 'BURNING FIRE AND HOT STEAM OF THE FURNACE.' These seventy aspects glow in all directions, THAT IS, TO ALL 'FOUR WINDS' (DIRECTIONS) OF THE WORLD, WHICH ARE NAMED CHOCHMAH, BINAH, TIFERET, AND MALCHUT.

269. These seventy ASPECTS issue from the three colors, WHICH ARE WHITE, RED, AND GREEN, WHILE THE COLOR OF MALCHUT, WHICH IS BLACK, DOES NOT APPEAR THERE. These sparks ARE INCLUDED within the sparks that sparkle in the four directions of the world. A strong spark lies to the left side, which clings to the heavens, NAMELY ZEIR ANPIN. The Judgments that are in these seventy aspects are modified, and the books are open, AS IF TO SAY THAT EVEN THOUGH THE BOOKS IN WHICH THE JUDGMENTS (OR 'SENTENCES') ARE WRITTEN ARE OPEN AND SEEN BY ALL, THE JUDGMENT IS NEVERTHELESS MODIFIED AND DOES NOT EXECUTE ANY PUNISHMENT.

270. From here the Arrows, Swords, Spears, and the Fire of the Tower go forth. And a strong Fire comes out of the heavens, ZEIR ANPIN clinging to it, NAMELY, TO THE NUKVA. Thus, when the upper Fire, NAMELY THE JUDGMENTS OF ZEIR ANPIN, clings to the lower Fire, NAMELY THE SEVENTY JUDGMENTS OF THE NUKVA, no one can cancel the wrath and Judgment THAT BELONG TO THE JUDGMENTS OF THE NUKVA.

268. בין אינון אבנין, אית חד מרגליטא, שפירא בחיזו, יאה בריוא, קומטרא דקיטרא, דמלהטא בע' גוונין, אינון ע' גוונין מלהטן לכל סטר.

269. אליון ע', מתפרשאן מגו ג' גוונין. אליון זיקין, בזיקין הנציצין לד' סטרי עלמא, הכא איתא זיקא תקיפא, הסטר שמאלא, דאתאחיד בשמיא. אינון גוונין שבעין, דינא יתיב וספרין פתיחו.

270. מהכא נפקי גירין, וסייפין, ורומחין, ואשא דקוסטרא. ואתאחיד אשא תקיפא, דנפקא משמים ביה, וכד אתאחד אשא עלאה, באליון דלתתא, לית מאן דיכיל לאתבר רוגזא ודינא.



271. ZEIR ANPIN comes down to the world with the eyes glowing like the fiery flames of fire, THAT IS, WITH EYES GLOWING WITH FIRE, ACCORDING TO THE SECRET OF THE VERSE, "I WILL GO DOWN NOW, AND SEE..." Woe to he who shall run into Him when He is armed with Swords. THIS REFERS TO THE JUDGMENTS, WHICH ARE CALLED 'SWORDS.' He has a sharp Sword in His hand and has pity on neither the good nor the bad. The verdict of those seventy COLORS comes down by the left hand, with permission granted by the Unison to which that 'Side of the Heavens' is attached.

272. He changes into many kinds of Judgment. Every day He changes into many colors. THIS MEANS THAT THEY RECEIVE A DIFFERENT SHAPE EACH TIME. It happens when offensive speech is exalted and collected cheaply among the rulers of men. All sorts of Judgments appear in the 'Vessel of Wrath' of the Holy One, blessed be He. And THESE JUDGMENTS remain at the top of the world, while human beings, because of their ignorance, are not aware of them.

273. "Brimstone and fire" REFERS TO the waste of water and fire that have been drawn from the heavens, combined together, and released upon S'dom. Woe to the wicked, who do not pay attention for the glory of their Master.

271. עֵינָיו לְהִטִּין כְּטִיסִין דְּנוֹרָא, נְחִית בְּהוּ לְעֵלְמָא. וְוִי מֵאֵן דְּאֶעְרַע בֵּיהּ, חֲגִיר חֲרָבִין, אִיהוּ חֲרָבָא שְׁנֹנָא בִּידְיָהּ, לֹא חִיִּיס עַל טַב וְעַל בִּישׁ, דְּהָא פְּסָקָא דְּאִינוּן שְׁבַעִין, בְּרִשׁוֹ דְּאֶתְאַחִיד הֵהוּא סְטְרָא דְּשְׂמַיָא, נְחִית בִּידָא שְׂמַאלָא.

272. בְּכִמָּה דִּינִין אֶתְהַפֵּךְ, בְּכִמָּה גּוֹוֹנִין הַפּוֹךְ בְּכֹל יוֹמָא, אִיהוּ אֶקְרִי כְרָם זֶלֶת, דְּמִתְקַנָּא לְגַבֵּי בְנֵי אָדָם. כָּל גּוֹוֹנִין דְּכֹלֵי זַעֲמוֹ דְּקוֹדֶשׁא בְּרִיךְ הוּא, בֵּיהּ אֶתְחַזְיִין. וְאִינוּן יִתְבִּין בְּרוּמֵי דְּעֵלְמָא, וּבְנֵי נְשָׂא בְּסַכְלוֹתָא דְּלַהוֹן, לֹא מְשַׁגְּחֵי בְּהוֹן.

273. גַּפְרִית וְאֵשׁ, הֵתוּכָא דְּמֵיָא וְאֶשָׁא, דְּמִתְהַתְּבֵי מִן שְׂמַיָא אֶתְאַחֲדוּ דָא בְּדָא, וְנַחַת עַל סְדוּם. וְוִי לְחַיִּיבֵיָא דְּלֹא מְשַׁגְּחִין עַל יְקָרָא דְּמֵאֲרִיהוּן.

274. Ten Names are engraved by the King's authority. THE TEN NAMES REFER TO THE TEN SFIROT; there are ten SFIROT, AS EXPLAINED IN SEFER YETZIRAH (THE BOOK OF FORMATION); TEN EXACTLY, NOT NINE OR ELEVEN. NEVERTHELESS, THEY ALSO add up to a greater number, WHICH IS A REFERENCE TO THE 72 NAMES. THIS CAN BE EXPLAINED FURTHER. These seventy colors that glow in all directions derive from these Names, THAT IS, FROM THE 72 NAMES. AND THESE SEVENTY COLORS WERE ENGRAVED and formed into the secret of the seventy Names of the angels, which are the secret of the heavens.

275. And they are Michael, Gavriel, Refael, Nuriel. Kamatz (a vowel): Kedumiel, Malkiel, Tzadkiel. Patach (a vowel): Pedael, Tumieli, Chasdiel. Tzere (a vowel): Tzuriel, Razieli, Yofiel. Segol (a vowel): Stuteriyah, Gazriel, Vatriel, Lamael. Chirik (a vowel): Chazkiel, Rehatieli, Kadshiel. Sheva (a vowel): Shemael, Barchiel, Ahiel. Cholam (a vowel): Chaniel, Lahadiel, Machniel. Shuruk (a vowel): Shamshiel, Rehaviel, Kamshiel. Shuruk (a vowel) called melafum. Shemar'el, Rehatieli, Karshiel.

276. Ahaniel, Barkiel, Gadiel, Dumiel, Hadriel, Vadergaziyah, Zahariel, Chaniel, Tahariel, Ya'azriel, Kariel, Lamdiel, Malkiel, Nehariel, Saniyah, Anael, Patchiel, Tzuriel, Kanael, Remiel, Sha'ariel, Tavkiel.

274. עֶשְׂרֵה שְׁמֵהוֹן, גְּלִיפֵן בְּהוֹרְמוֹתָא דְּמַלְכָּא, עֶשְׂרֵי אֵינֻן, וְסִלְקִין לְחוּשְׁבֵן סְגִי. שְׁבַעִין גְּוֻנָן, מְלֵהֲטֵי לְכָל סֵטֵר. נִפְקֵי מִגּוֹ שְׁמֵהוֹן דְּאִגְלִיף רְזָא דְע' שְׁמֵהוֹן דְּמַלְאכְיָא. דְּאֵינֻן בְּרְזָא דְשְׁמִיָּא.

275. וְאֵינֻן: מִיכָאֵל, גַּבְרִיאֵל, רַפָּאֵל, נוּרִיאֵל. קַמֶּץ: קְדוּמִיאֵל, מַלְכִיאֵל, צַדְקִיאֵל. פֶּתַח: פֶּדָאֵל, תּוּמִיאֵל. חֶסֶד: חֲסִדִיאֵל. צֵרֶי: צוּרִיאֵל, רוּזִיאֵל, יוֹפִיאֵל. סְגוּל: סְטוּטְרִיָּה, גַּזְרִיאֵל, וְתַרְזִיאֵל, לְמַאֵל. חֶרֶק: חֲזַקִיאֵל, רְהִטִיאֵל, קְדֻשִׁיאֵל. שְׁבָא: שְׁמַעֵאל, בְּרַכִיאֵל, אַהִיאֵל. חֹלָם: חַנִּיאֵל, לְהַדִיאֵל, מַחְנִיאֵל. שְׁרֶק: שְׁמֻשִׁיאֵל, רַהֲבִיאֵל, קַמְשִׁיאֵל. שְׁרֶק: שְׁמֻרָאֵל, רַהֲטִיאֵל, קְרֻשִׁיאֵל.

276. אַהֲנִיאֵל, בְּרַקִיאֵל, גַּדִיאֵל. דּוּמִיאֵל. הַדְרִיאֵל. וְדַרְגִזִיָּה. זְהַרִיאֵל. חַנִּיאֵל. טַהֲרִיאֵל. יַעֲזִרִיאֵל. בְּרַעִיאֵל. לְמַדִיאֵל. מַלְכִיאֵל. נַהֲרִיאֵל. סְנִיָּה. עֲנָאֵל. פֶּתַחִיאֵל. צוּרִיאֵל. קְנָאֵל. רַמִיאֵל. שְׁעִרִיאֵל. תְּבַכִיאֵל.

277. Tefuriya, Shachniel, Renael, Kamriyah, Tzuriyah, Psisiyah, Iriel, Samchiel, Neriell, Madoniyah, Lasniyah, Kamsariyah, Yeriell, Tasmasiyah, Chaniel, Zachriell, Vadriell, Hinael, Denabael, Gadiel, Bedael, Adiriron. Adonai is above them all.

278. When they are all joined together as one, in one secret, by the power of the Almighty, NAMELY ZEIR ANPIN, then He is called Vav-Yud-Hei-Vav-Hei, WHICH MEANS THAT all are united as one. THIS REFERS TO ZEIR ANPIN AND THE NUKVA TOGETHER WITH THE SEVENTY ANGELS BELOW HER. The phrase, "from Hashem out of heaven" REFERS TO the Holy Name that is engraved with the other seventy Names of the secret of the heavens--WHICH ALLUDE TO ZEIR-ANPIN, WHICH IS THE NAME OF 72 THAT ARE IN THE MOCHIN OF ZEIR-ANPIN, WHILE IN ESSENCE IT INCLUDES SEVENTY. So these are the seventy OF ZEIR ANPIN that control the seventy Judgments OF THE NUKVA THAT GLOW IN ALL DIRECTIONS. They are the secret of Vav-Yud-Vav-Hei-Hei. And these seventy names of holiness, NAMELY THE MOCHIN OF ZEIR ANPIN, ARE THE SECRET OF Yud-Hei-Vav-Hei WITHOUT THE LETTER VAV, CALLED the "heavens."

279. These SEVENTY JUDGMENTS WITHIN THE NUKVA receive from those SEVENTY NAMES OF ZEIR ANPIN. Vav-Yud-Hei-Vav-Hei, WHICH INCLUDES SEVENTY JUDGMENTS, receives from Yud-Hei-Vav-Hei, WHICH IS THE SECRET OF THE SEVENTY NAMES WITHIN ZEIR ANPIN, the one from the other. So these are dependent on those, WHICH MEANS THAT the lower ones, WHICH ARE THE SEVENTY JUDGMENTS, ARE DEPENDENT on the upper ones, WHICH ARE THE SEVENTY NAMES OF ZEIR ANPIN. They are all connected together AND THEY ALL SHINE SIMULTANEOUSLY. And thus, the Holy One, blessed be He, appears in His glory. AS WE

277. תפוריא. שכניאל. רנאל. קמריה. צוריה. פסיסיה. עיריאל. סמכיאל. גריאל. מדוניה. לסניה. כמסריה. וריאל. טסמסיה. חניאל. זכריאל. ודריאל. הינאל. דנבאל. גדיאל. בדאל. אדירירון. אדני על כלהו.

278. כד מתחברן כלהו בחדא, ברזא חדא, בחילא עלאה, כדין אקרי וירוד, כלא בכללא חדא. מאת יי' מן השמים, שמא קדישא, דאתגלף בע' שמהן אחרנין, רזא דשמים. ואלין אינון שבעין, דשלטין על אילין ע' דינין, רזא דויהו"ה, ואלין שבעין שמהן בקדושה יהו"ה שמים.

279. אלין נטלין מאלין, וירוד נטיל מאת ירוד, דא מן דא. ואלין תליין מאלין, תתאין בעלאין, וכלא קשורא חדא. ובהאי קודשא בריך הוא אשתמודע ביקריה. שמים דאינון ע', רזא ירוד, דא איהו, ברזא דשבעין ותרין שמהן, ואלין אינון דנפקי מן ויסע, ונבא, ונט.

HAVE STATED the heavens have a numerical value of seventy and the secret of Yud-Hei-Vav-Hei WITHOUT THE LETTER VAV is the secret of the 72 names derived from the three verses, "and he went...and he came...and he stretched out," (Shemot 14:19-21) WHICH APPEAR IN THE PORTION OF THE PARTING OF THE RED SEA.

280. Vav-Hei-Vav, Yud-Lamed-Yud, Samech-Yud-Tet, Ayin-Lamed-Mem, Mem-Hei-Shin, Lamed-Lamed-Hei, Aleph-Kaf-Aleph, Kaf-Hei-Tav, Hei-Zayin-Yud, Aleph-Lamed-Dalet, Lamed-Aleph-Vav, Hei-Hei-Ayin.

First part: Yud-Zayin-Lamed, Mem-Bet-Hei, Hei-Resh-Yud, Hei-Kuf-Mem, Lamed-Aleph-Vav, Kaf-Lamed-Yud, Lamed-Vav-Vav, Pei-Hei-Lamed, Nun-Lamed-Kaf, Yud-Yud-Yud, Mem-Lamed-Hei, Chet-Hei-Vav.

Second part: Nun-Tav-Hei, Hei-Aleph-Aleph, Yud-Resh-Tav, Shin-Aleph-Hei, Resh-Yud-Yud, Aleph-Vav-Mem, Lamed-Kaf-Bet, Vav-Shin-Resh, Yud-Chet-Vav, Lamed-Hei-Chet, Kaf-Vav-Kuf, Mem-Nun-Dalet.

Third part: Aleph-Nun-Yud, Chet-Ayin-Mem, Resh-Hei-Ayin, Yud-Yud-Zayin, Hei-Hei-Hei, Mem-Yud-Kaf, Vav-Vav-Lamed, Yud-Lamed-Hei, Samech-Aleph-Lamed, Ayin-Resh-Yud, Ayin-Shin-Lamed, Mem-Yud-Hei.

Fouth part: Vav-Hei-Vav, Dalet-Nun-Yud, Hei-Chet-Shin, Ayin-Mem-Mem, Nun-Nun-Aleph, Nun-Yud-Tav, Mem-Bet-Hei, Pei-Vav-Yud, Nun-Mem-Mem, Yud-Yud-Lamed, Hei-Resh-Chet, Mem-Tzadi-Resh.

Fifth part: Vav-Mem-Bet, Yud-Hei-Hei, Ayin-Nun-Vav, Mem-Chet-Yud, Dalet-Mem-Bet, Mem-Nun-Kuf, Aleph-Yud-Ayin, Chet-Bet-Vav, Resh-Aleph-Hei, Yud-Bet-Mem, Hei-Yud-Yud, Mem-Vav-Mem.

The sixth part 'Blessed is the Name of His glorious kingdom Forever and ever.

280. וה"ו, ול"וי, סו"ט, על"ם, מה"ש, לל"ה, אב"א, כה"ת, הז"י, אל"ד, לא"ו, הה"ע. חלק ראשון יז"ל, מב"ה, הר"י, הק"ם, לא"ו, כל"י, לו"ו, כה"ל, גל"ך, יו"י, מל"ה, חה"ו. חלק שני נת"ה, הא"א, יר"ת, שא"ה, רי"י, או"ם לכ"ב, וש"ר, יח"ו, לה"ח, כו"ק, מנ"ד. חלק שלישי אנ"י, חע"ם, רה"ע, יו"ז, הה"ה, מי"ך, וו"ל, יל"ה, סא"ל, ער"י, עש"ל, מי"ה. חלק רביעי וה"ו, רנ"י, הח"ש, עמ"ם, ננ"א, ני"ת, מב"ה, פו"י, נמ"מ, יו"ל, הר"ח, מצ"ר. חלק חמישי ומ"ב, יה"ה, ענ"ו, מח"י, דמ"ב, מנ"ק, אי"ע, חב"ו, רא"ה, יב"מ, הי"י, מו"ם. חלק ששי: בשכמלו

281. And these are the seventy names that control the seventy lower grades, WHICH ARE the secret of Vav-Yud-Hei-Vav-Hei, TOGETHER WITH THE LETTER VAV. And these are the seventy names, WHICH ARE THE SECRET OF Yud-Hei-Vav-Hei WITHOUT THE LETTER VAV, ACCORDING TO the secret of the "heavens," NAMELY ZEIR ANPIN. There are seven firmaments, WHICH CORRESPOND TO THE SEVEN SFIROT OF ZEIR ANPIN THAT ARE CALLED THE "HEAVENS." EACH INCLUDES TEN, THEREBY adding up to the seventy names of the Holy Name YUD-HEI-VAV-HEI.

And this IS THE SECRET OF THE VERSES, "And Hashem (Vav-Yud-Hei-Vav-Hei) rained,"--WHICH IS THE SECRET OF THE SEVENTY JUDGMENTS OF THE NUKVA, AND "from Hashem out of heaven"--WHICH IS THE SECRET THAT IS CALLED SEVENTY NAMES INCLUDED WITHIN THE HOLY NAME YUD-HEI-VAV-HEI.

282. A very deep secret was passed on to the wise in relation to this name that is called 'the heavens.' From this secret, the sublime mystery that is called man was created, and the number of a person's body parts is 248.

283. The number of letters IN THE 72 NAMES adds up to 216. EACH NAME HAS THREE LETTERS; THREE TIMES 72 EQUALS 216. This Name OF THE 72 NAMES is the secret and most sublime mystery; it is the essence of the Torah. And IT IS INCLUDED in the 22 letters and the ten 'Sayings,' THEIR NUMERICAL VALUE IS 32, WHICH IS ALSO THE SECRET OF THE 32 PATHS OF WISDOM. Therefore, this name is composed of 216 letters and 32 pathways, which total 248 together. And these are the 248 parts of the body.

281. וְאֵלֶּיךָ אֵינֹן שְׁבַעֵינְךָ שְׁמֵהּ, דְּשִׁלְטִין עַל שְׁבַעֵינְךָ דְּרַגְיָן תַּתְּאִין, רְזָא וִידוּד. אֵלֶיךָ שְׁבַעֵינְךָ שְׁמֵהּ יְדוּד, רְזָא דְאֶקְרִי שְׁמַיִם, שְׁבַעֵא רְקִיעֵינְךָ אֵינֹן, דְּסִלְקִין לְשְׁבַעֵינְךָ שְׁמֵהּ, שְׁמָא קְדִישָׁא, וְדָא אִיהוּ וִידוּד הַמְטִיר, מֵאֵת יְדוּד מִן הַשְׁמַיִם.

282. סִתְרָא דְסִתְרִין לְחֻכְיִמִּין אֲתַמְסֵר, שְׁמָא דָא דְאֶקְרִי שְׁמַיִם, מִנִּיהּ אֲתַבְרִי סִתְרָא, דְאֶקְרִי אָדָם. חֻשְׁבָן שְׁיִיכֵי גּוּפָא, דְאֵינֹן חוּשְׁבָן מְאֵתָן וְאַרְבַּעֵינְךָ וַתְּמַנִּיא שְׁיִיכֵינְךָ.

283. חֻשְׁבָן אֲתוּוּהֵי מְאֵתָן וְשִׁית סְרִי, שְׁמָא דָא דְאִיהוּ רְזָא וְסִתְרָא כְּלָלָא דְכָל אֲוִרְיִיתָא, בְּכ"ב אֲתוּוֹן וְעֶשֶׂר אֲמִירָן, בְּגִין דְהָא שְׁמָא דָא, מְאֵתָן וְשִׁית סְרִי אֲתוּוֹן, וְתַלְתִּין וְתֵרִין שְׁבִילִין דְאֲתַכְּלִילִין בֵּיהּ, הָא מְאֵתָן וְאַרְבַּעֵינְךָ וַתְּמַנִּיא שְׁיִיכֵינְךָ דְגּוּפָא.

284. This is the secret OF WHY ZEIR ANPIN IS called 'Man', who rules over the Throne, WHICH IS the secret of the lower seventy, WHICH REFERS TO THE SEVENTY KINDS OF JUDGMENT AND THE SEVENTY ANGELS THAT ISSUE FROM THEM. THESE ARE CALLED THE 'THRONE.' And this is the secret of what is written: "and upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Yechezkel 1:26). THIS IS ZEIR ANPIN, WHO IS CALLED 'MAN'. HE IS ABOVE ON THE THRONE, WHICH IS THE SECRET OF THE NUKVA AND HER SEVENTY KINDS OF JUDGMENT. And this is the secret of what is written: "Then (And) Hashem rained upon S'dom," WHICH ALLUDES TO THE NUKVA AND HER SEVENTY KINDS OF JUDGMENT, WHICH IS THE SECRET OF THE THRONE. The phrase, "from Hashem out of heaven" REFERS TO THE SECRET OF ZEIR ANPIN, WHO IS ABOVE UPON THE THRONE. And everything belongs to the same issue and the same secret. This has been passed on to those wise men at heart. Happy are they in this world and in the world to come.

285. As for S'dom, its people were punished because they refrained from giving charity. As it is written: "neither did she strengthen the hand of the poor and needy" (Yechezkel 16:49). And this is why the Judgment upon them came solely from heaven--because "charity" and "heaven" are one. As it is written: "For your kindness is great above the heavens," (Tehilim 108:5) INDICATING THAT "CHARITY" AND "KINDNESS" ARE BOTH DRAWN FROM THE HEAVENS ABOVE. Because charity depends on the heavens, their Judgment is also drawn down from the heavens, as it is written: "from Hashem out of heaven."

284. רָזָא דְאֶקְרִי אָדָם, דְשֵׁלִיט עַל בְּרִסְיָא, רָזָא דְשִׁבְעִין דְלִתְתָא, וְסִתְרָא דָא, דְכִתִּיב וְעַל דְמוֹת הַכֶּסֶף דְמוֹת כְּמִרְאָה אָדָם עָלָיו מִלְמַעְלָה, וְדָא הוּא סִתְרָא דְכִתִּיב וַיִּי הַמָּטִיר עַל סְדוֹם וְגו'. מֵאֵת יי' מִן הַשָּׁמַיִם. וְכֹלֵא חֵד, וּמְלָה חֵדָא, וְסִתְרָא חֵדָא, לְחִכְיָמִי לְבָא אֶתְמַסֵּר זְבָאָה חוֹלְקָהוֹן בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאַתִּי.

285. סְדוֹם גְּזַר דִּינָא דְלְהוֹן, עַל דְמִנְעוּ צְדָקָה מִנִּיְהוּ, כְּדָבָר אַחֲרוּיָד עָנִי וְאִבְיוֹן לֹא הִחְזִיקָה. וּבְגִין כֵּן, דִּינָא לֹא הוּא, אֶלָּא מִן שָׁמַיִם, צְדָקָה וְשָׁמַיִם כֹּלֵא חֵד, וְכִתִּיב כִּי גְדוֹל מֵעַל שָׁמַיִם חֶסֶדְךָ, וּבְגִין דְתִלְיָא צְדָקָה בְּשָׁמַיִם, דִּינָא הוּא מִשָּׁמַיִם, דְכִתִּיב מֵאֵת יי' מִן הַשָּׁמַיִם.

286. The Judgment upon Yisrael comes from that place as well, REFERRING TO THE HEAVENS, as it is written: "For the iniquity of the daughter of my people is greater than the sin of S'dom," (Eichah 4:6) where Jerusalem is called the 'Sister of S'dom'. As it is written: "Behold, this was the iniquity of your sister S'dom" (Yechezkel 16:49). And THIS IS WHY their Judgment came upon them from the heavens--the same Judgment as fell on S'dom--because they refused to give charity. The only difference is that one was overthrown, NAMELY S'DOM, while the other, JERUSALEM, was destroyed. The second shall be reconstructed, REFERRING TO JERUSALEM, while the other, S'DOM, shall not.

End of Sitrei Torah

286. דינא דְיִשְׂרָאֵל מֵהַאֵי אֲתֵר, דְּכִתְיִב וַיִּגְדֵּל עֹן בֵּת עַמִּי מִחַטָּאת סְדוֹם. וְאֶקְרִי יְרוּשָׁלַם, אַחֹת לְסְדוֹם, כְּדָבָר אַחֲרֵהֶנָּה זֶה הָיָה עֹן סְדוֹם אַחֲוֹתֶיךָ, וְדִינָהוֹן הָיָה מִן שָׁמַיָא, דִּינָא חֲדָא בְּסְדוֹם, עַל דְּמָנְעוּ צְדָקָה מִנֵּיהּוּ. בְּרִדָא אֲתֵהֲפֵךְ, וְדָא אֲתֵחֲרַב, דָא אֵית לָהּ תְּקוּמָה, וְדָא לֵית לָהּ תְּקוּמָה (ע"כ ס"ת).

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Section



## 21. "But his wife looked back"

The Zohar divulges the spiritual significance of a Biblical story about Lot and his wife. In the literal story, Lot's wife is turned into a pillar of salt when she turns to look behind her husband. In reality, she looked into the face of the Angel of Destruction. The Angel of Destruction can only wreak havoc and devastation when we look him in the face.

### The Relevance of this Passage

Our five senses restrict us to a narrow, limited view of reality. We journey through life wearing blinders. Consequently, we stumble into negative circumstances that create upheaval and turmoil. We receive assistance from the Creator, enlightening our consciousness to His spiritual direction. This assistance guides and protects us so that we never come face-to-face with destructive entities at anytime in our life.

287. Of the verse, "But his wife looked back from behind him," (Beresheet 19:26) he ASKED: Why is it written "from behind him" rather than 'From behind her,' namely, behind the Shechinah. AND Rabbi Yosi replied: "from behind him" MEANS from behind Lot, as the Angel of Destruction went behind him. AND HE ASKS: How could THE ANGEL OF DESTRUCTION have followed behind him after sending him away? AND HE REPLIES: The Angel of Destruction refrained from destroying any place where Lot went. But the Angel of Destruction overthrew the place from which he had departed.

287. וְתַבַּט אִשְׁתּוֹ מֵאַחֲרָיו, מֵאַחֲרֶיהָ מִבְּעֵי לִיָּהּ,  
אֶלֶּא מִבְּתֵר שְׂבִינְתָא, ר' יוֹסִי אָמַר, מִבְּתֵרִיהָ דְלוֹט,  
דְּמַחְבֵּלָא אֲזִיל אֲבַתְרִיהָ, וְכִי אֲבַתְרִיהָ אֲזִיל, וְהָא  
הוּא שָׂדֵר לִיָּהּ, אֶלֶּא בְּכֹל אֲתֵר דְּהוּא אֲזִיל לוֹט,  
אֲתַעֲבֵב מַחְבֵּלָא לְחַבְלָא, וְכֹל אֲתֵר דְּאֲזִיל כְּבָר,  
וְשָׁבִיק לְאַחֲרֶיהָ, הָוּה מְהַפֵּךְ לִיָּהּ מַחְבֵּלָא.



288. This is why THE ANGEL OF DESTRUCTION said to him, "Look not behind you," because everything behind you I will destroy. Therefore, it is written: "But his wife looked from behind him," and saw the Angel of Destruction. As a result, "she became a pillar of salt." As long as the Angel of Destruction does not see a person's face, he does not destroy them. But as Lot's wife did turn her face back to look "from behind him," she immediately "became a pillar of salt."

288. וּבִגִּין כִּךְ, אָמַר לִיה, אַל תִּבֶט אַחֲרַיךְ, דְּהָא אֲנָא אַחְבֵּל בְּתַרְךְ, וְעַל דָּא כְּתוּב, וְתִבֶט אִשְׁתּוּ מֵאַחֲרָיו. וְחֻמַּת מְחַבְּלָא, כְּדִין וְתֵהִי נֹצִיב מֶלַח. דְּהָא בְּכָל זְמָנָא דְּמְחַבְּלָא, לֹא חָמִי אֲנָפוּי דְּבַר נֶשׁ, לֹא מְחַבֵּיל לִיה, בֵּינּוֹן דְּאִתְתִּיהָ אֶהְדַּרְתּ אֲנָפְהָא, לְאַסְתַּבְּלָא אֲבַתְרִיהָ, מִיַּד וְתֵהִי נֹצִיב מֶלַח.

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Section



## 22. "A land in which you shall eat bread without scarceness"

The power emanating from the Land of Israel is the source of all spiritual energy for the entire world. Whenever we pray, our thoughts and consciousness should be directed towards the Land of Israel so that we connect ourselves to this fountainhead of spiritual nourishment.

### The Relevance of this Passage

There are many regions on the planet that emit powerful spiritual forces. These geographical locations are the portals through which the Light of the Upper Worlds enters into the physical dimension. The Land of Israel is the energy centre and source for the entire world and for this reason, it has remained front and center on the world stage for millennia. This passage creates a powerful conduit, connecting our souls to the Land of Israel and ultimately, the Creator, the source of all spiritual nourishment.

289. Rabbi Elazar and Rabbi Yosi were standing one day and discussing this passage. Rabbi Elazar said: It is written, "A land in which (Lit. 'which in it') you shall eat bread without scarceness; you shall not lack anything in it..." (Devarim 8:9). Why are the words "in it" repeated twice? It has already been stated that the Holy One, blessed be He, divided all the peoples and the lands according to appointed Messengers. But the land of Yisrael has no angel or Governor controlling it, only THE HOLY ONE, BLESSED BE HE alone. This is why He brought the people over whom no one rules, EXCEPT THE HOLY ONE, BLESSED BE HE, to the land over which no one rules, EXCEPT THE HOLY ONE, BLESSED BE HE.

289. רַבִּי אֶלְעָזָר וְרַבִּי יוֹסִי, הָיוּ קוֹיְמֵי יוֹמָא חַד, וְעָסְקֵי בְּהַאי קְרָא, אָמַר רַבִּי אֶלְעָזָר, בְּתֵיב אֶרֶץ אֲשֶׁר לֹא בְּמִסְכָּנוֹת תֹּאכַל בָּהּ לֶחֶם לֹא תִחָסֵר כָּל בָּהּ. הַאי בָּהּ בָּהּ, תְּרֵי זְמַנֵּי, אֲמַאי. אֵלֹא הָא אֲתָמַר, דְּקוֹדֶשָׁא בְּרִיךְ הוּא, פְּלִיג כָּל עַמּוּיָן וְאַרְעָאן לְמַמְנָן שְׁלִיחֵן, וְאַרְעָא דִּישְׂרָאֵל, לֹא שְׁלִיט בָּהּ מְלָאכְאָ, וְלֹא מְמַנָּא אַחְרָא, אֵלֹא אִיהוּ בְּלַחְדוּיָו, בְּגִין כִּךְ אֵעוּל לְעַמָּא דְלֹא שְׁלִיט בְּהוּ אַחְרָא, לְאַרְעָא דְלֹא שְׁלִיט בָּהּ אַחְרָא.

290. Come and behold: the Holy One, blessed be He, supplied THE LAND OF YISRAEL with provisions and food first, and then to the rest of the world. So all the other nations that worship planets and constellations "eat in scarceness," while in the land of Yisrael it is not so--because the land of Yisrael is nourished first and only then the rest of the world, WHICH FEEDS ON THE LEFTOVERS.

291. This is why IT IS WRITTEN: "A land which in it you shall eat bread without scarceness," in which you shall eat in abundance. Thus, "in it you shall eat," but only "in it," and not in any other place. Thus, "in it" ALLUDES TO the holiness of the land; "in it" the supernal Faith resides, "in it" rests the blessing from above, but only "in it" and in no other place. HENCE, THE VERSE MENTIONS "IN IT" TWICE, ALLUDING TO ALL THAT IS DESCRIBED ABOVE.

292. Come and behold: it is written, "as the garden of Hashem, like the land of Egypt, AS YOU COME TO TZOAR" (Bereshheet 13:10). AND HE ASKS: It is still not clear FROM THE VERSE if Egypt or S'dom is "as the garden of Hashem," or if the "garden of Hashem" is the garden that is called the Garden of Eden? AND HE REPLIES: Actually, THE PHRASE "as the garden of Hashem," WHICH IS THE GARDEN OF EDEN AND which is full of abundance and pleasure for all, refers to S'dom and Egypt. Just as the garden of Hashem did not require irrigation, neither did Egypt, which was irrigated by the river Nile.

290. תָּא חֲזִי, קוֹדֵשׁא בְּרִיךְ הוּא, יְהִיב מְזוֹנָא תַמָּן בְּקִדְמִיתָא, וּלְבִתְרָא לְכֹל עֲלָמָא. כֹּל שְׂאֵר עֲמִין עֲבוּ"ם בְּמִסְכָּנוֹת, וְאַרְעָא דְיִשְׂרָאֵל לְאוּ הִבִּי, אֶלְא אֶרֶץ יִשְׂרָאֵל אֲתוֹן בְּקִדְמִיתָא, וּלְבִתְרָא כֹּל עֲלָמָא.

291. וּבְגִין כִּן־אֶרֶץ אֲשֶׁר לֹא בְּמִסְכָּנוֹת תֹּאכַל בָּהּ לֶחֶם. אֶלְא בְּעֵתִירוֹ, בְּסִפּוּקָא דְכֹלָא. תֹּאכַל בָּהּ, וְלֹא בְּאַתְרֵי אַחֲרָא. בָּהּ בְּקִדְּשׁוֹ דְאַרְעָא. בָּהּ שְׂרִיָּא מִהֵימְנוּתָא עֲלָאָה. בָּהּ שְׂרִיָּא בְּרַבְתָּא דְלַעִילָא, וְלֹא בְּאַתְרֵי אַחֲרָא.

292. תָּא חֲזִי כְּתִיב כְּגֵן יִי' בְּאֶרֶץ מִצְרַיִם. עַד הֲכֵא לֹא אֲתִידַע, גֵּן יִי' אִי הוּא אֶרֶץ מִצְרַיִם, וְאִי אִיהוּ אֶרֶץ סְדוֹם, וְאִי אִיהוּ גֵן יִי', דְּאֶקְרִי גֵן עֲדֵן. אֶלְא, כְּגֵן יִי' דְּאִית בֵּיהּ סִפּוּקָא, וְעֵדוּנָא דְכֹלָא, הִבִּי נְמִי הוּא סְדוֹם, וְהִבִּי נְמִי מִצְרַיִם. מַה גֵּן יִי', לֹא אֲצַטְרִיךְ בְּרִנְשׁ לְאַשְׁקָאָה לִיהּ, אוּף מִצְרַיִם לֹא אֲצַטְרִיךְ אַחֲרָא לְאַשְׁקָאָה לִיהּ, בְּגִין דְּנִילוּס אִיהוּ אִסִּיק, וְאַשְׁקִי לְכֹל אֶרְעָא דְּמִצְרַיִם.

293. Come and behold: it is written, "And whosoever does not come up of all the families of the earth to Jerusalem..." (Zecharyah 14:17)-- would be punished by having rain withheld. But "if the family of Egypt does not go up, and does not come Jerusalem," (Ibid. 18) it is not written that "upon them shall be no rain," because it usually does not rain in Egypt, and the people there are in no need of it. So what is their punishment? It is as the verse continues, "this shall be the plague, with which Hashem will smite the nations..." (Ibid.), since the Egyptians don't need rain. S'dom, as well, was "well watered everywhere..." (Bereshheet 13:10) WHICH MEANS THAT it had all the worldly pleasures and delights. For they did not want any other person to share these delights or receive these pleasures there, THE PEOPLE DID NOT RECEIVE ANY GUESTS.

294. Rabbi Chiya said: THE PEOPLE OF S'DOM were wicked because of themselves and their possessions AND NOT BECAUSE OF THEIR FERTILE LAND. THIS IS TRUE, BECAUSE THEY REFUSED TO GIVE CHARITY. A person who is stingy with the poor is not worthy of continued existence in the world. In addition, he has no life in the world to come. But whoever is goodhearted towards the needy is worthy of existence in the world, and the world exists because of his merit. He shall have life and longevity in the world to come.

293. תָּא חַזֵּי מַה כְּתִיב וְהִיָּה אֲשֶׁר לֹא יַעֲלֶה מֵאֶת מִשְׁפְּחוֹת הָאָרֶץ אֶל יְרוּשָׁלַם וְגו'. דָּא הוּא עוֹנָשׂא דְלֵהוֹן, דְּאִתְּמַנַּע מִנְהוֹן מְטָרָא, מַה כְּתִיב, וְאִם מִשְׁפַּחַת מִצְרַיִם לֹא תַעֲלֶה וְלֹא בָּאָה וְגו'. חֲמֵי דְלֹא כְּתִיב, וְלֹא עֲלִיהֶם יְהִיָּה הַגֶּשֶׁם, בְּגִין דְּלֹא נַחֲיַת מְטָרָא לְמִצְרַיִם, וְלֹא אֶצְטָרְכֵן לִיה, אֲלֵא עוֹנָשׂא דְלֵהוֹן מַה הוּא, דְּכְתִיב וְזֹאת תִּהְיֶה הַמַּגֵּפָה אֲשֶׁר יִגּוֹף ה' אֶת כָּל הַגּוֹיִם וְגו'. בְּגִין דְּמִצְרַיִם לֹא צְרִיכִין לְמְטָרָא, אוֹף סְדוּם, מַה כְּתִיב בֵּיה, כִּי כֻלָּה מִשְׁקָה, כָּל עַדוּגֵין דְּעֵלְמָא הוּוּ בְּה, וְעַל דָּא לֹא בְעָאן דְּבִנֵי נִשָּׂא אַחֲרֵנִין יִתְעַדְנֹן בְּה.

294. רַבִּי חִיָּיא אָמַר, אֵינֹן הוּוּ חֲטִיבִין מִגְרַמֵּיהוּ, וּמְמוֹנְהוֹן, דְּכָל בַּר נִשְׁ דָּאִיהוּ צַר עֵינָא לְגַבֵּי מְסַבְנָא, יְאוּת הוּא דְלֹא יִתְקַיִם בְּעֵלְמָא. וְלֹא עוֹד, אֲלֵא דְלִית לִיה חַיִּים לְעֵלְמָא דְאַתִּי. וְכָל מֵאן דָּאִיהוּ וְוִתְרֵן לְגַבֵּי מְסַבְנָא יְאוּת הוּא דִּיתְקַיִם בְּעֵלְמָא, וְיִתְקַיִם עֵלְמָא בְּגִינֵיה, וְאִית לִיה חַיִּים וְאוֹרְבָא דְחַיִּי לְעֵלְמָא דְאַתִּי.

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Section



## 23. "And Lot went up out of Tzoar"

There are no coincidences in life. No matter how accidental or random an event may appear to be, there is always an existing and underlying order and root cause. For example, Lot is taken advantage of by his daughters. He gets drunk with wine and his daughters engage in an incestuous relationship with their father. The Zohar explains that the wine corresponds to negative Left Column energy in this specific situation because it was used for immoral purposes. Remarkably, King David's ancestry is rooted in this incestuous relationship, and from the House of King David, will emerge the Messiah. A profound lesson of life is distilled through this controversial chain of events. Kabbalistically, the spiritual and physical worlds are perfectly balanced-the greater the force of negativity, the greater potential for revelation of a positive force. The Messiah is destined to generate the greatest possible spiritual Light in this world and therefore, the Messiah must emerge from the lowest and darkest realm. A union between Lot and his wife cannot be considered darkness, so this relationship could not plant the seed of the Messiah. Incest is considered the lowest and darkest form of union and therefore, it can also be transformed into the highest and brightest form of spiritual Light.

### The Relevance of this Passage

The flaming light of a candle holds no genuine value or worth when measured against the brilliant radiance of the sun. Though, in a darkened room, a single flame assumes great importance and significance. We are born into a world of darkness so that our spiritual efforts achieve significance and illumination. Constant striving against our dark side bestows value and worth upon our positive attributes. Awareness and recognition of the importance of confronting our dark side and transforming our negative characteristics into positive attributes, arise through the words and wisdom of these verses.

295. "And Lot went up out of Tzoar, and dwelt in the mountain and his two daughters with him..." (Beresheet 19:30). HE ASKS: Why DID HE GO UP OUT OF TZOAR? AND HE REPLIES: Because he noticed that Tzoar was close to S'dom. That is why he left there.

296. Rabbi Yitzchak then began the discussion by quoting: "And it is turned around and about by His counsels, that they may do whatsoever He commands them..." (Iyov 37:12). THIS MEANS THAT the Holy One, blessed be He, arranges events in the world and creates destructive lights to accomplish His actions. And afterward, He turns them around again and again in different ways.

297. HE ASKS: And with what DOES HE TURN THEM AROUND? AND HE REPLIES: THIS IS DONE by His counsels, THAT IS, THE HOLY ONE, BLESSED BE HE, plans schemes and invents reasons to turn things around, so that they are completely changed and are not similar to what they seemed to be previously. "...that they may do..." refers to the doings of people and the ways in which they accomplish their deeds. This is how He turns things around AND CHANGES THE ACTIVITIES OF THE DESTRUCTIVE LIGHTS. And "whatsoever He commands them upon the face of the world in the earth" MEANS THAT events change because the activities of people change, thereby turning around those same activities that THE HOLY ONE, BLESSED BE HE, commands them to accomplish upon earth. AND THEY ARE CHANGED INTO MANY DIFFERENT FORMS IN THE WORLD, ALL ACCORDING TO THE QUALITY OF THE ACTIVITIES OF THE PEOPLE. WITH THESE WORDS, RABBI YITZCHAK BEGAN THE DISCUSSION TO UNDERSTAND THE ISSUE OF AMON AND MOAV, AND HOW THEY WERE FORMED AS A RESULT OF A CORRUPT ACTION, AND HOW ALL THE KINGS OF YEHUDA ISSUED FROM THEM, EVEN KING MASHIACH.

295. וַיַּעַל לוֹט מִצּוֹעַר וַיֵּשֶׁב בְּהַר הוּא וּשְׁתֵּי בָנוֹתָיו עִמּוֹ וְגו'. מֵאֵי טַעְמָא. בְּגִין דְּחָמָא דְהָוָה קָרִיב לְסָדוֹם, וְאִסְתַּלַּק מִתְּמֹן.

296. רַבִּי יִצְחָק פָּתַח וְהוּא מְסַבֵּת מִתְּהַפֵּךְ בְּתַחבּוּלָתוֹ לְמַעַלְמֵי וְגו'. קוּדְשָׁא בְּרִיךְ הוּא, מְסַבֵּב סְבוּבִין דְּעֵלְמָא, וְאִינִי קוּמְרִין טְהִירִין, לְמַעַבְדַּ עוֹבְדוֹי וּלְבַתֵּר מִהֶפֶךְ לֹון, וְעֵבִיר לֹון כְּגוֹנָא אַחְרָא.

297. וּבִמָּה בְּתַחבּוּלוֹתָיו, עֵבִיר תַּחבּוּלִין, וּמְסַבֵּב סְבוּבִין, לְאַפְכָּא לֹון, וְלֹאוּ פְּאִינֹון קְרַמְאֵי. לְמַעַלְמֵי, בְּגִין פְּעֵלְמֵי דְבְּנֵי נְשָׂא, כְּמָה דְּאִינֹון עֵבְרִין עוֹבְרִין, הָכִי מִהֶפֶךְ לֹון. כֹּל אֲשֶׁר יֵצֵא עַל פְּנֵי תֵּבֵל אֶרְצָה. בְּגִין דְּעוֹבְרִין דְּבְּנֵי נְשָׂא, מִהֶפֶךְ לְאִינֹון מְסַבּוֹת, בְּכֹל מָה דְּאִיְהוּ פְּקִיד לֹון עַל פְּנֵי תֵּבֵל וְגו'.

298. Rabbi Elazar said: "And it is turned around and about by His schemes..." This means that the Holy One, blessed be He, guides the course of events and causes certain actions to be performed in the world. As soon as the people are convinced that events are stable, the Holy One, blessed be He, turns them "around and about" and completely changes them again. HERE, RABBI ELAZAR DISAGREES WITH RABBI YITZCHAK'S EXPLANATION THAT IN THE BEGINNING THE ACTIVITIES WERE DISRUPTED BY DESTRUCTIVE LIGHTS, BUT LATER WERE TURNED "AROUND AND ABOUT" AND AMENDED BY THE HOLY ONE, BLESSED BE HE. RABBI ELAZAR EXPLAINS THAT IN THE BEGINNING THEY WERE GOOD AND WORTHY OF EXISTING IN THE WORLD, BUT WERE EVENTUALLY CORRUPTED BY THE DOINGS OF THE PEOPLE. AS A RESULT, THE HOLY ONE, BLESSED BE HE, TURNED THEM "AROUND AND ABOUT" FOR THE BETTER, IF THE PEOPLE REPENT AND ATONE FOR THEIR MISDOINGS.

299. The word, "by His counsels" is spelled without a Yud, WHICH INDICATES THE SINGULAR FORM, and could be compared to a potter who shapes vessels from clay. As long as the stone wheel is still revolving, he can fashion the pot according to his taste and even change its shape. This is possible only while the pots are still turning.

300. Similarly, the Holy One, blessed be He, turns His actions "around and about by His counsel (s)," minus the Yud, WHICH IS THE SINGULAR FORM. But what is "HIS COUNCEL?" His counsel is the lower court of Judgment, THAT IS, THE NUKVA OF ZEIR ANPIN, which corresponds to the pots of clay turning in front of the potter. And he changes them from one vessels to another.

298. רבי אלעזר אמר, והוא מסבות מתהפך. הקודשא בריך הוא מסבב סבובין, ואייתי, עובדין בעלמא לאתקיימא, ולבתר דחשיבו בני נשא דיתקיימון אינון עובדין, קודשא בריך הוא מהפך לון לאינון עובדין, מכמה דהוּו בקרמיתא.

299. בתחבולותיו. בתחבולתו בתיב, כהאי אומנא דעביד מאנין דחרסא, בעוד דההיא טיקלא, אסתחרת קמיה, חשיב למעבד בגוונא דא, עביד. חשיב למעבד בגוונא אחרא, עביד. מהפך מאנא דא למאנא דא, בגין דההוא טיקלא אסתחרת קמיה.

300. כך קודשא בריך הוא, מהפך עובדיו, דאיהו עביד. בתחבולתו חסר יו"ד, ומאן איהו, דא בי דינא לתתא, דאיהו טקלא, דאסתחרת קמיה, ועל דא, מהפך מאנין, ממאנא דא, למאנא אחרא.

301. And all is done to reflect people's actions. THE HOLY ONE, BLESSED BE HE, CHANGES THE FORM OF THE VESSELS in accordance with the actions of people. If the people perform good deeds, the clay pots revolve to the right, WHICH IS CHESED. If their actions benefit humanity, CHASSADIM AND ALL GOODNESS WILL BE DRAWN DOWN INTO THE WORLD. As long as the stone wheel turns to the right, events will be positive. The world will revolve with it AND RECEIVE THE DOINGS AND ACTIONS FROM THE RIGHT COLUMN, WHICH IS CHESED.

302. But, if people intend to sin, then the Holy One, blessed be He will direct "His council," WHICH IS THE NUKVA that constantly moves and which was revolving to the right, to turn around and revolve to the left. And He turn the objects and the vessels, which were to the right, to the left.

303. As a result, the stone wheels change direction and become actions that will hurt humankind. And these stone wheels keep turning in that direction--TO THE LEFT--until people perform good deeds again. So the direction in which the stone wheels turn depends on the actions of humankind. THEREFORE, IT IS WRITTEN: "AND IT IS TURNED AROUND AND ABOUT BY HIS COUNCELS THAT THEY MAY DO WHATSOEVER HE COMMANDS THEM," because the "council," WHICH IS THE SECRET OF THE STONE WHEELS, depends upon the actions OF HUMANKIND. And it never stands still; IT CONSTANTLY REVOLVES EITHER TO THE RIGHT OR TO THE LEFT.

301. וְכֹל דָּא כְּפִי מַעֲלָם דְּבִנֵּי נָשָׂא, אִי מְטִיבִין בְּנֵי נָשָׂא עוֹבְדֵיהוֹן, הֵהוּא טַקְלָא דְסַחְרָא, אֶסְחָרְת לֹון לְזִמְינָא, וְכִדִּין אֶתְעֵבִידו עוֹבְדִין בְּעֵלְמָא, לְאוֹטְבָא לֹון כְּדָקָא יֵאוּת. וְטִיקְלָא אֶסְחָרְת תְּדִיר, וְלֹא שְׂכִיךְ, בְּהֵהוּא סְטְרָא דִּימִינָא, וְעֵלְמָא מִתְגַּלְגַּלָּא בֵּיה.

302. אָתוּ בְּנֵי נָשָׂא לְאַבְאָשָׂא תַחְבּוּלְתוּ, דְּאֶסְחָר תְּדִיר, וְהוּהוּ קִיּוּמָא בְּאַסְחָרוּתָא דִּימִינָא, קוּדְשָׁא בְּרִיךְ הוּא אֶסְחָר לִיה בְּסְטְרָא דְשְׂמַאלָא, וּמְהַפֵּךְ מְסֻבּוֹת וּמְאַנִּין, דְּהוּוּ בְּקִדְמִיתָא, לְהֵהוּא סְטְר שְׂמַאלָא.

303. וְכִדִּין טַקְלָא אֶסְחָרָא, וְאֶתְעֵבִידו עוֹבְדִין בְּעֵלְמָא, לְאַבְאָשָׂא לֹון לְבִנֵּי נָשָׂא. וְטַקְלָא אֶסְחָר לְהֵהוּא סְטְרָא, עַד דְּבִנֵּי נָשָׂא תִּיבִין לְאוֹטְבָא עוֹבְדֵיהוֹן. וְטַקְלָא קִיּוּמָא בְּעוֹבְדִין דְּבִנֵּי נָשָׂא. וְעַל דָּא בְּתַחְבּוּלְתוּ לְפַעֲלָם וְלֹא קִיּוּמָא תְּדִיר.



304. Come and behold: the Holy One, blessed be He, has created all the events and actions necessary to accomplish everything properly. And everything comes down AND IS DRAWN INTO THE WORLD from the main source and root above. THE HOLY ONE, BLESSED BE HE, brought Avraham to be close to Him. He then begot Yishmael, who was born before Avraham was circumcised. Thus, Yishmael was born down below and was not perfected by the sign of the Covenant.

305. Later on, the Holy One, blessed be He, guided the course of events by His counsel, and Avraham was circumcised and joined the Covenant. His name was completed, and he was called Avraham, WITH THE ADDITION OF THE HEI. So the first Hei OF THE HOLY NAME, YUD-HEI-VAV-HEI, WHICH IS BINAH, became his crown, according to the secret of deriving water from air.

306. As soon as this secret was perfected and Avraham was circumcised, Yitzchak was born to him. He was a "Holy Seed" and was attached up above according to the secret of deriving fire from water. And so it is written: "Yet I had planted you a noble vine, wholly a right seed..." (Yirmeyah 2:21). Hence, he was not related to the Other Side, WHICH REFERS TO THE LEFT SIDE ALONE. INSTEAD, HE WAS INCLUDED WITHIN THE RIGHT SIDE.

304. תָּא חֲזִי, קוּדְשָׁא בְּרִיךְ הוּא גְרַם סְבוּבִין וְעוֹבְדִין בְּעֵלְמָא, בְּגִין לְמַעַבְד כֻּלָּא בְּדַקָּא וְאוֹת. וְכֻלָּא נִמְקָא מִעַקְרָא וְשִׂרְשָׁא דְלַעִילָא. אֶקְרִיב אֲבִרְהֵם לְגַבְיָהּ, נִמְקָא מִנְיָה יִשְׁמַעְאֵל, דְּלֵא הָוָה אֲבִרְהֵם גְּזִיר, כִּד נִמְקָא מִנְיָה, בְּגִין דְּאִיהוּ לְתַתָּא, וְלֵא אֲשַׁתְּלִים בְּאֵת קוּימָא קְדִישָׁא.

305. לְבַתֵּר קוּדְשָׁא בְּרִיךְ הוּא סַבֵּב סְבוּבִין בְּתַחְבוּלוֹתָיו, וְאִתְגַּזֵּר אֲבִרְהֵם, וְעָאֵל בְּבְרִית, וְאֲשַׁתְּלִים בְּשִׁמְיָהּ, וְאֶקְרִי אֲבִרְהֵם, וְה' עֲלָאָה אֲעֻטְרָת לֵיהּ, בְּרִזָּא דְמַיִם מְרוּחַ.

306. בֵּיוֹן דְּרִזָּא אֲשַׁתְּלִים, וְאִתְגַּזֵּר, נִמְקָא מִנְיָה יִצְחָק, וְהוּוּ זִרְעָא קְדִישָׁא, וְאִתְקַשֵּׁר לְעֵילָא, בְּרִזָּא דְאֵשׁ מִמַּיִם, וְעַל דָּא כְּתִיב, וְאִנְכִי נֹטְעֵתִיךְ שׁוֹרֵק כֻּלָּה זִרְעָא מֵת. וְלֵא אִתְקַשֵּׁר בְּהוּא סְטְרָא אֲחֵרָא.

307. Come and behold: two separate nations came forth from Lot and his daughters, which were attached to the side that was appropriate for them, NAMELY THE OTHER SIDE. This is why the Holy One, blessed be He, manipulates events and turns things around in the world; He wants everything to be well arranged and related to its place IN HOLINESS. THIS MEANS THAT EVERYTHING SHOULD BE CAREFULLY ARRANGED AND PROPERLY PLANNED TO ENSURE THE PROPER ISSUING OF THE KINGS OF YEHUDA AND KING MASHIACH. THIS IS THE MEANING OF THE VERSE, "AND IT IS TURNED AROUND AND ABOUT BY HIS COUNCEL(S) THAT THEY MAY DO WHATSOEVER HE COMMANDS THEM."

308. Come and behold: Lot was worthy of having the Holy One, blessed be He, produce these two nations from his union with his wife. But in order to attach them to their predestined place, HE PRODUCED THEM FROM HIS DAUGHTERS. AND THIS was achieved with the help of wine, AS IT IS WRITTEN: "AND THEY MADE THEIR FATHER DRINK WINE" (BERESHEET 19:33). This wine, which is the secret explanation of their actions, was prepared ESPECIALLY for them and was found on that specific night in the cave. IF THERE HAD BEEN NO WINE, THESE TWO NATIONS WOULD NOT HAVE COME INTO THE WORLD. Therefore, it is written: "And he drank of the wine, and was drunk," (Beresheet 9:21) and this has already been explained.

307. תָּא חֲזִי, לוֹט נִפְקוּ מִנִּיה, וּמִבְּנֵיה תְּרִין אוּמִין, מִתְּפָרְשֵׁן, וְאַתְקִשְׁרוּ בַּהוּא סְטְרָא, דְּאַתְחֲזִי לֹךְ, וְעַל דָּא קוּדְשָׁא בְּרִיךְ הוּא מְסַבֵּב סְבוּבִין, וּמְגַלְגַּל גְּלוּלִין בְּעֵלְמָא, דִּיתְעֵבִיד כֹּלָא כְּדָקָא יָאוּת, וְיִתְקַשֵּׁר כֹּלָא בְּאַתְרֵיהּ.

308. תָּא חֲזִי, יָאוּת הוּא לְלוֹט, דְּקוּדְשָׁא בְּרִיךְ הוּא יִפְקֵי מִנִּיה וּמִבְּנֵיה, תְּרִין אוּמִין אֵלִין, אֲלָא בְּגִין לְאַתְקִשְׁרָא בְּאַתְרֵיהּ, דְּאַתְחֲזִי לְהוּ. וְאַתְעֵבִידוּ מִגּוּ יֵינָא, וְהוּא יֵינָא, אֲזִדְמֵן לְהוּן בְּמַעֲרָתָא, הָהִיא לִילֵינָא, וְדָא הוּא רְזָא דְאַתְעֵבִידוּ, כְּמָה דְּאַתְ אָמַר וַיִּשְׁתֶּה מִן הַיַּיִן וַיִּשְׁכָּר. וְהָא אֲתָמַר וְאֲקַמְדָּהּ.

309. Come and behold: they called their sons Moav and Amon. SHE CALLED HIM Moav, BECAUSE HE WAS Me-av (lit. 'from father'). Rabbi Yosi said: The elder daughter cried out boldly--Mo-av, he is born from my father! "And the younger daughter also bore a son, whom she called Ben-Ami (lit. 'the son of my people')," in a cryptic way (Beresheet 19:38) but she did not declare who fathered him.

310. Come and behold. Of the elder daughter, it is written: "and he perceived not when she lay down, nor when she arose" (Ibid. 33). The phrase, "when she arose" is spelled with a Vav with a dot above it. This indicates that there was help from above in performing that action, which was to ultimately result in the birth of Mashiach. Of the younger daughter, however, it is written: "nor when she arose," (Ibid. 35) without a Vav, because her issue was not for the sake of the Holy One, blessed be He. This is why when writing "when she arose," about the elder sister, there is a dot over the Vav. **EVEN THOUGH THE YOUNGER DAUGHTER ALSO PRODUCED KINGS--NAAMAH THE AMMONITE WAS KING SOLOMON'S WIFE AND THE MOTHER OF RECHAV'AM--NEVERTHELSS KING DAVID, CERTAINLY, IS THE MOST IMPORTANT OF ALL, AS HE IS MASHIACH.**

311. Rabbi Shimon then said: **THE MEANING OF THE VERSE, "HE PERCEIVED NOT WHEN SHE LAY DOWN, NOR WHEN SHE AROSE" IS THAT** he did not know that the Holy One, blessed be He, intended to raise from her King David and King Solomon, and all the other kings, along with Mashiach. Furthermore, **THE PHRASE, "when she arose" is ANALOGOUS TO** what was said of Rut: "and she rose up before one could discern another" (Rut 3:14). And on that day, she certainly had an issue, because Boaz mated with her to preserve the name of the dead and his lineage. Thus, all these kings and all the noble

309. תָּא חֲזִי, מוֹאֵב וְעַמּוֹן, אֵינּוֹן קָרְאֵן לֹון שְׁמֵהוֹן, מוֹאֵב מֵאֵב. ר' יוֹסִי אָמַר, בְּכִירָה בְּחֲצִיפוֹ אָמְרָה, מוֹאֵב מֵאֵב הוּא. וְהִצְעִירָה גַם הִיא יְלֵדָה בֶן וְתִקְרָא שְׁמוֹ בֶן עַמִּי. בְּצַנִּיעוֹ, אָמְרָה בֶן עַמִּי, בֶר עַמִּי, וְלֹא אָמְרָה מִמָּאֵן הוּהוּ.

310. תָּא חֲזִי, בְּקִדְמִיתָא כְּתִיב, וְלֹא יָדַע בְּשִׁכְבָּהּ וּבְקוּמָהּ. בּוֹא"ו, וְנִקְוֹד עַל וּא"ו, בְּגִין דְּסִיּוּעָא דְעִילָא הוּהוּ אֲשֶׁתְּכַח בַּהּ הוּא עוֹבְדָא, דְּזִמִּין מְלָכָא מְשִׁיחָא לְנִפְקָא מִנִּיהּ, וּבְגִין כֶּךָ, אֲשֶׁתִּילִים הָכָא בּוֹא"ו. וּבְאַחֲרָא, כְּתִיב וּבְקוּמָה חֶסֶר וּי"ו בְּגִין דְּלֹא נִפְקָ מִינָהּ חוּלְקָא לְקוּדְשָׁא בְּרִיךְ הוּא, כְּהֵאִי אַחֲרָא, וְעַל דָּא כְּתִיב בְּהֵאִי אַחֲרָא קְשִׁישָׁא, וּבְקוּמָה בּוֹא"ו מְלֵא, וְנִקְוֹד עָלֶהּ.

311. ר' שְׁמַעוֹן אָמַר לֹא יָדַע, דְּזִמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאוּקְמָא מִינָהּ, דּוּד מְלָכָא וּשְׁלֵמָה, וְכָל שְׂאָר מְלָכִין, וּמְלָכָא מְשִׁיחָא. תּוּ וּבְקוּמָה דְכְּתִיב בְּרוּת, וְתַקַּם בְּטָרָם יִכִּיר אִישׁ אֶת רַעְהוּ וְגו'. וּבְהַהוּא יוּמָא הוּהוּ לָהּ קִימָה וְדָאִי אֲתַחֲבַר עִמָּה בְּעַז, לְהַקִּים שֵׁם הַמֵּת עַל נַחֲלָתוֹ, וְאֲתַקַּם מִנָּה כָּל הַנִּי מְלָכִין וְכָל עַלְוִיָּא דְיִשְׂרָאֵל. וְלֹא יָדַע בְּשִׁכְבָּהּ, דְכְּתִיב וְתִשְׁכַּב מְרַגְלוֹתָיו עַד הַבֶּקֶר. וּבְקוּמָהּ, דְכְּתִיב וְתַקַּם בְּטָרָם (בְּטָרָם) יִכִּיר אִישׁ אֶת רַעְהוּ וְגו'. בְּגִין כֶּךָ וּבְקוּמָה נִקְוֹד וּא"ו.

men in Yisrael were raised through her.  
**ACCORDING TO ANOTHER EXPLANATION, "and he perceived not when she lay down" RESEMBLES THE WORDS, "And she lay at his feet until the morning." It is written: "when she arose" and, "she rose up before one could discern another..." This is WHY "when she arose" IS SPELLED with a Vav with a dot above it. THE DIFFERENCE BETWEEN THIS EXPLANATION AND THE FIRST ONE IS THAT HERE HE EXPLAINED THE VERSE, "AND HE PERCEIVED NOT WHEN SHE LAY DOWN" AS WELL. IN THE FIRST EXPLANATION HE DID NOT EXPLAIN THIS VERSE.**

312. Come and behold: see how modest Avraham was. From the beginning, when the Holy One, blessed be He, determined to execute His Judgment on S'dom, AVRAHAM PLEADED FOR MERCY, BUT he did not plead for Mercy for Lot. Later, when it is written: "and, lo, the smoke of the country went up as the smoke of a furnace," (Beresheet 19:28) Avraham still did not intercede for Lot and said nothing to the Holy One, blessed be He, in Lot's favor. And the Holy One, blessed be he, did not mention anything to him, so that Avraham would not think that the Holy One, blessed be He, had drawn on Avraham's merits BECAUSE OF THAT.

313. We know that Avraham cared about Lot because Avraham risked his life for Lot by waging war against four powerful kings. As it is written: "And when Avram heard that his brother was taken captive...And he divided himself against them...by night...And he brought back all the goods, and also brought back his brother Lot, and his possessions" (Beresheet 14:14-16). However, because of AVRAHAM'S love for the Holy One, blessed be He, and because he knew of Lot's misconduct, he did not ask that the Holy One, blessed be He, overlook Lot's actions. Thus, he did not plead for Mercy on Lot's account--neither in the beginning, nor in the end.

312. תָּא חֲזִי, עֲנוּתְנוּתָא דְאַבְרָהָם, דְּהָא אֲפִילוּ בְקַדְמִיתָא, כִּד בְּעָא קוּדְשָׁא בְרִיךְ הוּא לְמַעַבְדּוּ דִּינָא בְּסָדוּם, לָא בְּעָא מְנִיחָא רַחֲמֵי עַל לוּט, לְבַתֵּר דְּכַתִּיב, וַיִּרְא וְהִנֵּה עָלָה קִיטֵר הָאָרֶץ בְּקִיטֵר הַכְּבִשָּׁן. לָא תִּבְעַ עָלֵיהּ דְּלוּט, וְלֹא אָמַר עָלֵיהּ לְקוּדְשָׁא בְרִיךְ הוּא כְּלוּם, אוֹף הֲכִי קוּדְשָׁא בְרִיךְ הוּא, לָא אָמַר לִיהּ מְדִי, בְּגִין דְּלֹא יַחֲשַׁב אַבְרָהָם דְּקוּדְשָׁא בְרִיךְ הוּא גְרַע מִזְכוּתֵיהּ כְּלוּם.

313. וְאִי תִימָא, דְּאַבְרָהָם לָא הוּוּ חָשִׁיב לִיהּ לְלוּט בְּלַבְיָה כְּלוּם, הָא מְסַר נַפְשֵׁיהּ, לְמִיחָךְ לְאַגְחָא קִרְבָּא, בְּחַמְשָׁה מְלָכִין תְּקִיפִין, כִּד"א וַיִּשְׁמַע אַבְרָם כִּי נִשְׁבָּה אַחִיו וְגו'. וְכַתִּיב וַיַּחֲלֵק עָלֵיהֶם לַיְלָה. וְכַתִּיב וַיֵּשֶׁב אֶת כָּל הָרֶכֶשׁ וְגַם אֶת לוּט אַחִיו וְרַכְשׁוֹ הָשִׁיב וְגו'. אֲבָל בְּרַחֲמֵימוּתָא דְּרַחֲמִים לְקוּדְשָׁא בְרִיךְ הוּא, וְחָמָא עוֹבְדוּי דְּלוּט, דְּלֹא כְּשֶׁרֶן כְּדָקָא יְאוּת, לָא בְּעָא אַבְרָהָם, דְּבִגְיֵינָהּ יִשְׁבּוּק קוּדְשָׁא בְרִיךְ הוּא כְּלוּם מְדִילֵיהּ, וּבְגִינֵי כֶךְ, לָא תִּבְעַ עָלֵיהּ רַחֲמֵי, לָא בְּקַדְמִיתָא וְלֹא בְּסוּפָא.

Beginning with paragraph 314 and onward, we find what is known as midrash hane'elam--"hidden explanations." These hidden explanations of the Zohar appear primarily in the first few sections of Genesis. This particular section explains that the story of Lot and his daughters is a parable referring to man and his Evil Inclination. The Zohar explains how the Evil Inclination always catches us and how we can protect ourselves from it.

Midrash Hane'elam (Homiletical interpretations on the obscure)

314. "And Lot went up out of Tzoar." Rabbi Avahu said: Behold what is written about the Evil Inclination. You should know that it will always exist in human beings until that time, of which it is written: "and I will take away the stony heart out of your flesh" (Yechezkel 36:26). And even though it sees human beings punished in Gehenom, it returns again in people. This is as it is written: "And Lot went up out of Tzoar," that is, out of the agony (Heb. tza'ar) of Gehenom. From there, he goes up to seduce people.

315. Rabbi Yehuda said: There are three directing powers in people. One is the directing power of the mind and wisdom, which is the power of the Holy Neshamah. Next is the directing power of lust, which craves all kinds of evil desires. And finally, the directing power that controls human beings in their behavior and strengthens the body. This is called the Nefesh of the body, of which Rabbi Dimi said: This is the Maintaining Power.

מִדְרַשׁ הַנְּעֵלָם

314. וַיַּעַל לוֹט מִצּוֹעַר וְגו'. אָמַר רַבִּי אַבְהוּ, בֵּא וּרְאֵה מֶה כְּתוּב בְּיַצַּר הָרַע, תִּדְעַ לָךְ, שְׂאִינוּ מִתְבַּטֵּל לְעוֹלָם מִבְּנֵי אָדָם, עַד אוֹתוֹ זְמַן, דְּכְתוּב וְהִסְרֹתִי אֶת לֵב הָאָבֶן וְגו'. שְׂאֵף עַל פִּי שְׂרוּאָה בְּנֵי אָדָם נִדְוָנִין בְּגִיְהוֹנִם, הוּא בֵּא וְחוֹזֵר לוֹ אֵצֶל בְּנֵי אָדָם, הֵדָא הוּא דְכְתוּב וַיַּעַל לוֹט מִצּוֹעַר. מִצְעָרָה שֶׁל גִּיְהוֹנִם, מִשָּׁם עוֹלָה לְפִתּוֹת בְּנֵי אָדָם.

315. אָמַר רַבִּי יְהוּדָה, שְׁלֹשׁ הַנְּהַגוֹת, יֵשׁ בְּאָדָם: הַנְּהַגַת הַשֶּׁכֶל וְהַחֲכָמָה, וְזוֹ הִיא כַח הַנְּשָׁמָה הַקְּדוּשָׁה. וְהַנְּהַגַת הַתְּאוּהָ, שֶׁהִיא מִתְאוּהָ בְּכָל תְּאוֹת רְעוּת, וְזוֹהוּ כַח הַתְּאוּהָ. וְהַנְּהַגָה, הַמְּנַהֶגֶת לְבַנֵּי אָדָם, וּמְחַזְקַת הַגּוּף, וְהִיא נִקְרָאת נַפְשׁ הַגּוּף. אָמַר רַב דִּימִי, זֶהוּ כַח הַמְּחַזְקִיק.

316. Rabbi Yehuda said: Come and behold. The Evil Inclination has control over the last two powers. The lustful Nefesh always follows the Evil Inclination. We learn this from what is written: "And the firstborn said to the younger, Our father is old..." (Beresheet 19:31) The lustful Nefesh arouses the other and seduces it through the body to cleave to the Evil Inclination. And it says: "Come, let us make our father drink wine, and we will lie with him." What is for us in the world to come? Let us pursue the Evil Inclination and the lustful pleasures of this world. So what did they do? They agreed to cling to it. Thus, it is written: "And they made their father drink wine." They feed ravenously in order to arouse themselves and reach the Evil Inclination through food and drink.

317. "...and the first born went in, and lay with her father" (Ibid. 33). When a person lies in bed at night, the lustful Nefesh arouses the Evil Inclination. It clings to it until he cling to every evil thought, and it conceives a little, which brings that evil thought into the heart of man. And it clings to it and remains in the heart without being fulfilled, until that lustful desire arouses the power of the body, as it did at first, to cling to the Evil Inclination. And then evil is achieved, as it is written: "Thus were both the daughters of Lot with child by their father" (Ibid. 36).

316. אָמַר רַבִּי יְהוּדָה, בֵּא וּרְאֵה, לְעוֹלָם אֵין יֵצֵר הָרַע שׁוֹלֵט, אֲלֵא בְּאֵלוּ ב' כַּחוֹת אֵלֶיךָ דְּאִמְרִין: נֶפֶשׁ הַמִּתְאַוָּה, הִיא הַרוֹדֶפֶת אַחֲרַי יֵצֵר הָרַע לְעוֹלָם, מִשְׁמַע, דְּכַתִּיב וְתֹאמַר הַבְּכִירָה אֶל הַצְעִירָה אָבִינוּ זְקֵן. נֶפֶשׁ הַמִּתְאַוָּה, הִיא מְעוֹרֶרֶת אֶת הָאֲחֵרֶת, וּמְפַתָּה אוֹתָהּ, עִם הַגּוֹף, לְהִדְבֵק בְּיֵצֵר הָרַע, וְהִיא אוֹמֶרֶת, לֵכֵה נִשְׁקָה אֶת אָבִינוּ זֵין וְנִשְׁכְּבָה עִמּוֹ. מַה יֵּשׁ לָנוּ בְּעוֹלָם הַבָּא, נִלְךְ וְנִרְדּוּף אַחֲרַי יֵצֵר הָרַע, וְאַחֲרַי תְּשׁוּקַת חַמְדַּת הָעוֹלָם הַזֶּה, וּמַה עוֹשׂוֹת, שְׂתִיחָן מִסְכִּימוֹת לְהִדְבֵק בּוֹ, מַה כְּתִיב וְתִשְׁקִין אֶת אָבִיהֶן זֵין. מִתְפַּטְמוֹת, לְהִתְעוֹרֵר לְיֵצֵר הָרַע, בְּאֲכִילָה וּבִשְׂתִיָּה.

317. וְתַקַּם הַבְּכִירָה וְתִשְׁכַּב אֶת אָבִיהָ. כְּשֶׁאָדָם שׁוֹכֵב עַל מִטָּתוֹ בְּלַיְלָה, נֶפֶשׁ הַמִּתְאַוָּה הִיא הַמְעוֹרֶרֶת לְיֵצֵר הָרַע, וּמְהַרְהֶרֶת בּוֹ, וְהוּא דֹבֵק בְּכָל הַרְהוּרֵי רַע, עַד שֶׁמִּתְעַבְּרַת מֵעַט שְׂמִיבִיא בְּלֵב הָאָדָם, אוֹתָהּ הַמְחַשְׁבָּה הָרָעָה, וּדְבָקָה בּוֹ, וְעַדִּין יֵשׁ בְּלִבּוֹ, וְלֹא נִגְמַר לַעֲשׂוֹתָהּ, עַד שֶׁזֶאת הַתְּאַוָּה, מְעוֹרֶרֶת לִכְחַ הַגּוֹף כְּמִתְחַלָּה, לְהִדְבֵק בְּיֵצֵר הָרַע, וְאִזּוֹ הוּא תְּשִׁלוֹם הָרָעָה, הַה"ד וְתִהְיֶין שְׁתֵּי בָנוֹת לוֹט מֵאֲבִיהֶן.

318. Rabbi Yitzchak said: The Evil Inclination can be seduced only by eating and drinking, and by the merriment of wine. Then it controls humankind. As for the righteous, what is written of him? It is written: "The righteous eats to the satisfying of his soul," (Mishlei 13:25) and never becomes drunk. As Rabbi Yehuda said: A Torah scholar who gets drunk is described as "A jewel of gold in a swine's snout" (Mishlei 11:22). And as well as that, he desecrates the Celestial Name. How do sinners behave? It is written: "And behold joy and gladness..." (Yeshayah 22:13). At this stage, wine takes over a person, "slaying oxen, and killing sheep, eating flesh and drinking wine" (Ibid.). Of them the Scriptures say: "Woe to them that rise up early in the morning, that they may follow strong drink..." (Yeshayah 5:11) to arouse the Evil Inclination, as this inclination is not aroused without wine. Therefore, it is written: "And they made their father drink wine."

319. Rabbi Avahu then said: It is written that, "he perceived not when she lay down, nor when she arose." This means that the Evil Inclination is not aware of its lying down in this world, nor of its rising up to the world to come. It is aroused through the power of the body to accomplish its lustful desires in this world. As Rabbi Avahu said: When the sinners enter into Gehenom, the Evil Inclination is brought there to see them. As it is written: "when Lot entered into Tzoar (Heb. tza'ar, 'agony')," (Bereshheet 19:23) that is, into the agony of Gehenom. And from there it rises to seduce people. Therefore, it is written: "And Lot went up out of Tzoar," out of the agony of Gehenom.

318. אָמַר רַבִּי יִצְחָק, מֵעוֹלָם אֵין יֵצֵר הָרַע מִתַּמְתָּהּ, אֶלָּא בְּאֲכִילָהּ וּשְׂתִיָּהּ, וּמִתּוֹךְ שְׂמִיחַת הַיַּיִן, אִזּוּ שׁוֹלֵט בְּאָדָם. בְּצַדִּיק, מָה כְּתִיב בֵּיהּ, צַדִּיק אָכַל לִשְׂבֹּעַ נִמְשׂוּ. וְאִינוּ מְשַׁתְּכֵר לְעוֹלָם, דְּאָמַר רַבִּי יְהוּדָה, הָאִי צוֹרְבָא מִרְבִּנְךָ, דְּמִרְוֵי קְרִינָא עֲלֵיהּ, נִזְמֵ זֶהב בְּאֶף חֲזִיר. וְלֹא עוֹד, אֶלָּא שְׂמִיחָל שֵׁם שְׁמַיִם. מְנַהֵג הָרָשָׁעִים מֵהוּ, וְהֵנָּה שְׁשׂוֹן וְשְׂמִיחָה. הַיַּיִן אִזּוּ שׁוֹלֵט בְּאָדָם, הָרַג בְּקֶר וְשַׁחַט צֶאֱן וְגו'. עֲלֵיהֶם אָמַר הַכְּתוּב הוּי מְשַׁפִּימֵי בְּבִקְר שְׂכָר יִרְדְּפוּ וְגו'. כְּרִי לְעוֹרֵר לְיֵצֵר הָרַע, שְׂאִין יֵצֵר הָרַע מִתְּעוֹרֵר אֶלָּא מִתּוֹךְ הַיַּיִן, הֲדָא הוּא דְכְּתִיב וּתְשַׁקִּין אֶת אֲבִיהֶן יַיִן.

319. אָמַר רַבִּי אַבְהוּ, מָה כְּתִיב וְלֹא יָדַע בְּשִׁכְבָּהּ וּבְקוּמָהּ. כְּלוּמַר, יֵצֵר הָרַע אִינוּ מְשַׁגִּיחַ בָּהּ, בְּשִׁכְבָּהּ בְּעוֹלָם הַזֶּה, וּבְקוּמָהּ לְעוֹלָם הַבָּא, אֶלָּא מִתְּעוֹרֵר עִם כַּח הַגּוֹף, לְעַבּוֹד תְּאוֹתוֹ בְּעוֹלָם הַזֶּה. דְּאָמַר ר' אַבְהוּ, בְּשַׁעַה שְׁנֹכְנִסִין הָרָשָׁעִים בְּגִיהֶנֶם, מְכַנְּסִים לְיֵצֵר הָרַע, לְרִאוֹת בְּהֶן, הֲדָא הוּא דְכְּתִיב, וְלוֹט בָּא צַעְרָה, לְצַעְרָה שֶׁל גִּיהֶנֶם, וְנִמְק לִיה מִתְּמֵן, לְנִסּוֹתָא לְבְרִייתָא, כְּדַקְאֲמַרְן. הֲדָא הוּא דְכְּתִיב, וַיַּעַל לוֹט מִצּוֹעַר, מִצַּעְרָה שֶׁל גִּיהֶנֶם.

320. "...and dwelt in the mountain..." (Ibid. 30) Rabbi Yitzchak said: What we learn from the words, "in the mountain" is that this is the dwelling place of Lot and his two daughters, who are the two forces mentioned before. In the mountain means in the body, which is as wasted as a mountain that has no goodness in it. Because "he feared to dwell in Tzoar," (Ibid. 30) fear and anxiety overtook him, as he saw the agony of Gehenom and the misery of the wicked. And it thinks it will be punished there. However, as soon as it realizes that it shall not be punished there, the Evil Inclination goes out and seeks to seduce human beings to follow it.

321. Rabbi Huna discussed this subject in an effort to warn people. He would say to them: My children, beware of the 'messenger from Gehenom'. And who is this messenger? It is the Evil Inclination, which is the 'messenger from Gehenom'.

322. Rabbi Aba then asked: Why is it written, "The leech has two daughters, crying: Give, give" (Mishlei 30:15)? These refer to the two daughters of Lot, who correspond to the lusting Nefesh and the Nefesh that takes part in the body and constantly pursues the Evil Inclination. Rabbi Yehoshua said: About Lot, it is written, "he feared to dwell in Tzoar." It is also written there that "the leech has two daughters, crying: Give, give." The numerical value of 'feared' equals that of 'leech.' Rabbi Yitzchak said: If he was afraid, why then does the Evil Inclination come to misguide people? But, this is indeed the way of the wicked. When he sees evil, his fear lasts only a moment. He then immediately returns to his wicked ways and fears nothing. Similarly, when the Evil Inclination sees the wicked being punished, it is afraid. But as soon as it leaves, it fears nothing."

320. וַיֵּשֶׁב בְּהָר, אָמַר ר' יִצְחָק, מִשְׁמַע דְּכִתְיֵב בְּהָר, מְלַמֵּד שֶׁהוּא שֵׁם מוֹשְׁבֵו, בְּמִקּוֹם הָר, גּוֹף שֶׁהוּא חָרֵב בְּהָר, דְּלִית בֵּיה טִיבוּתָא, וּב' בְּנוֹתָיו עִמּוֹ. אֵלוּ הֵב' כַּחוֹת, דְּאִמְרָן. כִּי יֵרָא לְשַׁבְתָּ בְּצוּעָר, יֵרָאָה וְחִרְדָּה נוֹפֶלֶת עֲלָיו בְּשַׁעַה שְׂרוּאָה צַעַר גִּיהֵנָם, שְׂמִצְעָרִין לְרַשָּׁעִים, וְחוֹשֵׁב שְׁשֵׁם יְרוּן, כִּיּוֹן שְׂרוּאָה שְׂאִינוּ נִדוּן שָׁם, יוֹצֵא וְהוֹלֵךְ לְפִתּוֹת בְּנֵי אָדָם אַחֲרָיו.

321. רַב הוּנָא כִּד הוּה דְרִישׁ, לְאַזְדַּהֲרָא לְבְנֵי אָדָם, הוּה אָמַר לְהוּ, בְּנֵי, אִסְתַּמְרוּ מִשְׁלִיחָא שְׁל גִּיהֵנָם, וּמֵאֵן הוּא, זְהוּ יִצְר הָרַע, שֶׁהוּא שְׁלִיחַ שְׁל גִּיהֵנָם.

322. רַבִּי אַבָּא אָמַר, מֵאֵי דְכִתְיֵב לְעִלּוּקָה שְׁתֵּי בְנוֹת הֵב. אֵלוּ שְׁתֵּי בְנוֹת לוֹט דְּאִמְרָן, שֶׁהִיא נִפְשׁ הַמִּתְאַוָּה, וְנִפְשׁ הַמִּשְׁתַּתְּפָה בְּגוֹף, הָרוֹדֶפֶת אַחֲרֵי יִצְר הָרַע לְעוֹלָם. אָמַר ר' יְהוֹשֻׁעַ, כִּתְיֵב הֵבָא בְלוֹט, כִּי יֵרָא לְשַׁבְתָּ בְּצוּעָר, וּכְתִיב הָתָם לְעִלּוּקָה שְׁתֵּי בְנוֹת הֵב הֵב. יֵרָא בְּגִימְטְרִיא הוּא עִלּוּקָה. אָמַר ר' יִצְחָק, אֵי יֵרָא הוּא, לְמֵאֵי אֲתֵי לְמִטְעֵי בְרִייתָא, אֵלָא כִּי דִרְךָ כָּל עוֹשֶׂה עוֹלָה, כְּשֶׁרוּאָה הָרַע, מִתִּירָא לְמִי שַׁעַה, מִיָּד חוֹזֵר לְרַשְׁעִתּוֹ, וְאִינוּ חוֹשֵׁשׁ לְכָלוּם, כִּי יִצְר הָרַע, בְּשַׁעַה שְׂרוּאָה דִּין בְּרַשָּׁעִים, יֵרָא, כִּיּוֹן שְׂרוּאָה לְחוּץ, אִינוּ חוֹשֵׁשׁ כָּלוּם.



323. Rabbi Aba said: In reference to the verse, "And the firstborn said to the younger, Our father is old..." what is "our father is old"? This alludes to the Evil Inclination, that is called 'old', as it is written: "an old and foolish king" (Kohelet 4:13). It is old because it is born together with person. As we have learned, Rabbi Yehuda said: Rabbi Yosi said that the lustful Nefesh says to the other one--Our father is old, so let us follow him and cling to him, like all the other wicked people in the world. "...and there is not a man in the earth to come to us" means that there is no righteous person upon earth, and there is no one who has control over his lustful desires. So there are many sinners in the world and we therefore will not be the only guilty ones. Let us do as all the people on earth do--let us sin, since until now this is the way all people on earth conduct themselves. "Let us make our father drink wine," let us be happy in this world by eating and drinking and getting drunk. We will then cling to our "father," namely the Evil Inclination, and "we will lie with him." And the Holy Spirit cries out loud and says: "But they also have erred through wine and through strong drink are out of the way..." (Yeshayah 28:7)

324. Rabbi Yehuda then said: Come and behold. It is written: "And they made their father drink wine" (Beresheet 19:33). The way of the wicked is to go astray by drinking wine, to indulge the Evil Inclination with pleasures and arouse it until it rejoices in drunkenness and lies in its bed. Immediately then, "the firstborn went in and lay with her father"; she joins him and begins to imagine all kinds of bad thoughts. The Evil Inclination joins her and clings to her, and ceases to be aware of her or of what it does to her "when she lay down" in this world or, "when she arose" to the world to come. "...when she lay down..." in the world to come, she will account for her deeds and be judged for them. And "When she arose" for the Day of Judgment, it is written: "And many of them that sleep in the dust of the earth shall awake" (Daniel 12:2). Here the

323. רבי אבא אמר, מ"ד ותאמר הבכירה אל הצעירה אבינו זקן. מאי אבינו זקן. זהו יצר הרע, שנקרא זקן, שנאמר מלך זקן וכסיל. שהוא זקן, שנולד עם האדם, דתנינן, אמר רבי יהודה אמר רבי יוסי, אותה נפש המתאווה, אומרת לאחרת, אבינו זקן, נרדוף אחריו, ונדבק בו, כשאר כל הרשעים שבעולם. ואיש אין בארץ לבא עלינו, אין איש צדיק בארץ, ואין איש שליט על יצרו, הרבה רשעים בארץ, לית אנו בלחודנא חייבין, נעשה כדרך כל הארץ, שהם חייבים, שער היום דרך כל הארץ הוא. לכה נשקה את אבינו זין, נשמח בעולם הזה, נאכל ונשתה, ונרוה חמרא, ונדבק באבינו, ביצה"ר, ונשכבה עמו. ורוח הקודש צוחת ואומרת, גם אלה ביין שגו ובשכר תעו.

324. אמר רבי יהודה, תא חזי, מה כתיב, ותשקין את אביהן זין. דרך הרשעים לטעות אחרי הזין, לפנק ליצה"ר ולעוררו, ועד שהוא שמח בשכרותו, שוכב על מטתו, מיד ותקם הבכירה, ותשכב את אביה. היא מזומנת עמו, ומתאווה ומרהרת בכל הרהורים רעים, ויצר הרע מתחבר עמה ונדבק בה, ואינו משגיח בה מה הוא ממנה. בשכבה ובקומה. בשכבה בעולם הזה. ובקומה לעתיד לבא. בשכבה בעולם הבא, כשתתן דין וחשבון. ובקומה, ליום הדין, דכתיב ורבים מישני אדמת עפר יקיצו וגו'. בשום ענין מאלו, אין משגיח בה יצר הרע, אלא דבק בה, והיא נדבקת בו, ולאחר כן, מעוררת לאחרא, לאחר שהרהור גדול, נדבק ביצר הרע, באה האחרת, ונדבקת בו.

Evil Inclination has no perception at all, so it clings to her, and she clings to it. Later, she arouses the other. Thus, after the great thought is attached to the Evil Inclination, the other one comes and clings to it.

325. "And they made their father drink wine," (Beresheet 19:35) to arouse the Evil Inclination and cling to it. And then they fulfilled their evil thoughts through action, and they both became pregnant to the Evil Inclination. As it is written: "Thus were both the daughters of Lot with child by their father" (Idib. 36). Now that their deeds are done, each one "bears its evil." This is the way of the wicked. They interact with the Evil Inclination until it kills them, and then drags them down into Gehenom, where it leaves them. Afterward, it goes out to seduce more people, as has been explained. So he who recognizes its ways is saved from it and never joins it.

326. Rabbi Yitzchak said: This is similar to the example of a group of bandits that prepares ambushes along the roads to rob and kill people. They choose one person from among them, who knows how to deceive other men with soft words. What does he do? He first goes among the intended victims to welcome and serve them until the foolish among them trust him--his affection and his way of speech--and rejoice with him. He leads them on with his soothing words, so that they follow the route along which the other bandits are hiding. And as soon as they reach the hiding place, he is the first to kill them. The other bandits come, kill them, and take their money. While the victims shout and cry: Woe to us for listening to him, NAMELY TO THE EVIL INCLINATION, and to his soothing words. After they are killed, he emerges and goes to deceive other people, as before. What do those who are clever do? When they see him coming to seduce them, they recognize him as the one who ambushes their souls. So they kill him and travel a different route. This is the way of the Evil

325. וַתִּשְׁקֵן אֶת אַבְיָהֶן יִין. כְּמוֹ כֵן, לְעוֹרֵר לְיִצְרַר הָרָע, וְנִדְבְּקָת בּוֹ, וְאִזֵּי תִשְׁלוּם הָרָעוֹת לְעִשׂוֹת, וּמִתְעַבְרוֹת שְׁתִּיָּהֶן, מִיִּצְרַר הָרָע, הִדָּא הוּא דְכִתְיִב, וְתַהֲרִין שְׁתֵּי בְנוֹת לוֹט מֵאַבְיָהֶן. עַד שְׂיִצְאָ לְפֹעֵל מְעִשֵׂיהֶן, זֶה יוֹלְדֵת רִשְׁעָתָהּ, וְזוֹ יוֹלְדֵת רִשְׁעָתָהּ, וְכֵן דְּרָכָם שֶׁל רִשְׁעִים, בְּעֵנִין זֶה, עִם יִצְרַר הָרָע, עַד שְׁהוֹרֵג לְאָדָם וּמוֹלִיכּוֹ לְגִיְהֵנָם וּמְכַנְּסוֹ שָׁם, וְאִח"כ עוֹלָה מִשָּׁם לְפִתּוֹת לְבִנֵי אָדָם, כְּמוֹ כֵן. וּמִי שְׁמַכְיֹר בּוֹ, נִצּוֹל מִמֶּנּוּ, וְאִינוּ מִתְחַבֵּר עִמּוֹ.

Inclination. It emerges from among the group of bandits, that is, it leaves Gehenom to welcome people and seduces them with its sweet tongue. As it is written: "And Lot went up out of Tzoar, and dwelt in the mountain," just like the bandits did, to prey on people. What does it do? It walks in front of them. And the fools have faith in it and in its love, through which it deceives them. It serves them as a slave who supplies them with beautiful, forbidden women. It allows people to be bad, and frees them from the commitments of Torah and the yoke of the Heavenly Kingdom. The fools see all this and trust in its love, accept its guidance, and follow it along the same path where the bandits are hidden, the path to Gehenom, along which there is no way of turning to the right or to the left. And as soon as it arrives with them at that place, it is the first to kill them and become the Angel of Death for them. Then it makes them enter Gehenom and brings them down to the Angels of Destruction. And they cry out, saying: Woe to us for listening to it--**NAMELY, TO THE EVIL INCLINATION**--but their cries serve no purpose. **REPENTANCE AND REMORSE ARE ONLY EFFECTIVE DURING ONE'S LIFETIME, NOT AFTER DEATH.** Afterward, the Evil Inclination leaves Gehenom and goes to seduce other people. The clever, who immediately recognize it, will overcome it until they have full control over it. Then they choose a different route to save themselves.

326. אָמַר רַבִּי יִצְחָק, מִשָּׁל לְמַה הִדְבֵּר דּוֹמָה, לְבַת לְסָטִים, שְׁהָיוּ אוֹרְבִים בְּדַרְכֵיכֶם, לְגִזּוֹל וּלְהַרוֹג לְבָנֵי אָדָם, וּמִפְרִישִׁים מֵהֶם אַחַר, שִׂוִּיעַ לְהַסִּית לְבָנֵי אָדָם וּלְשׁוֹנוֹ רַךְ, מִה עֶבֶד, מִקְדִּים וְהוֹלֵךְ לְקַבְּלָם, וְנַעֲשֶׂה כַּעֲבַד לְפָנֵיהֶם, עַד שְׂמֵאֲמִינִים הַטְּפָשִׁים בּוֹ, וּבוֹטְחִים בְּאַהֲבָתוֹ וּבְשִׂיחָתוֹ, וּשְׂמִיחִים עִמּוֹ, וּמוֹלִיכִים בְּחֶלֶק דְּבָרָיו, בְּאוֹתוֹ הַדֶּרֶךְ שֶׁהִלְסְטִים שָׁם, כִּיּוֹן שְׂמִינִיעַ עִמָּהֶם לְשֵׁם הוּא הִרְאִשׁוֹן שְׁהוֹרֵג בָּם, לְאַחַר שְׁנוֹתָנָם בִּיד הַלְסָטִים לְהַרְגֵם, וּלְקַחַת מְמוֹנָם וְאֵינּוֹן צְוֹחִין וְאִמְרִין, וְוִי דֹאֲצִיתָנָא לְדִין וּלְרַכִּיכָא דְלִישְׁנִיָּה, לְאַחַר שְׁהִרְגוּ אֱלֹהִים, עוֹלָה מִשָּׁם וְיִוצֵא לְפָתוֹת לְבָנֵי אָדָם, כְּמִתְחַלְהָ. הַפְּקָחִים מִהֶם עוֹשִׂים, כְּשֵׁרוֹאִים לָזֶה, יִוצֵא לְקֶרְאָתָם וּמִפְתָּה לָהֶם, מְכִירִין בּוֹ, שֶׁהוּא צוֹדֵה אֶת נַפְשָׁם וְהוֹרְגִים אוֹתוֹ, וְהוֹלְכִים בְּדֶרֶךְ אַחֲרָת. כֵּן הוּא יִצַר הָרַע, יִוצֵא מִכַּת הַלְסָטִים, עוֹלָה מִגִּיהֵנָם לְקַבְּלָא דְבָנֵי נְשָׂא, וּלְפָתוֹת לָהֶם בְּחֶלֶק מֵתָק דְּבָרָיו, הִדָּא הוּא דְכָתִיב, וַיַּעַל לוֹט מִצּוֹעַר וַיֵּשֶׁב בְּהַר וּגּוֹ'. כְּמוֹ לְסָטִים, לְאַרְוֵב לְבָנֵי אָדָם, מִה עוֹשֶׂה, עוֹבֵר לְפָנֵיהֶם, וְהַטְּפָשִׁים מֵאֲמִינִים בּוֹ וּבְאַהֲבָתוֹ, שֶׁהוּא הוֹלֵךְ לְפָתוֹתָם, וְעוֹבֵד לָהֶם כַּעֲבַד, שְׁנוֹתֵן לָהֶם נְשִׁים יְפוֹת אֲסוּרוֹת, נוֹתֵן לָהֶם בְּנֵי אָדָם לְהָרַע, מְפָרֵק מֵהֶם עוֹל תּוֹרָה, וְעוֹל מַלְכוּת שָׁמַיִם. הַטְּפָשִׁים רוֹאִים כֵּן, בּוֹטְחִים בְּאַהֲבָתוֹ, עַד שֶׁהוֹלֵךְ עִמָּהֶם, וּמוֹלִיכֶם בְּאוֹתוֹ דֶּרֶךְ שֶׁהִלְסְטִים שָׁם, בְּדֶרֶךְ גִּיהֵנָם, אֲשֶׁר אֵין דֶּרֶךְ לְנִטּוֹת יְמִין וּשְׂמָאל, כִּיּוֹן שְׂמִינִיעַ עִמָּהֶם לְשֵׁם, הוּא הִרְאִשׁוֹן שְׁהוֹרֵג לָהֶם, וְנַעֲשֶׂה לָהֶם מֵה"מ, וּמְכַנִּיֵּס לְגִיהֵנָם, וּמוֹרִידִין לְהוֹן מְלֹאכֵי חֲבֵלָה, וְאֵינּוֹן צְוֹחִין וְאִמְרִין, וְוִי דֹאֲצִיתָנָא לְדִין, וְלֹא מֵהֵנִיא לּוֹן. לְאַחַר כֵּן עוֹלָה מִשָּׁם, וְיִוצֵא לְפָתוֹת לְבָנֵי אָדָם. הַפְּקָחִין כְּשֵׁרוֹאִין אוֹתוֹ, מְכִירִים אוֹתוֹ, וּמִתְגַּבְּרִים עָלָיו, עַד שֶׁשׁוֹלְטִין עָלָיו, וְסֹאטִין מִזֶּה הַדֶּרֶךְ, וְלוֹקְחִין דֶּרֶךְ אַחֲרָת לְהַנְצִל מִמֶּנּוּ.

327. Rabbi Yosef traveled to Babylon where he saw young lads WHO WERE NOT YET MARRIED. They walked freely among beautiful women and did not commit any sin. He asked them: Are you not afraid of the Evil Inclination? They answered: We do not come from a mixture of good and bad, but were hewn out of the Holy of the Holies. THIS MEANS THAT THEIR PARENTS HAD NO EVIL THOUGHTS AT THE TIME OF THEIR MATING, WHEN THE YOUNG LADS WERE 'HEWN OUT' OF THEM. BECAUSE THEY HAD ONLY HOLY THOUGHTS, THE YOUNG LADS WERE NOT AFRAID OF THE EVIL INCLINATION. As Rabbi Yehuda said that Rav said: A person should sanctify himself during sexual intercourse in order to produce holy children, sons with holy attributes who have no fear of the Evil Inclination. This is according to the verse: "Sanctify yourselves therefore, and be holy" (Vayikra 20:7).

328. Rabbi Aba asked: What is MEANT BY THE VERSE: "And hallow My Shabbatot...(Heb. plural)" (Yechezkel 20:20)? THIS MEANS that the 'mating period' of the sages are timed every Shabbat. And he warns them that because sexual intercourse is a precept, 'hallow' means that you should sanctify yourselves during 'My Shabbatot (Heb. plural)' through the precept of mating. Rav Yehuda said that Rav said: Whoever arrives at a city and sees nice women should lower his eyes and say--Look how I have been 'hewn' from highly important parents. You dangerous obstacle--WHICH IS A REFERENCE TO THE KLIPAH THAT CAUSES THE THOUGHT OF WOMEN--get out, get out OF ME. As he is a 'holy fruit' of Shabbat, WHICH MEANS THAT HE WAS BORN FROM A MATING DURING SHABBAT, THE KLIPAH HAS NO CONTROL OVER HIM. SO HE ASKS: Why then SHOULD HE WHISPER THESE PHRASES AS HE ENTERS THE CITY? AND HE ANSWERS: BECAUSE the heat OF THE HARDSHIP of traveling overcomes him. So the Evil Inclination might also overcome him.

327. רב יוסף בר הוה נחית לבבל, חמא אינון רווקא, דהוו עיילי ונפקי בני נשי שפירין, ולא חטאן, אמר לון לא מסתמו אלון מיצה"ר, אמרו ליה, לא מקונדיטון בישא קאתינא, מקדושתא דקדישא אתגזרנא, דאמר רב יהודה אמר רב, צריך אדם לקדש עצמו בשעת תשמיש, ונפקי מניה בני קדישי בני מעלי, דלא מסתמו מיצה"ר. שנאמר והתקדשתם והייתם קדושים.

328. ר' אבא אמר, מאי דכתיב ואת שבתותי קדשו, אלא אין עונתן של תא חזי, אלא משבת לשבת, ומזהר להו, דהואיל דתשמיש המטה דמצוה הוא, קדשו. כלומר, קדשו עצמכם בשבתותי, בהוא תשמיש דמצוה אמר רב יהודה אמר רב, האי מאן דעייל לקרתא, וחמי נשי שפירין ירכין עינוי, וימא הכי סך ספאן, איגזר איגזרנא קדינא תקיל פוק פוק, דאבוי קדישא דשבתא הוא. מ"ט דחמימות דארחא שלט ביה, ויכיל יצה"ר לשלטא עלוי. (עד כאן מדרש הנעלם).

## End of Midrash Hane'elam



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# THE ZOHAR

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Section



## 24. Amon and Moav

The original Serpent in the Garden of Eden ate fruits from the tree, which is also interpreted as drinking wine. Through this action, two negative energy forces came into existence--[do not pronounce] malcon, and peor. The Zohar expounds upon these two negative forces and how they manifest into our world to influence man. The two children born from an incestuous relationship between Lot and his two daughters were the physical manifestation of these two forces. King David, who is a descendant of these offspring, used this tremendous negativity as a tool to take control over the two negative forces. According to the laws of spirituality, in order to attain genuine control over any situation or force, one must have some connection to it. It was destined that King David be seeded with this negativity because he was ingrained with the spiritual strength necessary to take control over it. The moment man seizes control over any negative aspect of his nature, for example, the trait of jealousy, he immediately influences and minimizes the force of jealousy in the entire world. The envy that lurks within in the hearts of all men is rooted in one source. This principle holds true for all negative qualities.

### The Relevance of this Passage

Mankind's natural instinct is to treat multiple symptoms, as opposed to curing the one underlying and unseen cause. All of our negative traits are rooted in one source. We gain control over our own negativity and reactive impulses and their source and origin by virtue of this passage. Moreover, we connect ourselves to any negativity that we came into contact with at prior times in our life and take control over and diminish the root of these forces as well.

### Sitrei Torah (Concealed Torah)

329. "And Lot went up out of Tzoar..." Because of the desire of the King, a bit of refuse, which bears an engraved image, is separated from the right side and clings to the refuse of the gold that comes from the left side. And it resides within the 'unholiness,' which was shaped into the image of the tree.

330. When Yitzchak, WHO IS THE LEFT COLUMN OF HOLINESS, wanted to rise up in the world, by the might of the harsh Judgment, he overcame the grades OF THE LEFT AND severed them from their sustenance. THIS IS HOW THE RIGHT COLUMN, CALLED Avraham, became strong. He therefore separated that figure from the Unholiness.

331. The primordial Serpent penetrated the fruits of that Tree, this being the wine that it drank. And it begot two grades that are interrelated and surround the side of Unholiness. One is called Malcom, and the other Peor.

332. One is a hidden advice. The other is an open advice. AND HE EXPLAINED THAT Peor is revealed, and all its actions, ITS DEEDS, are performed in the open. Malcom, in contrast, is hidden, and all its actions, ITS DEEDS, are secretive. These kinds of Unholy elements were separated and went forth, surrounding the Great Sea, WHICH IS THE NUKVA, and each and every aspect of impurity turns towards its place.

סְתָרֵי תוֹרָה  
 329. וַיֵּעַל לוֹט מִצְוֹעַר וְגו', מִגּוֹ הוֹרְמְנוּתָא דְמַלְכָא,  
 אֲתַפְרָשָׁא מִסְטָרָא דְיִמִּינָא, חַד הַתּוֹכָא דְקִטּוּרָא  
 דְגוֹלְפָא, מִתְדַבְּקָא בְּגוֹ הַתּוֹכָא דְדַהֲבָא, מִסְטָרָא  
 דְשִׂמְאָלָא, בְּגוֹ מְסָאבוּ, דְיוּרִיהּ. וְאֲתַעֲבִיד קִטּוּרָא  
 חַדָּא דְאִילָנָא.

330. כִּד בְּעָא יִצְחָק לְאַתְעָרָא בְּעֵלְמָא, בְּתוֹקְפִיהּ  
 דְדִינָא קְשִׁיָּא, אֲתַתְּקַף, וּפְרִישׁ דְרִגִין מִקְיוּמֵיהּ,  
 וְאֲתַתְּקַף אַבְרָהָם, וּפְרִישׁ הָהוּא דְקִטּוּרָא חַדָּא  
 דְאִילָנָא, מִגּוֹ הָהוּא מְסָאבוּ.

331. הָהוּא נָחֵשׁ קְדַמָּאָה, עָאֵל בְּאַנְבִּיָּה דְהָהוּא  
 אִילָנָא, וְאִיהוּ חֲמָרָא דְשִׁתָּא, וְאוֹלִיד תְּרִין דְרִגִין,  
 קִטּוּרִין דָּא בְּדָא. וְאִינּוֹן דְרִגִין דְסַחְרָן בְּסִטְר מְסָאבוּ,  
 חַד אֶקְרִי מַלְכוּ"ם, וְחַד אֶקְרִי פְעוּ"ר.

332. דָּא עֵיטָא דְאַתְבְּסִיָּא, וְדָא עֵיטָא דְאַתְגְּלִיָּא.  
 פְּעוּר דְאַתְגְּלִיָּא אִיהוּ, וְכֹל עוֹבְדוּי בְּאַתְגְּלִיָּא,  
 מַלְכוּ"ם דְאַתְבְּסִיָּא אִיהוּ, וְכֹל עוֹבְדוּי בְּאַתְבְּסִיָּא.  
 מֵאֵלִין תְּרִין אֲתַפְרָשׁן זִינּוֹן סְגִיָּאִין לְזַנְיָהּ, וְסַחְרָן  
 וְמָא רְבָא, וְלְכֹל אֵלִין סְטָרֵי מְסָאבוּ, וְכֹל חַד וְחַד  
 שָׁף לְדוֹכְתִּיהּ.

333. In the same manner, WHAT OCCURS IN THE UPPER WORLDS HAPPENS WITH THE SOULS down below. Lot, WHO IS THE REFUSE OF THE RIGHT, separated himself from Avraham and dwelt among the people of S'dom, WHO ARE THE REFUSE OF THE GOLD THAT COMES FROM THE LEFT. AND HE ACHIEVED COMPLETION FROM THEM, AS IS EXPLAINED IN THE UPPER WORLDS. When the Judgment was aroused and they were overthrown, THE HOLY ONE, BLESSED BE HE, remembered Avraham, and saved LOT. Thus, Lot was separated from THE UNHOLINESS OF S'DOM AND RETURNED TO THE HOLY SIDE.

333. כְּגֹוֹנָא דָּא אִיהוּ לְתַתָּא, לוֹט אֲתַפְרֵשׁ מֵאַבְרָהָם, וְשׂוּי דִּינִוְרִיָּה בְּאַנְשֵׁי סְדוֹם, בְּד אֲתַעֵר דִּינָא בְּהוּ, אֲדַכְּר לְאַבְרָהָם, וְשִׁלַּח לִיה מִתְּמִן, וְאַתְפְּרִישׁ מִנִּיְהוּ.

334. His daughters made him drink wine, WHICH IS THE SECRET OF THE PRIMORDIAL SERPENT, and they bore him two nations. One was named Amon, which is hidden, and the other Moav, which is revealed. The grade of Amon is THE IDOL Malcom, the adviser of concealment. The grade of Moav is Peor, which is completely revealed.

334. יֵין אֲשָׁקִיאוּ לִיה בְּנִתְיָהּ, וְאוֹלִידוּ בְּהוּ תְרִין אֹמִיין, חַד אֲקָרִי עֲמוֹן, וְחַד אֲקָרִי מוֹאָב, חַד בְּאַתְגְּלִיָּא, וְחַד בְּאַתְכַּסְיָּא. עֲמוֹן דְּרָגָא דִּילִיָּה מְלֻכוֹ"ם, עֵיטָא דְאַתְכַּסְיָּא, מוֹאָב דְּרָגָא דִּילִיָּה פְּעוֹ"ר, כֹּלָא בְּאַתְגְּלִיָּא.

335. His daughters behaved similarly. One said, "Ben-Ami (lit. 'son of my people') I have a son from my nation," but she did not name the father. This is why he is related to the concealed aspect. The other daughter said, "Moav he came from my father (Me'av). I have borne a son from my father." Thus, this son's grade is Peor, the unconcealed aspect.

335. כְּגֹוֹנָא דָּא בְּנִתְיָהּ, דָּא אֲמַרְת בֶּן עַמִּי, בְּרָא אֵית לִי מֵעַמִּי, וְלֹא אֲמַרְת מִמָּאן הוּא, בְּגִין כֵּךְ, אִיהוּ הָוָה בְּאַתְכַּסְיָּא. דָּא אֲמַרְת מוֹאָב, מֵאָב הוּא דְנָא, מֵאָבָא אוֹלִידַת לִיה, דְּרָגָא דִּילִיָּה פְּעוֹ"ר מְלָה בְּאַתְגְּלִיָּא.



336. King David was attached to both AMON AND MOAV, because Rut issued from Moav and King David from her. And David was enthroned by the crown of Amon, which was a testimony to the seed of David. As it is written: "And he brought forth the king's son, and put the crown upon him, and gave him the testimony" (II Melachim 11:12). This crown came from Malcom, which is the grade of the children of Amon, as it is written: "And he took their king's (Heb. malcam) crown" (II Shmuel 12:30).

337. Malcom is the grade of the children of Amon. As it is written: "and it was set on David's head" (II Shmuel 12:30). And from then on, it became an everlasting testimony for his sons after him. Through it, it became evident who are of the sons of David and worthy of kingship. IF HE WAS ABLE TO BEAR THE CROWN UPON HIS HEAD, then they said that he is certainly from the seed of David. Even on the day he was born, he was already able to bear the weight of the crown upon his head, though it was heavy with gold and a precious stone. Others, WHO WERE NOT FROM DAVID'S SEED, could not bear it. Therefore, it is written about Yoash: "and he put the crown upon him, and gave him the testimony."

338. King David was attached to both of these grades. They are the might of his kingdom. Through them, he was able to overcome all other nations. If he had not been included within their aspects, he would not have been able to overcome them. So all the grades of all the other nations of the world were included within David, so that he could overcome them.

336. ובתרין אלין, אחיד דוד מלכא לבתר, מן מואב אתת רות, ונפק מנה דוד מלכא. מן עמון אתעטר דוד מלכא, בהאי עטרא, דאיהי סהדותא לזרעא דדוד, דכתיב ויתן עליו את הנזר ואת העדות. והאי הות מן מלכם, דרגא דבני עמון, דכתיב ויקח את עטרת מלכם.

337. מלכם, דרגא דבני עמון הוא, דכתיב ותהי על ראש דוד, ומתמן הוה סהדותא לבנוי לעלמין, ובה אשתמודע מאן דאיהו מן בנוי דדוד דאתחזי למלכא דאי, דאמרין מן דוד הוא. דאפילו אתיליד בהווא יומא, וכול הוה למסבל ההוא עטרא על רישיה, דהות משקל כבר זהב, ואבן יקרה הות. ובר נשאחרא לא יכול למסבלא. ודא הוא דכתיב ביואש ויתן עליו את הנזר ואת העדות.

338. ובתרין דרגין אתאחיד דוד מלכא, ואינון תוקפא דמלכותיה, לאתתקפא על שאר עמין, דאי לא אתכליל בסטרא דלהון, לא יכול לאתתקפא עלייהו, כל דרגין דשאר עמין כלילן ביה ברוד, לאתגברא ולאתתקפא עלייהו.

339. "And Lot went up out of Tzoar, and dwelt in the mountain." It is written: "The leech hath two daughters, crying: Give, give..." (Mishlei 30:15). These are the two daughters of the Evil Inclination who arouse the Evil Inclination to rule the body. One is the Nefesh that constantly grows within the body; the other is the Nefesh that lusts after evil desires of this world. The latter is the firstborn, while the former, THE FIRST ONE, is the younger.

340. The Evil Inclination always clings to both of these SOULS in order to seduce human beings and make them trust it, SO THAT IT MAY lead them to the place WHERE THEY ARE SHOT BY the 'Arrows of Death' and torn into shreds, as it is written: "Till a dart strike through his liver..." (Mishlei 7:23).

341. AND THIS IS SIMILAR to those thieving bandits in the mountains who hide in a frightening spot to which most people refrain from traveling. How do they bring people to that place? They choose from among them the one who has the sharpest tongue, one who knows how to tempt people. This one leaves them and travels on the main path TO THE PLACE through which all people pass. As soon as he arrives there and meets them, NAMELY, THE INHABITANTS OF THE WORLD, he joins them. HE PULLS THEM INTO HIS NET AND BRINGS THEM TO THAT EVIL SPOT WHERE THE OTHER BANDITS WAIT TO ROB AND MURDER THEM. THIS IS HOW THE EVIL INCLINATION WORKS. IT SEDUCES HUMAN BEINGS AND PERSUADES THEM TO HAVE FAITH IN IT, WHILE IT BRINGS THEM TO THE PLACE OF THE "ARROWS OF DEATH."

End of Sitrei Torah

339. וַיַּעַל לוֹט מִצּוֹעַר וַיֵּשֶׁב בְּהָר. כְּתִיב לְעֹלָקָה שְׁתֵּי בָנוֹת הֵב הֵב. אֵלֶיךָ שְׁתֵּי בָנוֹת הַיֵּצֶר הָרָע, דְּאִינוֹן מִתְעַרְוִין לִיה, לְשִׁלְטָא בְּגוּפָא. חֲדָא אִיהִי נַפְשׁ, דְּאִתְרַבֵּיאת תְּדִיר בְּגוּפָא. וְחֲדָא אִיהִי נַפְשׁ, דְּכָסִיפַת בְּתִיאֻבְתִּין בִּישׁוּן, וּבְכָל כְּסוּפִין בִּישׁוּן דְּהָאֵי עֲלָמָא. דָּא אִיהִי בְּכִרָה וְדָא אִיהִי צְעִירָה.

340. וַיֵּצֵא ר' לֹא אֶתְחַבֵּר תְּדִיר, אֶלָּא בְּתַרְוִין אֵלֶיךָ, בְּגִין לְפַתָּאָה לְבַנֵּי נְשָׂא וּבְגִין דִּיהֶמְנוֹן לִיה לְאוּבְרָא לְהוּ, לְאַתֵּר גִּירִין דְּמוֹתָא, וַיִּפְלְחוֹן לִיה. כַּד"א עַד וַיִּפְלַח חֵץ כְּבָרוּ.

341. לְלִסְטִים דְּמִקְפְּחֵי בְּטוּרָא, וְטְמִירוּ גְרַמְיִיהוּ בְּאַתֵּר דְּחִיל דְּטוּרָא, וַיִּדְעִין דְּהָא בְּנֵי נְשָׂא אֶתְטַמְרִין גְרַמְיִיהוּ, לְמִיָּהֲךָ בְּאִינוֹן דּוּכְתִי, מַה עֲבָדִי, בְּרִירוּ מְנִיִּיהוּ הֵהוּא דְּחֲדִידָא בְּלִישְׁנֵיהּ מִכְּלָא, הֵהוּא דִּידַע לְמַפְתֵּי בְּנֵי נְשָׂא, וַיִּפּוֹק מִבִּינֵיהוּ, וַיִּתִּיב בְּאוּרַח מִישֵׁר, דְּכָל בְּנֵי עֲלָמָא עֲבָרִין תַּמָּן, בִּיּוֹן דְּמִטָּא לְגַבְיֵיהוּ, שְׂרִי לְאַתְחַבְּרָא תַּמָּן. (עַד כֵּאן סִתְרֵי תוֹרָה).



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Section



## 25. "She is my sister"

Before Avraham goes down into the land of Egypt, he attaches himself to the divine presence known as the Shechinah. The word Egypt is a code for negativity and darkness. The spiritual principle concealed in this story can be revealed by analogy. If a person lowers himself into a deep, darkened pit, filled with deadly snakes, to retrieve a great treasure, he first secures himself to a powerful rope to ensure a safe retreat. The rope becomes his lifeline as he enters into a dangerous environment. Avraham attached himself to the force called Shechinah before he entered into the pit of negativity [Egypt] so that he would maintain a lifeline to the Creator.

### The Relevance of this Passage

There are moments in life when negative situations consume us. Without supernal assistance, we fall prey to the traps and lures set up by the forces of negativity. We are building for ourselves a secure lifeline to the Creator for those difficult moments in life when we stumble and fall into negativity.

342. "And Avraham journeyed from there toward the south country" (Beresheet 20:1). All of Avraham's journeys were to the south, WHICH IS CHESED, rather than in any other direction. He planned wisely, so that he would be attached to the south.

342. וַיֵּסַע מִשָּׁם אֲבִרָהִם אֶרֶץ הַנֶּגֶב. כָּל מַטְלָנוּי  
הוּוּ לְסִטְרָא דְדִרוּמָא, וַתִּיר מִסִּטְרָא אַחֲרָא, בְּגִין  
דְּהָא בְּחֻכְמָתָא עֵבֶר, לְאַתְדַּבְקָא בְּדִרוּמָא.

343. "And Avraham said of Sarah his wife, She is my sister..." (Beresheet 20:2). We have learned that a person should not rely on miracles. If the Holy One, blessed be He, performs a miracle for somebody, he should not rely on a miracle another time, because miracles do not simply occur at any given time.

344. A person who knowingly puts himself in danger may use up all of his merits, because, as it is written: "I am unworthy of the least of all the mercies, and of all the trust..." (Beresheet 32:11). AND HE ASKS: If Avraham knew that his emergence from Egypt was a miracle, why did he put himself into difficulty again by saying, "She is my sister?"

345. AND HE REPLIES: Avraham did not rely on himself at all, but saw the Shechinah dwelling constantly in Sarah's residence, from which She never moved. And because THE SHECHINAH was there, Avraham relied on Her and said, "She is my sister," as it is written: "Say to Wisdom, You are my sister" (Mishlei 7:4). THIS MEANS THAT THE SHECHINAH IS ALSO CALLED WISDOM. Therefore he said, "She is my sister."

346. "But Elohim came to Avimelech..." HE ASKS: Could it be that the Holy One, blessed be He, visits the wicked, as it is written: "and Elohim came to Bilaam" (Bemidbar 22:9) and "Elohim came to Lavan" (Beresheet 31:24)? AND HE REPLIES: This was only a Governor, a messenger who was in charge over them, as EVERY NATION HAS A CELESTIAL GOVERNOR. When ANGELS complete their missions, WHICH THEY RECEIVE FROM HASHEM, they are called by the holy name ELOHIM, because they represented the aspect of Judgment AND THE NAME ELOHIM IS AN INDICATION OF JUDGMENT. This is why it is written: "But Elohim came to Avimelech, in a dream by night, and said

343. וַיֹּאמֶר אַבְרָהָם אֶל שָׂרָה אִשְׁתּוֹ אַחֹתִי הִיא. תְּנִינָן לָא לִיבְעֵי לִיּוֹה לְבַר נֶשׁ לְסַמְכָא עַל נִיסָא, וְאִי קוֹדֶשׁא בְּרִיךְ הוּא אֲרַחִישׁ נִיסָא לְבַר נֶשׁ, לָא אִית לִיּוֹה לְסַמְכָא עַל נִיסָא זְמַנָּא אַחְרָא, בְּגִין דְּלֹאוּ בְּכָל שְׁעָתָא וְשְׁעָתָא אֲתַרְחִישׁ נִיסָא.

344. וְאִי יִיעוּל בַּר נֶשׁ גְּרַמִּיָּה בְּאַתֵּר דְּנִזְקָא אֲשֶׁתְּכַח לְעִינָא, הָא פִּקַּע כָּל זְכוּתֵיהּ דְּעֵבֶד בְּקִדְמִיתָא, וְאוֹקְמוּהָ. כַּד "אֶקְטוֹנְתִי מִכָּל הַחֲסָדִים וּמִכָּל הָאֱמֻת וְגו'." וְאַבְרָהָם כִּיּוֹן דְּסַלִּיק מִמִּצְרַיִם, וְאֲשֶׁתְּזִיב זְמַנָּא חָדָא, הֲשֵׁתָא אֲמַאי אֵעִיל גְּרַמִּיָּה בְּצַעֲרָא בְּקִדְמִיתָא, וְאָמַר אַחֹתִי הִיא.

345. אֶלָּא אַבְרָהָם לָא סָמִיךְ עַל גְּרַמִּיָּה כְּלוּם, וְחָמָא שְׂכִינְתָא תְּדִיר בְּדִיּוּרָה דְּשָׂרָה, וְלָא אֵעֲרִי מִתַּמָּן, וּבְגִין דְּהוּת תַּמָּן, אֲסַמִּיךְ אַבְרָהָם וְאָמַר אַחֹתִי הִיא, כְּמָה דְּכָתִיב אָמַר לַחֲכֵמָה אַחֲתִי אַתְּ, וּבְגִין כֵּךְ אָמַר אַחֹתִי הִיא.

346. וַיָּבֵא אֱלֹקִים אֶל אַבִּימֶלֶךְ וְגו'. וְכִי קוֹדֶשׁא בְּרִיךְ הוּא אֲתָא לְגַבִּיּוּהוּ דְּרִשְׁוֵיעִיא, כְּמָה דְּכָתִיב וַיָּבֵא אֱלֹקִים אֶל בַּלְעָם. וַיָּבֵא אֱלֹקִים אֶל לָבָן. אֶלָּא הֵּוּא מִמְּנָא שְׁלִיחָא דְּאֲתַפְקְרָא עַלִּיּוּהוּ הוּוֹה, בְּגִין דְּכָלְהוּ כַּד עֵבְרִי שְׁלִיחֹתָא, נִטְלִי שְׁמָא דָא, וּמִסְטְרָא דְּדִינָא קָא אֲתִיּוּן. וְעַל דָּא, וַיָּבֵא אֱלֹקִים אֶל אַבִּימֶלֶךְ בְּחִלּוּם הַלֵּילָה וַיֹּאמֶר לוֹ הִנֵּן מֵת עַל הָאִשָּׁה אֲשֶׁר לָקַחְתָּ וְגו'.

to him, Behold, you are but a dead man for the woman which you have taken," (Bereshheet 20:3) REFERRING ONLY TO THE ANGEL THAT GOVERNS HIS NATION AND NOT TO THE HOLY ONE, BLESSED BE HE.

347. Rabbi Shimon opened the discourse with the verse: "The language of truth shall be established forever..." (Mishlei 12:19) This refers to Avraham, whose words were always truthful. The phrase, "but a lying tongue is but for a moment" (Ibid.), however, refers to Avimelech.

348. Of Avraham it is written: "And Avraham said of Sarah his wife, She is my sister." This is similar to what he said IN EGYPT, when he said to the Shechinah that accompanied Sarah, "She is my sister." SO TWICE AVRAHAM SAID, "SHE IS MY SISTER," AND REFERRED TO THE SHECHINAH WHEN HE SAID IT. And Avraham did EVERYTHING wisely.

349. HE ASKS: Why IS THE SHECHINAH CALLED SISTER? AND HE RESPONDS: Because Avraham is related to the right side, he said, "She is my sister." And the secret corresponds to what is written: "my sister, my love, my dove, my undefiled" (Shir Hashirim 5:2). And Avraham always called Her "my sister" because he cleaved to Her and they were never separated.

347. רְבִי שִׁמְעוֹן פָּתַח וְאָמַר שְׁפַת אֱמֶת וְגו'. שְׁפַת אֱמֶת תְּכוּן לְעַד. דָּא אַבְרָהָם, דְּכָל מְלוֹי בְּקַדְמִיתָא וּבְסוּפָא הוּוּ בְּאֱמֶת. וְעַד אֲרִגְיֵשָׁה לְשׁוֹן שְׁקֵר. דָּא אַבִּימֶלֶךְ.

348. בְּאַבְרָהָם נֹאמַר, וַיֹּאמֶר אַבְרָהָם אֶל שָׂרָה אִשְׁתּוֹ אַחֹתִי הוּא. דָּא בְּקַדְמִיתָא, דֹּאמַר בְּגִין שְׂכִינְתָא דְהוֹת עִמָּה דְשָׂרָה, אַחֹתִי הִיא, וְאַבְרָהָם בְּחֻכְמָתָא עֲבַר.

349. מ"ט, בְּגִין דְאַבְרָהָם, מְסֻטְרָא דִימִינָא אִיהוּ, אָמַר אַחֹתִי הִיא וְרָזָא, כּד"א אַחֹתִי רַעִיתִי יוֹנְתִי תַמְתִּי. וְעַל דָּא, אַבְרָהָם קָרָא לָהּ תְדִיר אַחֹתִי, בְּגִין דְאִתְדַבֵּק בְּהָרָה, וְלֹא יִתְעַדוּן דָּא מִן דָּא לְעַלְמִין.

350. In the end, it is written: "And yet indeed she is my sister, she is the daughter of my father, but not the daughter of my mother" (Bereshheet 20:12). SO HE ASKS: Was IT REALLY so? WAS SHE NOT THE DAUGHTER OF HARAN? AND HE REPLIES: Everything that he said was a reference to the Shechinah. "She is my sister," that he said in the beginning is similar to, "Say to Wisdom, You are my sister." And he concluded, "And yet indeed." What is MEANT BY "And"? It expands THE EXPLANATION with: "she is my sister, the daughter of my father," WHICH MEANS THAT THE SHECHINAH is a daughter of the supernal Chochmah, WHICH IS THE SUPERNAL ABA AND IMA, BOTH OF WHICH ARE CALLED ABA. This is why THE SHECHINAH is called his 'Sister' and 'Wisdom', but not, AS STATED IN THE PRECEDING PARAGRAPH, "the daughter of my mother." THIS MEANS THAT "MY MOTHER" IS DRAWN from the place where everything begins and where everything is concealed, WHICH IS ARICH ANPIN. FROM ARICH ANPIN, THE SECRET OF BINAH THAT RETURNS TO BECOME CHOCHMAH IS DRAWN. BINAH BECOMES ENCLOTHED BY YISRAEL-SABA AND TENUVAH, COLLECTIVELY CALLED IMA. SO THE SHECHINAH HERE IS NOT A "DAUGHTER," BUT RATHER A "MOTHER" HERSELF, AS SHE ENCLOTHES HER. Therefore, BECAUSE SHE IS THE ASPECT OF THE LEFT, FROM THE SIDE OF THE MOTHER, "she became my wife" in fondness and affection as expressed in the verse, "and his right hand embraces me" (Shir Hashirim 8:3). SHE LONGS FOR THE CHASSADIM OF THE RIGHT, SO THAT HER CHOCHMAH MAY BE ENCLOTHED BY THE CHASSADIM. All this is according to the secret of Wisdom.

350. לְסוֹף מַה כְּתוּב, וְגַם אֲמֵנָה אַחֲתִי בֵּת אָבִי הוּא אֲךָ לֹא בֵּת אִמִּי. וְכִי הֵכִי הוּהָ. אֵלֶּא, כִּלְאֵי בְּגִין שְׂכִינְתָא קְאָמֵר, אַחֲוֵתִי הִיא בְּקִדְמֵי תָא, דְּכְתִיב אָמֵר לְחַכְמָה אַחֲתִי אֵת. וּלְבַתָּר וְגַם אֲמֵנָה. מֵאִי וְגַם, לְאַתּוּסְפָּא, עַל מַה דְּקָאֵמֵר בְּקִדְמֵי תָא. אַחֲוֵתִי בֵּת אָבִי הִיא. בְּרִתִּיהָ דְּחַכְמָה עֲלָאָה, וּבְגִין כֶּךָ אֶתְקָרִי אַחֲוֵתִי, וְאֶתְקָרִי חַכְמָה. אֲךָ לֹא בֵּת אִמִּי. מֵאֲתֵר דְּשִׁירוּתָא דְּכִלְאֵי, סְתִימָא עֲלָאָה. וְעַל דָּא, וְתֵהִי לִי לְאִשָּׁה. בְּאַחֲוָה בְּחִבּוּבָתָא, דְּכְתִיב וַיִּמְיֶנּוּ תַחֲבִקְנִי. וְכִלְאֵי רְזָא דְּחַכְמָתָא אִיהוּ.

351. Come and behold: when they first went down to Egypt, he said, "SHE IS MY SISTER" in order to cleave to the Faith. Therefore, he called Her "my sister," so that they would not be mistaken and follow those grades outside HOLINESS. So here as well, WITH AVIMELECH, he said, "my sister" in order not to be diverted from the proper Faith.

352. This is because Avimelech and all the inhabitants of the land followed idolatry, while AVRAHAM cleaved to the Faith. So when he entered there, he said OF THE SHECHINAH, "She is my sister." Just as a sister can never be separated from a brother, so here as well, AVRAHAM WAS ATTACHED TO THE SHECHINAH IN SUCH A MANNER THAT THEY COULD NEVER BE SEPARATED. Although a wife can be separated FROM HER HUSBAND, a sister can never be separated FROM HER BROTHER, because two siblings can never ever be separated.

353. Thus Avraham said, "She is my sister." Everybody was enthusiastic about running after and worshipping the lights of the stars and constellations, but Avraham cleaved to the Faith and said ABOUT THE SHECHINAH, "She is my sister," and we shall never be separated from each other. You may derive this FROM THE WORDS: "And for his sister a virgin," (Vayikra 21:3) which has been said about the priest, but signifies the place where Avraham, WHO IS THE RIGHT COLUMN AND CHESED, resides. THE SHECHINAH IS CALLED HIS "VIRGIN SISTER" BECAUSE, FROM THE ASPECT OF THE RIGHT SIDE, THE SHECHINAH IS CALLED BOTH A "SISTER" AND A "DAUGHTER."

351. תָּא חֲזִי, בְּקִדְמֵיתָא כִּד נִחְתּוּ לְמִצְרַיִם, הֲכִי קֵאָמַר, בְּגִין לְאַתְדַּבְּקָא בְּגוּ מְהִימְנוּתָא, וְקָרָא לָהּ אַחוּתִי, בְּגִין דְּלֹא יִטְעוּן גּוּ אִינוּן דְּרִגְיִן דְּלִבְר. אוּף הֲכֵא אַחוּתִי, בְּגִין דְּלֹא אֲתַעְדִּי מְגוּ מְהִימְנוּתָא, כִּדְקָא יָאוּת.

352. דְּהָא אַבִּימֶלֶךְ, וְכָל אִינוּן יִתְבִּי אַרְעָא, הוּוּ אֲזִלִּי בְּתַר פּוֹלְחָנָא נּוּכְרָאָה, וְאִיהוּ אֲתַדְּבַק גּוּ מְהִימְנוּתָא, וּבְגִין כֵּךְ, עֵאל לְתַמְן, וְאִמַר אַחוּתִי, מַה אַחוּת לָא אֲתַפְרֵשׁ מֵאַחָא לְעֵלְמִין, אוּף הֲכֵא. דְּהָא אֲתַתָּא יִכִּילַת לְאַתְפְּרֵשָׁא, אֲבָל אַחוּת לָא אֲתַפְרֵשׁ, דְּהָא תְרִין אַחִין לָא יִכְלִין לְאַתְפְּרֵשָׁא, לְעֵלְמִין וְלְעֵלְמִי עֵלְמִין.

353. וּבְגִין כֵּךְ אִמַר אַבְרָהָם אַחוּתִי הִיא, דְּהָא כְּלֵהוּן הוּוּ לְהוּטִין גּוּ טְהָרִי כְּכַבִּיָּא וּמְזִלִּי, וּפְלַחִי לֹון, וְאַבְרָהָם הוּוּ מִתְדַּבֵּק גּוּ מְהִימְנוּתָא, וְאִמַר אַחוּתִי, דְּלֹא נִתְפְּרֵשׁ לְעֵלְמִין. וְסִימְנִיךְ וְלְאַחוּתוֹ הִבְתּוּלָה. דְּאֲתַמַר לְכֵהֵן, אֲתַרָּא דְּאַבְרָהָם שְׂרִיָּא בֵּיהּ.



354. It is written: "You shall fear Hashem your Elohim, Him you shall serve, and to Him you shall cleave, and swear by his Name" (Devarim 10:20). This phrase has already been explained, but nevertheless, come and behold. It is not written: 'Hashem (to Hashem) your Elohim you shall have fear,' USING THE DATIVE CASE, but only "fear (Heb. et) Hashem." So what does THE ACCUSATIVE PARTICLE Et mean? It refers to the first grade OF THE TEN SFIROT, COUNTING UPWARD, NAMELY THE NUKVA, WHICH IS the region of fear of the Holy One, blessed be He. Therefore, it is written: "You shall fear," because there, IN THE NUKVA, a person should fear his Master, as She represents Judgment.

355. "And him (Heb. oto) you shall serve" alludes to the upper grade, NAMELY YESOD OF ZEIR ANPIN, which resides above this lower grade, WHICH IS THE NUKVA, and they are never separated from each other. THESE TWO WORDS, Et ('the') and Oto ('him') cleave to each other and are never separated. SO HE ASKS: What does "Oto" mean? AND HE ANSWERS: This is the region of the Holy Covenant, an everlasting sign (Heb. ot) THAT REFERS TO YESOD, because no worshipping is done in Et ('the'), which does not pertain to service, but to fear. But service is above IN YESOD OF ZEIR ANPIN, WHICH IS NAMED OTO. And this is why IT IS WRITTEN: "him (Heb. oto) you shall serve."

354. כְּתִיב אֶת יי' אֱלֹהֶיךָ תִירָא אֹתוֹ תַעֲבֹד וּבוֹ תִדְבֹק וּבְשֵׁמוֹ תִשָּׁבַע. הָאִי קָרָא אוֹקְמוּהָ. אֲבָל תָּא חֲזוּי, לַיי' אֱלֹהֶיךָ תִירָא, לֹא כְּתִיב, אֶלָּא אֶת יי', מֵאִי אָת, דָּא דְרָגָא קְדָמָאָה, אֲתֵר דְּחֵלָא דְקוּדְשָׁא בְרִיךְ הוּא, וּבְגִין כְּכִתְיב תִירָא, דְתַמֵּן בְּעֵי בַר נֶשׁ לְדְחֵלָא קָמֵי מְאָרִיָּה, בְּגִין דְאִיהוּ דִינָא.

355. וְאוֹתוֹ תַעֲבֹד. דָּא דְרָגָא עֲלָאָה, דְקוּימָא עַל הָאִי דְרָגָא תַתָּאָה, וְלֹא מִתְפָּרְשָׁן לְעֵלְמִין, אָת וְאוֹתוֹ, דָּא בְדָא דְבִקִּין, וְלֹא אֲתַפְרָשֵׁן. מֵאִי וְאוֹתוֹ. דָּא אֲתֵר בְּרִית קְדִישָׁא. אוֹת לְעֵלְמִין, דְהָא פּוֹלְחָנָא לֹא שְׂרִיָּא בָּאת, וְלֹא אִיהוּ לְמַפְלַח, אֶלָּא לְמִדְחַל, אֲבָל פּוֹלְחָנָא אִיהוּ לְעֵילָא, וּבְגִין כֵּךְ וְאוֹתוֹ תַעֲבֹד.

356. The phrase, "and to Him you shall cleave" refers to the region where cleaving occurs, which is the center of the body, NAMELY IN THE CENTRAL COLUMN, WHICH IS TIFERET AND LIES BETWEEN THE TWO ARMS, WHICH ARE CHESED AND GVURAH, WHO REPRESENT THE TWO COLUMNS--LEFT AND RIGHT. The words, "and swear (Heb. tishave'a) by His name" refer to the seventh (Heb. sheva) region among the grades, NAMELY THE NUKVA, WHICH IS RELATED TO THE SECRET OF SHABBAT. And this is learned from the verse: "and David their king, whom I will raise up for them" (Yirmeyah 30:9).

357. This is how Avraham cleaved to the Faith. THIS IS AN ALLUSION TO THE SECRET OF THE SHECHINAH AT THE GRADE OF 'SISTER', when he went down to Egypt and when he went to the land of the Philistines. This is similar to a person who plans to descend into a deep pit, but is afraid that he may not be able to climb back out. What does he do? He fastens a rope high above the pit, and says to himself: Now that I have tied this knot, I will enter the pit. Similarly, before Avraham went to Egypt, he secured himself with the knot of Faith. Only after this was secure did he travel to Egypt.

358. And he did the same when he entered the land of the Philistines. This is why it is written: "The language of truth is established forever, but a lying tongue is but for a moment." (Mishlei 12:19) THIS APPLIES TO Avimelech, who said: "In the integrity of my heart and the innocency of my hands have I done this" (Beresheet 20:5). But ELOHIM answered him by saying: "I know that you did this in the simplicity of your heart" (Ibid. 6). He did not say, 'and innocence of your hands,' AS AVIMELECH CLAIMED. THUS, AVIMELECH LIED WHEN HE SAID, "AND THE INNOCENCY OF MY HANDS," AND THIS IS WHY IT IS WRITTEN OF HIM: "BUT A LYING TONGUE IS BUT FOR A

356. וְבוֹ תִדְבֹק. בְּאֵתֶר דְּאִיהוּ דְּבִקוּתָא לְאֵתֶר־דְּבִקָא, דְּאִיהוּ גּוּפָא, דְּשָׂרֵי בְּאִמְצָעִיתָא. וּבְשֵׁמוֹ תִשְׁבַּע, אֶתֶר שְׁבִיעָה דְּרִגְיִן. וְסִימְנִיךְ וְאֵת דְּוֹר מַלְכָּם אֲשֶׁר אָקִים לָהֶם.

357. בְּגִין כִּן אֵתֶר־דְּבִקָא אֲבִרְהֵם בְּמַהִימְנוּתָא, כִּד נִחַת לְמִצְרַיִם, וְכִד אָזַל לְאַרְעָא דְּפִלְשְׁתִּים. לְכַר נֶשׁ, דְּבַעַא לְנִחַתָּא גּוּ גּוּבָא עֲמִיקָא, דְּחִיל דְּלֹא יָכִיל לְסַלְקָא מִגּוּ גּוּבָא, מַה עָבַד, קָשָׁר חֵד קָשָׁרָא דְּחָבַל לְעִילָא מִן גּוּבָא, אָמַר, הוּאִיל דְּקָשִׁירָנָא קָשָׁרָא דָא, מִכָּאן וְלַהֲלָאָה אֲעוּל תַּמּוֹן. כִּן אֲבִרְהֵם, בְּשַׁעֲתָא דְּבַעַא לְנִחַתָּא לְמִצְרַיִם, עַד לֹא וַיַּחֲזֵת תַּמּוֹן, קָשָׁר קָשָׁרָא דְּמַהִימְנוּתָא בְּקַדְמִיתָא, לְאֵתֶר־קַפָּא בֵּיהּ, וְלִבְתֵּר נִחַת.

358. אוֹף הֵכִי נָמִי, כִּד עָאל לְאַרְעָא דְּפִלְשְׁתִּים. בְּגִין כְּרִשְׁפַת אֱמֶת תְּכוּן לְעַד. וְעַד אֲרִגְיָעָה לְשׁוֹן שְׂקָר, דָּא אֲבִימֶלֶךְ, דָּאֲמַר בְּתוּם לְבָבִי וּבְנִקְיוֹן כְּפִי. וְכִד אֶהְדְּרוּ לִיהּ, מַה כְּתִיב, גַּם אֲנֹכִי יַדְעִיתִי כִּי בְּתָם לְבַבְךָ עָשִׂיתָ זֹאת וְלֹא כְּתִיב נִקְיוֹן כְּפִים.

## MOMENT."

359. "Now, restore to the man his wife, for he is a prophet" (Beresheet 20:7). Rabbi Yehuda began the discussion with the verse, "He guards the feet of his pious ones (Heb. chasidav)..." (I Shmuel 2:9). Chasidav is spelled WITHOUT THE LETTER YUD, WHICH INDICATES THAT THE VERSE APPLIES to one PIOUS MAN. And this is Avraham, who is always protected by the Holy One, blessed be He, as He never removed His protection from over him. It is written, "He guards the feet" BECAUSE "THE FEET" allude to AVRAHAM'S wife, along with whom, in order to guard her, the Holy One, blessed be He, sent His Shechinah.

360. Another explanation of the verse: "He guards the feet of his pious ones" IS THAT CHASIDAV IS WRITTEN WITHOUT THE LETTER YUD, WHICH IMPLIES One. That one was Avraham, who was always accompanied by the Holy One, blessed be He, so that nobody could harm him. "...and the wicked shall be silent in darkness..." refers to the kings whom the Holy One, blessed be He, had slain during that night that Avraham pursued them.

361. Therefore, it is written: "shall be silent in darkness," WHICH MEANS the night, NAMELY THE NUKVA. Avraham pursued the kings, and the night, as it became united with the darkness, slew the kings. Thus, it is written: "And he divided himself against them, he and his servants, by night (lit. 'And the night divided upon them) and smote them" (Beresheet 14:15). Therefore, the phrase, "And the night divided upon them" refers to the Holy One, blessed be He, who separated Judgment from Mercy, in order to avenge Avraham. Thus, IT IS WRITTEN: "and the wicked shall be silent in darkness...and (he) smote them." It should have been written: 'and (they) smote them' IN THE PLURAL,

359. וְעַתָּה הֲשִׁב אִשְׁתְּ הָאִישׁ כִּי נָבִיא הוּא. ר' יְהוּדָה פָּתַח וְאָמַר, רַגְלֵי חֲסִידוֹ יִשְׁמַר וְגו'. חֲסִידוֹ כְּתִיב, חָד, וְדָא אַבְרָהָם, דְּקוּדְשָׁא בְּרִיךְ הוּא נְטִיר לִיה תְּדִיר, וְלֹא אַעֲדֵי נְטִירוֹ מְנִיָּה לְעֵלְמִין. וּמָה דְאָמַר רַגְלֵי, דָּא אִתְּתִיָּה, דְּקוּדְשָׁא בְּרִיךְ הוּא שְׂדֵר שְׂכִינְתִּיָּה עִמָּה, וְנָטַר לָהּ תְּדִיר.

360. דְּבַר אַחֲרֵי רַגְלֵי חֲסִידוֹ יִשְׁמַר. חָד, דָּא אַבְרָהָם, דְּקוּדְשָׁא בְּרִיךְ הוּא אָזִיל עִמָּיָה תְּדִיר, בְּגִין דְּלֹא יִיכְלוּן לְנַזְקָא לִיה. וְרִשְׁעִים בַּחֲשָׁךְ יִדְמוּ. אֲלִין אִינוּן מַלְכִין. דְּקָטַל קוּדְשָׁא בְּרִיךְ הוּא בְּהוּא לִילֵיא, דְּרַדְף בְּתַרְוֵיהוּ.

361. הַה"ד בַּחֲשָׁךְ יִדְמוּ, דָּא לִילֵיא, דְּאִתְקַשַׁר בַּחֲשׂוּכָא, וְקָטַל לוֹן, וְאַבְרָהָם רְדִיף, וְלִילֵיא קָטַל לוֹן, הַה"ד וַיַּחֲלַק עֲלֵיהֶם לִילָהּ הוּא וְעַבְדֵּי וַיִּכְּסוּ. וַיַּחֲלַק עֲלֵיהֶם לִילָהּ, דָּא קוּדְשָׁא בְּרִיךְ הוּא דְפָלִיג רַחֲמֵי מִן דִּינָא, בְּגִין לְמַעַבְדַּ נּוֹקְמִין לְאַבְרָהָם, וּבְגִין כֶּךָ וְרִשְׁעִים בַּחֲשָׁךְ יִדְמוּ. וַיִּכְּסוּ מִבְּעֵי לִיה. אֲלֵא, דָּא קוּדְשָׁא בְּרִיךְ הוּא. כִּי לֹא בִכְחַ וַיַּגְבֵּר אִישׁ. דְּאִיְהוּ וְאַלְיַעֲזָר, הוּוּ בְּלַחֲוֹרְוֵיהוּ.

**BECAUSE AVRAHAM AND HIS SERVANTS SMOTE THEM.** But of course, it was the Holy One, blessed be He, WHO REALLY SMOTE THEM, "for by strength shall no man prevail," (I Shmuel 2:9) as he was alone there with Eliezer. **THE NUMERICAL VALUE OF ELIEZER IS 318 AND AVRAHAM HAD 318 SERVANTS, WHICH ARE MENTIONED IN THE SCRIPTURES.**

362. Rabbi Yitzchak said: But we have learned that where harm is expected, a person should not depend on a miracle to save him. And there is no place more dangerous than that into which Avraham pursued the four kings to wage war against them. **WHY, THEN, DID HE RELY ON A MIRACLE TO HAPPEN?** Rabbi Yehuda responded: Avraham did not set out with the intention of waging war, nor did he rely on the occurrence of a miracle. Rather, he left his house because of the distress of Lot, whom he planned to ransom and free. And had he not been able to free him, he would have died with him in captivity. But as soon as he began his journey, he saw the Shechinah shining in front of him and armies OF ANGELS surrounding him. At that time, he started to pursue them while the Holy One, blessed be He, slew them. This is why it is written: "and the wicked shall be silent in darkness."

363. Rabbi Shimon said: There is a secret hidden in the verse, "He guards the feet of his pious," who is Avraham. When Avraham set out **TO WAGE WAR ON THE KINGS**, Yitzchak joined him. And they fell before him. If Yitzchak had not joined Avraham, he would not have been able to slay them, as it is written: "and the wicked shall be silent in darkness." "...by strength shall no man prevail." Even though strength always lies with the right, **WHICH IS AVRAHAM**, if **THE RIGHT** was not included within the left side, **WHICH IS YITZCHAK**, then **THE KINGS** would not have retreated before him.

362. ר' יצחק אמר, והא תנינן באתר דנזקא שכ"ח, לא יסמוך בר נש על ניסא, ולא הוה אתר דנזקא אשתכח כהאי, דאברהם אזיל בתר חמשה מלכין למרדף בתרייהו, ולאגחא קרבא. אמר ר' יהודה כד אזיל אברהם להאי, לא אזל לאגחא קרבא, ולא סמך על ניסא, אלא צערא דלוט, אפקיה מביתיה, ונטיל ממונא למפרק ליה, ואי לאו, דימות בהדיה גו שביה. כיון דנפק חמא שכינתא דנהרא קמיה, וכמה חילין סחרניה, בהויא שעתא רדף בתרייהו וקודשא בריך הוא קטיל לון, הדא הוא דכתיב ורשעים בחשך ידמו.

363. ר' שמעון אמר, רזא איהו, רגלי חסידו ישמר, דא אברהם. וכד נפק אשתתף יצחק בהדיה, ונפלו קמיה, ואי לאו דאשתתף יצחק בהדיה דאברהם, לא אשתציאו, הה"ד ורשעים בחשך ידמו. כי לא בכח יגבר איש. אף על גבדחילא אשתכח תדיר בימינא, אי לא הוה בסטרא דשמאלא, לא אתדחיון קמיה.

364. Another explanation of the verse, "He guards the feet of his pious ones" is that when a person loves the Holy One, blessed be He, the Holy One, blessed be He, returns that love by guarding all that he does and his journeys. As it is written: "Hashem shall preserve your going out and your coming in from this time forth and even for evermore" (Tehilim 121:8).

365. Come and behold: observe how much Avraham loved the Holy One, blessed be He. Wherever he went, he had no regard for his possessions at all. All his thoughts were directed toward cleaving to the Holy One, blessed be He, alone. Therefore, the verse "He guards the feet of his pious" alludes to his wife, BECAUSE HIS FEET ALLUDE TO HIS WIFE, about whom it is written: "Now Avimelech had not come near her," (Beresheet 20:4) and also, "therefore I did not allow you to touch her" (Ibid. 6).

366. About Pharaoh, it is written: "And Hashem plagued Pharaoh, and his house with great plagues" (Beresheet 12:17). SARAH spoke out directly to the Holy One, blessed be He, ASKING HIM TO SMITE, and He smote. It is written: "He guards the feet of the pious (ones), and the wicked are silent in darkness," BECAUSE it was Pharaoh and Avimelech on whom the Holy One, blessed be He, inflicted Judgments at night--BY DARKNESS. Who is the "man" referred to in the verse: "for by strength shall no man prevail? " This man is Avraham, as it is written: "Now therefore, restore the man his wife..." (Beresheet 20:7)

364. דָּבַר אַחֲרֵי רַגְלֵי חַסִּידוֹ וְשָׁמַר, בְּשֹׁמְרָא דְבַר נְשָׂרָחִים לִיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, קוּדְשָׁא בְּרִיךְ הוּא רַחִים לִיהּ, בְּכָל מַה דְּאִיהוּ עֲבִיד, וְנָטִיר אַרְחוּי, כּד"א יי' וְשָׁמַר צִאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם.

365. תָּא חֲזֵי כַּמָּה חֲכִיבוּתִיהּ דְּאַבְרָהָם, לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, דְּבִכְל אַתְר דְּהוּה אֲזִיל, לֹא הוּה חַיִּיס עַל הִילִיָּה כְּלוּם, אֶלֶא, בְּגִין לְאַתְדַּבְּקָא בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וּבְגִין כְּךָ רַגְלֵי חַסִּידוֹ וְשָׁמַר. וְדָא הִיא אֶתְתִּיָּהּ, דְּכִתִּיב וְאַבִּימֶלֶךְ לֹא קָרַב אֵלֶיהָ. וְכִתִּיב כִּי עַל כֵּן לֹא נִתְתִּיךְ לְנִגַּע אֵלֶיהָ.

366. בְּפִרְעָה מַה כְּתִיב, וַיִּנְגַע יי' אֶת פִּרְעָה וְגו' עַל דְּבַר. אִיהִי אִמְרָהּ, וְקוּדְשָׁא בְּרִיךְ הוּא הוּה מְחִי, וּבְגִין כְּךָ רַגְלֵי חַסִּידוֹ וְשָׁמַר. וּרְשָׁעִים בַּחֲשֵׁךְ יִדְמוּ, אֲלִין פִּרְעָה וְאַבִּימֶלֶךְ, דְּקוּדְשָׁא בְּרִיךְ הוּא עֲבַד בְּהוּ דִּינִין בְּלִילִיָּא. כִּי לֹא בְּכַח יִגְבֵּר אִישׁ. מֵאֵן אִישׁ, דָּא אַבְרָהָם, דְּכִתִּיב וְעַתָּה הֲשִׁב אִשְׁתְּ הָאִישׁ וְגו'.



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Section



## 26. "And the Satan standing at his right to prosecute him"

The negative angel, Satan, stands on the right side of the High Priest Joshua, who has just been thrown into a pit of fire. Kabbalistically, the right side signifies the attribute of mercy, and fire signifies the concept of severe judgment. In this story, the angel Satan tells the Creator that if He is going to show mercy upon Joshua, then He should be obligated to save all the people who were with Joshua, even though they are unworthy. In other words, Satan is cleverly implying that the Creator cannot possibly save Joshua because of these special circumstances. Nonetheless, the Creator emancipates Joshua. The spiritual lesson of this story is as follows: During a time of intense judgment, the righteous can still be saved amidst all the upheaval and destruction. According to the Kabbalah, another example of the Creator performing the difficult task of concurrently emitting the forces of mercy and judgment, was during the splitting of the Red Sea, when the Israelites crossed over to safety while the Egyptians were drowning.

### The Relevance of this Passage

Both wicked and righteous people dwell among us and their behavioral actions have an appropriate effect on the state of the world. By mending our own ways and choosing the path of spirituality, we are securely connected, by this section, to the Creator's attributes of mercy during times of severe judgment.

367. "And Hashem visited Sarah as He had said..." (Beresheet 21:1) Rabbi Chiya opened the discussion with the verse: "And he showed me Yehoshua the high priest standing before the angel of Hashem, and the Satan standing at his right to prosecute him" (Zecharyah 3:1). This passage should be studied carefully. "And he showed me Yehoshua the high priest" refers to Yehoshua, the son of Yehotzadak. In the phrase, "standing before the angel of Hashem," who is the "angel of Hashem"? It is the region THAT IS CALLED the Bundle,' TO WHICH the soul of the righteous is attached. And all the souls of the

367. וַיִּי פֶקֶד אֶת שָׂרָה בְּאִשְׁרָ אָמַר וְגו'. רַבִּי חִיָּיא,  
פֶּתַח וְאָמַר, וַיִּרְאֵנִי אֶת יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל עוֹמֵד  
לְפָנַי מִלְּאֲךָ יי' וְהִשְׁטָן עוֹמֵד עַל יְמִינָיו לְשִׁטְנוֹ. הַאִי  
קָרָא אֵיךְ לְאַסְתַּכְּלָא בֵּיהּ. וַיִּרְאֵנִי אֶת יְהוֹשֻׁעַ הַכֹּהֵן  
הַגָּדוֹל, דָּא יְהוֹשֻׁעַ בֶּן יְהוֹצָדָק. עוֹמֵד לְפָנַי מִלְּאֲךָ יי',  
מֵאַן מִלְּאֲךָ יי'. דָּא אֲתֵר צְרוּרָא דְנִשְׁמַתֵּיהּ דְּצַדִּיק  
צְרוּרָא בֵּיהּ, וְכָל אֵינוֹן נִשְׁמַתִּין דְּצַדִּיקָא קְיָיִמִין  
תַּמּוֹן, וְדָא הוּא מִלְּאֲךָ יי'.

righteous are there. This is the "angel of Hashem," WHICH IS MENTIONED IN THE VERSE.

368. The phrase, "and the Satan standing at his right to prosecute him" refers to the Evil Inclination, which roams the world snatching souls and taking spirits FROM HUMAN BEINGS by bringing accusations against humankind, above as well as below. This occurred when Nevuchadnetzar cast YEHOSHUA, THE HIGH PRIEST, into the fire, together with all the false prophets. At that time, the Satan brought accusations against him above, so that he would be burned with them.

369. This is the way OF THE SATAN, who shows his indictment at the hour of danger or when the world is in distress. At those times, he is allowed to prosecute and punish, even without justice, as it is written: "but sometimes ruin comes for want of judgment" (Mishlei 13:23). What is meant by "to prosecute him"? IN OTHER WORDS, WHAT DID HE ACCUSE HIM OF? He was asking that they all be saved or all be burned. When the Angel of Destruction is granted permission to destroy, the righteous are in as much danger as the wicked.

370. Therefore, when Judgment hangs over a city, a man should flee before he is captured there AND FALLS INTO THE HANDS OF THE DESTROYER. Once the Angel of Destruction resides IN A PLACE, he treats the righteous the same as the wicked. All the more so, as all three of them were together. THIS REFERS TO YEHOSHUA, THE HIGH PRIEST, AND THE OTHER TWO FALSE PROPHETS--ACHAV, THE SON OF KOLYAH, AND TZIDKIYAHU, THE SON OF MA'ASSIYAH. THE SATAN was demanded that all be burned or all be saved, because if a miracle is to occur, there cannot be half a miracle. It must be the same for all--either miracle or Judgment.

368. והשטן עומד על ימינו לשטנו. דא יצר הרע, דאיהו משוטט ואזיל בעלמא, לנטלא נשמתיין, ולאפקא רוחין, ולמסטי לון לברייתא, לעילא ותתא. ודא הוא בשעתא דאטיל ליה נבוכדנצר לאשא, עם אינון נביאי השקר, והאי הוה מסטין לעילא, בגין דיתוקר עמהון.

369. דהכי הוא אורחוי, דלאו איהו מקטרג, אלא בזמנא דסקנה ובזמנא דצער א שריא בעלמא, ואית ליה רשו, למסטי ולמעבד דינא אפילו בלא דינא, כדבר אחר ויש נספה בלא משפט. מהו לשטנו, דהוה אמר, או בלהו ושתזבון, או בלהו יתוקרון. דהא בשעתא דאתייהיב רשותא למחבלא לחבלא, לא אשתזיב זכאה מן חייביא.

370. ובגין כך בשעתא דדינא שרייא במתא, בעי בר נש לערקא, עד לא אתפס תמן, דהא מחבלא ביון דשרי, הכי נמי עביד לזכאה כחייבא. וכל שבין דהוה תלתייהון פחד, והוה תבע דיתוקרון בלהו, או ושתזבון בלהו. בגין דכד אתעביד ניסא, לא אתעביד פלגו ניסא, ופלגו דינא, אלא בלא פחדא, או ניסא או דינא.



371. Rabbi Yosi said to him: That is not so. For when the Holy One, blessed be He, split the sea for Yisrael, He divided the sea only for those, **NAMELY, THE CHILDREN OF YISRAEL**. They walked on dry land while the waters came together again and drowned the others, **NAMELY, THE EGYPTIANS** who perished. So there was a miracle on one side and judgment on the other, **EVEN THOUGH** they both occurred together.

372. He said to him: This is why **THE SPLITTING OF THE RED SEA** was so difficult for Him. When the Holy One, blessed be He, simultaneously performs a miracle and executes His Judgment, it does not usually happen in the same place, nor even in the same house. If it occurs **IN THE SAME PLACE, AS HAPPENED AT THE RED SEA**, then it is difficult for Him. In Heaven, everything is done to perfection. **EVERYTHING IS** as one and at one place--either a miracle or doom, but not usually half and half, **HALF MIRACLE AND HALF DOOM**.

373. This is why the Holy One, blessed be He, does not punish the guilty until they have all filled their measure of sin. **THIS WAY, HE DOES NOT HAVE TO SAVE ANY OF THEM FROM PUNISHMENT**. As it is written: "for the iniquity of the Emori is not yet full," (Beresheet 15:16) and "You should punish it in exact measure" (Yeshayah 27:8). Therefore, **THE SATAN** demanded that Yehoshua be burned together with the rest, **SO THERE WOULD NOT BE HALF MIRACLE HALF DOOM**, until he said to him: "May Hashem rebuke you, Satan" (Zecharyah 3:2). **AND HE ASKS: Who said to him, "May HASHEM REBUKE YOU, SATAN"?** **AND HE REPLIES: It was the Angel of Hashem WHO SAID SO.**

371. אָמַר לוֹ ר' יוֹסִי, וְלֹא, וְהָא בְּזִמְנָא דְּבִקַּע קוּדְשָׁא בְּרִיךְ הוּא יִמָּא לְיִשְׂרָאֵל, הָוּה קָרַע יִמָּא לְאַלְיִן, וְאַזְלִין בִּיבְשָׁתָא, וּמֵיָא הוּוּ תְּבִין מִסְטָרָא אַחְרָא, וְטַבְעִין לְאַלְיִן, וּמִתִּין, וְאַשְׁתַּבַּח נִיסָא הַבָּא, וְדִינָא הַבָּא כְּלָא כְּחָדָא.

372. אָמַר לוֹ, וְדָא הוּא דְּקִשְׁיָא קְמִיָה, דְּכַד קוּדְשָׁא בְּרִיךְ הוּא עֵבִיד דִּינָא וְנִיסָא כְּחָדָא, לְאוּ בְּאַתְרַי חָד, וְלֹא בְּבֵיתָא חָדָא, וְאִי אֶתְעֵבִיד, קִשְׁיָא קְמִיָה, דְּהָא לְעִילָא, לֹא אֶתְעֵבִיד כְּלָא, אֲלֵא בְּשִׁלְמוֹ כְּחָדָא, אוּ נִיסָא, אוּ דִינָא בְּאַתְרַי חָד, וְלֹא בְּמַלְגוּ.

373. בְּגִין כֵּן, לֹא עֵבִיד קוּדְשָׁא בְּרִיךְ הוּא דִּינָא בְּחֵיבָא, עַד דְּאַשְׁתַּלְיִמוּ בְּחֻבְיָהוּ הַה"ד כִּי לֹא שְׁלָם עוֹן הָאֱמֹרִי עַד הֵנָּה. וְכַתִּיב בְּסַאסְאָה בְּשִׁלְחָה תְּרִיבְנָה. וְעַל דָּא, הָוּה אֶסְטִין לִיָּה לִיהוֹשֻׁעַ, דִּיתוּקְדַּ בְּהוּ, עַד דְּאָמַר לִיָּה, יִגְעַר יי' בְּךָ הַשְׁטָן. מֵאֵן אָמַר לִיָּה, דָּא, מְלַאךְ יי'.

374. You may say that since IT IS WRITTEN: "And Hashem said to the Satan, Hashem rebuke you, Satan," THEREFORE IT IS HASHEM WHO SAYS SO, AND NOT AN ANGEL. Come and behold: the same is true of Moshe in the bush, about which it is written: "And the angel of Hashem appeared to him in a flame of fire" (Shemot 3:2) and, "And when Hashem saw that he turned aside to see" (Ibid. 4). Sometimes IT IS WRITTEN: "the angel of Hashem," sometimes "an angel," and sometimes, "Hashem." THEREFORE, HERE AS BEFORE, "AND HASHEM SAID TO THE SATAN" MAY REFER TO AN ANGEL, AS WITH MOSHE. This is why he said to him: "May Hashem rebuke you, Satan" rather than 'I hereby rebuke you, Satan.' HAD IT BEEN HASHEM WHO HAD SAID THIS, IT WOULD HAVE BEEN WRITTEN: 'I HEREBY REBUKE YOU, SATAN.' THEREFORE, WE CONCLUDE THAT THE ONE WHO SAID THIS WAS AN ANGEL.

375. Come and behold: the same applies when Judgment hangs over the world, and the Holy One, blessed be He, sits upon the Throne of Judgment. Then the Satan, who accuses above and below, comes to destroy the world and snatch away the souls OF HUMAN BEINGS, BECAUSE THE SATAN IS ALSO THE ANGEL OF DEATH, AS IS ALREADY KNOWN.

374. וְאִי תִימָא וַיֹּאמֶר יי' אֶל הַשָּׁטָן יִגְעַר יי' בְּךָ וְגו'. תָּא חֲזִי הֵכִי נִמְי לְמֹשֶׁה בְּסִנְיָה, דְּכָתִיב וַיֹּרָא מִלְאָךְ יי' אֵלָיו בְּלִבַּת אֵשׁ. וְכָתִיב וַיֹּרָא יי' כִּי סָר לְרֵאוֹת. לְזַמְנִין מִלְאָךְ יי', וְלְזַמְנִין מִלְאָךְ, וְלְזַמְנִין יי'. וּבְגִין כֵּךְ, אָמַר לִיהּ יִגְעַר יי' בְּךָ הַשָּׁטָן, וְלֹא אָמַר הַנְּנִי גוֹעֵר בְּךָ.

375. תָּא חֲזִי, כְּגוֹנוֹנָא דָא, בְּיוֹמָא דְאִשְׁתַּכַּח דִּינָא בְּעֵלְמָא, וְקוּדְשָׁא בְּרִיךְ הוּא יְתִיב עַל כְּרִסְיָא דְדִינָא, כְּדִין אִשְׁתַּכַּח הָאִי שָׁטָן, דְּאִסְטִי לְעִילָא וְתַתָּא, וְאִשְׁתַּכַּח אִיהוּ לְחַבְלָא עֵלְמָא, וְלִיטוּל גְּשֻׁמְתִין.

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Section



## 27. "And the elders of that city shall break the heifer's neck in the ravine"

When someone is murdered and the killer is not brought to justice for whatever reason, the soul of the dead person remains in this realm as a negative force and influence upon the community. In ancient times, the Elders of the town performed a ritual slaughter on a Heifer [calf] to remove this negativity.

### The Relevance of this Passage

Situations in life unexpectedly turn negative for no apparent reason. Whatever can possibly go wrong does so to the detriment of our well being. . There are no coincidences in life, no random events of chaos. It is our inability to perceive the metaphysical influences that manifest in our environment, that creates the illusion of disorder. The spiritual energy of this passage eliminates unseen negative forces and influences from our life.

376. While studying Torah, Rabbi Shimon examined the meaning of the verse: "And the elders of that city shall bring down the heifer to a rough ravine...and shall break the heifer's neck in the ravine" (Devarim 21:4). According to the law, its head should be severed with a hatchet, **THAT IS, WITH AN AX.** Rabbi Elazar asked him why.

376. רבי שמעון הוה יתיב ולעי באורייתא, והוה משתדל בהאי קרא. ולקחו זקני העיר ההיא עגלת בקר וגו'. וערפו שם את העגלה בנחל. ודינא איהו בקומיץ לערפא לה. אמר ליה רבי אלעזר האי למאי אצטריך.

377. Rabbi Shimon wept and said: Woe to the world that has been lured after this, REFERRING TO THE HEIFER. BECAUSE OF THIS, THEY HAVE TO BREAK ITS NECK. Ever since the day that Adam was enticed by that evil Serpent, it obtained control over Adam and all the people in the world. And so the Serpent persecutes humankind, who cannot evade its inflictions-- NAMELY THE PUNISHMENT OF DEATH--until King Mashiach appears. Then the Holy One, blessed be He, will revive those who sleep in the dust, as it is written: "He will swallow up death for ever," (Yeshayah 25:8) and, "I will cause the unclean spirit to pass out of the land" (Zecharyah 13:2). But until then, He remains to seize the souls from all human beings WHO LIVE IN THIS WORLD.

378. Come and behold. It is written: "If a corpse is found slain..." (Devarim 21:1) The souls of all human beings are taken away by the Angel of Death. But if you say that the Angel of Death took away the soul of this person, WHO WAS FOUND SLAIN, you would be in error. He who killed him has taken his soul away before it was time for the Angel of Death to rule.

379. This is why it is written: "and the land cannot be cleansed" (Bemidbar 35:33). THE KILLERS are not satisfied that THE EVIL SERPENT inflicts punishments on the world without reason, and falsely accuses them constantly of sins so that they have to take away that which he is entitled to receive. But the Holy One, blessed be He, has Mercy on His children. This is why they sacrifice a heifer. In so doing, they correct TWO THINGS: (a) that the soul of the man was taken from him, REFERRING TO THE MAN FOUND SLAIN, AND (b) they prevent him from prosecuting the world.

377. בְּכָה ר' שִׁמְעוֹן וְאָמַר, וַיִּוֵּי לְעֵלְמָא, דְּאִתְמַשְׁךְ בְּתַר דָּא, דְּהָא מִן הָהוּא יוֹמָא, דְּהָהוּא חוּיָא בִּישָׂא, דְּאִתְפַּתָּה בֵּיהּ אָדָם, שְׁלִיט עַל אָדָם וְשְׁלִיט עַל בְּנֵי עֵלְמָא, אִיהוּ קָאִים לְמַסְטֵי עֵלְמָא, וְעֵלְמָא לֹא יָכִיל לְנַפְקָא מֵעוֹנְשֵׁיהּ עַד דְּיִיטֵי מַלְכָא מְשִׁיחָא, וְיוֹקִים קוֹדֶשָׁא בְּרִיךְ הוּא לְדַמְיֵי עִפְרָא, דְּכִתִּיב בְּלַע הַמּוֹת לְנֶצַח וְגו'. וְכִתִּיב וְאֵת רוּחַ הַטּוֹמְאָה אֶעֱבִיר מִן הָאָרֶץ. וְאִיהוּ קָאִים עַל עֵלְמָא דָּא, לְמִיטַל נִשְׁמַתִּין דְּכָל בְּנֵי נִשָּׂא.

378. וְתָא חֲזִי, הָא כְּתִיב כִּי יִמְצָא חָלָל וְגו', תָּא חֲזִי כָּל בְּנֵי עֵלְמָא, ע"י מַלְאָךְ הַמּוֹת נִפְקָא נִשְׁמַתֵּיהוּ, אִי תִימָא דְּבַר נִשְׂדָּא, עַל יָדָא דְּהָהוּא מַלְאָךְ הַמּוֹת, נִפְקָא נִשְׁמַתֵּיהּ, לֹאֵו הִכִּי, אֶלָּא מֵאֵן דְּקִטִּיל לִיהּ, אִפִּיק נִשְׁמַתֵּיהּ, עַד לֹא מָטָא זְמַנֵּיהּ, לְשַׁלְטָאָה בֵּיהּ הָהוּא מַלְאָךְ הַמּוֹת.

379. וּבְגִין כֶּךָ וְלֹאֶרֶץ לֹא יִכְפֹּר וְגו', וְלֹאֶרֶץ דִּילָן. וְלֹא הִי לֹון, דְּקָאִים אִיהוּ לְמַסְטֵי עֵלְמָא לְמַגְנָא, וְלִקְטֶרְגָא תְדִיר, כ"ש דְּגִזְלוּן מִינֵיהּ, מַה דְּאִית לִיהּ לְנִטְלָא, וְקוֹדֶשָׁא בְּרִיךְ הוּא חֲנִיּוּס עַל בְּנוּי, וּבְגִין כֶּךָ, קֶרְבִּין עַל הָאִי עֲגֵלָא, בְּגִין לְתַקְנָא עֲמִיהּ, מַה דְּאִתְנַטִּיל, הָהִיא נִשְׁמַתָּא דְּבַר נִשְׁמַתֵּיהּ, וְלֹא יִשְׁתַּכַּח מִקְטֶרְגָא עַל עֵלְמָא.

380. We have here a deep and sublime secret, because a bull, a cow, calf, and a heifer all follow a supernal and secret pattern. Therefore, with the heifer, everything is properly atoned for. As it is written: "Our hands have not shed this blood..." (Devarim 21:7) Thus, we "have not shed" this blood, nor have we caused his death. As a result, they are free from any accusations. Thus, the Holy One, blessed be He, provides a solution for every problem in the world.

380. וְרָזָא עֲלֵאָה תְּנִינָן הָכָא, שׁוֹר, פָּרָה, עֵגֶל,  
 עֵגֶלָה, כִּלְהוּ בְרָזָא עֲלֵאָה אֲשֶׁתְּכַחוּ, וּבְגִין כֶּךָ, בְּדָא  
 מִתְקַנִּין לִיה, וְדָא הוּא דְכְתִיב יַדִּינוּ לֹא שָׁפַכְהָ אֶת  
 הַדָּם הַזֶּה וְגו', לֹא שָׁפַכְהָ, וְלֹא גְרִימָנָא מִיתְתִּיָה  
 וּבְדָא לֹא אֲשֶׁתְּכַח מְקַטְרָגָא עֲלֵיָהּ, וּבְכֹלֵא יְהִיב  
 קוּדְשָׁא בְרִיךְ עֵיטָא לְעֵלְמָא.

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Section



## 28. Rosh Hashanah and Yom Hakippurim

Through the Zohar, various mysteries about Rosh Hashanah and Yom Kippur are revealed. The penetrating sound of the Shofar has the power to confuse the negative angel called Satan, who acts as prosecutor during these days of judgment and repentance. The ten days that fall between Rosh Hashanah and Yom Kippur are likened to a great gift. This time frame provides us with the chance to remove all the negativity and decrees of judgment that we have brought down upon ourselves through our wrongful actions over the prior year. The prerequisite for accomplishing this goal is accountability and genuine permanent change in our character.

### The Relevance of this Passage

The act of repentance is a profound tool available to each of us anytime we truly choose to change our ways. The energy radiating from the verses revealing the hidden mysteries of Rosh Hashanah and Yom Kippur, allow us to continually draw upon the forces of purification throughout the entire year.

381. Come and behold: the same applies for Rosh Hashanah and Yom Hakippurim, when Judgment hovers over the world and the Satan is there to prosecute. The children of Yisrael should be aroused by the Shofar, to create a voice (also: 'sound') that is a combination of water, fire, and wind, WHICH ARE CHESED, GVURAH, AND TIFERET, which become one in it, and sound that voice from within the Shfar.

381. תָּא חֲזִי, כְּגִוּוֹנָא דָא, בְּיוֹם ר"ה, וַיּוֹם הַכְּפֻרִים,  
 דְּרִינָא אֲשֶׁתִּכַּח בְּעֵלְמָא, אִיהוּ קָאִים לְקַטְרָגָא,  
 וַיִּשְׂרָאֵל בְּעֵינַי לְאַתְעָרָא בְּשׁוֹפָר, וְלְאַתְעָרָא קוֹל,  
 דְּכִלְיֹל בְּאֶשׁ"א וּמִנְ"א וְרוּחְ"א, וְאַתְעִבִּידוּ חָד,  
 וְלְאַשְׁמַעָא הֵהוּא קוֹל, מְגוּ שׁוֹפָר.

382. And this voice rises up to the Throne of Judgment, strikes it, and rises further. And after this voice has reached above, then the voice of Ya'akov is established on high and the Holy One, blessed be He, is aroused with Mercy. Just as Yisrael uses the Shofar to release a voice from below, which includes fire, water, and air, so a voice is released from on high from the supernal Shofar, WHICH IS BINAH. THE POWER TO BLOW THE SHOFAR IS FIRE, AND THE VOICE IS FORMED BY THE AIR. THE AIR IS MINGLED WITH SWEAT AND HOT BREATH, WHICH ARE THE SECRET OF WATER, AND THESE AROUSE THE THREE UPPER COLUMNS OF BINAH, FROM WHERE THE MOCHIN ARE DRAWN DOWN TO ZEIR ANPIN AND MALCHUT. And this voice, which consists of fire, water, and air, AND HAS RISEN FROM BELOW; it is established and appears from below, and another appears from above. So the world, WHICH IS MALCHUT, is established and Mercy prevails.

383. Now the prosecutor is confused, because he thought that by executing Judgment, he would punish the world. But when he realizes that Mercy was aroused, he is perplexed, his strength fails, and he is unable to do anything. Then the Holy One, blessed be He, judges the world with Mercy. You may say that Judgment has been executed, but it is not so. Judgment and Mercy are joined, and the world is judged Mercifully.

382. וְהוּא קוֹל, סִלְקָא עַד אֲתַר, דְּכַרְסוּיָא דְדִינָא יִתְבֵּא, וּבִטְשׁ בְּה, וְסִלְקָא, כִּיּוֹן דְּמִטָּא הָאִי קוֹל מִתְתָּא, קוֹל דְּיַעֲקֹב אֲתַתְּקֵן לְעִילָא, וְקוֹדֶשׁא בְּרִיךְ הוּא אֲתַעֲר רַחֲמֵי, דְּהָא כְּגוּוֹנָא דִּישְׂרָאֵל מִתְעָרִי לְתַתָּא, קוֹל חַד, כְּלִיל בְּאִשׁ"א וְרוּח"א וּמִי"א, דְּנִפְקִי כַּחֲדָא, מְגוּ שׁוּפֵר, הִכִּי נִמְי אֲתַעֲר לְעִילָא שׁוּפֵר, וְהוּא קוֹל דְּכִלִּיל בְּאִשׁ"א וּמִי"א וְרוּח"א אֲתַתְּקֵן, וְנִפְק דָּא מִתְתָּא, וְדָא מְעִילָא, וְאֲתַתְּקֵן עֲלֵמָא, וְרַחֲמֵי אֲשַׁתְּכַחוּ.

383. וְהוּא מְקַטְרָגָא אַעֲרַבְב, דְּחֲשׁוּב לְשִׁלְטָאָה בְּדִינָא, וְלְקַטְרָגָא בְּעֲלֵמָא, וְחֲמֵי דְּמִתְעָרִי רַחֲמֵי, כְּדִין אַעֲרַבְב, וְאֲתַשֵּׁשׁ חִילִיָּה, וְלֹא יָכִיל לְמַעֲבֹד מְדִי, וְקוֹדֶשׁא בְּרִיךְ הוּא דָּאִין עֲלֵמָא בְּרַחֲמֵי, דָּאִי תִימָא דְּדִינָא אֲתַעֲבִיד, לֹאוּ הִכִּי, אֶלָּא אֲתַחֲבֹרוּ רַחֲמֵי בְּדִינָא, וְעֲלֵמָא אֲתַדֵּן בְּרַחֲמֵי.

384. Come and behold. It is written: "Blow the Shofar at the new moon, at the time appointed (lit. 'when the moon is covered') on our solemn feast day," (Tehilim 81:4) when the moon, WHICH IS MALCHUT, is covered, because at that time, AS A RESULT OF THE ILLUMINATION OF THE LEFT, that evil Serpent prevails and may bring harm to the world. But when Mercy is aroused BY BLOWING THE SHOFAR, the moon rises and moves away FROM THE ILLUMINATION OF THE LEFT. THUS, THE SATAN is confused and loses control. Then he is removed FROM THE MOON and never comes near again. This is why on Rosh Hashanah (New Year), THE SATAN IS dumbfounded, as is a person who has just been awakened and is still half asleep.

385. On Yom Hakippurim, we should pacify and appease THE SATAN by offering him a scapegoat. BY SENDING IT TO THE DESERT, WHICH IS HIS PLACE, then he will become a defender for Yisrael. But on Rosh Hashanah, he is confused, and loses his abilities. He does not know, nor is he able to do anything, as he sees Mercy aroused from below and endowed from on high. And the moon, WHICH IS THE MALCHUT, rises in between them. This is when he is perplexed and no longer knows anything. Thus, he loses his power.

386. Then the Holy One, blessed be He, judges Yisrael with Mercy. He has pity on the children of Yisrael and gives them time--the ten days between Rosh Hashanah and Yom Hakippurim--to accept those who repent before Him, and atone for their sins. Then He raises them up to THE SANCTITY OF Yom Hakippurim.

384. הָא חַזִּי, כְּתִיב תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בְּבִסָּה לְיוֹם חַגְנוּ דְאַתְכִּסְיָא סִיְהָרָא, דְהָא כְּדִין, שְׁלֵטָא הָאִי חַיּוּיָא בִישָׂא, וְיִכִּיל לְנִזְקָא עֲלֵמָא, וְכֵד מִתְעָרִי רַחֲמֵי, סִלְקָא סִיְהָרָא, וְאַתְעֵבֶרֶת מִתַּמָּן, וְאִיהוּ אֲתַעְרָבֵב, וְלֹא יִכִּיל לְשִׁלְטָאָה, וְאַתְעֵבֶר, הֲלֹא יִתְקַרֵּב תַּמָּן, וְעַל דָּא, בְּיוֹם רַ"ה, בְּעֵי לְעֵרְבָבָא לִיָּה, כְּמָאן דְאַתְעֵר מִשְׁנִתְיָה, וְלֹא יִדַע כְּלוּם.

385. בִּי"ה בְּעֵי לְנִיחָא, וְלִמְעַבֵּד לִיָּה נִיחָא דְרוּחָא, בְּשַׁעִיר דְקָרְבִין לִיָּה, וְכְדִין אֲתַהַפֵּךְ סְנִיגוּרִיא, עֲלִייהוּ דִישְׂרָאֵל, אֲבָל בְּיוֹמָא דְרַ"ה, אֲתַעְרָבֵב, הֲלֹא יִדַע וְלֹא יִכִּיל לְמַעַבֵּד כְּלוּם. חַמֵּי אֲתַעְרוּתָא דְרַחֲמֵי סִלְקִין מִתַּתָּא, וְרַחֲמֵי מִלְּעִילָא, וְסִיְהָרָא סִלְקָא בִּינֵיהוּ, כְּדִין אֲתַעְרָבֵב וְלֹא יִדַע כְּלוּם, וְלֹא יִכִּיל לְשִׁלְטָאָה.

386. וְקוּדְשָׁא בְרִיךְ הוּא הֵן לְהוּ לְיִשְׂרָאֵל בְּרַחֲמֵי, וְחַיִּים עֲלִייהוּ, וְאַשְׁתַּכַּח לְהוּ זְמָנָא כָּל אֵינּוֹן י' וְזִמָּן, דְּבִין רַ"ה לְיוֹם הַכְּפוּרִים, לְקַבְּלָא כָּל אֵינּוֹן דְתִיבִין קַמֵּיהּ, וְלַכְפָּרָא לֹן מַחֻבְיָהוּ, וְסִלִּיק לֹן לְיוֹמָא דְכְּפוּרֵי.



387. From that day forward, to keep all in order, the Holy One, blessed be He, commanded Yisrael to perform the precept OF 'THE BLOWING OF THE SHOFAR' so that the Satan would not have dominion over them. THIS MEANS TO ABOLISH THE SATAN AND HIS PERSECUTION, so that Mercy, and not Judgment, will prevail, and so they will be worthy on earth OF THE MERCY OF THE HOLY ONE, BLESSED BE HE, which is like the Mercy of a father towards his children. All this depends on THE AROUSAL OF THE LOWER BEINGS by action and words. And all this has already been explained.

387. ועל דא, בכלא קודשא בריך הואפקיד לון  
 לישראל, למעבד עובדא, בגין דלא ישלוט עלייהו,  
 מאן דלא אצטריך, ולא ישלוט עלייהו דינא, ויהון  
 בלהון זכאין בארעא, כרחימו דאבא על בנין, וכלא  
 בעובדא ובמלין תלוא, והא אוקימנא מלין.

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# THE ZOHAR

the most powerful spiritual tool

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Section



## 29. "And Hashem visited Sarah"

A beautiful discussion takes place between the great sages concerning the mysteries of the resurrection of the dead and the events that will unfold at the End of Days. The End of Days will see the dawning of an abundance of spiritual energy, unprecedented in human history. The determining factor as to who will harness this energy and generate a radiance of Light and who will short-circuit and suffer, will be based upon one parameter: treating our fellow man with human dignity. Whereas in the past, the consequences of our intolerant behavior were delayed for years or even lifetimes, the End of Days will see the distance between cause and effect contract and the repercussions of our actions, positive or negative, will be felt immediately. Judgment and mercy will co-exist side-by-side.

### The Relevance of this Passage

According to the wisdom of Kabbalah, it is the behavioral interactions of mankind that drive the cosmos, establishing the positive and negative conditions of our global and personal existence. We arouse compassion and mercy towards our fellow man in order to ensure that we connect to a positive manifestation of the End of Days.

### Midrash Hane'elam (Homiletical interpretations on the obscure)

388. "And Hashem visited Sarah as He had said..." (Beresheet 21:1) Rabbi Yochanan opened the discussion with this verse: "Your head upon you is like Carmel, and the hair of your head like purple; the king is held in the galleries" (Shir Hashirim 7:6). The Holy One, blessed be He, placed governors on high and down below. When the Holy One, blessed be He, raises the governors on high, He grants the same elevation to the kings below. Thus, because He gave the governor of Babylon rise, Nevuchadnetzar the Wicked also received it, as it is written about him: "You are this head of gold" (Daniel 2:38). And the entire world was enslaved by him, by his son, and by the son of his son. It is written, "Your head upon you is like Carmel," which applies to Nevuchadnetzar. And it is also written: "the beasts of the field had shadow under it" (Daniel 4:9). The phrase, "and the hair of your head like purple" applies to Belshatzar, who said: "shall be clothed with scarlet (purple)" (Daniel 5:7). "The king is held in the galleries" refers to Evil Merodach (the king of Babylon), who was imprisoned until the death of his father, and then ruled in his place.

389. Rabbi Yehuda asked: Why does this description appear in the Song of Songs? Then he continued to explain that seven items were created before the creation of the universe. The first is the Throne of Glory, as it is written: "Your throne is established of old, You are from everlasting" (Tehilim 93:2) and "A glorious high throne from the beginning" (Yirmeyah 17:12). Hence, this was the beginning; it preceded everything else. And the Holy One, blessed be He, took the pure soul from the Throne of Glory, so it would shine on the body. This is as it is written: "Your head upon you is like Carmel," which refers to the Throne of Glory, which is the "head" over everything. And the phrase, "the hair of your head like purple" refers to the soul that is taken from it. "...the king is held in the galleries" is the body imprisoned in the grave and consumed in the dust. Nothing remains of it

מִדְרַשׁ הַנְּעָלָם

388. וְה' פָּקַד אֶת שָׂרָה כַּאֲשֶׁר אָמַר. ר' יוֹחָנָן פָּתַח, בְּהַאי קְרָא, רֵאשֶׁן עֲלִיךָ כְּכַרְמֶל וְדִלַת רֵאשֶׁן כְּאַרְגָּמָן מֶלֶךְ אֲסוּר בְּרֵהִטִים. עֲשֵׂה קוּדְשָׁא בְּרִיךְ הוּא שְׁלִטוֹנִים לְמַעְלָה, וְשְׁלִטוֹנִים לְמַטָּה, כְּשִׁנּוּתֵן קוּדְשָׁא בְּרִיךְ הוּא מַעְלָה לְשָׂרִים שֶׁל מַעְלָה נוֹטְלִים מַעְלָה הַמַּלְכִים שֶׁל מַטָּה, נִתֵּן מַעְלָה לְשָׂרוֹ שֶׁל בָּבֶל, נֹטֵל מַעְלָה נְבוּכַדְנֶצַּר הַרְשָׁע, דְּכַתִּיב בֵּיהּ, אֲנִי הוּא רֵאשָׁה דִּי דְהַבָּא, וְהָיוּ כָּל הָעוֹלָם, מְשׁוּעָבְדִים תַּחַת יָדוֹ, וּבְנוּ וּבִן בְּנוֹ, הַה"ד רֵאשֶׁן עֲלִיךָ כְּכַרְמֶל, זֶהוּ נְבוּכַדְנֶצַּר הַה"ד תַּחַתְהוּי תְּטַלֵּל חַיּוֹת בְּרָא. וְדִלַת רֵאשֶׁן כְּאַרְגָּמָן, זֶהוּ בִלְשַׁצַּר, דְּאָמַר אַרְגָּוֹנָא יִלְבַּשׁ. מֶלֶךְ אֲסוּר בְּרֵהִטִים, זֶהוּ אוּל מְרוּדָךְ, שְׁהִיָּה אֲסוּר, עַד שְׁמַת אָבִיו נְבוּכַדְנֶצַּר, וּמֶלֶךְ תַּחַתְהוּ.

389. אָמַר ר' יְהוּדָה, לְמַאי אָתָּא, הַאי טַעַם בְּשׁוּר הַשִּׁירִים. אֱלָא אָמַר ר' יְהוּדָה, שְׁבַעַה דְּבָרִים נִבְרָאוּ, קוּדֵם שְׁנִבְרָא הָעוֹלָם, וְאֵלוּ הֵן וְכוּ', כֶּסֶף הַכְּבוֹד, שְׁנֵאמַר נִכּוֹן כֶּסֶף מֵאִז מַעוֹלָם אָתָּה. וְכַתִּיב, כֶּסֶף כְּבוֹד מְרוֹם מִרְאשׁוֹן. שְׁהוּא הִיָּה רֵאשׁ, הַנִּקְדָּם לְכָל, וְנֹטֵל, הַקּוּדְשָׁא בְּרִיךְ הוּא, אֶת הַנִּשְׁמָה הַטְּהוּרָה, מִכֶּסֶף הַכְּבוֹד, לְהַיּוֹת מְאִירָה לְגוּף, הַדָּא הוּא דְכַתִּיב, רֵאשֶׁן עֲלִיךָ כְּכַרְמֶל, זֶהוּ כֶּסֶף הַכְּבוֹד, שְׁהוּא רֵאשׁ עַל הַכָּל. וְדִלַת רֵאשֶׁן כְּאַרְגָּמָן, זֶה הוּא הַנִּשְׁמָה, הַנִּטְלָה מִמֶּנּוּ. מֶלֶךְ אֲסוּר בְּרֵהִטִים, זֶהוּ הַגּוּף, שְׁהוּא אֲסוּר בְּקִבְרָה, וְכֹלָה בְּעַפְרָה, וְלֹא נִשְׁאַר מִמֶּנּוּ, אֱלָא כְּמֵלֵא תְרוּוד רִקְבָה, וּמִמֶּנּוּ יִבְנֶה כָּל הַגּוּף. וְכַשְׁפוּקְדָה הַקְּדוּשׁ בְּרוּךְ הוּא אֶת הַגּוּף, הוּא אוֹמֵר לְאַרְץ, שְׁתַּפְּלִיט אוֹתוֹ לְחוּץ, דְּכַתִּיב וְאַרְץ רִפְאִים תְּפִיל.

except for a scrap of rot, but from this, the entire body will be rebuilt. And when the Holy One, blessed be He, visits the body, He will tell the earth to cast it out, as it is written: "and the earth shall cast out the dead" (Yeshayah 26:19).

390. Rabbi Yochanan said: The dead of the land (of Yisrael) shall be the first to live, as it is written: "Your dead men shall live..." (Yeshayah 26:19); "dead bodies shall arise," refers to those who have died away from the land (of Yisrael). "Awake and sing, you who dwell in dust" refers to those who have died in the desert. As Rabbi Yochanan asked: Why did Moshe die away from the land (of Yisrael)? It was to show the entire world that just as the Holy One, blessed be He, shall resurrect Moshe in the future, so shall He resurrect his generation, who received the Torah. And of them it is written: "I remember in your favor, the kindness of your youth, the love of your espousals, when you went after me in the wilderness, in a land that was not sown" (Yirmeyah 2:2).

391. Another explanation of the verse, "Awake and sing, you that dwell in dust" is that it refers to the Patriarchs. And the bodies of those who died away from the land (of Yisrael) will be rebuilt, and they shall roll under the ground until they reach the land of Yisrael. There, and not away from the land (of Yisrael), they shall receive their souls. As it is written: "Therefore prophecy, and say to them: Thus says Hashem Elohim, Behold, my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Yisrael" (Yechezkel 37:12), which is followed by: "And I shall put my spirit in you, and you shall live..." (Ibid. 14)

390. אָמַר רַבִּי יוֹחָנָן, הַמֵּתִים שְׁבָאֲרֵץ, הֵם חַיִּים תְּחִלָּה, הֵדָּא הוּא דְכִתְיִב יַחֲיוּ מֵתֵיךְ, נִבְלַתִּי יְקוּמוּן, אֱלוֹ שְׁבַחוּצָה לְאֲרֵץ. הִקִּיצוּ וּרְנְנוּ שׁוֹכְנֵי עָמָר, אֱלוֹ הַמֵּתִים שְׁבַמְדָּבָר. דְּאָמַר רַבִּי יוֹחָנָן, לְמָה מֵת מֹשֶׁה, בַּחוּצָה לְאֲרֵץ. לְהִרְאוֹת לְכָל בְּאֵי עוֹלָם, בְּשֵׁם שְׁעֵתִיד הַקְּדוֹשׁ בְּרוּךְ הוּא, לְהַחְיֹת לְמֹשֶׁה, כִּךְ עֲתִיד לְהַחְיֹת לְדוֹרוֹ, שְׁהֵם קָבְלוּ הַתּוֹרָה. וְעֲלֵיהֶם נֹאמַר, זְכַרְתִּי לְךָ חֶסֶד נְעוּרֶיךָ אֲהַבֵּת כְּלוּלוֹתֶיךָ לְכַתֵּךְ אַחֲרַי בְּמִדְבַר בְּאֲרֵץ לֹא זְרוּעָה.

391. דָּבָר אַחֲרַי, הִקִּיצוּ וּרְנְנוּ שׁוֹכְנֵי עָמָר, אֱלוֹ הֵם הָאֲבוֹת. וְהַמֵּתִים בַּחוּצָה לְאֲרֵץ, יִבְנֶה גּוֹפֵם, וּמִתְגַּלְגְּלִים תַּחַת הָאֲרֵץ, עַד אֲרֵץ יִשְׂרָאֵל, וְשֵׁם יִקָּבְלוּ נִשְׁמָתָם, וְלֹא בַּחוּצָה לְאֲרֵץ, הֵדָּא הוּא דְכִתְיִב, לִכְן הִנְבֵּא וְאָמַרְתָּ אֵלֵיהֶם הִנֵּה אֲנֹכִי פוֹתַח אֶת קְבֻרוֹתֵיכֶם וְהֵעֲלִיתִי אֶתְכֶם מִקְבְּרוֹתֵיכֶם עִמִּי וְהִבֵּאתִי אֶתְכֶם אֶל אֶדְמַת יִשְׂרָאֵל. מָה כְּתִיב אַחֲרָיו, וְנִתְּתִי רוּחִי בְכֶם וְחִייתֶם.

392. Rabbi Pinchas said: The soul is taken from the Throne of Glory, which is the "head," as it is written: "Your head upon you is like Carmel." "... and the hair of your head like purple" means the soul that is the hair of the head. Finally, "the king is held in the galleries" means the body that is held in the grave. This refers to the body, Sarah, and the King. So the Holy One, blessed be He, shall visit it at the appointed time, as it is written: "And Hashem visited Sarah as He had said." He shall visit the body at the appointed time, when He shall visit upon the righteous."

393. Rabbi Pinchas said: In the future, the Holy One, blessed be He, will make the bodies of the righteous as beautiful as Adam was when when he entered the Garden of Eden, as it is written: "And Hashem shall guide you continually...and you shall be like a watered garden" (Yeshayah 58:11) Rabbi Levi then said: As long as the soul remains in its exalted position, it is nourished by the Light from above and is encloded with It. And when it enters the body in the future, it shall enter with that same Light. Then the body will shine as the brightness of the firmament. This is as it is written: "And they that are wise shall shine as the brightness of the firmament..." (Daniel 12:3) And people will attain full knowledge, as it is written: "for the earth shall be full of the knowledge of Hashem" (Yeshayah 11:9). How do we reach this conclusion? From the verse: "And Hashem shall guide you continually, and satisfy your soul in drought" (Yeshayah 58:11). This is the Light of above. "...and make fat your bones" is the visiting of the body, while "and you shall be like a watered garden, and like a spring of water, whose waters fail not" is the knowledge of the Blessed Creator. Then all creatures shall know of the soul that entered them--that it is the soul of Life, the soul of Delight, which has received all pleasures and delights for the body from above. And all are amazed by it, saying: "How fair and how pleasant are you, love, in delights," (Shir Hashirim 7:3) all of which refers to the soul.

392. רבי פנחס אמר, הנשמה נטלה מכסא הכבוד, שהוא הראש, בדקאמר ראשך עליך ככרמל. ודלת ראשך כארגמן. זו היא הנשמה שהיא דלת הראש. מלך אסור ברהטים, הוא הגוף, שהוא אסור בקברים, זהו הגוף, וזהו שרה, וזהו מלך. וקודשא בריך הוא פוקדה, למועד אשר דבר אליו, הה"ד וה' פקד את שרה כאשר אמר. פוקד את הגוף, לזמן הידוע שבו יפקוד הצדיקים.

393. אמר רבי פנחס, עתיד הקודשא בריך הוא, ליפות לגוף הצדיקים לעתיד לבא, כיומי של אדם הראשון כשנכנס לגן עדן, שנאמר ונחך ה' תמיד וגו' והיית כגן רה. אמר רבי לוי, הנשמה בעודה במעלתה, ניזונת באור של מעלה, ומתלבשת בו, וכשתכנס לגוף לעתיד לבא, באותו האור ממש תכנס, ואזי הגוף יאיר, כזוהר הרקיע, הה"ד, והמשכילים יזהירו כזוהר הרקיע, וישיגו בני אדם דעה שלימה, שנאמר כי מלאה הארץ דעה את ה' מנ"ל הא, ממה דכתיב, ונחך ה' תמיד והשביע בצחצחות נפשך. זה אור של מעלה. ועצמותיך יחליץ, זה פקידת הגוף. והיית כגן רה וכמוצא מים אשר לא יכזבו מימיו. זהו דעת הבורא יתברך, ואזי ידעו הבריות, שהנשמה הנכנסת בהם, שהיא נשמת החיים, נשמת התענוגים, שהיא קבלה תענוגים מלמעלה, ומעדנות לגוף, והכל תמהים בה, ואומרים מה יפית ומה נעמת אהבה בתענוגים. זו היא הנשמה, לע"ל.

394. Rabbi Yehuda said: Come and behold. It is indeed so. It is written: "the king is held in the galleries," and then, "How fair and how pleasant are you..." Rabbi Yehuda continued: At that time, the Holy One, blessed be He, will make His world happy, and rejoice in His created beings, as it is written, "Hashem shall rejoice in his works" (Tehilim 104:31). And then there will be laughter in the world, which we do not see now, as it is written: "Then will our mouth be filled with laughter..." (Tehilim 126:2) This is according to the verse: "And Sarah said, 'Elohim has made for me to laugh..." (Beresheet 21:6). So at that time, people will chant songs, as it is a time of laughter. Rabbi Aba added that on the day when the Holy One, blessed be He, will rejoice together with His created beings, there will be joy such as has not existed since the world was created. And the righteous that remain in Jerusalem shall return no more to dust, as it is written: "And it shall come to pass, that he that is left in Tzion, and he that remains in Jerusalem, shall be called holy," (Yeshayah 4:3) precisely "he that is left in Tzion, and he that remains in Jerusalem."

395. Rabbi Acha asked: Then there will only be a few? Rather, the rule that applies to Jerusalem and Tzion applies to all those who remained in the holy land of Yisrael. This teaches us that the whole land of Yisrael is included within Jerusalem, based on what is written: "And when you shall come into the land..." (Vayikra 19:23)-- the entire land as a whole.

394. אָמַר רַבִּי יְהוּדָה תָּא חֲזֵי שְׂכַךְ הוּא, דְּכָתִיב מֶלֶךְ אֲסוּר בְּרֵהֲטִים. וּכְתִיב בְּתַרְיָה מַה יִּכִּית וּמַה נִּעְמָתָּ. וְאָמַר ר' יְהוּדָה, בְּאוֹתוֹ זְמַן, עֲתִיד הַקּוֹדֶשׁא בְּרִיךְ הוּא לְשִׂמְחָה עוֹלָמוֹ, וּלְשִׂמּוּחַ בְּבְרִיּוֹתָיו, שְׁנֵאמַר יִשְׂמַח ה' בְּמַעֲשָׂיו. וְאֲזִי יִהְיֶה שְׂחֹק בְּעוֹלָם, מַה שְׂאִין עֲכָשָׁיו, דְּכָתִיב אֲזִי וּמֵלֵא שְׂחֹק פִּינוּ וּגו'. הַה"ד וְתֵאמַר שְׂרָה צְחֹק עָשָׂה לִי אֱלֹהִים. שְׂאֲזִי עֲתִידִים בְּנֵי אָדָם לֹמַר שִׁירָה, שֶׁהוּא עֵת שְׂחֹק. רַבִּי אַבָּא אָמַר, הַיּוֹם שִׁישְׂמַח הַקּוֹדֶשׁא בְּרִיךְ הוּא עִם בְּרִיּוֹתָיו, לֹא הִיְתָה שְׂמִיחָה כְּמוֹתָהּ, מִיּוֹם שֶׁנִּבְרָא הָעוֹלָם, וְהַצְדִּיקִים הַנִּשְׂאָרִים בִּירוּשָׁלַיִם, לֹא יִשׁוּבוּ עוֹד לְעַמָּרָם, דְּכָתִיב וְהָיָה הַנִּשְׂאָר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלַם קְדוֹשׁ יֹאמַר לוֹ. הַנּוֹתָר בְּצִיּוֹן וּבִירוּשָׁלַם דִּיִּיקָא.

395. אָמַר רַבִּי אַחָא, אִם כֵּן זְעִירִין אֵינּוּן, אֲלֵא כָּל אֵינּוּן דְּאִשְׁתָּאָרוּ בְּאַרְעָא קְדִישָׁא דְיִשְׂרָאֵל, דִּינָא דְלְהוֹן, בִּירוּשָׁלַם, וּכְצִיּוֹן לְכָל דְּבַר, מְלַמֵּד דְּכָל אֶרֶץ יִשְׂרָאֵל בְּכָלל יְרוּשָׁלַם הִיא, מִמַּשְׁמַע דְּכָתִיב וְכִי תָבֹאוּ אֶל הָאָרֶץ, הַכֹּל בְּכָלל.

396. Rabbi Yehuda, the son of Rabbi Elazar, asked Rabbi Chizkiyah about the dead that the Holy One, blessed be He, shall resurrect: Why does He not give them back their souls in the places where they were buried and let them come to live in the land of Yisrael? Rabbi Chizkiyah responded: The Holy One, blessed be He, took an oath to build Jerusalem and to see that it shall never be destroyed. As Rabbi Yirmeyah said, The Holy One, blessed be He, shall renew His world, and build Jerusalem. He shall bring it down from above completely built, so that it may never be destroyed. And he took a solemn oath that the Congregation of Yisrael shall never be exiled again and that Jerusalem shall never be destroyed, as it is written: "You shall no more be termed Forsaken, neither shall your land any more be termed Desolate..." (Yeshayah 62:4). Everywhere you find a double negative, there is an oath, as it is written: "neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth" (Beresheet 9:11), and it is written: "for as I have sworn that the waters of Noach should no more go over the earth" (Yeshayah 54:9). From this we conclude that a double negative is a solemn oath, and from that negative, we can hear an affirmative. So the Holy One, blessed be He, shall reestablish His world in the future in such a manner that the Congregation of Yisrael shall never be exiled and the Temple will never be destroyed. Therefore, they shall not be given back their souls except in a place that is forever established, so that the soul will forever dwell in the body. Thus, it is written: "he that is left in Tzion, and he that remains in Jerusalem, shall be called holy."

396. ר' יהודה בר' אלעזר, שאל לרבי חזקיה, אמר לו, מתים שעתיד הקודשא בריך הוא להחיותם, למה לא יהיב נשמתהון, באתר דאתקברו תמן, וייתון לאחויא בארעא דישראל. אמר לו, נשבע הקודשא בריך הוא, לבנות ירושלם, ושלא תהרס לעולמים, דאמר ר' ירמיה, עתיד הקודשא בריך הוא לחדש עולמו, ולבנות ירושלם, ולהורידה בנויה מלמעלה, בגין שלא תהרס, ונשבע שלא תגלה עוד כנסת ישראל, ונשבע שלא יהרס בנין ירושלם, שנאמר לא יאמר לך עוד עזובה ולא רצך לא יאמר עוד שממה. ובכל מקום, שאתה מוצא לא לא, היא שבועה, הה"ד ולא יכרת כל בשר עוד ממי המבול. ולא יהיה עוד מבול וגו'. וכתוב אשר נשבעתי מעבר מי נח. מכאן שלא לא שבועה, ומן לאו אתה שומע הן. ועתיד הקודשא בריך הוא לקיים עולמו, קיום שלא תגלה כנסת ישראל, ולא תהרס בנין בית המקדש, למיכך, אין מקבלין נשמתן, אלא במקום קיים לעולמים, כדי שתהיה הנשמה קיימת בגוף לעולמים, ודא הוא דכתיב, הנשאר בציון והנותר בירושלם קדוש יאמר לו וגו'.

397. Rabbi Chizkiyah said: Thus, He is holy, Jerusalem is holy, and he who remains in it is holy. He is holy, as it is written: "holy is Hashem Tzva'ot," (Yeshayah 6:3) and "the Holy One in your midst" (Hoshea 11:9); Jerusalem is holy, as is written: "had gone from the holy place" (Kohelet 8:10); and he that remains in it is holy, as it is written: "And it shall come to pass, that he that is left in Tzion, and he that remains in Jerusalem, shall be called holy" (Yeshayah 4:3). So as the first holy one is established, so are the other two holy ones.

398. Rabbi Yitzchak asked: What is meant by the verse: "Once again old men and old women will dwell in the streets of Jerusalem, and every man with his staff in his hand because of old age" (Zecharyah 8:4)? What is the good in phrasing it thus: "and every man with his staff"? Rabbi Yitzchak replied that the righteous shall revive the dead in the future as did Elisha the prophet, as it is written: "and take my staff in your hand, and go your way..." "and lay my staff upon the face of the child" (II Melachim 4:29). The Holy One, blessed be He, said to him: 'What the righteous are to perform in the future which is to come, you wish to accomplish now.' And what is written? "...and he laid the staff upon the face of the child; but there was neither voice nor sound." (Ibid. 31). But the righteous in the future shall succeed in accomplishing this promise, as it is written: "and every man with this staff in his hand" will use it to revive the dead, those who have converted from among the nations of the world, as it is written of him: "for the child shall die a hundred years old; and the sinner being a hundred years old shall be deemed cursed" (Yeshayah 65:20). Rabbi Yitzchak said that the end of this passage confirms this, as it is written: "because of old age."

397. אָמַר רַבִּיחֲזִיקְיָהּ, מֵהֵכָא, הוּא קָדוֹשׁ, יְרוּשָׁלַם קָדוֹשׁ, הַנוֹתֵר בְּהַ קָדוֹשׁ, הוּא קָדוֹשׁ, דְּכִתִּיב קָדוֹשׁ ה' צְבָאוֹת. וְכִתִּיב בְּקִרְבְּךָ קָדוֹשׁ. יְרוּשָׁלַם קָדוֹשׁ, דְּכִתִּיב וּמִמְקוֹם קָדוֹשׁ יִהְיֶכּוּ. הַנוֹתֵר בְּהַ קָדוֹשׁ, דְּכִתִּיב וְהָיָה הַנְּשָׂאֵר בְּצִיּוֹן וְהַנוֹתֵר בִּירוּשָׁלַם קָדוֹשׁ יֵאמָר לוֹ. מַה קָדוֹשׁ הָרֵאשׁוֹן קָיִים, אִף הַשָּׂאֵר קָדוֹשׁ קָיִים.

398. אָמַר רַבִּי יִצְחָק, מֵאִי דְכִתִּיב, עוֹד יִשְׁבוּ זְקֵנִים וְזָקֵנוֹת בְּרַחוּבוֹת יְרוּשָׁלַם וְאִישׁ מִשְׁעֲנֵתוֹ בְּיָדוֹ מֵרֹב יָמִים. מֵאִי טִיבוֹתָא דָא לְמִיזַל כְּדִין, דְּכִתִּיב וְאִישׁ מִשְׁעֲנֵתוֹ בְּיָדוֹ. אֲלֵא אָמַר רַבִּי יִצְחָק, עֲתִידִים הַצְּדִיקִים לְעֵתִיד לָבֵא, לְהַחְיֹת מֵתִים כְּאֵלִישָׁע הַנְּבִיא, דְּכִתִּיב וְקַח מִשְׁעֲנֵתִי בְיָדְךָ וְלֶךְ. וְכִתִּיב וְשָׁמַתְּ מִשְׁעֲנֵתִי עַל פְּנֵי הַנֶּעֱר. אָמַר לוֹ קוֹדֶשׁא בְּרִיךְ הוּא, דְּבַר שְׁעִתִּידִים לְעֵשׂוֹת הַצְּדִיקִים, לְעֵתִיד לָבֵא, אֲתָה רוֹצֵה עֲכָשׂוֹ לְעֵשׂוֹת, מַה כְּתִיב וְיִשֶׁם אֶת הַמִּשְׁעֲנֵת עַל פְּנֵי הַנֶּעֱר וְאִין קוֹל וְאִין עוֹנָה וְאִין קֶשֶׁב. אֲכַל הַצְּדִיקִים לְעֵתִיד לָבֵא, עֲלֵה בְיָדְךָ, הַבְּטָחָה זֹ, דְּכִתִּיב וְאִישׁ מִשְׁעֲנֵתוֹ בְּיָדוֹ, כְּדִי לְהַחְיֹת בּוֹ אֶת הַמֵּתִים, מֵהַגְרִים שְׁנַתְּגִירוּ מֵאוּ"ה, דְּכִתִּיב בְּהוּ כִי הַנֶּעֱר בֶן מֵאָה שָׁנָה יָמוֹת וְהַחוּטָא בֶן מֵאָה שָׁנָה יְקוּלָל. אָמַר רַבִּי יִצְחָק, סוּפִיָה דְקָרָא מוֹכִיחַ, דְּכִתִּיב מֵרֹב יָמִים.



399. A different explanation of the verse: "And Sarah said: Elohim has made for me to laugh," is that it is written: "Rejoice you with Jerusalem, and be glad with her, all you who love her, rejoice for joy with her, all you who mourn for her" (Yeshayah 66:10). Rabbi Yehuda said that since the world was created, there is no greater joy for the Holy One, blessed be He, as the joy in rejoicing with the righteous in the future. Each and every one shall point his finger and say: "This is our Elohim: we have waited for Him, we will be glad and rejoice in His salvation" (Yeshayah 25:9), and "Sing to Hashem; for He has done wonders: this is known in all the earth" (Yeshayah 12:5).

400. Rabbi Yochanan said that we have not seen a person who has explained this term better than King David, who said: "You hide your face, they are troubled" (Tehilim 104:29). According to this, the Holy One, blessed be He, never harms anyone. But if He does not supervise a person, he simply dies on his own, as it is written: "You hide your face, they are troubled: You take away their breath (spirit), they die and return to their dust," (Ibid.) then, "You send forth Your spirit, they are created..." and finally, "The glory of Hashem shall endure for ever, Hashem shall rejoice in His works" (Ibid. 30-31). Then shall there be laughter in the world, as it is written: "Then will our mouth be filled with laughter, and our tongue with singing." This is as we read "And Sarah said: Elohim has made for me to laugh," to rejoice in his salvation.

399. דְּבַר אַחַר, וְתֹאמַר שָׂרָה צָחֹק עָשָׂה לִי אֱלֹהִים. כְּתִיב שְׂמַחוּ אֶת יְרוּשָׁלַם וְגִילוּ בָּהּ כָּל אֲהַבֶיהָ שׂוֹשׂוּ אֶתָּה מְשׁוֹשׂ כָּל הַמִּתְאַבְּלִים עָלֶיהָ. אָמַר רַבִּי יְהוּדָה, לֹא הֵיטָה שְׂמִיחָהּ, לִפְנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא, מִיּוֹם שֶׁנִּבְרָא הָעוֹלָם, בְּאוֹתָהּ שְׂמִיחָהּ, שְׁעֵתִיד לְשִׂמּוּחַ עִם הַצְּדִיקִים, לְעֵתִיד לְבוֹא. וְכָל אֶחָד וְאֶחָד, מֵרְאָה בְּאֶצְבַּע, וְאוֹמֵר הִנֵּה אֱלֹהֵינוּ זֶה קִוִּינוּ לוֹ וַיִּשְׁעֵנוּ זֶה ה' קִוִּינוּ לוֹ נִגִּילָה וְנִשְׂמַחָה בִּישׁוּעָתוֹ. וְכִתִּיב זְמֵרוּ ה' כִּי גֵאוֹת עָשָׂה מוֹדַעַת זֹאת בְּכָל הָאָרֶץ.

400. רַבִּי יוֹחָנָן אָמַר, לֹא חִזִּינָן מֵאֵן דְּפָרִישׁ הָאִי מְלָה כְּדוֹד מְלָכָא, דְּאָמַר תְּסַתִּיר פָּנֶיךָ יְבַהֲלוֹן וְגו'. מִכָּאֵן שְׂאִין הַקָּדוֹשׁ בְּרִיךְ הוּא עוֹשֶׂה רַעַה לְשׁוֹם אָדָם, אֶלָּא בְּשִׂאֵינוּ מְשַׁגִּיחַ בּוֹ, הוּא כֹּלָה מֵאֲלִיו, דְּכִתִּיב תְּסַתִּיר פָּנֶיךָ יְבַהֲלוֹן תּוֹסֵף רוּחָם יִגְעוּן וְגו'. וְאַחֲרַכְתְּשַׁלַּח רוּחְךָ יְבִרְאוּן וְגו'. וְאַחֲרַכְרִיִּהִי כְבוֹד ה' לְעוֹלָם יִשְׂמַח ה' בְּמַעֲשָׁיו. וְאִזִּי הַשְּׂחֹק בְּעוֹלָם, דְּכִתִּיב אִזּוּ יִמְלֵא שְׂחֹק פִּינוּ וְלִשְׁוֹנֵנוּ רְנָה. הֵה"ר, וְתֹאמַר שָׂרָה צָחֹק עָשָׂה לִי אֱלֹהִים לְשִׂמּוּחַ בִּישׁוּעָתוֹ.

401. Rabbi Chiya said: Come and behold. When the body exists in this world, it has not yet reached perfection. After it becomes righteous, walks the paths of honesty, and dies in its righteousness, then it is called 'Sarah' (lit. 'provided what is necessary'), as it has been perfected. When it reaches the Resurrection of the Dead, it is still called Sarah, so that nobody will say that the Holy One, blessed be He, has revived a different body. And after it becomes alive and rejoices with the Shechinah, and the Holy One, blessed be He, has wiped all distress from the world, as it is written: "He will swallow up death forever; and Hashem Elohim will wipe away tears from off all faces" (Yeshayah 25:8). Then it shall be called Yitzchak (lit. 'be laugh'), because of the laughter and happiness of the righteous in the future.

402. Rabbi Yehuda arrived at the village of Chanan, and all the inhabitants sent him a gift. Rabbi Aba came to him and asked: Sir, when are you leaving? He replied: I shall pay for what the people of the village have given me and be on my way. He said to him: Sir, do not feel troubled because of the gift. It was offered for (in honor of) the Torah, so they will not accept anything from you. He responded: Will they accept words of Torah? He said: Yes. All the people of the village came. Rabbi Yehuda said: Are they all Yeshivah deans? He then said: If there is anyone who does not attend the Yeshivah, let him get up and leave. Rabbi Aba stood up and separated ten men from them all to receive the leanings from Rabbi Yehuda. Rabbi Aba said to them: Be seated here you masters (teachers), while the rest of us will sit with him tomorrow and receive the learnings. They went, and the ten who stayed sat down. But he said nothing. They said to him: If it pleases Sir, let us welcome the Shechinah. He said to them: While Rabbi Aba is not here? So, they sent for him, and he came.

401. רבי חייא אמר, תא חזי, עד שהגוף עומד בעולם הזה, הוא חסר מן התשלום, לאחר שהוא צדיק, והולך בדרכי יושר, ומת ביושרו, נקרא שרה בתשלומו, הגיע לתחיית המתים הוא שרה, כרי שלא יאמרו שאחר הוא שהחיה קודשא בריך הוא. לאחר שהוא חי, ושמח עם השכינה, ומעביר הקודשא בריך הוא, היגון מן העולם, דכתיב בלע המות לנצח ומחה ה' אלהים דמעה מעל כל פנים וגו'. אזי נקרא יצחק, בשביל הצחוק והשמחה, שיהיה לצדיקים לעתיד לבא.

402. רבי יהודה אתא ליהוא אתר דכפר חנן, שדרו ליה תקרובתא, כל בני מאתא, עאל לגביה ר' אבא, אמר לו אימתי ליזיל מר, אמר לו, אפרע מה דיהבו לי בני מאתא ואיזיל, אמר ליה, לא ליחוש מר להאי תקרובתא, לאורייתא הוא דעברו, ולא יקבלו מנך כלום, אמר ליה, ולא מקבלי מלי דאורייתא, אמר אין. אתו כל בני מאתא. אמר לו רבי יהודה, בלהון מארי מתיבתא, אמר ליה, ואי אית מאן דלא יאות למיתב הכא ליקום וליזיל. קם רבי אבא, ואבדיל מנייהו עשרה, די יקבלון מניה, אמר להו, תיבו בהדי גברא רבא דנא, ואנא ואינון נקבל למחר, ונתיב עמיה. אזלו. ואינון עשרה דאשתארו עמיה, יתיבו, ולא אמר כלום, אמרו ליה, אי רעותיה דמר, נקבל אפי שכינתא. אמר להו, והא רבי אבא לית הכא, שדרו בהדיה ואתא.

403. He opened the discussion with the verse: "And Hashem visited Sarah as He had said." Why is it written this way? It should have been written: 'And Hashem remembered Sarah,' as he said, "And Elohim remembered Rachel" (Beresheet 30: 22). This is because there is no visiting unless it was previously mentioned, but it was previously written: "I will certainly return to you this season" (Beresheet 18:10). And, in relation to this issue, it is now said that He visited. This we derive from the words, "as He had said," because had it not been said, "as He had said," it would have said 'He remembered'. So the visiting is connected to the phrase, "He said, 'At the time appointed I will return to you'" (Ibid. 14).

404. Afterward he said: The image of this righteous man, who has merited to be elevated up to that Glory on high, is engraved on the Throne of Glory. And each and every righteous person has his image above, IN THE GARDEN OF EDEN, just as it was down below IN THIS WORLD. This secures the holy soul AND ENSURES ITS RESURRECTION IN A BODY IN THIS WORLD.

405. This is what Rabbi Yochanan said that the verse: "The sun and moon stood still in their habitation," (Chavakuk 3:11) TEACHES US that the body and the soul are in the Holy Supernal Chamber above, and shine in the same image there as they had on the earth in this world. And the sustenance of this image, OF THIS WORLD, comes from the pleasure of the soul. And it shall enter into this bone, WHICH IS CALLED LUZ that remains intact in the earth UNTIL THE DEAD SHALL RISE. The earth is conceived by it and throws out its refuse. This IMAGE is called 'Holy'.

403. פֶּתַח וְאָמַר, וְה' פָּקַד אֶת שָׂרָה כַּאֲשֶׁר אָמַר. מֵאֵי שְׂנוּיָא הוּוּהּ הִכָּא, הוּוּהּ לִיָּה לְמִימַר וְה' זָכַר אֶת שָׂרָה. כִּמְהָ דְאָמַר וַיִּזְכֹּר אֱלֹהִים אֶת רַחֵל. דְּאִין פְּקִידָה, אֵלָא עַל מַה דְּהוּוּ בְּקַדְמִיתָא. אֵלָא בְּקַדְמִיתָא הוּוּהּ, דְּכַתִּיב שׁוּב אֲשׁוּב אֵלֶיךָ כְּעַת חוּיָהּ, וְעַל אוֹתוּ עֲנִין נֹאמַר, שְׂפַקְדַּ עֲכָשׁוּי, מִשְׁמַע דְּכַתִּיב כַּאֲשֶׁר אָמַר, דְּאֵלְמַלְא לֹא נֹאמַר כַּאֲשֶׁר אָמַר, לִימָא זְכוּרָה, אֲבַל פְּקַד הָהִיא מְלָה דְאָמַר, לְמוֹעַד אֲשׁוּב אֵלֶיךָ.

404. לְבַתֵּר אָמַר הַכִּי, הָאִי צְדִיק, דְּזָכִי לְמִיִּסְקָ, לְהֵוּוּא יִקָּר עֲלָאָה, דְּיוֹקְנִיָּה מִתְּפַתַּח בְּבִרְסִי יִקְרִיָּה, וְכֹן לְכָל צְדִיק וְצְדִיק, דְּיוֹקְנִיָּה לְעֵילָא, כִּד הוּוּהּ לְתַתָּא, לְאַבְטַחָא לְהֵוּוּא נְשַׁמְתָּא קְדִישָׁא.

405. וְהֵיִינוּ דְאָמַר רַבִּי יוֹחָנָן, מֵאֵי דְכַתִּיב שְׁמֶשׁ יָרַח עָמַד וְזָבְלָה, דְּזַהֲרָן גּוּפָא וְנִשְׁמַתָּא, דְּקִיּוּמִין בְּאֶרְצָא קְדִישָׁא עֲלָאָה דְלְעֵילָא, כְּדִיוֹקְנָא דְהוּוּהּ קָאִים בְּאֶרְצָא, וְהֵוּוּא דְיוֹקְנָא מִמְזוּנָה הִנָּאת נִשְׁמַתָּא, וְהֵוּוּא, עֲתִידָה לְאַתְלַבֵּשׁ, בְּהָאִי גֵרְמָא, דְאֶשְׁתָּאֵר בְּאֶרְצָא, וְאֶרְעָא מִתְעַבֵּר מִנִּיָּה, וּפְלֵט טִינִיָּה לְבִרְאָ, וְדָא הוּוּא דְאֶתְקָרִי קְדוּשָׁה.

406. So when this image OF THIS WORLD exists above, it then comes on every first day of the month to bow before the Holy One, blessed be He, as it is written: "And it shall come to pass, that from one new moon to another..." (Yeshayah 66:23). And He, THE HOLY KING, says to it: "At the time appointed I will return to you," REFERRING to the time when He shall resurrect the dead in the future, when it will be visited, as was promised. And this is why it is written: "And Hashem visited Sarah, as He had said." This is the day when the Holy One, blessed be He, shall rejoice with His creations, as it is written: "Hashem shall rejoice in His works" (Tehilim 104:31).

407. Rabbi Aba said to him, AS HE HEARD HIM BEGIN WITH THE VERSE, "HASHEM SHALL REJOICE IN HIS WORKS": May Sir speak and tell us his explanation of THE VERSES IN this portion, AND NOT OF THE VERSES OF TEHILIM. RABBI YEHUDA said to them: It is appropriate for you to open with this passage. He said: "And it came to pass after these things, that the Elohim did test Avraham...And He said, Take now your son, your only son, whom you love..." (Beresheet 22:1-2). We should study this verse carefully. THIS IS SIMILAR TO a craftsman who takes silver from the earth. What does he do with it? First he puts the raw material into the burning fire until all the dirt of the earth is removed and only the silver remains. But even this is not yet pure silver. So what does he do next? He puts it into the fire again and extracts the dross, as we may read: "Take away the dross from the silver" (Mishlei 25:4). And then the silver is pure.

406. וְכֵן קוֹיָמָא דְיוֹקְנָא הָיִיא דְלַעִילָא, אֲתָא בְּכָל יָרְחָא לְסַגְדָא, קָמֵי מַלְכָא קְדִישָׁא בְּרִיךְ הוּא, דְכָתִיב וְהָיָה מִדֵּי חֹדֶשׁ בְּחֹדְשׁוֹ. וְהוּא מְבֹשֵׁר לֵיהּ, וְאָמַר לְמוֹעֵד אָשׁוּב אֵלֶיךָ, לְהֵיוֹא זְמַן דְעֵתִיד לְאַחֲנָא מִיִּתְיָא, עַד דְאַתְּפַקְרַת לְהֵיוֹא זְמַנָּא, כְּמָה דְאַתְּבֹשֵׁר, הֵה"ד וְה' פִּקֵּד אֶת שָׂרָה כַּאֲשֶׁר אָמַר. וְהֵיוֹא יוֹמָא, דְחֲדַי קוֹדֶשָׁא בְּרִיךְ הוּא בְעוֹבְדוֹי, הֵה"ד יִשְׂמַח ה' בְּמַעֲשָׂיו.

407. אָמַר לוֹ ר' אַבְבָּא, לֵימָא לָן מַר, עַל פְּרֻשְׁתָּא, לְבַתְרָא אָמַר, יְאוּת לְכוּן לְמַפְתַּח פְּרֻשְׁתָּא דָא. פְּתַח וְאָמַר, וְיֵהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֵלֹהִים נִסָּה אֶת אַבְרָהָם וְגו'. וַיֹּאמֶר קַח נָא אֶת בְּנֶךְ אֶת יְחִידֶךָ אֲשֶׁר אֵהָבֶת וְגו'. הֵכָא אֵיִת לְאַסְתַּכְלָא הָאִי אוּמְנָא, דְאַפִּיק בְּסַפָּא, מִמְקוֹרָא דְאַרְעָא, מֵאִי עֶבֶד, בְּקַדְמִיתָא, מְעִיִּיל לֵיהּ בְּנוֹר דְלִיק, עַד דְנִפְּיֵק מִגְּנִיָּה כָּל זוּהָמָא דְאַרְעָא, וְהָא אֲשַׁתְּאַרַת בְּסַפָּא, אֲבָל לֹא כְּסַפָּא שְׁלִימָתָא, לְבַתְרָא מֵאִי עֶבֶד, מְעִיִּיל לֵיהּ בְּנוֹרָא, כְּדַבְּרֵי קַדְמִיתָא, וּמִפִּיק מִגְּנִיָּה סְטִיּוּפִי, כְּדַבְּרָא אַחֲרֵי הַגּוֹ סִיגִים מִכֶּסֶף וְגו'. וְכַדִּין, הוּא בְּסַפָּא שְׁלִימָתָא, בְּלֹא עֲרֻבוּבָא.

408. So does the Holy One, blessed be He, put the body under the ground until it is completely petrified and all the rotten defilement completely leaves it. And a handful of rot is all that is left. Then the body is rebuilt from this, but it is still an incomplete body.

409. This is after that Great Day, as it is written: "But it shall be one day which shall be known to Hashem, not day nor night..." (Zechariah 14:7). This is the day when everyone shall hide in the earth as they did in the beginning, THAT IS, AS THEY WERE IN THE GRAVE BEFORE THE RESURRECTION, because of the fear and the mighty power of the Holy One, blessed be He. As it is written: "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of Hashem, and for the glory of His majesty..." (Yeshayah 2:19). And their souls shall leave and the handful of rot shall be digested there. The body that is rebuilt shall remain there as the light of the sun and the splendor of the firmament. As it is written: "And they who are wise shall shine as the brightness of the firmament" (Daniel 12:3). And then the silver is pure, WHICH MEANS THAT the body is pure without any other mixture.

410. As Rabbi Ya'akov said, the Holy One, blessed be He, shall cast down a shining body from above, as it is written: "for your dew is as the dew (Heb. tal) of the herbs..." (Yeshayah 26:19) and, "Behold Hashem will carry you away (Heb. metaltelcha)" (Yeshayah 22:17). And then they shall be called Celestial Holy Ones, as it is written: "and he...shall be called holy" (Yeshayah 4:3). This is what is called the last resurrection of the dead, as they shall never taste death anymore, as it is written: "By Myself I have sworn, says Hashem, because you have done this thing...that I will exceedingly bless you..." (Beresheet 22:16-17). During that period, the righteous pray that they may never

408. כִּן הַקּוֹדֶשׁא בְּרִיךְ הוּא, מְעִיֵּל הָאִי גּוֹפָא תַּחֲתֵי אֶרְעָא, עַד דְּמִתְרַקֵּב כּוֹלִיָּה, וְנִפְיֵק מִנִּיָּה כָּל זוּהֵמָא בִּישָׂא, וְאַשְׁתָּאֵר הֵהוּא תְרוּוד רֵקֵב, וְאַתְבְּנִי גּוֹפָא מִנִּיָּה, וְעַד כְּעֵן הוּא גּוֹפָא לֹא שְׁלִים.

409. לְבַתֵּר, הֵהוּא יוֹמָא רַבָּא, דְּכִתִּיב וְהִיָּה יוֹם אַחַד הוּא יוֹדַע לֵה' לֹא יוֹם וְלֹא לַיְלָה. מִתְטַמְרֵן כְּלֵהוּ בְּעַפְרָא כְּדַבְּקֵדְמִיתָא, מִן קֶדָם דְּחִילוּ וְתִקְיֻפוּ דְּקוֹדֶשׁא בְּרִיךְ הוּא, הֵה"ד וּבָאוּ בְּמַעְרוֹת צְרִים וּבְמַחְלוֹת עֶפֶר מִפְּנֵי פֶחַד ה' וּמִהֲדַר גְּאוּנוֹ וּגו'. וְנִפְיֵק נְשַׁמְתִּיָּהוּ, וּמִתְעַכֵּל הֵהוּא תְרוּוד רֵקֵב, וְאַשְׁתָּאֵר גּוֹפָא דְאַתְבְּנִי תַמֵּן נְהוּרָא, דִּילִיָּה כְּנִהוּרָא דְשִׁמְשָׂא, וּכְזֵהֲרָא דְרִקִיעָא, דְּכִתִּיב וְהַמִּשְׁכִּילִים יִזְהִירוּ כְּזֵהֲרַר הַרְקִיעַ וּגו'. וּכְדִין כְּסַפָּא שְׁלִים, גּוֹפָא שְׁלִימָא, בְּלֹא עַרְבוּבִיָּא אַחֲרֵינִיתָא.

410. דְּאָמַר ר' יַעֲקֹב, גּוֹפָא דְנִהוּר, יִרְמִי קוֹדֶשׁא בְּרִיךְ הוּא מְלַעִילָא, דְּכִתִּיב כִּי טַל אִוְרוֹת טְלִיךְ. וּכְתִיב הִנֵּה ה' מְטַלְטֵלְךָ וּגו'. וּכְדִין יִתְקַרוּן, קְדִישִׁין עֲלָאִין, דְּכִתִּיב קְדוֹשׁ יֵאמֵר לוֹ. וְדָא הוּא, דְּאַתְקֵרִי תַחֲיִית הַמֵּתִים דְּבִתְרֵינִיתָא, וְדָא הוּא נְסִיוְנָא בְּתֵרֵינִיתָא, וְלֹא יִטְעֵמוּן עוֹד טַעֲמָא דְמוֹתָא, דְּכִתִּיב כִּי נִשְׁבַּעְתִּי נְאֻם ה' כִּי יַעַן אֲשֶׁר עָשִׂיתָ וּגו' כִּי בְּרַךְ אֲבָרְכְךָ וּגו'. וּבִהֵהוּא זְמַנָּא, מְצִלוּ צְדִיקֵינָא. דְּלֹא יִתְנַסּוּן בְּדָא יִתִּיר.

experience this again.

411. What is then written? "And Avraham lifted up his eyes and looked, and behold behind him a ram..." (Beresheet 22:13) WHICH ALLUDES TO the other wicked people of the world who are called 'rams,' as it is written: "the rams of Nevayot shall minister to you" (Yeshayah 60:7). And this PHRASE is translated INTO ARAMAIC as: "the high ranks (also: 'the proud people') of Nevayot...". "caught in a thicket..." This is as you may read: "All the horns of the wicked also will I cut off" (Tehilim 75:11). The phrase: "and Avraham went and took the ram," means that they are about to go through all kinds of bad experiences. But the righteous, in the future, shall remain as the holy supernal angels, to bring about the unison of His Name. Therefore it is written: "in that day Hashem shall be one, and His Name One" (Zecharyah 14:9).

412. Rabbi Yehuda said to him: From here on, open up the gate, WHICH MEANS THAT FROM NOW ON, WHOEVER WANTS TO ENTER MAY DO SO, BECAUSE HE HAS FINISHED REVEALING ALL THE MOST SUBLIME MYSTERIES. All the people of the village came to him. They said: May Sir tell us a few words of the Torah about the portion of the week that we read on the day of Shabbat, "and Hashem visited Sarah." He stood up between the pillars, opened, and said: "And Hashem visited Sarah..."--The Holy One, blessed be He, has three keys in His hands, which He did not hand over to any angel. They are: the Key of Life, the Key of Rain, and the Key of Resurrecting the Dead. Eliyahu came and took two: the one of rain and the one of resurrecting the dead. Rabbi Yochanan disagreed and said: Eliyahu was handed only one. Rabbi Yochanan explained: When Eliyahu wanted to revive the son of the woman of Tzarfat, the Holy One, blessed be He, said to him: It is not proper for you to take two keys and hold them in your hands. So give Me the key of rain, and go and revive the dead. This is as it is written: "Go, show yourself to

411. מה כתיב וישא אברהם את עיניו וירא והנה איל וגו'. אליו שאר חייבי עלמא. דאתקרון אילים, כדבר אחר אילי נביות ושרתונך ומתרגמין רברבי נביות. אחר נאחז בסבך וגו'. כדבר אחר וכל קרני רשעים אגדע וילך אברהם ויקח את האיל וגו'. דאינון מזומנין, לאתנסאה בכל נסיונא בישא, וישתארון הצדיקים, לעלמא דאתי, במלאכין עלאין קדישין, ליחדא שמייה, ובגין כך כתיב, ביום ההוא יהיה ה' אחד ושמו אחד וגו'.

412. אמר לו רבי יהודה מכאן ולהלאה, אצלחו פתחא. עאל יומא אחרא, עאלו קמיה כל בני מתא, אמרו ליה, לימא לן מר, מלינא דאורייתא, בכרשתא דקרינן בה יומא דשבתא, וה' פקד את שרה. קם ביני עמודי, פתח ואמר וה' פקד את שרה וגו'. ג' מפתחות בידו של הקודשא בריך הוא, ולא מסרם לא ביד מלאך, ולא ביד שרף, מפתח של חיה, ושל גשמים, ושל תחיית המתים. בא אליהו, ונטל השנים, של גשמים ושל תחיית המתים. ואמר רבי יוחנן, לא נמסר ביד אליהו, אלא אחת. דאמר ר' יוחנן, כשבקש אליהו, להחיות בן הצרפתי, אמר לו קודשא בריך הוא, לא יאות לך, למיסב בידך, שתי מפתחות, אלא תן לי מפתח הגשמים, ותחיה המת. והיינו דכתיב לך הראה אל אחאב וגו'. ואתנה מטר. לא אמר, ותן מטר, אלא ואתנה.

Achav, and I will send rain upon the earth" (I Melachim 18:1). He did not say, 'and send rain,' but rather, "and I will send rain."

413. And then Elisha had to establish a double portion of Eliyahu's spirit. Nevertheless, the Holy One, blessed be He, did not hand three of them over to any messenger. As Rabbi Simon said: Come and behold the might of the Holy One, blessed be He. Simultaneously He resurrects the dead, He "brings down to the grave and brings up," (I Shmuel 2:6), He makes the luminaries shine, brings down rain, "causes the grass to grow," (Tehilim 104:14) fertilizes the crop, visits barren women, supplies food, helps the needy, supports those who have fallen, makes those who are bent down stand erect, removes kings, and raises kings. He does all this at the same time and at the same moment, a task no messenger can ever accomplish.

414. We have learned, as Rabbi Yosi said: All that the Holy One, blessed be He, does, He can do by a word. As soon as He says from the place of His Holiness 'let this be done', it immediately occurs. Behold the power of the Holy One, blessed be He, and His might, as it is written: "By the word of Hashem were the heavens made" (Tehilim 33:6). Rabbi Yochanan then asked: Why is it written: "For I will pass through the land of Egypt, I and not an angel" (Shemot 12:12)?

413. וְהָא אֱלִישָׁע הוּו לִיה. אִין. לְקִיִּים מִי שְׁנַיִם בְּרַחוּ שֶׁל אֵלִיהוּ, אֱלָא, שְׁלֶשְׁתָּם לֹא מִסְרָם הַקּוֹדֶשׁא בְּרִיךְ הוּא, בִּיד שְׁלִיחַ, דְּאָמַר רַבִּי סִימוֹן, בֹּא וּרְאֵה כַחוּ שֶׁל הַקּוֹדֶשׁא בְּרִיךְ הוּא, בְּפַעַם אַחַת מְחַיֶּה מֵתִים, וּמוֹרִיד שְׁאוּל וְיַעַל, מְזַרְיחַ מְאוֹרוֹת, וּמוֹרִיד גְּשָׁמִים, מְצַמִּיחַ חֲצִיר, מְדַשֵּׁן יְבוּלִים, פּוֹקֵד עֲקָרוֹת, נוֹתֵן פְּרִנְסוֹת, עוֹזֵר דְּלִים, סוֹמֵךְ גּוֹפְלִים, זוֹקֵף כְּפוּמִים, מְהַעֲדָא מַלְכִין, וּמְהַקֵּם מַלְכִין, וְהַכֵּל בְּזַמַּן אֶחָד, וּבְרִגַע אֶחָד, וּבְכַת אַחַת, מֵה שְׁאִין שְׁלִיחַ, לְעוֹלָם וְכוּל לְעִשׂוֹתוֹ.

414. תְּנִינָא אָמַר רַבִּי יוֹסִי, כֹּל מַה שְׁעוֹשֶׂה הַקּוֹדֶשׁא בְּרִיךְ הוּא, אִינוּ צְרִיךְ לְעִשׂוֹת, אֱלָא בְּדַבּוּר, דְּכִיּוֹן דְּאָמַר, מִמְּקוֹם קְדוּשְׁתּוֹ יְהֵא כֶךְ, מִיָּד נַעֲשֶׂה. בֹּא וּרְאֵה כַח גְּבוּרְתּוֹ שֶׁל הַקּוֹדֶשׁא בְּרִיךְ הוּא, דְּכַתִּיב בְּדַבְרֵי ה' שְׁמַיִם נַעֲשׂוּ. דְּאָמַר ר' יוֹחָנָן מֵאִי דְּכַתִּיב וְעַבְרַתִּי בְּאֶרֶץ מִצְרַיִם אֲנִי וְלֹא מַלְאָךְ וּגו'.

415. If so, it is a great honor for Egypt, because it is not the same to be caught by a king and as to be caught by a simple man. Even more so, as there is no nation that is as defiled with all sorts of impurity as Egypt, of which it is written: "whose flesh is as the flesh of asses," (Yechezkel 23:20) because they are suspected of sodomy. And they issue from Cham, who did what he did to his father, who then cursed him and his son Cna'an. Did not the Holy One, blessed be He, have an angel or a messenger to send to take revenge on Egypt, as he had done to Ashur who was the son of Shem, as it is written: "The children of Shem, Elam and Ashur..." (Beresheet 10:22)? And Shem was a high priest who was blessed, as it is written: "Blessed be Hashem, the Elohim of Shem" (Beresheet 9:26). Thus, Shem received blessings and attained superiority over his brothers. Of them, it is written: "Then the angel of Hashem went forth and smote in the camp of Ashur" (Yeshayah 37:36). So this revenge was accomplished by a messenger. So much more so with Egypt, the most impure of all nations. Nevertheless, He said, "I and not an angel."

416. Rabbi Yehuda said that from this we learn the great might of the Holy One, blessed be He, and His exaltedness, which is high above all. The Holy One, blessed be He, said: This nation of Egypt is impure and full of filth, so it is not proper to send an angel or anything holy among filthy, impure, and cursedly wicked people. So I will perform what cannot be done by an angel or a messenger or a saraph. From the place of My holiness I announce, Let this be done. And immediately what cannot be done by an angel is done. So the Holy One, blessed be He, from His place of holiness, announces: Let thus happen so! And all that He wanted done occurs immediately. Therefore, this revenge was not accomplished by an angel or a messenger, for the dishonor of the Egyptians, and to display the greatness of the Creator, who did not want anything holy to enter among them. According to

415. אִי הָכִי, יִקְרָא סְגִיָּאָה הוּא לְמִצְרָאִי, דְּלֹא דְמִי מֵאֵן דְּתַפְשׁ מְלָכָא, לְמֵאֵן דְּתַפְשׁ הַדְּיוּטָא. וְעוֹד אֵין לְךָ אוּמָה מְזוּהָמַת בְּכָל טוּמְאָה, כְּמוֹ הַמִּצְרִים, דְּכַתִּיב בְּהוּ אֲשֶׁר בָּשָׂר חַמּוּרִים בְּשָׂרָם וּגו'. שְׁהֵם חֲשׂוּדִים עַל מִשְׁכַּב זָכוֹר, וְהֵם בָּאִים מִחֵם, שְׁעֵשָׂה מַה שְׁעֵשָׂה לְאָבִיו, וְקָלַל אוֹתוֹ, וְלִכְנַעַן בְּנוֹ. וְכִי לֹא הָיָה לְהַקְדִּישָׁא בְּרִיךְ הוּא, מְלָאךְ, אוֹ שְׁלִיחַ, לְשַׁגְרַ לְעִשׂוֹת נִקְמָה בְּמִצְרַיִם, כְּמוֹ שְׁעֵשָׂה בְּאַשּׁוּר, שְׁהָיָה בְּנוֹ שֶׁל שֵׁם, דְּכַתִּיב וּבְנֵי שֵׁם עִילָם וְאַשּׁוּר. וְשֵׁם הָיָה כְּהֵן גְּדוֹל וְנִתְבָּרַךְ, שְׁנֵאמַר בְּרוּךְ ה' אֱלֹהֵי שֵׁם. וְהָיָה לְשֵׁם הַגְּדוֹלָה וְהַבְּרָכָה עַל אַחִיו. וְכַתִּיב בָּם, וַיֵּצֵא מְלָאךְ ה' וַיַּכֶּה בְּמַחְנֵה אֲשּׁוּר. וְעַל יְדֵי שְׁלִיחַ נַעֲשָׂה, כ"ש הַמִּצְרִים, שְׁהֵם מְזוּהָמִים, יוֹתֵר מִכָּל אוּמָה, וְאָמַר אֲנִי וְלֹא מְלָאךְ.

416. אֵלֹא אָמַר רַבִּי יְהוּדָה, מִכָּאֵן לְמַדְּנֵנוּ כַּח גְּבוּרָתוֹ שֶׁל הַקְּדוּשָׁא בְּרִיךְ הוּא, וּמַעֲלָתוֹ, שְׁהוּא גְבוּהָ עַל הַכֹּל. אָמַר הַקְּדוּשׁ בְּרוּךְ הוּא, אוּמָה זוֹ שֶׁל מִצְרַיִם, מְזוּהָמַת וּמְטוּנָפֶת, וְאֵין רְאוּי לְשַׁגְרַ מְלָאךְ, וְלֹא שָׂרָף, דְּבַר קְדוּשׁ בֵּין רְשָׁעִים אַרְוּרִים מְטוּנָמִים, אֵלֹא אֲנִי עוֹשֶׂה, מַה שְׁאֵין יָכוֹל לְעִשׂוֹת מְלָאךְ, וְלֹא שָׂרָף, וְלֹא שְׁלִיחַ. שְׁאֲנִי אוֹמֵר מִמְּקוֹם קְדוּשָׁתִי, יְהֵא כֶךְ, וּמֵינַד נַעֲשָׂה, מַה שְׁאֵין הַמְּלָאךְ יָכוֹל לְעִשׂוֹתוֹ. אֲבָל הַקְּדוּשָׁא בְּרִיךְ הוּא, מִמְּקוֹם קְדוּשָׁתוֹ, אוֹמֵר יְהֵא כֶךְ, וּמֵינַד נַעֲשָׂה, מַה שְׁהוּא רוּצָה לְעִשׂוֹת. וְלִפְיֶכְךָ לֹא נַעֲשִׂית נִקְמָה זוֹ, ע"י מְלָאךְ וְשְׁלִיחַ, בְּשִׁבִיל קְלוּן הַמִּצְרַיִם, וְלְהַרְאוֹת גְּדוּלָתוֹ שֶׁל מְקוֹם, שֶׁלֹּא רָצָה שְׁיִכְנַס בִּינֵיהֶם דְּבַר קְדוּשׁ, וְעַל הַדְּרָךְ הַזֶּה נֵאמַר, אֲנִי וְלֹא מְלָאךְ, אֲנִי יָכוֹל לְעִשׂוֹתוֹ וְלֹא מְלָאךְ.



this, it is written: "I and not an angel"; I alone am able to perform this.

417. Rabbi Yehuda continued by asking: Why is it written: "And Hashem spoke to the fish..." (Yonah 2:11)? How many righteous and pious men of Yisrael did the Holy One, blessed be He, never speak to, while He came to speak to the fish, who does not know or recognize Him? Rabbi Yehuda continued: Because Yonah's prayers reached to the Holy One, blessed be He, He spoke, from the place of His holiness, so that the fish would vomit Yonah out and cast him ashore. So why did He speak to the fish? Hashem spoke to the fish, so that Yonah would be thrown back to the shore. So from the place of His Holiness, the Holy One, blessed be He, said: Let this happen. And immediately it was done, something that no messenger was able to do.

418. We learned as Rabbi Shimon said: The key of Life is in the hands of the Holy One, blessed be He. So while the mother still lies in labor, the Holy One, blessed be He, examines the newborn. If he is worthy of emerging and coming into this world, then He opens the gates of her womb and he comes out. If not, then He shuts the gates and they both die. If so, an evil person will never come into the world. Rather we have learned that women die because of three transgressions. Rabbi Yitzchak asked: Why should any woman have a miscarriage and lose the fruit of her womb? Rabbi Yitzchak responded: The Holy One, blessed be He, examines that fetus that is not fit to come into the world and kills it while it is still in the womb of its mother, as it is written: "there were giants (Heb. nefilim) on the earth in those days..." (Beresheet 6:4) Nefilim is spelled without the first Yud (Heb. nefalim or: 'miscarriages'). And why? Because later, "the sons of Elohim came onto the daughters of men, and they bore children to them," by prostitution. And so the number of bastards grew in the world.

417. כִּי־יֵצֵא בּוֹ אָמַר רַבִּי יְהוּדָה, מֵאֵי דְכֹתִיב וַיֹּאמֶר ה' לְדָג. וְכַמָּה צְדִיקִים וְחַסִּידִים מִיִּשְׂרָאֵל, שֶׁלֹּא הִבְרַ עִמָּהֶם הַקּוֹדֵשׁ בְּרִיךְ הוּא, וּבֹא לְדַבֵּר עִם הַדָּג, דְּבַר שְׂאִינוֹ מִכִּיר וַיִּזְדַּע. אֲלֵא אָמַר ר' יְהוּדָה, כִּי־וַיִּזְדַּע שְׂעֵלְתָה תַפְלֹתוֹ שֶׁל יוֹנָה, לִפְנֵי הַקּוֹדֵשׁ בְּרִיךְ הוּא, מִמְּקוֹם קְדוּשָׁתוֹ אָמַר, בְּשִׁבִיל שְׂיָקִיא הַדָּג אֶת יוֹנָה אֶל הַיַּבְשָׁה, לִמְדֵּד לְדָג, כְּמוֹ בְּשִׁבִיל, כְּלוּמַר, וַיֹּאמֶר ה' בְּשִׁבִיל הַדָּג, שְׂיָקִיא אֶת יוֹנָה אֶל הַיַּבְשָׁה, מִמְּקוֹם קְדוּשָׁתוֹ אָמַר הַקּוֹדֵשׁ בְּרִיךְ הוּא יְהֵא כֶּךָ, וּמִיָּד נַעֲשֶׂה, מֵה שְׂאִין שְׁלִיחַ, יְכוּל לַעֲשׂוֹתוֹ.

418. תְּנִינָא אָמַר רַבִּי שִׁמְעוֹן, מִמַּתַּח שֶׁל חַיָּה, בִּירוֹ שֶׁל הַקּוֹדֵשׁ בְּרִיךְ הוּא הֵיא, וּבַעוֹד שְׁהֵיא יוֹשֶׁבֶת עַל הַמִּשְׁבֵּר, הַקְּדוֹשׁ בְּרוּךְ הוּא, מַעֲיִין בְּאוֹתוֹ הַיּוֹלֵד, אִם רָאוּי הוּא לַצֵּאת לְעוֹלָם, פּוֹתַח דְּלִתּוֹת בְּטָנָה וַיִּזְצֵא, וְאִם לֹא סוּגֵר דְּלִתּוֹתֶיהָ, וּמִתּוֹ שְׁנִיָּהִם. אִי הֲכִי, לֹא יֵצֵא רָשַׁע לְעוֹלָם. אֲלֵא הֲכִי תְנִינָן, עַל שְׁלֹשׁ עֲבִירוֹת נָשִׁים מִתּוֹת וְכוּ'. וַאֲמַר רַבִּי יִצְחָק, לְמָה אֵשֶׁה מַפְלַת פְּרִי בְטָנָה. אֲלֵא אָמַר רַבִּי יִצְחָק, הַקְּדוֹשׁ בְּרוּךְ הוּא רוֹאֶה אוֹתוֹ הַעוֹבֵר, שְׂאִינוֹ רָאוּי לַצֵּאת לְעוֹלָם, וּמִקְדִּים לְהַמִּיתוֹ בְּמַעֲיֵי אִמוֹ, שְׁנֵאָמַר הַנִּמְלִים הֵיוּ בְּאֶרֶץ בִּימֵים הָהֵם. הַנִּמְלִים כְּתִיב, בְּלֹא יוֹדֵר רֵאשׁוֹנָה. וְלְמָה, בְּשִׁבִיל שְׂאֲחָרֵי כֶּן, בְּאוֹ בְּנֵי הָאֱלֹהִים אֶל בְּנוֹת הָאָדָם, וַיִּלְדוּ לָהֶם בְּזוֹנוֹת, וַיִּרְבוּ מִמֶּזְרִים בְּעוֹלָם.

419. "...they were the men of renown which were of old..." (Bereshheet 6:4) because there is no greater tyrant, robber, or mighty man than a bastard. They were recognized as "...men of renown (lit. 'men of the name')" by all, and called by that known brand, 'bastard'. Because they all see by his actions that he is a tyrant, a robber, and mighty man, they call him by that name. And Rabbi Shimon said that the Holy One, blessed be He examines the newborn. There is no wicked person in the world who is not examined by the Holy One, blessed be He. And He checks whether that person will ever beget a righteous son or save somebody from Yisrael from a cruel death or do even one good deed. And if the answer is yes, the Holy One, blessed be He, allows him to come out into the world.

420. In the days of Rabbi Yosi, there were bandits who robbed people in the mountains, along with bandits from other nations of the world. When they found someone, they seized him for the purpose of killing him. They said to him: What is your name? If he was a Jew, they accompanied him, bringing him out and away from the mountains. But if he was not a Jew, they killed him. Rabbi Yosi said: Nevertheless, they are yet suitable to enter the world to come and attain its life.

421. The sages taught that the following three things do not come into the world except through voices: the voice of a woman giving birth, as it is written: "in sorrow shall you bring forth children," (Bereshheet 3:16) and "and Elohim hearkened to her" (Bereshheet 30:22); the voice of the rains, as it is written: "The voice of Hashem is upon the waters" (Tehilim 29:3) and, "a sound of the rumbling of the rainstorm" (I Melachim 18:41); the voice of the resurrection of the dead, as it is written: "A voice cries...in the wilderness" (Yeshayah 40:3). What is the purpose of the voice in the wilderness? Rabbi

419. הָמָּה הַגְּבוּרִים אֲשֶׁר מֵעוֹלָם. שְׂאִין גְּבוּר וּפְרִיץ וְעֵרִיץ, כְּמוֹ הַמְּמֹזֵר. אַנְשֵׁי הַשֵּׁם, שֶׁהֵלַל יִכְרוּ, לְקִרְוָתוֹ הַשֵּׁם הַיְדוּעַ מִמְּזֹר, דְּכִיּוֹן שְׂרוּאִים מֵעֲשׂוֹי, שֶׁהוּא פְּרִיץ וְעֵרִיץ וּגְבוּר, הַכֹּל יִקְרְאוּהוּ אוֹתוֹ שֵׁם. וּמָה דָאֵמַר רַבִּי שְׁמַעוֹן הַקּוֹדֵשׁא בְּרִיךְ הוּא מְעִיֵּן בְּאוֹתוֹ הוֹלֵד. אֵינן לָךְ רָשָׁע בְּעוֹלָם, מֵאוֹתָם הַרְשָׁעִים הַיּוֹצְאִים לְעוֹלָם, שְׂאִין הַקּוֹדֵשׁא בְּרִיךְ הוּא מְעִיֵּן בוֹ, וְרוֹאֶה אִם אוֹתוֹ הַגּוֹף, יִנַּיֵּחַ בֶּן צְדִיק וְכֹשֶׁר, אוֹ שְׂנֵיטָל לְאָדָם מִיִּשְׂרָאֵל מִמִּיתָה מְשׁוּנָה, אוֹ שְׂנֵיטָה טוֹבָה אַחַת, וּבִשְׁבִיל כֶּךָ הַקְּדוֹשׁ בְּרוּךְ הוּא מוֹצִיא לְעוֹלָם.

420. בְּיוֹמוֹי דְּרַבִּי יוֹסִי, הוּוּ אִינוּן פְּרִיצי, דְּהוּוּ מְשַׁדְּדֵי בְּטוּרֵינַיָא, עִם פְּרִיצי אֹמוֹת הָעוֹלָם, וְכַד מְשַׁכְּחֵי בְּרֵי נֶשׁ, וְתַפְשִׁי לִיהּ לְקַטְלִיהּ, הוּוּ אֲמַרִּין לִיהּ, מַה שְׁמַךְ, אִי הוּוּ יוֹדָאי, הוּוּ אֲזֵלִין עִמִּיהּ, וּמַפְקִין לִיהּ מִן טוּרֵינַיָא, וְאִי הוּוּ בְּרֵי נֶשׁ אַחֲרֵינַיָא, קַטְלֵי לִיהּ, וְהוּוּ אָמַר רַבִּי יוֹסִי, אַתְחַזֵּן אִינוּן, בְּכָל הַאי, לְמִיעַל לְעֵלְמָא דְאֵתֵי.

421. ת"ר, ג' דְּבָרִים הֵלְלוּ, אִינוּן בְּאֵן לְעוֹלָם אֵלָא בְּקוֹלוֹת, קוֹל חַיָּה, דְּכָתִיב בְּעֶצֶב תִּלְדֵי בָנִים. וְכָתִיב וַיִּשְׁמַע אֱלֹהִים אֱלֹהִים. קוֹל גְּשָׁמִים, דְּכָתִיב, קוֹל ה' עַל הַמַּיִם. וְכָתִיב כִּי קוֹל הַמּוֹן הַגֶּשֶׁם. קוֹל תַּחֲיִית הַמַּתִּים, דְּכָתִיב קוֹל קוֹרָא בְּמַדְבָּר. מֵאִי בְּעֵי הַכָּא קָלָא בְּמַדְבָּרָא. אֵלָא אָמַר רַבִּי זְרִיקָא אֵלִין אִינוּן קְלִינַיָא, לְאַתְעָרָא מֵתֵי מַדְבָּר, וּמַכָּאן דְּהוּא הַדִּין לְכָל הָעוֹלָם. אָמַר רַבִּי יוֹחָנָן, הָא תַנּוּן, כְּשֶׁנִּכְנַס אָדָם לְקָבֵר, נִכְנַס בְּקוֹלוֹת. כְּשִׁיקוּמוֹ בְּתַחֲיִית הַמַּתִּים, אִינוּ דִּין שְׂיָקוּמוֹ בְּקוֹלֵי קוֹלוֹת.

Zrika says this voice came to raise the dead of the wilderness. From this we derive that it is true for the whole world. Rabbi Yochanan says we learned that when a man enters the grave he does so with voices. And when they rise at the resurrection of the dead, should they not also rise with great voices?

422. Rabbi Ya'akov said that a divine voice will burst in the graveyards, saying: "Awake and sing, you who dwell in dust," (Yeshayah 26:19) and they will live by the dew of a great supernal light from above, as it is written: "for your dew is as the dew of the herbs ('lights'), and the earth shall cast out the dead" (Yeshayah 26:19). Amen, may it be so.

End of Midrash Hane'elam

423. "And Hashem visited Sarah, as He had said..." This is IN ACCORDANCE WITH what is written: "I will certainly return to you, at this season, and Sarah shall have a son." And we have learned in relation to "visited Sarah," that visitation is related to the female, while remembrance is related to the male. Therefore, IT IS WRITTEN ABOUT SARAH: "And Hashem visited Sarah." AND HASHEM (VAV-YUD-HEI-VAV-HEI) IS THE SECRET OF THE NUKVA, NAMELY HIM AND HIS COURT OF JUDGMENT. The words, "as He had said" REFER TO WHAT is written: "As the time appointed I will return to you..." From this we learn THAT THE VERSE: "And he said: As the time appointed I will return to you..." IS WRITTEN AS "He said," in a general way. Thus, it was he, NAMELY THE NUKVA, WHO "HAD SAID" and not any other messenger. OTHERWISE, HOW COULD IT BE WRITTEN HERE: "AND HASHEM (VAV-YUD-HEI-VAV-HEI) VISITED SARAH, AS HE HAD SAID." WHERE ELSE DID HE SAY THIS?

422. אָמַר רַבֵּינֵי עֵקֶב, עֲתִידָה בַּת קוֹל, לְהִיּוֹת מִתְפֹּצֵצֶת, בְּבֵתֵי קְבָרוֹת, וְאוֹמֶרֶת, הִקִּיצוּ וְרַנְנוּ שׁוֹכְנֵי עָפָר, וְעֲתִידִים לְחַיּוֹת, בְּטַל שֶׁל אוֹר גָּדוֹל שֶׁל מַעְלָה, דְּכֹתִיב כִּי טַל אוֹרוֹת טַלְךָ וְאַרְץ רִפְאִים תִּמְלֵךְ, אֲכִי"ר.  
(ע"כ מְדַרְשׁ הַנְּעֻלָּם).

423. וַיְיָ פֶקֶד אֶת שָׂרָה כְּאֲשֶׁר אָמַר, דְּכֹתִיב, לְמוֹעֵד אָשׁוּב אֵלֶיךָ כְּעַת חַיָּה וּלְשָׂרָה בֶן. וְתִגִּין פֶּקֶד אֶת שָׂרָה, פְּקִידָה לְנוֹקְבָא, זְכוּרָה לְדְכוּרָא וּבְגִין כֵּן, וַיְיָ פֶקֶד אֶת שָׂרָה כְּאֲשֶׁר אָמַר, דְּכֹתִיב שׁוֹב אָשׁוּב אֵלֶיךָ כְּעַת חַיָּה וְגו', מֵהֶכָּא מִשְׁמַע דְּאָמַר, וַיֹּאמֶר שׁוֹב אָשׁוּב אֵלֶיךָ, וַיֹּאמֶר סֵתָם, דְּאִיהוּ הוּהוּ, וְלֹא שְׁלִיחָא אַחֲרָא.

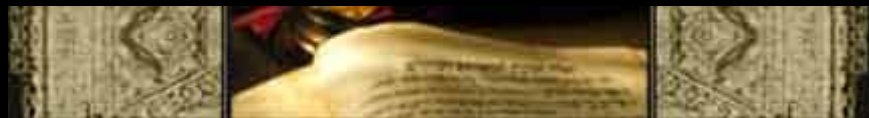


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Section



## 30. "And Hashem did to Sarah"

Children help their parents earn and enhance a connection to the Light of the Creator when they pursue a spiritual path in life.

### The Relevance of this Passage

A spiritual umbilical cord between parent and child remains in place for all eternity. Hence, the actions of a parent influence the child, and the actions of the child bear spiritual consequences for the parents. We arouse and bestow tremendous Light upon our children that will help motivate and guide them towards a spiritual lifestyle and existence.

424. "And Hashem did to Sarah..." (Beresheet 21:9). HE ASKS: It is said, "And Hashem visited Sarah." Why, then, DO WE ALSO NEED "And Hashem did to Sarah"? AND HE REPLIED: We have learned that the 'fruits' of the works of the Holy One, blessed be He, come from the river that flows and issues from Eden, WHICH IS ZEIR ANPIN, and are the souls of the righteous. IN OTHER WORDS, HIS WORKS ARE THE SOULS OF THE RIGHTEOUS. And this is Mazal (lit. 'Flow') from where all the good blessings and blessed rains flow. And from there they issue, as it is written: "to water the garden," (Beresheet 2:10) as it flows and irrigates from above downward, because (bearing) children depends on Mazal and no other place.

424. וַיַּעַשׂ יי' לְשָׂרָה וְגו'. בִּיּוֹן דְּאָמַר וַיַּי' פִּקְדָּא אֶת שָׂרָה, מַהוּ וַיַּעַשׂ יי' לְשָׂרָה. אֶלָּא הֲכִי תַנִּינָן דְּאִיבָא דְּעוֹבְדוּי דְּקוּדְשָׁא בְּרוּךְ הוּא, מַהֲהוּא נְהַר דְּנַגִּיד וְנִפְיָק מֵעַדָּן אִיהוּ, וְאִיהוּ נִשְׁמַתְהוֹן דְּצְדִיקָיָא, וְאִיהוּ מִזְלָא, דְּכָל בְּרַכְאָן טְבָאָן, וְגִשְׁמֵי בְּרַכְאָן, נְזִלֵי מִנִּיהּ, וּמִתְמָן נִפְקֵי, דְּכִתִּיב לְהַשְׁקוֹת אֶת הַגֶּן, דְּאִיהוּ מִזְלָא, וּמִשְׁקָה מֵעִילָא לְתַתָּא, בְּגִין דְּבְנֵי בְּהַאי מִזְלָא תְלִיזֵן, וְלֹא בְּאַתֵּר אַחְרָא.

425. So in reference to this, it is written: "And Hashem visited Sarah," IN WHICH "visit," only WHICH IS THE SECRET OF NUKVA, IS MENTIONED. In the phrase, "And Hashem did to Sarah," THIS 'doing,' WHICH IS THE SECRET OF CHILDREN AND THE SOULS OF THE RIGHTEOUS, WHICH ARE THE FRUITS OF HIS HANDIWORK, is higher than the grade OF THE "VISIT," which depends on Mazal, as previously explained.

This is why IT IS DESCRIBED here AS a "visit," WHICH IS RELATED TO THE NUKVA, and there as a 'doing,' WHICH IS RELATED TO ZEIR ANPIN. And therefore it is said, "And Hashem," and again, "And Hashem," both being the same. OF THE "VISIT," IT IS WRITTEN: "AND HASHEM (VAV-YUD-HEI-VAV-HEI) VISITED," WHICH IS THE SECRET OF HIM AND HIS COURT OF JUDGMENT, WHICH IS THE NUKVA--WHILE IN THE 'DOING,' IT IS WRITTEN: "HASHEM (YUD-HEI-VAV-HEI) DID," WHICH RELATES TO ZEIR ANPIN.

426. Rabbi Elazar opened the discussion with the verse: "For children are the heritage of Hashem, and fruit of the womb is a reward" (Tehilim 127:3). "For children are the heritage of Hashem" MEANS "a heritage" by which one can cleave to Hashem and never turn away from Him, because a person who merits the virtue of having children in this world shall, as a result of those children, deserve to join the company OF THE HOLY ONCE, BLESSED BE HE, in the world to come. Thus, that child, whom that person merited and left behind in this world, shall in return bring him merit in the world to come. Thereby, he shall merit to enter the "heritage of Hashem."

425. ועל דא בתיב, וי' פקד את שרה, פקידה בלחורוי. ויעש יי' לשרה. עשייה איהו לעילא מהאי דרגא, במה דאמר דהא במזלא תלויא, ועל דא, באן פקידה, וכאן עשייה. ובגין כך אמר יי' וי', וכלא חד.

426. רבי אלעזר, פתח ואמר, הנה נחלת יי' בנים שבר פרי הבטן. הנה נחלת יי', אחסנתא לאתאחדא ביי', הלא ותעבר מינה לעלמין, דבר נש דזכי לבנין בהאי עלמא, זכי בהו למועל למרגודא, בעלמא דאתי. בגין, דההוא ברא דשביק בר נש, וזכי ביה בעלמא דא, איהו זכי ליה לעלמא דאתי וזכי לאעלא ביה, לנחלת יי'.

427. HE ASKS: What is the "heritage of Hashem?" AND HE ANSWERS: This is the 'Land of the Living', NAMELY THE NUKVA. And King David called the land of Yisrael, which is the 'Land of the living,' also, the "heritage of Hashem," as it is written: "for they have driven me out this day from abiding in the heritage of Hashem, saying, Go, serve other Elohim" (I Shmuel 26:19). And this is why THE SCRIPTURE SAYS, "For children are the heritage of Hashem." Who enables a person to inherit THE HERITAGE OF HASHEM? Children ENABLE HIM. So if he has the merit of BEGETTING CHILDREN in this world, "the fruit of the womb is a reward," because they are the reward and good portion in that ETERNAL world. So because of this "fruit of the womb," a person deserves to enter the Eternal World.

428. Come and behold: "For children are the heritage of Hashem." THIS REFERS TO the inheritance and heritage of the fruit of the handiwork of the Holy One, blessed be He-- NAMELY, the 'Tree of Life', AS THE HOLY ONE, BLESSED BE HE, IS CALLED THE 'TREE OF LIFE', because a person merits his children from there. As it is written: "From me is your fruit found" (Hoshea 14:9). What is written? "Happy is the man that has his quiver full of them, they shall not be ashamed..." (Tehilim 127:5). Happy is he in this world, and happy is he in the world to come.

427. מֵאֵן נַחֲלַת יי', דָּא אֶרֶץ הַחַיִּים. וְהֵכִי קָרָא לָהּ לְאֶרֶץ יִשְׂרָאֵל, דְּאִיהִי אֶרֶץ הַחַיִּים. דּוּד מְלָכָא, קָרָא לִיה נַחֲלַת יי' דְּכַתִּיב כִּי גְרִשׁוּנֵי הַיּוֹם מִהֶסְתַּפַּח בְּנַחֲלַת יי' לֵאמֹר לֶךְ עִבְד אֱלֹהִים אֲחֵרִים, וּבְגִין כֵּךְ, הִנֵּה נַחֲלַת יי' בְּנִים. מֵאֵן אֲזִכִּי לִיה, לְבַר נֶשׁ. בְּנִין. אִי זְכִי בְהוּ בְהֵאֵי עֲלְמָא, שְׂכָר פְּרֵי הַבֶּטֶן, אֲגֵרָא וְחוּלְקָא טָבָא, בְּהֵיא עֲלְמָא, בְּהֵוּא אִיבָא דְּמַעוּז, אִיהוּ דְּזְכִי בַר נֶשׁ, בְּהֵוּא עֲלְמָא, בְּהוּ.

428. תָּא קְוִי הִנֵּה נַחֲלַת יי' בְּנִים. יְרוּתָא וְאַחַסְנָתָא, דְּאִיבִין דְּעוֹבְדוּי דְּקוּדְשָׁא בְּרִיךְ הוּא מְלַעִילָא, אִיהוּ מְאִילְנָא דְּחַיִּי, דְּהָא מִתְמֵן זְכִי בַר נֶשׁ לְבִנִין, כַּד "א מְמַנֵּי פְּרִיךְ נִמְצָא. מַה כְּתִיב, אֲשֶׁרִי הַגִּבֹּר אֲשֶׁר מְלֵא אֶת אֲשַׁפְתּוֹ מֵהֶם לֹא יְבוֹשׁוּ וְגו'. אֲשֶׁרִי בְּעֲלְמָא דִּין, וְאֲשֶׁרִי בְּעֲלְמָא דְּאֵתִי.

429. Of the verse: "they shall not be ashamed when they shall speak with the enemies at the gate," (Ibid.) HE ASKS: Who are the 'enemies at the gate'? AND HE ANSWERS: These are the accusers, because when the soul departs from this world many accusers are standing ready before it, as it enters into its place. "The gate" is the gate through which it enters TO REACH ITS PLACE, AND THERE THEY WAIT. BUT IT IS SAVED FROM THEM, because he has left offspring in this world, REFERRING TO HIS CHILDREN. And because of them, he shall merit the world OF ETERNITY. This is why: "they shall not be ashamed when they shall speak with the enemies at the gate."

430. While walking together, Rabbi Yehuda said to Rabbi Yosi: Open your mouth and delve into the teachings of Torah, for the Shechinah dwells upon you. Whenever a person delves into the study of Torah, the Shechinah joins him, and even more so when walking along the road. Then the Shechinah comes and welcomes him and goes in front of those who have merited the Faith in the Holy One, blessed be He.

429. לא יבושו כי ידברו את אויבים בשער. מאן אויבים בשער. אליו מאריהון דינין, דכד נשמתא נפקת מהאי עלמא, כמה אינון מריהון דינין, דזמינון קמיה, עד לא ייעול לדוכתיה, בשער. פהוא תרעא, דיעול תמן, בגין דמשכונין, שביק בהאי עלמא, ובגיניהון יזכי בהוא עלמא, ועל דא, לא יבושו כי ידברו את אויבים בשער.

430. רבי יהודה ורבי יוסי, הוו אזלי בארחה, אמר לו רבי יהודה לרבי יוסי, פתח פומך, ולעי באורייתא, דהא שכינתא אשתכחת גבך, דכל זמן דבמלי דאורייתא לעאן, שכינתא אתיא ומתחברא וכל שכן בארחה, דשכינתא קדמא ואתיא ואזלא קמיהו דבני נשא, דזכאן במהימנותא דקודשא בריך הוא.

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