

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 הוֹרְמוֹנוֹתָ דְּמַלְכָּא, גְּלִיף גְּלוּמֵי בְּטְהִירוֹ
עֲלָאָהּ בּוֹצִינָא דְּקַרְדִּינּוֹתָא, וְנִפְיָק גּוֹ סְתִימֵי דְּסְתִימוֹ
מִרְז"א דְּאִי"ן סו"ף, קוּטְרָא בְּגוּלְמָא נְעִיץ בְּעִזְקָא
לֹא חוּר וְלֹא אוֹכֵם וְלֹא סוּמְק וְלֹא יְרוֹק, וְלֹא גּוּזוֹן
כֻּלָּל. כִּד מְדִיד מְשִׁיחָא, עֵבִיד גּוּזוֹנִין לְאַנְהָרָא לְגוּ.
בְּגוּ בּוֹצִינָא, נִפְיָק חַד נְבִיעוּ, דְּמַנְיָה אֶצְטְבְּעוּ גּוּזוֹנִין
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. סְתִימֵי גּוֹ סְתִימִין מִרְזָא דְּאִי"ן סו"ף, בְּקַע וְלֹא
בְּקַע, אֲוִירָא דִּילִיָּהּ לֹא אֲתִיידַע כֻּלָּל. עַד דְּמַגּוּ
דְּחִיקוֹ דְּבִקְיעוּתִיהּ, נְהִיר נְקוּדָה חֲדָא סְתִימָא עֲלָאָהּ,
בְּתַר הֵיא נְקוּדָה לֹא אֲתִיידַע כֻּלָּל, וּבְגִין כֶּךָ אֲקָרִי
רֵאשִׁית, מֵאֲמַר קְדַמָּא דְּכֻלָּא.

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 6:13).

3. וְהַמְשִׁכִּילִים יִזְהִירוּ כְּזֹהַר הַרְקִיעַ וּמִצְדִּיקֵי הַרְבִּים
כְּכּוֹכְבֵי לְעוֹלָם וָעֶד. זֹהַר סְתִימָא דְּסְתִימִין, בְּטֶשׁ
אֲוִירָא דִּילִיָּהּ וְאַנְהִיר בְּהֵאֵי נְקוּדָה, וּכְדִין אֲתַפְשֵׁט
הֵאֵי רֵאשִׁית, וְעֵבִיד לִיָּהּ הֵיכְלָא לִיקְרִיָּה,
וְלְתוֹשֶׁבְתֵיהּ. תַּמָּן, זֶרַע זֶרַע דְּקוּדְשָׁא לְאוּלְרָא,
לְתוֹעֲלָתָא דְּעֲלָמָא, וְרִזָּא דָּא, זֶרַע קֹדֶשׁ מִצְבָּתָהּ.

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.'

4. זֹהַר, דְּזֶרַע זֶרַע לִיקְרִיָּה, בְּהֵאֵי זֶרַע דְּמִשְׁוִי
דְּאַרְגוֹזוֹן טַב, דְּאֲתַחֲפִי לְגוּ, וְעֵבִיד לִיָּהּ הֵיכְלָא דְּאִיהוּ
תּוֹשֶׁבְתֵיהּ דִּילִיָּהּ וְתוֹעֲלָתָא דְּכֻלָּא. בְּהֵאֵי רֵאשִׁית,
בְּרָא הֵהוּא סְתִימָא דְּלֹא אֲתִיידַע לְהֵיכְלָא דָּא.
הֵיכְלָא דָּא אֲקָרִי אֱלֹהִים.

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).

5. וְרִזָּא דָּא, בְּרֵאשִׁית בְּרָא אֱלֹהִים. זֹהַר, דְּמַנְיָה
כֻּלְהוּ מֵאֲמֵרוֹת אֲתַבְרִיאוּ בְּרִזָּא דְּאֲתַפְשׁוּתָא
דְּנְקוּדָה דְּזֹהַר סְתִימֵי דָּא. אִי בְּהֵאֵי כְּתִיב בְּרָא, לִית
תּוֹהָא, דְּכְתִיב וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ.

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.

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.

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): Cholam, 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..." (Bereshet 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.

6. זֶהר, רִזָּא דָא בְּרָאשִׁית, קְדָמָא דְכָלָא שְׁמִיָּה, אֵהִיָּה, שְׁמָא קְדִישָׁא גְלִיפָא בְּסִטְרוֹי, אֱלֹהִים גְּלִיפָא בְּעִיטְרָא. אֲשֶׁר, הַיְכָלָא טְמִיר וְגַנְיֹו, שְׁרִיאוֹתָא דְרִזָּא דְרָאשִׁית, אֲשֶׁר, רִאשׁ דְּנִפְיָק מִרָאשִׁית.

7. וְכִד אֲתַתְּקֵן לְבַתֵּר נְקוּדָה וְהַיְכָלָא בְּחָדָא, בְּדִין, בְּרָאשִׁית כְּלִיל רָאשִׁיתָא עֲלָאָה בְּחֻכְמָתָא. לְבַתֵּר אֲתַחֲלַף גּוּזֵן הַהוּא הַיְכָלָא וְאֶקְרִי בֵּית נְקוּדָה עֲלָאָה אֶקְרִי רִא"ש. כְּלִיל דָא בְּדָא בְּרִזָּא בְּרָאשִׁית, כִּד אִיהוּ כָלָא כְּחָדָא בְּכָלְלָא חָדָא, עַד לֹא הוּי יוֹשׁוּבָא בְּבֵיתָא, בִּיזֵן דְאֻזְדְּרַע לְתַקּוּנָא דִישׁוּבָא, בְּדִין אֶקְרִי אֱלֹהִים טְמִירָא סְתִימָא.

8. זֶהר סְתִימִים וְגַנְיֹו, עַד דְּבִנְיָן בְּגִיָּה לְאוּלְדָא, וּבֵיתָא קִימָא בְּפִשְׁטוֹ דְתַקּוּנָא דְאִינּוֹן זֶרַע קָדֶשׁ. וְעַד לֹא אֲתַעֲדִיאתָ, וְלֹא אֲתַפְּשֵׁט פְּשִׁטוֹ דִישׁוּבָא לֹא אֶקְרִי אֱלֹהִים, אֲלֹא כָלָא בְּכָלְלָא בְּרָאשִׁית, לְבַתֵּר דְאֲתַתְּקֵן בְּשְׁמָא דְאֱלֹהִים, אִפִּיק אִינּוֹן תּוֹלְדִין מֵהַהוּא זֶרַע דְאֻזְדְּרַע בֵּיה. מֵאֵן הַהוּא זֶרַע, אִינּוֹן אֲתוּזֵן גְּלִיפֵן, רִזָּא דְאֻרִייתָא, דְנִפְקוּ מֵהַהִיא נְקוּדָה.

9. הַהִיא נְקוּדָה זֶרַע בְּגוּ הַהוּא הַיְכָלָא רִזָּא דְתַלְתָּא נְקוּדִין: חֲל"ם שׁוּר"ק, חִיר"ק, וְאֲתַבְּלִילוּ דָא בְּדָא, וְאֲתַעֲבִידוּ רִזָּא חָדָא קוֹל דְנִפְיָק בְּחַבּוּרָא חָדָא. בְּשַׁעֲתָא דְנִפְיָק, נִמְקַת בַּת זּוּגִיָּה בְּהַרְדִּיָּה, דְכְּלִיל כָּל אֲתוּזֵן, דְכְּתִיב אֵת הַשְּׁמַיִם, קוֹל וּבַת זּוּגוֹ. הַאִי קוֹל דְאִיהוּ שְׁמַיִם. אִיהוּ אֵהִיָּה בְּתַרְאָה. זֶהר דְכְּלִיל כָּל אֲתוּזֵן וְגוּזֵן בְּגוּזָא דָא.

10. עַד הֵכָא תַלְתָּא דְרִגְיָן, לְקַבֵּל רִזָּא דָא עֲלָאָה, בְּרָאשִׁית בְּרָא אֱלֹהִים. בְּרָאשִׁית, רִזָּא קְדָמָאָה. בְּרָא, רִזָּא סְתִימָא לְאֲתַפְּשֵׁטָא מִתְּמָן כָּלָא. אֱלֹהִים, רִזָּא לְקִימָא כָּלָא לְתַתָּא. אֵת הַשְּׁמַיִם, דְלֹא לְאֲפְרָשָׁא לֹזֵן, דְכֵר וְנֻקְבָה כְּחָדָא.

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.

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.

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

11. א"ת, כד נטיל אתון בלהון, כללל 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 ארני, והכי אקרי השמים דא יהו"ה, רזא עלאה.

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

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

14. בגוונא דטעמי דמנגני, ובנגונא דילהון אזלין אבתריהו אתון ונקודי, ומתנענען אבתריהו בחיילין בטר מלכיהון. גופא אתון ורוחא נקודי, בלהו נטלו במטלניהון בטר טעמי וקיימי בקיומיהו. כד נגונא דטעמי נטיל, נטלי אתון ונקודי אבתריהו כד איהו פסיק, אינון לא נטלין וקיימי בקיומיהו.

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 אתוון 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, אתוון ונקודי, ונהרין כחדא במטלנין ברזא דסתימו, במטלנותא באינון שבילין סתימין. מהאי אתפשט כלא. והמשכילים יזהירו כזהר הרקיע, ואינון קיימין וסמכין דהוא אפריון. המשכילים, אינון קיימין וסמכין עלאין, דאינון מסתבלי בסכלתנו, בכל מה דאצטריך ההוא אפריון וסמכין דיליה. סתרא דא, בד"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. כזהר הרקיע, ההוא דקיימא על גבי אינון משכילים, דכתיב ביה ודמות על ראשי החיה רקיע כעין הקרח הנורא. זהר דההוא, נהיר לאורייתא. זהר, דנהיר לאינון ראשי דהיה חיה, ואינון ראשי אינון משכילים דנהרין תדיר, ומסתכלן לההוא רקיע לההוא נהירו דנפיק מתמן. ודא איהו נהירו דאורייתא דנהיר תדיר ולא פסיק.

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..." (Beresheet 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 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.

17. והארץ היתה תהו ובהו וגו', היתה דייקא. מקדמת דנא תלגא גו מייא, נפקא מנה זוהמא בההוא חילא דתלגא במייא, ואקיש בה אשא תקיפא, והוה בה פסולת, ואתעדיאת ואתעבידת תה"ו. ומאתר דזוהמא, קינא דפסולת. ובה"ו, ברירו דאתבריר מגו פסולת, ואתישוב בה. חשך, רזא דאשא תקיפא. וההוא חשך חפי ע"ג ההוא תה"ו על גבי ההוא פסולת, ואתתקנת מיניה.

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.

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.

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.

18. וְרוּחַ אֱלֹהִים, רוּחַ קוֹדֵשׁ דִּנְפִיק מֵאֱלֹהִים חַיִּים, וְדָא מְרַחֶפֶת עַל פְּנֵי הַמַּיִם. בְּתַר דְּהָאֵי רוּחַ נָשִׁיב, אַבְרִיר דְּקִיקוּ חַד מְגוּ הָהוּא פְּסוּלַת, בְּטִיסָא דְּזוּהָמָא. בְּד אַבְרִיר וְאַצְרִיף וְאַצְרִיף זְמָנָא וְתַרִּין, עַד דְּאַשְׁתָּאֵר הָהוּא זוּהָמָא, דְּלִית בֵּיה זוּהָמָא כְּלָל.

19. בְּד הָאֵי תְהוּ אַבְרִיר וְאַצְרִיף, נִפְק מִינֵיה רוּחַ גְּדוּלָה וְחֹזֶק מְפָרֵק הָרִים וּמְשַׁבֵּר סְלָעִים, הָהוּא דְּחָמָא אֲלֵיהּ. אַבְרִיר בְּהוּ, וְאַצְרִיף, וְנִפְק מִינֵיה רַעַשׁ, דְּכְתִיב וְאַחַר הָרוּחַ רַעַשׁ. וְאַבְרִיר חֲשֶׁךְ, וְאַכְלִיל בְּרָזָא דִּילֵיה אֵשׁ, דְּכְתִיב וְאַחַר הָרַעַשׁ אֵשׁ. אַבְרִיר רוּחַ, וְאַתְכְּלִיל בְּרָזָא דִּילֵיה קוּל דְּמָמָה דְּקָה.

20. תְּהִי אֲתַר דְּלִית בֵּיה גּוּן וְלֹא דִּיוֹקְנָא, וְלֹא אֲתְכְּלִיל בְּרָזָא דְּדִיוֹקְנָא, הַשְׁתָּא אִיהוּ בְּדִיוֹקְנָא, בְּד מְסַתְּבָן בֵּיה לִית לֵיה דִּיוֹקְנָא כְּלָל. לְכֹלֹא אִית לְבוּשָׁא לְאַתְלָבְשָׁא בְּר הָאֵי.

21. בְּהִי, לְהָאֵי אִית לֵיה צִיּוּרָא וְדִיוֹקְנָא: אַבְנִין מְשַׁקְעִין גּוּ גְּלִיפָא דְּתְהוּ, נִפְקִי גּוּ גְּלִיפָא דְּמִשְׁקָעָן תַּמָּן. וּמִתַּמָּן מְשַׁבֵּי תוֹעֵלְתָא לְעֵלְמָא, בְּצִיּוּרָא דְּלְבוּשָׁא, מְשַׁבֵּי תוֹעֵלְתָא מְעִילָא לְתַתָּא וְסִלְקָא מִתַּתָּא לְעִילָא.

22. וְעַל דָּא נִקִּיבֵן וּמְסוּלְמִין, הִנֵּי תְלִיין בְּאַוּרָא. לְזַמְנִין תְּלִיין בְּאַוּרָא דְּסִלְקִי מִתַּמָּן לְעִילָא, לְזַמְנִין מְטַמְרִין בִּיּוּמָא דְּעִיבָא, וּמְפִיקִי מִיּוֹן מְגוּ תְהוּמָא לְאַתְוָנָא תְּהִי מִתַּמָּן, דְּהָא כְּדִין חֲדוּה וּשְׁטוּתָא דְּקָא אֲתַפְּשֵׁת תְּהוּ בְּעֵלְמָא.

23. חֲשֶׁךְ, הוּא אֲשָׁא אוּכְמָא תְּקִיף בְּגוּן, אֲשָׁא סוּמְקָא תְּקִיף בְּחִיזוּ, אֲשָׁא יְרוּקָא תְּקִיף בְּצִיּוּר, אֲשָׁא חִיּוּרָא דְּכְלִיל כְּלָא. חֲשֶׁךְ תְּקִיף בְּכָל אֲשִׁין, וְדָא אֲתְקִיף לְתְּהִי. חֲשֶׁךְ הוּא אֲשָׁא, וְלֹא אִיהוּ אֲשָׁא חֲשׂוּכָא, בְּר בְּד אֲתְקִיף לְתְּהוּ, וְרָזָא דָּא וְתַכְהֵנָה עֵינָיו מְרָאוֹת וַיִּקְרָא אֶת עֵשׂוּ וְגו'. חֲשֶׁךְ פְּנֵי רַע דְּאַסְבַּר אֲנַפִּין לְרַע, וְכְדִין אֲקִרִי חֲשֶׁךְ, דְּשְׂרִי עֲלֵיה לְאַתְקַפָּא לֵיה, וְרָזָא דָּא וְחֲשֶׁךְ עַל פְּנֵי תְהוּם.

24. רוּחַ הָאֵי הוּא קוּל דְּשִׁאֲרֵי עַל בְּהוּ וְאַתְקִיף לֵיה וְאַנְהִיג לֵיה בְּכָל מַה דְּאַצְטְרִיךְ. וְרָזָא דָּא קוּל יוּ עַל הַמַּיִם. וְכֵן וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל פְּנֵי הַמַּיִם. אַבְנִין מְשַׁקְעִין גּוּ תְהוּמִי, דְּנִפְקִי מִיּוּא מְנַהוּן, וְעַל דָּא אֲקִרוּן פְּנֵי הַמַּיִם. רוּחַ אֲנְהִיג וְאַתְקִיף לְאַיְנוּן פְּנִים פְּנֵי תְהוּם, דָּא כְּמַה דְּאַצְטְרִיךְ לֵיה וְדָא כְּמַה דְּאַצְטְרִיךְ לֵיה.

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. 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.

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" (Beresheet 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.

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 DETAILS OF THE CREATION OF THE WORLD.

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

27. ואחר הרעש אש לא באש ה', דהא שמא דאלהים שלטא ביה מסטרא דחשך. ואחר האש קול דממה דקה, הכא אשתכח שם ידו"ד. ארבע פרקין הכא, דאינון פרקי גופא ואברין ידיען, דאינון ארבעה, ואינון תריסר. והכא שמא גליפא דתריסר אתוון. דאתמסר לאליהו במערה.

28. ויאמר אלהים יהי אור ויהי אור. מהכא איהו שירותא לאשכחא גניזין, היך אתברי עלמא בפרט. דעד הכא הוה בכלל, ובתר, אתהדר כלל למהוי כלל ופרט וכלל.

29. עד הכא הוה כלל תלויא באוירא מרזא דאין סוף, בין דאתפשט חילא בהיכלא עלאה רזא דאלהים, כתיב ביה אמירה, ויאמר אלהים. דהא לעילא לא כתיב ביה אמירה בפרט, ואף על גב דבראשית מאמר הוא, אבל לא כתיב ביה ויאמר.

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.

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-Yav-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.

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

30. דא ויאמר, איהו קיימא למשאל ולמנדע. ויאמר, חילא דאתרם, וארמותא בחשאי מרזא דאין סוף ברישא דמחשבה. ויאמר אלהים, השתא אוליד ההוא היכלא, ממה דאתעדיות מזרעא דקדש, ואוליד בחשאי. והוא 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. אור ויהי אור, אור דכבר הוה. אור דא רזא סתימא, אתפשטותא דאתפשט ואתבקע מרזא דסתרא דאור עלאה סתימא. בקע בקדמיתא ואפיק חד נקודה סתימא מרזא דיליה, דהא אין סוף בקע מאורא דיליה, וגלי האי נקודה י', כיון דהא י' אתפשט, מה דאשתאר אשתכח אור, מההוא רזא דהוא אור סתימאה.

33. כד אשתכח מניה נקודה קדמאה י', אתגלי לבתר עליה מטי ולא מטי, כיון דאתפשט נפק, ואיהו הוא אור דאשתאר מאור, והיננו אור דכבר הוה והא קיימא. נפק ואסתלק ואתגניז ואשתאר חד נקודה מניה למהוי מטי תדיר באורח גניזו בההוא נקודה. מטי ולא מטי נהיר ביה באורח נקודה קדמאה דנפק מניה. ובגין כך כלא אחיד דא ברזא נהיר בהאי ובהאי.

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.

36. THE VERSE: "And Elohim saw the light, that it was good" (Beresheet 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..." (Beresheet 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.'

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

34. כִּד סְלִיק בְּלֵא סְלִיקִין וְאִתְאַחְדִּין בֵּיהּ. וְאִיהוּ מְטִי וְאִגְנִיזוּ בְּאַתֵּר דְּאִי"ן סו"ף. וְכֵלֵא חַד אֶתְעֵבִיר. הֵהוּא נְקוּדָה דְּאוּר אֹר אִיהוּ. וְאִתְפָּשֵׁט וְנִהִירוּ בֵּיהּ שְׁבַע אֲתוּן דְּאַלְפָּא בֵּיתָא, וְלֹא אֶקְרִישׁוּ וְלַחִים הוּוּ, נִפְקַן חֲשַׁךְ לְבַתֵּר וְנִמְקוּ בֵּיהּ שְׁבַע אֲתוּן אַחֲרָן דְּאַלְפָּא בֵּיתָא, וְלֹא אֶקְרִישׁוּ וְקִימוּ לַחִים. נִפְקַן רְקִיעַ דְּאַמְרִישׁ מַחְלֻקַת דְּתְרִין סְטְרִין, וְנִמְקוּ בֵּיהּ תְּמֻנָּא אֲתוּן אַחֲרָנִין. בְּדִין כ"ב. דְּלִגּוּ שְׁבַע אֲתוּן דְּהֵאִי סְטְרָא וְשְׁבַע דְּהֵאִי סְטְרָא וְאִתְגְּלִיפוּ כְּלֵהוּ בְּהֵהוּא רְקִיעַ, וְהוּוּ קִימִי לַחִים. אֶקְרִישׁ הֵהוּא רְקִיעַ וְאֶקְרִישׁוּ אֲתוּן וְאִגְלִימוּ וְאִתְצִיירוּ בְּצִיּוּרֵיהוּ וְאִגְלִיף תְּמָן אֹרִייתָא לְאַנְהָרָא לְבַר.

35. יְהִי אֹר, הֵהוּא אֵל גְּדוֹל, רְזָא דְנִפְסִיק מְאוּרִי קְדָמָהּ. וְיְהִי, רְזָא דְחֲשַׁךְ, דְּאֶקְרִי אֱלֹהִים. אֹר דְּאִתְבְּלִיל שְׁמָאֵלָא בְּיְמִינָא. וְכַדִּין, מְרִזָּא דְּאֵל הוּוּ אֱלֹהִים, אִתְבְּלִיל יְמִינָא בְּשְׁמָאֵלָא וְשְׁמָאֵלָא בְּיְמִינָא.

36. וִירָא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב, דָּא עֲמוּדָא דְּאַמְצְעִיתָא. כִּי טוֹב אֲנֵהִיר עֵילָא וְתַתָּא וְלְכָל שְׂאֵר סְטְרִין, בְּרִזָּא יְרוּד', שְׁמָא דְּאֶחִיד לְכָל סְטְרִין וְיַבְדֵּל אֱלֹהִים וְגו' אֶמְרִישׁ מַחְלֻקַת לְמַהוּי כְּלָא שְׁלִים.

37. וַיִּקְרָא אֱלֹהִים וְגו' מַהוּ וַיִּקְרָא, קְרָא וְזִמִּין, לְאַפְקָא מֵהֵאִי אֹר שְׁלִים דְּקִיּוּמָא בְּאַמְצְעִיתָא, חַד נִהִירוּ, דְּאִיהוּ יְסוּדָא דְּעֵלְמָא, דְּעֵלְיָה קִיּוּמִין עֵלְמִין. וּמֵהֵהוּא אֹר שְׁלִים עֲמוּדָא דְּאַמְצְעִיתָא, אִתְפָּשֵׁט יְסוּדָא חִי עֵלְמִין, דְּאִיהוּ יוֹם מְסֻטְרָא דְּיְמִינָא. וְלַחֲשַׁךְ קְרָא לַיְלָה, קְרָא וְזִמִּין, וְאַפִּיק מְסֻטְרָא דְּחֲשַׁךְ חַד נֹקְבָא סִיְהָרָא דְּשִׁלְטָא בְּלִילְיָא, וְאֶקְרִי לַיְלָה. רְזָא דְּאִדְנִי אֲרוּן כָּל הָאָרֶץ.

38. עָאֵל יְמִינָא בְּהֵהוּא עֲמוּדָא שְׁלִים בְּאַמְצְעִיתָא, כְּלִיל בְּרִזָּא דְּשְׁמָאֵלָא, וְסְלִיק לְעֵילָא עַד נְקוּדָה קְדָמָהּ, וְנִטִּיל וְאֶחִיד תְּמָן מְלָה דְּתַלְתָּ נְקוּדִין, חֲלָם שׁוּר"ק חִיר"ק, זְרַע קִדְשׁ. דְּהֵא לִית זְרַעָא דְּאִזְדְּרַע בְּרִזָּא דָּא, וְאִתְחַבֵּר כְּלָא בְּעֲמוּדָא דְּאַמְצְעִיתָא, וְאַפִּיק יְסוּדָא דְּעֵלְמָא וּבְגִין כֵּן אֶקְרִי כָּל, דְּאֶחִיד לְכָלֵּא בְּנִהִירוּ דְּתִיאֻבְתָּא.

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.

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.

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--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

39. שְׁמָאלָא לְהִיט בְּתוֹקְפָא וְאַרְח, בְּכוֹלָהוּ דְרִגְוִן אֲרַח רִיחָא. וּמַהְוָא לְהִיטוּ דְאִשָּׁא, אִפִּיק הָהִיא נּוֹקְבָא סִיְהֶרָא וְהָוָא לְהִיטוּ הוּהּ חֲשָׁךְ, בְּגִין דְּהוּהּ מִחֲשָׁךְ. וְתִרְוִן סְטְרִין אֵלִין, אִפִּיקוּ תִרְוִן דְרִגְוִן אֵלִין, חַד דְּכֵר וְחַד נּוֹקְבָא.

40. יְסוּדָא אֲחִיד בְּעֵמוּדָא דְאִמְצָעִיתָא, מִהָהוּא תּוֹסַפֵּת נְהוּרָא דְהוּהּ בֵּיהּ, דְכִיּוֹן דְהָהוּא עֵמוּדָא דְאִמְצָעִיתָא אֲשֶׁתִּלִּים, וְעֵבִיד שְׁלָם לְכָל סְטְרִין, כְּדִין אֲתוּסַף בֵּיהּ נְהִירוּ מֵעֵילָא, וּמִכָּל סְטְרִין, בְּחֻדְוָה דְכָלָא בֵּיהּ. וּמַהְוָא תּוֹסַפֵּת דְחֻדְוָה, נְפִיק יְסוּדָא דְעֵלְמִין וְאִקְרִי מוּסַף. מִהֵכָּא נְפִיקוּן כָּל חֵיילִין לְתַתָּא וְרוּחִין וְנִשְׁמָתִין קְדִישִׁין, בְּרִזָּא יְדוּד צְבָאוֹת אֵל אֱלֹהֵי הַרְחוּמוֹת.

41. לֵילָה אֲרוֹן כָּל הָאָרֶץ, מְסֻטְרָא דְשְׁמָאלָא, מִהָהוּא חֲשָׁךְ, וּבְגִין דְהָהוּא חֲשָׁךְ תִּיאוּבְתִיָּה לְאֲתַבְלָלָא בְּיַמִּינָא, וְחָלַשׁ תּוֹקְפִיָּה, אֲתַפְשֵׁט מִגִּיָּה הָאִי לֵילָה, כְּד שְׁאֵרֵי לְאֲתַפְשֵׁטָא הָאִי לֵילָה, עַד לָא אֲסַתִּיִּים, הָהוּא חֲשָׁךְ עָאֵל וְאֲתַבְלִיל בְּיַמִּינָא וְיַמִּינָא אֲחִיד לִיָּה, וְאֲשֶׁתָּאֵר בְּגִרְיַעוּ הָאִי לֵילָה.

42. וּכְמָה דְחֲשָׁךְ תִּיאוּבְתִיָּה לְאֲתַבְלָלָא בְּאוּר. הַכִּי לֵילָה תִּיאוּבְתִיָּה לְאֲתַבְלָלָא בְּיוֹם, חֲשָׁךְ גִּרְע נְהוּרִיָּה, וּבְגִין כֵּן אִפִּיק דְרִגָּא בְּגִרְיַעוּ, וְלֹא בְנִהִירוּ חֲשָׁךְ לָא נְהִיר אֱלָא כְּד אֲתַבְלִיל בְּאוּר, לֵילָה דְנִפְק מִגִּיָּה, לָא נְהִיר, אֱלָא כְּד אֲתַבְלִיל בְּיוֹם. גִּרְיַעוּ דְלֵילָה לָא אֲשֶׁתִּלִּים אֱלָא בְּמוּסַף, מַה דְאֲתוּסַף הַכָּא גִּרְע הַכָּא.

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. בְּמוֹסֵף הָיָה בֵּיהּ רִזָּא דְנִקּוּדָה עֲלָאָה, וְרִזָּא דְעִמּוּדָא דְאַמְצְעִיתָא בְּכָל סְטְרִין, וּבְגִין כֵּךְ אֲתוּסֵף בֵּיהּ תְּרִין אֲתוּוּן. בְּלִילִיָּא גְרִיעוּ בֵּיהּ אֶלֶן תְּרִין, כְּדִין קָרָא, בְּתִיב וַיִּקְרָא, וְגָרַע מִנִּיהּ ו' י' וּבְתִיב קָרָא לַיְלָה. הֵכָא רִזָּא דְשָׂמָא דְשִׁבְעִין וְתְרִין אֲתוּוּן גְּלִיפָא דְכִתְרָא עֲלָאָה.

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' הֵכָא בְּפִרְט רִזָּא לְאַפְרָשָׁא בֵּין מִיּוֹן עֲלָאִין לְתַתָּאִין, בְּרִזָּא דְשָׂמָאֲלָא הֵכָא מַחְלֻקַת בְּרִזָּא דְשָׂמָאֲלָא, דְעַד הֵכָא רִזָּא דְיִמִּינָא הוּא, וְהֵכָא הוּא רִזָּא דְשָׂמָאֲלָא. וּבְגִין כֵּךְ אֲסֻגִּיאוּ מַחְלֻקַת בֵּין דָּא לְיִמִּינָא. יְמִינָא אִיהוּ שְׁלִימָא דְכָלָא, וּבְגִין כֵּךְ בְּיִמִּינָא כְּתִיב כָּלָא, דְהָא בֵּיהּ תְּלִינָא כָּל שְׁלִימוֹ. כִּד אֲתַעַר שְׂמָאֲלָא אֲתַעַר מַחְלֻקַת, וּבְהוּא מַחְלֻקַת אֲתַתְּקַף אֲשָׁא דְרוּגְזָא, וְנִמְיָק מִנִּיהּ מַהֲהִיא מַחְלֻקַת גִּיהֵנָם, וְגִיהֵנָם בְּשָׂמָאֲלָאֲתַעַר 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.

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).

45. חֲכֵמָתָא דְּמֹשֶׁה בְּהָא אֶסְתַּבֵּל, וּבְעוֹבְדָא דְּבְרָאשִׁית אֲשֶׁגַח. בְּעוֹבְדָא דְּבְרָאשִׁית הָוָה מַחְלֹקֶת שְׂמָאלָא בְּיַמִּינָא, וּבְהָוָה מַחְלֹקֶת דְּאֲתַעַר בֵּיהּ שְׂמָאלָא, נִפְקַ בֵּיהּ גִּיהֵנָם וְאֲתַדְּבַק בֵּיהּ. עֲמַדָא דְּאֲמֻצְעִיתָא דְּאִיהוּ יוֹם תְּלִיתָאי עָל בִּינְיָהוּ, וְאֲפֵרִישׁ מַחְלֹקֶת וְאֶסְבִּים לְתֵרִין סְטָרִין, וְגִיהֵנָם נְחִית לְתַתָּא, וְשְׂמָאלָא אֲתַבְּלִיל בְּיַמִּינָא וְהָוָה שְׁלָמָא בְּכָלָא.

46. בְּגוֹוְנָא דָא, מַחְלֹקֶת קֶרַח בְּאֶהְרִן, שְׂמָאלָא בְּיַמִּינָא. אֶסְתַּבֵּל מֹשֶׁה בְּעוֹבְדָא דְּבְרָאשִׁית, אָמַר: לִי אֲתַחְזִי לְאֲפֵרְשָׁא מַחְלֹקֶת בֵּין יַמִּינָא לְשְׂמָאלָא אֲשַׁתְּדַל לְאֶסְבְּמָא בִּינְיָהוּ, וְלֹא בְּעֵי שְׂמָאלָא. וְאֲתַקַּף קֶרַח בְּתוֹקְפִיהּ.

47. אָמַר: וְהָאִי גִיהֵנָם, בְּתוֹקְפָא דְּמַחְלֹקֶת שְׂמָאלָא, אֲצַטְרִיךְ לְאֲתַדְּבַקָא, הוּא לֹא בְּעֵי לְאֲתַדְּבַקָא לְעִילָא וְלֹאֲתַבְּלִלָא בְּיַמִּינָא, וְהָאִי יְחוּת לְתַתָּא בְּתוֹקְפָא דְּרוּגְזָא דִּילִיהּ.

48. וְעַל דָּא לֹא בְּעֵי קֶרַח לְאֶסְבְּמָא הָאִי מַחְלֹקֶת בְּיַדָּא דְּמֹשֶׁה, בְּגִין דְּלֹא הָוָה לְשֵׁם שְׁמַיִם, וְלֹא חֵיִשׁ לִיקְרָא דְּלְעִילָא, וְאֶפְחִישׁ עוֹבְדָא דְּבְרָאשִׁית, בִּיּוֹן דְּחָמָא מֹשֶׁה דְּהָוָה מְכַחִישׁ עוֹבְדָא דְּבְרָאשִׁית וְאֲתַדְּחָא אִיהוּ לְבַר, כְּדִין וַיַּחַר לְמֹשֶׁה מְאֹד.

49. וַיַּחַר לְמֹשֶׁה, עַל דְּאֶפְחִישׁוּ לִיהּ, דְּלֹא אֶסְבִּים הָוָה מַחְלֹקֶת. מְאֹד, עַל דְּאֶפְחִישׁוּ עוֹבְדָא דְּבְרָאשִׁית. וּבְכָלָא אֶפְחִישׁ קֶרַח, בְּעִילָא וּבְתַתָּא. דְּכְתִיב בְּהַצּוֹתָם עַל ה', הָא תַתָּא, וְעִילָא. וְעַל דָּא אֲתַדְּבַק בְּמָה דְּאֲתַחְזִי לִיהּ.

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 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.

53. This is the secret of the verse: "Let there be a firmament in the midst of the waters, and let it divide..." (Bereshheet 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 Shamaï 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.

50. מַחְלוֹקֶת דִּאֲתַתְקַן כְּגִוּוֹנָא דְלַעִילָא, וְסִלִּיק וְלֹא נְחִית, וְאֲתַקִּיִּים בְּאַרְחַ מִיִּשְׂרָאֵל, דָּא מַחְלוֹקֶת דְּשִׁמְאִי וְהִלֵּל. וְקְדוּשׁ בְּרוּךְ הוּא אֲפְרִישׁ בִּינֵיהוּ, וְאֲסַכֵּים לֹון. וְדָא הוּא מַחְלוֹקֶת לְשֵׁם שְׁמַיִם, וְשִׁמְיִם אֲפְרִישׁ מַחְלוֹקֶת, וְעַד אֲתַקִּיִּים וְדָא הוּא כְּגִוּוֹנָא דְעֹבְדָא דְבְּרֵאשִׁית. וְקֶרַח, בְּעֹבְדָא דְבְּרֵאשִׁית אֲכַחִישׁ בְּכֻלָּא וּפְלוּגְתָא דְשְׁמַיִם הוּא, וּבְעָא לְאַכְחָשָׁא מְלִי דְאוֹרִייתָא, וְדָאִי בְּאֲתַדְבָּקוּתָא דְגִיְהוֹנָם הוּא, וְעַל דָּא אֲתַדְבַּק בְּהַרְדִּיהָ.

51. וְרָזָא דָּא בְּסַפְרָא דְאָדָם. חֲשַׁךְ כִּד אֲתַעַר, אֲתַעַר בְּתוֹקְפִיהָ וּבְרָא בִיהָ גִיְהוֹנָם, וְאֲתַדְבַּק בְּהַרְדִּיהָ בְּהוּא מַחְלוֹקֶת. כִּיּוֹן דְשִׁכִּיךְ רוּגְזָא וְתוֹקְפָא אֲתַעַר מַחְלוֹקֶת כְּגִוּוֹנָא אַחְרָא מַחְלוֹקֶת דְרַחִימוֹ.

52. וְתֵרִין מַחְלוֹקֶת הוּא. חַד שִׁירוּתָא וְחַד סִיּוּמָא, וְדָא אִיהוּ אֲרַחְהוֹן דְצַדִּיקִיָּא שִׁירוּתָא דְלַהוֹן בְּקִשְׁיוֹ וְסוּפָא דְלַהוֹן בְּנִיחָא. קֶרַח הוּא שִׁירוּתָא דְמַחְלוֹקֶת כְּמוֹם רוּגְזָא וְתוֹקְפָא, וְאֲתַדְבַּק בְּגִיְהוֹנָם. שְׁמַאי, סוּפָא דְמַחְלוֹקֶת. כִּד רוּגְזָא בְּנִיחָא אֲצַטְרִיךְ לְאַתְעָרָא מַחְלוֹקֶת דְרַחִימוֹ, וְלֹאֲסַכְמָא עַל יְדָא דְשְׁמַיִם.

53. וְרָזָא דָּא, יְהִי רְקִיעַ בְּתוֹךְ הַמַּיִם וְיְהִי מִבְּדִיל, דָּא מַחְלוֹקֶת קְדַמָּא אֲתַעַרו דְרוּגְזָא וְתוֹקְפָא בְּעָא לְאַפְרָשָׁא, וְאֲתַעַר גִּיְהוֹנָם, עַד דְרוּגְזָא וְתוֹקְפָא אֲצַטְנוּ. וְכִדִּין וַיַּעַשׂ אֱלֹהִים אֶת הַרְקִיעַ וְגו', אֲתַעַר מַחְלוֹקֶת דְרַחִימוֹ וְחִבְּבוּ וְקִיּוּמָא דְעֻלְמָא. וּבְרָזָא דָּא מַחְלוֹקֶת שְׁמַאי וְהִלֵּל דְתוֹרָה שְׁבַעַל פֶּה עֲאֵלַת בְּרַחִימוֹ גְּבִי תוֹרָה שְׁבַכְתָּב, וְהוּוּ בְּקִיּוּמָא שְׁלִים.

54. הַבְּדִלָה אִיהוּ וְדָאִי בְּשְׁמַאֲלָא. כְּתִיב הֲכָא הַבְּדִלָה, וְיְהִי מִבְּדִיל, וְכְתִיב וַיִּבְדֵּל, וְכְתִיב הַתָּם הִמְעַט מִכֶּם כִּי הִבְדִּיל וְגו' וְכְתִיב בַּעַת הַיּוֹא הַבְּדִיל ה' אֶת שֶׁבֶט הַלְוִי. דְהָא וְדָאִי לִית הַבְּדִלָה אֲלָא בְּשׁוּנֵי בְּאַתְרֵי שְׁמַאֲלָא.

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.

57. While the children of Yisrael performed 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.

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 EI 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 EI and to include THE UPPER AND LOWER WATERS within each other THROUGH THAT EXPANSION. And THE NAME EI 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-

55. ואי תימא הבדלה בשני איהו ודאי, אמאי הבדלה בלוי דאיהו תליתאה, הבדלה בשמעון אצטרין דאיהו שני. אלא אף על גבדלוי איהו תליתאה. לדעתא דיעקב שני הוה, ולעולם בשני הוה, וכלא בארץ מישר, בארץ שלים בדקא יאות.

56. הבדלה במוצאי שבת, בין אינון דשליטין ביומי חול לשבת, וכד נמיק שבת, סלקא מגיהנם חד סטרא מעינא בישא דבעא לשלטאה בשעתא דאמרין ישראל ומעשה ידינו כוננה עלינו, ונמיק מהווא דרגא דאקרי שמאלא, ובעי לאתערבא בזרעא דישראל ולשלטאה עלייהו דישראל.

57. וישראל עברי עובדא בהרס וביון, ואמרי הבדלה, ואתפרש מנייהו, ומאיך ההוא סטרא ועאל לדוכתיה בשאול, אתר דקרח וסיעתיה תמן, דכתיב וירדו הם וכל אשר להם חיים שאולה, ואינון לא נחתו תמן עד דעברי ישראל הבדלה מנהון, דכתיב הבדלו מתוך העדה וגו'.

58. ולעולם הבדלה בשני איהו שמאלא. בשירותא ותוקפא ורוגזא, דאתער שמאלא במחלוקת, עד לא שכיך בנייחא, ואתברי ביה גיהנם, כדן אתבריאו כל אינון מלאכים דקטרגי למריהון לעילא ואכיל לון נורא ואתוקדו. וכן כל שאר אינון דמתבטלי, ולית לון קיומא ואתאכלו בנורא, כגוונא דא קרח לתתא, וכלא כגוונא דא.

59. יהי רקיע, אתפשט פשיטו דא מן דא: א"ל, קטפא וימנא, א"ל גדול אתפשט פשיטו מן גו מויא, לאשתלמא שמא דא א"ל, ולא תכללא בההוא פשיטו דא בדא, ואתפשט מאל אלקים, הי"ם אליון אתפשטו, ואתהפכו למהוי מיון תתאין, ימ"ה, ההוא פשיטו דאתפשט בשני מיון עלאין הי"ם זה הי"ם גדול, הי"ם, מיון עלאין, הפוכא דאליון אתוון, ימ"ה, מיון תתאין. כיון דאתתקנו אתעבידו כללא כללא חדא. ואתפשט שמא דא בכמה דוכתי.

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.

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" (Bereshheet 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 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.

60. מִיּוֹן עֵלָאִין דְּכוּרִין, וּמִיּוֹן תְּתָאִין נּוֹקְבִין. בְּקִדְמִיתָא הוּוּ מִים בְּמִים, עַד דְּאִתְפְּרְשׁוּ לְאַשְׁתַּמוּדְעָא מִיּוֹן עֵלָאִין וְתְתָאִין, דָּא אֱלֹקִים וְדָא אֲדֹנָי, וְדָא ה' עֵלָאָה וְה' תְּתָאָה. מַה כְּתִיב וַיַּעַשׂ אֱלֹקִים אֶת הַרְקִיעַ. אִתְפְּשׁוּתָא דָּא נָטַל שְׁמָא דָּא, אֱלֹקִים מִיּוֹן עֵלָאִין. וּמִיּוֹן תְּתָאִין אֲדֹנָי. וְעַם כָּל דָּא, כִּיּוֹן דְּאַשְׁתַּלִּימוּ מִיּוֹן דְּכוּרִין בְּמִיּוֹן נּוֹקְבִין, שְׁמָא דְּאֱלֹקִים אִתְפְּשַׁט בְּכֻלָּא.

61. וְאִף עַל גַּב דְּאַפְרִישׁ בֵּין מִיּוֹן עֵלָאִין לְתְתָאִין, מַחְלֻקָתָא לֹא אִתְבְּטַל עַד יוֹם תְּלִיתָאִי, וְאַסְכִּים מַחְלֻקָתָא וְאַתִּישְׁב כְּלָא בְּרוּכְתִיהָ כְּדָקָא יְאוּת. וּבְגִין מַחְלֻקָתָא דָּא, אִף עַל פִּי דְּאִיהוּ קִיּוּמָא דְּעֵלְמָא, לֹא כְּתִיב כִּי טוֹב בְּשָׁנִי, דְּלֹא אִשְׁתַּלִּים עוּבְדָא, מִיּוֹן עֵלָאִין וּמִיּוֹן תְּתָאִין הוּוּ כְּחֻדָא, וְלֹא הוּוּ תּוֹלְדִין בְּעֵלְמָא. עַד דְּאִתְפְּרְשׁוּ וְאַשְׁתַּמוּדְעוּ, וּבְגִין כֵּן עֲבָדוּ תּוֹלְדִין.

62. וְעַם כָּל דָּא, אִף עַל גַּב דְּהִבְדֵּלָהּ הוּוּ בְּשָׁנִי, וּמַחְלֻקָתָא בֵּיהּ הָוָה, יוֹם תְּלִיתָאִי אִסְכִּים בְּכֻלָּא, דְּהוּא שְׁמָא דְּאַגְלִיף בְּגִלְפּוּי, הוּוּ"ה, לְאַסְתַּכְּמָא מִיּוֹן עֵלָאִין וּמִיּוֹן תְּתָאִין: ה' עֵלָאָה ה' תְּתָאָה, ו' בִּינְיָהוּ לְאַשְׁלָמָא בְּתַרְיָן סְטְרִין. וְסִימְנָא דָּא מִי הִירְדֵן, מִיּוֹן עֵלָאִין קָמוּ נְד אַחַד, מִיּוֹן תְּתָאִין נְחָתוּ לְיִמָא, וְיִשְׂרָאֵל אֲזִלִּי בְּאַמְצַעִיתָא.

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 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.

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" (Beresheet 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.

63. חֲמֵשׁ רְקִיעֵינָא בְּתִיבֵי הָבָא, וְחַי הָעוֹלָמִים אֵיזִיל בְּהוּ וְאַנְהִיג בְּהוּ, וְכִלְהוּ בְּלִילָן דָּא בְּדָא, וְאַלְמָלָא הָאֵי מַחְלוּקְתָּ דְאַסְתָּבָם עֵי דְאַמְצְעִיתָא, לָא אֲתַבְּלִילוּ וְלָא אֲתִישְׁרוּ דָּא בְּדָא. חֲמֵשׁ מְאָה שְׁנִין אִינוּן, דְּאִילְנָא דְחַיֵּי דְבִיךָ בְּהוּ לְמִיעֵבַד אִיבִין וְתוֹלְדִין לְעֵלְמָא, וְכָל מִימּוֹי דְבְּרָאשִׁית, דְּנִגְדִין וְאַתְמַשְׁכֵּן מְבָרָאשִׁית, אֲתַפְּלִגוּ תַּחוּתוֹי עַל יְדִיהָ. וְדוּר מְלַכָּא נְקִיט בְּלָא, וְאִיהוּ פְּלִיג לְבַתְרָא. דְּכַתִּיב וַיַּחֲלַק לְכָל הָעָם לְכָל הַמּוֹן וְגו'. וְכַתִּיב וַתֵּן תֶּהֱן לָהֶם יִלְקוּטוֹן. וְכַתִּיב וַתִּקֶּם בְּעוֹד לַיְלָה וַתֵּן טָרֶף וְגו'.

64. בְּשַׁעֲתָא דְאַתְעֵר מַחְלוּקְתָּ בְּתוּקְפָא דְשְׂמָאלָא, אֲסָגִי וְאַתְקֶף הוֹרְפִילָא דְטִיפְסָא, וְנִפְקוּ מִתְּמָן טְסִירִין, וְאַקְרִישׁוּ מִיַּד בְּלָא לְחוּתָא כְּלָל, וְהוּוּ דְכַר וְנוֹקְבָא, וּמְנַהוּן אֲתַפְּרְשׁוּ זְיִינִין בִּישׁוּן לְזַנְיִיהוּ, וְהָכָא תְּקִיפּוּ דְרוּחַ מְסָאבָא בְּכָל אֲנוּן תּוּקְפִין טְסִירִין, וְאִינוּן רְזָא דְעַרְלָה. אִילִין אֲתַקְפוּ בְּזַיִינִין תְּקִיפִין, חַד אֲפַעָה וְחַד נַחֲשׁ, וְתַרוּיְהוּ חַד. אֲפַעָה אֹלִיד לְשַׁבְעֵין שְׁנִין, בְּחַבּוּרָא חַדָּא אֲתַהֲדֵר בְּלָא לְשַׁבַּע שְׁנִין דְנַחֲשׁ.

65. הָכָא אִיהוּ רְזָא דְגִיְהֵנָם, דְּאַקְרִי בְּשַׁבַּע שְׁמָהָן. יֵצֵר הָרַע בְּשַׁבַּע שְׁמָהָן אֲקָרִי, וּבְכַמְהָ דְרִגְיָן אֲתַפְּשֵׁט מְסָאבּוּ מֵהָכָא לְעֵלְמָא, וְכִלְא מְרִזָּא דְשְׂמָאלָא טַב וּבִישׁ, וְאִיהוּ יִשׁוּבָא דְעֵלְמָא. הָכָא שְׂמָא גְלוּפָא דְתַמְנֵי סְרִי אֲתוּן, מְמַנָּא עַל גְּשְׁמֵי רְצוֹן נְדָבָה וּבְרָכָה יִשׁוּבָא דְעֵלְמָא.

66. וַיֹּאמֶר אֱלֹקִים יִקְוּ הַמַּיִם וְגו', בְּאַרְחָ קוּ לְמַהוּי בְּאַרְחָ מִישֵׁר, דְּהָא מְרִזָּא דְהֵיאַת נְקוּדָה קְדַמְאָה נִפְקָ בְּלָא בְּסַתִּימוּ, עַד דְּמַטִּי וְאַתְכַּנְיִשׁ לְהִיכְלָא עֲלָאָה, וּמִתְּמָן נִפִּיק בְּקוּ מִישֵׁר לְשַׁאֲרֵי דְרִגְיָן עַד דְּמַטִּי לְהֵוּא אֲתֵר חַד דְּכַנְיִשׁ בְּלָא בְּכִלְלֵי דְכַר וְנוֹקְבָא, וּמֵאַן אִיהוּ חַי עֵלְמִין.

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" (Bereshheet 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. 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 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" (Bereshheet 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.

67. המים, הנמקי מלעיל מאת ה' עלאה. מתחת השמים, ו' זעירא ועל דאו"ו חד שמים וחד מתחת השמים. כדון, ותראה היבשה, דא ה' תתאה, דא אתגלי וכל שאר אתבסי, ומגוי האי בתראה, אשתמע בסוכלתנו ההוא דאתבסי.

68. אל הוא קשורא דיחודא דעלמא עלאה ידו"ד אחד ושמו אחד, תרין יחודין: חד דעלמא עלאה לאתיחדא בדרגוי, וחד דעלמא תתאה לאתיחדא בדרגוי. קשורא דיחודא דעלמא עלאה עד הכא איהו, חי עלמין תמן אתבסי, ואתקשר עלמא עלאה ביחודא דיליה, ובגין כן אקרי מקום אחד. כל דרגין וכל שייפין מתכנשין תמן, והו כללהו ביה חד בלא פורא כלל. ולית דרגא דאתיחדן תמן ביחודא חד אלא האי, וביה אתבסיין כללהו בארץ סתים בתיאובתא חד. עד הכא, בדרגא דא אתיחד עלמא דאתגלייא בעלמא דאתבסייא.

69. עלמא דאתגלייא אתיחד אוף הכי לתתא, ועלמא דאתגלייא איהו עלמא דתתא"ה, ואראה את ה', ויראו את אלקי ישראל, וכבוד ה' נראה, וירא כבוד ה', במראה הקשת וגו' כן מראה הנגה סביב הוא מראה דמות כבוד ה', ודא איהו רזא ותראה היבשה.

70. במראה הקשת, זה חי עלמין, וזהו את קשתי נתיני בענן דא מלכות. נתתי, מן יומא דאתברי עלמא ביומא דעובא, דאתחזי קשת, מראה דמות כבוד ה'. אתער שמאלא לאתתקפא, נפקת רחל ותקש בלדתה, מיכאל בסטרא דא רפאל בסטרא דא גבריאל בסטרא דא. ואינון גוונין דאתחזיין בההוא דמות חיוור וסומק וירוק.

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

71. כֵּן מֵרָאה הַנֶּגְהָ סָבִיב, נִהְיָרוּ דְאֵתְבַסְיָא, בְּגִלְגּוּלָא דְחִיזוּ דְעִינָא. הוּא מֵרָאה דְמֹות כְּבוֹד ה'. גּוּוּנִין דְאֵתְיַחְדָּא יַחְדָּא תַתָּא לְמוֹם יַחְדָּא דְאֵתְיַחְדָּא דְלַעִילָא.

72. ה' אֶלְקֵינוּ ה' גּוּוּנִין סְתִימִין דְלָא אֵתְחַזִּין וְאֵתְקַשְׁרִין אֶל מְקוֹם אֶחָד יַחְדָּא חָדָא בְעֵלְאָה. גּוּוּנִין בְּקִשְׁת לְתַתָּא לְאֵתְיַחְדָּא בְהוּ חוּר סוּמְק וִירוֹק, כְּגוּוּנִין סְתִימִין, וְאִנּוּן יַחְדָּא אֶחָדָא חָדָא וְשִׁמוּ אֶחָד, בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וְעַד יַחְדָּא דְלְתַתָּא, יַחְדָּא עֵלְאָה שְׁמַע יִשְׂרָאֵל יְדוּד אֶלְקֵינוּ יְדוּד אֶחָד. דָּא לְקַבֵּל דָּא, הֵכָא שִׁית תִּיבִין וְהֵכָא שִׁית תִּיבִין.

73. יְקוּוּ מְדִירוּ דְקוּ וּמְשַׁחְתָּא, מְשַׁחְתָּא, בּוֹצִינָא דְקַרְדִּינּוּתָא. הֵכָתִיב מִי מִדְרַד בְּשַׁעֲלוּ מַיִם, וְדָא אֵיהוּ יְקוּוּ הַמַּיִם, הֵכָא שְׁעוּרָא דְיוֹצֵר עֲלִמִין יוּד ה"א וְא"ו ה"א.

74. קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ, דָּא אֵיהוּ יְקוּוּ הַמַּיִם. ה' צְבָאוֹת, דָּא אֵיהוּ אֶל מְקוֹם אֶחָד בְּרוּזָא דְשְׁמָא דָּא. מְלָא כָל הָאָרֶץ כְּבוֹדוֹ, דָּא וְתַרְאָה הַיִּבְשָׁה, חָדָא גְלִיפָא שְׁמָא דְיַחְדָּא כּוּז"ו בְּמוֹכְס"ז כּוּז"ו.

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" (Bereshheet 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.

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 ASYAH, 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.

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 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

75. תִּדְשֵׂא הָאָרֶץ דָּשָׂא עֵשֶׂב וּגְו' הַשְּׂתָא אִפִּיקַת חֵילָא בְּאֲנוּן מִיּוֹן דְּאִתְכַנְשׁוּ לְאַתְרֵי חָד, וְנִגְדָן בְּגִוּיָהּ גּוּ טְמִירָן סְתִימָא, וְנִמְקִין בְּגִוּיָהּ טְמִירָן עֲלֵאִין וְחֵילִין קְדִישִׁין, דִּי כָל אֲנוּן בְּנֵי מְהִימְנוּתָא מִתְקַנְן לֹון בְּתַקְוָא דְמְהִימְנוּתָא, בְּהֵוּא פּוֹלְחָנָא דְמֵאֲרִיְהוּן.

76. וְרָזָא דָא מְצַמִּיחַ חֲצִיר לְבְדֵמָה וּגְו' דָא בְדֵמָה דְרַבִּיעָאָה עַל אֶלְף טוּרִין. וּמְגַדְלִין לָהּ בְּכָל יוֹמָא הֵוּא חֲצִיר, וְחֲצִיר דָא אֲנוּן מְלֹאכִין שְׁלִיטִין לְפִיּוֹם שַׁעְתָּא, דְּאִתְבְּרִיאוּ בְּשַׁנֵּי, וְקִיּוּמִין לְמִיכְלָא דְהֵאִי בְהֵמָה, בְּגִין דָּאִית אֲשָׂא אֲכָלָא אֲשָׂא.

77. וְעֵשֶׂב לְעִבּוּדַת הָאָדָם. עֵשֶׂב, דָּא אֵלִין אוֹפְנִין וְחַיּוֹת וְכְרוּבִים, דְכֻלְהוּ מִתְקַנְן גּוּ תְקוּנֵיהוּ, וְקִיּוּמִין לְאִתְתַּקְנָא בְּשַׁעְתָּא דְבְנֵי נְשָׂא אֲתִין לְפּוֹלְחָנָא דְמֵאֲרִיְהוּן בְּקִרְבָּנֵיהוּן וּבְצִלוֹתָא, דְדָא אִיהוּ עִבּוּדַת הָאָדָם, וְעֵשֶׂב דָּא אֲזַדְמָן וְאִתְעַתְד לְעִבּוּדַת הָאָדָם, לְאִתְתַּקְנָא בְּתַקְוָיָהּ כְּדָקָא יָאוּת.

78. וְכִד אִינוּן מִתְתַּקְנָן בְּהֵיָא עִבּוּדַת הָאָדָם לְבִתְרָ, וּמְנִיְהוּ נִמְקִי מְזוּנֵי וְטְרַפִּין לְעֵלְמָא, דְכִתִּיב לְהוֹצִיא לֶחֶם מִן הָאָרֶץ. וְדָא אִיהוּ עֵשֶׂב מְזִרִיע זֶרַע, דְהֵא חֲצִיר לֹא מְזִרִיע זֶרַע אִיהוּ, אֲלֹא אֲזַדְמָן לְמִיכְלָא דְאֲשָׂא קְדִישָׂא, וְעֵשֶׂב לְתַקְוָא דְעֵלְמָא.

79. וְכָל דָּא, לְהוֹצִיא לֶחֶם מִן הָאָרֶץ. כָּל תְּקוּנִין דְבְנֵי נְשָׂא, דְקָא מִתְקַנְנָא לְהֵאִי עֵשֶׂב אֶרֶץ. דְפּוֹלְחָנָא דְלְהוּן לְמֵאֲרִיְהוּן, לְסַפְקָא עַל יְרִיְהוּן מְהֵיָא אֶרֶץ, טְרַפָּא וּמְזוּנֵי לְהֵאִי עֵלְמָא, וְלְאִתְבְּרָן בְּנֵי נְשָׂא מְבָרְכִין דְלַעִיל.

80. עֵץ פְּרִי עוֹשֶׂה פְּרִי, דְרָגָא עַל דְרָגָא, דְכִר וְנוֹקְבָא. כְּמָה דְעֵץ פְּרִי אִפִּיק חֵילָא דְעֵץ עוֹשֶׂה פְּרִי, אוּף הֵכָא אִפִּיק אִיהוּ. וּמֵאֵן אִיהוּ, אֵלִין אֲנוּן כְּרוּבִים וְתַמְרוֹת. מֵאֵי תַמְרוֹת, אֵלִין אֲנוּן דְסִלְקֵי בְתַנְנָא דְקִרְבָּנָא וּמִתְתַּקְנֵי בְהִרְיָה וְאִקְרוּן תַמְרוֹת עֵשֶׂן. וְכֻלְהוּ קִיּוּמִין בְּתַקְוֵיָהוּ לְעִבּוּדַת הָאָדָם, מְה דְלֹא קִיּוּמָא כֵּן חֲצִיר, דְהֵא אִתְעַתְד לְמִיכְלָא, דְכִתִּיב הִנֵּה נָא בְהֵמוֹת אֲשֶׁר עֲשִׂיתִי עִמָּן חֲצִיר כְּבָקָר יֹאכְל.

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.

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 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.

81. עץ פרי עושה פרי. היוקנא דכר ונוקבא, ודמות פניהם פני אדם. אליו לאו אנון כאנון ברובים, אליו אפי רברבן בדיקנא חתימא, ברובים אפי זוטרי כרביין. פני אדם, כל היוקנין כלילן בהו, בגין דאינון אפין רברבין, ומצטיירין בהו ציורין גליפין כגלופי שמא מפרש, בארבע סטרי דעלמא מזרח מערב צפון ודרום.

82. מיכאל רשים רשימו לצד דרום, וכל אנפין מסתכלין לגבי פני אדם: פני אריה, פני שור, פני נשר. אדם איהו דכר ונוקבא, ולא אקרי אדם בר הני, ומניה אצטיירין ציורין, דרכב אלקים רבותים, דכתיב רכב אלקים רבותים אלפי שנאן.

83. שנאן, כללא דכלהו ציורין: שור, נשר, אריה. דא איהו אדם פשיטו דאתכליל כחרא ברזא דכר ונוקבא, וכלהו אלפין ורובין. כלהו נפקי מהני, רזא שנאן. ומהני היוקנין מתפרשין כל חד וחד בסטרייהו כמה דאתחזי לון.

84. ואלין אינון דקא משלבן חד בחד, וכליל חד בחד למהוי כל חד וחד כלילן בחבריה שור נשר אריה אדם. אתנהגן ברזא דארבע שמחן גליפאן, סלקין לאתנהגא ולאסתכלא.

85. סליק לאתנהגא ולאסתכלא שור אנפי אדם. סליק שמא חד מתעטרא מחקא ברזא דתריין גוונין, ואיהו אל. כדן אתהדר לאחורא, וכרסניא חקיק וגליף ליה, ואתרשים לאתנהגא ברזא דשמא דא.

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.

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 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.

86. סֵלִיק לְאַתְנֵהָגָא וּלְאַסְתַּבְלָא נֶשֶׁר לְאַנְפֵי אָדָם. סֵלִיק שְׂמָא אַחְרָא מִתְעַטְרָא מַחְקָא בְרָזָא דְתַרְיִן אַנְפִּין גּוּוּנִין, לְאַתְנֵהָרָא וּלְאַסְתַּבְלָא, בְּסֵלִיקוּ בְעֵטוּרָא דְלַעִיל, וְאִיהוּ גְדוּ"ל. כְּדִין אַתְהַדְרָא לְאַחֹרָא וְכֹרְסִיָא חֲקִיק וְגַלְיָף לֵיהּ, וְאַתְרָשִׁים לְאַתְנֵהָגָא בְרָזָא דְשְׂמָא דָא.

87. סֵלִיק לְאַתְנֵהָגָא וּלְאַסְתַּבְלָא אַרְיָה לְאַנְפֵי אָדָם. סֵלִיק שְׂמָא אַחְרָא, מִתְעַטְרָא מִתְחַקָּא בְרָזָא דְתַרְיִן אַנְפִּין גּוּוּנִין, לְאַתְתַּקְפָּא וּלְאַתְקַשְׂרָא בְתוּקְפָּא וְאִיהוּ גְבוּ"ר. כְּדִין אַתְהַדְרָא לְאַחֹרָא, וְכֹרְסִיָא חֲקִיק וְגַלְיָף לֵיהּ, וְאַתְרָשִׁים לְאַתְנֵהָגָא בְרָזָא דְשְׂמָא דָא.

88. אַד"ם אַסְתַּבַּל בְּכֻלְהוּ, וְכֻלְהוּ סִלְקִין וּמִסְתַּבְלִין בֵּיהּ, כְּדִין, כְּלֵהוּ אַצְטִיורוּ בְגִלּוּפֵיהוּ בְצִיּוּרָא דָא בְרָזָא דְשְׂמָא חַד, דְאַקְרִי נּוֹר"א. וְכְדִין כְּתִיב עֲלֵיהוּ, וְדַמּוּת פְּנֵיהֶם פְּנֵי אָדָם, כְּלֵהוּ כְּלִילִן בְּהַאי דְיוֹקְנָא וְהַאי דְיוֹקְנָא כְּלִיל לֹון.

89. וְעַל רְזָא דָא, אַקְרִי קְדוּשׁ בְּרוּךְ הוּא הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא. דְהָא שְׂמֵהּ אֵלִין גְּלִיפִין אִינוּן לַעִיל, בְּרָזָא דְרִתִּיכָא עֲלָא, כְּלִילָא בְּאַרְבַּע אַתּוּן יוֹד"ד, דְאִיהוּ שְׂמָא דְכְּלִיל כְּלָא. דְיוֹקְנִין אֵלִין מַחְקָקוּן גְּלִיפִין בְּכֹרְסִיָא, וְכֹרְסִיָא גְּלִיפָא מְרַקְמָא בְּהוּ, חַד לְיַמִּינָא וְחַד לְשְׂמָאלָא, וְחַד לְקַמָּא וְחַד לְאַחֹרָא, רְשִׁימָא בְּאַרְבַּע סְטְרִין דְעֲלָמָא.

90. כְּרְסִיָא כַּד סִלְקָא, רְשִׁימָא בְּאַרְבַּע דְיוֹקְנִין אֵלִין, אֵלִין אַרְבַּע שְׂמֵהּ עֲלָיִן נְטִלוּן לְהַאי כֹּרְסִיָא וְכֹרְסִיָא אַתְבְּלִיל בְּהוּ, עַד דְנִקְטָא וּלְקַטָּא נַפְשִׁין וְעֻגּוּנִין דְכֹסּוּפִין. בֵּיּוֹן דְנִקְטָא וּלְקַטָּא אַנוּן עֻגּוּנִין וְכֹסּוּפִין, נַחְתָּא מְלִיָא, בְּאִילָנָא דְמְלִיָא עֲנַפִּין לְכָל סְטְר 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.

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 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."

91. בֵּינָם הַנְּחָתָא, נִמְקִי אֵלֶיךָ אַרְבַּע הַיּוֹקֵנִין מְצַטְטִירִין בְּצִוְרֵיהֶן, גְּלוֹפִין מִנְהַרִּין נִצְצִין מִלְּהִטִּין, וְאֲנֹן זֶרְעִין זֶרְעָא עַל עֲלָמָא, כְּדִין אֲתִקְרִי עֵשֶׂב מְזִרְעֵ זֶרַע: עֵשֶׂב, דְּאֲנֹן זֶרְעִין זֶרְעָא עַל עֲלָמָא.

92. נִמְקָא הַיּוֹקֵנָא דְאָדָם דְכָלִּיל כָּל הַיּוֹקֵנִין, כְּדִין כְּתִיב עַץ פְּרִי עוֹשֶׂה פְּרִי לְמִינוֹ. אֲשֶׁר זֶרְעוֹ בּוֹ עַל הָאָרֶץ. לֹא אִפִּיק זֶרְעָא אֶלָּא לְתוֹעֵלְתָא עַל הָאָרֶץ. אֲשֶׁר זֶרְעוֹ בּוֹ, דִּיּוֹקָא, מִכָּאן דְלִית רִשׁוֹ לְכַר נֶשׁ לְאִפְקָא זֶרְעָא מִנִּיהַ לְבַטְלָא.

93. דְּשָׂא דְהִכָּא, לֹא אִיהוּ מְזִרְעֵ זֶרַע, וּבִגְוִין כֶּךָ אֲתַבְטֵל, וְלֹא קִיּוּמָא בְּקִיּוּמָא כְּהֵנִי אַחֲרָנִין, דְלִית לִיהַ דְיּוֹקֵנָא לְאִצְטִירָא וְלֹא תִגְלַפָּא בְּדִיּוֹקֵנָא וְצִוְרָא כָּלִל, אֶלָּא אֲתַחְזוּן וְלֹא אֲתַחְזוּן. כָּל אֲנֹן דְלֹא אִצְטִירוּ בְּצִוְרָא וְדִיּוֹקֵנָא, לִית לֹן קִיּוּמָא, קִיּוּמֵי לְפֻם שְׁעֵתָא, וְאֲתַאכִּילוּ בְּאִשָּׁא דְאֶכְלָא אִשָּׁא, וּמִהַדְרִין כְּמִלְקַדְמִין, וְכֵן בְּכָל יוּמָא.

94. בְּרִשׁוֹ לְתַתָּא אִית לִיהַ דְיּוֹקֵנָא וְצִוְרָא, וְלֹא אִיהוּ בְּקִיּוּמָא כְּגֹוּנָא דְהֵנִי דְלַעִילָא: צִוְרָא וְדִיּוֹקֵנָא דְלַעִיל. מְצַטְטִירִין בְּצִוְרֵיהֶן כְּמַה דְהוּוִין, בְּלֹא מְלַבּוּשָׁא אַחֲרָא לְאִצְטִירָא, וּבִגְוִין כֶּךָ אֲנֹן בְּקִיּוּמָא תְדִיר. צִוְרָא דְאָדָם לְתַתָּא, מְצַטְטִירִין בְּצִוְרֵיהֶן בְּמְלַבּוּשָׁא, וְלֹא כְּגֹוּנָא אַחֲרָא, וּבִגְוִין כֶּךָ קִיּוּמִין בְּקִיּוּמָא זְמַן וְעַדָּן.

95. וּבְכָל לַיְלִיא וְלַיְלִיא מִתְפָּשֵׁט רוּחָא מֵהַאי מְלַבּוּשָׁא, וְסִלְקָא, וְהוּא אִשָּׁא דְאֶכְלָא אֶכִּיל לִיהַ, וּבְתַר אֲתַהֲדֵר כְּמִלְקַדְמִין, וּמְצַטְטִירִין בְּלַבּוּשֵׁיהֶן, וּבִגְוִין כֶּךָ לִית לֹן קִיּוּמָא, כְּאֲנֹן דְיּוֹקֵנִין דְלַעִיל. וְעַל דְאֶכְתִּיב חֲדָשִׁים לְבִקְרִים, בְּנֵי נֶשָׂא, דְאֲנֹן חֲדָשִׁים בְּכָל יוּמָא וְיוּמָא מִ"ט, רַבָּה אֲמוּנַתְךָ, רַבָּה אִיהוּ וְלֹא זַעִירָא.

96. רַבָּה אֲמוּנַתְךָ וְדַאי, רַבָּה, דִּיכְלָא לְנִטְלָא כָּל בְּנֵי עֲלָמָא, וְלֹאֲכַלְלָא לֹן בְּגוּהַ, עֲלָאָה וְתַתָּאָה, אֲתַר רַב וְסִגֵּי אִיהוּ, דְכָלִּיל כָּלִל וְלֹא אֲתַמְלִיא וְתִיר. וְרָזָא דָא, כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְהַיָּם אֵינְנוּ מְלֵא וְגו', אֲזִלֵּי לְגַבֵּי יַמָּא, וְיִמָּא נְטִיל לֹן, וְאֶכִּיל לֹן בְּגוּיָה, וְלֹא אֲתַמְלִיא, וּבְתַר אִפִּיק לֹן כְּמִלְקַדְמִין, וְאֲזִלֵּי, וּבִגְוִין דָּא רַבָּה אֲמוּנַתְךָ.

97. On this day, THE THIRD DAY, it is written twice, "that it was good" (Bereshheet 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, בְּתִיב כִּי טוֹב, כִּי טוֹב, תְּרֵי זְמַנֵּי, בְּגִין דְּיוֹמָא דָּא אֶחָד תְּרִין סְטְרִין, וְאִפְרִישׁ מַחְלֻקַּת, אֲמַר לְהָאֵי סְטְרָא כִּי טוֹב, וְלְהָאֵי סְטְרָא כִּי טוֹב, וְאִסְפִּים בִּינֵיהוּ. וּבְגִין כֵּן אֵית בֵּיה תְּרִין זְמַנֵּי, וְיֵאמֵר, וְיֵאמֵר. הֲכָא רְזָא דְשִׂמְא דְאַרְבַּע אֲתוּן, גְּלִיפָא מַחְקָא, סְלִיק לְתַרְיֶסר אֲתוּן, בְּאַרְבַּע דְּיוֹקְנִין, בְּאַרְבַּע סְטְרִין, רְשִׁים עַל כּוּרְסֵינָא קְדִישָׁא.

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)" (Bereshheet 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. וְיֵאמֵר אֱלֹקִים יְהִי מְאֹרֹת וְגו', מְאֹרֹת חָסֵר, דְּאֲתַבְרֵי אֲסַבְרָה לְרַבֵּי. דְּבַתַּר דְּאֲתַגְּנִין נְהִירוֹ אֹר קְדָמָא, אֲתַבְרֵי קְלִיפָה לְמוּחָא, וְהָאֵי קְלִיפָה אֲתַפְשֵׁט וְאִפִּיק קְלִיפָה אַחְרָא. בִּין דְּנִפְקַת, סְלִקָא וְנַחְתָּא, מִטַּת לְגַבֵּי אֲנָפֵי זוּטְרֵי, בְּעָאֵת לְאֲתַדְבָּקָא בְּהוּ, וְלֹאֲצִטְיֹרָא בְּגוּוֹיָהּ, וְלֹא בְּעָאֵת לְאֲפְרָשָׁא מְנִיָּהּ, אֲפֻרְשָׁא לְהָ קְדוּשׁ בְּרוּךְ הוּא מִתְמַן, וְנַחֲתִית לְהָ לְתַתָּא, כִּד בְּרָא אֲדָם, בְּגִין לְאֲתַקְנָא הָאֵי, בְּהָאֵי 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.

99. בִּין דְּחִמַּת לְחוּהָ דְקָא מִתְדַבְּקָא בְּסְטְרוֹי דְאֲדָם, דְּשַׁפְיֵרוֹ דְלַעִילָא, וְחִמַּת דְּיוֹקְנָא שְׁלִים, פְּרָחָא מִתְמַן, וּבְעָאֵת כְּמַלְקָדְמִין לְאֲתַדְבָּקָא בְּאֲנָפֵי זוּטְרֵי, אִינוּן נְטְרֵי תְרַעִין דְלַעִיל, לֹא שְׁבָקוּ לְהָ, נְזַף קְדוּשׁ בְּרוּךְ הוּא בְּשַׁפְיֵילָא יִמָּא.

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.

100. וַיִּתְבַּת תְּמַן, עַד דְּחָטָא אֲדָם וְאִנְתֵּיהּ, בְּדִין אִפִּיק לְהָ קְדוּשׁ בְּרוּךְ הוּא מִשְׁפּוּלֵי יִמָּא, וְשִׁלְטָא עַל כָּל אִינוּן רַבֵּי אִפִּי זוּטְרָא, דְּבַנֵּי נְשָׂא, דְּאֲתַחְזוּן לְאֲתַעֲנָשָׁא בְּחוּבֵי דְאַבוּהוּן. וְאִיהִי אֲזֵלָא מִשְׁטָטָא בְּעֲלָמָא, קְרִיבַת לְתַרְעֵי ג' דְאַרְעָא, וְחִמַּת בְּרוּבִים נְטְרֵי תְרַעִי דְג' ע', וַיִּתְבָּא תְמַן לְגַבֵּי הַהוּא לְהָט הַחֲרֵב, בְּגִין דְּהִיא נְפַקַת מִסְטְרָא דְהָהוּא לְהָט.

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.

101. בְּשַׁעֲתָא דְהָהוּא לְהָט אֲתַהֲפֵךְ, עֲרַקַת וּמִשְׁטָטַת בְּעֲלָמָא, וְאֲשַׁתְּפַחַת רַבֵּי דְאֲתַחְזוּן לְאֲתַעֲנָשָׁא. וְחַיִּיבַת בְּהוּ, וְקָטִילַת לוּן, וְדָא אִיהוּ בְּגַרְיַעוּ דְסִיְהֵרָא, דְּאֲזַעֲרַת נְהוּרָא, וְדָא מְאֹרֹת, כִּד אֲתִילִיד קִין לֹא יִכְלָא לְאֲתַדְבָּקָא בֵּיה, לְבַתַּר אֲתַקְרִיבַת בְּהַדְרִיָּה 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 Azazel 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.

102. אָדָם, מָאָה וּתְלָתַיִן שָׁנַיִם שָׁמַשׁ בְּרוּחֵינּוּ נֹקְבִינּוּ, עַד דְּאֵתַת נְעֻמָּה, וּמִגּוֹ שְׁפִירוֹ דִּילְיָהּ, טָעוּ בְּנֵי הָאֱלֹהִים בְּתֵרָה. עִזָּא וְעִזָּא"ל. וְאוֹלִידַת, מִנִּיּוּהוּ וּמִנָּה אֲתַפְּשׁוּ רֹחֵינּוּ בִישׁוּן, וְשָׂרִין בְּעֵלְמָא, דְּאִינוּן אֲזֵלִין וּמִשׁוּטְטִין בְּלִילְיָא, וְאֲזֵלִין בְּעֵלְמָא, וְחִינְכֵן בְּבְנֵי נָשָׂא, וְעִבְרֵי לֹון דְּאוּשְׁדֵין קְרִי, וּבְכָל אֶתְר דְּאֲשַׁכְּחֵן בְּנֵי נָשָׂא נִיּוּמִין יַחֲדָאִין בְּבֵיתָא, שָׂרְן עֲלֵיּוּהוּ, וְאַחֲרֵן לֹון, וּמִתְדַבְּקֵן בְּהוּ, וְנָטְלֵי מִנִּיּוּהוּ תְאוּבְתָא, וְאוֹלִידֵן מִנִּיּוּהוּ, וְתוּ פָּגְעִין בֵּיהּ בְּמַרְעִין, וְלֹא יָדַע, וְכָל דָּא בְּגִרְעוֹ דְסֵהֲרָא.

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.

103. מְאֵרַת, כִּד אֲתַתְּקַנַּת סֵהֲרָא, אֲתַתְּפַכֵּן אֲתוּן אֲמַרַת ה' צְרוּפָה, מִגֵּן הוּא לְכָל הַחוֹסִים בּוֹ, מִגֵּן הוּא, עַל כָּל אֲנוּן רֹחֵינּוּ בִישׁוּן, וְקַסְטִירִין, דְּמִשׁוּטְטֵי בְּעֵלְמָא בְּגִרְעוֹ דִּילְיָהּ, לְכָל אֲנוּן דְּאַחֲרֵן בֵּיהּ בְּהִימְנוּתִיהּ דְקָדוֹשׁ בְּרוּךְ הוּא.

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.

104. שְׁלֹמֹה מְלָכָא, כִּד נָחִית לְעַמְקָא דְאַגֹּזָא, דְכִתִּיב אֵל גַּנַּת אַגֹּז יִרְדְּתִי, נָטַל קְלִיפָה דְאַגֹּזָא, וְאַסְתַּבֵּל בְּכָל אֲנוּן קְלִיפִין, וְיָדַע דְכָל אֲנוּן עֲנוּגִין, דְהִנְהוּ רֹחֵינּוּ קְלִיפִין דְאַגֹּזָא, לֹאוּ אִיהוּ, אֵלָא לְאַתְדַבְּקָא בְּבְנֵי נָשָׂא, וְלֹאֲסַתָּב לֹון, דְכִתִּיב וְתַעֲנוּגוֹת בְּנֵי אָדָם שָׂדֵה וּשְׂדוֹת.

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.

105. תּוּ, תַעֲנוּגֵי בְנֵי אָדָם, דְּמִתְעַנְגִי בְשִׁינְתָא דְלִילְיָא, נִמְקָא מִנִּיּוּהוּ שְׂדֵה וּשְׂדוֹת, וְכֹלָא אֲצַטְרִיךְ קָדוֹשׁ בְּרוּךְ הוּא לְמַבְרֵי בְּעֵלְמָא, וְלֹאֲתַקְנָא עֲלְמָא בְּהוּ, וְכֹלָא מוּחָא לְגוּ, וְכַמְּה קְלִיפִין חֲפִיָּא לְמוּחָא וְכָל עֲלְמָא כְּהֵאֵי גּוּוּנָא, עֵילָא וְתַתָּא.

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.

106. מִרִּישׁ רִזָּא דְנִקּוּדָה עֲלָאָה, עַד סוּפָא דְכָל דְרָגִין, כְּלֵהוּ אִיהוּ, דָּא לְגוּ מִן דָּא, וְדָא לְגוּ מִן דָּא, עַד דְּאֲשַׁתְּכַח דְּהֵאֵי קְלִיפָה לְהֵאֵי, וְהֵאֵי לְהֵאֵי.

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.

107. נִקּוּדָה קְדָמָאָה, הוּא נְהִירוֹ פְּנִימָאָה, דְּלִית לֵיהּ שְׁעוּרָא, לְמַנְדַּע זְכִיכּוֹ וְדְקִיקוֹ וְנִקְיוֹ דִּילְיָהּ, עַד דְּאֲתַפְּשֵׁט פְּשִׁטוֹ, וְהוּא פְּשִׁטוֹ דְּהֵאֵי נִקּוּדָה, אֲתַעֲבִיד חֹד הֵיכְלָא לְאַתְלַבְּשָׂא הֵאֵי נִקּוּדָה, נְהִירוֹ דְּלָא יָדִיעַ לְסַגִּיאֵי זְכוּבָא דִּילְיָהּ.

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 encloded by one another until ALL THE GRADES encloded 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 ENCLOSED WITHIN BRIYAH, AND BRIYAH WITHIN YETZIRAH AND YETZIRAH WITHIN ASIYAH. ACCORDINGLY, THE NESHAMAH IN A MAN IS ENCLOSED 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 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.

108. הַיְכָלָא, דְּאִיהוּ לְבוּשָׁא לְהַהוּא נְקוּדָה סְתִימָא, אִיהוּ נְהִירוֹ דְּלִית לֵיהּ שְׁעוּרָא, וְעַם כָּל דָּא, לָא דְקִיק וְזָכִיךְ אִיהוּ, כְּהֵיאֵן נְקוּדָה קְדָמָא טְמִיר וְגַנְיָז, הַהוּא הַיְכָלָא אֲתַפְּשֵׁט פְּשִׁטוֹ אֹר קְדָמָא, וְהַהוּא פְּשִׁטוֹ אִיהוּ לְבוּשָׁא לְהַהוּא הַיְכָלָא דְקִיק וְזָכִיךְ פְּנִימָא יִתִיר.

109. מִכָּאן וְלַהֲלָא אֲתַפְּשֵׁט דָּא בְּדָא, וְאֲתַלְבֵּשׁ דָּא בְּדָא, עַד דְּאֲשַׁתְּכַח, דָּא לְבוּשָׁא לְדָא, וְדָא לְדָא, דָּא מוּחָא וְדָא קְלִיפָה, וְאִף עַל גְּבֻדָּא לְבוּשָׁא, אֲתַעֲבִיד אִיהוּ מוּחָא, לְדְרָגָא אַחְרָא, וְכָלָא כְּגוּוּנָא דָּא, אֲתַעֲבִיד הַכִּי לְתַתָּא, עַד כִּי בְּצַלְמֵ דָּא, אִיהוּ בְּרַ נֶשׁ בְּהַאי עֲלָמָא, מוּחָא וְקְלִיפָה, רוּחָא וְגוּפָא, וְכָלָא אִיהוּ תְקוּנָא דְעֲלָמָא.

110. כִּד הוּת סִיְהֵרָא בְּשִׁמְשָׁא בְּדִבְקוּתָא חָדָא, הוּת סִיְהֵרָא בְּנִהִירוֹ. בֵּינָן דְּאֲתַפְּרָשָׁא מִן שְׁמֵשָׁא, וְאֲתַפְּקֵת עַל חִילָהָא, אֲזַעֲיֵרַת גְּרָמָה אֲזַעֲיֵרַת נְהוּרָא, וְאֲתַבְּרוּן קְלִיפִין עַל קְלִיפִין. לְגַנְיָזוֹ דְּמוּחָא, וְכָלָא תְקוּנָא דְּמוּחָא, וְעַד, יְהִי מְאֵרַת חֶסֶר. וְכָל דָּא לְתַקוּנָא דְעֲלָמָא, וְדָא הוּא דְכַתִּיב לְהַאִיר עַל הָאָרֶץ.

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.

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 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.

111. וַיַּעַשׂ אֱלֹהִים אֶת שְׁנֵי הַמְּאוֹרוֹת הַגְּדוֹלִים, וַיַּעַשׂ רְבוּיָא וְתַקּוּנָא דְכָלְא בְדָקָא יָאוּת. אֶת שְׁנֵי הַמְּאוֹרוֹת הַגְּדוֹלִים. בְּקִדְמִיתָא בְּחִבּוּרָא חֲדָא, רְזָא דָא שְׂמָא שְׁלִים כְּחֲדָא, יְרוּדֵי אֱלֹהִים, אִף עַל גְּבֻדְלָא אִיהוּ בְּאַתְגְּלִיָּא אֲלָא בְּאַרְחַ סְתִים.

112. הַגְּדוֹלִים דְּאַתְבְּרִיאוּ בְּשְׂמָא, דָּא כְּדָא, לְאַתְקְרִי בְּהוּ שְׂמָא דְכָלְא, דְּתַלְיִסְר מְכִילֵן דְּרַחֲמֵי. הַגְּדוֹלִים, אֲלִין אַתְרַבִּיאוּ, וְסַלְקִין לְעִילָא, בְּגִין, דְּאִינּוּן עַלְאִין מִרְזָא עַלְאָה, וְסַלְקִין לְתוֹעֵלְתָא דְעַלְמָא, דְּאַתְקִימָא בְּהוּן עַלְמִין, כְּגוּוּנָא דָא, שְׁנֵי הַמְּאוֹרוֹת תְּרוּוּיָהוּ כְּחֲדָא סְלִיקוּ בְּרַבּוּתָא חֲדָא.

113. לֹא אֶתְיִשֵּׁב סִיְהֵרָא לְגַבֵּי שְׁמֵשָׁא, דָּא אֲכִסְיָא מְקַמֵּי דָא, סִיְהֵרָא אֲמַרְהָ אֵיכָה תִרְעָה, שְׁמֵשָׁא אֲמַרְהָ אֵיכָה תִרְבִּיץ בְּצִהָרִים, שְׂרָגָא זְעִירָא אֲכַדִּין צִהִיר בְּצִהָרִים, שְׁלֵמָה אִיהִי כְּעוּטִיָּה, אֲכַדִּין אִהּוּי בְּכִסּוּפָא, כְּדִין אֲזַעִירַת גְּרָמָה לְמַהּוּי רִישָׁא לְתַתְּאִי, דְּכְתִיב צְאִי לָךְ בְּעַקְבֵי הַצֹּאן, אֲמַר לוֹ הַקְּדוֹשׁ בְּרוּךְ הוּאזִילִי וְאֲזַעִירִי גְרַמְךָ.

114. וּמִתְמַן לִית לָהּ נְהוּרָא, בְּרַ מְשִׁמְשָׁא, דְּבְקִדְמִיתָא הוּוּי יְתִבֵי כְּחֲדָא בְּשִׁקּוּלָא, לְבַתְרָ, אֲזַעִירַת גְּרָמָה, בְּכָל אֲנּוּן דְּרַגִּין דִּילָהּ, אַע"ג דְּאִיהִי רִישָׁא עַלְוִיהּ, דְּהָא לִית אַתְתָּא בְּרַבּוּיָא, בְּרַ בְּבַעֲלָהּ כְּחֲדָא, אֶת הַמְּאוֹר, הַגְּדוֹל יְרוּדֵי, וְאֶת הַמְּאוֹר הַקָּטָן, אֱלֹהִים, סוּף כָּל דְּרַגִּין, סוּפָא, דְּמַחֲשָׁבָה. בְּקִדְמִיתָא אַתְרִשִׁים אִיהוּ לְעִילָא, בְּאַתּוּן דְּשְׂמָא קְדִישָׁא, אֶת רְבִיעָאָה דִּילָהּ, וְלְבַתְרָ אֲזַעִירַת גְּרָמָה, לְאַתְקְרִי בְּשְׂמָא דְאֱלֹהִים.

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" (Bereshet 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" (Bereshet 1:17).

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.

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.

115. וְעַם כָּל דָּא, סִלְקָא לְכָל סְטְרִין לְעִיל בְּאֵת הַיּוֹם, בְּחִבּוּרָא דְאִתּוּן דְשִׁמְא קְדִישָׁא, לְבַתַּר אֲתַפְּשׁוּן דְרִגְוִין, מִסְטְרָא דָּא, וּמִסְטְרָא דָּא, דְרִגְוִין דְאֲתַפְּשׁוּן מִסְטְרָא דְלַעִיל, אֲקָרוּן מִמְשַׁלַּת הַיּוֹם, דְרִגְוִין דְאֲתַפְּשׁוּן מִסְטְרָא דְתַתָּא, אֲקָרוּן מִמְשַׁלַּת הַלַּיְלָה.

116. וְאֵת הַבּוֹכְבִּים, שָׂאֵר חִילִין וּמְשָׁרְיִין, דְלִית לֹן חוּשְׁבָנָא, דְכִלְהוּ תְלִין בְּהוּא רְקִיעַ הַשָּׁמַיִם. חֵי הָעוֹלָמִים, דְכָתִיב וַיִּתֵּן אוֹתָם אֱלֹקִים בְּרְקִיעַ הַשָּׁמַיִם לְהַאִיר עַל הָאָרֶץ, דָּא אָרֶץ עֲלָאָה, לְתַתָּא בְּדוּגְמָא דָּא חֵי הָעוֹלָמִים, וְדָא לְהַאִיר עַל הָאָרֶץ, דָּא אָרֶץ תַּתָּא, בְּדוּגְמָא דְלַעִיל.

117. מְלָכוּתָא דְדָוִד, אֲתַתְּקֵן בְּיוֹמָא דָּא, רְגְלָא וְסַמְכָא רְבִיעָאָה דְכוּרְסִיָּא, אֲתַתְּקֵנוּ אֲתוּוּן, וְאֲתִישְׁבוּ עַל דּוֹכְתֵיהוּ. וְעַם כָּל דָּא, עַד יוֹם שְׁתִּיתָאָה, דְאֲתַתְּקֵן דְיוֹקְנָא דְאָדָם, תְּקוּנָא בְּדָקָא יְאוּת, לֹא אֲתִישְׁבַּ בְּדוֹכְתֵיהּ, וּכְדִין אֲתַתְּקֵן כּוּרְסִיָּא עֲלָאָה, וְכוּרְסִיָּא תַתָּאָה, וְעַלְמִין כִּלְהוּ אֲתִישְׁבוּ בְּדוֹכְתֵיהוּ, וְאֲתוּוּן כִּלְהוּ אֲתַתְּקֵן עַל גְּלַגְלוֹי בְּפִשְׁטוֹ דְטוֹפְסִירָא דְקוּטְרָא.

118. וְיוֹמָא רְבִיעָאָה, אִיהוּ יוֹמָא מְאִיס מְבוֹנִים, כּד"א אֲבָן מְאִסוּ הַבּוֹנִים, הַה"ד בְּנֵי אַמֵּי נִחְרוּ בֵּי. דְהָא נְהוּרָא דָּא אֲזַעִירַת גְּרָמָה, וְנִהִירוּ דִילָהּ, וְקְלִיפִין אֲתַקְנוּ עַל דּוֹכְתֵיהוּ, כָּל אִינוּן נְהוּרִין דְנִהָרִין, כִּלְהוּ תְלִין בְּהַאי רְקִיעַ הַשָּׁמַיִם, לְאֲתַקְנָא בְּהוּ כּוּרְסִיָּא דְדָוִד.

119. אֵלִין נְהוּרִין מְצִינִין צִיּוּרָא דְלְתַתָּא, לְאֲתַקְנָא צִיּוּרָא דְכִלְהוּ דְאִינוּן בְּכִלְלָא דְאָדָם, צִיּוּרָא פְּנִימָאָה. דְכָל צִיּוּרָא פְּנִימָאָה אֲקָרִי הַכִּי. וּמִהַכָּא, כָּל צִיּוּרָא דְאֲתַכְלִיל בְּאֲתַפְּשׁוּתָא דָּא, אֲקָרִי אָדָם, הַה"ד אָדָם אֲתָם, אֲתָם קְרוּין אָדָם, וְלֹא שָׂאֵר עַמִּין עוֹבְדֵי בּוֹכְבִּים וּמִזְלוֹת.

120. Every spirit is called man, WHICH MEANS THAT ONLY THE ASPECT OF THE LIGHT OF THE SPIRIT THAT IS ENCLOSED 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..." (lyov 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, encloded 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. 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 encloded 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 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.

120. וְכֹל רוּחַ אֲקָרִי אָדָם, רוּחַ דְּסֵטֶר קְדִישָׁא, גּוֹפָא דִּילִיָּה לְבוּשָׂא אִיהוּ, וְעַל דְּאַבְתִּיב עוֹר וּבֶשֶׂר תְּלַבִּישְׁנִי וְגו', בְּשָׂרָא דְאָדָם לְבוּשָׂא אִיהוּ. וּבְכָל אַתְר כְּתִיב בְּשָׂר אָדָם, אָדָם לְגו', בְּשָׂר, לְבוּשָׂא דְאָדָם גּוֹפָא דִּילִיָּה.

121. סֵטְרִין דְּלִתְמָא, דְּאַתְהֵתֵךְ בְּהִתּוּכָא דְרוּחָא דָא, אֲצִטְיִירוּ מְנִיָּה צִיּוּרִין, דְּאַתְלַבְּשֵׁן בְּלְבוּשָׂא אַחְרָא, כְּגוֹן צִיּוּרָא דְבַעֲיָרִי דְכִיּוּן, שׁוֹר שֶׁה כְּשָׂבִים, וְשֶׁה עֲזִים, אֵיל וְצִבִי וְיַחְמוֹר וְגו', אֲנֹנִן דְבַעֲיָין לְאַתְכַּלְלָא בְּלְבוּשָׂא דְאָדָם. הֵהוּא רוּחָא פְּנִימָאָה דְאִינֹנִן סֵטְרִין, סְלִיק בְּהֵהוּא שְׂמָא דְאַתְקָרִי בְּה גּוֹפָא דִּילִיָּה, לְבוּשָׂא דְהֵהוּא שְׂמָא. בְּשָׂר שׁוֹר, שׁוֹר אִיהוּ פְּנִימָאָה דְהֵהוּא גּוֹפָא, בְּשָׂר דִּילִיָּה לְבוּשָׂא, וְכֵן כְּלָהוּ.

122. כְּגוֹוֹנָא דָא, בְּסֵטְרָא אַחְרָא דְלֹא קְדִישָׁא, רוּחָא דְאַתְפַּשֵׁט בְּשָׂאָר עֲמִין עוֹבְדֵי כּוֹכָבִים וּמְזֻלוֹתִנְפָקָא מְסֵטְרָא דְלֹא קְדִישָׁא, לֹא אִיהוּ אָדָם, וּבְגִין כֵּן לֹא סְלִיק בְּשְׂמָא דָא, שְׂמָא דְהֵהוּא רוּחָא טְמָא, לֹא סְלִיק בְּשְׂמָא דְאָדָם, וְלִית בֵּיה חוּלְקָא, גּוֹפָא דִּילִיָּה לְבוּשָׂא דְהֵהוּא טְמָא, בְּשָׂר טְמָא. וְטְמָא לְגו', בְּשָׂר לְבוּשָׂא דִּילִיָּה, כְּגוֹן כְּרַבְעוֹד דְשְׂרִי הֵהוּא רוּחָא בְּהֵהוּא גּוֹפָא, אַתְקָרִי טְמָא נִפְק רוּחַ מֵהֵהוּא לְבוּשָׂא, לֹא אֲקָרִי טְמָא, וְלֹא סְלִיק הֵהוּא לְבוּשָׂא בְּשְׂמָא.

123. סֵטְרִין לִתְמָא, דְאַתְהֵתֵךְ בְּהִתּוּכָא דְרוּחָא דָא, אֲצִטְיִירִין מְנִיָּה צִיּוּרִין, דְּאַתְלַבְּשֵׁן בְּלְבוּשָׂא אַחְרָא. כְּגוֹן צִיּוּרֵי בַעֲיָרִי מְסָאֲבִי, וְאוֹרִיָּתָא פִּתַּח בְּהוּ וְזֵה לְכֶם הַטְּמָא, כְּגוֹן חֲזִיר, וְעוֹפֵי וּבַעֲיָרִי דְהֵהוּא סֵטְרָא, רוּחָא סְלִיק בְּהֵהוּא שְׂמָא, גּוֹפָא לְבוּשָׂא דִּילִיָּה, וּגּוֹפָא בְּשָׂר חֲזִיר אֲקָרִי, חֲזִיר לְגו', בְּשָׂרָא לְבוּשָׂא דִּילִיָּה. וּבְגִין כְּרֵאֲלִין תְּרִין סֵטְרִין, מִתְפַּרְשֵׁן, אֲלִין אַתְכַּלִּילוּ בְּרֵזָא דְאָדָם, וְאֲלִין אַתְכַּלִּילוּ בְּרֵזָא דְטְמָא כֹּל זִנְאָא אֲזִיל לְזִינְיָה, וְאַתְהֵדֵר לְזִינְיָה.

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" (Beresheet 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.

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 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.

124. נְהוֹרִין עֲלָיִן דְקָא מְנַהֲרִין, נְהוֹרִין בְּהוּא רְקִיעַ הַשָּׁמַיִם וְכוּ' לְאַצְטִיורָא לְתַתָּא, צִיּוּרִין בְּדָקָא חֲזִי, דְכִתִּיב וַיִּתֵּן אוֹתָם אֱלֹקִים בְּרְקִיעַ הַשָּׁמַיִם וְגו', וְלִמְשׁוֹל בַּיּוֹם וּבַלַּיְלָה, שְׁלֹטְנוֹ דְתַרִּין נְהוֹרִין, דָּא אִיהוּ שְׁלֹטְנוֹ בְּדָקָא חֲזִי.

125. מְאוּר גְּדוֹל שְׁלֹטְנוֹ בַּיּוֹמָא, מְאוּר קָטָן שְׁלֹטְנוֹ בַּלַּיְלָא, וְרָזָא דָּא מֵהֵבָא שְׁלֹטְנוֹתָא דְדְכוּרָא בַּיּוֹמָא, לְמִלְאָה בִּיתְיָהּ, בְּכָל מַה דְאַצְטְרִיךְ, וְלֹאֲעֲלָא בִּיהּ טְרַפָּא וּמְזוּנָא, בֵּינן דְעֵאל לַיְלִיא, וְנוֹקְבָא נְקִיט כְּלָא, לִית שׁוֹלְטְנוֹ דְבִיתָא בְּרַ דְנוֹקְבָא, דְהָא בְּדִין שְׁלֹטְנוֹ דִּילָהּ, דְכִתִּיב וַתִּקַּם בַּעֲדוֹ לַיְלָה וַתִּתֵּן טְרַף לְבֵיתָהּ, הִיא, וְלֹא הוּא. מִמְשַׁלַּת הַיּוֹם דְדְכוּרָא, מִמְשַׁלַּת הַלַּיְלָה דְנוֹקְבָא.

126. מְאוּר גְּדוֹל, דָּא הוּא שְׁמֵשָׁא, וְאִית בֵּיהּ תַרִּין עֶשֶׂר פְּתַחֲוִין, אִית בֵּיהּ תַרִּי עֶשֶׂר שַׁעֲתֵי, וְשְׁמֵשָׁא שְׁלִיט עַל יוֹמָא, מְאוּר קָטָן, אִית בֵּיהּ תַרִּי עֶשֶׂר פְּתַחֲוִין, וְדָא סִיְהֵרָא, וְשְׁלֵטָא עַל לַיְלִיא, וְלַיְלִיא אִית בֵּיהּ תַרִּיסַר שַׁעֲתֵי, וְעַל דָּא בַּיּוֹם הַהוּא יְהִיָּה ה' אַחַד וְשִׁמּוֹ אַחַד, שְׁמֵשָׁא וְתַרִּיסַר פְּתַחֲוִין אֲתַעְבִּידֵן י"ג מְכִילָן דְרַחֲמוֹ, לִיל סִיְהֵרָא וְתַרִּיסַר פְּתַחֲוִין וְאֲתַעְבִּידוּ י"ג, וְאֲתַעְבִּידוּ שְׁמֵשָׁא וְסִיְהֵרָא חַד וַיּוֹם וְלַיְלָה אַחַד, הַה"ד וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אַחַד, וְרָזָא דָּא לְעִילָא.

127. וְאֵת הַבּוֹכְבִּים, בֵּינן דְנוֹקְבָא פְּקִידַת בֵּיתָא, וְאֲתַכְנִיסַת לְבַעֲלָהּ, לִית שׁוֹלְטְנוֹ לְבֵיתָא, אֶלָּא לְעוֹלָמְתָן דְאַשְׁתָּאֲרָן בְּבֵיתָא, לְאַתְקָנָא כָּל תְּקוּנֵי בֵיתָא, וּבִתְרַן אֲתַהֲדֵר בֵּיתָא, לְשְׁלֹטְנוֹ דְדְכוּרָא, בַּיּוֹמָא, כְּלָא בְּדָקָא חֲזִי.

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.

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 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.

128. וַיַּעַשׂ אֱלֹהִים אֶת שְׁנֵי הַמְּאוֹרוֹת, דָּא מְאוֹר, וְדָא מְאוֹר, בְּגִין כִּךְ אֲנוּן נְהוּרִין דְּסֻלְקֵי לְעֵילָא, אֶקְרוּן מְאוֹרֵי אוֹר, וְאֲנוּן נְהוּרִין דְּנַחְתוּ לְתַתָּא, אֶקְרוּן מְאוֹרֵי אֵשׁ, דְּאֲנוּן דְּרֵגִין לְתַתָּא, וְשֻׁלְטֵי כָל יוֹמֵי דְחוּל, וְעַד כִּד נְפִיק שְׁפַתָּא מְבָרְכִין עַל שְׁרָגָא, דְּהָא אֲתִיב לֹון רְשׁוּ לְשֻׁלְטָא.

129. אֶצְבָּעַן דְּבַר נֶשׁ, אֲיִנוּן סַתְרָא דְּרֵרְגִין, וְרִזִין דְּלְעֵילָא, וְאִית בְּהוּ פְּנִימַאֲיִן, וְאַחוּרִים, אֲחוּרִים אֲנוּן לְבַר, וְאֲיִנוּן רְמִזוּ לְטוֹפְרִין דְּאֶצְבָּעַן, וּבְגִין כִּךְ אִית רְשׁוּ לְאַסְתַּבְּלָא בְּטוֹפְרִין בְּמִ"ש, דְּהָא נְהָרִין מֵהוּא שְׁרָגָא, וְנְהָרִין מֵהוּא אֵשׁ, לְשֻׁלְטָא.

130. אֲלִין אֲתַחְזִין אֶצְבָּעַן לְגוּ, לֹא אִית רְשׁוּ לְאַתַּחְזִיא בְּהוּא שְׁרָגָא, דְּהָא מְלְעִילָא נְהָרִין, וְאֶקְרוּן פְּנִים, פְּנִימַאֲיִן, וְרִזָּא דָא וְרִאִית אֶת אֲחוּרֵי, וּפְנֵי לֹא יִרְאוּ, דְּלֹא יִסְתַּכַּל בַּר נֶשׁ בְּמִ"ש בְּאֶצְבָּעַן לְגוּ, בְּשַׁעְתָּא דְּאִמַר בּוֹרָא מְאוֹרֵי הָאֵשׁ, וְרִאִית אֶת אֲחוּרֵי, אֲלִין פְּנִים דְּלְבַר, דְּאֲתַרְמִיזוּ בְּטוֹפְרֵי, וּפְנֵי לֹא יִרְאוּ, אֲלִין אֶצְבָּעַן לְגוּ, אֲלִין שֻׁלְטֵי בְּשַׁבְּתָא, וְאֲלִין שֻׁלְטֵי בְּחוּל.

131. וּבִיּוֹמָא דְּשַׁבְּתָא, קְדוּשׁ בְּרוּךְ הוּא שְׁלִיט בְּלַחוּדוּי, בְּאֲנוּן פְּנִים פְּנִימַאֲיִן, עַל כּוֹרְסֵי יְקָרְיָה, וּכְלָהוּ אֲתַבְּלִילֵן בֵּיה, וְשֻׁלְטְנוּתָא דִּילֵיהּ אִיהוּ, וּבְגִין כִּךְ אֲחַסִּין נִיחָא לְכָל עַלְמִין, וְיִרְתִּין יִרוּתָא דִּיוֹמָא דָא עִמָּא קְדִישָׁא, דְּאֶקְרוּן עִמָּא חַד בְּאַרְעָא. מְאוֹרֵי אוֹר מְסַטְרָא דִּימִינָא, דְּאִיהוּ אוֹר קְדָמָא, דְּהוּהּ בִּיּוֹמָא קְדָמָא, דְּבִיּוֹמָא דְּשַׁבְּתָא, נְהָרִין אֲנוּן מְאוֹרֵי אוֹר בְּלַחוּדֵיהוּ, וְשֻׁלְטִין, וּמְנִייהוּ נְהָרִין כְּלָהוּ לְתַתָּא.

132. וְכִד נְפִיק שְׁפַתָּא, גְּנִיזִין מְאוֹרֵי אוֹר, דְּלֹא אֲתַגְּלִיין, וּמְאוֹרֵי הָאֵשׁ שֻׁלְטִין, כָּל חַד וְחַד עַל דּוּכְתִייהוּ. אֲיִמְתֵי שֻׁלְטִין, בְּמִ"ש עַד מְעַלֵי יוֹמָא דְּשַׁבְּתָא, וְעַל דָּא אֶצְטְרִיכוּ לְאַתְנַהְרָא מֵהוּא שְׁרָגָא בְּמוֹצָאי שַׁבַּת.

133. וְהַחַיּוֹת רְצוּא וְשׁוּב, דְּלֹא יָכִיל עֵינָא לְמַשְׁלֵט בְּהוּ, בְּגִין דְּאֲיִנוּן רְצוּא וְשׁוּב, חַיּוֹת דְּאֲתַגְּלִיין אֲנוּן, דְּהוּא אוֹפְן קָאִים בְּגִנוּיָהוּ, וּמֵאֵן אִיהוּ דָא אֲלִין, וְעַלָּא חֲמֵשׁ מֵאָה פְּרָסֵי.

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.

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.

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.

134. חיות דמטמרן, אגון תחות תרין אתון עלאין דאתבסיין, י"ה, אתון שליטין על ו"ה, אלין רתיבא לאלין, והוא טמירא לכל טמירין דלא אתיידע כלל, שליט על בלא, ורכיב על בלא, חיות דאתגליין אגון לתתא, תחות אלין עלאין דמטמרן, ואתנהרן מנייהו, ונטלין בגינייהו.

135. חיות עלאין, בלהו בלילן ברקיע השמים, ועלייהו בתיב יהי מארת ברקיע השמים, והיו למאורות ברקיע השמים, בלהו תליין בהוא רקיע השמים, רקיע שעל גבי החיות, דא הוא דכתיב ודמות על ראשי החיה רקיע בעין הקרח, דא הוא קדמון.

136. דהא מתמן ולהלאה, לית מאן דיבייל לאסתבלא ולמנדע. מ"ט, משום דאיהו סתים במחשבה, ומחשבה דקדוש ברוך הוא, טמירא סתימא עלאה, מחשבה דבר נש, בכל עלמא, לא יכיל לאתדבקא ולמנדע לה, מלין התליין במחשבה עלאה, לית מאן דיבייל לאתדבקא לון, מחשבה ממש עאכ"ו לגו מן מחשבה מאן איהו דעביד רעיוני, דהא לית סוכלתנו למשאל, כל שפן למנדע.

137. אין סוף לית ביה רשומא כלל, ולא תליא שאלתא ביה, ולא רעיונא לאסתבלותא דמחשבה כלל. מגו סתימא דסתימא, מריש נחיתו דאין סוף, נהיר נהירו דקיק, ולא ידיע, סתים ברשימו בחדודא דמחטא, רזא סתימא דמחשבה. ולא ידיע, עד דאתפשט נהירו מניה, באתר דאית ביה רשימין, דאתון בלהו 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" (Bereshet 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.

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" (Bereshet 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" (Bereshet 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.

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.

138. בְּרִישׁ בְּלֹא רִישָׁא וְסוּפָא דְכָל דְרָגִין, רְשִׁימוּ דְאִתְרָשִׁים בֵּיה דְרָגִין בְּלֵהוּ, וְלֹא אֶקְרִי אֱלֹא אֶחָד, לְאִחְזָא דְאָף עַל גְּבֻדָּאִית בֵּיה דִּיּוֹקְנִין סְגִיאִין, לֹא אִיהוּ אֱלֹא חַד. וְדַאי אִיהוּ אֵת דְעֵלְאִין וְתַתְאִין תְּלִין בֵּיה.

139. רֵאשִׁיתָא דְאֵלֶף, טְמִירוּ דְרִזָּא דְמַחְשְׁבָה עֲלָא, וְהֵוּא אֲתַפְשְׁטוּ דְהֵוּא רְקִיעַ עֲלָא בְלֹא סְתִים בְּהֵוּא רִישָׁא, בְּגִין דְכַד נְפִיק מֵהַאי רְקִיעַ, בְּדִיּוֹקְנָא דְרִזָּא דְרִישָׁא דְמַחְשְׁבָה נְפָקָא. בְּהֵוּא אֲמַצְעִיתָא דְאֵלֶף, שְׂתֵת דְרָגִין בְּלִילִין בֵּיה, רִזָּא דְכֻלְהוּ חַיִּוֹת טְמִירִין עֲלֵאִין, דְתִלִּין מְגוּ מַחְשְׁבָה.

140. חַד נְהִירוּ דְנְהִיר וְאֲתַגְנִיז, דַּא נְהִירוּ דְאֵת דְבְּרֵאשִׁית. חוּם הַיּוֹם, דְהוּא אֲבֵרְהֵם יִתִּיב פְּתַח הָאֵהָל, דְאִיהוּ פְּתַח מִתְתָּא לְעֵילָא, וְחוּם הַיּוֹם נְהִיר עַל הֵוּא פְּתַח וְנְהִירָא מִתְמִן.

141. תְּנִינָא, נְהִירוּ דְאִזִּיל לְאֲתַחְשְׁכָא לְעַת פְּנוֹת עֵרֵב, רִזָּא דְצִלוֹתָא דִּיצְחָק, לְאֲתַקְנָא הַאי דְרָגָא, דְכְתִיב וַיֵּצֵא יִצְחָק לְשׁוּחַ בְּשָׂרָה לְפְנוֹת עֵרֵב, אֲסַתְבִּלוֹתָא דְעֵרֵב, וְחֲשׂוֹן כְּלֵהוּ לְגַבִּיָּה. בְּהַאי פְּנוֹת עֵרֵב, אֲסַתְבֵּל יַעֲקֹב בְּהֵוּא מְמַנָּא דְעֵשׂוּ.

142. תְּלִיתָא, נְהִירוּ דְכֻלִּיל תְּרִין אֲלִין, נְהִירוּ דְנְהִיר בְּאֲסוּוֹתָא, רִזָּא דְכְתִיב בִּיעֲקֹב וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ וְגו', וְדַאי כַד אֲתַבְּלִיל בְּהֵוּא פְּנוֹת עֵרֵב, מְכָאן וְלֵהֲלָאָה וְהוּא צוֹלַע עַל יִרְכּוֹ, דַּא אִיהוּ נִצַּח יִשְׂרָאֵל.

143. עַל יִרְכּוֹ, יִרְכּוֹ כְתִיב וְלֹא יִרְכּוֹ, דַּא דְרָגָא רְבִיעָא, הָלֵא אֲתַנְבִּי בִר נֶשׁ מִתְמִן, עַד דְאֵתָא שְׁמוּאֵל, וְעֲלִיָּה כְתִיב וְגַם נִצַּח יִשְׂרָאֵל וְגו', כְּדִין אֲתַקֵּן, דְהוּא חֲלָשָׁא מְכַד אֲסַתְבֵּן יַעֲקֹב אֲבִינוּ בְּמַנְנָא דְעֵשׂוּ.

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 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 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.

144. וַיִּגַע בְּכַף יָרְכוֹ, כִּד אֲתָא לְגַבֵּי דִיעֶקֶב, נִטְל תּוֹקֶפָא מֵהוּא פְּנוּת עֶרְב, בְּדִינָא תְּקִיפָא, וַיִּעֶקֶב הוּא אֲתַבְּלִיל בֵּיה, וְלֹא יָכִיל לֵיה, וַיִּרְא כִּי לֹא יָכוֹל לוֹ וַיִּגַע בְּכַף יָרְכוֹ, נִטְל תּוֹקֶפָא דְדִינָא מִתַּמָּן, בְּגִין דִּירְכָא אִיהוּ לְבַר מְגוּפָא, דִּיעֶקֶב גּוּפָא הוּא, וְגוּפִיה הוּא כְּלִיל בְּרִיא דְתַרִין דְרִגִין, בְּרִיא דְאֶקְרִי אֲדָם, כִּיּוֹן דְנִטְל תּוֹקֶפָא לְבַר מְגוּפָא, מִדָּ וַתִּקַּע כַּף יָרְךָ יַעֲקֹב.

145. וְלֹא אֲתַנְבִּי בַר נֶשׁ מִתַּמָּן, עַד דְאֲתָא שְׂמוּאֵל, וְעַד נִצַּח יִשְׂרָאֵל כְּתִיב בֵּיה, כִּי לֹא אָדָם הוּא, יְהוֹשֻׁעַ אֲתַנְבִּי מֵהוֹדוֹ שֶׁל מֹשֶׁה, דְכְתִיב וְנָתַתְּ מֵהוֹדֶךָ עֲלָיו. הוֹד, וְדָא דְרִגָא חֲמוּשָׁא. נִצַּח יָרְכָא שְׂמָאֵל דִּיעֶקֶב, וּבְגִין כְּרָאֲתָא דְוִד וְכִלִּיל לֵיה בְיַמִּינָא, דְכְתִיב נְעִימוֹת בְיַמִּינֶךָ נִצַּח, יַמִּינֶךָ לֹא כְתִיב אֲלֵא בְיַמִּינֶךָ.

146. מ"ט אֲתַחְלֵשׁ יָרְכָא דִיעֶקֶב, בְּגִין דְאֲתַקְרַב בֵּיה סֵטֶר מִסְאָבָא, וְנָקִיט תּוֹקֶפָא מִנִּיה, וְאֲתַעֲכַב עַד שְׂמוּאֵל, וְעַד אֲתָא לְאֶדְכְרָא, דְדָא אִיהוּ יָרְכָא יִשְׂרָאֵל, דְכְתִיב וְגַם נִצַּח יִשְׂרָאֵל, וְעַד כָּל מִלּוּי הוּוּ בְדִינָא, בְּשִׁירוֹתָא וּבְסוּפָא.

147. וְתו קְדוֹשׁ בְּרוּךְ הוּא כְּלִיל לֵיה לְבַתֵּר בְּהוֹד, אִימַתִּי, לְבַתֵּר דְמִשַׁח מַלְכִין. וְעַד שְׁקִיל אִיהוּ כְּמֹשֶׁה וְאַהֲרֹן, מֵה מֹשֶׁה וְאַהֲרֹן בְּתַרִין סֵטְרִין דְלַעֲיִלָא, אֶף הוּא לְתַתָּא, כְּגוּוּנָא דְאַנּוֹן תַּרִין סֵטְרִי, וּמֵאֵן אַנּוֹן נִצַּח וְהוֹד, כְּגוּוּנָא דְמֹשֶׁה וְאַהֲרֹן דְלַעֲיִלָא: וְכִלְהוּ דְרִגִין אֲחִידֵן דָא בְּדָא, דְכְתִיב מֹשֶׁה וְאַהֲרֹן בְּכַהֲנִי, וְשְׂמוּאֵל בְּקוֹרְאֵי שְׁמוֹ, דְהָא שִׁית סֵטְרִין אֲתַבְּלִילוּ וְאֲחִידֵן דָא בְּדָא.

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.

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.

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.

148. כִּמָּה דְאֵלֵין אַחֲרֵיךָ, מֹשֶׁה וְאַהֲרֹן וְשְׂמוּאֵל, אוֹף
הָכִי אַחֲרֵיךָ יַעֲקֹב מֹשֶׁה וְיוֹסֵף, יַעֲקֹב מֵאֲרִיב דְּבֵיתָא,
מִיַּת יַעֲקֹב נָטַל מֹשֶׁה בֵּיתָא, וּמָנִי לָהּ בַּחֲשֵׁיו, יוֹסֵף
עָ"י דִּיעֲקֹב וּמֹשֶׁה הוּא צְדִיק.

149. יַעֲקֹב בְּיוֹסֵף נָטַל בֵּיתָא, דְּכִתִּיב אֵלֶּה תוֹלְדוֹת
יַעֲקֹב יוֹסֵף, מֹשֶׁה לֹא שָׁמַשׁ בָּהּ, עַד דְּנָטַל לִיה
לְיוֹסֵף, כִּד נִפְקַת שְׂכִינְתָא מִן גְּלוּתָא לֹא יָכִיל
לְאַזְדוּגָא בָּהּ, אֶלָּא בְּיוֹסֵף, דְּכִתִּיב וַיִּקַּח מֹשֶׁה אֶת
עַצְמוֹת יוֹסֵף עִמּוֹ, אִמְאִי כְּתִיב עִמּוֹ, אֶלָּא גּוֹפָא לֹא
אֲזַדְוּוּג בְּנוֹקְבָא, עַד דְּאֲזַדְוּוּג בְּהַדֵּי בְּרִית, וְע"ד מֹשֶׁה
נָטַל לִיה לְיוֹסֵף עִמִּיה, בֵּינָן דְּהוּא עִמִּיה, שָׁמַשׁ
בְּנוֹקְבָא כְּדָקָא יְאוּת, וּבִגְיִן כֶּךָ יַעֲקֹב מֹשֶׁה וְיוֹסֵף
כְּחֻדָּא אֲזַלִּי.

150. יַעֲקֹב מִיַּת, וְגוֹפִיָּה אָעִלוּ לִיה בְּאַרְעָא קְדִישָׁא,
יוֹסֵף מִיַּת, גּוֹפִיָּה לֹא אֶתְקַבֵּר בְּאַרְעָא קְדִישָׁא, אֶלָּא
גְּרָמוּי, מֹשֶׁה לֹא הָאִי וְלֹא הָאִי, אִמְאִי, אֶלָּא יַעֲקֹב
בְּעֵלָה קְדַמָּא דְּמִטְרוּנֵיתָא הוּא, מִיַּת יַעֲקֹב אֲזַדְוּוּגָא
בֵּיהּ בְּמִשָּׁה, וּבְעוֹד דְּהוּא מֹשֶׁה בְּהָאִי עֲלָמָא, מָנִי לָהּ
כְּדָקָא יְאוּת, וְאִיהוּ הוּא בְּעֵלָה תְּנִינָא.

151. יַעֲקֹב אָעִילוּ לִיה לְאַרְעָא קְדִישָׁא גּוֹפִיָּה שְׁלִים,
בְּגִין דְּאִיהוּ גּוֹפָא, יוֹסֵף גְּרָמוּי וְלֹא גּוֹפִיָּה, בְּגִין
דְּגְרָמִין אֲנֹן חֲוִילִין וּמִשְׁרִיין דְּלַעֲיִלָּא, וְכִלְהוּ נִפְקִי
מֵהוּא צְדִיק, וְצְדִיק צְבָאוֹת אֶקְרִי, מ"ט, בְּגִין דְּכֹל
צְבָאוֹת וּמִשְׁרִיין עֲלָאִין מְנִיָּה נִפְקִין, וְע"ד גְּרָמוּי
דְּאֲנֹן צְבָאוֹת עָאלוּ בְּאַרְעָא.

152. מֹשֶׁה הוּא לְבַר, וְלֹא עָאל תַּמָּן, לֹא גּוֹפִיָּה וְלֹא
גְּרָמוּי, אֶלָּא עָאלַת שְׂכִינְתָא בְּאַרְעָא בְּתַר דְּמִיַּת
מֹשֶׁה, וְאַתְהֵדְרַת לְבַעֲלָה קְדַמָּא, וְדָאִי, אִיהוּ יַעֲקֹב,
מִכָּאֵן נּוֹקְבָא דְּאַתְנַסִּיבַת בְּתַרִּין, בְּהוּא עֲלָמָא
אַתְהֵדְרַת לְקְדַמָּא, מֹשֶׁה הוּא לְבַר, בֵּינָן דְּבַעֲלָה
קְדַמָּא הוּא בְּאַרְעָא.

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 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 encloded 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.

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.

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.

153. מֹשֶׁה זָכָה בְּחַיָּו, מֵה דֵּלָא זָכָה בֵּיה וְעָקֵב, יַעֲקֹב שָׁמַשׁ בֵּה בְּהָהוּא עֲלֵמָא, מֹשֶׁה בְּהָאֵי עֲלֵמָא, וְאִי תִימָא דְגָרִיעוּ דְּמֹשֶׁה הָוּה, לֹאֵ הָבִי, אֶלְא כִּד נִמְקִי יִשְׂרָאֵל מִמְצָרִים, מִסְטָרָא דְיֹוֹבֵלָא הָוּה, וְכֹל אֲנֹן שְׂתִין רַבְבִּין מִעֲלֵמָא עֲלָאָה הָוּ, וּבְהָהוּא דְיֹוֹקֵנָא אֲזֵלוּ בְּמִדְבָרָא, וְחָד מְנַהוֹן לֹא עֲאֵלוּ בְּאַרְעָא, אֶלְא בְּנִיהוֹן תּוֹלְדִין דְּלַהוֹן, בְּדָקָא חֲזִי, דְּאֲנֹן תְּקוּנָא דְּסִיְהָרָא, וְכֹל עֹבְדֵי אַרְעָא תְּקוּנָא דְּסִיְהָרָא הָוּה.

154. מֹשֶׁה שָׁמַשׁ בְּסִיְהָרָא בְּעוֹד דְּאִיהוּ בְּגוּפָא, וּמִנֵּי לָה לְרַעוּתִיהָ כִּד אֲתַפְטֹר מֵהָאֵי עֲלֵמָא, סְלִיק בְּסִלְקוֹ עֲלָאָה, בְּרוּחָא קְדִישָׁא, וְאֲתַהֲדֵר בְּרוּחָא לְיֹוֹבֵלָא עֲלָאָה, וְתַמֵּן אֲתַדְבֵּק בְּאֲנֹן שְׂתִין רַבּוּא דְּהָוּ דִּילִיָּהּ, מֵה דֵּלָא הָוּה בֵּין לְיַעֲקֹב, דְּהוּא אֲתַהֲדֵר בְּרוּחָא, לְגוּ שְׁמֵשָׁה, מֵה דֵּלָא הָוּה בֵּין בְּחַיָּו, בִּיּוֹן דְּבִיתָא אַחְרָא הָוּה לִיָּהּ.

155. וְאַרְעָא קְדִישָׁא בְּתְקוּנָא דְּלַתְתָּא אֲתַתְּקֵנָת בְּחִילָא דְּלַעִילָא, וְעִד לֹא אֲתַחְזוֹן לְמַהוּ כְּלָהוּ כְּחָדָא, אֲנֹן דְּעֲלֵמָא עֲלָאָה הָוּ בְּלַחֲדִיָּיהוּ, כְּלָהוּ בְּרוּחָא, וְאֲנֹן דְּעֲלֵמָא תַתָּאָה הָוּ בְּלַחֲדִיָּיהוּ כְּלָהוּ בְּגוּפָא, וְלֹא אֲתַחְזוֹן לְמַהוּ אֵלִין וְאֵלִין גּוּ סִיְהָרָא, אֶלְא אֵלִין גּוּ סִיְהָרָא, וְאֵלִין לְבַר, לְנַהֲרָא אֵלִין מְגוּ אֵלִין.

156. וְכֹלְהוּ דְּעֲאֵלוּ בְּאַרְעָא, דְּיֹוֹקֵנָא דְּקַדְמָאֵי הָוּ, וְלֹא הָוּ בְּסִלְקוֹ עֲלָאָה בְּוֹתִיָּיהוּ, בְּגִין דֵּלָא יָהָא דְרָא, וְלֹא הָוּ מְקַדְמַת דְּנָא, כְּאֲנֹן קַדְמָאֵי, דְּאֲתַחְזִיא לַהוֹן, זִיו יִקְרָא דְּמֵאֲרִיהוֹן אֲפִין בְּאֲפִין.

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 en clothed 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.

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.

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?

157. יַעֲקֹב שָׁמַשׁ בְּנִשׁוּי בְּגוּמָא, לְבַתֵּר אֶתְרַבֵּק רוּחָא, בְּרוּחָא, מִשֶּׁה אֶתְפָּרַשׁ מֵאֲתִיתִיָּהּ, וְשָׁמַשׁ כִּד אִיהוּ בְּגוּמָא, בְּדִהוּא רוּחָא קְדִישָׁא, לְבַתֵּר אֶתְרַבֵּק רוּחָא, בְּרוּחָא עֲלָאָה טְמִירָא דְלַעִילָא, וְכֹל דְרַגִּין הוּוּ מִתְדַבְּקֵן כְּלִהוּ בְּחָדָא, רוּחָא דְמִשֶּׁה דִּיּוּבְלָא אִיהוּ, גּוּפִיָּה דְשִׁמְטָה, רוּחָא דִיעֲקֵב לְאֶתְרַבֵּקָא בְּשִׁמְטָה, גּוּפִיָּה דְנִשׁוּי הוּוּ, בְּהָאֵי עֲלָמָא.

158. כָּל אֲנֹנִי נְהוּרִין עֲלָאִין, בְּדִיּוּקְנָא דְלִהוּן לְתַתָּא בְּאַרְעָא, וְכִלְהוּ תְלִין בְּרַקִיעַ הַשְּׁמַיִם הַכָּא רְזָא דְתַרִּין שְׁמֵהּ בְּלִילֵן בְּחָדָא, וְשִׁכְלוּלָא דְלִהוּן תְּלַתָּא, וְאֶתְהַדְרֵן לְחָד, דָּא לְקַבֵּל דָּא, וְאִיהוּ שְׁמָא גְלוּפָא מְחַקְקָא, כְּלִילֵן בְּהָאֵי בְּרָזָא דְמַהִימְנוּתָא.

159. וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם, סוּד ה' לִירְאִיו וְגו', פְּתַח הָהוּא סָבָא דְסָבִין, וְאָמַר שְׁמַעוֹן שְׁמַעוֹן, מֵאֵי נִהוּ הוּא דְאָמַר, נַעֲשֶׂה אָדָם. וַיֹּאמֶר אֱלֹקִים, מֵאֵי נִהוּ הַכָּא, הָאֵי אֱלֹקִים, אֲדַהְכִי פְּרַח הָהוּא סָבָא דְסָבִין, וְלֹא חָמָא לִיָּהּ, וְכַמָּה דְשִׁמְעַ רַבִּי שְׁמַעוֹן דְהוּוּ קְרִי לִיָּהּ שְׁמַעוֹן, וְלֹא רַבִּי שְׁמַעוֹן, אָמַר לְחַבְרוּי, וְדָאֵי הָאֵי הוּא קְדוּשׁ בְּרוּךְ הוּא, דְאֶתְמַר בֵּיהּ וְעַתִּיק יוֹמִין יְתִיב, דָּא כַּעַן אִיהוּ שְׁעִתָּא, לְמַפְתַּח בְּהָאֵי רְזָא, דְוִדָאֵי הַכָּא אֵית רְזָא, דְלֹא אֶתִּיהִיב רְשׁוּ לְאֶתְגְלוּלָא, וְכַעַן מִשְׁמַע, דְרְשׁוּתָא אֶתִּיהִיב לְאֶתְגְלוּלָא.

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.

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.

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.

160. פתח ואמר, למלכא, דהוה ליה כמה בניינין למבני, והוה ליה אומנא וההוא אומנא, לא הוה עבד מדעם, אלא מרשו דמלכא, כד"א ואהיה אצלו אמון. מלכא ודאי איהו חכמה עלאה, לעילא, ועמודא דאמצעיתא, מלכא לתתא. אלקים אומנא לעילא, ודא אימא עלאה, אלקים אומנא לתתא, ודא שכינתא דלתתא.

161. ואתתא לית לה רשו למעבד מדעם, בלא רשות בעלה, וכל בניינין דהוה בארץ אצילותא, הוה אמר אב"א באמירה, לגבי אמ"א, יהא בדין וכדין, ומיד הוה, כד"א, ויאמר אלקים יהי אור ויהי אור, ויאמר הוה אמר לאלקים, יהי אור, מארי דבניינא איהו אומר, ואומנא עביד מיד, והכי כל בניינין בארץ אצילותא, הוה אמר, יהי רקיע, יהי מארת וכלא אתעביד מיד.

162. כד מטא לעלמא דפרודא, דאיהו עולם הנבדלים, אמר אומנא, למארי בניינא נעשה אדם בצלמנו כדמותנו, אמר מארי בניינא, ודאי טב הוא למעבד ליה, אבל עתיד הוא למחטי קמך, בגין דאיהו כסיל, הה"ד בן חכם ישמח אב ובן כסיל תוגת אמו.

163. איהו אמרה, בתר דחוביה תליא באמ"א ולא באב"א אנא בעינא למברי ליה בדיוקנא דילי, הדא הוא דכתיב, ויברא אלקים את האדם בצלמו. ולא בעא לאשתתמא ביה אב"א.

164. בזמנא דחב מה כתיב, ובפשעכם שלחה אמכם, אמר מלכא לאמ"א, ולא אמרית לך דעתיד הוא למחטי. בההוא זמנא, תריך ליה, ותריך אמא עמיה, ובגין דא כתיב בן חכם ישמח אב ובן כסיל תוגת אמו, בן חכם, דא אדם, דאיהו בארץ אצילות, ובן כסיל, דא אדם דבריאה.

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.

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 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.

165. קָמוּ כָּלֵהוּ חֲבֵרֵיָא, וְאָמְרוּ, ר' ר' וְכִי אֵית פְּרוּדָא בֵּין אַבָּא וְאִמָּא, דְּמִסְטָרָא דְאַבָּא, אֵיהוּ בְּאֵרַח אֲצִילוֹת, וּמִסְטָרָא דְאִמָּא בְּבְרִיָא, אָמַר לֹון חֲבֵרֵיָא חֲבֵרֵיָא, לֹאוּ הֲכִי הוּא, דְּהָא אַדָּם דְּאֲצִילוֹתָא, דְּכֵר וְנוֹקְבָא הוּהּ מִסְטָרָא דְאַבָּא וְאִמָּא, וְדָא אֵיהוּ, וַיֹּאמֶר אֱלֹקִים יְהִי אֹר וַיְהִי אֹר, יְהִי אֹר מִסְטָרָא דְאַבָּא, וַיְהִי אֹר מִסְטָרָא דְאִמָּא, וְדָא אֵיהוּ אַדָּם דּוּ פְּרָצוּפִין.

166. אָבֵל לְהָאִי, לִית בֵּיה צֶלֶם וּדְמוּת אֶלָּא אִמָּא עֲלָא, הוּהּ לִיה חֵד כְּנוֹי, דְּסִלִּיק לְחוּשְׁבֵּן אֱלֹקִים, וְהוּא כְּנוֹי אֵיהוּ אֹר וְחֹשֶׁךְ, וּבְגִין הָהוּא חֹשֶׁךְ, דְּהוּהּ בְּהוּא כְּנוֹי, אָמַר אַבָּא, דְּעֵתִיד לְמַחְטִי לְאַדָּם דְּבְרִיָא, דְּאֵיהוּ אֹר לְבוּשׁ עֲלָא.

167. וְהָאִי אֵיהוּ אֹר דְּבְרָא קְדָשָׁא בְּרִיךְ הוּא, בְּיוֹם רֵאשׁוֹן, דְּגִנְזוּ לְצְדִיקֵיָא, וְהוּא חֹשֶׁךְ, דְּאֵתְבְּרִי בְּיוֹמָא קְדָמָא לְרִשְׁוֵעֵיָא, כְּדָא וְרִשְׁעִים בְּחֹשֶׁךְ יִדְמוּ, וּבְגִין הָהוּא חֹשֶׁךְ, דְּהוּהּ עֵתִיד לְמַחְטִי לְהוּא אֹר, לֹא בְּעָא אַבָּא לְאֲשֵׁתְהָא בֵּיה, וּבְגִין דָּא אָמַר, נַעֲשֶׂה אַדָּם בְּצִלְמֵנוּ הוּא אֹר, כְּדְמוּתֵנוּ הוּא חֹשֶׁךְ, דְּאֵיהוּ לְבוּשָׁא לְאֹר, כְּגוּוֹנָא דְּגוּפָא, דְּאֵיהוּ לְבוּשָׁא לְנִשְׁמָתָא, הָדָא הוּא דְּכֵתִיב עוֹר וּבָשָׂר תִּלְבַּשְׁנִי. חֵדוּ כָּלֵהוּ, וְאָמְרוּ זְכָאָה חוּלְקָנָא, דְּזִכְיָנָא לְמִשְׁמַע מְלִין דְּלֹא אֲשֵׁתְמַעוּ עַד כְּעַן.

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.

169. IN THE PHRASE: "Let us make man..." (Beresheet 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.

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.

168. פתח עוד ר' שמעון ואמר ראו עתה כי אני אני הוא ואין אלקים עמדי וגו', אמר, חבריאי, שמעו מלין עתיקין, דבעינא לגלאה, בתר דאתיהיב רשו עלאה למימר, מאי ניהו דאמר ראו עתה כי אני אני הוא אלא, דא הוא, עלת על כל עלאין, ההוא דאתקרי עלת העלות, עלת מאלין עלות, דלא יעביד חד מאלין עלות שום עובדא, עד דנטיל רשות מההוא דעליה, כמה דאוקימנא לעילא בנעשה אדם.

169. נעשה, ודאי על תרין אתמר, דאמר דא להוא דלעילא מניה נעשה, ולא עביד מדעם, אלא, ברשו, ואמירה, מההוא דלעילא מניה, וההוא דלעילא מניה, לא עביד מדעם, עד דנטיל עצה מחבריה. אבל ההוא דאתקרי עלת על כל עלות, דלית לעילא מניה, ולא לתתא שוה ליה, כד"א ואל מי תדמיוני ואשוה ואמר קדוש, אמר ראו עתה כי אני אני הוא ואין אלקים עמדי, דנטיל עצה מניה, בגוונא דההוא דאמר, ויאמר אלקים נעשה אדם.

170. קמו כלהו חבריאי, ואמרו רבי, הב לנא רשו, למללא בהאי אתר, אמרו, והא לא אוקמת לעילא דעלת העלות אמר לכת"ר נעשה אדם, אמר לון הוו שמעין אודנייכו, מה דפומכון ממללן, והא לא אמרית לכו השתא, דאית דאתקרי עלת העלות, ולא איהו ההוא דאתקרי, עלת על כל עלות, דלעלת על כל עלות לית ליה תניינא, דנטיל עצה מניה, דאיהו יחיד קדם כלא, ולית ליה שותפו.

171. ובגין דא אמר, ראו עתה כי אני אני הוא ואין אלקים עמדי, דנטיל עצה מניה, דלא אית ליה תניינא, ולא שותפא, ולא חושבנא, דאית אחד בשתוף, כגון דכר ונוקבא, ואתמר בהון כי אחד קראתיו, אבל איהו, חד, בלא חושבן ולא שתוף, ובגין דא אמר ואין אלקים עמדי. קמו כלהו, ואשתטחו קמיה, ואמרו זבאה בר נש דמאריה אסתבם עמיה, לגלאה רזין טמירין, דלא הוו מתגליין למלאכיא קדישייא.

172. אמר לון חבריאי, אית לן לאשלמא קרא, דכמה רזין טמירין, אית בהאי קרא אני אמית ואחיה וגו', אני אמית ואחיה, בספירן אחיה, מסטרא דימינא חיי, ומסטרא דשמאלא מותא, ואי לא אסתבמן תרויהו בעמודא דאמצעיתא, לא אתקיים דינא, דאנון במותב תלתא כחדא.

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 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-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" (Kohelet 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.

173. וְלִזְמַנֵּינָא אִסְתַּכְמוּ תִלְתָּא לְמַעַבְדַּ דְּיִנְא, וְיִיתֵי יָד, דְּאִיהִי פְּשׁוּטָה לְקַבֵּל שְׁבִיבִים, דְּאִיהוּ הוּי"ה יוֹד הָא וְאוּ הָא, וְדָא שְׂכִינְתָּא, אֲתַקְרִי יָד יְמִין מְסֻטְרָא דְּחֶסֶד, יָד שְׂמָאל מְסֻטְרָא דְּגְבוּרָה, יָד הוּי"ה מְסֻטְרָא דְּעִמּוּדָא דְּאִמְצָעִיתָא, כְּדִּ בְּרִּ נְשׁ תְּב בְּתִיּוּבְתָא, הָאִי יָד שְׂזִיב לִיה מִן דִּינְא, אֲבָל כְּדִּ דִּן עֵלְת עַל כָּל הָעֲלוֹת, אֲתַמְר בִּיה וְאִין מִיָּדִי מְצִיל.

174. וְעוֹד תִּלְתַּת זְמַנֵּינָא, אֲתַמְר בְּהָאִי קְרָא, אֲנִי אֲנִי אֲנִי, דְּאִית בְּהוֹן א' א' א' י' י' י' דְּאֲתַרְמִיזוּ בְּיוֹד הִי וְאוּ הִי. יוֹד הָא וְאוּ הָא, וְאִית בְּהוֹן ג' וּוּן ו' ו' ו' וְאֲחִיה וְאֲנִי וְאִין, דְּאֲתַרְמִיזוּ בְּאֵלֵין שְׂמֵהָן.

175. וְעַם כָּל דָּא, דְּהָאִי קְרָא, הָא אוֹקְמוּהָ חֲבֵרִינְיָא, לְגַבֵּי אֱלֹהִים אַחֲרִים. כְּדָ"א רָאוּ עֵתָה כִּי אֲנִי אֲנִי הוּא, דָּא קְדוֹשׁ בְּרוּךְ הוּא וְשְׂכִינְתֵיהָ, דְּאֲתַמְר בְּהוּ אֲנִי וְהִ"ו. וְאִין אֱלֹהִים עִמָּדִי, דָּא סַמְא"ל וְנַחֵשׁ. אֲנִי אֲמִית וְאֲחִיהָ, אֲנִי אֲמִית בְּשְׂכִינְתִּי, לְמָאן דְּאִיהוּ חֵיב, וְאֲנִי אֲחִיהָ בֵּה, לְמָאן דְּאִיהוּ זָכָאִי. וְאִין מִיָּדִי מְצִיל, דָּא יָד הוּי"ה דְּאִיהוּ הוּי"ה יוֹד הָא וְאוּ הָא, וְאִיהוּ כּוּז"ו בְּמוּכְס"ז כּוּז"ו. וְכֹלְאָ קְשׁוּט, אֲבָל מַה דְּאֲתַמְר לְעִילָא עֵלְת עֵלְתָּא דְּאִיהוּ עֵלְת עַל כָּל הָעֲלוֹת, וְהָאִי רְזָא לָא אֲתַמְסַר לְכָל חֲכִימָא וְנִבְיָאָה.

176. תָּא חֲזִי, כְּמַה עֲלוֹת אֲנוּן סְתִימִין, דְּאֲנוּן מִתְלַבְּשִׁין, וְאֲנוּן מוֹרְכְבִין בְּסַמִּירָן, וְסַמִּירָן מְרַכְבְּהָ לְגַבֵּייהוּ, דְּאֲנוּן טְמִירִין מִמַּחֲשַׁבְתָּא דְּבִנֵּי נִשְׂא, וְעֲלִייהוּ אֲתַמְר כִּי גְבוּהָ מַעַל גְבוּהָ שׁוֹמֵר וְגו', נְהוּרִין מְצוּחְצְחוּן, אֵלִין עַל אֵלִין, וְאֵלִין דְּמַקְבְּלִין אֲנוּן חֲשׁוּכִין מֵאַחֲרֵינֵין דְּעֲלִייהוּ דְּמַקְבְּלִין מְנִייהוּ, וְעֵלְת הָעֲלוֹת לִית נְהוּרָא קִימָא קְמִיהָ, דְּכָל נְהוּרִין מִתְחַשְׁכָן קְמִיהָ.

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..." (Bereshheet 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?

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" (Bereshheet 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.

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.

177. דְּבַר אַחַר נִעְשָׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ, הָאֵל אֹקְמוּהָ חֲבֵרִיָּא עַל מְלֹאכֵי הַשְּׂרָת דְּאַנּוּן אֲמַרֵי הָאֵי קָרָא, אָמַר לְהוּ, בְּתַר דְּהוּ יִדְעִין מַה דְּהוּ, וּמַה דְּעֵתִיד לְמַהוּ, וְאַנּוּן הוּוּ יִדְעִין דְּעֵתִיד לְמַחְטֵי, אֲמַאי בְּעוּ לְמַעַבְד לֵיהּ.

178. וְלֹא עוֹד, אֲלֵא דְעֵזָא וְעֵזָאל הוּוּ מְקַטְרְגֵי עֲלֵיהּ בְּזַמְנָא דְאֲמַר שְׂכִינְתָא לְקְדוּשׁ בְּרוּךְ הוּא נִעְשָׂה אָדָם אֲמַרוּ מַה אָדָם וְתַדְעֵהוּ, מַה אֵת בְּעֵי לְמַבְרֵי אָדָם, וְתַדְעֵהוּ דְעֵתִיד לְמַחְטֵי קַמְךָ, בְּאַתְתָּא דִּילֵיהּ דְאִיהֵי חֻשְׁךָ, דְאֹר אִיהוּ דְכוּרָא, וְחֻשְׁךָ נֹוֹקְבָא שְׂמַאלָא, חֻשְׁךָ דְבְרִיאָה, בְּהוּא זַמְנָא שְׂכִינְתָא אֲמַרְת לֹוּן, בְּהֵאֵי דְאַתּוֹן מְקַטְרְגִין, אַתּוֹן עֵתִידִים לְמַנְפֵל, כְּדַכְתִּיב וִירָאוּ בְנֵי הָאֱלֹקִים אֶת בְּנוֹת הָאָדָם, כִּי טוֹבוֹת הָנָה וְגו' וְטַעוּ בְּהוּן וְאַפִּיל לֹוּן שְׂכִינְתָא מְקְדוּשָׁה דְלְהוּן.

179. אֲמַרוּ חֲבֵרִיָּא, רַבֵּי רַבִּי, אֲדַהֲכֵי עֵזָא וְעֵזָאל לֹא הוּוּ מְשַׁקְרִין בְּמַלּוּלֵיהוּ דְיִדְאֵי בְּנוֹקְבָא עֵתִיד אָדָם לְמַחְטֵי, אָמַר לְהוּ הֲכֵי אֲמַרְהָ שְׂכִינְתָא, אַתּוֹן אֹדְמַנְתּוֹן לְקַטְרָגָא קְדָמֵי יְתִיר מְחִילָא דְמְרוּמָא, אִי אַתּוֹן הוּיְתוֹן שְׂפִירִין מְאָדָם בְּעוֹבְדֵיכּוֹן, יֹאוֹת לְכוּ לְקַטְרָגָא עֲלֵיהּ, אֲבַל אִיהוּ עֵתִיד לְמַחְטֵי בְּאַתְתָּא קְדָא, אַתּוֹן בְּנָשִׁין סְגִיאִין חֲבֵתִיכוֹן, יְתִיר מְבַנֵי נְשָׂא, כְּמַה דְכְתִיב וִירָאוּ בְנֵי הָאֱלֹקִים אֶת בְּנוֹת הָאָדָם וְגו' אֶת בַּת הָאָדָם לֹא נֹאמַר, אֲלֵא אֶת בְּנוֹת הָאָדָם. וְלֹא עוֹד, אֲלֵא אִם אָדָם חָב, הָא אֲקִידִים לֵיהּ תְּשׁוּבָה, לְאַהֲדָרָא לְמַאֲרִיָּה לְאַתְקַנָּא בְּמַה דְחָב.

180. אֲמַרוּ לֵיהּ חֲבֵרִיָּא אִי הֲכֵי אֲמַאי כּוּלֵי הָאֵי, אָמַר רַבֵּי שְׂמַעוֹן לְחֲבֵרִיָּא, אִי לֹא דְהוּ הֲכֵי, דְבְרָא קְדוּשׁ בְּרוּךְ הוּא יִצְרָא טְבָא וּבִישָׂא, דְאַנּוּן אֹר וְחֻשְׁךָ, לֹא הוּוּ זְכוּ וְחֻבָּה, לְאָדָם דְבְרִיאָה, אֲלֵא, דְאַתְבְּרֵי מְתְרוּוּיָהוּ. וּבְגִין דָּא רָאָה נְתַתִּי לְפַנְיָךְ הַיּוֹם אֶת הַחַיִּים וְגו'. אֲמַרוּ לֵיהּ כּוּלֵי הָאֵי אֲמַאי, וְלֹא הוּוּ שְׂפִיר דְלֹא אַתְבְּרֵי, דְלֹא לְמִיחָב וּלְגַרְמָא כָּל מַה דְגָרִים לְעִילָא, וְלֹא הוּוּ לֵיהּ, לֹא עוֹנֵשׁ וְלֹא שָׁכַר.

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 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.

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 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.

181. אָמַר לוֹן, מִן הַדִּין, הוּא לִיה לְמַבְרִייה כֶּן, בְּגִין הָאוּרִייתָא בְּגִינִיה אֲתַבְרִיאת, דְּכִתִּיב בֵּה עוֹנָשָׁא לְרִשְׁוֵעִיָּא, וְאִגְרָא לְצַדִּיקֵיָּא, וְלֹא הוּא אִגְרָא לְצַדִּיקֵיָּא וְעוֹנָשָׁא לְרִשְׁוֵעִיָּא אֲלֵא בְּגִין אֲדָם דְּבְרִיָּא, לֹא תְהוּ בְרָאָה לְשִׁבְתַּת יְצִרָה. אָמְרוּ וְדֵאֵי כְּעֵן שְׁמַעְנָא מַה דְּלֹא שְׁמַעְנָא עַד הַשְּׁתָּא, דְּוֵדֵאֵי לֹא בְרָא קֹדֶשָׁא בְרִיךְ הוּא מְלֵתָא דְּלֹא אִיהוּ צְרִיךְ.

182. וְלֹא עוֹד, אֲלֵא אוּרִייתָא דְּבְרִיָּאָה אִיהוּ לְבוּשָׁא דְּשְׁכִינְתָּא, וְאִי אֲדָם לֹא הוּא עֲתִיד לְמַבְרִי, הוּת שְׁכִינְתָּא בְּלֹא כְּסוּיָּא כְּגוּוֹנָא דְּעֵנִי. וּבְגִין דָּא כָּל מָאן דְּחָב, בְּאֵלוּ אֲפְשִׁיט לְשְׁכִינְתָּא מְלְבוּשָׁהָ, וְהֵאֵי אִיהוּ עוֹנָשָׁא דְּאֲדָם.

183. וְכָל מָאן דְּמַקְיִים פְּקוּדִין דְּאוּרִייתָא, בְּאֵלוּ הוּא לְבִישׁ לְשְׁכִינְתָּא בְּלְבוּשָׁהָ, וּבְגִין דָּא אוֹקְמוּהָ בְּכְסוּיָּא דְּצִיצִית וְתַמְלִין כִּי הִיא כְּסוּתוֹ לְבִדְהָ הִיא שְׁמֵלְתוֹ לְעוֹרוֹ בְּמַה יִשְׁכַּב בְּגִלּוּתָא וְהֵא אוֹקְמוּהָ. ת"ח חֲשַׁךְ אִיהוּ אוֹכְמוֹ דְּאוּרִייתָא, אוּר חִיּוּרוֹ דְּאוּרִייתָא.

184. צְלוּתָא לֹא אִיהוּ שְׁלִימָא, כְּמַה מְלֵאכֵי חֲבֵלָה רְדַפִּין אֲבַתְרָה, כְּד"א כָּל רוּדְפִיָּה הַשְׁיֹגְהָ וְגו', וּבְגִין דָּא מְצִלִין וְהוּא רַחוּם יִכְפֹּר עוֹן, דָּא סַמְאֵל דְּאִיהוּ נַחֲשׁ. וְלֹא יִשְׁחִית, דָּא מְשַׁחִית. וְהִרְבָּה לְהָשִׁיב אָפוּ, דָּא אָף. וְלֹא יַעִיר כָּל חֲמַתּוֹ, דָּא חֲמָה. בְּגִין דְּלֹא יִרְדַּסּוּן בְּתַר צְלוּתָא. וְכְמַה מְלֵאכֵי חֲבֵלָה תַּלְיִין מְנִייהוּ שְׁבַעַה מְמֻנָן אֲנוּן, וְתַלְיִין מְנִייהוּ שְׁבַעַין. וּבְכָל רְקִיעָא וּרְקִיעָא, אֲנוּן מְקַטְרְגִין וְתַלְיִין מְנִייהוּ 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.

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.

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).

185. וְאִי צְלוֹתָא סְלֵקָא שְׁלִימָא, בְּעֵטוּפָא דְמִצְוָה וּתְמִילִין עַל רִישָׁא וּדְרוּעָא, אֲתַמַּר בְּהוּ וְרָאוּ כָל עַמֵּי הָאָרֶץ כִּי שֵׁם הוּיָהּ נִקְרָא עֲלֶיךָ וַיִּרְאוּ מִמֶּךָ. שֵׁם ה' אֹקְמוּהָ דְאִיהִי תְּמִילִין דְרִישָׁא, וּמֵאֵן דְחִזֵּי שֵׁם הוּיָהּ עַל רִישָׁא בְּצְלוֹתָא, דְאִיהִי אֲדֻנִי, מִיַּד כְּלָהוֹן בְּרַחֵן הַה"ד יְפוּל מִצְדָּךְ אֶלְף וְגו'.

186. וַיַּעֲקֹב בְּגִין דְחָמָא בְרוּחָא דְקוּדְשָׁא דְחֻקָּא דְגְלוּתָא בְּתַרְאָה בְּסוּף יוֹמֵיָא וַיִּירָא יַעֲקֹב מֵאֲד וַיִּצַר לוֹ וּפְלִיג עִמָּא קְדִישָׁא בְּגְלוּתָא לְג' סְטְרִין. כַּד"א וַיִּשֶׂם אֶת הַשְּׂמֻחוֹת וְאֵת יְלִדֵיהֶן רֵאשׁוֹנָה בְּרִישָׁא, בְּגְלוּתָא דְאָדוּם, וְאֵת לֵאָה וַיְלִדֶיהָ אַחֲרוֹנִים, וְאֵת רָחֵל וְאֵת יוֹסֵף אַחֲרוֹנִים. וּבְגִין דְחָמָא בְּתַר כֵּן עֲנִיּוּתָא וְצַעֲרָא דְלָהוֹן, אֲמַר וּשְׁבַתִּי בְשָׁלוֹם אֶל בֵּית אָבִי, וְאֲמַר וְנָתַן לִי לֶחֶם לֶאֱכוֹל וּבְגַד לְלַבּוֹשׁ.

187. וְדוּד, בְּגִין גְלוּתָא, אֲמַר רַעֲב וְעִנְף וְצָמָא בְּמַדְבָּר. בְּגִין דְחָמָא שְׂכִינְתָּא חֲרָבָה יְבֵשָׁה, הוּהּ נָטַל צַעֲרָא בְּגִינְהָא. לְבַתֵּר דְחָמָא דְהַדְרִין יִשְׂרָאֵל בְּחַדְרוּהָ, תְּקִין עֶשֶׂר מֵינֵי נְגוּנִין, וּבְסוּף כְּלָהוּ אֲמַר תְּמַלָּה לְעֵנִי כִי יַעֲטוּף, וְהוּא צְלוֹתָא, דְעֵטוּף כָּל צְלוֹתִין קְדַמְהָא, עַד דְיִיעוּל צְלוֹתָא דִילֵיהּ, בְּגִין דְאֵ אֲקָדִים עֲנִי לְכָלְהוּ.

188. מֵאֵן צְלוֹתָא דְעֵנִי, דְאֵ צְלוֹתָא דְעַרְבִית, דְאִיהִי רְשׁוּת בְּפִנֵּי עֲצָמָה, בְּלֹא בְעֵלָה. וּבְגִין דְאִיהִי בְּלֹא בְעֵלָה, אִיהִי עֲנִיָּה יְבֵשָׁה, וְצַדִּיק עֲנִי יְבֵשׁ. דְאֵ זֶרְעָא דְיַעֲקֹב דְאִיהוּ בְּרִשׁוּת כָּל אוּמִין דְעֵלְמָא, וְדַמְיָא לְצְלוֹתָא דְעַרְבִית, דְאִיהִי לִילֵיא דְגְלוּתָא.

189. וְצְלוֹתָא דְשַׁבַּת אִיהִי צְדָקָה לְעֵנִי, בְּמָה דְאֹקְמוּהָ מ"מ שְׁמֵשׁ בְּשַׁבַּת צְדָקָה לְעֵנִים. וּבְגִין דְאֵ צְרִיךְ בְּרִי נֶשׁ לְמַהוּי אִיהוּ, כְּעֵנִי לְתַרְעָא דְמַלְכָּא, בְּצְלוֹתָא דְעֵמִידָה בְּכָל שִׁית יוֹמִין דְחוּל, בְּגִין שְׂכִינְתָּא, וּמִתְעַטֵּף לָהּ בְּעֵטוּפָא דְמִצְוָה דְצִיּוּתָא כְּעֵנִי, וְיִהְיֶה בְּתְמִילִין כְּאֲבִיוֹן לְגַבֵּי תַרְעָא דְאִיהוּ אֲדֻנִי, דְהִכִּי סְלִיק לְחוּשְׁבָן הַיְכָל. וְדָא אִיהוּ אֲדֻנִי שְׁפַתֵי תַפְתָּח.

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.

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.

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.

190. וכד אפתח פומיה בצלותא דערבית, נשרא קא נחית ביומין דחולא לקבלא בגדפהא צלותא דליליא, ודא נוריא"ל. אתקרי אוריא"ל מסטרא דחסד, ונוריא"ל מסטרא דגבורה דאיהו נור דליק, דאתמר ביה נהר דינור וגו'.

191. ובצלותא דשחרית אריה נחית לקבלא צלותא, בדרועוי וגדפוי, דארבע גדפין לכל חיה דא מיכאל. ובצלותא דמנחה שור נחית לקבלא בקרנוי וגדפוי, ודא גבריאל.

192. ובשבת נחית קדוש ברוך הוא בג' אבהן לקבלא בת יחידא דיליה בהון. ודא רזא דשבת ש' ב"ת יחידא דיליה. בההוא זמנא חיוון עלאין דאתקריאו בשמא דהוי"ה, פתחין ואמרין שאו שערים ראשיכם והנשאו פתחי עולם.

193. בההוא זמנא, מתפתחין שבעה היכלין: היכל קדמאה, היכלא דאהבה. תניינא, היכלא דיראה. תליתאה, היכלא דרחמי. רביעאה, היכלא דנבואה דאספקלריא דנהרא. חמישאה, היכלא דנבואה, דאספקלריא דלא נהרא. שתיתאה, היכלא דצדק. שביעאה היכלא דדין.

194. ועליוהו אתמר, בראשית, ברא שית, ברא שית, אלהים היכלא שביעאה. והכי אנון ד' היכלין לתתא. ולקבליהו שבעה קלין דהבו להוי"ה וי"ח אזכרות דביה, דבהון שט קדוש ברוך הוא ביה"ח עלמין ברכב אלקים רבותים אלפי שנאן. דאנון י"ח רבוון עלמין. וכמה נטורי תרעין, אית להיכלין דמקבלין צלותין, וכל צלותא לא תעול אלא במדה במשקל.

195. ולית מאן דקאים קמי תרעא דצלותא, ועליה אתמר לא יבושו כי ידברו את אויבים בשער. דאיהו תרעא דמלכא. בגין דצלותא איהי מצוה, ודא שכינתא, ואורייתא דא קדוש ברוך הוא, לא צריך הפסקה ביניהו. וצריך לסלקא תורה ומצוה ברחימו ורחילו.

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 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 TFILIN, 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 secret behind its issue lies in Search, Maker, Shofar Holech, Segolta IN THE FOLLOWING ARTICLE.

196. הַכֵּל פְּקוּדֵינִי דַעֲשֵׂה וְלֹא תַעֲשֵׂה, כְּלֵהוּ תִלְיִין מִן שֵׁם הוּי"ה. כְּמֵה דְאוֹקִימְנָא רְזָא דָא, שְׁמֵי עִם יו"ה שִׁס"ה מְצוֹת לֹא תַעֲשֵׂה, וְזֵה זְכוּרֵי עִם ו"ה רַמ"ח מְצוֹת עֲשֵׂה, וְהָא הֵכָא שִׁס"ה וְרַמ"ח, וְאַנּוּן רַמ"ח תִּיבִין בְּקִרְיַת שְׁמַע, וְאַתִּיחִיבוּ מִרְחִימוּ וְדַחִילוּ דָא תְּהִינָא. וְבִגִּין דָּא תְּקִינוּ הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה. וְאַנּוּן כְּלִילָן בְּאַבְרָהָם דְאַתְמַר בֵּיה זֵרַע אַבְרָהָם אוֹהֲבֵי.

197. יִשְׂרָאֵל דְסָלִיק בְּיוד הָא וְאוּ הָא. וְרְזָא דְמֵלֵה, יִשְׂרָאֵל עָלֵה בְּמַחְשָׁבָה לְהַבְרָאוֹת. מַחְשָׁבָה חֲשׁ"ב מ"ה וְבֵיה תְּשַׁבַּח שְׁמָא קְדִישָׁא. וְבִגִּין יַעֲקֹב דְאִיהוּ יִשְׂרָאֵל, אֲתַמַּר וַיְבָרָא אֱלֹקִים אֶת הָאָדָם בְּצַלְמוֹ, בְּדִיוֹקְנָא דְמֵאֲרִיָּה.

198. בְּנֵי חַיִּי וּמְזוּנֵי מְסֻטְרָא דַעֲמוּרָא דְאַמְצַעִיתָא, דְאִיהוּ בְּנֵי בְכוּרֵי יִשְׂרָאֵל. וְאִיהוּ עַץ הַחַיִּים, וְאִיהוּ אֵילָנָא דְמְזוּן לְכֹלָא בֵּיה. וְבִגִּין דָּא אַנּוּן יִשְׂרָאֵל מְזוּנָא דִילֵיה, צְלוֹתָא דְחֲשִׁיבָא לְקַרְבָּנָא.

199. וּבְגִלוֹתָא אֲתַמַּר הֵבֵה לִי בָנִים, וְאִם אֵין מֵתָה אֲנֹכִי, וְשְׁכִינְתָא אִיהִי קַרְבָּנָא דְקָדוֹשׁ בְּרוּךְ הוּא, מְנִיָּה בְּיָמִינָא וְשְׁמֵאלָא וְגוֹפָא. וְכֵד סְלֵקָא לְגַבִּיָּה, צְרִיךְ לְאַכְלֵלָא עֲמִיָּה, כֹּל עֲשֵׂר סְפִירָן, דְלִית קְדוּשָׁה פְּחוֹת מֵעֲשָׂרָה, דְאִיהוּ קְדוּשָׁה דִילֵיה, וְבִגִּין דָּא, כֵּד בְּרַשׁ בְּעֵי לְסַלְקָא צְלוֹתֵיה בְּכֹל תְּנוּעָה אִי חִיוּוּא בְּעֵי לְקַטְרָגָא לְצְלוֹתָא, צְרִיךְ לְמַעַבְדַּד לִיה קִירְטָא, וְרְזָא דְמֵלֵה, זֵרְקָא מִקַּף שׁוֹפֵר הוֹלֵךְ סְגוּלָתָא.

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 שְׁמַעוֹן וְאָמַר, עֲלֵינָן שְׁמַעוּ, תְּתַאֲוִן אֲתִכְנֹשׁוּ, אֵלֶינָן מֵאֵרֵי מִתִּיבְתָא דְלַעִילָא וְתַתָּא. אֵלֵיהּ בְּאוּמָאָה עֲלֵךְ, טוֹל רֶשׁוּ וְנַחִית הֵכָא, דְּהָא קָרְבָא סְגִיָּאָה אֲזִדְמֵן. חֲנוּךְ מִמְנָא נַחִית הֵכָא, אַנְתָּ, וְכָל מֵאֵרֵי מִתִּיבְתָא דְתַחוּת יַדְךָ, דְּלָא לִיקְרָא דִּילֵי עֲבִידנָא, אֶלָּא לִיקְרָא דְשְׁכִינְתָּא.

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.

201. פֶּתַח בְּמִלְקַדְמִין, וְאָמַר, זֶרְקָא, וְדַאי בְּמִיתְךָ לְסַלְקָא צְלוֹתָא לְהוּוּא אַתְרֵי יָדִיעַ, כְּמָה דְּהֵוּוּא אֲבָנָא דְקִירִטָא, דְּאֲזִדְרִיקַת לְאַתְרֵי יָדִיעַ, הֵכִי צְרִיךְ לְסַלְקָא מִחֻשְׁבְּתֵיהּ, בְּצְלוֹתֵיהּ בְּהֵיָא תְּגָא אֲבָן מוּכְלָלַת וּמַעוּטְרַת, דְּאֲתַמַּר בָּהּ כָּל הַזּוֹקֵף זּוֹקֵף בְּשֵׁם, דְּצְרִיךְ לְסַלְקָא לָהּ תַּמָּן.

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.

202. וּבְהוּוּוּוּ אַתְרֵי דְסַלִּיק לָהּ לְגַבֵּי בַעֲלָהּ, אֲמִילוּ נַחֵשׁ כְּרוּךְ עַל עֲקֵבוֹ לֹא יַפְסִיק, אִף עַל גֵּב דְּאֲתַמַּר בֵּיהּ וְאֵתָהּ תְּשׁוּפְנוּ עֲקֵב, הֵיָא אֲבָן, דְּאֵיָהּ י' דִּיעֲקֵב, דְּאֲתַמַּר בָּהּ מִשֵּׁם רוּעָה אֲבָן יִשְׂרָאֵל, לֹא יַפְסִיק, וְצְרִיךְ לְסַלְקָא עַד אֵין סוּף, וְכַד נַחִית לָהּ אֲתַמַּר בֵּיהּ, כָּל הַכּוֹרֵעַ, כּוֹרֵעַ בְּכְרוּךְ, דְּצְרִיךְ לְנַחֲתָא עַד אֵין תְּכֵלִית, וְלֹא יַפְסִיק מִנֵּיהּ, לֹא לַעִילָא וְלֹא לְתַתָּא.

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).

203. לְזַמְנִין אֵיהּ בַעֲלָהּ ו' בְּצַדִּיק, בְּשִׁית פְּרָקִין דְּתַרִּין שׁוֹקִין, נַחַת לְגַבֵּה בְּתַרִּין שׁוֹקִין. לְזַמְנָא אֵיהּ בַעֲלָהּ ו' בְּתַרִּין, שִׁית פְּרָקִין דְּסַלִּיקַת לְגַבֵּיהּ בְּתַרִּין דְרוּעִין, לְזַמְנִין אֵיהּ בֵּן אָבָא וְאֵמָא, בֵּן י"ה, צְרִיךְ לְסַלְקָא לַעִילָא לָהּ, וְכַד סַלְקַת תַּמָּן, לְזַמְנִין אֵיהּ בְּהַפּוּכָא ו' וּבֵין י' ו' כְּגוּוּנָא דָא א' צְרִיךְ לְסַלְקָא לְגַבֵּי דְאֲתַמַּר בָּהּ אֲבָן מֵאִסוּ הַבּוֹנִים הֵיָתָה לְרֵאשׁ פְּנֵה.

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 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.

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.

204. וְכֹד אִיהִי סְלִיקַת לְעֵילָא, בְּרִישָׁא דְכָל רִישׁוֹן סְלָקָא, וּבְגִינָה מְלֹאכְבֵּיָא אֲמַרִין אִיהַּ מְקוּם כְּבוֹדוֹ, וְכֹד סְלִיקַת לֹא' כְּגוּוֹנָא דֹא אִיהִי תְגָא בְּרִישׁוּיהַּ דֹּא' עֶטְרָה עַל רִישׁוּיהַּ, כְּתוֹר, וְכֹד נַחְתָּא נְקוּדָה לְתַתָּא, וְאַתְעֶטְרַת, נַחֲתַת בֵּיהַּ כְּגוּוֹנָא דֹא א. וְכֹד סְלִיקַת אֲתַקְרִי תְגָא בְּרִזָּא דְטַעֲמִי, וְכֹד נַחֲתַת אֲתַקְרִיאת נְקוּדָה. וְכֹד אִיהִי כְּגוּוֹנָא דֹא וּמַתִּיחַדַּת עֲמִיָה, וְכֹד אִיהִי תְגָא עַל רִישׁוּיהַּ, אֲתַקְרִיאת אוֹת ד' כְּלִילָא מְנִיהַּ אוֹת בְּרִית דֹּאִיהִי שְׁבִיעָא דְכָלָא.

205. וּבְוֹדָאִי הָאִי אֲבָנָא הִיא בְּנִינָא דְכָלְעֻלְמִין וּבְגִין דֹּא אֲבָן שְׁלֵמָה וְצִדְקָ יְהִיָּה לָךְ. אִיהִי מְדָה בִין כָּל סְפִירָה וּסְפִירָה, דְכָל סְפִירָה בֵּיהַּ סְלִיקַת לְעֶשֶׂר, שִׁיעוֹר דִּילָהּ ו' וּבֵיהַּ אֲתַעֲבִידַת אֲמָה, עֶשֶׂר אַמּוֹת אוֹרָךְ, בִּין כָּל סְפִירָה וּסְפִירָה, וְרִזָּא דְמֵלָה, עֶשֶׂר אַמּוֹת אוֹרָךְ הֶקְרַשׁ, וּבִין כָּלָא מְאָה אִיהִי ו' בִּין פֶּרֶק וּפֶרֶק יוֹד עֶשֶׂר זְמַנִּין, סְלָקָא לְמָאָה וְהַפּוּכָא דְמָאָה, אֲמָה.

206. כָּל מְדָה וּמְדָה אֲתַקְרִי עוֹלָם, וְאַנּוֹן י"ו שְׁעוֹר וּמְדָה, ו' שְׁקֵל י' מְדָה דִּילִיָּה וְשְׁעוֹרָא דְמְדָה, חֲמֵשׁ אַמּוֹת אוֹרָךְ, וְחֲמֵשׁ אַמּוֹת רוּחָב, וְאַנּוֹן לְקַבֵּל שְׁעוֹרָא דְכָל רְקִיעַ דְמַהֲלַךְ ת"ק אוֹרְבִיָּה וְת"ק פּוּתִינָה וְאַנּוֹן ה' ה'.

207. הָרִי לָךְ שְׁעוֹר קוּמָה בְּאַתְוּוֹן הוּיָהּ, דָּאֵת ו' אִיהִי רְקִיעַ הַשָּׁמַיִם, חֲמֵשׁ רְקִיעֵין דִּילִיָּה. ה', אֵלִין אֲתַקְרִיאוּ שְׁמַיִם: ה' חֲמֵשׁ רְקִיעֵין דְכָלִילָן בְּשָׁמַיִם. חֲמֵשׁ עֲלָאִין שְׁמֵי הַשָּׁמַיִם. וְאַנּוֹן ט ה' ה' חֲמֵשׁ בְּחֲמֵשׁ, ו' רְקִיעַ שְׁתִּיתָאָה לוֹן, י' שְׁבִיעָאָה לוֹן. וְאַינּוֹן שְׁבַעָה בְּשְׁבַעָה, וְסֻלְקִין י"ד. וְהִכִּי אַנּוֹן אֲרַעִין שְׁבַעָה עַל גְּבִי שְׁבַעָה כְּגַלְדֵי בְצֵלִים, וְכֻלְהוֹ רְמִיזוֹן בְּתֵרִין עֵינִין.

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 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.

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.

208. י' אֶתְקַרֵי עוֹלָם קָטָן, ו' עוֹלָם אָרוֹן, וְכָל מֵאן דְּבַעֵי לְמַשְׁאֵל שְׁאֵלְתֵינּוּ, לְגַבֵּי עוֹלָם אָרוֹן צְרִיךְ לְאַרְכָּא בֵּיהּ וְכָל מֵאן דְּשָׂאִיל בְּעוֹלָם קָצֵר צְרִיךְ לְקַצֵּרָא. וְעַל דָּא אִוְקְמוּהּ בְּמָקוֹם שְׁאִמְרוּ לְקַצֵּר אִין אָדָם רְשָׁאֵי לְהֶאֱרִיךְ.

209. לְקַצֵּר בְּצִלּוֹתֵינּוּ אֵל נָא רַפָּא נָא לָהּ. בְּנִקּוּדָה דִּי, לְהֶאֱרִיךְ וּלְהַתְנַפֵּל וְאֶתְנַפֵּל לְפָנֵי ה' בְּרֵאשׁוֹנָה מ' יוֹם וּמ' לַיְלָה, כִּלְאֵ מ"ם י' נִקּוּדָה בְּאִמְצָעָא, אֶתְעַבֵּיד מִיָּם, מִסְטָרָא דְחֶסֶד צְרִיךְ לְאַרְכָּא בְּצִלּוֹתָא.

210. וּבְשֵׁמָא קְדִישָׁא סְלִיק הוּי"ה בְּרַבִּיעַ לְאַרְכָּא בְּתַנּוּעָה דָּא, דְּאִיהוּ רִזָּא דְתִקְיעָה, לְקַצֵּר מִסְטָרָא דְשִׁבְרִים, בִּינוּנֵי לָא בְּקַצִּירוֹ וְלָא בְּאִרְיָכוֹ, בְּתַרּוּעָה, דְּעַמּוּדָא דְאִמְצָעִיתָא דְאִיהוּ שְׁלֹשֶׁלֶת, דְּתַרּוּוּיָהּוּ שְׁקַל הַקֶּדֶשׁ.

211. לְקַבֵּיל רַבִּיעַ דְּסְלִיק אִיהוּ חוֹלָם, שְׁבָרִים לְקַבֵּיל שְׁבָא, דָּא בְּעָא לְסִלְקָא קְלָא, וְדָא בְּעָא לְנַחְתָּא לָהּ. וּבְגִין דָּא אֲנוּן שְׁבָרִים בְּחֻשָׁאֵי, שְׁכִינְתָּא תַתָּא וְקָלָא לָא יִשְׁתַּמַּע, כַּד"א וְקוּלָּהּ לָא יִשְׁמַע. תַּרּוּעָה דָּא שְׁלֹשֶׁלֶת אַחִיר בְּתַרּוּוּיָהּוּ.

212. וְאִית בְּגוּוּנָא דְרִקִיעַ הַמְּאִרִיךְ בֵּיהּ תִּיבָה, וְאִיהוּ נִקּוּדָה חִירִיק בְּגוּוּנָא דְחָלָם, לִית נִקּוּדָה דְלִית בְּגוּוּנָא דִילָהּ בְּטַעֲמֵי, סְגוּל לְגַבֵּי סְגוּלָתָא, שְׁבָא לְגַבֵּי זְקָה גְדוּל כְּלֵהוּ תִשְׁכַּח לֹון נִקּוּדֵי לְגַבֵּי טַעֲמֵי לְמֵאן דִּידַע רִזִּין טְמִירִין.

213. The Revi'i (fourth) OF THE CANTILLATION MARKS is for raising the voice, the Tevir of the cantillation marks is for lowering the pitch. Shalshelet 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 שׁוֹמֵר הוֹלֵךְ סְגוּלָתָא
פֶּתַח נְקוּדַת יְמִין ה' מֶלֶךְ, נְקוּדַת סְגוּל שְׁמֵאלָא ה'
מֶלֶךְ, בְּאִמְצַעֵיתָא ה' יְמִלוּךְ לְתַתָּא. ר' אֲחָא אָמַר ה'
מֶלֶךְ דָּא עֲלָמָא עֲלָאָה, ה' מֶלֶךְ דָּא תַּמְאָרַת ה'
יְמִלוּךְ דָּא אַרוֹן הַבְּרִית.

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 אֻקְמוּהָ, כֹּל
אֲתֵר דְּכִתְיֵב אֵלֶּה פֶּסֶל אֶת הָרֵאשׁוֹנִים, וְאֵלִין
תּוֹלְדִין דְּתֵהוּ, דְּאֲתֵרְמִיזוּ בְּקֵרָא תְּנִינָא, וְהָאָרֶץ
הֵיְתֵה תֵהוּ, וְאֵלִין אֲנֹן דְּאֲתֵמַר דְּקְדוּשׁ בְּרוּךְ הוּא
בְּרָא עֲלָמִין וּמְחַרְיְבֵן, וּבְגִין דָּא אֲרַעָא הוּהוּ תּוֹהָה
וּבּוֹהָה.

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.

215. אֵיךְ בְּרָא קְדוּשׁ בְּרוּךְ הוּא עֲלָמִין לְחֻרְבָּא לֹון,
שְׁפִיר הוּהוּ דְּלָא לְבְרִי לֹון. אֵלָא וְדָאי הָכָא אֵיבָא
רְזָא, מָאי אֵיְהוּ וּמְחַרְיְבֵן, דְּקְדוּשׁ בְּרוּךְ הוּא לָא
יִשְׁצִי עוֹבְדֵי יְדוּי. וְלָא עוֹד אֵלָא דָּא שְׁמִינָא דְּאֲתֵמַר
בְּהוּ כִי שְׁמַיִם כְּעֶשֶׂן נִמְלָחוּ וְגו' א"כ קְדוּשׁ בְּרוּךְ
הוּא עֵבִיד וּמְחִי.

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 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.

216. אֵלָא רְזָא דְּמִלָּה בְּרִין הוּא, דְּקְדוּשׁ בְּרוּךְ הוּא
בְּרָא עֲלָמָא, וּבְרִינָה בְּאוּרִינָתָא, כְּמָה דְּאֻקְמוּהָ
בְּרֵאשִׁית דְּאֲתֵמַר בְּה' קִנְיֵי רֵאשִׁית דְּרַבּוֹ, וּבְהֵאֵי
רֵאשִׁית בְּרָא יְת שְׁמַיָּא וְיֵת אֲרַעָא, וְאֵיְהוּ סְמִיךְ לֹון
בֵּיה, בְּגִין דְּבְרִית כְּתִיב בֵּיה, בְּבִר' אֲשִׁית', וְאֲתֵמַר
בֵּיה אִם לָא בְרִיתִי יוֹמָם וְלַיְלָה וְגו'. וְאֵלִין אֲנֹן
דְּאֲתֵמַר בְּהוּן הַשָּׁמַיִם שְׁמַיִם לָהּ וְגו', וְאֵיְהוּ אֲרִץ
הַחַיִּים כְּלִילָא מְשַׁבַּע אֲרַעִין דְּעִלְיֵהוּ אָמַר דְּוֹד
מְלָכָא אֲתֵהֲלֵךְ לִפְנֵי ה' בְּאֲרִצוֹת הַחַיִּים.

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" (Bereshheet 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 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, REFERRING 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) (Bereshheet 2:4). Behibar'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?

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.

217. וּבְרָא שָׁמַיָא וְאֶרְעָא בְּתַרְיָהּ, עַל תְּהוֹ, וְלִית תַּמָּן יִסּוּדָא, דְּאִיהוּ בְּרִית דְּסִמְיָן לֻן, בְּגִין דָּא, קְדוּשׁ בְּרוּךְ הוּא בְּעַא לְמַתָּן אֲוִרִיתָא לְאֻמִּין דְּעֵלְמָא עֲבוּם, דְּאִיהוּ בְּרִית מִיְלָה מִמֶּשׁ, וְלֹא בְּעו לְקַבְּלָא לִיהַ, וְאַשְׁתְּאַרְת אֶרְעָא חֲרָבָה וַיְבֹשֶׂה.

218. וְדָא אִיהוּ יְקוּו הַיָּמִים מִתַּחַת הַשָּׁמַיִם אֶל מְקוֹם אֶחָד וְתִרְאֶה הַיְבֹשָׁה. יְקוּו הַיָּמִים דָּא אֲוִרִיתָא, אֶל מְקוֹם אֶחָד, אֵלִין יִשְׂרָאֵל, בְּגִין דְּנִשְׁמַתִּיהוּ תְּלִין, מִהוּוּ אֲתֵר דְּאַתְמֵר בֵּיה, בְּרוּךְ כְּבוֹד ה' מִמְּקוֹמוֹ. כְּבוֹד ה', שְׂכִינְתָא תִתְאַה. מִמְּקוֹמוֹ, שְׂכִינְתָא עֲלָאָה, וְכִיּוֹן דְּאֲנוּן נִשְׁמַתִּיהוּ מִתַּמָּן, שְׂרִיא עֲלִיְהוּ וְדִאי הוּיָהּ, וְאַתְמֵר בְּהוֹן כִּי חֵלַק הוּיָהּ עִמּוֹ, וְדָא אִיהוּ יְקוּו הַיָּמִים אֶל מְקוֹם אֶחָד.

219. וְאֲוִרִיתָא אִיהוּ יִשׁוּבָא דְּעֵלְמָא, וְאֻמִּין דְּעֵלְמָא עֲבוּם דְּלֹא קְבִילוּ לֶה אֲשְׁתְּאַרוּ חֲרָבִין וַיְבֹשֶׂין, וְדָא אִיהוּ דְּקְדוּשׁ בְּרוּךְ הוּא בְּרָא עֲלֵמִין וּמְחַרִּיבֵן, אֵלִין דְּלֹא נְטְרִי פְּקוּדֵי אֲוִרִיתָא, לֹא דִישְׁצִי אִיהוּ עוֹבְדוּי, כְּמָה דְּחֻשְׁבִּין בְּנֵי נְשָׂא, וְלִמָּה יִשְׁצִי לֻן לְבָנוּי דְּאַתְמֵר בְּהוֹן בְּהַבְּרָאָם בְּה' בְּרָאָם.

220. וְאֵלִין אֲנוּן דְּמִתְגִּיירִין מֵאֻמִּין דְּעֵלְמָא, בְּגִינֵיהוּ נִמְלַת ה' זְעִירָא דְּאַבְרָהָם, בְּאַלְף חֲמִישָׁאָה. דְּהוּא ה', דְּאִיהוּ חֲרָב וַיְבֹשֶׂ, חֲרָב בְּבֵית רֵאשׁוֹן, וַיְבֹשֶׂ בְּבֵית שְׁנִי.

221. וּמֹשֶׁה, בְּגִין דְּבְּעָא לְאַעֲלָא גִיּוּרִין תַּחוֹת גְּדַפּוּי דְּשְׂכִינְתָא וְחָשִׁיב דְּהוּוּ מֵאֵלִין דְּאַתְבְּרִיאָו בְּה' וְהַב בְּהוֹן אֶת ה' דְּאַבְרָהָם, גְּרַמּוּ לִיהַ יְרִידָה כַּד"א לֶךְ רַד כִּי שַׁחַת עִמָּךְ, בְּגִין דְּלֹא קְבִילוּ לְאַת ה' בְּדַחִילוּ דְּיו"ד וּבְרַחֲמֵי דְּהַ, נְחִית אִיהוּ מִדְּרָגִיהַ דְּאִיהוּ ו'.

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" (Beresheet 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 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.

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 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).

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.

222. וְאֵת ו' נְחַתְתָּ עִמָּיהָ בְּגִין דְּלֹא יִתְאַבֵּיד בִּינְיָוִיהוּ, דְּעֵתִיד אִיהוּ בְּרָזָא דְּגִלְגּוּלָא לְאַתְעֲרָבָא בִּינְיָוִיהוּ בְּגִלְוָתָא, בִּין עֲרַב רַב, דְּאִינוּן נִשְׁמַתֵּיהוּ, מִסְטֵרָא דְּאֵלִין דְּאַתְמַר בְּהוּן כִּי שְׁמִים כְּעֶשֶׂן נִמְלָחוּ וְגו'. וְאֵלִין אִינוּן דְּלֹא בְּעָא נַח רַחֲמֵי עֲלֵיהוּ, וְאַתְמַר בְּהוּן, וַיִּמְחוּ מִן הָאָרֶץ, בְּגִין דְּהוּוּ מֵאֵלִין דְּאַתְמַר בְּהוּן תִּמְחָה אֶת זְכַר עַמְלֶק. וּמֹשֶׁה לֹא אִסְתְּמַר מִנְיָוִיהוּ, וְאִפִּיל ה' בִּינְיָוִיהוּ. וּבְגִין דָּא, אִיהוּ לֹא יַעוּל לְאַרְעָא דִּישְׂרָאֵל עַד דִּיתוּב ה' לְאַתְרָהּ, וּבְגִין דָּא נְחַת אִיהוּ מִדְּרַגְיָה, וְנַחֲתִית בֵּיהּ ו', וּבְגִין דָּא ה' נִפְלַת ו' יוֹקִים לָהּ, ו' דְּמֹשֶׁה.

223. וּבְגִין דְּהָא זְעִירָא, ה' דְּאַבְרָהָם דְּאִיהוּ דְּהַבְרָאָם, אֲתַעֲזֹר אִיהוּ בְּגִינָהּ, וְאַתְמַר בֵּיהּ מוֹלִיךְ לִימִין מֹשֶׁה וְגו', וְאַפִּיק לָהּ מִתַּמְנָן בְּחִילָא דו', וְאַיִיתִי לָהּ עִמָּיהּ, מִיַּד שְׂרִיא עֲלֵיהּ י"ה, וְאַשְׁתַּלִּים אוּמָאָה כִּי יָד עַל כֶּסֶף י"ה מִלְחָמָה לְהוֹי"ה וְגו', מֵאִי מִדְּר דִּר דָּא מֹשֶׁה, דְּאַתְמַר בֵּיהּ דוֹר הוֹלֵךְ וְדוֹר בָּא, וְהָא אוּקְמוּהּ, דְּלִית דוֹר, פְּחוּת מִס' רְבוּא, וְדָא מֹשֶׁה, דְּאַתְמַר בֵּיהּ דְּאַנְתְּתָא חֲדָא וְלִדְהָ ס' רְבוּא בְּכֵרֵס אַחַת.

224. וְחֲמֵשׁ מִיְנִין אֲנוּן בְּעֲרַב רַב, וְאַנוּן: נְפִילִים, גִּבּוֹרִים, עֲנָקִים, רְפָאִים, עַמְלֶקִים. וּבְגִינְיָוִיהוּ נִפְלַת ה' זְעִירָא מֵאַתְרָהּ, בְּלַעַם וּבְלֶק מִסְטֵרָא דְּעַמְלֶק הוּוּ, טוֹל עִם מִן בְּלַעַם, לֶק מִן בְּלֶק, אֲשֶׁתָּאֵר בְּבַל, כִּי שָׁם בָּלַל ה' שִׁפְתַּי כָּל הָאָרֶץ.

225. וְאֵלִין אֲנוּן דְּאַשְׁתְּאָרוּ מֵאֵלִין, דְּאַתְמַר בְּהוּן וַיִּמַּח אֶת כָּל הַיְקוּם, וּמֵאֵלִין דְּאַשְׁתְּאָרוּ מִנְהוּן בְּגִלְוָתָא רְבִיעָאָה, אֲנוּן רִישׁוֹן בְּקִיּוּמָא סְגִי וְאִינוּן קִיּוּמִין עַל יִשְׂרָאֵל כְּלִי חֲמָס, וְעֲלֵיהוּ אֲתְמַר כִּי מִלָּאָה הָאָרֶץ חֲמָס מִפְּנֵיהֶם, אֵלִין אֲנוּן עַמְלֶקִים.

226. About the Nefilim (the fallen ones), it is written: "That the sons of the Elohim saw that the daughters of men were fair" (Bereshheet 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..." (Bereshheet 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" (Bereshheet 41:34).

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 Gaborim, (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')" (Bereshheet 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..." (Bereshheet 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 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" (Bereshheet 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.

226. נְפִילִים עָלֵיהוּ אֶתְמַר וַיִּרְאוּ בְנֵי הָאֱלֹהִים אֶת בְּנוֹת הָאָדָם כִּי טוֹבוֹת הָנָה, וְאֵלִין אֲנוּן מִינָא תְנִינָא, מֵאֵלִין נְפִילִים מְלַעִילָא, דְּכַד בְּעָא קְדוּשׁ בְּרוּךְ הוּא לְמַעְבַּד אָדָם, דְּאִמְר נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ וְגו', בְּעָא לְמַעְבַּד לִיה רִישָׁא עַל עֲלָאִין, לְמַהוּי אִיהוּ פְקִיד עַל כְּלָהוּ וּלְמַהוּי אֲנוּן פְקִידִין עַל יְדוּי, כְּגוּנָא דְיוֹסֶף דְּאֶתְמַר בֵּיה וַיִּפְקֵד פְקִידִים עַל הָאָרֶץ.

227. אֲנוּן בְּעוּ לְקַטְרְגָא לִיה וְאִמְרוּ מָה אָנוּשׁ כִּי תִזְכְּרֵנוּ וְגו' דְעֵתִיד לְמַחֲטִי קַמְךָ. אִמְר לון קְדוּשׁ בְּרוּךְ הוּא אִי אֶתְנוּ הוּיְתוּן לְתַתָּא כְּוָתִיה, יְתִיר הוּיְתוּן חֲבִין מְנִיה, מִיַּד וַיִּרְאוּ בְנֵי הָאֱלֹהִים אֶת בְּנוֹת הָאָדָם וְגו', חֲשָׁקוּ בְהוּן וְקְדוּשׁ בְּרוּךְ הוּא אֶפִּיל לון לְתַתָּא, בְּשִׁלְשָׁלָאן.

228. וְאִינוּן עֲזָא וְעֲזָאֵל דְּמְנִיְהוּ נִשְׁמַתְהוּן דְּעֵרֵב רַב, דְּאִינוּן נְפִילִים דְּאֶפִּילוּ גְרַמִּיְהוּ לְזוּנֹת בְּתֵר נִשְׂיָא דְאֲנוּן טְבָאן, וּבְגִין דָּא אֶפִּיל לון קְדוּשׁ בְּרוּךְ הוּא מְעַלְמָא דְאֶתִי, דְּלֹא יְהֵא לון חוּלְקָא תַמָּן, וַיְהִיב לון אֲגַרְיָהוּ בְהֵאֵי עֲלְמָא כַד"א וּמְשַׁלֵּם לְשׁוּנָאֵי אַל פְּנֵי לְהַאֲבִידוּ וְגו'.

229. גְבוּרִים, מִינָא תְלִיתָאָה, עָלֵיהוּ אֶתְמַר הֵמָּה הַגְבוּרִים וְגו', אֲנָשֵׁי הַשָּׁם, וְאִינוּן מְסַטְרָא דְאֵלִין דְּאֶתְמַר בְּהוּן הֵבָה נְבִנָה לָנוּ עִיר וְנַעֲשֵׂה לָנוּ שֵׁם. וּבְנִין בְּתֵי כְּנִסְיוֹת וּמְדַרְשׁוֹת, וְשׁוּיִין בְּהוּן ס"ת, וְעַטְרָה עַל רִישׁוּי, וְלֹא לְשִׁמָּא דְהוּי"ה אֶלָּא לְמַעְבַּד לון שֵׁם, הַה"ד וְנַעֲשֵׂה לָנוּ שֵׁם וּמְסַטְרָא אַחְרָא מִתְגַּבְרִין עַל יִשְׂרָאֵל דְאֲנוּן כְּעַפְרָא דְאֶרְעָא, וְגִזְלִין לון וְאֶתְבַּרְת עֲבִידְתָא, וְעָלֵיהוּ אֶתְמַר וְהַמִּים גְּבְרוּ מֵאֵד מֵאֵד עַל הָאָרֶץ.

230. רְפָאִים, מִינָא רְבִיעָאָה, אִם יַחְזוּן לְיִשְׂרָאֵל בְּדוּחְקָא מִתְרַפִּין מְנִיְהוּ, וְאִית לון רְשׁוּ לְשׁוּבָא לון, וְלֹא בְעָאן, וּמִתְרַפִּין מְאֹרִייתָא, וּמֵאֵלִין דְּמִשְׁתַּדְּלִין בָּהּ, לְמַעְבַּד טַב עִם עֲבוּ"ם, עָלֵיהוּ אֶתְמַר רְפָאִים בַּל יְקוּמוּ, בְּזַמְנָא דְיִיתֵי פְקִידָה לְיִשְׂרָאֵל אֶתְמַר בְּהוּן וְתִאֲבַד כָּל זְכַר לָמוּ.

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, מִינָא חֲמִישָׁאָה, דְּאֲנֹן מִזְלֻזְלִין לְאֵלִין דְּאֲתָמַר בְּהוֹן וְעֲנָקִים לְגִרְגְרוֹתֵיךְ, וְעַלֵּיהוּ אֲתָמַר רַפְאִים יַחֲשִׁבוּ אִף הֵם בְּעֲנָקִים, שְׁקִילִין דָּא לְדָא. אֵלִין אֲנֹן דְּאֲהֲדֵרוּ עֲלֵמָא לְתֵהוּ וּבֵהוּ, וְרִזָּא דְמִלְּהָ חֲרַב בֵּי מְקַדְשָׁא, וְהֶאֱרַךְ הֵיתָה תְּהוּ וּבֵהוּ, דְּאֵיהִי עֲקָרָא וַיִּשׁוּבָא דְעֲלֵמָא, מִיַּד דֵּיִיתִי אֹר דְּאֵיהוּ קִדְשָׁא בְּרִיךְ הוּא, יִתְמַחֹן מִן עֲלֵמָא וַיִּתְאַבְּרוּן, אֲבָל פּוֹרְקָנָא לָאו אֵיהִי תְּלִיא אֲלָא בְּעַמְלָק עַד דִּיתְמַחוּ דְּבֵיהּ אֹמָמָה, וְהָא אֹקְמוּהּ.

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..." (Beresheet 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" (Beresheet 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, אֵלֵה תּוֹלְדוֹת הַשָּׁמַיִם וְגו'. אֵלִין אֲנֹן, דְּאֲתָמַר בְּהוֹן, אֵלֵה אֵלֵהֵיךְ יִשְׂרָאֵל, בְּיוֹמָא דִּיתְמַחוּן אֵלִין, כְּאֵלוֹ הָהוּא יוֹמָא עֲבִיד קִדּוּשׁ בְּרוּךְ הוּא שְׁמַיָּא וְאַרְעָא, הַה"ד בְּיוֹם עֲשׂוֹת ה' אֱלֹקִים אֶרֶץ וְשָׁמַיִם, בְּהָהוּא זְמַנָּא יֵהֵא קִדּוּשׁ בְּרוּךְ הוּא עִם שְׁכִינְתָּיהּ, וַיִּתְחַדֵּשׁ עֲלֵמָא, הַה"ד כִּי כַּאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים, וְהֶאֱרַךְ הַחֲדָשָׁה וְגו', דָּא אֵיהוּ בְּיוֹם עֲשׂוֹת.

233. At that time, "out of the ground Hashem Elohim made to grow every tree that is pleasant to the sight" (Beresheet 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" (Beresheet 2:5). "A man" alludes to Yisrael, "the ground" is the Temple and "to till" is to offer sacrifices.

233. בְּהָהוּא זְמַנָּא, וַיִּצְמַח הוּי"ה אֱלֹקִים מִן הָאֲדָמָה כֹּל עֵץ נְחֻמָּד וְגו', אֲבָל בְּקִדְמִיתָא, עַד דִּיתְמַחוּן אֵלִין, לֹא נַחִית מְטָרָא דְאוֹרֵייתָא, וַיִּשְׂרָאֵל דְדַמְיִין לְעֵשְׂבִים וְלֵאִילָנִין לֹא יִצְמַחוּן, וְרִזָּא דְמִלְּהָ וְכֹל שִׁיחַ הַשָּׂדֶה טָרַם יֵהִיָּה בְּאֶרֶץ, וְכֹל עֵשֶׂב הַשָּׂדֶה וְגו', בְּגִין דְּאֵדָם אִין, דְּאֲנֹן יִשְׂרָאֵל בְּבֵי מְקַדְשָׁא, לְעִבּוּד אֶת הָאֲדָמָה בְּקִרְבָּנֵין.

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..." (Beresheet 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.

234. דְּבַר אַחַר, וְכֹל שִׁיחַ הַשָּׂדֶה, דָּא מְשִׁיחַ רֵאשׁוֹן, טָרַם יֵהִיָּה בְּאַרְעָא, וְכֹל עֵשֶׂב הַשָּׂדֶה טָרַם יִצְמַח, דָּא מְשִׁיחַ שֵׁנִי, וְלָמָּה, בְּגִין דְּלִית תְּמֹן מְשָׁה, לְמַמְלַח לְשְׁכִינְתָּא, דְּעֵלִיָּה אֲתָמַר, וְאֵדָם אִין לְעִבּוּד אֶת הָאֲדָמָה, וְרִזָּא דְמִלְּהָ לֹא יִסּוּר שְׁבֵט מִיְהוּדָה, דָּא מְשִׁיחַ בֶּן דָּוד, וּמְחֻקֵּק מִבֵּין רִגְלָיו, דָּא מְשִׁיחַ בֶּן יוֹסֵף, עַד כִּי יָבֹא שִׁילֹה דָּא מְשָׁה, חֲשַׁבֵּן דָּא כְּדָא, וְלֹ"ו יְקַה"ת עֲמִים, אֲתוּן וְלֹ"ו יְקַה"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--CHESD, 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 CHESD, 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.

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" (Bereshheet 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.

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.

235. דָּבַר אַחֵר, וְכֹל שִׂיחַ הַשָּׂדֶה, אֲלֵיךְ צְדִיקוּיָא, הָאֲנוּן מְסֻטְרָא דְצְדִיק חַי עֲלָמִין. שִׂיחַ ש' ח"י. ש תֵּלֶת עֲנָמִין דְאֵילָנָא, וְאֲנוּן ג' אֲבָהֶן, וּמִן ח"י עֲלָמִין.

236. לְשׁוֹן אַחֵר, וְכֹל עֵשֶׂב הַשָּׂדֶה, ע"ב שִׁיחַ, תֵּלֶת עֲלִין דְאֵינוּן ש' יֵאֱהֲדוּנָה"י, וְאֵינוּן ע"ב. עֲנָמִין דְתֵלִין בְּהוֹן, כְּחוֹשְׁבֵן ע"ב כְּלָהוּ. לֹא אֶתְאַחֲדִין בְּאַתְרָא, דְאֵיהִי שְׂכִינְתָא, עַד דְיִיתִי הֵוֵא דְאֶקְרִי אֲדָם, דְאֵיהוּ יו"ד ה"א וְא"ו ה"א, וְדָא אֵיהוּ וְאָדָם אֵין לְעִבּוֹר אֶת הָאֲדָמָה.

237. וּבְגִין דָּא, אֶתְמַר בֵּיה, וְכֹל עֵשֶׂב הַשָּׂדֶה טְרַם יִצְמַח, עַד דְיִצְמַח צְדִיק, וּמִנִּיה אֶמֶת מֵאֲרֵץ תִּצְמַח, דְאֶתְמַר בֵּיה וְתִשְׁלַךְ אֶמֶת אֶרְצָה, וְתִלְמִידֵי חֻכְמַיִם, דְאֲנוּן דְשָׂאִין, לֹא צְמַחִין בְּגִלוּתָא, עַד דְאֶמֶת מֵאֲרֵץ תִּצְמַח, וְדָא מִשָּׁה דְאֶתְמַר בֵּיה תּוֹרַת אֶמֶת הֵיִתָּה בְּפִיהוּ, דְלֹא יְהֵא מֵאֵן דְדְרִישׁ לְשְׂכִינְתָא כְּוֹתֵיהּ, וּבְגִין דָּא וְאָדָם אֵין לְעִבּוֹר.

238. וּמִיָּד דְאֵיהוּ יִיתִי מִיָּד וְא"ד יַעֲלֶה מִן הָאֲרֵץ, א"ד מִן אֲדָנִי סְלִיק לִיה ו' וְאֶתְעִבִּיד בַּה אֲדוֹן כֹּל הָאֲרֵץ, מִיָּד וְהִשְׁקָה אֶת כֹּל פְּנֵי הָאֲדָמָה, מִנִּיה אֶתְשְׁקִינֵין יִשְׂרָאֵל לְתַתָּא בְּע' אֲנָפִין דְאֲוִרִיתָא.

239. דָּבַר אַחֵר, וְאֵד יַעֲלֶה מִן הָאֲרֵץ, תְּרַגּוּמוֹ, וְעֵנָא יִסְתַּלַּק מִן אֶרְעָא, הֵוֵא דְאֶתְמַר בַּה כִּי עֲנִן ה' עַל הַמִּשְׁכָּן וּגו', וּבֵיה מִתְשַׁקֵּינֵין תִּלְמִידֵי חֻכְמַיִם בְּאֶרְעָא.

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.

240. בַּהוּא זְמַנָּא, וַיִּצַר הוֹי"ה אֱלֹקִים אֶת הָאָדָם, אֲלֵינן יִשְׂרָאֵל. בַּהוּא זְמַנָּא, קְדוּשׁ בְּרוּךְ הוּא צִיּוּר לֹון בְּצִיּוּרֵינן דְּעֵלְמָא דִּין וְעֵלְמָא דְאַתֵּי. וַיִּצַר, בַּהוּא זְמַנָּא, קְדוּשׁ בְּרוּךְ הוּא עֵייל לֹון בְּשִׁמְיָהּ, בְּצִיּוּרָא דְב' יוּדִין י' י'. ו' בִּינְיָהוּ, דְאִינוּן סְלִקִין לְחֻשְׁבוֹן הוֹי"ה. וַיהוֹן מְצִיּוּרִין בְּאַנְפוּי, בְּאַנְפוּי דִּילְהוֹן בְּתֵרִין יוּדִין, בְּחוּטְמָא דִּילְהוֹן בָּאֵת ו'.

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.

241. וּבְגִין דָּא אָמַר קְרָא כִי מֵרָאשׁ צוּרִים אֲרָאָנוּ. אֲלֵינן אַנוּן צִיּוּרֵינן דְּשִׁמָּא קְדִישָׁא. וַיהוֹן מְצִיּוּרִין בְּאַנְפוּיָהוּ, בְּתֵרִין לֹוחֵין יְקִירִין דְּאַנוּן י' י' דְּאִיהוּ ו' חֲרוֹת עָלֵיהוּ.

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).

242. וְעוֹד צִיּוּר לֹון, לְכָל דוֹר בְּבֵת זִוְגִיָּה עֲלָא, דָּא י"ה. וְאַנוּן ו' יְחוּדָא דְתֵרוּוּיָהוּ. וְצִיּוּר לֹון בְּאַנוּן דְּצִיּוּרָא דְלַעִילָא, דְּאִיהוּ יִשְׂרָאֵל, עֲמוּדָא דְאַמְצָעִיתָא, כְּלִיל שְׁכִינְתָא עֲלָא וְתַתָּא, דְּאַנוּן קְרִיאַת שְׁמַע עֲרִבִית, וְקְרִיאַת שְׁמַע שְׁחֲרִית, וְעֲלִיָּהוּ אֲתַמַּר עֵצִם מַעֲצָמִי וּבֶשֶׁר מִבְּשָׂרִי.

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).

243. וּמִיָּד בַּהוּא זְמַנָּא, נָטַע לֹון לְיִשְׂרָאֵל בְּגַנְתָּא דְּעֵדֶן קְדִישָׁא, הַה"ד וַיִּטַּע ה' אֱלֹקִים אָבָא וְאִמָּא. גֵּן, דָּא שְׁכִינְתָא תַתָּא. עֵדֶן, דָּא אִמָּא עֲלָא. אֵת הָאָדָם, דָּא עֲמוּדָא דְאַמְצָעִיתָא, אִיהוּ תְהָא נָטַע דִּילֵיהּ, בֵּת זִוְגִיָּה, וְלֹא תִזּוּז מִנִּיהּ לְעֵלְמָא, וְתְהָא עֲדוּנָא דִּילֵיהּ, וַיִּשְׂרָאֵל קְדוּשׁ בְּרוּךְ הוּא נָטַע לֹון בַּהוּא זְמַנָּא נָטַעַא קְדִישָׁא בְּעֵלְמָא, כַּד"א נִצַּר מִטְעֵי מַעֲשֵׂי יָדָי לְהִתְפָּאֵר.

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.

244. וַיִּצְמַח הוֹי"ה אֱלֹקִים, אָבָא וְאִמָּא, כָּל עֵץ נְחֻמָּד, דָּא צְדִיק. וְטוֹב לְמַאֲכָל, דָּא עֲמוּדָא דְאַמְצָעִיתָא, דְּבִיָּה הוּא זְמִין מְזוּן לְכָלֵא, דְּכָלֵא בִיָּה, וְלֹא אֲתַפְרַנְס צְדִיק אֵלָא מִנִּיהּ, וְשְׁכִינְתָא מִנִּיהּ, וְלֹא צְרִיכִין לְתַתָּאִין, אֵלָא כְּלָהוּ נְזוּנִין לְתַתָּא עַל יָדֵיהּ. דְּבְגִלוּתָא לֹא הוּא לְשְׁכִינְתָא וְלַח"י עַלְמִין מְזוּנָא, אֵלָא בְּח"י בְּרַכָּאן דְּצִלוּתָא, אֲבָל בַּהוּא זְמַנָּא, אִיהוּ יְהָא מְזוּנָא לְכָלֵא.

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 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).

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.

245. ועץ החיים, שהוא אילנא רחיי יהא נטיע בגו גנתא, דאתמר ביה ולקח גם מעץ החיים ואכל וחי לעולם. ושכינתא, לא שלטא עליה, אילנא דסטרא אחרא, דאנון ערב רב, דאנון עץ הדעת טוב ורע, ולא תקבל בה עוד טמא, הה"ד ה' בדר ינחנו ואין עמו אל נכר. ובגין דא לא מקבלין גרים לימות המשיח. ותהא שכינתא, כגפנא, דלא מקבלא נטעא ממינא אחרא.

246. וישראל יהוון כל עץ נחמד למראה, ויתחזר עליהו שופרא, דאתמר ביה השליך משמים ארץ תמארת ישראל. ועץ הדעת טוב ורע, ארחיין מניהו, ולא מתדבקין, ולא מתערבין בהוון, דהא אתמר בישראל, ומעץ הדעת טוב ורע לא תאכל ממנו, דאנון ערב רב, וגלי לון קדשא בריך הוא, דביום אכלו ממנו, גרמו דאברו ב' אברין, דאנון בית ראשון ובית שני, דא איהו כי ביום אכלך ממנו מות תמות ב' פעמים, ואנון גרימו דצדיק יחרב ויבש, בבית ראשון דאיהו שכינתא עלאה. ובבית שני, דאיהו שכינתא תתאה, דא איהו ונהר יחרב ויבש. ונהר דא ו', יחרב בה' תתאה, בגין דאסתלק מניה נביעו די לאין סוף.

247. ומיד דיפקון ישראל מן גלותא, עמא קדישא לחוד, מיד נהר דהוה חרב ויבש אתמר ביה ונהר יוצא מערן דא ו' להשקות את הגן, ונהר דא עמודא דאמצעיתא, יוצא מערן, דא אמא עלאה, להשקות את הגן, דא שכינתא תתאה.

248. דבהווא זמנא אתמר במשה ובישראל אז תתענג על ה' בענג דאיהו: ע' ערן, נ' נהר, ג' גן. ואתקיים קרא, אז ישיר משה וגו', שר לא נאמר, אלא ישיר. ואתהפך לערב רב ענ"ג לנג"ע, ולאומין דעלמא עע"ז, כגוונא דפרעה ומצראי, דפרח בהוון שחין אבעבועות. אבל לישראל יהא ענ"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 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 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 EI, 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 entered and come out in peace.

249. וְדָא אִיהוּ וְנָהַר יוֹצֵא מֵעֵדֶן, לְהַשְׁקוֹת אֶת הַגֶּן, וּמִשָּׁם יִפְרֵד, וְהָיָה לְאַרְבַּעַה רְאשִׁים, דְּאֲנוּן: חֶסֶד דְּרוּעָא יְמִינָא, וּבִהְיוּ זְמַנָּא הַרוּצָה לְהַחֲכִים יְדָרִים, וּמַחְנָה מִיכָא"ל אֶתְשַׁקִּינ מְנִיָּה, וְעַמִּיָּה מִטָּה יְהוּדָה וְתָרִין שְׁבֻטִין. גְּבוּרָה דְּרוּעָא שְׁמַאֲלָא, וּבִהְיוּ זְמַנָּא הַרוּצָה לְהַעֲשִׂיר יַצְפִּין, וּמַחְנָה גְּבֻרִיא"ל אֶתְשַׁקִּינ מְנִיָּה, וְעַמִּיָּה מִטָּה דָן וְתָרִין שְׁבֻטִין. נִצַּח שׁוֹקָא יְמִינָא וּמְנָה אֶתְשַׁקִּינ מִשְׁרֵינָא דְּנוּרִיא"ל, וְעַמִּיָּה מִטָּה רְאוּבֵן, וְתָרִין שְׁבֻטִין עַמִּיָּה. הוּד שׁוֹקָא שְׁמַאֲלָא, דְּעָלָה אֶתְמַר לְיוֹעֲקֵב וְהוּא צוֹלֵעַ עַל יָרְכוּ, וּמְנִיָּה אֶתְשַׁקִּינ מִשְׁרֵינָא דְּרַפָּאֵל, דְּאִיהוּ מְמַנָּא עַל אֶסּוּתָא דְּגִלוּתָא, וְעַמִּיָּה מִטָּה אֶמְרִים וּב' שְׁבֻטִין.

250. דְּבַר אַחַר, וּמִשָּׁם יִפְרֵד וְהָיָה לְאַרְבַּעַה רְאשִׁים, אֲלִין אֲנוּן אַרְבַּעַה דְּנִכְנְסוּ לְפַרְדֵּס, חַד עָאֵל בְּמִישׁוּ"ן, דְּאִיהוּ פִי שׁוֹנָה הַלְכוֹת, תְּנִינָא עָאֵל בְּגִיחוּ"ן וְתָמָן הוּא קְבוּר, הַהוּא דְּאֶתְמַר בִּיָּה כָּל הוֹלֵךְ עַל גַּחוֹן, גְּבֻרִיאֵל, גְּבַר אֵל, עָלִיָּה אֶתְמַר לְגְּבַר אֲשֶׁר דְּרָכוּ נִסְתַּרָה וְיִסְךְ אֱלוֹהַּ בְּעֵדוֹ, וְלֹא יֵדַע גְּבַר יַת קְבוּרָתִיָּה, עַד יוֹמָא דְּדִין דְּאֶתְגְּלִינָא תָּמָן. וְדָא אִיהוּ רֵמֵז, וְלַחֲכִימָא בְּרֵמִיזָא.

251. תְּלִיתָאֵה עָאֵל בְּחַדְקַל, חַד קַל, וְדָא לְיוֹשְׁנָא חַדִּידָא קְלָא לְדַרְשָׁא. רְבִיעָאֵה עָאֵל בְּפַרְת, דְּאִיהוּ מוּחָא, דְּבִיָּה פְרִיָּה וְרִבְיָה. בֶּן זוּמָא וּבֶן עֲזַאי דְּעָאֵלוּ בְּקִלְפִין דְּאוּרִינָתָא, הוּוּ לְקָאן בְּהוּן. ר' עֲקִיבָא דְּעָאֵל בְּמוּחָא אֶתְמַר בִּיָּה דְּעָאֵל בְּשָׁלֵם, וּנְמַק בְּשָׁלֵם.

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 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)" (Bereshheet 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 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.

252. אֲלֶעָזֶר, אָבִא, יוֹמָא חַד הוּינָא בְּבֵי מְדֻרְשָׁא, וְשְׂאִילוּ חֲבֵרֵינָא, מַאי נִיהוּ דִּיאָר עֲקִיבָא לְתַלְמִידוּי כְּשִׁתְּגִיעוּ לְאַבְנֵי שֵׁשׁ טְהוֹר, אֶל תֹּאמְרוּ מִים מִים, שְׂמָא תְּסַתְּכְנוּן גְּרַמְיִיכוּ, דְּכִתִּיב דּוּבַר שְׁקָרִים לֹא יִכּוֹן לְנַגְדַּי עֵינַי. אֲדַהֲכִי, הָא סְבָא דְסָבִין קָא נְחִית, אָמַר לוֹן, רַבְּנָן בְּמַאי קָא תְּשַׁתְּדְלוּן. אָמְרוּ לֵיהּ, וְדַאי, בְּהָא דִיאָר עֲקִיבָא לְתַלְמִידוּי כְּשִׁתְּגִיעוּ לְאַבְנֵי שֵׁשׁ וְכוּ'. אָמַר לוֹן, וְדַאי רְזָא עֲלָאָה אֵית הַכָּא, וְהָא אִוְקְמוּהָ בְּמִתְיבְתָא עֲלָאָה, וּבְגִין דְּלֹא תְּטַעוּן נְחִיתְנָא לְכוּ, וּבְגִין דְּאִתְגְּלִיא רְזָא דָא בִּינְיִיכוּ דִּיאֵיהּ רְזָא עֲלָאָה, טְמִירָא מִבְּנֵי דְרָא.

253. בּוֹדַאי אַבְנֵי שֵׁשׁ טְהוֹר, אֲנוּן דְּמִנְהוּן מִיּוֹן דְּכֵיּוֹן נְמָקִין, וְאִינוּן רְמִיזוּן בְּאֵת א רִישָׁא וְסוּפָא, ו' דִּיאֵיהּ נְטוּי בִּינְיִיהּ, אֵיהּ עֵץ הַחַיִּים, מֵאן דְּאָכִיל מִנֶּיהּ, וְחֵי לְעַלְמָא, וְאֵלִין ב' יוּדֵינָן, אִינוּן רְמִיזוּן בּוּיַצֵּר, וְאִינוּן תְּרִין יְצִירוֹת, יְצִירָה דְּעֲלָאִין, וְיְצִירָה דְּתַתָּאִין, וְאֲנוּן חֲכְמָה בְּרֵאשׁ, וְחֲכְמָה בְּסוּף, תְּעֻלּוּמוֹת חֲכְמָה, וְדַאי אֲנוּן תְּעֻלּוּמוֹת מַחְכְּמָה עֲלָאָה דְּתַחֲתוֹת כְּתֵר עֲלָאָה.

254. וְאֲנוּן לְקַבֵּל ב' עֵינַיִן, דְּבַהוּן תְּרִין דְּמַעֲיָן נְחִתוּ בְּיַמָּא רַבָּא, וְאִמַּאי נְחִתוּ, בְּגִין דְּאוּרִייתָא מִתְרִין לְוַחֲיָן אֵלִין, הוּהּ מֹשֶׁה נְחִית לְיִשְׂרָאֵל, וְלֹא זָכוּ בְּהוּן, וְאִתְּבְרוּ וּנְפְלוּ, וְדָא גְרַיִם אֲבוּדָא דְּבֵית רֵאשׁוֹן וְשֵׁנִי, וְאִמַּאי נְפְלוּ, בְּגִין דְּפִרְחַ ו' מְנִייהּ, דִּיאֵיהּ ו' דּוּיַצֵּר, וְיֵהִיב לוֹן אַחֲרֵינָן מַסְטְרָא דְּעֵץ הַדַּעַת טו"ר. דְּמִתְמָן אֲתִייהִיבַת אוּרִייתָא בְּאַסוּר וְהִתֵּר מִימִינָא חַיִּי, וּמִשְׂמָאלָא מוֹתָא.

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, כְּשֶׁתִּגְיֵעוּ לְאַבְנֵי שֵׁשׁ טְהוֹר, אַל תֹּאמְרוּ מִים מִים, לֹא תִהְיוּ שְׂקִילִין אֲבָנֵי שֵׁשׁ טְהוֹר לְאַבְנֵין אַחֲרָיִן, דְּאֲנֹן חֵי וּמוֹתָא, דְּמִתְמָן לֵב חֲכָם לִימִינוּ וְלֵב כְּסִיל לְשִׂמְאַלוּ. וְלֹא עוֹד אֵלָא אֲתוֹן תְּסַתְכְּנוּן גְּרַמְיִכוּ, בְּגִין דְּאֵלִין דְּעַץ הַדַּעַת טוֹר אֲנֹן בְּפְרוּדָא, וְאַבְנֵי שֵׁשׁ טְהוֹר אֵינֹן בִּיחּוּדָא בְּלֹא פְרוּדָא כְּלָל. וְאִי תִימְרוּן דְּהָא אֲסַתְלַק עַץ הַחַיִּים מִנִּיהוּ וְנִפְלַג, וְאִית פְּרוּדָא בִּינֵיהוּ, דּוּבַר שְׂקָרִים לֹא יִכּוֹן לְנַגְדַּי עֵינֵי, דְּהָא לִית תְּמָן פְּרוּדָא לְעִילָא דְּאֵלִין דְּאַתְּבְּרוּ מֵאַנּוֹן הוּוּ. אֲתוּ לְנִשְׂקָא לִיהּ, פְּרַח וְאַסְתְּלַק מִנִּיהוּ.

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" (Beresheet 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 KLIPOT 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 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.

256. דְּבַר אַחַר, וְנִהַר יוֹצֵא מֵעֵרֶן, בּוֹדְאֵי לְעִילָא בְּעַץ חַיִּים, תְּמָן לִית קְלִיפִין נוֹכְרָאִין הַה"ד לֹא יִגְוֹרַךְ רַע, אֲבָל בְּעַץ דְּלִתְתָא אִית קְלִיפִין נוֹכְרָאִין, וְדֵאִי, וְאִיהוּ נְטוּעַ בְּגִנְתָא דְּעֵרֶן דְּזַעִיר אֲפִין, דְּאִיהוּ חֲנוּךְ מַטְטְרוֹן, דְּג"ע דְּלְעִילָא דְּקְדוּשׁ בְּרוּךְ הוּא לִית תְּמָן עֲרֻטוּמָא, לְמַהוּי תְּמָן נִפְתַּל וְעַקֵּשׁ. וּבְגִין דָּא, וְנִהַר יוֹצֵא וְגו', וְיִכְלִנָּא לְמִימַר בְּמַטְטְרוֹן, יוֹצֵא מֵעֵרֶן מֵעֵדוֹן דִּילִיָּה, לְהַשְׁקוֹת אֶת הַגֶּן, גֵּן דִּילִיָּה, פְּרִדַּס דִּילִיָּה, דְּתִמְוֵן עָאלוּ, בֵּן עֲזַאֵי וּבֵן זוּמָא וְאַלִישַׁע וְקְלִיפִין דִּילִיָּה, מַסְטְרָא דָּא טוֹב, וּמַסְטְרָא דָּא רַע וְדָא אֲסוּר וְהִתֵּר, כְּשֶׁר וּפְסוּל, טוּמְאָה וְטְהוּרָה.

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).

257. קָם חַד סְבָא וְאָמַר, ר' ר', הֲכִי הוּא וְדֵאִי, אֲבָל עַץ חַיִּים לֹא אֲתַקְרִי אִיהוּ, אֵלָא הֲכָא הוּא רְזָא דְּמַלְה וְיִיצֵר: חַד יִצִּירָה דְּטוֹב, וְחַד יִצִּירָה דְּרַע, דָּא אִיהוּ עַץ הַדַּעַת טוֹב וְרַע, עַץ דָּא אָדָם זַעִירָא מַסְטְרָא דְּחַיִּים מְנִיָּה, וּמַסְטְרָא דְּמוֹתָא מְנִיָּה, תְּמָן ב' יִצִּירוֹת דִּילִיָּה, דְּאֲנֹן אֲסוּר וְהִתֵּר, וְעִלִּיָּה אֲתַמַּר וְיִיצֵר ה' אֱלֹקִים אֶת הָאָדָם עִפְר מִן הָאָרְצָה.

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, 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.

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" (Beresheet 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.

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 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.

258. וַיִּפַּח בְּאַפָּיו נְשֵׁמַת חַיִּים. דָּא שְׂכִינְתָא עֲלָאָה, עֲדָן. תְּיֻבְתָּא. וְעֲלָה אֲתָמֵר וְעֵץ הַחַיִּים. בְּתוֹךְ הַגֵּן, דָּא עֲמוּדָא דְאֲמֻצְעִיתָא. הַגֵּן שְׂכִינְתָא תְּתַאָּה, תְּלַת קְטִירִין אֲנוּן: נְשֵׁמַתָּא. רוּחָא. נִפְשָׁא לְגַבִּיָּה. וּבְהוּן וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה, דְּאִיהוּ מִפְּנוּ מִמֶּשׁ, אֲתִקְרִי לְשְׂכִינְתָּא, דְּאִיהִי נְשֵׁמַת חַיִּים. מִיַּד דְּאֲמֵר מְלִין אֲלִין סְלִיק לְעִילָא. אֲמַר רַבִּי שְׁמַעוֹן, חֲבַרְיָא בּוֹדְאֵי מְלֵאכָא הוּוּ, וּבּוֹדְאֵי סְמִיךְ אֵית לְנָא, מִכָּל אֲתֵר.

259. פִּתַּח קְרָא אֲבִתְרִיהּ, וַיִּקַּח ה' אֱלֹקִים אֶת הָאָדָם וַיְנַיְחָהוּ בְּגֵן עֵדֶן וְגו', וַיִּקַּח מֵאֵן נְטִיל לֵיהּ, אֲלָא נְטִיל לֵיהּ מִד' יְסוּדִין, דְּאֲתָמֵר בְּהוּן וּמִשָּׁם יִפְרֵד וְהִיהָ לְאַרְבַּעָה רְאשִׁים, אֲפֹרֵשׁ לֵיהּ מִנְהוּן, וְשׁוּי לֵיהּ בְּגַנְתָּא דְעֵדֶן.

260. כְּגֻוּנָא דָּא, יַעֲבֵד קְדוּשׁ בְּרוּךְ הוּא לְבִ"ג דְּאֲתַבְרִי מִד' יְסוּדִין, בּוֹזְמָא דְתַב בְּתִיבְתָא, וּמְתַעֲסַק בְּאוּרִייתָא, קְדוּשׁ בְּרוּךְ הוּא נְטִיל לֵיהּ מִתְמָן, וְעֲלִיָּהוּ אֲתָמֵר, וּמִשָּׁם יִפְרֵד, אֲפֹרֵשׁ נִפְשִׁיהּ מִתְאוּה דִּילְהוּן, וְשׁוּי לֵיהּ בְּגַנְתָּא דִּילֵיהּ, דְּאִיהִי שְׂכִינְתָּא. לְעַבְדָּה בְּפִקּוּדֵין דְעֵשָׂה, וּלְשִׁמְרָה בְּפִקּוּדֵין דְלֵא תַעֲשֶׂה, אִי זָכָה לְנִטְרָא לֵהּ, אִיהוּ וְהָא רִישָׁא, עַל ד' יְסוּדִין, וְאֲתַעֲבִיד נְהַר דְּאֲתַשְׁקִין עַל יְדֵיהּ, וְלֵא עַל יְדָא אַחְרָא, וְאֲשַׁתְּמוּדְעִין בֵּינָה, דְּאִיהוּ רַבּוּן וְשְׁלִיט עֲלֵיהוּ.

261. וְאִי עֵבֵר עַל אוּרִייתָא, אֲתַשְׁקִין מִמְרִירו דְּאֵילְנָא דְרַע, דְּאִיהוּ יֵצֵר הָרַע, וְכָל אֲבָרִין דְּאֲנוּן מִד' יְסוּדִין, אֲתָמֵר בְּהוּן, וַיִּמְרְרוּ אֶת חַיֵּיהֶם וְגו' וַיִּמְרְרוּ בְּמִירו דְמֵרָה, וּלְגַבִּי אֲבָרִין קְדִישִׁין דְּגֻנְפָא, דְּאֲנוּן מְסֻטְרָא דְטוֹב, עֲלִיָּהוּ אֲתָמֵר וַיִּבּוֹאוּ מִרְתָּה וְלֵא יְכָלוּ לְשִׁתּוֹת מִים מִמֵּרָה וְגו'. כְּגֻוּנָא דָּא, אֲמֵרוּ מְאִרֵי מִתְנִיתִין, וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעִבּוּדָה קְשָׁה, בְּקוּשִׁיא. בְּחוּמֵר, בְּקַל וְחוּמֵר. וּכְלָבָנִים, בְּלַבּוּן הִלְכְתָּא. וּבְכָל עִבּוּדָה בְּשֻׁרָה, דָּא בְּרִייתָא. אֶת כָּל עִבּוּדָתָם וְגו' דָּא מְשֻׁנָּה.

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 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."

262. אִם תִּיבֵּין בְּתוֹבָתָא, אֲתָמֵר בְּהוֹן, וַיֹּרְהוּ ה' עֵץ, וְרָא עֵץ חַיִּים, וּבִיָּה וַיִּמְתְּקוּ הַמַּיִם, וְרָא מֹשֶׁה מְשִׁיחַ, דְּאֲתָמֵר בֵּיָה, וּמִטָּה הָאֱלֹקִים בְּיַדִּי, מִטָּה, דָּא מִטְּרוּן, מִסְטָרִיָּה חַיִּים, וּמִסְטָרִיָּה מִיתָה. כִּד אֲתַהֲפֵךְ לְמִטָּה אִיהוּ עֵזֵר, מִסְטָרָא דְטוֹב, כִּד אֲתַהֲפֵךְ לְחַיּוּיָא, אִיהוּ כְּנַגְדּוֹ, מִיָּד וַיִּנְס מֹשֶׁה מִפְּנֵיו.

263. וְקָדוֹשׁ בְּרוּךְ הוּא מְסַר לֵיהּ בִּידָא דְמֹשֶׁה, וְאִיהוּ אוֹרִייתָא דְבַעַל פֶּה, דְּבִיָּה אֲסוּר וְהִתֵּר, מִיָּד דְּמַחָא בֵּיָה בְּטִינָרָא, נָטַל לֵיהּ קָדוֹשׁ בְּרוּךְ הוּא בְּיַדִּיהּ, וְאֲתָמֵר בֵּיָה וַיִּרְדּוּ אֵלָיו בְּשֶׁבֶט, לְמַחָאָה לֵיהּ בֵּיָה, וְשֶׁבֶט אִיהוּ יֵצֵר הָרַע, חוּיָא, וְכֹלָא אִיהוּ בְּגִלּוּתָא מַחֲמַת דִּילֵיהּ.

264. וְעוֹד וּמִשָּׁם יִפְרֵד, זְכָאָה אִיהוּ בְּרַ נֶשׁ, דְּאֲשְׁתַּדַּל בְּאוֹרִייתָא דְּבִזְמַנָּא דְּנָטִיל לֵיהּ קְדָשָׁא בְּרִיךְ הוּא, מֵהַאי גּוּפָא, מִד' יְסוּדִין, אֲתַפְרֵשׁ מִתַּמָּן, וְאִזִּיל לְמַהוּי רִישָׁא בְּד' חַיּוּן, וְאֲתָמֵר בְּהוֹן עַל כַּפִּים יִשְׁאוּנָךְ וְגו'.

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 has 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 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, 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

265. וַיִּצַו ה' אֱלֹהִים וּגו', הָא אֹקְמוֹה לִית צו אֱלָא עֲבוּדָה זָרָה, דְּמַתְּמֵן אֱלֹהִים אַחֲרִים, וְאִיהִי בְּכַבֵּד דְּמִנָּה תְּכַבֵּד הָעֲבוּדָה, דְּאִיהִי עֲבוּדָה זָרָה לִיה וְהַכְּבֵד כּוּעֵס, וְהָא אֹקְמוֹה כָּל הַכּוּעֵס בְּאֵלוֹ עוֹבֵד עֲבוּדָה זָרָה. דָּא אִיהוּ וַיִּצַּו.

266. עַל הָאָדָם, דָּא שְׂמִיכוֹת דְּמִים, כַּד"א בְּאָדָם דְּמוֹ יִשְׁפֹךְ, וְדָא מְרָה, חֲרָבָא דְּמִלְאךְ הַמּוֹת, כַּד"א וְאַחֲרִיתָהּ מְרָה כְּלַעְנָה, חֲדָה כְּחֲרֵב פִּיּוֹת. לֵאמֹר, דָּא גְלוֹי עֲרִיּוֹת, וְדָא טְחוּל. עֲלִיהָ נֵאמַר אֲכַלָּה וּמְחַתָּה פִּיהּ וּגו' דְּטְחוּל לִית לָהּ פּוּמָא וְעֲרִקִין, וְאַתְשַׁקִּיָּא מֵעֲבִירוֹ דְּדָמָא אוֹכְמָא דְּכַבֵּד, וְלֵא אֲשַׁכְחָנָא לִיה פּוּמָא, וְדָא אִיהוּ אֲכַלָּה וּמְחַתָּה פִּיהּ וּגו'. כָּל שׁוֹפְכֵי דְּמִים מִמְרָה אֲנוּן, דְּעֲרִקִין דְּדָמָא דְּלִבָּא, מִיַּד דְּחִזְאֵן מְרָה, כְּלָהוֹן בְּרַחֲוִין קְדָמָה.

267. וְעֲרִיּוֹן כְּלָהוּ אֲתַבְּסִיין בְּחִשׁוּכָא, בְּדָם אוֹכְמָא דְּטְחוּל, מָאן דְּעֵבֵר עַל שְׂמִיכַת דְּמָא וְעִזֵּי וּגִ"ע, גְּלוֹי נִשְׁמַתִּיהּ, בְּכַבֵּד מְרָה טְחוּל, וְדִינִין לִיה בְּגִיהֵנָם, וְתַלְת מִמֵּנָן עֲלִיָּהּ, מִשְׁחִית אֶף וְחִימָה.

268. ט"ו עֲרִיּוֹן אֲנוּן, כְּחִשְׁבֵּן י"ה, וְשִׁית אַחֲרֵינִין כְּחִשְׁבֵּן ו'. קְדָם דְּגָלוּ יִשְׂרָאֵל בְּגִלוּתָא, וְשַׁכְּיַנְתָּא עֲמָהוֹן, מִנֵּי קְדוּשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל, עֲרוֹת אִמְךָ לֹא תִגְלֶה. וְדָא גְלוּתָא, אִיהוּ גְלוֹי עֲרוֹתָהּ דְּשַׁכְּיַנְתָּא, הַה"ד וּבְכַשְׁעֵכֶם שְׁלַחָה אִמְכֶם, וְעַל גְּלוֹי עֲרוֹת גְּלוּ יִשְׂרָאֵל וְשַׁכְּיַנְתָּא בְּגִלוּתָא, וְדָא אִיהִי עֲרוֹה דְּשַׁכְּיַנְתָּא. וְהִיא עֲרוֹה אִיהִי לִילִית, אִמָּא דְּעֲרֵב רַב, וְעֲרֵב רַב אֲנוּן עֲרוֹת דִּילָהּ, וְעֲרוֹת דִּישְׂרָאֵל דְּלַעִילָא, דְּעֲלִיהָ אֲתַמְר עֲרוֹת אֲבִיךָ לֹא תִגְלֶה.

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 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 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.

269. וְאֵנוּן אֶמְרִישׁוּן בֵּין ה' ה', דְּלֹא אֶתְקַרְיב ו' בִּינִייהוּ, הֵה"ד עֲרוֹת אִשָּׁה וּבִתָּהּ לֹא תִגְלֶה, וְאֵנוּן שְׂכִינְתָא עֲלָאָה וְתַתָּאָה, דְּבִזְמַנָּא דְּעֵרֵב רַב דְּאֵנוּן נְפִילִים, גִּבּוֹרִים, עֲמֻלְקִים, רַפְאִים, עֲנֻקִים, בֵּין ה' ה' לִית רִשׁוֹ לְקָרוֹשׁ בְּרוּךְ הוּא לְקָרְבָא בִּינִייהוּ, וְרִזָּא דְּמִלָּה וְנִהַר יַחֲרֵב וְיִבֵּשׁ, יַחֲרֵב בְּה' עֲלָאָה, וְיִבֵּשׁ בְּה' תַּתָּאָה, בְּגִין דְּלֹא יִתְפַּרְנְסוּן עֵרֵב רַב מִן ו', דְּאִיהוּ עַץ הַחַיִּים וּבְגִין דָּא לִית קְרִיבוֹ לִו' בֵּין ה' ה', בְּזַמְנָא דְּעֵרֵב רַב בִּינִייהוּ.

270. וְלִית רִשׁוֹ, לֹאֵת י' לְקָרְבָא בְּה' תַּנְיִנָּא, הֵה"ד עֲרוֹת כְּלַתְךָ לֹא תִגְלֶה. וְאֵנוּן אֶמְרִישׁוּ בֵּין ו' לְה' עֲלָאָה, הֵה"ד עֲרוֹת אִשָּׁת אָבִיךָ לֹא תִגְלֶה דִּי אִיהוּ אָב, ה' אָם, ו' בֶּן, ה' בַּת. וּבְגִין דָּא מִנִּי לְגַבִּייהּ ה' עֲלָאָה, עֲרוֹת אִשָּׁת אָבִיךָ לֹא תִגְלֶה. עֲרוֹת אַחוֹתֶךָ בַּת אָבִיךָ, דָּא ה' תַּתָּאָה. אֵת בַּת בְּנֵהּ וְאֵת בַּת בִּתָּהּ, אֵנוּן ה"א ה"א דְּאֵנוּן תּוֹלְדִין דְּה'. עֲרוֹת אָחִי אָבִיךָ דָּא יו"ד דְּאִיהוּ תּוֹלְדָה דְּאֵת י', וְאִיהוּ אָח לֹא יו"ד.

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.

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." (Beresheet 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 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 FEMINE 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).

271. סוף סוף, בזמנא דערב רב מעורבין בישראל, לית קריבו ויחודא באתון שם הוי"ה, ומיד דיתמחון מעלמא אתמר באתון דקב"ה, ביום שהוא יהיה הוי"ה אחד ושמו אחד. ובג"ד אדם, האנון ישראל, אית לון יחודא באורייתא, דאתמר בה עץ חיים היא למחזיקים בה, ואיהי מטרוניתא מלכות, דמסטרעה אתקריאו ישראל בני מלכים.

272. ובגין דא, אמר קדשא בריך הוא, לא טוב היות האדם לבדו אעשה לו עזר כנגדו, דא משנה, אתתא דהוא נער, ואיהי שמחה דשכינתא. ואי זכו ישראל, איהי עזר לון בגלותא, מסטרא דהתר, טהור, כשר. ואי לאו איהי כנגדו, מסטרא דטמא, פסול, אסור. טהור התר, כשר, איהו יצר הטוב. פסול, טמא, אסור, איהו יצר הרע.

273. ואתתא, דאית לה דם טהור, ודם נדה, מסטרא דמשנה, איהי שויה ליה, ולא איהי בת זוגיה, יחודא דיליה, דלית יחודא, עד דערב רב יתמחון מעלמא. ובגין דא אתקבר משה לבר מארעא קדישא, וקבורתא דיליה משנה איהי, ולא ידע גבר ית קבורתיה עד יומא דדיון, קבורתא דיליה משנה, דשלטא על מטרוניתא, דאיהי קבלה למשה, ומלכא, ומטרוניתא מתפרשא מבעלה. בגין דא, תחת שלש רגזא ארץ וגו' תחת עבד כי ימלוך, דא איהו עבדא ידיעא, ושמחה דא משנה, ונבל כי ישבע לחם, דא ערב רב, עם נבל ולא חכם.

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.

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" (Bereshheet 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.

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..." (Bereshheet 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" (Bereshheet 2:21) refers to the flesh OF MOSHE, about whom it is said: "For that he also (Heb. Beshagam) is flesh" (Bereshheet 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.

274. עור פתח ואמר, ויצר ה' אלקים מן האדמה, כל חית השדה, וכל עוף השמים, ווי לעלמא, האנון אטימין לבא, וסתימין עיינון, דלא מסתכלין ברזי דאורייתא, ולא ידעין דודאי חית השדה ועוף השמים, אינון עמי הארץ. ואפילו באלין האנון נפש חיה, לא אשתבח בהון עור לשכינתא בגלותא, ולא למשה דאיהו עמה, דבכל זמנא דגלת שכינתא, לא זז מנה.

275. אמר רבי אלעזר, והא מאן יהב עובדא דאדם, בוישראל ובמשה. אמר ליה רבי, ואנת אמרת הכי, וכי לא אוליפת מגיד מראשית אחרית, אמר ליה, הכי הוא ודאי.

276. ובגין דא משה לא מית, ואדם אתקרי איהו, ובגיניה אתמר בגלותא בתראה, ולאדם לא מצא עזר, אלא בלהו כנגדו. וכן עמודא דאמצעייתא אתמר ביה, ולאדם לא מצא עזר, דאפיק שכינתיה מן גלותא, הה"ד ויפן כה וכה וירא בי אין איש, ומשה איהו בדיוקניה ממש, דאתמר ביה לא מצא עזר כנגדו.

277. בהוא זמנא, ויפל ה' אלהים תרדמה על האדם, ה' אלהים אבא ואמא, תרדמה דא גלותא, דאתמר ביה ותרדמה נפלה על אברם. ארמי ליה על משה, ווישן, לית שינה אלא גלותא. ויקח אחת מצלעותיו, מצלעותיו דמאן, אלא מאלין עולמין דמטרוניתא, נטלו אבא ואמא חד מנייהו, ואיהו סטרא חוורא, יפה כלבנה. ויסגור בשר תחתנה, דא בשר דאתמר ביה בשגם הוא בשר, בשר דמשה סומק, ועליה אתמר פני משה כפני חמה, ובגין דא יפה כלבנה ברה כחמה.

278. Another explanation OF THE VERSE: "And closed up the flesh" (Bereshheet 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')" (Bereshheet 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--NAMESLY MALCHUT--"shall be shut for six working days" (Yechezkel 46:1), TO BE OPEN ON SHABBAT ALONE.

278. דְּבַר אַחַר וַיִּסְגֹּר בֶּשֶׁר, בְּעֵאָן לֹאֲנָא בַּה עֲלִיָּה, הַה"ד וַיִּסְגֹּר ה' בְּעֵדוֹ. דְּבַר אַחַר, וַיִּסְגֹּר, כַּד"א לְעוֹמַת הַמַּסְגֵּרָה, מַסְגֵּרָה מִתְקַיֵּמַת, דְּבַה מְטְרוֹנִיתָא יְהִיָּה סְגוּר שֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.

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" (Bereshheet 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--NAMESLY 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 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.

279. וַיִּבֶן ה' אֱלֹהִים אֶת הַצֶּלַע, הִכָּא אֶתְרַמְיֹז רִזָּא, דִּיבּוּם, דְּאָמְרוּ בֵּיה בֵּינָן שְׁלֵא בְּנָה שׁוּב לֹא יִבְנָה, הַה"ד אֲשֶׁר לֹא יִבְנָה אֶת בֵּית אָחִיו. אָבֵל לְגַבְיָי קְדוֹשׁ בְּרוּךְ הוּא אֶתְמַר בֵּיה, וַיִּבֶן ה' אֱלֹהִים אָבָא וְאִמָּא, בְּנֵי לָה לְגַבְיָהּ, הַה"ד בּוֹנֵה יְרוּשָׁלַם ה'. ו' דְּאִיהוּ בֶן י"ה אָבָא וְאִמָּא, עֲלִיָּהוּ אֶתְמַר וַיִּבֶן ה' אֱלֹהִים אֶת הַצֶּלַע אֲשֶׁר לָקַח מִן הָאָדָם, דָּא עֲמַדָּא דְּאִמְצֵעִיתָא. וַיְבִיֵּאָה אֶל הָאָדָם, אִיִּיתֵי לִיה לְגַבְיָי צֶלַע, דְּנִטִּיל מִן ה', עוֹלִימָא דִּילָהּ.

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. וְעֵלָה אֶתְמַר וְאִנִּי אֶהְיֶה לָּהּ נֶאֱם ה' חוֹמַת אֲשֶׁר סָבִיב, וּבְגִין דָּא בְּטוּרָא דָּא אֶתְבְּנִי בֵּי מְקַדְשָׁא עַל יְדָא דְּקְדוֹשׁ בְּרוּךְ הוּא יְהִי קִיּוּמָא לְדַרְי דְּרִין. וְעֲלִיָּה אֶתְמַר גְּדוֹל יְהִיָּה כְּבוֹד הַבַּיִת הַזֶּה הָאֲחֵרוֹן מִן הָרִאשׁוֹן, דְּקַדְמָאָה אֶתְבְּנִי עַל יְדָא דְּבַר נֶשׁ וְהָאִי עַל יְדָא דְּקַדְשָׁא בְּרוּךְ הוּא, וּבְגִין דָּא אִם ה' לֹא יִבְנֶה בַּיִת שׁוּא עֲמֵלוּ בּוֹנֵיו בּוּ.

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..." (Bereshheet 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.

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.

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" (Bereshheet 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.

281. וְכֵן אֶתְמַר בְּמִשְׁהָ, וַיִּבֶן ה' אֱלֹקִים אֶת הַצֶּלַע, כַּד"א וּלְצֶלַע הַמִּשְׁכָּן הַשְּׁנִי, צֶלַע וְדָאֵי מִסְטָרָא דְחֶסֶד חוּר, מִתְמַן אֶתְקִיִּיאַת סִיְהָרָא. וַיִּסְגַּר בְּשָׂר תַּחְתְּנָהּ, בְּשָׂר דְּאִיהוּ סוּמְק מִסְטָרָא דְגְבוּרָה, וְאֶתְכְּלִיל בְּתִירוּוִיָּהּ. בְּהוּא זְמַנָּא, שְׂמָלוּ תַּחַת לְרֵאשֵׁי וַיְמִינוּ תַּחְבְּקֵי.

282. זֹאת הַפֶּעַם עֵצִים מְעַצְמֵי וּבִשָׂר מִבְּשָׂרֵי, דָּא שְׂכִינְתָּא, נְעִרָה הַמְּאוֹרְסָה לְגַבֵּי עֲמוּדָא דְאַמְצְעִיתָא, אֶתְמַר בֵּיהּ זֹאת הַפֶּעַם וְגו' אֲנָא יִרְעֵנָא דְאִיהוּ עֵצִים מְעַצְמֵי וּבִשָׂר מִבְּשָׂרֵי, לְזֹאת וְדָאֵי יִקְרָא אִשָּׁה, מִסְטָרָא עֲלָאָה דְאִיהוּ אֲמָא. כִּי מֵאִישׁ לִקְחָה זֹאת, מִסְטָרָא דְאַבָּא, דְאִיהוּ י', וְכֵן מִשָּׁה בְּדִיוֹקְנָא דִּילֵיהּ לְתַתָּא.

283. בְּהוּא זְמַנָּא, יִזְכּוּ יִשְׂרָאֵל, כָּל חָד וְחָד לְבַת זוּגִיָּה, וְדָא אִיהוּ דְכְּתִיב וּנְתַתִּי לָכֶם לֵב חָדָשׁ וְרוּחַ חָדָשׁ אֶתֶן בְּקִרְבְּכֶם, וְכְתִיב וּנְבֹאוּ בְּנִיכֶם וּבְנוֹתֵיכֶם וְגו', וְאֵלִין אֲנוּן נְשָׁמְתִין חֲדָתִין, דְּעֵתִידִין לְמַהוּי עַל יִשְׂרָאֵל כְּמָה דְאוֹקְמוּהָ אֵין בֶּן דְּדוֹר בָּא עַד שְׂיִכְלוּ כָּל נְשָׁמוֹת שְׂבָגוּף, וְאִזּוּ הַחֲדָשׁוֹת יִבּוּאוּ.

284. בְּהוּא זְמַנָּא, מִתְעַבְרִין עֵרֵב רַב מִעֲלָמָא, וְאֶתְמַר בִּישְׂרָאֵל וּבְמִשְׁהָ כָּל חָד בְּבַת זוּגִיָּהּ. וַיְהִי שְׁנֵיהֶם עֲרוּמִים, הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבּוֹשְׁשׁוּ דְאֶתְעַבְרָ עֲרוּהָ מִעֲלָמָא, דְּאֵלִין אֲנוּן דְּגִרְמוּ גְלוּתָא, עֵרֵב רַב וְדָאֵי.

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.

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 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.

285. ועלייהו אתמר, והנחש היו ערום מכל חית השדה וגו', ערום לרע מכל חיוון האומין דעלמא עעכו"ם, ואנון בנוי דנחש הקדמוני, דפתי לחוה, וערב רב ודאי אינון הוּוּ 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. ועם כל דא, משה בגין לכסאה על ערויתא דאבדחי, 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 ערויתא דאבדחי, דקדוש ברוך הוא מחשבה טובה מצרפה למעשה, ואמר ליה קדוש ברוך הוא מגזעא בישא אנון, תסתמר מנייהו, אליון אנון חובה דאדם דאמר ליה ומעץ הדעת טוב ורע לא תאכל ממנו. אליון 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, דבגינייהו עבר מאמר דקדוש ברוך הוא, וחב 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 ערויתא דאבדחי, וקדוש ברוך הוא אמר ליה ואעשה אותך לגוי גדול ועצום ממנו. ובגינייהו אמר מי אשר חטא לי אמחנו מספרי דאנון מזרעא דעמלק דאתמר ביה תמחה את זכר עמלק. ואנון גרמא לתברא תרין לוחין דאורייתא.

288. Immediately, it is written: "And the eyes of them both were opened, and they knew that they were naked" (Bereshheet 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, "HASHHEM GAVE" THE TORAH AND 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" (Bereshheet 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" (Bereshheet 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."

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).

288. ומיד, ותפקחנה עיני שניהם וידעו ישראל כי ערומים הם, בטונא דמצרים, יהו בלא אורייתא, ואתמר בהו ואת ערום ועריה. ואיוב בגין דא אמר ב' זמני ערום יצאתי מבטן אמי וערום אשוב שמה מה דהו משה, אתהפך לערב רב לשמה ולשנינה, אשוב שמה הכא רמיז דעתיד לאתחזרא בינייהו בגלותא בתראה, ואזיל בינייהו לשמה, ואיהו אמר ה' נתן ויה' לקח, יהי שם ה' מבורך.

289. ובזמנא דאתברו תרין לחין דאורייתא, ואורייתא דעל פה, אתמר בהון, ויתפרו עלה תאנה, אתבסו בכמה קליפין, מערב רב, בגין כי ערומים הם, דלא יתגלו עריותיהו 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.

290. וישמעו את קול ה' אלקים וגו', כד קריבו לטורא דסיני. הה"ד השמע עם קול אלקים מדבר מתוך האש וגו', וערב רב מיתו ואנון הו דאמרו למשה ואל ידבר עמנו אלקים פן נמות ואשכחו אורייתא, ואלין אנון עמי הארץ, דאתמר בהון ארו שוכב עם כל בהמה. בגין דאנון מסטרא דהוא חויה, דאתמר ביה, ארו אתה מכל הבהמה.

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. SAMAEL, 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)" (Bereshheet 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 SORTS OF EVIL DEVELOPED, as it is written: "On that day Hashem shall be one, and his name One" (Zecharyah 14:9).

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 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.

291. וְהָא כְּמַה עֲרֻבֻבִין אֲנוּן בִּישׁוּן בְּעִירָן וְחִיוּן. אֲבָל אֵיךְ עֲרֻבֻבִיא מִסְטֵרָא דְנַחֵשׁ, וְאֵיךְ עֲרֻבֻבִיא מִסְטֵרָא דְאֻמֵּי עֵבֹרִים, דְּדַמּוּ לְחִיוּן וּבְעִירָן דְּחִקְלָא. וְאֵיךְ עֲרֻבֻבִיא מִסְטֵרָא דְּמִזִּיקִין דְּנִשְׁמַתָּן דְּחַיִּיבֵיא, אֲנוּן מִזִּיקִין דְּעֵלְמָא מִמֶּשׁ. וְאֵיךְ עֲרֻבֻבִיא דְּשָׂדִים וְרוּחִין וְלִילִין וְכֹלָא מְעוֹרְבִין בִּישְׂרָאֵל. וְלֹא אֵיךְ בְּכֻלְהוּ לְטִיבָא כְּעַמְלָק, דְּאֵיךְ חִיוּא בִּישָׂא, אֶל אַחֵר, אֵיךְ גְּלוּי לְכָל עֲרִיין דְּעֵלְמָא. רוּצַח אֵיךְ וּבַת זֹגִיָה סָם מוֹת, ע"ז. וְכֹלָא סַמָּא"ל וְאֵיךְ סַמָּא"ל וְאֵיךְ סַמָּא"ל, וְלֹא כֻלְהוּ שׁוּיין, אֲבָל הֵוּא סְטֵרָא דְּחִיוּא אֵיךְ לְטִיבָא עַל כֹּלָא.

292. וְיִקְרָא ה' אֱלֹקִים אֶל הָאָדָם וַיֹּאמֶר לוֹ אֵיכָה. הֲכָא רְמִיז לֵיהּ, דְּעֵתִיד לְחַרְבָּא בֵּי מְקֻדְשָׁא, וְלִמְבַבֵּי בַּה אֵיכָה, הַה"ד אֵיכָה יִשְׁבַּה בְּרֵד, א"י כ"ה. וְלִזְמַנָּא דְּאֵתִי עֵתִיד קְדוּשׁ בְּרוּךְ הוּא לְבַעֲרָא כָּל זִינִין בִּישׁוּן מְעֵלְמָא, בְּדַכְתִּיב בְּלַע הַמּוֹת לְנִצָּח. כְּדִין תָּב כֹּלָא לְאַתְרֵיהּ. בְּדַכְתִּיב בְּיוֹם הַהוּא יִהְיֶה ה' אֶחָד וְשִׁמּוֹ אֶחָד.

293. תְּנִינָן כָּל שְׁלֹמָה דְּאִתְמַר בְּשִׁיר הַשִּׁירִים בְּמַלְכָא דְּשְׁלָמָא דִּילֵיהּ בְּמַלְךְ סָתָם, בְּנוֹקְבָא. מַלְךְ תַּתָּא בְּעֵלְאָה, וְרִזָּא דְּמַלְכָּה, דִּירְתָא תַּתָּא לְעֵלְאָה, תְּרוּוּיָהּ כַּחַד, וְהֵינְנוּ בֵּית, דְּכַתִּיב בְּחֻכְמָה יִבְנֶה בֵּית, וְכַתִּיב אֶפְרַיִם עָשָׂה לוֹ הַמֶּלֶךְ שְׁלֹמָה מְעַצֵּי הַלְּבָנוֹן, אֶפְרַיִם דָּא תְּקוּנָא דְּעֵלְמָא תַּתָּא, מְעֵלְמָא עֵלְאָה.

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 INCLUDED 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).

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.

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.

294. דַּעַד לֹא בְרָא קְרוֹשׁ בְּרוּךְ הוּא עֲלֵמָא, הוּוּה סְתִימִים שְׁמִיָּה בִּיָּה, וְהוּוה הוּא וְשְׁמִיָּה סְתִימִים בְּגִיָּיה חַד, וְלֹא קִיּוּמָא מְלָה, עַד דְּסָלִיק בְּרַעוּתָא לְמַבְרִי עֲלֵמָא, וְהוּוה רְשִׁים וּבְנִי. וְלֹא קִיּוּמָא עַד דְּאִתְעַטָּף, בְּעֵטוּפָא חַד דְּזִיָּהָרָא, וּבְרָא עֲלֵמָא.

295. וְאִפִּיק אֶרְזִין עֲלֵאִין, רַבְרַבִּין, מֵהוּוּא נְהוּרָא זִיָּהָרָא עֲלֵאָה, וְשׁוּי רְתִיכוּ עַל תְּרִין וְעֶשְׂרִין אֲתוּוֹן רְשִׁימִין, אֲתַגְלִיטוּ בְּעֶשֶׂר אֲמִירָן, וְאֲתִישְׁבוּ, הַה"ד מְעַצֵּי הַלְבָנוֹן, וּכְתִיב אֲרִזֵּי לְבָנוֹן אֲשֶׁר נָטַע.

296. עָשָׂה לוֹ הַמֶּלֶךְ שְׁלֵמָה, לוֹ, לְגִרְמִיָּה. לוֹ, לְתַקּוּנִיָּה. לוֹ, לְאַחֲזָאָה יִקְרָא עֲלֵאָה. לוֹ, לְאוֹדְעָא דְאִיָּהוּ חַד, וְשְׁמִיָּה חַד, כְּמָה דְאִתָּא אָמַר, יְהִיָּה ה' אֶחָד וְשְׁמוֹ אֶחָד, וּכְתִיב וַיִּדְעוּ כִּי אֵתָה שְׁמֶךָ ה' לְבַדְךָ.

297. בְּמִטּוֹן דְּקַלְפוֹי קַסְטוֹרִין יִדְיָעָא, נָטִיף לְסַטְרָא דָא לְעֵילָא, נָטִיף לְיַמִּינָא, סְטָא לְשְׁמַאלָא, נַחִית לְתַתָּא, וְכֵן לְאַרְבַּע זְוִיִּין, מְלַכּוּ אֲתַפְרֶשׁ, לְעֵילָא וְתַתָּא, וְלְאַרְבַּע זְוִיִּין, לְמַהוּי חַד נְהָרָא עֲלֵאָה.

298. נַחִית לְתַתָּא, וְעֵבִיד לִיָּה יִמָּא רַבָּא, כְּמָה דְאִתָּא אָמַר כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְהַיָּם אֵינְנוּ מְלָא, דְּהָא הוּא כְּנִישׁ כְּלָא, וְשְׂאִיב לִיָּה בְּגִיָּיה. כַּד"א אָנִי חַבְצֵלַת הַשְּׂרוּן שׁוֹשְׁנַת הָעֵמְקִים, וְאִין שְׂרוּן אֲלָא אֲתֵר יִמָּא רַבָּא, דְּשְׂאִיב כָּל מִימִין דְּעֲלֵמָא, דְּאִפִּיק וְשְׂאִיב, וְנִהִיר דָּא בְּדָא, בְּאוֹרְחִין יִדְיָעָן. וּכְדִין עֲלִיָּהוּ כְּתִיב בְּחֻכְמָה יִבְנֶה בֵּית, וְע"ד בֵּית בְּרַאשִׁית . אֲבָל בֵּיתָא עֲלֵאָה רַבְרַבָּא, יִשׁוּבָא דְּעֲלֵמָא, מֶלֶךְ סְתִימִים, בֵּיתָא תַתָּאָה.

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 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.

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 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

299. והמלך ישמח באלקים, עלאה, לאחדא ביה תחות רישיה, ולקרבא ליה בחדוה, למהוי כללא חד. והמלך ישמח באלקים, חדו נהורא דאפיק, דנפיק בחד שבילא, טמיר וגניז, ועייל ביה ב', תרין דאינון חד. על דא עלמא אשתכלל, בקיומא שלים.

300. והמלך ישמח באלקים, עלמא תתאה חדי, בעלמא עלאה סתימא, ההוא דשרר חנים לכלא, חיי מלכא אקרון, דא עקרא דביתא. ביתא דא, בני ביתא דעלמא, ובני עלמא. ודא הוא, בראשית ברא אלקים, ב' ראשית, ראשית חכמה, כד בניש כלא לגויה, ואתעביד ומא רבא, לשאבא כלא.

301. ומא דקאפו, מימיו שאיב, כל מימין דעלמא, וכניש 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, ומא דקפא, לא נגדין מימיו, אלא בשעתא דתוקפא דדרום מטי לגביה, ומקריב ליה בהדיה, כדין מיא דהו גלידין בסטרא דצפון, משתן ונגדין, דהא מסטרא דצפון גלידי מיא, ומסטרא דדרום, משתן ונגדין. לאשקאה כל אינון חיות ברא, כד"א וישקו כל חיתו שדי וגו', ואלין אקרון הרי בתר, טורין הפרודא, דכלהו משתקוין, כד סטרא דדרום שארי לקרבא בהדיה, וכדין מיא נגדין, ובחילא דא עלאה דנגיד, כלא הו ברבו בחדו.

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.

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.

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.

303. כִּד מַחְשְׁבָה סֵלִיק בְּרַעוּ, מִטְמִירָא דְכָל טְמִירִין
מִטּוּ מַגִּינָה חַד נְהַר, וְכִד מִתְקַרְבִּין דָּא בְדָא, בְּחַד
שְׁבִיל דְלֵא יָדִיעַ לְעִילָא וְתַתָּא, וְהִכָּא הוּא רֵאשִׁיתָא
דְכָלָא. וְב' מֶלֶךְ סֵתֶם, מֵהֵאֵי רֵאשִׁיתָא אֲשֶׁתְּכִלְלָא
וְדָמֵי דָא לְדָא.

304. בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם, וְאִפִּיק קוֹל מַגִּינָה,
וְדָא אֶקְרִי קוֹל הַשּׁוֹפָר, וְהֵינּוּ בְרָא אֱלֹהִים אֶת
הַשָּׁמַיִם, דְּאִיהוּ קוֹל הַשּׁוֹפָר, וְשָׁמַיִם שְׁלִיטִין בְּחֵי
הַמֶּלֶךְ עֲלָא, עַל אֶרֶץ, וְסִימְנִךְ בֵּן יִשָׁי חַי עַל
הָאֲדָמָה, דְּחַיִּים תְּלִיין בְּבֶן יִשָׁי, וּבְהוּ שְׁלִיט בְּכָלָא,
וְאֶרֶץ מִינֵיהּ אֲתַזְנַת, הַה"ד וְאֵת הָאָרֶץ, וְא"ו
דְּאֲתוּסָף, לְשִׁלְטָא בְּמִזּוּנֵי עַל אֶרֶץ.

305. אֶת לְעִילָא, וְהוּא חִילָא דְכָלְלָא דְעֶשְׂרִין וְתֵרִין
אֲתוּן, דְּאִפִּיק א"ת א' ת' אֱלֹהִים דָּא, וְיֵהִיב
לְשָׁמַיִם, כִּד"א בְּעֵטְרָה שְׁעֵטְרָה לוֹ אִמּוֹ בְּיוֹם
חַתּוּנְתּוֹ, וְהֵינּוּ אֶת הַשָּׁמַיִם, לְאֶכְלָלָא דָּא בְדָא,
וְלַחְבְּרָא לֹון דָּא בְדָא, לְאֲתַקְיָמָא בְּחַדָּא, בְּאֲנוּן חַי
מְלָכָא, מֶלֶךְ סֵתֶם לְאֲתַזְנָא מִן שָׁמַיִם. וְאֵת הָאָרֶץ
חַבּוּרָא דְדִכְר וְנוֹקְבָא, דְּאֲתַגְלִיפוּ בְּאֲתוּן רְשִׁימִין,
וְחַי מְלָכָא דְאֲתַנְגִּידוּ מִן שָׁמַיִם, דְּשָׁמַיִם נִגְדִין לֹון
לְקִיּוּמָא אֶרֶץ וְכָל אֶכְלוּסִין 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.

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. 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 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.

306. וְרָזָא, דְּאֵלִיקִים עֲלָא עֲבַד שְׁמַיִם וְאָרְץ לְקִיּוּמָא, וְאִפִּיק לֹון בְּחָדָא, בְּחִילָא דְלַעִילָא רְאִשִׁיתָא דְכָלָא. כְּגֻוּנָא דָא, רָזָא עֲלָא נְחִית לְתַתָּא וְהָאִי בְתַרְאָה עֲבִיד שְׁמַיִם וְאָרְץ לְתַתָּא.

307. וְרָזָא דְכָלָא ב', תְּרִין עֲלָמִין נִינְהוּ, וּבְרָאוּ עֲלָמִין, דָּא עֲלָמָא עֲלָא, וְדָא עֲלָמָא תַתָּא, דָּא כְּגֻוּנָא דְדָא, דָּא בְרָא שְׁמַיִם וְאָרְץ, וְדָא בְרָא שְׁמַיִם וְאָרְץ, וְעַל דָּא ב', תְּרִין עֲלָמִין נִינְהוּ, דָּא אִפִּיק תְּרִין עֲלָמִין, וְדָא אִפִּיק תְּרִין עֲלָמִין וְכָלָא בְּחִילָא דְרְאִשִׁיתָא עֲלָא.

308. נְחִית עֲלָא בְתַתָּא, וְאִתְמַלִּיָא בְאַרְח דְחַד דְרָגָא דְשְׂרֵי עֲלָא, כְּגֻוּנָא דְהָהוּא שְׁבִיל סְתִים וְטְמִיר וְגִנְיֹו לַעִילָא, בְּר דְחַד, שְׁבִיל דְקִיק וְחַד אַרְח, הָהוּא דְלַתַתָּא אַרְח, כַּד"א וְאַרְח צְדִיקִים כְּאוּר נֹגְהָ. וְהָהוּא דְלַעִילָא שְׁבִיל דְקִיק, כְּדַכְתִּיב נְתִיב לֹא יִדְעוּ עֵיט. וְרָזָא דְכָלָא הַנּוֹתֵן בֵּינָם דְרַךְ וּבְמִים עֲזִים נְתִיבָה. וְכַתִּיב בֵּינָם דְרַכְךָ וְשְׁבִילְךָ בְמִים רַבִּים. עֲלָמָא עֲלָא כַּד אִתְמַלִּיָא וְאִתְעַבְרָא כְּנוֹקְבָא דְמִתְעַבְרָא מִן דְכוּרָא, אִפִּיקַת תְּרִין בְּנִין כְּחַד, דְכַר וְנוֹקְבָא, וְאִינוּן שְׁמַיִם וְאָרְץ, כְּגֻוּנָא עֲלָא.

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.

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.

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

309. ממימו דשמיא אתון ארעא, ומימוי אשתדן בגווה, אלא דעלאי דכר, ותתאי נוקבא, ותתאי מן דכורא אתונן, ומיין תתאין קראן לעלאין, כנוקבא דפתיחא לדכורא, ושדת מיא, לקבל מיא דדכורא למעבד זרעא, ונוקבא מן דכורא אתונת, הדא הוא דכתיב, ואת הארץ, בתוספת ויו כמה דאתמר.

310. כתיב שאו מרום עיניכם וראו מי ברא אלה וגו', אתון אתחקקו בעובדא דכלא, בעובדא דעלאה, ובעובדא דתתאה. לבתר, אתרשימו אתון, ואתחקקו בקרא, ב' בראשית ברא, א' אלקים את. ב' ראשית ברא, ודאי כמה דאתמר, ב' ברא ודאי בחילא עלאה. ב' נוקבא, א' דכר כמה דב' ברא ודאי בחילא דלעילא, הכי א' אפיק אתון. כללא דעשרין ותריין אתון, השמים ה' אפיק שמים, למיהב ליה חיון ולאשרשא ליה.

311. ואת הארץ, ו' אפיק הארץ, למיהב לה מזונא, ולא תקנא לה, ולמיהב לה ספוקא, דאתחזי לה, ואת הארץ, דנטיל וא"ו א"ת כללא דעשרין ותריין אתון, ומתון ארעא, וארעא כליל לון לגווה, כד"א כל הנחלים הולכים אל הים, והיינו רזא ואת הארץ, דכניש כלא לגווה, וקבלית לון הארץ, נטלא הארץ וא"ת, דא שמים וארץ כחדא. את השמים, רזא דשמים וארץ כחדא.

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 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?"

312. וְקִבִּילַת לֹוֹן לְאַתְזָנָא. מְטוֹן מְלֶה בְּקוֹלְפוֹי שְׂכִיחֵי. קוֹסְטְרָא דְקוֹטְרָא בְּאַרְעָא שְׂכִיחָ. בְּדָ אִשָּׁא דְמְלֶהטָא נְגִיד וְאַתְעֵר מְשִׁמְאֵלָא, אֲחִיד בְּהָ, וְסִלְקָא תְנַנָּא, כְּדָ"א וְהָר סִינַי עֲשֵׂן כְּלוּ מִפְנֵי אֲשֶׁר יָרַד עָלָיו ה' בְּאֵשׁ, דָּא אִשָּׁא וְדָא תְנַנָּא. וְכַתִּיב וְאֵת הָהָר עֲשֵׂן, מְגוּ דְאִשָּׁא כְּדָ נְחִית, אֲחִידֵן דָּא בְּרָא, תְנַנָּא בְּאִשָּׁא. וְכַדִּין בְּסֵטֵר שְׂמְאֵלָא קִיּוּמָא כְּלָא. וְהֵינּוּ רְזָא אֶף יְדֵי יִסְדָּה אֶרֶץ. וַיְמִינִי טַפְחָה שְׁמַיִם. בְּחִילָא דִּימִינָא לְעֵילָא, כִּי הָאִי גּוּוּנָא אֲתַעֲבִידוּ שְׁמַיָּא, דִּיאִהוּ דְכָר, וְדְכָר מְסֵטְרָא דִּימִינָא קָא אֲתִי, וְנִקְבָּא מְסֵטְרָא דְשְׂמְאֵלָא.

313. שְׂאוּ מְרוֹם עֵינֵיכֶם וּרְאוּ מִי בְרָא אֱלֹהִי, עַד הַכָּא אֲסַתְלְקוּ מְלִין, דְּלֹא לְשִׁאלָא, כְּדִלְעֵילָא, דְּחֻכְמָה אֲשַׁתְּכִיל מְאִין, וְלֹא קִיּוּמָא לְשִׁאלָא, דְּסִתִּים וְעַמִּיק, לִית דִּיקוּם בִּיהָ, כִּיּוֹן דְּאַתְפִּשֵׁט נְהוּרָא עַמִּיקָא, נְהוּרִיהָ קִיּוּמָא בְּשִׁאלָתָא, אֶף עַל גְּבֻדְאִיהוּ סִתִּים מְכֻלָּא דְלִתְתָא, וְקִרְאֵן לִיהָ עַל פּוּם שְׁאִילָתָא מִי בְרָא אֱלֹהִי.

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, 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--NAMESLY 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.

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

314. וְהֵינּוּ רִזָּא דְקַאמְרֵן מִבְּטָן מִי יֵצֵא הַקֶּרֶחַ, מִבְּטָן מִי וְדָאֵי, הֵהוּא דְקִיּוּמָא לְשִׁאלְתָא, וְלִית לְשִׁאלָא מַה לְעִילָא מַה לְתַתָּא, אֶלָּא לְשִׁאלָא אֶתְר דְנִמְקֵן לְמַנְדַּע, וְלֹא לְמַנְדַּע לִיה, דְהָא לֹא יִכְלִין, אֶלָּא קִיּוּמָא לְשִׁאלְתָא וְלֹא לְמַנְדַּע בֵּיה.

315. בְּרֵאשִׁית, ב' רֵאשִׁית, רֵאשִׁית מֵאִמֵּר הוּא, אוּ נִימָא דְבְּרֵאשִׁית אִיהוּ מֵאִמֵּר, אֶלָּא עַד לֹא נִמְיֵק וְאִתְפָּשֵׁט חִילִּיה, וְכֹלָא סְתִים בֵּיה, בְּרֵאשִׁית אִיהוּ, וּמֵאִמֵּר אִיהוּ. כִּיּוֹן דְנִמְיֵק וְאִתְפָּשֵׁט מִנִּיה חִילִּין, רֵאשִׁית אֶקְרִי, וְהוּא מֵאִמֵּר בְּלַחְדוּי. מִי שִׁאִילְתָּא הֵהוּא דְבְּרָא אֶלָּה, לְבַתְר כֹּד אִתְפָּשֵׁט וְאִשְׁתְּכַלֵּל, אִתְעֵבִיד י"ם, וּבְרָא לְתַתָּא. וְכֹלָא עֵבִיד כֵּהוּוּא גּוּוּנָא מִמֶּשׁ דְלְעִילָא, דָּא לְקַבֵּל דָּא, וְדָא כְּגוּוּנָא דְרָא, וְתִרְוּיָהּ ב'.

316. כְּתִיב עַד שְׁהִמְלֵךְ בְּמִסְבוֹ, בְּמִסְבוֹ לְאִתְוִישְׁבָא בְּמַלְכוֹ תַתָּא, בְּרִזָּא דְהֵהוּא חֲבִירוּתָא וְתַמְנוּקָא, דְהֵהוּא חֲבִירוּתָא דְבַעֲרֵן עֲלָא, בְּהוּוּא שְׁבִיל דְסְתִים וְגִנִּיז, וְלֹא אִתִּידַע, וְאִתְמַלִּיא מִנִּיה, וְנִמְקָא בְּנַחֲלִין יְדִיעֵן. נְרִדִי נְתֵן רִיחוֹ, דָּא מְלֵכָא תַתָּא, דְבְּרָא עֲלֵמָא לְתַתָּא, כְּגוּוּנָא דְלְעִילָא, וְסְלִיק רִיחוֹ טָבָא עֲלָא, לְשִׁלְטָא, וְלְמַעַבְד, וְיִכִּיל וְשְׁלִיט, וְנִהִיר בְּנִהוּרָא עֲלָא.

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. בְּתַרְיִן גּוּוֹנִין אֲתַבְּרִי עֲלֵמָא, בְּיַמֵּינָא
 וּבְשִׂמְאַלָא, בְּשִׂתָא יוֹמִין עֲלֵאִין, שִׂתָא יוֹמִין
 אֲתַעְבְּדוּ לְאַנְהָרָא, כְּמָה דְאֵת אִמְרֵי כִי שִׁשַׁת יַמִּים
 עָשָׂה ה' אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ. וְאֵלֵיךְ כְּרוֹן אֲרַחֲיוֹן,
 וְעַבְדוּ שִׂתְיִן נוֹקְבִין, לְתַהוּמָא רַבָּא, וְאִינוּן שִׂתְיִן
 נוֹקְבִין לְאַעְלָאָה מִיָּא דְנַחְלֵי גּוּ תַהוּמָא, וְעַל דָּא
 הַשִּׁתְיִן מִשְׁשַׁת יַמֵּי בְרָאשִׁית נִבְרָאוּ, וְאִינוּן הוּוּ
 שְׁלָמָא דְעֲלֵמָא.

אָנָּא בְּכַח גְּדוּלַת ? מִיָּנָה תַתִּיר
 אֲרַחֲיוֹן
 קַבֵּל הַנָּת לַעֲמֵךְ שְׁלֵבֵנוּ טַהֲרֵנוּ
 גְּדוּרָא
 גְּדוּרָא גְּדוּרָא דְיִרְשֵׁי ? הַיּוֹךְ בְּכַבֵּת שְׁלֵמָה
 בְּרַכְּבֵם טַהֲרֵם רַחֲמֵי אֲרַחֲיוֹן תַּמִּיד
 גְּמִלָּם
 וְיִסַּח קְדוֹשׁ בְּרוּךְ טַהֲרֵךְ גְּמִלָּה לְעַמֶּךָ
 ? חֵד לְאָה לְעַמֶּךָ שְׁמַח אֲזַכִּיר קְדוּשַׁתְךָ
 שְׁלֵמָה עֲמֵנוּ קַבֵּל וְשִׁמְעֵנוּ אֲרַחֲיוֹן יוֹדֵעַ
 הַתְּעִלְמוֹת
 (בְּלַחֵשׁ) בְּרַךְ שֵׁם כְּבוֹד מַלְכוּתוֹ, לְעוֹלָם
 וָעֶד:



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'shema kabel shavatenu
 va'ed l'olam malchuto k'vod shem baruch (silently)
 Scanning direction

318. "And the earth was without form and void" (Beresheet 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.

318. וְהָאָרֶץ הָיְתָה תְהוֹ וְבָהוּ סוּסְפִיתָא דְקַמְרֵי גּוּ
 קוֹלְטוּי, דְהוּוּ בְקַדְמִיתָא וְלֹא אֲתַקְיִימַת, הָיְתָה כְּבָר.
 וּלְבַתָּר, אֲתַקְיִימַת, בְּאַרְבַּעִין וַתְרִין אֲתוּוֹן, אֲתַגְלִיף
 עֲלֵמָא, וְאֲתַקְיִימַת, וּכְלָהוּ עֲטוּרָא דְשִׂמָּא קְדִישָׁא.

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.

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" (Bereshheet 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.

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.

319. כִּד מְצַטְרֵפִין, סִלְקִין אֶתְוּן לְעֵילָא, וְנַחְתִּין לְתַתָּא, מִתְעַטְרִין בְּעַטְרִין, בְּאַרְבַּע סְטְרֵי עֲלְמָא, וְיַכִּיל עֲלְמָא לְאַתְקִימָא, וְאַלִּין אֶתְקִימִין בְּעוֹבְדוֹי דְעֲלְמָא. טוֹפְסָרָא דְקִילְטָא בְּהַנִּי שְׂכִיחִי, כְּחוֹתְמָא דְגוֹשְׁפִנְקָא, עָאֵלוּ וְנִפְקוּ אֶת וְאֵת, וְאַתְבְּרֵי עֲלְמָא, עָאֵלוּ גוֹ חוֹתְמָא וְאַצְטְרְפוּ וְאַתְקִיִּים עֲלְמָא.

320. בְּקוֹלְפֵי דְחוּיָא רַבְרָבָא, מַחוּ וְעָאֵלוּ תַּחוּת נּוֹקְבֵי דְעַפְרָא, אֶלְף וְחֲמֵשׁ מָאָה אָמִין, לְבַתְרָ תְּהוּמָא רַבָּא, הוּהוּ סִלְיָא בְּחֲשׂוֹכָא, וְחֲשׂוֹכָא חֲפֵי כְּלָא, עַד דְנִפְקַנְהוּרָא, וּבְקַע בְּחֲשׂוֹכָא, וְנִפְקַ וְאַתְנַהִיר, דְכִתִּיב מְגִלָּה עֲמוּקוֹת מִנֵּי חֶשֶׁךְ וְיוֹצֵא לְאוֹר צִלְמוֹת.

321. מֵיָא אֶתְקְלוּ בְתִיקְלָא, אֶלְף וְחֲמֵשׁ מָאָה, בְּאַצְבָּעֵן, תֵּלַת נְטִיפּוֹ גּוֹ תִיקְלָא, פְּלַגּוּ מִנִּיְהוּ לְקִיּוּמָא, וּפְלַגּוּ דְעָאֵלוּ לְתַתָּא. אֶלִּין סִלְקִין וְאַלִּין נַחְתִּין, כִּיּוֹן דְסִלְיָא, בְּסִלְיָא דִינָא, קָאִים תִּיקְלָא בְּאוֹרַח מִיִּשְׁרָ, וְלֹא סְטָא לִיְמִינָא וְלִשְׂמָאלָא, הַה"ד מִי מְדַר בְּשַׁעֲלוּ מֵיָם וְגו'.

322. כְּלָא הוּהוּ בֵּיהּ בְּאַרְעָא סְתִים וְלֹא אֶתְגְּלִיָּא, וְחוּלָא וְתַקְפָּא וּמֵיָא גְלִידִין בְּגוּוּה, וְלֹא נְגִידוּ, וְלֹא אֶתְפָּשְׁטוּ, עַד דְאַנְהִיר עֲלֵהּ נְהוּרָא דְלְעֵילָא, וְנְהוּרָא מַחֲאֵת בְּקוֹלְטוּי, וְאַשְׁתְּרִיָּאוּ חִילָה, הַה"ד וְיֵאמֵר אֱלֹקִים יְהִי אוֹר וַיְהִי אוֹר, דָּא הוּא אוֹר קְדָמָאָה עֲלָאָה, דְהוּהּ מְקַדְמַת דְנָא.

323. וּמְהִכָּא נִפְקוּ כָּל חִילִין וְתוֹקְפִין, וְאַרְעָא אֶתְבַּסְמַת וְאַפִּיקַת חִילָאָה לְבַתְרָ, כִּיּוֹן דְנְהִיר וְנַחְתִּית, הוּהוּ אֶסְתַּלַּק נְהוּרִיָּה מְסוּיְפֵי עֲלְמָא עַד סוּיְפֵי עֲלְמָא, כִּד אֶסְתַּבַּל בְּחִיבֵי עֲלְמָא אֶתְגְּנוּז וְאַתְטַמּוּר וְלֹא נִפְיָא אֶלָּא בְּשִׁבְלוּי סְתִימִין דְלֹא אֶתְגְּלוּיָן.

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 that 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.

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.

324. וַיֵּרָא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב, תִּנָּן כָּל חֲלֹמָא דְקַיִמָא בְּקַיִמָא דְכִי טוֹב, שְׁלֵמָא הוּא לְעִילָא וְתַתָּא. חֲמִי אֲתוּן בְּפֹם אֲרַחוּי, כָּל חַד וְחַד, חֲמָא ט' טב ליה, טב לְחַלְמִיָה, דְהָא אוֹרִיָתָא פְתַח בֵּיה כִי טוֹב, נְהִיר מְסִיפֵי עֲלֵמָא לְסִיפֵי עֲלֵמָא, ט', טב, טוֹב הוּא, טב: נְהִירוּ בְּאֲשְׁלֻמוֹתָא.

325. ט' תְּשׁוּעָא דְכָלָא, אֶת דְּאֲתַנְהִיר מְעֵלָא, רֵאשִׁיתָא וְאֲתַבְּלִיל בֵּיה, וְאֲתַעֲבִיד בְּסִתְּיָמוּ דְנִקּוּדָה, רְזָא דִי, דְהִיא נִקּוּדָה חֲדָא ו' מְחִילָה נְפִיק, בֵּיה אֲתַעֲבִיד שְׁמַיִם. כִּד אֲסִתִּיִּים בְּנִקּוּדָה חַד, וְאֲתַנְגִּיז גּוֹ אֲתַנְהֲרָא ב'. מְנִיָה נְפִקוּ עֲלָא וְתַתָּא, עֲלָא טְמִירָא, תַּתָּא אֲתַגְּלִיָא, בְּרְזָא דְתַרִּין, וְקַיִמָא בְּחִילָא דְלְעִילָא.

326. וְדָא הוּא טוֹב, אֲלִין תֵּלַת אֲתוּן, טו"ב, אֲתַבְּלִילוּ לְבַתֵּר לְצַדִּיקָא דְעֲלֵמָא, דְכָלִּיל כָּלָא לְעִילָא וְתַתָּא, כִּד"א אֲמַרוּ צַדִּיק כִּי טוֹב, בְּגִין דְנְהִירוּ עֲלָא בְּלִילָא בֵּיה, דְכַתִּיב טוֹב ה' לְכָל וְרַחֲמָיו עַל כָּל מַעֲשָׂיו, לְכָל כְּתִיב, דָּא סִתְּמָא דְמִלָּה בְּגִין לְאַנְהֲרָא יוֹמָא חַד דְנְהִיר לְכָלָא, עֲלָא עַל כָּלָא. עַד כָּאן סִתְּמָא דְמִלִּין.

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 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.

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.

327. בְּרֵאשִׁית בָּרָא אֱלֹהִים, רִזָּא דְרֵאשִׁית
עֲרִיסוֹתֵיכֶם חֲלָה תְרִימוּ תְרוּמָה. דָּא חֲכָמָה עֲלָא,
דְּאִיהִי רֵאשִׁית. ב' בֵּיתָא דְעֵלְמָא, לְאַתְשָׁקָא,
מֵהוּוּא נְהַר, דְעֵייל בֵּיה. רִזָּא דְכְתִיב וְנְהַר יוֹצֵא
מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגֶּן, וְנְהַר דְאֶכְנִישׁ כְּלָא,
מֵעוֹמְקָא עֲלָא, וְלֹא פְסִיקוּ מִיּוֹמוֹ לְעֵלְמִין,
לְאַשְׁקָא לְגַנְתָּא.

328. וְהוּוּא עוֹמְקָא עֲלָא בֵּית רֵאשׁוֹן, אֶסְתֵּימוּ
בֵּיה אֲתוּוֹן, בְּחַד שְׁבִיל דְקִיק דְגִנְזוּ בְגִיזָה, וּמְגוּ
הוּוּא עוֹמְקָא, נִפְקוּ תְרִין חִילִין, דְכְתִיב אֶת הַשָּׁמַיִם,
שָׁמַיִם לֹא כְתִיב, אֶלָּא הַשָּׁמַיִם, מְגוּ הוּוּא עוֹמְקָא
דְסֵתִים מִכְּלָא. וְאֵת הָאָרֶץ, נְהַר דָּא אִפִּיק לְהֵאֵי
אָרֶץ.

329. אָבֵל בְּכֻלָּא דְשָׁמַיִם הוּוּ, וְנִפְקוּ בְחַדָּא,
מִתְדַבְּקָא בְסֵטְרוֹ, דָּא בְדָא. כִּד אֲתַנְהִיר רֵאשִׁיתָא
דְכְלָא, שָׁמַיִם נִטְלוּ לָהּ, וְאוֹתִיבוּ לָהּ בְּאַתְרָהּ, דְכְתִיב
וְאֵת הָאָרֶץ, וְאֵת כְּלָלָא דְאֲתוּוֹן דְאִינוּן אֵת.

330. כִּד אֲתַהֲדִיר אֲרַעָא לְמִיתַב בְּאַתְרָהּ, וְאֲתַפְרֵשׁ
מִסֵּטְרוֹ דְשָׁמַיִם, הוּוּ תוֹהָה וּבוֹהָה לְאַתְדַבְּקָא
בְשָׁמַיִם כְּחַדָּא, בְּקַדְמִיתָא, בְּגִין דְחַמַּת לְשָׁמַיִם
נְהִירִין, וְהִיא אֲתַחֲשַׁכַּת, עַד דְנְהוֹרָא עֲלָא נִפְקָא
עֲלָהּ, וְאֲנְהִיר לָהּ, וְתַבַּת בְּאַתְרָהּ, לְאַסְתַּבְּלָא
בְשָׁמַיָא אִפִּין בְּאִפִּין, וְכַדִּין אֲתַתְקַנַּת אֲרַעָא,
וְאֲתַבְּסַמַּת.

331. נִפְקָא נְהוֹרָא בְסֵטְר יְמִינָא, וְחֲשׂוּכָא בְסֵטְר
שְׁמָאלָא, וְאִפְרִישׁ לוֹן, לְבַתָּר, בְּגִין לְאַתְכַּלְלָא דָּא
בְדָא, הֵה"ד וּיְכַדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ, וְאִי
תִימָא הוּוּ הַבְּדֵלָה מִמֶּשׁ, לֹא, אֶלָּא יוֹם אֲתִי מִסֵּטְרָא
דְנְהוֹרָא, דְאִיהוּ יְמִינָא, וְלִילָה מִסֵּטְרָא דְחֲשׂוּכָא,
דְאִיהוּ שְׁמָאלָא. וְכִד נִפְקוּ בְחַדָּא, אִפְרִישׁ לוֹן.
וְהַבְּדֵלָה הוּוּ מִסֵּטְרוֹ, לְאַסְתַּבְּלָא אִפִּין בְּאִפִּין,
וְלְאַתְדַבְּקָא דָּא בְדָא לְמַהוּוּ כְלָא 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 ENCLOTHED 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 לֵיהּ יוֹם. וְאֵיהִי קָרִי לַיְלָה כַּד"א וַיִּקְרָא אֱלֹקִים לְאוֹר יוֹם וְגו'. מֵהוּ וְלַחֲשֶׁךְ, דָּא חֲשֶׁךְ דְּאֶחִיד לַלַּיְלָה, דְּלִית לָהּ נְהוּרָא מְגַרְמָה, וְאִף עַל גְּבֻדָּתָא מְסֻטְרָא דְאֵשָׁא דְאֵיהִי חֲשֶׁךְ, אֲבָל חֲשֶׁךְ, עַד דְּאֶתְנַהֵיר מְסֻטְרָא דְיוֹם, יוֹם נְהִיר לַלַּיְלָה, וְלַיְלָה לֹא נְהִיר עַד זְמַנָּא דְכֻתִּיב וְלַיְלָה כְּיוֹם יֵאִיר בְּחֻשְׁכָּה כְּאוֹרָה.

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. רַבִּי אֶלְעָזָר קָמַץ בְּקִדְמִיתָא, וְדַרְשׁ קוֹל ה' עַל הַמַּיִם אֵל הַכְּבוֹד הַרְעִים ה' עַל מַיִם רַבִּים, קוֹל ה', דָּא קוֹל עֲלָאָה, דְּמִמְנָא עַל הַמַּיִם, דְּנִגְדִין מְדֻרְגָּא לְדֻרְגָּא, עַד דְּמִתְכַּנְשׁוּי לְאַתְרַּ חַד, בְּכַנּוּפְיָא חֻדָּא. הַהוּא קוֹל עֲלָאָה מְשַׁדֵּר לְאִינוּן מֵיּוּן בְּאַרְחֻיָּהּ, כֵּל חַד וְחַד כְּפֻּם אֶרְחִיָּה, כְּהָאֵי גִּנְנָא דְּמִמְנָא עַל מַיָּא, לְשַׁדֵּר לוֹן, לְכָל אֶתְרַּ וְאַתְרַּ, בְּרַחֲוֵי לֵיהּ. כֵּן קוֹל ה' מִמְנָא עַל מַיָּא.

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 הַרְעִים, כַּד"א וְרַעַם גְּבוּרוֹתָיו מִי יִתְבּוֹנֵן, דָּא סְטְרָא דְּאֶתְיָא מִן גְּבוּרָה וְנִפְקָא מִנִּיהּ. דְּבַר אַחַר, א"ל הַכְּבוֹד הַרְעִים, דָּא יְמִינָא, דְּנִפְקָא מִנִּיהּ שְׂמָאלָא, ה' עַל מַיִם רַבִּים, ה' דָּא חֻכְמָה עֲלָאָה דְּאֶקְרִי יו"ד. עַל מַיִם רַבִּים, עַל הַהוּא עוֹמְקָא סְתִימָאָה דְּנִפְקִי מִנִּיהּ. כַּד"א וְשְׁבִילָךְ בְּמַיִם רַבִּים.

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, פֶּתַח קָרָא וְאָמַר, כְּתִיב לְעַמַּת הַמְּסָגֶרֶת תְּהִינָה הַטְּבָעוֹת בְּתִים לְבַדִּים, מֵאֵן הֵּוּא מְסָגֶרֶת, דָּא הוּא אֲתֵר סְגִיר דְּלֵא לְתִיחָא, בַּר בְּשִׁבִיל חֹד דְּקִיק, דְּאֲתִינְדַע בְּגִיזוּ לְגַבִּיה, וּבְגִינִיה אֲתַמְלִי וְרָשִׁים תְּרַעִין, לְאֲדִלְקָא בּוֹצִינִין. וּבְגִין דְּאִיהוּ אֲתֵר גְּנִיזוּ וְסָתִים, אֲקָרִי מְסָגֶרֶת, וְדָא הוּא עֲלְמָא דְּאֲתִי, וְהוּא עֲלְמָא דְּאֲתִי 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.

336. תְּהִינָה הַטְּבָעוֹת, אֵלֶיךָ עֲזָקָן עֲלֵאִין, דְּאֲתַאֲחֹדֵן דָּא בְּדָא, מִיָּא מְרוּחָא, וְרוּחָא מֵאֲשָׁא, וְאֲשָׁא מִמֵּיָא, כְּלֵהוּן אֲתַאֲחֹדֵן דָּא בְּדָא, וְנִמְקֵן דָּא מִן דָּא בְּהִנֵּי עֲזָקָן, וְכֵלְהוּן מְסַתְּבֵלָן לְגַבִּי הֵּוּא מְסָגֶרֶת, דְּבִיה מִתַּאֲחֹד, לְהֵוּא נְהָרָא עֲלֵאֵה, לְאֲשָׁקָה לֵוֶן, וְאֲתַאֲחֹדֵן בֵּיה.

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, 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).

337. בְּתִים לְבַדִּים, הִנֵּי עֲזָקָן, מֵלֵאִין אֵינּוּן בְּתִים, וְאֲתֵרִין לְבַדִּים, דְּאֵינּוּן רְתִיכִין דְּלִתְתָא, בְּגִין דְּדָא אֲתִי מְסַטְרָא דְּאֲשָׁא, וְדָא מְסַטְרָא דְּמֵיָא, וְדָא מְסַטְרָא דְּרוּחָא, וְכֵן כְּלֵהוּ, בְּגִין לְמַהוּי רְתִיכָא לְאֲרוּנָא, וְעַל דָּא מֵאֵן דְּמִקְרַב יִקְרַב בְּאֵלִין בְּדִים, וְלֵא בְּמַה דְּלִגּוּ, לֵךְ לֵךְ אֲמַרִין גְּזִירָא, סְחֹר סְחֹר לְכַרְמָא לֵא תִקְרַב בַּר אֵינּוּן דְּאֲתַחֲזוּן לְשִׁמְשָׁא לְגוּ, לֵוֶן אֲתִיְהִיב רְשׁוּתָא לְאֲעֵלָה לְשִׁמְשָׁא וּלְקִרְבָּא, וְעַל דָּא כְּתִיב וְהָזַר הַקֶּרֶב יוּמָת.

ב.ראשית

338. דְּבִרְאשִׁית רַבְרָבָא, רַבִּי יוֹסִי שְׁאִיל לִיה וְאָמַר, הָאִי שִׁתָּא יוֹמֵי בְּרֵאשִׁית דְּקָא תְּנִינָן מֵאֵן אֲנוּן, אָמַר לִיה, הֵינְנוּ דְכְּתִיב אֲרִזֵּי לְבָנוּן אֲשֶׁר נָטַע, כְּמָה דְאֵלִין אֲרִזִּין נִפְקִין מִן לְבָנוּן, הֵכִי נְמוּ אֲנוּן שִׁתָּא יוֹמִין, נִפְקִין מִן בְּרֵאשִׁית.

339. וְאֵלִין שִׁתָּא יוֹמִין עֲלֵאִין קְרָא פְּרִיש לֹון, דְּכְּתִיב לָךְ ה' הַגְדֹּלָה וְהַגְבוּרָה וְהַתְּפָאֶרֶת וְגו', כִּי כָל, דָּא צְדִיק. בְּשָׁמַיִם, דָּא תְּפָאֶרֶת. וּבְאָרְץ, דָּא כ"י, כְּתִרְגוּמוֹ, הִי אַחִיד בְּשָׁמַיָא וּבְאָרְעָא, כְּלוּמַר, הִיסוּדָא דְעֵלְמָא דְאֶקְרִי כָל, אִיהוּ אַחִיד בְּתְּפָאֶרֶת, דְּאֶקְרִי שָׁמַיִם, וּבְאָרְץ, דְּאֶקְרִי כ"י.

340. וְעַל דָּא, בְּרֵאשִׁית, ב' ראשית, היא ב' בגין דְּאִיהִי תְּנִינָא לְחוּשְׁבָנָא. וְאֶקְרִי ראשית, בגין דְּהָאִי כְּתָרָא עֲלָאָה טְמִירָא, הִיא קְדֻמָּאָה, וְעַל דְּלָא עֵייל בְּחוּשְׁבָנָא, תְּנִינָא הִוֵּי ראשית. בגין דָּא ב' ראשית. וְעוֹד, כְּמָה דְּחֻכְמָה עֲלָאָה, אִיהִי ראשית, חֻכְמָה תְּתָאָה, ראשית נְמוּ הוּא, וְעַל דָּא, לִית לְאֶפְרָשָׁא, ב' מִן ראשית.

341. בְּרֵאשִׁית, מֵאֲמַר קְרִינָן לִיה, וְהֵכִי הוּא, וְשִׁתָּא יוֹמִין נִפְקִין מִינָה, וְאֶתְּבַלְיָן בֵּיה, וְאֵלֵי אֶקְרוּן, כְּגוּוּנָא דְאֵלִין אַחֲרֵנִין.

342. בְּרָא אֱלֹקִים, הַה"ד, וְנִהַר יוֹצֵא מֵעֵרֶן לְהַשְׁקוֹת אֶת הַגֶּן, מֵאֵי לְהַשְׁקוֹת אֶת הַגֶּן, לְאֲשַׁקְּאָה וּלְקוּימָא לִיָּה, וּלְאֲסַתְּכֵלָא בֵּיה, בְּכֹל מַה דְּאֲצַטְרִיךְ. אֱלֹקִים: אֱלֹקִים חַיִּים, דְּמִשְׁמַע בְּרֵאשִׁית בְּרָא אֱלֹקִים, וְדֵאֵי עַל יְדֵא דֵּהֵהוּא נִהַרָא, בְּגִין לְאַפְקֵא כֻּלָּא, וּלְאֲשַׁקְּאָה כֻּלָּא.

343. אֶת הַשָּׁמַיִם, חֲבוּרָא דְכֵר וְנוֹקְבָא כְּדָקָא חַזִּי. לְבַתֵּר הָאֵי, בֵּיה אֲתַבְרִי עֲלֵמָא לְתַתָּא, בֵּיה יְהִיב חֵילָא לְכֻלָּא. אֶת הַשָּׁמַיִם, דְּמִשְׁמַע דְּשָׁמַיִם אֲפִיקוּ אֶת, בְּחֵילָא דְרִזָּא דְאֱלֹקִים חַיִּים, בְּתַר דְּרֵאשִׁית אֲפִיק לִיָּה.

344. בֵּינָן דֵּהֵאֵי אֲפִיק כֻּלָּא, וְכֻלָּא אֲתֵיּוּשֵׁב בְּדוּכְתֵיָהּ, כְּחַד עֲזָקָא דָא בְּתַרְוֵיתָא אֲתַעֲבִידַת רֵאשִׁית, וּבִהֵאֵי רֵאשִׁית אֲפִיק נְהוּרִין עֲלֵאִין, וְשְׂרֵי נִהַרָא, וְשְׂרֵי מֵיָא לְנִגְדָא, לְקַבְּלָא לְתַתָּא, וְעַל דָּא בְּרֵאשִׁית וְדֵאֵי, בְּרָא אֱלֹקִים, בֵּיה בְּרָא עֲלֵמָא תַתָּאָה, בֵּיה אֲפִיק נְהוּרִין, בֵּיה יְהִיב חֵילָא לְכֻלָּא.

345. ר' יְהוּדָה אָמַר, עַל דָּא כְּתִיב הִיתַפְּאֵר הַגְּרִזֹן עַל הַחֹזֶבֶב בּוֹ, שְׂבַחָא דְמֵאן, לָאו דְאֹמְנָא הוּא, כֶּךָ בִּהֵאֵי רֵאשִׁית, בְּרָא אֱלֹקִים עֲלָאָה אֶת הַשָּׁמַיִם, שְׂבַחָא דְמֵאן, דְאֱלֹקִים הוּא.

346. אָמַר ר' יוֹסֵי הָאֵי דְכְּתִיב אֲשֶׁר לוֹ אֱלֹקִים קְרוּבִים אֵלָיו, קְרוּבִים, קְרוּב מְבַעֵי לִיָּה, אֶלָּא אֱלֹקִים עֲלָאָה, אֱלֹקִים דְּפַחַד יִצְחָק, אֱלֹקִים בְּתַרְאָה, וּבְגִינֵי כֶּךָ קְרוּבִים, וּגְבוּרוֹת סְגִיָּאִין אַנּוּן, דְּנִפְקִין מִחַד, וּכְלֵהוּ חַד.

347. בְּרֵאשִׁית בְּרָא רְמוֹז לְכַתֵּר חֲכָמָה. אֱלֹקִים רוֹמֵז לְבִינָה אֶת רוֹמֵז לְגְדוּלָה וּגְבוּרָה. הַשָּׁמַיִם דָּא הוּא ת"ת. וְאֵת רוֹמֵז לְנִצְחַת הוּד יְסוּד, הָאֶרֶץ רוֹמֵז לְמַלְכוּת (עַד כְּאֵן תּוֹסַפְתָּא).

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" (Beresheet 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).

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.

348. וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר, וְדָא אִיהוּ נְהוּרָא, דְּבִרָא קְדוֹשׁ בְּרוּךְ הוּא בְּקַדְמֵי תָא, וְהוּא נְהוּרָא דְעֵינָא, וְהוּא נְהוּרָא דְאַחְזֵי קְדוֹשׁ בְּרוּךְ הוּא לְאָדָם קְדַמָּא. וְהוּי חֲזִי בֵיה, מְסִינְפִי עֲלֵמָא וְעַד סִינְפִי עֲלֵמָא, וְהוּא נְהוּרָא דְאַחְזֵי קְדוֹשׁ בְּרוּךְ הוּא לְדוֹד, וְהוּא מְשַׁבַּח וְאָמַר מַה רַב טוֹבָךְ אֲשֶׁר צָפַנְתָּ לִירְאִיךָ, וְהוּא נְהוּרָא דְאַחְזֵי קְדוֹשׁ בְּרוּךְ הוּא לְמֹשֶׁה, וְחֲמָא בֵיה, מְגַלְעַד וְעַד דִּן.

349. וּבְשַׁעֲתָא דְחֲמָא קְדוֹשׁ בְּרוּךְ הוּא דִּיקוּמוּן תְּלַתָּא דְרִין חַיִּיבִין, וְאִינוּן: דְרָא דְאָנוּשׁ, וְדְרָא דְטוֹפְנָא, וְדְרָא דְפִלְגָה, גְּנִיז לֵיה, בְּגִין דְלֵא יִשְׁתַּמְשׁוּן בֵּיה, וַיְהִי יְתִיה קְדוֹשׁ בְּרוּךְ הוּא לְמֹשֶׁה, וְאִשְׁתַּמְשׁ בֵּיה תְּלַת יָרְחִין, דְאִשְׁתַּאֲרוּן לֵיה, מִיּוּמֵי עֲבוּרָא דִלְיָה, כְּמָא דְאֵת אָמַר וְתַצְפִּינְהוּ שְׁלֶשָׁה יָרְחִים.

350. וּבְתַר תְּלַת יָרְחִין, עָאֵל קָמֵי פְרַעָה, נְטִיל לֵיה קְדוֹשׁ בְּרוּךְ הוּא מְנִיה, עַד דְקָאִים עַל טוּרָא דְסִינֵי לְקַבְּלָא אוֹרֵי תָא, וְהִדְר לֵיה הֵהוּא נְהוּרָא, וְאִשְׁתַּמְשׁ בֵּיה כָּל יוּמוּי, וְלֵא יִכְלוּ בְנֵי יִשְׂרָאֵל, לְמַקְרַב בְּהַדְיָה, עַד דִּיהִב מְסוּהָ עַל אֲנָפּוּי, כַּד"א וַיִּירָאוּ מִגִּשְׁתֵּי אֱלֹוֹי, וְאִתְעַטְף בֵּיה כְּטַלִּית. הַה"ד עוֹטָה אוֹר כְּשִׁלְמָה.

351. יְהִי אוֹר וַיְהִי אוֹר. כָּל מַה דְאִתְמַר בֵּיה וַיְהִי, הוּא בְעֲלֵמָא דִּין, וּבְעֲלֵמָא דְאֵתִי. אָמַר רַבִּי יִצְחָק אוֹר דְּבִרָא קְדוֹשׁ בְּרוּךְ הוּא בְּעוֹבְדָא דְבְרָאשִׁית, הוּוּ סֵלִיק נְהוּרִיָּה מְסִינְפִי עֲלֵמָא עַד סִינְפִי עֲלֵמָא, וְאִתְגְּנִיז.

352. מַאי טַעְמָא אִתְגְּנִיז, בְּגִין דְלֵא יְתַהֲנוּן מְנִיה חַיִּיבֵי עֲלֵמָא וְעֲלֵמִין לֵא יְתַהֲנוּן בְּגִינְהוּן, וְהוּא טְמִיר לְצַדִּיקָא, לְצַדִּיק דִּיקָא דְכְּתִיב אוֹר זְרוּעַ לְצַדִּיק וְלוֹשְׁרֵי לֵב שְׂמֵחָה. וּכְדִין יְתַבְּסְמוּן עֲלֵמִין, וַיְהוּן כְּלָא חַד, וְעַד יוּמָא דִּיהָא עֲלֵמָא דְאֵתִי הוּא טְמִיר וְגִנִּיז.

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."

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.'

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" (Beresheet 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.

353. ההוא נהורא נפק מגו חשוכא, דאתגלפא בקלמוי 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. וע"ד תנינן מאי דכתיב מגלה עמוקות מני חשך, ר' יוסי אומר אי תימא מחשך סתים אתגליין, הא חזינן דטמירין אנון, כל אנון כתרין עלאין, וקרנין עמוקות, מהו מגלה, אלא, כל אנון טמירין עלאין לא אתגליין, אלא מגו ההוא חשוכא, דאיהו ברזא דליליא. ת"ח, כל אנון עמיקין סתימין דנפקי מגו מחשבה, וקלא נטיל לון, לא אתגליין, 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 שמעוןכד חמי לאמיה דהות משתעיא, הוה אמר לה, אמא שתוקי, שבת הוא ואסור. בגין דדבור דא בעיא לשלטאה, ולא אחרא. והאי דבור דאיהו אתי מסטרא דחשך, מגלה עמוקות מגויה. ומשמע מני חשך, ההוא דאתי מסטרא דחשך, דכתיב מני דייקא.

356. אמר רבי יצחק, אי הכי, מאי דכתיב ויבדל אלקים בין האור ובין החשך, אמרלאור אפיק יום, וחשך אפיק לילה, לבתר חבר לון כחדא, והוה חד, דכתיב ויהי ערב ויהי בקר יום אחר, דלילה ויום אקרון חד, והאי דכתיב ויבדל אלקים בין האור ובין החשך, דא בזמנא דגלותא דאשתכח פרודא.

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 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."

357. אָמַר רַבִּי יִצְחָק, עַד הֵכָא דְכוּרָא בְּאוּר, וְנוֹקְבָא בְּחֻשׁוֹבָא, לְבַתֵּר מִתְחַבְּרִין כְּחֵדָא לְמַהוּי חַד. בְּמַאי אֲתַפְרִישָׁן לְאַשְׁתְּמוּדְעָא, בֵּין נְהוּרָא וּבֵין חֻשׁוֹבָא, מִתְפָּרְשִׁין דְּרִגִּין, וְתִרְוּוּיָהּ כְּחַד הוּוּ, דְּהָא לִית נְהוּרָא אֲלָא בְּחֻשׁוֹבָא, וְלִית חֻשׁוֹבָא אֲלָא בְּנְהוּרָא, וְאִף עַל גְּבַדְאַנּוֹן חַד, אֲתַפְרִישָׁן בְּגוּוּנִין וְעַם כָּל דָּא אֲנּוּן חַד. דְּכֵתִיב יוֹם אֶחָד.

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.

358. רַבִּי שִׁמְעוֹן אָמַר, עַל בְּרִית עֲלְמָא אֲתַבְּרִי, וְאַתְקִינִים, דְּכֵתִיב אִם לֹא בְרִיתִי יוֹמִם וְלַיְלָה חֻקֹּת שָׁמַיִם וְאַרְצָא לֹא שְׁמַתִּי. מֵאַן בְּרִית דָּא צְדִיק, יְסוּדָא דְעֲלְמָא, דְּאִיהוּ רִזָּא דְזְכוּר, וְעִד עֲלְמָא קְיוּמָא בְּבְרִית, יוֹמִם וְלַיְלָה כְּחֵדָא, דְּכֵתִיב, אִם לֹא בְרִיתִי יוֹמִם וְלַיְלָה, חֻקֹּת שָׁמַיִם וְאַרְצָא לֹא שְׁמַתִּי, חֻקֹּת שָׁמַיִם דְּנִגְדִין וְנִמְקִין מֵעֵדֵן עֲלָאָה.

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.

359. פִּתַּח וְאָמַר מִקּוֹל מְחַצְצִים בֵּין מְשֹׁאֲבִים שָׁם יִתְנוּ צְדָקוֹת ה' וְגו'. מִקּוֹל מְחַצְצִים, דָּא קוֹל יַעֲקֹב, מְחַצְצִים כּד"א אִישׁ הַבִּינִים. בֵּין מְשֹׁאֲבִים, דְּאִיהוּ יַתִּיב בֵּין אֲנּוּן דְּשֹׁאֲבִין מִיָּא מְלַעֲיָלָא, וְהוּא נָטִיל בְּתֵרִין סְטְרִין, וְכִלִּיל לְהוֹן בְּגוּיָהּ.

360. In the verse: "There let them recite the righteous acts of Hashem," "there" is the place of faith, WHICH IS THE QUEEN--NAMES 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.

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" (Beresheet 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. Tosefta (addendum)

360. שָׁם יִתְנוּ צְדָקוֹת ה'. תָּמַן הוּא אֶתֶר מֵהֵימְנוּתָא, לְאַתְרֵיבְקָא. שָׁם יִתְנוּ צְדָקוֹת ה', תָּמַן יִנְקִין צְדָקוֹת ה' וְשֹׁאֲבִין. צְדָקוֹת פְּרוּזוֹנוֹ, דָּא צְדִיק דְּעֵלְמָא, דְּאִיהוּ קִיָּים וְקָדִישׁ, וְאִיהוּ שְׂאִיב וְנָטִיל כְּלָא, וּמְפִזֵּר לְגַבֵּי יִמָּא רַבָּא, אֵינּוֹן מִיִּין עֵלְאִין. בְּיִשְׂרָאֵל, דְּיִשְׂרָאֵל יִרְתּוּ קִיָּים דָּא. וְיִהְיֶיהָ לֹון קוֹדֶשׁא בְּרִיךְ הוּא יְרוּתָא עֵלְמִין.

361. בֵּינוֹן דְּיִשְׂרָאֵל שְׂבָקוּ לֵיהּ, דְּהוּוּ גְזָרִין וְלֹא פִרְעִין, מַה כְּתִיב אֲזוּ יִרְדּוּ לְשַׁעְרִים עִם ה', יִרְדּוּ לְשַׁעְרִים, אֵינּוֹן שַׁעְרֵי צְדָקָה, הוּוּ יִתְבִּין לְתַרְעֵי, וְלֹא עֵלְאִין לָגוּ, וּבִהְיוּ זְמַנָּא כְּתִיב וַיַּעֲזֹבוּ אֶת ה' וְגו', עַד דְּאַתָּת דְּבוּרָה, וְנִדְיַבַת לֹון בְּהֵאֵי כְּמָה דְכְּתִיב בְּפִרְעוֹת בְּיִשְׂרָאֵל וְגו'.

362. וְעַד כְּתִיב, חָדְלוּ פְרוּזוֹן בְּיִשְׂרָאֵל, חָדְלוּ פְרוּזוֹן, דָּא הוּא פְרוּזוֹנוֹ דְּקָא אֲמָרָן, חָדְלוּ פְרוּזוֹן קִיָּים קָדִישׁא, דְּלֹא אֲתַפְרְעוֹן עַד שְׁקַמְתִּי דְּבוּרָה שְׁקַמְתִּי אִם בְּיִשְׂרָאֵל, מֵאֵי אִם, אֲלֵא אֲנָא נַחְתִּית מִיִּין עֵלְאִין מֵעִילָא, לְקִיָּימָא עֵלְמִין, בְּיִשְׂרָאֵל סְתָם, לְעִילָא וְתַתָּא, לְאַחְזָאָה, דְּעֵלְמָא לֹא אֲתַקִּיָּים, אֲלֵא עַל קִיָּימָא דָּא, וְרָזָא דְכְּלָא, וְצְדִיק יִסוּד עוֹלָם כְּתִיב.

363. תֵּלַת נְמְקֵי מַחְדָּר, חָד בְּתֵלַת קִיָּימָא, עֵאל בֵּין תְּרִין, תְּרִין יִנְקִין לְחָד, חָד יִנְקֵי לְכַמְהָ סְטְרִין, בְּדִין כְּלָא חָד. הָדָא הוּא דְכְּתִיב וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד, יוֹם דְּעֶרֶב וּבֹקֶר כְּלִיל בְּחָדָא. הֵינּוּ רָזָא דְּבְרִית יוֹמִם וְלַיְלָה, וּבִיהָ כְּלָא חָד.

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, מִלּוֹ וְלֹא פָרַע אֶת הַמִּילָה, כְּאִילוֹ לֹא מִל, בְּגִין הַתְּרִין דְּרָגִין אֵינָן, מִילָה וּפְרִיעָה, זְכוֹר וְשִׁמּוֹר. צְדִיק וְצַדִּיק, דְּכַר וְנוֹקְבָא, אוֹת בְּרִית, דָּא יוֹסֵף, וּבְרִית דָּא רַחֵל, וְאַצְטְרִיךְ לְחַבְרָא לֹון, וּבַמָּה מַחְבֵּר לֹון, כִּד אֵיהוּ גְזִיר, וּפְרִיעַ, וּמֵאֵן דְּגְזִיר וְלֹא פְרִיעַ, כְּאִלוֹ עֲבְדוּ בִּינְיָהוּ פְרוּדָא (עַד כֵּאֵן תּוֹסֶפְתָּא).

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 רְקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מִבְּדִיל בֵּין מַיִם לְמַיִם, ר' יְהוּדָה אָמַר, שְׁבַע רְקִיעִים אָנֹן לְעֵילָא, וְכֻלְהוּ קְיֻמָּא בְּקְדוּשַׁתָּא עֲלָא, וְשִׁמָּא קְדִישָׁא בְּהוּ אֶשְׁתַּכְּלַל, וְדָא רְקִיעָא הוּא בְּאַמְצַעוֹת 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 MOCHIN OF CHOCHMAH.

366. דָּא רְקִיעַ קְיֻמָּא עַל גְּבֵי חַיּוֹתָא אַחֲרֵינָן, וְאֵיהוּ אֶפְרִישׁ בֵּין מַיִן עֲלָאִין לְמַיִן תַּתְּאִין, וּמַיִן תַּתְּאִין קְרָאִין לְעֵלָאִין, וּמֵהָאִי רְקִיעַ שְׁתָּאֵן לֹון, דָּא הוּא דְּמַפְרִישׁ בִּינְיָהוּ, בְּגִין דְּכֻלְהוּ מַיָּא בִּיהַּ כְּלִילָן, וְלִבְתֵּר נַחִית לֹון לְהַנִּי חַיּוֹתָא, וְשִׁאֲבִין מִתַּמָּן.

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.

367. בְּתִיב גַל נְעוּל אַחוֹתֵי כֻלָּה, גַל נְעוּל מַעֲיָן חֲתוּם. גַן נְעוּל, דְּכֻלָּא אֶסְתֵּימֵי בִיהַּ, דְּכֻלָּא אֶתְכַלִּיל בִּיהַּ. גַל נְעוּל דִּהוּא נְהַר נְגִיד וְנִפְיָק, וְעֵיל בִּיהַּ, וְכִיל, וְלֹא אֶפְיָק, וְקְרָשִׁי מַיָּא בִּיהַּ, וְקְיֻמִּי, מ"ט בְּגִין דְּרוּחַ צְפוֹן נָשִׁיב בְּאַנּוֹן מַיָּא, וְאַתְקְרִישׁוּ וְלֹא נִפְקִי לְבַר, עַד דְּאַתְעֵבִיד קְרַח, וְאַלְמֵלָא סְטְרָא דְּרָרוּם, דְּאַקִּישׁ תְּקֻפִיהַּ דִּהָאִי קְרַח, לֹא נִפְקִי מִגְּנִיהַּ מַיָּא לְעֵלְמִין.

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.

368. וְחִיזוּ דִּהוּא רְקִיעָא עֲלָא, כְּחִיזוּ דִּהָאִי קְרַח דְּמַתְקְרָשָׁא וּמְכַנִּיס בְּגוּיָהּ כֻלָּא אֲנֹן מַיִן, כִּךְ הוּא עֲלָא, דְּעֵלִיהַּ כְּנִישׁ כֻלָּא אֲנֹן, מַיִן, וְאַפְרִישׁ בֵּין מַיִן עֲלָאִין לְמַיִן תַּתְּאִין, וְהָאִי דְּאַמְרָן יְהִי רְקִיעַ בְּתוֹךְ הַמַּיִם, בְּמַצִּיעוֹת, לֹא הִכִּי, אֲלֵא יְהִי כְתִיב, הוּא דִּהוּי מְנִיָּה בְּמַצִּיעוֹת מַיָּא הוּי, וְאֵיהוּ לְעֵיל, דְּקְיֻמָּא עַל רִישָׁא דְּחַיּוֹתָא.

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, בְּמִצִּיעוֹת מַעוֹי דְּבַר נֶשׁ, דְּאִיהוּ פְּסִיק מִתְתָּא לְעֵילָא, וְשָׂאִיב מֵעֵילָא, וְיִהִיב לְתַתָּא, כְּךָ גּוּוּנָא דָא, רְקִיעַ אִיהוּ בְּאִמְצָעִיתָא, וְקִימָא עַל אַנּוּן חֵיוֹתָא דְלְתַתָּא, וְאִיהוּ פְּרִישׁ בֵּין מִיּוֹן עֲלָאִין לְתַתָּאִין. תָּא חוּזִי, אַנּוּן מִיּוֹן אַעֲרֹ וְאוּלִירוֹ חֲשׂוּכָא, וְעַל רִזָּא דָא כְּתִיב וְהִבְדִּילָהּ הַפְּרוּכַת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקֹּדֶשִׁים.

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. רַבִּי אַבָּא פִּתַּח הַמְּקָרָה בְּמִים עֲלִיוֹתָיו וְגו', בְּמִים, אֵלֶיךָ מִיּוֹן עֲלָאִין דְּכֻלָּא, דְּבַהוּ תְּקִין בֵּיתָא, כַּד"א בְּחֻכְמָה יִבְנֶה בֵּית, וּבְתַבּוּנָה יִתְכַוֵּן.

371. "Who makes the clouds (Heb. avim) his chariot" (Tehilim 104:3). Rabbi Yehuda 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.

371. הַשֵּׁם עָבִים רְכוּבוֹ ר' יִיסָא סַבָּא, פְּלִיג, עָבִים ע"ב ו"ם, עַב דְּאִיהוּ חֲשָׁךְ, שְׂמָאֵלָא, דְּקִיּוּמָא עַל יָם דָּא. הַמְהַלֵּךְ עַל כְּנָפֵי רוּחַ, דָּא רוּחָא דְּמִקְדָּשָׁא עֲלָאָה, וְרִזָּא דָּא שְׁנַיִם כְּרוּבִים זָהָב, כְּתִיב וַיִּרְכַּב עַל כְּרוּב וַיַּעֲוֹף וַיֵּרֵד עַל כְּנָפֵי רוּחַ, וַיִּרְכַּב עַל כְּרוּב חֵד, לְבַתֵּר אֵיגְלִי עַל כְּנָפֵי רוּחַ וְעַד דְּהָאִי אֲתַעֲרֵר לָא אֲתַגְלִי בְּהָאִי.

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.

372. רַבִּי יוֹסִי אָמַר כְּתִיב וּמִים תִּכֵּן בַּמֶּדֶה, בַּמֶּדֶה מִמֶּשׁ אֲתַקִּין לְהוּ, כַּד מְטוֹן לְגוּוּהָ, וְאִינּוּן תְּקוּנָא דְּעֲלָמָא, כַּד מְטוֹ מַסְטְרָא דְּגְבוּרָה. אָמַר רַבִּי אַבָּא כְּךָ הוּוּ קְדָמָי אֲמַרִי, כַּד הוּוּ מְטָאן לְהָאִי אֲתַר, מְרַחֵשׁן שְׁפוּן דְּחֻכְמִינִן, וְלֹא אֲמַרִין מְדִי בְּגִין דְּלֹא יִתְעַשְׂוּן.

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 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.

373. רַבִּי אֱלֶעָזָר אָמַר, אֵת קְדָמָאָה דְּאֲתוּוֹן הוּוּ שְׂטוּא עַל אַנְפּוּי דְּקִיטְרָא דְּכִינָא, וְאֲתַעֲטַר מְלַרְע מְלַעֲיָא, וְסָלִיק וְנַחִית, וּמִיָּא מִתְגַּלְפִי בְּגִלּוּמֵיהוּ, וּמִתְיִשְׁבֵן בְּדוּכְתֵייהוּ, וְאֲתַכְּלִילוּ חֵד בְּחֵד. וְכֵן אֲתוּוֹן כְּלָהוּ, כְּלִילֵן דָּא בְּדָא, וּמִתְעַטְרֵן דָּא בְּדָא, עַד דְּאֲתַבְּנִי עֲלֵיהוּ בְּנִינָא וְיִסוּדָא.

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 FEMINE 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" (Beresheet 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 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 FEMINE 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 FEMINE PRINCIPLE, as is written: "All the rivers run into the sea..." (Kohelet 1:7), WHICH IS THE FEMINE 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 FEMINE 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 FEMINE PRINCIPLE WHEN SHE HAS THE MOCHIN OF CHOCHMAH. Through it, the earth is established, WHICH IS THE FEMINE 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).

374. וכד אתבניאו בלהו ואתעטרו, הוּו מיון עלאין מתערבין במיון תתאין, ואפיקו ביתא דעלמא, ועל דא ב' אתחזי ברישא, ומיון סלקין ונחתין, עד דהאי רקיע הוה, ואפריש לון, ומחלוקת הוה בשני, דביה אתברי גיהנם, דאיהו נורא דדליק, כד"א אש אוכלה הוא, וזמין לאשראה על רישיהו דחייבנא.

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'. בקטפירא דעוליתא בקסטייהו שכחי ואתקיימו, דהא תנינן כתיב והבדילה הפרוכת לכם, בין הקדש ובין קדש הקדשים, דייקא, דהא איהו רקיע דמפרש בגו באמצעיתא.

376. תא חזי, כתיב לבתר, יקוו המים מתחת השמים אל מקום אחד, מתחת השמים ממש. אל מקום אחד, לאתר דאקרי אחד ואיהו ים תתאה, דהא איהו אשלים לאחד, וכלא איהו לא אקרי אחד, ומשמע דכתיב יקוו, דביה מתכנסין בלהו מיא כד"א כל הנחלים הולכים אל הים וגו'.

377. ר' ייסא אמר, אל מקום אחד, דא איהו אתר דכתיב ביה וברית שלומי לא תמוט, דהא איהו נטיל בלא, ושדי בנימא, וביה אתתקנת ארעא, דכתיב ותראה היבשה, דא הוא ארץ, כד"א ויקרא אלקים ליבשה ארץ.

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).

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."

378. אַמַּאי אֶקְרִי יְבֶשֶׁה, אָמַר רַבִּי יִצְחָק, הַיּוֹנוּ דְכִתִּיב לַחֵם עֹנִי, לַחֵם עֹנִי כְּתִיב וּבְגִין דְּאִיהוּ לַחֵם עֹנִי אֶקְרִי יְבֶשֶׁה, וְשָׂאִיב בְּגוֹוָה כָּל מִימִין דְּעֵלְמָא, וְאִיהִי יְבֶשֶׁה הִוּי, עַד דְּאֶתֶר דָּא אֲמַלִּי לָהּ, וּכְדִין נְגִדִין מֵיָא, אֹרַח דְּאֲנָן מְקוֹרוֹת.

379. וּלְמַקּוּה הַמַּיִם קָרָא יַמִּים, דָּא הוּא בֵּית כְּנִישׁוֹת מִיּוֹן דְּלְעִילָא, דְּתַמָּן מִתְכַּנְשִׁין כָּל מֵיָא, וּמִתַּמָּן נְגִדִין וְנִמְקִין. א"ר חֵיָא מְקוּה הַמַּיִם דָּא צְדִיק, דְּכַד מְטָא לְמַקּוּה הַמַּיִם, כְּתִיב וַיֵּרָא אֱלֹקִים כִּי טוֹב, וּכְתִיב אֲמָרוּ צְדִיק כִּי טוֹב. ר' יוֹסִי אָמַר יִשְׂרָאֵל מְקוּה אִיהוּ, דְּכִתִּיב מְקוּה יִשְׂרָאֵל ה'.

380. רַבִּי חֵיָא אָמַר דָּא צְדִיק, הַיּוֹנוּ דְכִתִּיב קָרָא יַמִּים, בְּגִין דְּנַחְלִין וּמִבּוֹעֵין וְנִהְרִין כְּלָהוּ נְטִיל לֹון, וְאִיהוּ מְקוּרָא דְכָלָא, וְאִיהוּ נְטִיל כְּלָא, בְּגִינֵי כֶךְ יַמִּים, וְעַל דָּא וַיֵּרָא אֱלֹקִים כִּי טוֹב, וּכְתִיב אֲמָרוּ צְדִיק כִּי טוֹב.

381. וּבְגִין דְּאֶתְרָשִׁים, אִיהוּ אֲמַרִּישׁ בֵּין יוֹמָא קְדָמָא לְתַלִּיתָא, וְלֹא אֶתְמַר כִּי טוֹב בְּגוֹוִיָּהּ, דְּהָא בְּיוֹמָא תַלִּיתָא, עֲבַדַת אֶרְעָא אִיבִין, מִחִילָא דְּהָאִי צְדִיק, דְּכִתִּיב וַיֹּאמֶר אֱלֹקִים תִּדְשָׂא הָאָרֶץ דְּשָׂא, עֵשֶׂב מְזֵרִיעַ זֶרַע עֵץ פְּרִי, מֵאִי עֵץ פְּרִי דָּא עֵץ הַדַּעַת טוֹב זֶרַע, דְּאִיהוּ עֲבִיד אִיבִין וּפִירִין, עוֹשָׂה פְּרִי דָּא צְדִיק יְסוּד דְּעֵלְמָא.

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" 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" (Bereshheet 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 SPIRITS 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.

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).

382. לְמִינוֹ, דְּכָל בְּנֵי נֶשֶׁא דְאִית לֹון רוּחָא קְדִישָׁא, דְּאִיהוּ אִיבָא דְהָהוּא אִילְנָא, רְשִׁים בְּהוּ, רְשִׁימָא לְמִינוֹ, וּמֵאֵי אִיהוּ, בְּרִית קְדֶשׁ, בְּרִית שְׁלוֹם, וּבְנֵי מְהִימְנוּתָא לְמִינוֹ. לְמִינוֹ עָאֲלִין, וְלֹא מִתְפָּרְשִׁן מִנִּיהּ, וְצְדִיק עוֹשֶׂה פְרִי הוּא, וְהָהוּא אִילְנָא אֲתַעְבְּרַת, וְאִפִּיקַת הָהוּא פְרִי לְמִינוֹ, לְמִינוֹ דְהָהוּא עוֹשֶׂה פְרִי, דִּיהוּ כְּוֹתִיהּ.

383. זְכָאָה חוּלְקִיהּ, מֵאֵן דְרַמֵּי לְאִמִּיהּ וּלְאָבוּי, וְעַל כֵּן רְשִׁימָא קְדִישָׁא בְיוֹמָא תְּמִינָאָה, בְּגִין דִּירַמֵּי לְאִמִּיהּ. וְכֹד אֲתַפְּרַעַת, וְאֲתַגְלִינָא רְשִׁימָא קְדִישָׁא, בְּגִין דִּירַמֵּי לְאָבוּי, וְעַל דָּא עַץ פְּרִי, דָּא אִמָּא, עוֹשֶׂה פְרִי דָּא בְרִית קְדֶשׁ, אָבוּי, לְמִינוֹ דִּירַמֵּי לִיהּ, וְאֲתַרְשִׁים בִּיהּ.

384. אֲשֶׁר זָרְעוּ בּוֹ עַל הָאָרֶץ, זָרְעוּ בּוֹ, זָרַע בּוֹ, מִבְּעֵי לִיהּ, מֵאֵי זָרְעוּ בּוֹ, אֶלֶּא זָרַע וְאִ"ו בּוֹ. עַל הָאָרֶץ, הֵבִי הוּא וְדָאִי, דְהָא הוּא זָרַע אֲשֶׁרִי עַל אֶרֶץ. זְכָאָה חוּלְקִיהוֹן דִּישְׂרָאֵל, דְּאִינוּן קְדִישִׁין וְדַמִּין לְקְדִישִׁין. וְעַד וְדָאִי כְּתִיב וְעַמְךָ כֻּלָּם צְדִיקִים, כֻּלָּם צְדִיקִים וְדָאִי, דְהָא מְהִנֵּי נִמְקוּ וְלִהְיֵי דַמִּין. זְכָאִין אִינוּן בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאֲתִי.

385. אָמַר רַבִּי חִיָּיא, כְּתִיב עוֹשֶׂה אֶרֶץ בְּכַחוֹ, מֵאֵי עוֹשֶׂה אֶרֶץ, דָּא קְדוֹשׁ בְּרוּךְ הוּא לְעִילָא, בְּכַחוֹ, דָּא צְדִיק, מִכִּין תֵּבֵל בְּחַכְמָתוֹ, תֵּבֵל דָּא אֶרֶץ דְלִתְתָא, בְּחַכְמָתוֹ דָּא צְדִיק, דְכְּתִיב וְהוּא יִשְׁפּוֹט תֵּבֵל בְּצִדְקָא, עוֹשֶׂה אֶרֶץ, דָּא קְדֶשׁא בְּרִין הוּא, דְהוּא מִתְקִין אֶרֶץ, וּמִתְקִין אֶרְחוּי, וּבְמָה בְּכַחוֹ בְּדַקְאֲמֶרְן.

386. רַבִּי יְהוּדָה אָמַר, בְּאֲתוּוֹן גְּלִימָן דְרַבִּי אֶלְעָזָר, אִית קוּטְרֵי דְאֲתוּוֹן, כ"ב קְטִירִין כְּחָדָא, תְּרִין אֲתוּוֹן, דָּא סְלִיק, וְדָא נְחִית. וְדַסְלִיק נְחִית, וְדִנְחִית סְלִיק, וְסִימָן דָּא אֶרֶץ בְּ"ךְ א"ל.

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.

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.

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'orot. 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.

387. רבי יוסי אמר טיפסא דשיקלא באמצעיותא קיימא, וסימן במדה במשקל וגו'. משקל לישן דקיימא באמצעיותא, ורזא דא שקל הקדש כתיב, ומאזנים ביה קיימן ואתקלו, מאן מאזנים, כד"א מאזני צדק, וכלהו קיימן 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, דאתעבידו בדבר שמים דלעילא, ברוח דאפיק קלא, עד דמטו לההוא נהר דנגיד ונפיק, ולא פסקין מימיו לעלמין. וברוח פיו כל צבאם, כלהו תתאי קיימן ברוח דאיהו דבר.

389. משקה הרים מעליותיו מפרי מעשיך תשבע הארץ, משקה הרים מעליותיו, מאן עליותיו כדקאמרן, דכתיב המקרה במים עליותיו. מפרי מעשיך תשבע הארץ, רזא דההוא נהר דנגיד ונפיק לתתא, הדא הוא דכתיב עושה פרי אשר זרעו בו וגו' והא אתמר.

מארת מאורותו.

390. יהי מארת ברקיע השמים להאיר על הארץ. יהי מארת חסר, רבי חזקיה אומר, מאורת דשריא ביה תוקפא דדינא, קילטא דדינא. רבי יוסי אמר, יהי מארת לתתא, איהו סיהרא, דבה תליא אסברה לרביי עלמא, ובה תליא מארת, בגין דאיהו נהורא זוטרא מכל נהורין, חמנין דאתחשכא ולא מקבלא נהורא.

391. The phrase, "in the firmament of heaven..." (Bereshheet 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 LETTER VAV--AND ZEIR ANPIN SHINE UPON THE EARTH, WHICH IS THE FEMININE PRINCIPLE.

393. "Let there be lights (me'erot)," 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'erot)," 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'erot 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 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."

391. בְּרָקִיעַ הַשָּׁמַיִם, דָּא הוּא רְקִיעָא דְאִיהוּ בְּלָלָא דְכָלְהוּ, בְּגִין דְנָטִיל כָּל נְהוּרִין, וְהוּא נְהִיר לְהָאֵי נְהוּרָא, דְלֹא נְהָרָא. וְהִיא תְלִינָא בֵּיהּ בְּגִין דְאִתְדַבֵּק בָּהּ הֵהוּא מְאָרָה, וּבֵיהּ תְלִינָא לְתַתָּא כָּל אִינוּן זְיִינִין אַחֲרָנִין בְּגִין זְעִירוּ דְנְהוּרָא.

392. רַבִּי יִצְחָק אָמַר וְאִפִּיק הָאֵי רְקִיעָא, דְלֹא נְהִיר וְקָרִינָן לֵיהּ מַלְכוּת שָׁמַיִם, וְאֶרֶץ יִשְׂרָאֵל, וְאֶרֶץ הַחַיִּים. הַשָּׁמַיִם אִיהוּ הָאֵי רְקִיעַ בְּגִינֵי כֶּךָ, יְהִי מְאָרֶת חֶסֶד וְ מְאֵי טַעֲמָא, דְהָא בְּלָא וְאִ"ו מוֹתָא הוּא בְּעַלְמָא.

393. יְהִי מְאָרֶת כְּלָא בֵּיהּ תְלִינָא, לְאַכְלָלָא לִילִית בְּעַלְמָא. כְּתִיב קָטָן וְגָדוֹל שָׁם הוּא, וּכְתִיב כִּי אִם שָׁם אֲדִיר ה' לָנוּ, וְעַל דָּא כְּתִיב אֲךָ שָׁם הִרְגִיעָה לִילִית, וּמִצָּאָה לָהּ מְנוּחָ.

394. רַבִּי אֶלְעָזָר אָמַר, יְהִי מְאָרֶת אֶסְפִּקְלָרִינָא, דְלֹא נְהָרָא מְגַרְמָה, אֲלֵא עַל יְדָא דְנְהוּרִין עֲלָאִין, דְנְהִירִין לָהּ, כְּעֶשְׂשִׁיתָא, דְלִקְטָא נְהוּרָא דְנְהִיר, כְּתִיב הִנֵּה אַרוֹן הַבְּרִית אָדוֹן כָּל הָאָרֶץ הִנֵּה אַרוֹן דָּא אֶסְפִּקְלָרִינָא דְלֹא נְהָרָא, הַבְּרִית אֶסְפִּקְלָרִינָא דְנְהוּרָא, הִנֵּה אַרוֹן דָּא הִיא מְאָרֶת, אַרוֹן תִּיבוּתָא לְאֶעְלָאָה בְּגוֹוָה תוֹרָה שְׁבַכְתָּב. הַבְּרִית דָּא שְׁמֵשָׂא דְנְהִיר לָהּ, וְאִיהִי בְרִית בְּהַדְיָה. אַרוֹן הַבְּרִית דִּינִיקָא, אַרוֹן כָּל הָאָרֶץ. הַבְּרִית דְאִיהוּ אָדוֹן כָּל הָאָרֶץ.

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 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.

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.

395. וּבִגְיִן דְּהָאִי, אַרְוֹן אִיהוּ אַדוֹן, בְּגִין שְׁמֵשׁ אֵת דְּנִהִיר לָהּ, וְנִהִיר לְכָל עֲלָמָא, הִכִּי אֲתַקְרִי וּמְנִיָּה נִקְטָא שְׁמָא, וְאֲתַקְרִי הָאִי אַרְוֹן, אַדוֹן, בְּרָזָא דְּאֶלֶף הָ דְּלִ"ת נו"ן יו"ד. כְּמָה דְּאֲמַרִּינָן, צְדִיק וְצַדִּיק, כִּן אַדוֹן אֲדַנִּי דָּא בְּרָא תְּלִינָן.

396. תָּא חֲזִי, כְּכָבִים וּמְזֻלוֹת בְּבְרִית קְיָיִמִין, דְּאִיהוּ רְקִיעַ הַשְּׁמַיִם דְּרִשְׁמִינִין בֵּיהּ, וּגְלִימִין בֵּיהּ, כְּכָבִים וּמְזֻלוֹת וּבֵיהּ תְּלִינָן לְאַנְהָרָא, רַבִּי יִיסָא סָבָא הוּוּ אָמַר הִכִּי, יְהִי מְאֻרָתָא. דְּתְּלִינָא בְּרְקִיעַ הַשְּׁמַיִם, וְדָא סִיְהָרָא דְּתְּלִינָא בֵּיהּ, בֵּינָן דְּכֹתִיב וְהִיוּ לְמְאֻרוֹת הָא שְׁמֵשׁ. וּלְמוֹעֲדִים, דְּהָא זְמַנִּיא, וְחֻגִין, יִרְחִין וְשַׁבְּתֵי בְּהוּ תְּלִינָן. וְהוּוּ.

397. וְכֹלָא בְּעֵבִידְתָּא קְדַמָּאָה עֲלָאָה, דְּשְׁמִיָּה קְדִישָׁא אֲתַאחִיד בֵּיהּ, וְאִיהוּ הוּוּ כְּלָא. שְׁבַעָה כְּכָבִי אִינוּן, לְקַבֵּל שְׁבַעָה רְקִיעִין, וְכֹלְהוּ מְדַבְּרֵי עֲלָמָא, וְעֲלָמָא עֲלָאָה, עֲלִיָּהוּ, וְתִרִין עֲלָמִין נִינְהוּ, עֲלָמָא עֲלָאָה, וְעֲלָמָא תְּתָאָה, תְּתָאָה כְּגוֹוְנָא דְּלְעִילָא, דְּכֹתִיב מִן הָעוֹלָם וְעַד הָעוֹלָם, מֶלֶךְ עֲלָאָה, וּמֶלֶךְ תְּתָאָה.

398. כְּתִיב ה' מֶלֶךְ ה' מֶלֶךְ ה' יִמְלוֹךְ לְעוֹלָם וָעֶד, ה' מֶלֶךְ לְעִילָא. ה' מֶלֶךְ בְּאֲמַצְעֵיתָא. ה' יִמְלוֹךְ לְתַתָּא. רַבִּי אַחָא אָמַר ה' מֶלֶךְ, דָּא עֲלָמָא עֲלָאָה, דְּאִיהוּ עֲלָמָא דְּאִתִּי. ה' מֶלֶךְ דָּא תְּתָאָרְתָא יִשְׂרָאֵל. ה' יִמְלוֹךְ, דָּא אַרְוֹן הַבְּרִית.

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 Acha 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" (Bereshheet 2:10).

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."

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.

399. אַתָּא זְמַנָּא אַחְרָא דְּדוּד, וְאַהֲדַר לֹון מִתְתָּא לְעֵילָא, וְאָמַר ה' מֶלֶךְ עוֹלָם וְעַד, ה' מֶלֶךְ לְתַתָּא, עוֹלָם בְּאַמְצְעֵיתָא, וְעַד לְעֵילָא. דְּתַמְנָן וְיַעוּדָא וְקִיּוּמָא, וְאַשְׁלִימוּתָא דְּכָלָא. מֶלֶךְ לְעֵילָא, יִמְלוֹךְ לְתַתָּא.

400. רַבִּי אַבָּא אָמַר, כָּל הַנִּי מְאֻרוֹת, כָּלָהוּ מִתְחַבְּרָן, בְּרַקִּיעַ הַשָּׁמַיִם. לְהַאֲיר עַל הָאָרֶץ, לְאַנְהָרָא עַל אֶרֶץ, מָאן הוּא רַקִּיעָא, דְּנַהֲיר עַל אֶרֶץ, הוּי אִימָא דָּא נַהֲר דְּנַגִּיד וְנַפִּיק מֵעַדָן, דְּכָתִיב וְנַהֲר יוֹצֵא מֵעַדָן לְהַשְׁקוֹת אֶת הַגָּן.

401. תָּא חֲזִיבִין דְּסִיְהָרָא שְׁלֵטָא, וְאַתְנַהֲיר מֵהוּא נַהֲרָא, דְּנַגִּיד וְנַפִּיק, כָּל אַנּוֹן שְׁמִיָּא דְּלְתַתָּא וְחִילִיּוֹן, כָּלָהוּ אַתּוּסְפֵן נַהֲרָא, וְכַכְבֵּיָא דְּמִמְנָן עַל אֶרֶץ, כָּלָהוּ שְׁלֵטִין וְמַגְדֵּלִין צְמַחִים וְאִילָנִין, וְעַלְמָא אַתְרֵיבִי בְּכָלָהוּ, וְאַפִּילוּ מִיָּא וְנֹנִי יִמָּא, כָּלָהוּ בְּרַבּוּ יַתִּיר, וְכַמְהָ גְרַדִּינִי נִימוּסִין שְׁאֲטָן בְּעַלְמָא, בְּגִין דְּכָלָהוּ בַּחֲדוּהָ, בְּרַבּוּ חִילָא. כִּד חֲדוּהָ הוּא בְּבִי מַלְכָּא, אַפִּילוּ אַנּוֹן מִבִּי תַרְעִי, וְאַפִּילוּ אַנּוֹן מִדְּבִי טַרְנַנְשִׁי כָּלָהוּ חֲדָן וְשְׁטָאן בְּעַלְמָא, וְרַבִּי דְּעַלְמָא בְּעִיּוֹן לְאַסְתַּמְרָא.

402. רַבִּי אַחָא אָמַר, וְיַתֵּן אוֹתָם אֱלֹקִים בְּרַקִּיעַ הַשָּׁמַיִם, וְכִד כָּלָהוּ קִיּוּמִין בֵּינָה, כְּדִין חֲדוּתָא דָּא עִם דָּא, כְּדִין סִיְהָרָא אֲזַעִירַת נַהֲרָא מִקְּמִי שְׁמַשָּׁא, כָּל מַה דְּנִטִּיל, בְּגִין לְאַנְהָרָא לָהּ, הַה"ד לְהַאֲיר עַל הָאָרֶץ.

403. רַב יִצְחָק אָמַר, כְּתִיב וְהָיָה אֹור הַלְּבָנָה כְּאֹור הַחֲמָה, וְאֹור הַחֲמָה יְהִיָּה שְׁבַעֲתִים, כְּאֹור שְׁבַעֲת הַיָּמִים, מָאן שְׁבַעֲת הַיָּמִים, אֵלִין אִינּוֹן שְׁבַעֲת יוֹמִין דְּבְרָאשִׁית. רַבִּי יְהוּדָה אָמַר אֵלִין אִינּוֹן שְׁבַעֲת יְמֵי הַמְּלוֹאִים.

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).

404. מְלוֹאִים וְדָאִי, בְּגִין דְּהוּא זְמַנָּא, אֲתַבְּסֵם
עֲלֵמָא, וְאֲתַהֲדֵר בְּאֲשְׁלֻמוֹתֶיהָ, וְלֹא אֲתַפְּגִים סִיְהָרָא,
בְּגִין חוּיָא בִישָׁא, דְּכְתִיב בֵּיהּ וְנִרְגַן מִמְרִיד אֱלוֹהִי,
וְאִימַתִּי יְהֵא דָא, בְּזְמַנָּא דְּכְתִיב בְּלַע הַמּוֹת לְנִצְחָה.
וְכִדְרִין כְּתִיב בַּיּוֹם הַהוּא יְהִיָּה ה' אֶחָד וְשִׁמּוֹ אֶחָד.

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..." (Bereshheet 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--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)" (Bereshheet 2:7).

405. יִשְׂרְצוּ הַמַּיִם שְׂרָץ נֶפֶשׁ חַיָּה לְמִינָהּ. אָמַר רַבִּי
אֶלְעָזָר אֵלֶיךָ מִיּוֹן תַּתְּאִין, דְּרַחֲשִׁין זְוִינִין, כְּגוּוֹנָא
דְּלַעֲיֵלָא, אִינוּן עֲלָאִי, וְאִינוּן תַּתְּאִי. רַבִּי חֵיָא אָמַר,
עֲלָאִי אֶפִיקוּ נֶפֶשׁ חַיָּה, וּמֵאִי נִיהוּ, דָּא נֶפֶשׁ דְּאָדָם
קְדָמָא, כְּמָה דָּאֵת אָמַר, וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה.

406. "And let birds fly above the earth..." (Bereshheet 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.

406. וְעוֹף יַעֲוֹפֵף עַל הָאָרֶץ, אֵלֶיךָ שְׁלִיחֵי עֲלָאִין
דְּאֲתַחֲזוּן לְבִנֵי נֶשָׂא, בְּחִיזוּ דְּבֵר נֶשׂ, מִשְׁמַע דְּכְתִיב
יַעֲוֹפֵף עַל הָאָרֶץ, בְּגִין דָּאֵת אַחֲרָנִין, דְּלֹא אֲתַחֲזוּן,
אֶלָּא בְּרוּחָא מִמֶּשׁ, לְפִיּוֹם סְכֻלְתָּנוּ דְּבִנֵי נֶשָׂא.

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" (Bereshheet 2:10), ALLUDING TO THE WORLDS--BRIYAH, YETZIRAH AND ASIYAH OF SEPARATION--WHERE THE ANGELS ARE.

407. בְּגִינֵי כֵךְ לֹא כְּתִיב בְּאֵלֶיךָ לְמִינָהּ, כְּאִינוּן
אַחֲרָנִין דְּכְתִיב בְּהוּ, וְאֵת כָּל עוֹף בְּנֶף לְמִינָהּ, בְּגִין
דְּאֵלֶיךָ לֹא מְשַׁנֵּי מִמִּינֵיהוּ לְעֵלְמִין, כְּהֵנִי אַחֲרָנִין
דְּלֹא כְּתִיב בְּהוּ לְמִינָהּ וְאִי תִימָא, אֵיִת בְּהוּ
דְּמְשַׁנֵּי דָא מִן דָּא, הֵכִי הוּא וְדָאִי, דְּהָא אֵיִת בְּהוּ
דְּמְשַׁנֵּי אֵלֶיךָ מֵאֵלֶיךָ, בְּגִינֵי כֵךְ כְּתִיב וּמִשָּׁם יִפְרֵד.

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.

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).

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 Hashem, take no rest" (Yeshayah 62:6).

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.

408. וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִים הַגְּדֹלִים, אֵלֶיךָ לְוִיתָן וְבֵת זֹוגוֹ, וְאֵת כָּל נֶפֶשׁ הַחַיָּה הַרוֹמֶשֶׁת, הָאֵשׁ נֶפֶשׁ דֵּהֵיָא חַיָּה, דֵּאִיהִי רוֹמֶשֶׁת לְד' סְטְרֵי עֲלְמָא, וּמָאן אִיהִי חַיָּה דֵּאִיהִי רוֹמֶשֶׁת, הִוֵּי אִימָא דָּא לִילִית.

409. אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵיהֶם, דְּמִינֵי מַגְדְּלִין לֹון. דְּכַד אֲתֵי סְטְרָא דְדְרוֹם, שָׂרָאן מִינֵי, וְנִגְדִין לְכָל סְטְרִין, וְאַרְבֵּי יִמָּא אֲזִלִין וְעִבְרִין, כְּמָה דָּאֵת אֲמַר שֵׁם אֲנִיּוֹת יִהְלִכּוּן לְוִיתָן זֶה יִצְרֵת לְשַׁחַק בּוֹ.

410. וְאֵת כָּל עוֹף כְּנָף לְמִינָהּ, כְּמָה דָּאֵת אֲמַר, כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל וְיַעֲלֵל כְּנַפְיָם יַגִּיד דְּבַר, רַבִּי יוֹסִי אֲמַר, כְּלֵהוֹן מְשִׁית גְּדַפִּין, וְלֹא מְשַׁנְיִין לְעֲלָמִין, וּבְגִינֵי כֶךְ כְּתִיב לְמִינָהּ, מֵאִי לְמִינָהּ לְזִינָא דְלַעֲלָא, וְאֵלֶיךָ טָאֶסֶן וְשָׂאֶטֶן עֲלְמָא בְּשִׁית וְחָמָאן עוֹבְדִין דְּבִנֵי נֶשָׂא, וְסַלְקִין לֹון לְעִילָא, וְעַל דָּא כְּתִיב גַּם בְּמַדְעָךְ מִלְךְ אֵל תִּקְלַל וְגו'.

411. ר' חֲזַקְיָה אֲמַר, הַרוֹמֶשֶׁת, הַשּׁוֹרְצַת מִבְּעֵי לֵיָהּ, אֲלֵא כְּדָאֲמַרִּין רַמֶּשׁ לִילֵיָא וְעַל דָּא בּוֹ תְרַמּוֹשׁ כָּל חַיָּתוֹ יַעַר, דְּכֵלֵהוּ שְׁלֵטָאן בְּשַׁעֲתָא דֵּאִיהִי שְׁלֵטָא, וּפְתַחִין שִׁירְתָא בְּתַלַּת סְטְרִין, דְּפִלְגּוּ לִילֵיָא, וְזַמְרֵי שִׁירְתָא, וְלֹא מְשַׁתְּכֵי, וְעַל אֵלֶיךָ כְּתִיב הַמְזַכְּרִים אֶת ה' אֵל דְּמֵי לָכֶם.

412. רַבִּי שִׁמְעוֹן אֲמַר, מִסְתַּבֵּל הוֹינָא דְכַד בְּעָא קְדוֹשׁ בְּרוּךְ הוּא לְמַבְרֵי אָדָם, אֲזַדְעִזְעוּ כָל עֲלָאִין וְתַתְּאִין, וְיוֹמָא שְׁתִּיתָאָה הוּא סְלִיק בְּדְרָגוֹי, עַד דְּסַלְקָא רַעוּתָא עֲלָאָה, וְנִהֵיר 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.'

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.

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" (Bereshheet 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.

413. וּפְתַח תְּרַעַא דְּמִזְרַח, דְּהָא מִתְּמַן נְהוּרָא נְפִיק וּדְרוּם אַחְמֵי תוּקְמֵי דְּנְהוּרָא, דִּירִית מְרִישָׁא, וְאַתְתְּקַף בְּמִזְרַח, מִזְרַח אֲתִיקָף לְצַפּוֹן, וְצַפּוֹן אֲתֵעֵר, וְאַתְפֹּשֵׁט, וְקָרִי בַחִיל סְגִי לְמַעֲרָב, לְמַקְרָב וּלְאַשְׁתַּתְמָא בְּהִדְיָה, כְּדִין מַעֲרָב סִלְקָא בְּצַפּוֹן וְאַתְקִשֵׁר בֵּיהּ, לְבַתֵּר דְּרוּם אֲתִיא וְאַחִיד בְּמַעֲרָב, וְסַחְרִין לִיהּ דְּרוּם וְצַפּוֹן דְּאַלִּין גְּדָרֵי גִנְתָּא. כְּדִין מִזְרַח קָרִיב בְּמַעֲרָב, וּמַעֲרָב שְׂרִיא בַּחֲדוּדָה, וּבַעֲבַת מַכְלָהוּ וְאָמַר נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ. דְּלֵהוּי כְּגוּוֹנָא דָּא, בְּאַרְבַּע סְטְרִין וְעֵילָא וְתַתָּא, וּמִזְרַח אֲתִדְבַק בְּמַעֲרָב וְאַפִּיק לִיהּ, וְעַל דָּא תְּנִינָן אָדָם מֵאַתֵּר דְּבֵית הַמִּקְדָּשׁ נִמְקָ.

414. תּוּ, נַעֲשֵׂה אָדָם, קְדוּשׁ בְּרוּךְ הוּא אָמַר לְאַלִּין, תְּתַאי דְּאִתּוּ מְסֻטְרָא דְּלַעִילָא, רְזָא דְּשִׁמְאָ דָּא דְּסִלִּיק אָדָם, אָדָם מְרִזָּא סְתִימָא עֲלָאָה, אָדָם: רְזָא דְּאִתּוּן, דְּהָא אָדָם כְּלִיל לַעִילָא, וְכְלִיל לְתַתָּא, אָדָם: א' לַעִילָא לַעִילָא. ם סְתִימָא, דְּאִיהוּ ם מְלַסְרְבָה הַמְשֻׁרָה. ד' תַּתָּאָה, דְּסְתִימָא בְּמַעֲרָב, וְדָא כְּלָלָא דְּלַעִילָא וְתַתָּא, אֲתַתְקַן לַעִילָא אֲתַתְקַן לְתַתָּא.

415. אִלִּין אֲתוּן, כִּד נִחְתָּא לְתַתָּא כְּלָהוּ בַּחֲדָא, בְּאַשְׁלָמוּתֵיהּ, אֲשַׁתְּכַח דְּכַר וְנוּקְבָא, וְנוּקְבָא בְּסֻטְרוּי אֲתִדְבַקְתָּ, עַד דְּאַפִּיל עֲלוּיָהּ שְׁנַתָּא וְדְמוּךְ, וְהוּהוּ רְמֵי בְּאַתֵּר דְּבֵי מִקְדָּשָׁא לְתַתָּא.

416. וְנִסַּר לִיהּ קְדוּשׁ בְּרוּךְ הוּא, וְתִקִּין לֵהּ, כְּמָה דְּמִתְקַנִּין לְכְלָהּ, וְאַעֲלָא לִיהּ. הֲדָא הוּא דְּכַתִּיב, וַיִּקַּח אֶחָת מִצַּלְעוֹתָיו וַיִּסְגֹּר בְּשָׂר תַּחְתָּנָהּ. וַיִּקַּח אֶחָת דִּיִּיקָא. בְּסַפְרֵי קְדָמָאָה אֲשַׁכְחָנָא, דָּא לִילִית קְדָמִיתָא, דְּהוּת עֲמִיָה, וְאַתְעֵבֵרַת מִגִּיָה.

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.

417. וְלֹא הָיָה לְקִיבְלִיָּה עִזָּר, כְּמָה דְכָתִיב, וְלֹא אָדָם לֹא מֵצָא עִזָּר כְּנִגְדּוֹ, מֵאִי עִזָּר, סָמַךְ, עַד הָהוּא שְׁעֵתָא דְכָתִיב לֹא טוֹב הָיִיתָ הָאָדָם לְבִדּוֹ אֶעֱשֶׂה לוֹ עִזָּר כְּנִגְדּוֹ. תָּא חֲזִי, אָדָם בְּתֵרָאָה דְכָלָא הוּא, הֲכִי אֲתַחֲזִי לְמִיתִי עַל עֲלָמָא שְׁלִים.

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. תוּ, אָמַר רַבִּי שְׁמַעוֹן, כְּתִיב וְכֹל שִׁיחַ הַשָּׂדֶה טָרַם יִהְיֶה בְּאֶרֶץ, וְכֹל עֵשֶׂב הַשָּׂדֶה טָרַם יִצְמַח כִּי לֹא הִמְטִיר ה' אֱלֹהִים עַל הָאָרֶץ וּגּו', וְכֹל שִׁיחַ הַשָּׂדֶה אֵלֶיךָ אֵלֶיךָ רַבְרַבִּין לְנִטְעוֹ לְבַתֵּר, וְהוּא 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.

419. תָּא חֲזִי, אָדָם וְחַוָּה, דָּא בְּסִטְרָא דְדָא אֲתַבְרִיא, מ"ט לֹא אֲתַבְרִיא אֲנָפִין בְּאֲנָפִין, בְּגִין דְכָתִיב כִּי לֹא הִמְטִיר ה' אֱלֹהִים עַל הָאָרֶץ, וְזוּגָא לֹא אֲשַׁתְּכַח בְּתַקּוּנָהּ, בְּדָקָא יָאוּת. וְכֹד אֲתַתְּקִנוּ הָאִי דְלִתְתָא, וְאֲתַהֲדְרוּ אֲנָפִין בְּאֲנָפִין, כְּדִין אֲשַׁתְּכַח לְעִילָא.

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.

420. מְנַלְן מִן הַמִּשְׁכָּן, דְכָתִיב הוּקַם הַמִּשְׁכָּן, בְּגִין דְמִשְׁכַּן אַחֲרָא אֲתַקַּם עִמֶיהָ, וְעַד לֹא אֲתַקַּם לְתַתָּא, לֹא אֲתַקַּם לְעִילָא, אִף הֵכָא כֹּד אֲתַתְּקַם לְתַתָּא, אֲתַתְּקַם לְעִילָא, וּבְגִין דְעַד כְּעַן לֹא אֲתַתְּקַן לְעִילָא, לֹא אֲתַבְרִיא אֲנָפִין בְּאֲנָפִין, וְקָרָא אוֹכַח דְכָתִיב כִּי לֹא הִמְטִיר ה' אֱלֹהִים עַל הָאָרֶץ. וּבְגִינֵי כֵן, וְאָדָם אֵין, דְלֹא הוּא 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.

421. וְכֹד אֲשַׁתְּלִימַת חוּהָ, אֲשַׁתְּלִים אָדָם, וְקָדָם לְכֹן לֹא אֲשַׁתְּלִים, וְרִזָּא דָא, דְעַד כְּעַן לֹא אֵית אֵת סָמַךְ בְּפִרְשָׁתָא, וְאִף עַל גְּבֻדְחַבְרִיָּא אֲמַרוּ, אֲבַל סָמַךְ דָּא עִזָּר, וְדָא עִזָּר דְלְעִילָא, דְאֲתַהֲדֵר לְעִילָא אֲנָפִין בְּאֲנָפִין, דְכֹר וְנוֹקְבָא אֲסַתְּמַךְ דָּא לְקַבֵּל דָּא, וְדָאִי, סְמוּכִים לְעַד לְעוֹלָם עֲשׂוּיִים בְּאֵמַת וְיִשָּׁר, סְמוּכִים, דָּא דְכֹר וְנוֹקְבָא, דְאֵינֹן סְמוּכִים כְּחָדָא.

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.

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.

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.

422. כִּי לֹא הִמְטִיר ה' אֱלֹקִים עַל הָאָרֶץ, דֵּהָא דָא בְּדָא סְמִיךְ, עוֹלָם דָא תְּתָאָה כַּד אֲתַתְּקֵן, וְאֲתַהֲדִרוּ אֲנַפִּין בְּאַנְפִּין, וְאֲתַתְּקֵנוּ, אֲשַׁתְּכַח סַמְךָ לְעֵילָא, דֵּהָא מְקַדְמַת דְּנָא לֹא הוּוּ עוֹבְדָא בְּתַקְוָנָא, בְּגִין דְּלֹא הִמְטִיר ה' אֱלֹקִים עַל הָאָרֶץ, וְדָא בְּדָא תְּלִימָא.

423. מַה כְּתִיב בְּתַרְיָה, וְאֵד יַעֲלֶה מִן הָאָרֶץ, דָא תְּקוּנָא דְלִתְתָא, לְבַתֵּר וְהִשְׁקָה אֶת כָּל פְּנֵי הָאֲדָמָה, וְאֵד יַעֲלֶה מִן הָאָרֶץ דָא תִּיאוּבְתָא דְנוֹקְבָא לְגַבֵּי דְכוּרָא. ד"א מְאִי טַעְמָא לֹא הִמְטִיר, בְּגִין דְּלֹא אֲשַׁתְּכַח תְּקוּנָא דִּיעֲלֶה מִן הָאָרֶץ, וְעַל דָא, מִן אַרְעָא תְּתָאָה, אֲתַעֵר עוֹבְדָא לְעֵילָא.

424. תָּא חֲזִיתֵנָּא סְלִיק מִן אַרְעָא בְּקַדְמִיתָא, וְעֻנָּא אֲתַעֵר, וְכֹלָא אֲתַחְבֵּר לְבַתֵּר דָא בְּדָא, כְּגוּוּנָא דָא תְּנַנָּא דְקַרְבָּנָא אֲתַעֵר מִתְתָא, וְעֵבִיד שְׁלִימוּ לְעֵילָא, וְאֲתַחְבֵּר כֹּלָא דָא בְּדָא, וְאֲשַׁתְּלִימוּ, כְּגוּוּנָא דָא לְעֵילָא, אֲתַעֲרוּתָא שְׂרִי מִתְתָא, וְלְבַתֵּר אֲשַׁתְּלִים כֹּלָא, וְאַלְמָלָא דְכֻנְסַת יִשְׂרָאֵל שְׂרִיא בְּאֲתַעֲרוּתָא בְּקַדְמִיתָא, לֹא אֲתַעֵר לְקַבְלָהּ הִוּוּ דְלְעֵילָא, וּבְתַאוּבְתָא דְלִתְתָא, אֲשַׁתְּלִים לְעֵילָא.

425. רַבִּי אַבָּא אָמַר, אֲמַאי כְּתִיב וְעֵץ הַחַיִּים בְּתוֹךְ הַגֶּן וְעֵץ הַדַּעַת טוֹב וְרַע, עֵץ הַחַיִּים, הָא תְּגִינֵן, דְּמַהֲלֵךְ חֲמֵשׁ מֵאָה שָׁנִין הוּוּ, וְכֹל מִיּוֹמֵי דְבְּרָאשִׁית מִתְּפַלְגִין תְּחוּתוּי, עֵץ הַחַיִּים, בְּמִצִּיעוֹת דְּגִנְתָא מִמֶּשׁ, וְהוּוּ נְטִיל כָּל מִיּוֹמֵי דְבְּרָאשִׁית, וּמִתְּפַלְגִין תְּחוּתוּי.

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 CHESD, 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."

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 CHESD, 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.

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."

426. דְּהָא הֵוּא נְהַר דְּנִגְיָד וְנִמְיָק, הוּא שְׂרִיָא עַל הַהוּא גְּנָתָא, וְעֵינִיל בִּיָּה, וּמִתְמָן מִתְפַּלְגִין מִיָּא לְכַמָּה סְטְרִין, וְנִטִּיל בְּלֵא הֵוּא גְּנָתָא, וּלְבַתֵּר נִמְקֵי מִנָּה, וּמִתְפַּלְגִין לְכַמָּה נְחָלִין לְתַתָּא, כְּדִ"א יִשְׁקוּ בְּל חֵיתוּ שְׂרֵי, כְּמָה דְּנִמְקִין מֵהוּא עֲלֵמָא עֲלָאָה, וְאַשְׁקֵי לְאַנּוּן טוֹרִין עֲלֵאִין דְּאַפְרִסְמוּנָא דְּכִיָּא, לְבַתֵּר כְּד מִטָּאן לְעַץ הַחַיִּים, מִתְפַּלְגִין תְּחוּתוּי בְּכָל סְטְר כְּפּוּם אֲרַחוּי.

427. וְעַץ הַדַּעַת טוֹב וְרַע, אֲמַאי אֶקְרִי הֵבִי, דְּהָא עַץ דָּא לֹא אִיהוּ בְּאַמְצְעֵיתָא. אֲבָל, עַץ הַדַּעַת טוֹב וְרַע, מַאי הוּא, אֶלָּא בְּגִין דִּינְקָא מִתְרִין סְטְרִין, וְיַדַּע לֹון כְּמָאן דִּינְיָק מִתְקָא וּמְרִירָא, וּבְגִין דִּינְקָא מִתְרִין סְטְרִין, וְיַדַּע לֹון וְשְׂרִיָא בְּגוּוּיָהוּ אֶקְרִי הֵבִי, טוֹב וְרַע, וְכָל אֲנּוּן נְטִיעִין שְׂרִיָּין עֲלֵיָּהוּ.

428. וּבִיָּה אֲחִידֵן נְטִיעִין אֲחֲרֵינִין עֲלֵאִין, וְאַנּוּן אֶקְרוּן אֲרִזֵי לְבָנוּן, מֵאן אֲנּוּן אֲרִזֵי לְבָנוּן, אֲנּוּן שֵׁית יוֹמִין עֲלֵאִין, שֵׁשֶׁת יָמֵי בְּרֵאשִׁית דְּקָאמְרֵן, אֲרִזֵי לְבָנוּן אֲשֶׁר נְטַע נְטִיעוֹת וְדֵאֵי, דְּאַתְקִימוּ לְבַתֵּר.

429. מִכָּאן וְלֵהֲלָאָה סְמַךְ, מַאי הִיא, וְיִסְגוּר בְּשׂוֹר תְּחַתְּנָה, בְּסְטְרוֹי הוּא, וְהוּא דָא בְּסְטְרוֹי דְּרָא, וְדֵאֵי עֶקְרֵן קְדָשָׁא בְּרִיךְ הוּא, וְשְׂתִיל לֹון, בְּאַתֵּר אֲחֲרָא, וְאַתְהֲדֵרוּ אֲנַפִּין בְּאַנְפִּין, לְקִיּוּמָא, כְּגוּוּנָא דָא סְמִיכֵן עֲלֵמִין, עֶקְרֵן קְדָשָׁא בְּרִיךְ הוּא, וְשְׂתִיל לֹון בְּאַתֵּר אֲחֲרָא, וְאַתְקִימוּ בְּקִיּוּמָא שְׁלִים.

430. וְאַמְרֵ ר' אָבָא, מְנַלֵּן דְּאֲדָם וְחוּה נְטִיעִין הוּוּ, דְּכַתִּיב נִצַּר מִטְעֵי מַעֲשֵׂה יְדֵי לְהַתְּפָאָר, מַעֲשֵׂה יְדֵי דִיּוּקָא, דְּלֵא אֲשַׁתְּדֵלוּ בְּהוּן בְּרִיין אֲחֲרֵינִין, וְכַתִּיב בְּיוֹם נְטַעַן תְּשַׁגְּשְׁגִי, דְּבֵהוּא יוֹמָא דְּאַתְנַטְעוּ בְּעֲלֵמָא סְרַחוּ.

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 Lebanon." 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.

431. תָּנַן הַנְּטִיעוֹת בְּקֶרְנֵי חֲגָבִים הוּוּ, וּנְהוּרָא דְלֵהוֹן דְּקִיק, וְלֹא הוּוּ נְהִרִין, בֵּינָן דְּאִתְנַטְעוּ וְאִתְתַּקְּנוּ, אִתְרַבִּיאוּ בְּנְהוּרָא, וְאִקְרוּן אֲרִזֵי לְבָנוֹן. וְאִדָּם וְחַוָּה, עַד דְּאִתְנַטְעוּ, לֹא אִתְרַבִּיאוּ, בְּנְהוּרָא, וְלֹא סְלִיקוּ רִיחָא, וְדֵאִי אִתְעַקְרוּ וְאִשְׁתִּילוּ וְאִתְתַּקְּנוּ בְּדָקָא יְאוּת.

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..." (Beresheet 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 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.

432. וַיִּצַו ה' אֱלֹקִים, הָא תְּנִינָן, לִית צו, אֶלָּא ע"ז. ה', זו בְּרֵכַת הַשֵּׁם. אֱלֹקִים, אֱלוֹ הַדֵּיּוּנִין. עַל הָאָדָם, זו שְׁפִיכַת דָּמִים, לֵאמֹר, זו ג"ע. מִכָּל עֵץ הָגֶן וְלֹא גֹזַל. אֶכֶל תֹּאכֵל, וְלֹא אָבַר מִן הַחַי, וְשָׁמִיר.

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.

433. מִכָּל עֵץ הָגֶן אֶכֶל תֹּאכֵל, דְּשִׁרְיָא לִיה בְּלֵא, הַלִּיכְלִינְהוּ בִּיְחוּדָא, דְּהָא חֲזִינָן אַבְרָהָם אֶכֶל, וַיְצַחֵק וַיַּעֲקֹב וְכָל הַנְּבִיאִים אֶכְלוּ וְחַיּוּ, אֶבֶל אֵילָנָא דָּא אֵילָנָא דְּמוֹתָא אִיהוּ, מֵאֵן דְּנִטִּיל לִיה בְּלַחְדוּי מֵיית, דְּהָא סָמָא דְּמוֹתָא נְטִיל, וְעַל דָּא כִּי בְיוֹם אֶכְלָךְ מִמְּנוּ מוֹת תָּמוּת, בְּגִין דְּקָא פְּרִישׁ נְטִיעִין.

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.

434. רַבִּי יְהוּדָה שְׁאִיל לְר' שִׁמְעוֹן, הָא דִּתְנִינָן, אָדָם הִרְאִשׁוֹן מוֹשֵׁךְ בְּעַרְלָתוֹ הוּוּ, מֵאִי הוּוּ, אִמְרִלוּ דְּפְרִישׁ בְּרִית קֹדֶשׁ מֵאִתְרִיָּה. וּמַחֲלָקִיָּה, וְדֵאִי מוֹשֵׁךְ בְּעַרְלָה הוּוּ, וְשִׁבַּק בְּרִית קֹדֶשׁ, וְדָבַק בְּעַרְלָה, וְאִתְפַּתָּה בְּמַלְאֵה דְּנַחֲשׁ.

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."

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 Yitzhak 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.

435. וּמִפְרֵי הָעֵץ דָּא אֲתַתָּא, לֹא תֹאכַל מִמֶּנּוּ, בְּגִין דְּכֹתִיב רַגְלֶיהָ יוֹרְדוֹת מוֹת, שְׂאוּל צַעְדֶיהָ יִתְמוֹכוּ, וּבִהְיוֹתָ הָיוּ פְרִי, דְּהָא בְּאַחֲרָא לֹא הָיוּ פְרִי, כִּי בְיוֹם אֲכַלְךָ מִמֶּנּוּ מוֹת תָּמוּת, בְּגִין דָּא אֵילָנָא דְמוֹתָא הָוִי, כְּדָקָא מְרִן דְּכֹתִיב רַגְלֶיהָ יוֹרְדוֹת מוֹת.

436. ר' יוסי אָמַר, הָאִי אֵילָנָא דְקָא אֲמִן הָוִי מִתְשַׁקֵּי מִלְעִילָא וְאֲתַרְבִּי, וְהָוִי חֲרִי, כַּד"א, וְנִהַר יוֹצֵא מֵעֵרֶן לְהַשְׁקוֹת אֶת הַגֶּן, הַגֶּן דָּא אֲתַתָּא, וְנִהַר דָּא הָוִי עֵייל בֵּיה, וְאֲשַׁקֵּי לִיה וְהָוִי כֹּלָא חֲדָא, דְּהָא מִתְמַן וְלִתַּתָּא, אִיהוּ פְרוּדָא, דְּכֹתִיב וּמִשָּׁם יִפְרֹד.

437. וְהִנְחֹשׁ, ר' יִצְחָק אָמַר דָּא יִצְר הָרַע, רַבִּי יְהוּדָה אָמַר, נַחֲשׁ מִמֶּשׁ, אֲתוּ לְקַמִּיָּה דְר' שְׁמַעוֹן, אָמַר לוֹן, וְדָאִי כֹּלָא חֲדָא, וְסַמְא"ל הָוִי, וְאֲתַחֲזִי עַל נַחֲשׁ, וְצוּלְמִיָּה דִנְחֹשׁ, דָּא אִיהוּ שְׁטֵן. וְכֹלָא חֲדָא.

438. תְּנִינָא, בְּהֵיא שְׁעֵתָא נַחַת סַמְא"ל מִן שְׁמַיָּא רַבִּיב עַל נַחֲשׁ דָּא, וְצוּלְמִיָּה הָוּ חֲמָאן כֹּל בְּרִיין וְעֶרְקֵן מִנִּיָּה, וּמִטּוּ לִגְבֵי אֲתַתָּא בְּמַלְיִן, וְגִרִימוּ מוֹתָא לְעֵלְמָא, וְדָאִי בְּחֻכְמָה אֵינִיָּה סַמְא"ל לְוֹטִין עַל עֵלְמָא, וְחַבֵּל אֵילָנָא קְדַמָּא, דְּבִרָא קוּדְשָׁא בְּרִין הוּא בְּעֵלְמָא.

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. 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.

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.

439. וּמְלָה דָּא הוּוּ תְּלִי עַל סַמְא"ל, עַד דְּאִתָּא אֵילָנָא אַחְרָא קְדִישָׁא, דְּאִיהוּ יַעֲקֹב, וְנִטְל מְנִיָּה בְּרַכָּאן, דְּלֵא יִתְבַּרַךְ סַמְא"ל לְעֵילָא, וְעָשׂוּ לְתַתָּא. דְּהָא יַעֲקֹב דּוּגְמָא דְּאָדָם הָרֵאשׁוֹן הוּוּ דְּיַעֲקֹב שׁוּפְרִיָּה דְּאָדָם הָרֵאשׁוֹן הוּוּ. וְעַל דָּא כְּמָה דְּמִנְע סַמְא"ל בְּרַכָּאן, מֵאֵילָנָא קְדִמָּא, הִכִּי נִמְי מִנְע יַעֲקֹב, דְּאִיהוּ אֵילָנָא דּוּגְמָא דְּאָדָם, מִסַּמְא"ל בְּרַכָּאן מְלַעֲיָלָא, וּמִתַּתָּא, וְיַעֲקֹב דְּיִדְיָה נְטִיל בְּכֵלָא, וְעַל דָּא וַיִּאָּבֵק אִישׁ עִמּוֹ, כְּתִיב.

440. וְהִנְחֹשׁ הִיָּה עָרוֹם, דָּא יִצְר הָרַע, דָּא מְלָאךְ הַמּוֹת וּבְגִין דְּנִחֹשׁ אִיהוּ מְלָאךְ הַמּוֹת, גְּרַם מוֹתָא לְכָל עֲלָמָא, וְדָא הוּוּ רִזָּא דְּכְתִיב, קֶץ כָּל בֶּשָׂר בָּא לְפָנָי, דָּא הוּוּ קִצָּא דְּכָל בֶּשָׂרָא, דְּנִטְיִל נְשַׁמְתָּא לְכָל בֶּשָׂרָא וְאִקְרִי הִכִּי.

441. וַיֹּאמֶר אֶל הָאִשָּׁה אֵף, ר' יוֹסִי אָמַר, בְּאֵף פְּתַח, וְאֵף אֵטִיל בְּעֲלָמָא, אֲמַרְלוּ לְאַתָּתָא, בְּאֵילָנָא דָּא בְּרָא קְדוֹשׁ בְּרוּךְ הוּוּ עֲלָמָא וְדָא, אֲכָלוּ מְנִיָּה, וְהֵייתֶם כְּאֱלֹהִים יוֹדְעֵי טוֹב וְרַע, דְּהָא אִיהוּ הִכִּי הוּוּ אֱלֹהִים שְׁמִיָּה עֵץ הַדַּעַת טוֹב וְרַע, וְעַל דָּא וְהֵייתֶם כְּאֱלֹהִים יוֹדְעֵי וְגו'.

442. אָמַר רַבִּי יְהוּדָה, לֹא אָמַר הִכִּי, דְּאֵלוּ אָמַר בְּאֵילָנָא דָּא בְּרָא קְדוֹשׁ בְּרוּךְ הוּוּ עֲלָמָא, יְאוּת הוּוּ, כִּי הוּוּ כְּגִרְזֵן בְּיַד הַחֹצֵב בּוֹ, אֲבָל לֹא אָמַר, אֵלָא מֵאֵילָנָא דָּא אֲכָל קְדוֹשׁ בְּרוּךְ הוּוּ, וּכְדִין בְּרָא עֲלָמָא, וְכָל אוֹמְן סְנִי לְחַבְרִיָּה, אֲכָלוּ מְנִיָּה וְאַתּוֹן תְּהוֹן בְּרָאן עֲלָמִין, וְעַל דָּא כִּי יוֹדְעֵ אֱלֹהִים כִּי בְּיוֹם אֲכַלְכֶם מִמֶּנּוּ וְגו', וּבְגִין דְּאִיהוּ יוֹדְעֵ דָּא, אֲמַקִּיד לְכוּ עֲלֵיהּ, דְּלֵא תִיכְלוּ מְנִיָּה.

443. אָמַר רַבִּי יִצְחָק, בְּכֵלָא מְלִילוּ שְׁקָרָא, בְּשִׁירוֹתָא דְּאָמְרוּ שְׁקָרָא הוּוּ, דְּכְתִיב אֵף כִּי אָמַר אֱלֹהִים לֹא תֹאכַל מִכָּל עֵץ הַגֶּן, וְלֹאֵו הִכִּי, דְּהָא כְּתִיב מִכָּל עֵץ הַגֶּן אֲכָל תֹּאכַל, וְכֵלְהוּ שְׂרָא לֵיהּ.

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.

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.

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.

444. אָמַר רַבִּי יוֹסֵי, הָא תְּנִינָן, דְּמַקִּיד לִיה קְרוֹשׁ בְּרוּךְ הוּא עַל ע"ז, דְּכָתִיב וַיִּצְו. ה' עַל בְּרֵכַת הַשֵּׁם. אֱלֹקִים, עַל הַדִּינִין. עַל הָאָדָם, עַל שְׂמִיכַת דְּמִים. לְאָמַר, עַל גְּלוּי עֲרִיּוֹת, וְכִי בְּמָה אָנְשֵׁי הוּוּ בְּעֵלְמָא, דְּאִיהוּ אֲצַטְרִיךְ דָּא, אֶלָּא וְדָאֵי כֻלָּא עַל הָאֵי אֵילָנָא הוּוּ.

445. בְּגִין דְּבִיָּה אֲחִידָן כָּל אֵלִין פְּקוּדִין, דְּכָל מָאן דְּנָטִיל לִיה בְּלַחֲדוּי עֵבִיד פְּרִישׁוּ, וְנָטִיל לִיה בְּאוּכְלוּסִין דְּלִתְתָּא דְּאֲחִידָן בֵּיה. וְנָטִיל ע"ז וְשְׂמִיכוֹת דְּמִים וְגְלוּי עֲרִיּוֹת. ע"ז, בְּאַנּוּן רַבְרַבִּי מְמַנָּן. שְׂמִיכוֹת דְּמִים, בְּהָאֵי אֵילָנָא תְּלִינָן, דְּאִיהוּ בְּסֵטֶר גְּבוּרָה, וְסַמָּא ל' אֲתַפְקֵד עַל דָּא. גְּלוּי עֲרִיּוֹת, אֲשֶׁהּ הִיא, וְאַנְתְּתָא אֶקְרִי, וְאַסִּיר לְזַמְנָא לְאַנְתְּתָא בְּלַחֲדָהָא, אֶלָּא עִם בְּעֵלָה, דְּלֵא יְהֵא חֲשִׁיד בְּגְלוּי עֲרִיּוֹת, וְעַל דָּא, בְּכֵלְהוּ אֲתַפְקֵד בְּהָאֵי אֵילָנָא, בִּיּוֹן דְּאֶכֶל מְנִיָּה, בְּכֵלְהוּ עֵבֶר, דְּהָא כֻלָּא אֲחִיד בֵּיה.

446. רַבִּי יְהוּדָה אָמַר, וְדָאֵי מְלָה דָּא הֵבֵי הוּא, דְּאַסִּיר לְאַתִּיחְדָּא עִם אֲנְתְּתָא בְּלַחֲדָהָא, אֶלָּא אִם כֵּן בְּעֵלָה עֲמָה, מַה עֵבֶד הוּוּא רְשַׁע, אָמַר הָא מְטִיתִי לְהָאֵי אֵילָנָא, וְלֹא מִתִּי, אוֹף אֲתָּ קְרִיב וּמְטִי בִידְךָ בֵּיה, וְלֹא תָמוּת, וּמְלָה דָּא הוּוּא אוּסִיף לָהּ מְגַרְמִיָּה.

447. מִיָּד וְתֵרָא הָאֲשֶׁה כִּי טוֹב וּגו' בְּמָה חֲמָתָא. אָמַר רַבִּי יִצְחָק, הוּוּא אֵילָנָא סְלִיק רִיחִין כַּד"א כְּרִיחַ שְׂדֵה אֲשֶׁר בְּרָכוּ ה', וּבְגִין הוּוּא רִיחַ דְּהוּוּ סְלִיק, חֲמַדַּת לִיה לְמִיכַל מְנִיָּה. ר' יוֹסֵי אָמַר, רָאִיָּה הוּוּ. אָמְרִלוּ ר' יְהוּדָה, וְהָא כְּתִיב וַתִּפְקַחְנָה עֵינֵי שְׁנֵיהֶם, אָמְרִלוּ הָאֵי רָאִיָּה בְּשִׁיעוּרָא דְּאֵילָנָא נִקְטַת לִיה, דְּכָתִיב וְתֵרָא הָאֲשֶׁה דִּינִיקָא.

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 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).

451. "And the eyes of them both were opened..." (Beresheet 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.

448. וְתָרָא הָאִשָּׁה כִּי טוֹב, חֲמַת וְלֹא חֲמַת, כִּי טוֹב, חֲמַת כִּי טוֹב וְלֹא אֲתִישֶׁבֶת בֵּיהּ, מִה כְּתִיב לְכַתֵּר, וְתִקַּח מִפְּרִיו, וְלֹא כְּתִיב וְתִקַּח מִמֶּנּוּ, וְהָיָא אֲתִדְבַקַת בְּאַתֵּר דְּמוֹתָא, וּגְרִימַת לְכָל עֲלָמָא מוֹתָא, וְאַפְרִישַׁת חַיִּי מִן מוֹתָא, וּבְחֻבָּא דָּא גְרִים פְּרִישוּתָא, לְאַפְרָשָׁא אֲתָתָא מִבְּעֵלָה, דְּהָא קוּל מְדַבּוּר לֹא מִתְפָּרֶשֶׁן לְעֲלָמִין, וּמֵאן דְּמִפְרִישׁ קוּל מְדַבּוּר, אֲתָאֵלֶם וְלֹא יָכִיל לְמַלְלָא, וְכִיּוֹן דְּאֲשַׁתְּקִיל מִנְיָה מְלוּלָא אֲתִייהִיב לְעַפְרָא.

449. אָמַר רַבִּי שְׁמַעוֹן כְּתִיב נֶאֱלַמְתִּי דוּמְיָה הַחֲשִׁיתִי מְטוֹב וּכְאֲבִי נֶעֱבַר. נֶאֱלַמְתִּי דוּמְיָה, הָאִי קְרָא בְּנֶסֶת יִשְׂרָאֵל אָמְרוּ בְּגִלּוֹתָא, מ"ט, בְּגִין דְּקוּל מְדַבֵּר לִיהּ לְדַבּוּר, בִּיּוֹן דְּאִיהִי בְּגִלּוֹתָא, קוּל אֲתַפְרֶשׁ מִינְהּ, וּמִלָּה לֹא אֲשַׁתַּמַּע, וְעַל דָּא נֶאֱלַמְתִּי דוּמְיָה וּגו', מ"ט, בְּגִין דְּהַחֲשִׁיתִי מְטוֹב, דְּלֹא אָזִיל קוּל בְּהַדְהָא. וְיִשְׂרָאֵל אָמְרוּ לָךְ דוּמְיָה תְהֵלָה, מֵאִי דוּמְיָה, דָּא תְהֵלָה לְדוּד, דְּאִיהִי דוּמְיָה בְּגִלּוֹתָא, וְשַׁתִּיקָא בְּלֹא קוּל. אָמַר רַבִּי יִצְחָק מֵאִי לָךְ, בְּגִינָךְ, אִיהִי דוּמְיָה וְשַׁתִּיקָא, דְּאֲשַׁתְּלַקָּא מִנְהּ קוּל.

450. וְתִקַּח מִפְּרִיו, הָא תְּנִינָן, סַחְטָה עֲנָבִים וְיִהְיֶה לִיהּ, וּגְרִימוּ מוֹתָא לְכָל עֲלָמָא, דְּהָא אִילְנָא דָּא, בֵּיהּ שְׂרִיָּא מוֹתָא, וְהוּא אִילְנָא דְּשִׁלְטָא בְּלִילִיָּא, וְכַד אִיהִי שִׁלְטָא, כָּל בְּנֵי עֲלָמָא טַעְמוּ טַעְמָא דְּמוֹתָא. אֲלֵא אִינוּן בְּנֵי מְהִימְנוּתָא מְקַדְמֵי וְיִהְיֶה לִיהּ נִמְשִׁיָּהוּ בְּמַקְדוֹנָא, וּבְגִין דְּאִיהִי בְּמַקְדוֹנָא, אֲתַהֲדְרוּ נִמְשָׂאן לְאַתְרֵיהּ, וְעַל דָּא וְאִמּוֹנְתָךְ בְּלִילוֹת כְּתִיב.

451. וְתִפְקַחְנָה עֵינֵי שְׁנֵיהֶם, רַבִּי חִיָּיא אָמַר, דְּהָא אֲתַפְקָחוּ לְמַנְדַּע בִּישוּן דְּעֲלָמָא, מִה דְּלֹא יָדְעוּ עַד הַשְׁתָּא, בִּיּוֹן דִּידְעוּ וְאֲתַפְקָחוּ לְמַנְדַּע בִּישׁ, כְּדִין יָדְעוּ כִּי עֲרוּמִים הֵם, דְּאָבְדוּ זְהָרָא עֲלָאָה, דְּהוּהּ חֲפִי עֲלֵיהּ, וְאֲסַתְּלַק מִנְיָהּ, וְאֲשַׁתְּאָרוּ עֲרוּמִים מִנְיָהּ.

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.

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.

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 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."

452. וַיִּתְּפְרוּ עֲלֵה תְאֵנָה, אֶת־דְּבָקוֹ לְאֶתְחַפְּאֵהּ בְּאִינּוֹן צוֹלְמִין, דִּהְהוּא אֵילָנָא דְאֶכְלוּ מִנֵּיהּ, דְּאֶקְרוּן טְרַפֵּי דְאֵילָנָא. וַיַּעֲשׂוּ לָהֶם חֲגוּרוֹת, ר' יוֹסִי אָמַר, בֵּינּוֹן הִידְעוּ מֵהַאי עֲלֵמָא וְאֶתְדַבְּקוּ בֵּיהּ, חֲמוּ, דִּהְיָי עֲלֵמָא מִתְדַבֵּר, עַל יְדָא דְאִינּוֹן טְרַפֵּין דְאֵילָנָא, וְעַבְדוּ לְהוֹן תּוֹקְפָא, לְאֶתְתַּקְפָּא בְּהוּ בִּהְיָי עֲלֵמָא. וְכַדִּין יִדְעוּ כָּל זַיְינֵי חֲרָשִׁין דְעֵלְמָא, וְבַעוּ לְמַחֲרָא זַיְינִין בְּאִינּוֹן טְרַפֵּי אֵילָנָא, בְּגִין לְאֶגְנָא עֲלֵייהוּ.

453. רַבִּי יְהוּדָה אָמַר, בְּדִין תְּלַת עָאלוּ בְּדִינָא, וְאֶתְדַנּוּ, וְעֵלְמָא תִּתְּאָה אֶתְלִטְוִיא, וְלֹא קִיּוּמָא בְּקִיּוּמֵיהּ, בְּגִין זַוְהֵמָא דְנַחֲשׁ, עַד דְקִיּוּמוּ יִשְׂרָאֵל בְּטוֹרָא דְסִינַי.

454. לְבַתָּר אֶלְבִּישׁ לֹון קְדוֹשׁ בְּרוּךְ הוּא בְּלִבוֹשִׁין, דְּמִשְׁכָּא אֶתְהֵי מִנֵּיהּ, הַה"ד כְּתָנוֹת עוֹר, בְּקַדְמִיתָא הוּוּ כְּתָנוֹת אוֹר, דִּהּוּ מִשְׁתַּמְשִׁין בְּהוּ בְעֵלְאִין דְלַעִילָא, בְּגִין דְמִלְאֲכֵי עֲלֵאִין הוּוּ אֶתְיִין לְאֶתְהֵנָא מֵהַהוּא נְהוּרָא הַה"ד וְתַחֲסֵרְהוּ מַעַט מְאֻלְקִים וְכַבּוּד וְהָרָד תַּעֲטֵרְהוּ, וְהִשְׁתָּא דְחָבוּ, כְּתָנוֹת עוֹר, דְעוֹר אֶתְהֵי מִנֵּיהּ וְלֹא נִפְשָׁא.

455. לְבַתָּר אוֹלִידוּ, בְּרָא קְדַמָּא, בְּרָא דְזַוְהֵמָא הוּוּ, תְּרִין אֶתּוּ עֲלֵה דְחוּהּ, וְאֶתְעַבְרַת מִנֵּיהּ, וְאוֹלִידַת תְּרִין, דָּא נִפְק לְזַיְינֵיהּ, וְדָא נִפְק לְזַיְינֵיהּ. וְרוּחַ דִּילְהוֹן אֶתְפָּרְשׁוּ דָא לְסַטְרָא דָא, וְדָא לְסַטְרָא דָא. דָּא דְמֵי לְסַטְרוּי וְדָא דְמֵי לְסַטְרוּי.

456. מַסְטְרָא דְקִין, כָּל מְדוּרִין דְסַטְרָא דְזַיְינִין בִּישִׁין, וְרוּחִין וְשַׁדִּין וְחֲרָשִׁין אֶתְיִין. מַסְטְרָא דְהַבֵּל, סַטְרָא דְרַחֲמֵי יְתִיר, וְלֹא בְשִׁלְיָמוּ. חָמַר טַב בְּחָמַר בִּישׁ וְלֹא אֶתְתַּקֵּן בְּהִדְיָה, עַד דְאֶתָּא שֵׁת, וְאֶתְיִיחְסוּ מִנֵּיהּ, כָּל אִינּוֹן דְרִין דְזַכָּאֵי עֲלֵמָא, וְבִיהּ אֶשְׁתִּיל עֲלֵמָא, וּמְקִין אֶתְיִין כָּל אִינּוֹן חֲצִיפִין וְרַשְׁעִים וְחַיְיבֵי עֲלֵמָא.

457. אָמַר רַבִּי אֶלְעָזָר, בְּשַׁעֲתָא דְחַב קִין, הוּוּ מִסְתַּפֵּי, בְּגִין דְחָמָא קְמִיָּה, זַיְינֵי מִשְׁרִיִין מְזַיְינִין, וְאֶתְיִין לְקַטְלָא לֵיהּ, וְכַד אֶהְדַּר בְּתַשׁוּבָה, מְאִי קְאָמַר, הֵן גְּרַשְׁתָּ אוֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפְּנִיךָ אֶסְתֵּר. מְאִי מִפְּנִיךָ אֶסְתֵּר אֵלָּא אֵהָא סְתִיר מִבְּנֵינָא דִילִי, רַבִּי אָבָא אָמַר, כַּד"א וְלֹא הִסְתִיר פְּנֵי מִמֶּנּוּ, וַיִּסְתֵּר מֹשֶׁה פְּנָיו, וְע"ד וּמִפְּנִיךָ אֶסְתֵּר, מְאִינּוֹן פְּנִים דִּילְךָ, אֵהָא נִסְתֵּר, דְלֹא יִשְׁגַּחוּן בֵּי, וְעַל דָּא וְהִיָּה כָּל מוּצְאֵי יְהִרְגֵנִי.

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" (Beresheet 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 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.

458. וַיִּשֶׂם ה' לְקַיִן אוֹת לְבִלְתִּי וְגו', מֵאֵי אוֹת, אוֹת א, מַעֲשֵׂרִין וְתָרִין אֲתוֹן דְּאוֹרֵייתָא, יְהֵב עֲלֵיהּ לְאַגְנָא עֲלֵיהּ. אָמַר ר' יְהוּדָה, מֵאֵי דְכָתִיב וַיְהִי בְהִיוֹתָם בְּשָׂדֶה, מֵאֵי בְּשָׂדֶה דָּא אֲתַתָּא, וְעַל דָּא קָם וּקְטִיל לֵיהּ, דְּהָא מַסְטָרָא דָּא יָרִית לְקַטְלָא, מַסְטָרָא דְסַמְא"ל דְּהָגְרִים מוֹתָא לְכָל עַלְמָא. וְקַנֵּי קִין לְהַבֵּל עַל נֹקְבִייהּ. ר' חִיָּיא אָמַר, הָא חֲזִינָן דְּכָתִיב וַיַּחַר לְקַיִן מְאֹד וַיַּפְלֹו פָּנָיו, עַל דְּלֹא אֲתַקְבִּיל קַרְבְּנֵיהּ. אָמַר לֵיהּ הַכִּי הוּא, וְכֹלָא הוּוּה לְקַבְּלֵיהּ.

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."

459. וְאָמַר רַבִּי יְהוּדָה, מֵאֵי דְכָתִיב הֲלֹא אִם תִּיטִיב שְׂאֵת וְאִם לֹא תִיטִיב לַפֶּתַח חֲטָאת רֹבֵץ. אֲלֹא הַכִּי קָאָמַר, הֲלֹא אִם תִּיטִיב עוֹבְדֵךְ שְׂאֵת, מֵאֵי שְׂאֵת, כְּדָכָתִיב יִתֵּר שְׂאֵת, דְּהָא בּוֹכְרָא שְׁבַחָא אִית לֵיהּ בְּכֹלָא תְּהִיר. וְתִלְוִיא בְּעוֹבְדוּהִי, וְעַל דָּא אִם תִּיטִיב שְׂאֵת, וְאִם לֹא תִיטִיב לַפֶּתַח חֲטָאת 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.

460. מֵאֵי לַפֶּתַח, דָּא פֶּתַח דְּלַעִילָא, דְּמַנְיָה נְפֻקִין דִּינִין עַל עוֹבְדֵין בִּישׁוֹן דְּעַלְמָא. פֶּתַח, כְּד"א פֶּתַחוּ לִי שַׁעֲרֵי צְדָקָה, וְלַהוּוּא פֶּתַח, חֲטָאת רֹבֵץ, דָּא מְלַאךְ הַמּוֹת, וְהוּא זְמוּין לְאַתְפָּרְעָא מִינְךָ.

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" (Bereshheet 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 THE ANGEL OF DEATH, to exact payment from you. And the verse: "And to you shall be his desire" (Bereshheet 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.

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..." (Bereshheet 6:4).

461. תָּא חֲזִי, בְּרֵאשׁ הַשָּׁנָה אֲתִילִיד אָדָם, בְּרֵאשׁ הַשָּׁנָה, וְדָאֵי רְזָא לְעִילָא וְתַתָּא ר"ה לְעִילָא, ר"ה לְתַתָּא. בְּרֵאשׁ הַשָּׁנָה עֵקְרוֹת נִמְקְרוֹת, מְנַלְן דְּבְרֵאשׁ הַשָּׁנָה הוּוּ, דְּכְתִיב וְה' פָּקַד אֶת שָׂרָה, וְה' דִּיִּיקָא, דָּא רֵאשׁ הַשָּׁנָה, וּבְגִין דְּנִמְיָק אָדָם מְרֵאשׁ הַשָּׁנָה נִמְיָק בְּדִינָא, וְעִלְמָא קֵינְמָא בְּדִינָא, וּבְגִינֵי כֵן לְפַתַּח וְדָאֵי. חֲטָאת רֹבֵץ בְּגִין לְאַתְפָּרְעָא מִינָךְ, וְאַלִיךְ תְּשׁוּקָתוֹ, עַד דְּתִשְׁתַּצִּי.

462. וְאַתָּה תִּמְשֹׁל בּוֹ, רְזָא הוּא, דְּכְתִיב וְאַתָּה מַחֲיָה אֶת כָּלֵם, מִכָּאן אַמְרוּ, לֹא שְׁלִיט קְדוֹשׁ בְּרוּךְ הוּא, אֶלָּא בְּזִמְנָא דִּישְׁתַּצִּין חַיִּיבֵי עֲלֵמָא. וְעַל דָּא כִּינּוּן דְּמַלְאַךְ הַמּוֹת יִשְׁצִי לוֹן, כְּדִין קְדוֹשׁ בְּרוּךְ הוּא שְׁלִיט עֲלוֹן, דְּלֹא יִפּוֹק לְאַבְאָשָׁא עֲלֵמָא, דְּכְתִיב וְאַתָּה תִּמְשֹׁל בּוֹ, וְאַתָּה דִּיִּיקָא.

463. אָמַר רַבִּי יִצְחָק בְּקוּטְרָא דְּפִלְגָא קַמְסִירָא שְׂכִיחַ. רַבִּי יְהוּדָה אָמַר, וְאַתָּה תִּמְשֹׁל בּוֹ בְּתִיבְתָא.

464. רַבִּי יוֹסִי אָמַר כִּד הוּוּ אֵינּוּן דְּרִין דְּקִין אֲזֵלִין בְּעִלְמָא, הוּוּ מְטַרְטְשֵי אַרְעָא, וְהוּוּ דְּמִינֵן לְעִלְאֵי וְתַתָּאֵי, אָמַר רַבִּי יִצְחָק עֲזָ"א וְעֲזָ"ל, כִּד נִפְלוּ מֵאַתְרַ קְדוּשְׁתִּיהוּ מְלַעִילָא, חֲמוּ בְּנַת בְּנֵי נִשְׂא, וְחֲטָאוּ, וְאוּלִידוּ בְּנִין, וְאַלִין הוּוּ נְפִילִים, דְּכְתִיב הַנְּפִילִים הָיוּ בְּאֶרֶץ.

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, Azazel 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 AZAZEL, 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')"? (Bereshheet 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: "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.'

TOSEFTA (ADDENDUM)

465. ר' חייא אמר, בנוי רקין, הוּוּ בְּנֵי אֱלֹהִים, דְּהָא כִּד אַתָּא סמא"ל עַל חוּה, אֶטִּיל בַּה זוּהמָא וְאַתְעֵבְרַת, וְאוֹלִידַת לְקִין, וְחִיזוּ דִילִיה, לָא הוּת דְּמִי לְשָׂאָר בְּנֵי נְשָׂא, וְכַל אִינוּן דְּאַתִּינּוּן מִסְטְרָא דִילִיה, לָא הוּוּ אַקְרוּן אֱלָא בְּנֵי הָאֱלֹהִים.

466. ר' יהודה אמר ואפילו אינון נפילים הכי אקרון. המה הגבורים, שתין הוה בארעא, כחושבן דלעילא, כתיב הכא המה הגבורים אשר מעולם, וכתיב התם ששים גבורים סביב לה, רבי יוסי אומר המה הגבורים אשר מעולם ממש, מעולם דייקא, אנשי השם, מאי שם, דא הוא עולם דקאמרן, אנשי השם דייקא, כתיב הכא אנשי השם וכתיב התם בנקבו שם, וכתיב ויקוב בן האשה הישראלית את השם.

467. רבי חייא אמר, מעולם ממש הוּוּ, 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 למהו רתיבא קדישא לעילא, אוף הכא המה הגבורים אשר מעולם, מעולם ודאי נטיל לון קדשא ברוך הוא, ר' יצחק אמר מעולם דא משתו שלשלמה דכתיב ששים גבורים סביב לה. ר' אחא אמר כלהו בני האלקים אקרון.

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" (Bereshheet 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 deposited 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.

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" (Bereshheet 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 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.

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 בריך הוא, אלו הוינא אנן בארעא, הוינא זכאין, א"ל קדוש ברוך הוא, וכי אתון יכלין על יצרא בישא, אמרו קמיה יכלין, מיד אמיל 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 נטיעין הוו סתימין רשימין דקיקין בארתא חד, לבתר עקרון קדשא בריך הוא, ואשתיל לון באתר אחרא, ואתקיימו.

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 בדין אתתקן כללא לעילא ותתא ואתקיימו בדוגמא חדא. זכר ונקבה בראם סתם, חד אתכליל בחד.

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 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.

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."

471. מִתְּנִיתִין כְּתִיב מִגְדַּל עֹז שֵׁם ה' בּוֹ יִרוּץ צְדִיק וְנִשְׁגָּב, דָּא הוּא סֵפֶר תּוֹלְדוֹת אָדָם, דְּרָהִיט בְּהֵוּא מִגְדַּל, הָאִי מִגְדַּל מְאִי עֲבִידְתֵּיהּ, אֶלָּא דָּא הוּא מִגְדַּל דְּדוֹד, וְדָא הוּא מִגְדַּל עֹז שֵׁם ה' וְכֹלָא חֵד, הֵכָא יִדְעָא לְבַנֵּי מְהֵימְנוּתָא, דָּא הוּא וְדָאִי סֵפֶר תּוֹלְדוֹת.

מבש	עוי	מיץ
גרג	ווה	יצד
דצב	זדו	היי
לקח	שוה	ונך

472. וְאָמַר ר' אַבָּא, סֵפֶר וְדָאִי נִחְתּוּ לֵיהּ לְאָדָם הֲרָאשׁוֹן וּבֵיהּ הוּא יִדַע חֲכֻמַּתָּא עֲלָאָה, וְסִפְרָא דָּא, מְטָא לְבַנֵּי אֱלֹהִין, חֲכִימֵי דְרָא, וּמֵאֵן דְּזָכִי לְאִשְׁגָּחָא בֵּיהּ, יִדַע בֵּיהּ חֲכֻמָּה עֲלָאָה, וּמִשְׁגִּיחִין בֵּיהּ וְיִדְעִין בֵּיהּ, וְסִפְרָא דָּא נִחִית לֵיהּ, מְאִרֵי דְרִזִין, וְתַלְתָּ שְׁלִיחִין מִמֶּנּוּ קָמִיהּ.

473. וּבְשַׁעֲתָא, דְּנִפְק אָדָם מִגְּנֵתָא דְעֶדֶן, אֲחִיד בְּהֵוּא סֵפֶרָא, כִּד נִפִיק טַס מְנִיָּה, צִלִי וּבְכִי קָמִי מְאִרֵיהּ. וְאִתִּיבּוּ לֵיהּ כְּמַלְקָדְמִין בְּגִין דְּלֵא תַתְּנִישִׁי חֲכֻמַּתָּא מִבְּנֵי נִשְׂא, וְיִשְׁתַּדְּלוּן לְמַנְדַּע לְמְאִרֵיהּוֹן.

474. וְכֵן תְּנִינָן, סֵפֶר הוּא לֵיהּ לְחַנוּךְ, וְדָא סֵפֶר, מְאִתְר דְּסִפְרָא דְּתּוֹלְדוֹת אָדָם הוּא, וְדָא הוּא רִזָּא דְּחֲכֻמַּתָּא, דְּהָא מְאִרְעָא אֲתַנְטִיל, הַה"ד וְאִינְנוּ כִי לְקַח אוֹתוֹ אֱלֹקִים וְהוּא הִנְעֵר בְּדְכְתִיב חֲנוּךְ לְנַעַר עַל פִּי דְרִכּוֹ.

475. וְכֹל גְּנֻזֵי עֲלָאִי אֲתַמְסְרִין בִּידֵיהּ, וְדָא מְסִיר וְיַהִיב וְעֵבִיד שְׁלִיחוּתָא, וְאֶלְף מִפְתָּחִין אֲתַמְסְרִין בִּידֵיהּ, וּמְאָה בְּרַכָּאֵן נְטִיל בְּכֹל יוֹמָא, וְקִשְׁיֵר קִשְׁרִין לְמְאִרֵיהּ. מְעַלְמָא נְטִיל לֵיהּ קְדוּשׁ בְּרוּךְ הוּא לְשִׁמוּשֵׁיהּ, הֲדָא הוּא דְכְתִיב כִי לְקַח אוֹתוֹ אֱלֹקִים.

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).

476. ומן דא אתמסר ספרא, דאקרי ספרא דחנוך. בשעתא דאחיד ליה קדוש ברוך הוא. אחמי ליה, כל גנוי עלאי, אחמי ליה אילנא דחיי, בגו מציעות גנהא, וטרפוי, וענפוי, וכלא חמינן בספריה. זכאין אינון חסידי עלאין דחכמתא עלאה אתגלי להו, ולא אתנשי מנייהו לעלמין, כד"א סוד ה' ליראין ובריתו להודיעם.

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'" (Beresheet 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. ויאמר ה' לא ידון רוחי באדם לעולם בשגם הוא בשר וגו' רבי אחא אמר, בההוא זמנא, הוה ההוא נהרא דנגיד ונפיק, אפיק רוחא עלאה מאילנא דחיי, ואריק באילנא דשרינא ביה מותא, ואתמשכן רוחין בגווייהו דבני נשא, יומין סגיאין, עד דסלקו בישין, ואתעתדו לפתח. כדין אסתלק רוחא עלאה, מההוא אילנא, בשעתא דפרח נשמתין בבני נשא, הה"ד לא ידון רוחי באדם לעולם, למיהב לעולם בשעתא דפרחו נשמתין בבני נשא.

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.

478. בשגם הוא בשר, רבי אלעזר אמר, בשגם, דא משה, דאיהו נהיר לסיהרא, ומחילא דא, קיימין בני נשא בעלמא יומין סגיאין. והיו ימיו מאה ועשרים שנה, רמז למשה דעל ידיה תורה אתיהיבת, וכדין יריק חיינ לבני נשא מההוא אילנא דחיי וכך הוה, אלמלא דחבו ישראל, הה"ד חרות על הלחות חרות ממלאך המות. דהא אילנא דחיי הוה משיך לתתא.

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. Beshagam, 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 MOON IN THE UPPER WORLD.

479. ועל דא, בשגם דאיהו בשר, קיימא מלה לארקא רוחא דחיי, בשגם אחיד לתתא, אחיד לעילא, ועל דא תנינן, משה לא מית אלא אתבניש מעלמא, והוה נהיר לסיהרא, דהא שמשא אף על גבדאתבניש מעלמא, לא מית אלא עאל ואנהיר לסיהרא, כך משה.

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..." (Bereshheet 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. דְּבַר אַחֵר. בְּשֵׁגָם הוּא בָּשָׂר, בְּמִשְׁכּוֹ דְרוּחָא
בְּבִנְי נִשְׂא, זְמַנָּא רַבָּה אֲתֵהֵדֵר לְמַהוּי בָּשָׂר
לְאַתְמִשְׁכָּא בְּתַר גּוּפָא, וּלְאַשְׁתַּדְּלָא בְּעוֹבְדֵי דְהָא
עֲלָמָא.

481. אָמַר ר' יִצְחָק, כָּל דְרִין דְאַשְׁתְּכַלְלוּ מִשְׁתָּ,
כְּלָהוּ צְדִיקֵי וְחֲסִידֵי לְבִתְרָא אֲתַפְּשִׁטוּ וְאוֹלִידוּ
וְאוֹלִיטוּ אֲוִמְנוּתָא דְעֲלָמָא, לְשַׁצָּאָה בְּרוּמְחִין
וְסִיפִין, עַד דְאַתָּא נַח, וְאַתְקִין לֹון תְּקוּנָא דְעֲלָמָא,
וּלְמַפְלַח וּלְאַתְקָנָא אֲרַעָא, דְהָא בְּקַדְמִיתָא לֹא הוּוּ
זְרַעִין וְחֲצִדִין, לְבִתְרָא אֲצַטְרִיכוּ לְהָא

482. ר' אֶלְעָזָר אָמַר, זְמִין קְדוֹשׁ בְּרוּךְ הוּא לְתַקְנָא
עֲלָמָא, וּלְאַתְקָנָא רוּחָא בְּבִנְי נִשְׂא, בְּגִין דִּיּוֹרְכוּן
יוֹמִין לְעֲלָמִין, הֵה"ד כִּי כִימֵי הָעֵץ יָמֵי עַמִּי וְגו' .
וּכְתִיב וּבִלְע הַמּוֹת לְנֶצַח, וּמַחָה ה' אֱלֹקִים דְּמַעָה
מֵעַל כָּל פָּנִים וְחָרַפְתָּ עִמּוֹ יִסִּיר מֵעַל כָּל הָאָרֶץ, כִּי
ה' דְּבַר.