

1. The Seven Chambers of the Garden of Eden

The following sections of the holy Zohar explore the metaphysical structure of all reality.

The Zohar is not just another book that provides information. As we scan these Aramaic words and sentences, they convey mystical knowledge, profound spiritual influence, and positive energy into all areas of our lives. The Zohar is a life-enriching instrument that conveys the very same spiritual Light that it describes in its pages. The act of looking at and learning from the Zohar allows us to assimilate the energy that is present in each and every letter. Quite simply, the words on these pages bring Light to places of darkness.

There are seven chambers in the Garden of Eden--that is, seven levels or frequencies of spiritual energy. These seven chambers correspond to seven Sfirot, or dimensions.

Though there are ten Sfirot in all, and these comprise all reality, they are divided into two groups - the Upper Three [Keter, Chochmah and Binah] and the Lower Seven [Chesed, Gevurah, Netzach, Hod, Yesod and Malchut].

Generally, the Upper Three have no real influence or sway over our physical world. They are above and beyond the boundaries of our cosmic neighborhood.

The Lower Seven, however, directly affect our world. More than that, they are like a holographic projector that projects the Light of the Creator into a 3 dimensional hologram that we perceive as our universe.

Because there are seven Light sources, it's not surprising that the number seven appears again and again:

7 notes of music.

7 colors of the spectrum.

7 seas.

7 continents.

1. Rabbi Shimon said: As we have already learned, when the Holy One, blessed be He, created the world, He established the laws of the secret of faith, NAMELY OF MALCHUT, within the lights of the higher secrets, THAT IS, HE ELEVATED MALCHUT TO BINAH. HENCE HE IMPRINTED THE SAME LAWS GOVERNING MALCHUT ON THE HIGHER SFIROT OF BINAH. THIS IS THE SECRET OF COMBINING THE QUALITIES OF THE MERCY OF BINAH AND THE JUDGMENT OF MALCHUT SHAPED BY THE ONE WHO EMANATED THEM FOR THE PURPOSE OF STRUCTURING THE WORLD. He established laws above, IN BINAH, and He established laws below, IN MALCHUT. He established all of this at the same time, MEANING THAT BOTH LAWS HAVE THE SAME FORM, THAT OF BINAH. And He made the lower world, MALCHUT, in the likeness of the upper world, BINAH. And He made one the exact reflection of the other, so that they can be elevated and thus united as one. That is why the Holy One, blessed be He, established the laws of the upper and lower letters of the alphabet, with which he created the worlds.

2. Come and see, that in the same manner, the Holy One, blessed be He, created the world, WHICH IS TO SAY BY INCLUDING THE QUALITY OF THE MERCY OF BINAH, AS EXPLAINED ABOVE, He also included in THE SOUL OF the first man, ADAM, THE SAME QUALITY OF MERCY WITH WHICH THE WORLD, MALCHUT, WAS CREATED. SUBSEQUENTLY, HE WAS ALSO ABLE TO ATTAIN THE LEVEL OF THE UPPER EMANATIONS OF BINAH AS WELL AS MALCHUT, AS THE ZOHAR EXPLAINS TO US. He opened up the discussion and said, "they are like man, who has transgressed the covenant" (Hoshea 6:7), because the Holy One, blessed be He, crowned Adam with the supernal crowns OF THE MOCHIN OF THE FIRST THREE SFIROT. He also created him with the six extremities of the world, NAMELY WITH THE MOCHIN OF THE SIX LOWER SFIROT, so that he would be complete in everything. And all THE CREATURES trembled before Adam and feared him because when he was created it was in the supernal form. All the creatures looked at that form and were reverent and fearful of him.

3. Subsequently, the Holy One, blessed be He, brought Adam into the Garden of Eden to enjoy its supernal delights. He was encircled by holy angels, who served him and informed him of the secrets of their Master. Come and behold: When the Holy One, blessed be He, brought Adam into the Garden of Eden, Adam saw and observed all the higher secrets and wisdom, so that he was able to observe and understand the splendors of his Master. ADAM HAD ACCESS TO ALL THAT, BECAUSE HE WAS CREATED IN THE SUPERNAL FORM OF BINAH.

1. אָמַר רַבִּי שִׁמְעוֹן הָאֵל תְּנִינָן, דְּכַד בְּרָא קֳדָשׁ בְּרִיךְ הוּא עֲלָמָא, גְּלִיף בְּגִילּוּפֵי דְרְזָא דְמַהִימְנוּתָא, גּוּ טְהִירִין, בְּרִזּוֹן עֲלָאִין, וְגְלִיף לְעִילָא, וְגְלִיף לְתַתָּא, וְכֹלָא בְרִזָּא חֲדָא, וְעֵבִיר עֲלָמָא תַתָּא, כְּגוּוּנָא דְעֲלָמָא עֲלָא, וְדָא קָאִים לְקַבִּיל דָּא, לְמַהוּי כֹּלָא חֲדָא, בְּיַחְוּדָא חֲדָא, וּבְגִין כֵּן קֳדָשׁ בְּרִיךְ הוּא גְּלִיף גְּלִיפֵי דְאַתּוּן עִילָא וְתַתָּא, וְכֵהוּ בְרָא עֲלָמִין.

2. וְתָא חֲזִי כְּגוּוּנָא דְעֵבִיר קֳדָשׁ בְּרִיךְ הוּא עֲלָמָא, הָכִי נְמִי בְרָא לִיה לְאָדָם קֳדָמָא. פְּתַח וְאָמַר וְהִמָּה כְּאָדָם עֵבְרוּ בְרִית וְגו', דְהָא קֳדָשׁ בְּרִיךְ הוּא אֲעִטֵר לִיה בְּעִטְרִין עֲלָאִין, וּבְרָא לִיה בְּשִׁית סְטְרִין דְעֲלָמָא, לְמַהוּי שְׁלִים בְּכֹלָא, וְכֹלָא זְעָן וְדַחֲלֵן מְקַמִּיה, דְהָא כַּד אֲתַבְרִי אָדָם, אֲתַבְרִי בְדִיוקְנָא עֲלָא, וְהוּוּ מְסַתְבֵּלֵן בְּהוּא דִּיוקְנָא, וְזְעָן וְדַחֲלֵן מְקַמִּיה.

3. וּלְבַתֵּר אֲעִיל לִיה קֳדָשׁ בְּרִיךְ הוּא בְּגִנְתָּא דְעֶדֶן, לְאַתְעֲדָנָא תַמָּן בְּעֲדוּגִין עֲלָאִין, וְהוּוּ מְלֹאכֵין עֲלָאִין סְחָרִין לִיה, וּמִשְׁמֵשִׁין קַמִּיה, וְרִזּוֹן דְמַרְיָהוּן הוּוּ אוֹדְעִין לִיה. תָּא חֲזִי, בְּשַׁעְתָּא דְאֲעִיל לִיה קֳדָשׁ בְּרִיךְ הוּא לְגִנְתָּא דְעֶדֶן, הוּוּ חָמִי וְאַסְתַּבֵּל מִתַּמָּן, כֹּל רִזּוֹן עֲלָאִין, וְכֹל חֲכֻמָּתָא, בְּגִין לְמַנְדֵּע וְלְאַסְתַּבֵּלָא בִיקְרָא דְמַרְיָה.

4. There are seven sacred chambers and seven levels above, which are the secrets of supernal faith, NAMELY BINAH. And there are seven chambers below, IN MALCHUT, similar to those above, IN BINAH. Six of these chambers are just as they are above, CORRESPONDING TO THE SIX SFIROT OF ZEIR ANPIN, but one CHAMBER, CORRESPONDING TO BINAH, IS hidden and concealed. And all THE CHAMBERS OF MALCHUT, AND EVEN THE LOWER SIX, are part of the holy secret, AND THUS THEY ARE IN THE SHAPE OF BINAH. This is because each of the chambers has some of the likeness of above and some of the likeness of below, so that it is included in the form of the supernal secret OF BINAH as well as in the form of the lower secret OF MALCHUT. Adam resides in these chambers.

5. And after the expulsion OF ADAM from the Garden of Eden, the Holy One, blessed be He, prepared THE CHAMBERS for the souls of the righteous, to reward them with the blissful splendors of His divine light. And each one OF THOSE CHAMBERS was prepared in the semblance of the supernal shape OF BINAH and the lower shape OF MALCHUT, as we have already explained.

2. First Chamber: Yesod

The Zohar explains that, in the first chamber, the souls of the converts enter and stand to behold the Divine Splendor. Three times a day they are illuminated by Divine Light.

6. The first chamber below was created in the likeness of that which is above, THAT IS THE SFIRAH OF YESOD WITHIN MALCHUT--SET IN ITS PLACE BELOW TO CORRESPOND TO BINAH. It has already been explained that a law of the Garden of Eden states that ALL ITS ASPECTS ARE EXACTLY THE SAME as those in the divine secret OF BINAH, ALTHOUGH THE ASPECT OF THE MALCHUT OF THE ATTRIBUTE OF JUDGMENT IS NOT NOTICEABLE THERE. It is not visible to the eye, BECAUSE THE ESSENCE OF MALCHUT IS STORED DEEP WITHIN, AND THUS CANNOT BE SEEN. THE ATTRIBUTE OF MERCY CAN BE SEEN, but only by the souls of the righteous. Such souls exist in harmony with both the upper and lower laws. REACHING COMPLETION FROM BOTH BINAH AND MALCHUT, THEY ARE ABLE TO ATTAIN THE ESSENCE OF MALCHUT. FURTHERMORE, THROUGH MALCHUT, they are able to see the secret of their Master and to enjoy divine bliss.

7. Those WHO REACH MALCHUT WITHIN THE CHAMBERS are the righteous ones, who have not betrayed their Master for other gods. THEY ATTAIN MALCHUT AS IS IMPLIED BY THE PHRASE THAT SAYS THE SECRET OF "a virtuous woman is the crown of her husband" (Mishlei 12:4). The secret of faith NAMELY MALCHUT is that whoever attains it should cleave to his Master, always be in awe of Him, and never stray to the left or to the right. As we have explained, one must not follow other deities--which are termed 'a sinful woman'. This is the reason for the verse, "That they may shield you from a foreign woman, from the stranger who flatters with her words" (Mishlei 7:5). AND NO ONE MERITS ANY OF THIS EXCEPT THROUGH MALCHUT. HENCE THE STATURE OF THOSE RIGHTEOUS ONES WHO DO MERIT IT IS VERY HIGH. AND YOU SHOULD KNOW THAT THE ONLY ATTAINABLE CHAMBERS ARE THE SIX OF ZEIR ANPIN; THE SEVENTH IS UNATTAINABLE. THE CHAMBERS, TOGETHER WITH ZEIR ANPIN, ARE CONSIDERED THE TEN SFIROT. REMEMBER THAT THE FIRST CHAMBER OF YESOD ALSO INCLUDES MALCHUT, AND THE LAST CHAMBER OF BINAH ALSO INCLUDES THE THREE TOP SFIROT: KETER, CHOCHMAH, AND BINAH.

4. שבעה היכלין מדורין אינון לעילא, דאינון רזא דמהימנותא עלאה, ושבעה היכלין אינון לתתא כגוונא דלעילא, ואינון שית כגוונא עלאה, וחד טמיר וגניז איהו לעילא. וכל אלין אינון ברזא עלאה, בגין דכל הני היכלין, אית בהו כגוונא דלעילא, ואית בהו כגוונא דלתתא, למהוי כליל בדיוקנא דרזא דלעילא, ובדיוקנא דרזא דלתתא, ובהו הוה דיוריה דאדם.

5. ולבתר דאתתרך מגנתא דערן, אתקין לון קדשא בריך הוא לנשמתהון דצדיקיא, לאשתעשעא בהו. בדקא חזי, מזיוא דיקרא עלאה. וכל חד וחד, אתתקן כגוונא דלעילא, וכגוונא דלתתא, כמה דאוקימנא.

6. היכלא קדמאה, אתר דאיהו מתתקן לתתא, למהוי כגוונא דלעילא, והא אתערו חבריאי, נמוסי דגנתא דערן, כמה דאיהו ברזא עלאה. ולא שלטא ביה עינא, בר נשמתהון דצדיקיא, למהוי גליפן לעילא ותתא, ולאסתכלא מתמן, ברזא דמריהון, ובענוגא דלעילא.

7. ואלין אינון צדיקיא, דלא אחלפו יקרא דמריהון, בגין דחלא אחרא. כתיב אשת חיל עטרת בעלה, רזא דמהימנותא, לאתדבקא בר נש במריה, ולדחלא מניה תדיר, ולא יסטי לימינא ושמאלא, והא אוקימנא, דלא יהך בר נש, בתר דחלא אחרא, דאקרי אשת זנונים, ובגין כך כתיב לשמרך מאשה זרה מנכריה אמריה החליקה.

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8. This chamber is fixed in the secret of the divine form, WHICH IS BINAH, because when the souls of the righteous leave this world, WHEN THEY DEPART TO THEIR OWN WORLD, they enter those chambers of the lower Garden of Eden. And each one remains there for as long as it is necessary for the soul to be there.

9. In each and every chamber OF THE LOWER GARDEN OF EDEN there are figures in the supernal form OF BINAH, and there are figures in the lower form OF MALCHUT. CONSEQUENTLY, EVEN IF THE SOUL IS NOT ENTIRELY PURIFIED OF BODILY QUALITIES, IT CAN ENTER AND BE THERE IN THE SHAPE OF MALCHUT, WHICH IS CONNECTED WITH THE PHYSICAL NATURE. THE SOUL, WHICH IS THE ASPECT OF BINAH, CAN ALSO ENTER AND, AS EXPLAINED, BE CONNECTED TO BINAH.

And therein, IN THE GARDEN OF EDEN OF BELOW, the soul is clothed with garments similar to those worn in the physical world, and it enjoys all the time it needs there. IT ENJOYS THE BLISS OF DIVINE LIGHT, IN ORDER TO BE ENTIRELY CLEANSED OF ITS OLD PHYSICAL NATURE, until such a time as it can be elevated to its divine home. THIS MEANS THAT UNTIL ALL THE IMPRINTS OF THE PHYSICAL BODY THAT WERE ATTACHED TO THE SOUL IN THIS WORLD DISSIPATE, IT CANNOT BE ELEVATED TO ITS PLACE IN THE SUPERNAL GARDEN OF EDEN, AS IT NEEDS TO BE--FOR EACH SOUL IS FROM BINAH AND MUST RETURN TO ITS SOURCE, WHICH IS THE UPPER GARDEN OF EDEN. And with the new form or clothing that THE SOUL NOW WEARS, it is able to see divine entities FROM BINAH, and can thus glimpse the glory of its Master. THIS CLOTHING IS SIMILAR TO WORLDLY GARMENTS, BUT IT ALSO CONTAINS SUPERNAL FORMS FROM BINAH, AND THEREFORE, THROUGH ITS FORM, THE SOUL CAN STRIVE TO SEE THE DIVINE LIGHTS OF BINAH, AND BEHOLD THE GLORY OF ITS MASTER.

10. This chamber has visible supernal lights, and the souls of the converts enter and stand there to behold the divine splendor. Here they are clad in one luminous garment, that shines and yet also shines not. WITH THE LIGHTS IN THIS CHAMBER, THE RIGHTEOUS ARE ABLE TO SEE AND ENDOW THE SOULS OF THE CONVERTS, ENABLING THEM TO ENTER INSIDE AND RECEIVE THE DIVINE SPLENDOR--AFTER THEY HAVE BEEN DRESSED IN A LUMINOUS GARMENT, THAT BOTH SHINES AND DOES NOT SHINE. THE LIGHTS HAVE TWO FUNCTIONS, WHICH ARE AS ONE: TO SHINE UPON THE WORTHY, AND NOT TO SHINE UPON--IN OTHER WORDS, TO LEAVE IN DARKNESS--THE UNWORTHY. THE CLOTHING BRINGS THEM JOY, BECAUSE THEY MERIT IT AND ARE FIT TO RECEIVE IT. This chamber is lined with precious stones and gold.

11. There is an opening that leads down to the gates of Gehenom (Hell). From there, THE CONVERTS look at all the evil ones, THE IDOL WORSHIPERS, THOSE WHO HAVE NOT CONVERTED AND THUS have not entered the holy covenant. They are chased away by the angels of destruction with fire, and the converts see this, rejoicing that they have converted AND ARE THUS SPARED SUCH A HARSH JUDGMENT.

8. היכלא דא, קאים בדיוקנא דרזא עלאה, בגין דכד נשמתינ דצדיקיא נפקי מהאי עלמא, עאלין גו אלין היכלין, די בגנתא דערן דלתתא, ותמן יתבין כל חד וחד, כל ההוא זמנא דאצטריכא נשמתא למיתב תמן.

9. ובכל היכלא והיכלא, אית דיוקנין, בגוונא דלעילא. ודיוקנין בגוונא דלתתא, ותמן אתלבשת נשמתא בלבושין בגוונא דהאי עלמא, ואתערנת תמן כל ההוא זמנא דאצטריכת, עד דמטו זמנא לסלקא לאתר עלאה במה דאצטריך. ומגו ההוא זמנא דאתלבשת ביה, חמאת דיוקנין עלאין, לאסתכלא ביקרא דמריהון.

10. בהאי היכלא, אית נהורין עלאין, לאסתכלא, ונשמתהון דאינון גיורין דאתגיירו, קיימין תמן, ועאלין תמן, לאסתכלא ביקרא עלאה, ומתלבשין תמן בלבושא חדא דנהורא, דנהיר ולא נהיר. וההוא היכלא מקמא מאבן טבא ודהבא.

11. ותמן איהו פתחא חדא. דנחית לקבל פתחא דגיהנם, מתמן מסתכלן בכל אינון חייבי, דלא עאלו בברית קיימא קדישא, ואתתרכו באינון מלאכי חבלה, דטרדי לון בגורא דדליק, ואינון חמאן וחדאן על דאתגיירו.

12. And three times a day they are illuminated by divine light, blessed by LIGHTS OF THE THREE TOP SFIROT, WHICH ARE DRAWN INTO THIS CHAMBER. Above them reside Ovadyah the convert and Onkelus the convert, and the other SIMILARLY IMPORTANT converts. And, as has been explained REGARDING THIS CHAMBER IN THE LOWER GARDEN OF EDEN, SO TOO IN THE LOWER CHAMBER OF THE UPPER GARDEN OF EDEN, the souls ascend and are adorned, AFTER RESIDING FOR A SUFFICIENT TIME IN THE LOWER GARDEN OF EDEN.

12. ותלת זמנין ביומא, נהרין מגו נהירו עלאה, ומשתעשען תמן, ועילא מנהון, עובדיה ואונקלוס גיורא, ושאר גיורין דאתגיירו, בגוונא דא לעילא, בד זכאן לסלקא נשמתהון לאתעטרא תמן.

3. Second Chamber: Hod

The second chamber is located within the first. The opening to this chamber can be found in our world, deep within the caves of the Patriarchs in Machpelah, Hebron, in the Land of Israel. In this chamber reside the souls who met with adversity and endured hardship in the physical world. Throughout their ordeals, they retained their certainty and faith in the Creator. These souls understood the purpose of human existence as achieving spiritual growth, and therefore they thanked the Ancient and Holy One for sending them genuine opportunities for attaining that purpose.

13. The second chamber is within the first. The opening of this chamber is from within the cave of the Patriarchs, and it is lit by the first chamber. All manner of precious stones surround it.

13. היכלא תננינא, היכלא דא, קיימא לגו מהאי היכלא קדמא ויהאי פתחא איהו סמיך לגו מערתא דאבהן, והאי היכלא נהיר מקדמא, הכא אית כל אבנין יקירין דמקמן ליה.

14. Within this chamber, there is one light that includes all the colors, THAT IS, THE FOUR COLORS OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT, which shine downward from above. In this chamber are found all those who, so as to be made whole BY PERFECT REPENTANCE, suffered illnesses and misfortunes in this world, and who thanked and praised their Master every day, and never once stopped their prayers. THEREFORE THEY ATTAINED ADMITTANCE TO THE CHAMBER OF HOD IN THE GARDEN OF EDEN.

14. בגו דהאי היכלא, אית נהירו חר, כליל מכל גוונין, ואיהו נהיר מעילא לתתא. בהאי היכלא קיימין אינון, דסבלו יסורין ומרעין בהאי עלמא, בגין לאתתקנא, והו מודן ומשבחן למריהון כל יומא, ולא הו מבטלין צלותיהו לעלמין.

15. And within this chamber reside all the righteous people who sanctify with all their might the name of their Master, and answer, with all their might, "Amen, may the great name be blessed." THIS THIRD ASPECT OF THE CHAMBER CONTAINS THE THREE TOP SFIROT, TO WHICH THE ABOVE MENTIONED RIGHTEOUS MERIT ADMISSION. They reside in the innermost recesses of the chamber. CHESED, GVURAH, AND TIFERET OF THIS CHAMBER EXIST WITHIN NETZACH, HOD, AND YESOD OF THIS CHAMBER, AND THE THREE TOP SFIROT EXIST WITHIN CHESED, GVURAH, AND TIFERET. And the light THAT RESIDES WITHIN CHESED, GVURAH, AND TIFERET OF THIS CHAMBER includes all of the colors, CHOCHMAH, BINAH, TIFERET, AND MALCHUT. THIS LIGHT shines on them THAT IS, ON THE RIGHTEOUS IN THE TOP THREE SFIROT OF THE CHAMBER. And by the strength of this light THAT THEY RECEIVE FROM CHESED, GVURAH, AND TIFERET OF THE CHAMBER, they can stand and see other lights--BUT THE MAGNITUDE OF THESE OTHER LIGHTS DOES NOT ALLOW THEM TO BE SEEN FULLY. IT IS AS IF THEY CONNECT, YET ALSO DO NOT CONNECT WITH THE LIGHTS. Above THE RIGHTEOUS, stands Mashiach, who enters, walks among them, and draws down that light SO THAT THEY CAN ATTAIN IT FULLY.

15. לגו מהאי היכלא, קיימין כל אינון, דמקדשין בכל חילא שמא דמריהון, ואתיבו אמן יהא שמייה רבא מברך בכל חילא, ואלין אינון קיימין לגו, בגו האי היכלא, וההוא נהורא דכליל כל גוונין נהיר לון. מההוא נהירו קיימין וחמאן נהורין אחרנין, דאתאחדן ולא אתאחדן בגווייהו. ועילא מנהון משיח, דאיהו עאל וקאים בינייהו, ונחית לון.

4. Third Chamber: Netzach

This chamber receives all those souls who have suffered more severe misfortunes and tragedies than the souls who reside in the Second Chamber. A second kind of soul dwelling in this chamber are the children whose lives were cut short. These young souls died before their time and therefore did not sin. The third type of soul who merits a place in this Chamber are those who constantly felt pain and cried over the destruction of the Holy Temples. These souls endured the suffering of the entire world during their existence.

16. MASHIACH leaves the SECOND chamber and enters the third. Here are found all those who suffered, FOR THE PURPOSE OF BEING MADE WHOLE, more severe illnesses and greater misfortunes THAN THOSE IN THE SECOND CHAMBER. THIS IS WHY THEY HAVE MERITED A PLACE IN THE THIRD CHAMBER. AND THIS IS THE FIRST TYPE OF SOUL FOUND IN THE CHAMBER. THE SECOND TYPE OF SOUL IN THIS CHAMBER IS THAT OF children who did not live their full lives, WHO DIED BEFORE THEIR TIME, AND THUS DID NOT SIN. SUCH PURE SOULS ASCEND TO MAYIN NUKVIN (FEMALE WATERS), AND ATTRACT THE LIGHTS OF THE SECOND CHAMBER. THE THIRD TYPE OF SOUL IN THE CHAMBER IS THAT OF those who mourn the destruction of the holy temple and who shed tears, THEREBY DRAWING DOWN THE LIGHTS OF THE TOP THREE SFIROT INTO THIS CHAMBER. All THREE TYPES OF RIGHTEOUS SOULS reside in this chamber AND MASHIACH consoles them, WHICH MEANS THAT HE BESTOWS ON THEM THEIR LIGHTS.

5. Fourth Chamber: Tiferet

In this chamber are found the mourners of Zion and Jerusalem. Just as a child can feel the pain of parents who suffer over their children's misdeeds, these souls feel the pain of the Creator. Souls who were slain and executed for their unwavering belief in God are also among this group. The Messiah, the Zohar reveals, wears a garment upon which are inscribed the names of all martyrs.

17. He leaves the third and enters the fourth chamber, BECAUSE AFTER BEING COMPLETED WITH ALL THE LIGHTS OF THE THIRD CHAMBER, HE CAN NOW ENTER THE CHAMBER OF TIFERET. In this chamber are all of the mourners of Tzion (Zion) and Jerusalem and all of those murdered by idolatrous nations. And WHEN MASHIACH SEES THEM he breaks down in tears and cries. Then all the princes descended from David hold him and comfort him.

18. MASHIACH starts crying again till a supernal voice emerges and mixes with the Voice OF MASHIACH and HIS VOICE rises up. And it is delayed there until the beginning of the month, when it descends FROM BINAH. THEN it brings down many lights and emanations that shine upon all the chambers. It also brings remedy and light to those killed BY THE IDOLATROUS NATIONS OF THE WORLD and those ailing and with pains who suffer with Mashiach SO AS TO BRING FORTH THE REDEMPTION.

19. Then MASHIACH puts on the purple garment OF ROYALTY (called Purfira), on which the names of all those killed by the idolatrous nations of the world are inscribed and listed. This purple garment OF MASHIACH ascends TO BINAH and is engraved upon the supernal royal garment of the King, WHICH IS ZEIR ANPIN THAT CLOTHES BINAH. THERE, THOSE KILLED BY OTHER NATIONS AND LISTED ON MASHIACH'S GARMENT ARE INSCRIBED ONTO THE SUPERNAL GARMENT, ALONG WITH ALL OTHERS LISTED ABOVE, AND DIVINE LIGHT IS DRAWN BY THEM TO THIS CHAMBER. The Holy One, blessed be He, will one day clothe himself with this royal garment OF MASHIACH and judge the nations of the world, as it is written: "He shall judge the heathen and he shall fill the places with dead bodies" (Tehilim 110:6). BEFORE THIS COMES ABOUT AT THE END, THE ROYAL GARMENT OF MASHIACH IS SWEETENED BY CONNECTING IT WITH THE ROYAL GARMENT OF THE HOLY ONE, BLESSED BE HE. THEN THEY BOTH ASCEND TOGETHER TO THE PLACE KNOWN AS FEMALE WATERS (MAYIN NUKVIN). THEY UNITE IN THE UPPER WORLDS AND DRAW THEIR LIGHTS THEREOF, until MASHIACH descends and returns FROM THE PLACE OF UNION, bringing lights and bliss down with him for the pleasure and consolation of the souls. And many angels and Chariots DESCEND WITH MASHIACH, each carrying a garment for the souls of those killed by THE IDOLATROUS nations of the world.

16. אִיהוּ נָטִיל מֵהַאי הַיְכָלָא, וְעָל בְּהַיְכָלָא תְּלִיתָא, וְתַמֵּן כָּל אַנּוּן בְּנֵי מֵרְעִין וּכְאֲבִין יְתִיר, וְכָל אֵינּוֹן דְּרִדְקֵי דְּבֵי רַבֵּן דְּלֵא אֲשֻׁלִּמוֹ יוֹמִין, וְכָל אֵינּוֹן דְּעֵצְבִין עַל חֲרוֹב בֵּי מִקְדָּשָׁא וְהוּוּ אוֹשְׁרִין דְּמַעֲשִׂין, כְּלֵהוּן קְיָיִמִין בְּהַהוּא הַיְכָלָא, וְאִיהוּ מְנַחֵם לֵוִן.

17. וְנָטִיל מֵהַאי הַיְכָלָא, וְעָל בְּהַיְכָלָא רְבִיעָא, וְתַמֵּן כָּל אֵינּוֹן אֲבִלֵי צִיּוֹן וִירוּשָׁלַם, וְכָל אֵינּוֹן קְטוּלֵי דְשָׂאָר עַמִּין עֲבוּ"ם וְאִיהוּ שְׂרֵי וּבְכֵי, וּכְדִין כָּל אֵינּוֹן נְשִׂאִין דְּזַרְעָא דְדוֹד, כְּלֵהוּ אַחֲרֵן בֵּיה, וּמְנַחֲמִין לֵיה.

18. שְׂאֲרֵי תְנַיִנוֹת וּבְכֵי, עַד דְּקָלָא נְפִיק, וּמִתְאַחַד בְּהַהוּא קָלָא, וְסָלִיק לְעֵילָא, וְאַשְׁתְּהֵי תַמֵּן עַד רִישׁ יָרְחָא. וְכַד נְחִית נְחִתִּין עִמֵּיהּ כְּמַה נְהוּרִין וְזִיּוּן, מְנַהֲרִין לְכָל אֵינּוֹן הַיְכָלִין, וְאַסּוּתָא וְנַהוּרָא לְכָל אֵינּוֹן קְטוּלִין, וּבְנֵי מֵרְעִין וּמְכַאֲוִבִין דְּסָבִילוּ עִמֵּיהּ דְּמַשִּׁיחַ.

19. וּכְדִין פּוּרְפִירָא לְבִישׁ, וְתַמֵּן חֲקִיקִין וְרִשְׁמִינִין כָּל אֵינּוֹן קְטוּלֵי דְשָׂאָר עַמִּין עֲבוּ"ם בְּהַהוּא פּוּרְפִירָא, וְסָלִיק הַהוּא פּוּרְפִירָא לְעֵילָא, וְאַתְחַקֵּק תַמֵּן גּוּ פּוּרְפִירָא עֲלָאָה דְּמַלְכָא, וְקָדְשָׁא בְרִיךְ הוּא זְמִין לְאַלְבָּשָׁא הַהוּא פּוּרְפִירָא וּלְמִידָן עַמִּין, דְּכֹתִיב יְרִין בְּגוּיִם מְלֵא גְוִיּוֹת. עַד דֵּי אֶתָּא וְנַחֲסִים לֵוִן, וְנַחֲתִין עִמֵּיהּ נְהוּרִין וְעֵדוּנִין, לְאַתְעֲרָנָא, וְכְמַה מְלֵאכִין וְרִתִּיכִין עִמֵּיהּ, כָּל חַד וְחַד בְּמַלְבוּשָׁא, לְאַתְלַבְּשָׁא בְּהוּ כָּל אֵינּוֹן נְשִׁמְתִין דְּקְטוּלִין, וְתַמֵּן מִתְעַדְנִין כָּל הַהוּא זְמַנָּא דְּאִיהוּ סָלִיק וְנַחֲתִית.

There these souls experience divine bliss while Mashiach ascends and descends.

20. On a spiritual level inside this chamber, DEEP IN THE HEART OF CHESED, GVURAH, AND TIFERET, stand the ten appointed ministers, who are Rabbi Akiva and his comrades. They all go up through the holy mirror--WHICH IS THE SECRET OF THE LUMINOUS MIRROR-- and shine with supernal, glorious splendor. Of them it is written: "Neither has the eye seen, Elohim beside you" (Yeshayah 64:4).

20. לְגוֹ מֵהָאֵי הַיְכָלָא, קַיִמָא גּוֹ דְרַגָא עֲלָאָה, אֵינּוֹן עֲשָׂרָה רַבְרַבִּין מִמְּנֹן, רַבִּי עֲקִיבָא וְחַבְרוּי, וְכֻלְהוּ סִלְקֵי בְּסִלְקוֹ, גּוֹ אֲסַפְקֵלְרִיָאָה דְלְעִילָא, וְנִהְרִין בְּזוּי יִקְרָא עֲלָאָה, עֲלִייהוּ כְּתִיב עֵין לֹא רָאתָה אֱלֹקִים זּוֹלַתְךָ יַעֲשֶׂה לְמַחְבֵּה לּוֹ.

6. Fifth Chamber: Gvurah

The souls who have made complete repentance reside in the Fifth Chamber. At its entrance stands King Menasheh, the King of Judah, who committed terrible sins throughout his life. Nevertheless, the King atoned for his wrongdoings and his repentance was accepted by the Creator.

21. Within the fifth chamber reside all those whose repentance is complete those who have repudiated their wrong deeds and have been consoled for them. THIS MEANS THAT THEY HAVE REPENTED THROUGH LOVE. THEN THEIR WICKEDNESS IS TRANSFORMED INTO VIRTUE AND THEY ARE CONSOLED FOR ALL THEIR SINS BECAUSE THEY HAVE RECEIVED MERIT FOR REPENTING THEM. Their souls leave them purified. In this chamber also RESIDE those who have sanctified their Master's name and have taken upon themselves self-sacrifice FOR HIS HONOR, BLESSED BE HE. And at the entrance to the chamber stands Menasheh, the King of Yehuda, who has entirely repented his sins and whose repentance the Holy One, blessed be He, accepted. The Holy One, blessed be He, created a recess for his sake UNDERNEATH THE THRONE OF GLORY, to receive him. THAT IS, HE CONCEALED HIM AS IF UNDERGROUND FROM THE EYES OF THE PROSECUTORS SO THAT THEY WOULD NOT ASK FOR JUDGMENT OF HIM.

21. בְּהַיְכָלָא חֲמִישָׁאָה, קַיִימִין כָּל אֵינּוֹן מְאִרְיָהוֹן דְּתִיּוּבְתָא שְׁלִימְתָא, דְּתַבּוּ מַחְטְאִיהוֹן וְאֲתַנְחֻמוּ בְּהוּ, וְנִפְקַת נִשְׁמַתִּיהוּ בְּדַכּוּ, וְכָל אֵינּוֹן דְּקִדְּשׁוּ שְׁמָא דְּמִרְיָהוֹן, וְקַבִּילוּ עֲלִיהוּ מוֹתָא, וּבִתְרַעָא דְּהָאֵי הַיְכָלָא, קָאִים מְנַשֶּׁה מֶלֶךְ יְהוּדָה, דְּקַבִּיל לִיהַּ קִדְּשָׁא בְּרִיךְ הוּא בְּתִיּוּבְתָא שְׁלִימְתָא, וְחִתֵּר לִיהַּ חֲתִירָא לְקַבְּלָא לִיהַּ.

22. And within NETZACH, HOD, AND YESOD OF this chamber reside all those, whose repentance is immense, who GAINED SO MUCH POWER THROUGH THEIR REPENTANCE OF MISDEEDS IN LIFE that their souls left through disgust at their own evil actions. They delight in the supernal Eden each and every day. Three times a day the light enters this chamber in which the souls experience bliss, each to the extent that it deserves. THESE THREE TIMES CORRESPOND TO THE THREE COLUMNS TO WHICH THE LIGHTS OF THE THREE TOP SFIROT ARE DRAWN. And each is burned by the light of the Chupah (canopy) of his neighbor, be it in the upper CHAMBERS or the lower. THIS MEANS THAT THE LEVELS OF THE RIGHTEOUS ARE UNEVEN NEITHER IN THE UPPER CHAMBERS NOR THE LOWER. EACH HAS A CANOPY OF HIS OWN THAT NO OTHER CAN TOUCH WITHOUT BEING BURNED.

22. וְלְגוֹ מֵהָאֵי הַיְכָלָא, קַיִימִין, כָּל אֵינּוֹן מְאִרְיָהוֹן דְּתִיּוּבְתָא תְּקִיפָא, דְּנִשְׁמַתְהוֹן נִפְקַת, בְּשַׁעֲתָא דְּאֲתַמְרָמְרוּ עַל עוֹבְדִיהוֹן, וְאֵלִין מִתְעַדְנִין בְּעַדוֹנָא עֲלָאָה, בְּכָל יוֹמָא וְיוֹמָא. וְתַלְתָּ זְמַנִּין בְּיוֹמָא, נִהְיִרוּ עָאֵל בְּהוּא הַיְכָלָא, דְּמִתְעַדְנִין בֵּיהַּ כָּל חַד וְחַד בְּדָקָא חֲזִי לִיהַּ. וְכָל חַד נִכְוָה, מִנְּהִירוּ דְּחוּפָה דְּחַבְרִיָּה, בֵּין לְתַתָּא בֵּין לְעִילָא.

23. This chamber stands above all the lower chambers, and even the truly righteous in the lower chambers cannot enter or reach it. This CHAMBER, WHICH IS GVURAH, is at a higher level than all other CHAMBERS. Only the level of the righteous, WHO RESIDE IN THE CHAMBER OF CHESED, is a higher level than all the rest, EVEN HIGHER THAN THE CHAMBER OF GVURAH.

23. הָאֵי הַיְכָלָא קַיִימָא, עַל אֵינּוֹן הַיְכָלֵי תַתָּאִין, וְאֲפֹלוּ צְדִיקִים גְּמוּרִין לֹא יִכְלִין לְאֲעֲלָאָה בְּגוֹ הָאֵי הַיְכָלָא, וְלִמִּיקָם בֵּיהַּ, וְהָאֵי אִיהוּ דְּרַגָא עֲלָאָה עַל כָּלָא, בְּרַ דְּרַגָא דְּחִסְדֵי דְּאִיהוּ דְּרַגָא עֲלָאָה עַל כָּלָא.

7. Sixth Chamber: Chesed

This is the Chamber of the Righteous who say, What is mine is yours and what is yours is yours. The truly righteous share everything they possess, desiring and keeping nothing for themselves. This sixth Chamber is loftier than all the rest and governs over all others.

24. The sixth chamber is the chamber of the righteous. IT IS FOR THOSE WHOSE CHARACTER IS TO SAY, "WHAT IS MINE IS YOURS AND WHAT IS YOURS IS MINE." THIS MEANS THAT THEY SHARE, BUT DO NOT RECEIVE ANYTHING FOR THEMSELVES. This is a loftier chamber than the rest, and governs them all. THUS, ONE CANNOT REACH THIS CHAMBER IF ONE HAS NOT PASSED THROUGH ALL OF THE LOWER LEVELS. It is a right-hand chamber BECAUSE THE LEVEL OF CHESED IS CONSIDERED TO BE THE RIGHT COLUMN, and it cannot be attained BY ANYONE except the holy righteous souls and all those who greatly love their Master. At the entrance of this chamber are those who proclaim their Master's unity each day. THESE ARE THE ONES WHO DRAW DOWN THE REVELATION OF HIS UNITY, BLESSED BE HE, FROM THE BLESSED EIN SOF (THE ENDLESS WORLD) TO THE SFIROT AND ALL THE WORLDS. And they are the first to ascend from there to higher chambers, MEANING they are the first OF THE RIGHTEOUS IN THAT CHAMBER to ascend.

24. האי היכלא שתינתא: היכלא דא היכלא דחסידי, היכלא דא, היכלא עלאה על בלא, והאי הוא היכלא דקיימא על בלא. היכלא דימינא, לית מאן דיקים ביה, אלא אינון חסידים קדישין, וכל אינון דמרחמי למריהון ברחימו סגי. ולפתחא דהאי היכלא, קיימא כל אינון דמיחדי יחודא דמריהון בכל יומא ואלין עאלין בהאי היכלא, וזמינין לסלקא בקרמיתא.

25. Above this entrance, WHERE THE LIGHTS OF NETZACH, HOD, AND YESOD ARE, stands Avraham to the right of the Holy One, blessed be He. THAT IS, he stands on the side of CHESED. And at another entrance is Yitzchak, who was bound upon the altar and was an unblemished sacrifice before the Holy One, blessed be He, AND REPRESENTS GVURAH. And at another entrance stands Ya'akov, a perfect man, surrounded by twelve tribal heads who have the Shechinah (female presence of God) over their heads. THEY CORRESPOND TO THE LIGHTS OF CHESED, GVURAH, AND TIFERET OF THIS CHAMBER, AS AVRAHAM, YITZCHAK, AND YA'AKOV ARE THE EMBODIMENTS OF CHESED, GVURAH, AND TIFERET, AS WE KNOW.

25. ועילא מהאי פתחא אברהם, וימינא דקדשא בריך הוא, ולפתחא אחרא קיימא יצחק, דאתעקד על גבי מדבחא, והוה קרבנא שלים קמיה דקדשא בריך הוא. ולפתחא אחרא לגו, קיימא יעקב שלימא, ותריסר שבטין סחרגיה, ושכינתא על רישיהו.

26. And when the children of Yisrael are in a time of trouble, these three Patriarchs awaken and arouse the Shechinah to protect Yisrael. Consequently, THE SHECHINAH ascends and after being crowned-- RECEIVING THE THREE TOP SFIROT, CALLED crowns-- protects Yisrael. BUT SHE CANNOT PROTECT YISRAEL UNTIL THE PATRIARCHS ARE AWAKENED AND SHE RECEIVES THE CROWNS OF THE TOP THREE SFIROT. Just as chambers are found in the lower GARDEN OF Eden, corrected chambers can be found in the supernal Garden of EDEN. These corrected chambers contain the secret of faith, NAMELY MALCHUT. FOR MALCHUT, UPON ITS COMPLETION, IS CALLED 'FAITH' AND EACH CHAMBER IS AN ASPECT OF MALCHUT.

26. וכד ישראל בעקו אתערו תלת אבהן, ומתערי לה לשכינתא לאגנא עליהו, וכדין איהי סלקא ואתעטרא לעילא, ואגנא עליהו דישראל. וכמה דאית היכלין לתתא בגנתא דערן, הכי נמי לעילא אית היכלין מתקנן, דאינון רזא דמהימנותא.

8. Seventh Chamber: Binah

This is the most hidden of all the Chambers. All the others are connected to and crowned by this one. It is not a dwelling of souls, but a Chamber to which they ascend on the way to their respective places. Most of the turbulence and turmoil of life occurs within the darkness that is created from an absence of spiritual Light. As we scan the letters that tell the secrets of the Seven Chambers, the verses bring the all-embracing Light of the Creator into our lives.

27. And all those chambers are connected to and crowned by one chamber, which is the seventh chamber. This chamber is more hidden and vaguer than all the others. In the middle of this chamber stands a column of the colors green, white, red, and black. And when the souls NEED TO ascend TO A HIGHER LEVEL, they enter THE COLUMN THAT STANDS WITHIN this chamber. And whoever is suitable for one color OF THE COLUMN rises through it, and whoever is suitable for another color rises through it. Each and every SOUL ascends through the color most suitable to it.

27. וכל הני היכלין, בלהו מתקשרן ומתעטרן בחד היכלא דאיהו היכלא שביעאה, והאי היכלא איהו גניז וסתים מכל שאר היכלין. באמצעיתא דהאי היכלא קאים חד עמודא, דאיהו בגוונין סגיאין: ירוק, חוור, סומק, אוכם. וכד נשמתיין סלקין, אינון עאלין גו האי היכלא, מאן דאתחזי להאי גוון סליק ביה, ומאן דאתחזי להאי גוון סליק ביה. כל חד וחד בדקא חזי ליה.

28. The first six chambers are the dwellings OF THE SOULS, as we have said. This seventh CHAMBER, however, is not a dwelling place OF THE SOULS; IT IS ONLY A PLACE WHERE THE SOULS ASCEND THROUGH THE COLUMNS CONTAINED THEREIN. And all six CHAMBERS are in the secret of six. And the fact that it is written: "Bara Sheet" (Bereshheet [Genesis]), WHICH IS A COMBINATION OF THE WORDS BARA (ARAM., CREATED) AND SHEET (ARAM., SIX), TEACHES US THAT THERE ARE six levels above WITHIN BINAH ITSELF, and six levels below. THESE ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD OF ZEIR ANPIN AND NUKVA. THESE LEVELS ARE CALLED THE SIX DAYS OF THE WEEK, and all are part of the same secret. THIS MEANS THAT WE CAN ONLY COMPREHEND THE SIX SFIROT OF THE LOWER LEVELS AND NOT THOSE OF THE TOP THREE SFIROT.

28. וְאֵלֶּיךָ שֵׁשׁ הַיְכָלִים אֵינֹן לְמִדּוֹרָא בְּדִאֲמָרָן, וְשִׁבְעָא לָאו אִיהוּ לְמִדּוֹרָא. וְשֵׁשׁ, כֹּלָא בְּרָזָא דְשֵׁשׁ, וְעַל דָּא בְּתִיב בְּרָא שֵׁשׁ. שֵׁשׁ דְּרִגְיָן לְעִילָא, שֵׁשׁ דְּרִגְיָן לְתַתָּא, וְכֹלָא רְזָא חֲדָא.

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9. Beresheet, Bara Sheet

The Zohar speaks about the relationship between the Sfirot Binah and Malchut, or our world. That relationship is the key to the mystery of the word Beresheet, meaning In the Beginning.

The first part of the word Beresheet is Bara, which pertains to the Sfirot of Binah, the Repository of all spiritual Energy. The second part of the word Beresheet is sheet, which is Malchut, our physical reality. Malchut is the portal through which we, as individuals, receive our Light from Binah. Bara and Sheet are called the two Heys ? These two Heys are part of the Tetragrammaton, the Name of God that is spelled out as Yud, Key, Vav, Key ??????. Please note that when the letters of the Tetragrammaton are presented in sequence like this, Hey is transposed to Key ?.

The Names of God are powerful energy forces, and the Tetragrammaton ????? is one of the strongest Names of God in existence.

The First Hey in the Tetragrammaton pertains to the Sfirah of Binah, the Repository of Light.

The Vov embodies the realm of Zeir Anpin, which enfolds and includes six Sfirot within it. The Vov is the conduit through which the Light stored in Binah flows into our physical world. Our world, Malchut, is signified by the lower Hey.

Rabbi Abba reveals a secret concealed inside the word Beresheet, which means, In the Beginning.

Within the word we can find two words, Bara and Sheet, which mean, He created six. The six refers to the 6 Sfirot, or dimensions, compacted within Zeir Anpin.

29. Come and behold: Beresheet (in the beginning), Rabbi Yehuda said, there were two temples, the first and the second. The first was supernal, CORRESPONDING TO BINAH, and the second was lower, CORRESPONDING TO MALCHUT. There are also two Heis IN THE NAME YUD-HEI-VAV-HEI, a supernal HEI, RELATING TO BINAH and a lower HEI, RELATING TO MALCHUT, and all is one. THIS MEANS THAT THE FIRST AND SECOND TEMPLES ARE ONE WITH THE UPPER HEI AND LOWER HEI, WHICH ARE BINAH AND MALCHUT. The supernal Bet OF BERESHEET IS THE FIRST TEMPLE, WHICH IS BINAH. IT opens the gates to all directions, because they are truly included within one another. THIS MEANS THAT MALCHUT, WHICH IS THE SECOND TEMPLE, IS MIXED WITH BINAH, WHICH IS THE FIRST TEMPLE. CONSEQUENTLY, BINAH OPENS THE GATES TO ALL DIRECTIONSHER OWN SIX SIDES AND THE SIX SIDES OF MALCHUTTHUS ENABLING THE LATTER TO RECEIVE THE MOCHIN AS HERSELF. The word "Beginning (Beresheet)" INDICATES THAT BINAH is the first to be counted as part of the structure, COMPOSED OF ZEIR ANPIN AND NUKVA, THAT IS CALLED THE STRUCTURE OF THE WORLD. THIS MEANS THAT BINAH IS CONSIDERED THE FIRST TO DRAW THE MOCHIN TO ZEIR ANPIN AND NUKVA AND TO THE WORLDS BRIYAH, YETZIRAH, AND ASIYAH. THIS ALLUDES TO THE WORDS "IN THE BEGINNING (BERESHEET)" OF TORAH. BET (HEB., IN) REFERS TO THE UPPER TEMPLE, BINAH. "THE BEGINNING (BERESHEET)" INDICATES THAT IT WAS FIRST TO DRAW THE MOCHIN TO THE WORLDS. Rabbi Yitzchak says THAT BINAH COMES FIRST in the counting.

29. תָּא חֲזִי, בְּרֵאשִׁית, רַבִּי יְהוּדָה אָמַר, תְּרִין בְּתִין הוּוּ, בֵּית רֵאשׁוֹן וּבֵית שְׁנִי, דָּא עֲלָאָה וְדָא תַתָּאָה, תְּרִין הֵהִי"ן אֵינֹן, דָּא עֲלָאָה וְדָא תַתָּאָה, וְכֹלָהוּ חֲדָא, ב' עֲלָאָה פִתְחָא תַרְעִין לְכֹל סְטָרָא, דְּהִכִּי הוּא דְכֵלִיל דָּא בְּדָא. רֵאשִׁית, כְּדִין הוּא רֵאשִׁית לְאֲעֵלָא בְּחוּשְׁבָנָא דְּבִנְיָנָא, רַבִּי יִצְחָק אָמַר לְמַנְיָנָא.

30. Rabbi Elazar says THE WORD Beresheet IN TORAH is a collective word. THIS MEANS THAT MALCHUT, WHICH IS THE SECRET OF "THE FACE OF MAN," embraces all forms of REALITY. This is the secret of the verse, "This was the appearance of the likeness of the glory of Hashem" (Yechezkel 1:28). In this appearance, six other LEVELS are discernible. BECAUSE THROUGH MALCHUT THE SPIRITUAL LIGHTS OF CHOCHMAH ARE ATTRACTED TO THE SIX DIRECTIONS OF BINAH, AS SIGHT AND APPEARANCE ARE CHARACTERISTIC OF CHOCHMAH. THUS, Beresheet is derived from "Bara Sheet," BECAUSE THROUGH THE ASCENSION OF MALCHUT TO BINAH, SIX DIRECTIONS ARE FORMED IN BINAH.

Come and see: When the six directions OF BINAH enter this MALCHUT, she makes herself ready to reflect them. SHE DRAWS the spiritual lights OF CHOCHMAH FOR THE SAKE OF THEIR REVELATION. Through them, through the spiritual lights of CHOCHMAH, she engages in all the worldly workmanship. AND THIS WORKMANSHIP IS THE SPIRITUAL LIGHT OF THE ILLUMINATION OF CHOCHMAH, FROM WHICH SPRANG THE REALITY OF THE SIX WEEKDAYS. RABBI ELAZAR REVEALS TO US THAT ALTHOUGH ALL SPIRITUAL LIGHT COMES FROM BINAH, IT COMES MAINLY THROUGH MALCHUT'S ELEVATION TO BINAH. It is because the workmanship of the world, NAMELY THE SPIRITUAL LIGHT OF CHOCHMAH, comes from the level OF MALCHUT, that it is written "Bara Sheet" (he created six). THIS SIGNIFIES THAT credit for the workmanship is attributed to the six ASPECTS OF BINAH, as they perform their craftsmanship in the level OF MALCHUT.

31. Rabbi Yosi quotes, "The flowers appear on the earth, the time of song has come and the voice of the turtle dove is heard in our land" (Shir Hashirim 11:12). "The flowers" allude to the six levels: CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD. In the phrase, they "appear on the earth," earth ALLUDES TO MALCHUT. The "flowers" are forms that are not revealed at any level other THAN MALCHUT. "The time of singing has come" SIGNIFIES THAT WHEN THE SHECHINAH, CALLED SONG, IS INSPIRED WITH THE SPIRITUAL LIGHT OF CHOCHMAH, then is the time for praise and glorification, as is written: "So that he may sing your praise and not be silent" (Tehilim 30:13). MALCHUT is therefore called 'song,' as we have learned from the words, "a song for David" (Tehilim 3:1) AND NOT "DAVID'S SONG" (TEHILIM 24:1). THIS INDICATES that first David was inspired by the Shechinah. This is WHY IT IS SAID THAT "the time of singing has come." FIRST THE SHECHINAH (CALLED "SONG") REACHED HIM; ONLY THEN DID HE START SINGING AND PRAISING. Rabbi Chiya said THAT THE TIME OF SONG HAS COME; THIS should be understood literally as "the time of praise has come," MEANING THAT AFTER RECEIVING THE SPIRITUAL LIGHT, IT IS TIME FOR PRAISE. HE DISAGREED THAT THE SHECHINAH OF HASHEM IS CALLED "SONG."

32. Rabbi Aba says that the upper world, BINAH, is shrouded in mystery, as are all of its attributes, because it exists in the divine secret, THE THREE TOP SFIROT OF BINAH, which is a day THAT EMBRACES all days. And when ARICH ANPIN created and produced BINAH WITH A THOUGHT, He produced it on THE LOWER six OF BINAH AND NOT THE UPPER THREE. And because ARICH ANPIN is mysterious and His actions are incomprehensible, it is written in THE SCRIPTURE, "Bereshheet," MEANING "He created six (Bara Sheet)." THIS HINTS AT THOSE SIX supernal days, but does not specify who created them. THE SIX DAYS ALLUDED TO IN BERESHEET belong to an incomprehensible and vague world.

30. אָמַר רַבִּי אֶלְעָזָר, בְּרֵאשִׁית דָּא כְּלָלָא, דְּיוֹקְנָא דְּכָל דְּיוֹקְנֵי כְּלִילֵן בֵּיהּ, דָּא רְזָא דְּכְתִיב הוּא מְרָאָה דְּמוֹת כְּבוֹד ה', חִיזוּ דְּאַתְחִזּוּן בֵּיהּ שֵׁית אַחֲרֵינֵי, וְדָא הוּא בְּרֵאשִׁית בְּרָא שֵׁית.

תָּא חִזוּ, כַּד עָאלין בְּהַאי חִיזוּ שֵׁית גּוּוּנֵי, הִיא אֲתְקִינַת גְּרָמָא לְאַחֲזָאָה לֹון וְלִמְפַעֵל בְּהוּ אֹמְנוּתָא דְעֵלְמָא, וְאִי תִימָא דְהַאי אֹמְנוּתָא דְעֵלְמָא, מְדַרְגָּא דָּא הוּא, כְּתִיב בְּרָא שֵׁית, שְׁבַחָא דְשֵׁית אִיהוּ, דְעֵבְרֵי אֹמְנוּתָא בְּהַאי.

31. רַבִּי יוֹסִי פְתַח הַנְּצָנִים נִרְאוּ בְּאַרְץ, עֵת הַזְמִיר הִגִּיעַ, וְקוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ, הַנְּצָנִים: דָּא הוּא רְזָא דְשֵׁית דְרֵגִין. נִרְאוּ בְּאַרְץ בְּגִין דְּאִינֵן דְּיוֹקְנֵי לְאַתְחִזּוּתָא בְּהַאי דְרֵגָא. עֵת הַזְמִיר הִגִּיעַ: דְּהָא כְּדִין מְשַׁבַּח וּמְהַדֵּר, כְּמָה דָּאֵת אָמַר לְמַעַן יִזְמַרְךָ כְּבוֹד וְלֹא יְדוּם, וּבְגִין כֶּךָ אֶקְרִי מְזִמּוֹר, כְּמָה דְתַנִּין דְּכְתִיב מְזִמּוֹר לְדוֹד, דְּשָׁאֲרַת עֲלִיָּה שְׁכִינְתָא בְּרִישָׁא, וְדָא הוּא עֵת הַזְמִיר הִגִּיעַ. רַבִּי חִיָּיא אָמַר, דְּהָא כְּדִין מְטָא זְמַנָּא לְשְׁבַחָא.

32. רַבִּי אַבָּא אָמַר, עֵלְמָא עֲלָאָה סְתִימָא, וְכָל מְלוּי סְתִימִין, בְּגִין דְּקִיּוּמָא בְּרְזָא עֲלָאָה, יוּמָא דְכָל יוּמִין, וְכַד בְּרָא וְאֶפִיק, אֶפִיק אֵלִין שֵׁית, וּבְגִין דְּאִיהוּ סְתִימָא, דְּכָל מְלוּי סְתִימִין, אָמַר בְּרֵאשִׁית, בְּרָא שֵׁית יוּמִין עֲלָאִין, וְלֹא אָמַר מֵאֵן בְּרָא לְהוּן, בְּגִין דְּאִיהוּ עֵלְמָא עֲלָאָה סְתִימָא.

33. Later, he revealed the creator of the lower world OF ASIYAH, NAMELY ZEIR ANPIN AND NUKVA, because it is a world that stands revealed. He said, "Elohim created the heavens and the earth" (Bereshheet 1:1), ALLUDING TO ZEIR ANPIN AND NUKVA. Consequently it is not written vaguely, WITHOUT REFERENCE TO THE CREATOR, that is just "created the heavens AND THE EARTH," because it is a world of revelation. Thus, it says, "Elohim created." Elohim DID certainly CREATE THEM, AS IT IS a revealed name, BECAUSE ELOHIM ENSURES THE COMPLETION OF THE SPIRITUAL LIGHT OF THE ILLUMINATION OF CHOCHMAH. The first WORLD, BINAH, is concealed, because it is the divine WORLD. The lower WORLD OF ZEIR ANPIN AND NUKVA is revealed, because the workings of the Holy One, blessed be He, are always both concealed and revealed. So is the secret of the holy name concealed and revealed. THE YUD-HEI OF THE NAME YUD-HEI-VAV-HEI ARE CONCEALED, BECAUSE WE HAVE NO COMPREHENSION OF THE THREE TOP SFIROT; VAV-HEI ARE REVEALED BECAUSE THEY ALLUDE TO ZEIR ANPIN AND NUKVA, WHICH ARE COMPREHENSIBLE.

34. THE PARTICLE Et (Heb. 'the') WHEN PLACED BEFORE THE WORD "heavens" IN THE SCRIPTURE, includes the lower heavens below; when placed BEFORE THE WORD "earth," however, it also includes in it the earth below, adding the idea that everything done IN THE LOWER EARTH is similar to the divine pattern above.

10. Seven Dwellings of the Upper and Lower Earth

The spiritual and physical worlds are each divided into seven. These are a reflection of the 7 Sfirot, or dimensions.

35. THE WORDS, "the earth was formless and void" have already been explained. MOREOVER, the earth is the upper earth, NUKVA OF ZEIR ANPIN, which has no light of its own. "Was" INDICATES that it was originally in its ordered state, but now it has become formless, void, and dark. THE SCRIPTURE EMPLOYS the word "was" precisely TO DRAW OUR ATTENTION TO THE FACT THAT IT WAS COMPLETE. Later, it diminished itself and its light, AND IN IT THERE CAME ABOUT formlessness, emptiness, darkness, and spirit--these being the four worldly elements that were built into the EARTH.

11. Seven Dwellings of the Lower Earth

The physical realm includes seven compartments, or worlds. These are called, Eretz, Adamah, Gey, Nesheyah, Tziyah, Arka, Tevel. Our physical earth corresponds to Tevel. When Rabbi Yossi inquires as to the nature of world called Tziyah, Rabbi Abba replies that this realm is the location of Hell.

The world of Nesheyah, the Zohar explains, is called oblivion. It is totally forgotten, for it is without any form.

36. Another explanation of "and the earth" is that the words include the lower earth, which was made of compartments as was the upper EARTH. And this is WHAT IS MEANT BY, "The earth was formless and void; and darkness and the spirit..." And the compartments of the earth are called Eretz (earth), Adamah (soil), Gey (valley), Neshiyah (oblivion), Tziyah (dryness), Arka (ground), and Tevel (world). The major level of earth is Tevel, about which it is written: "And he will judge the Tevel (world) in righteousness" (Tehilim 9:8). THIS IS NOT SAID ABOUT ANY OTHER LEVEL OF EARTH, AND THUS WE INFER THAT IT IS THE MOST IMPORTANT.

33. ולבֹּתֵר גְּלִי וְאָמַר עֲבִידֶתָא תִּתְּאָה, וְאָמַר מֵאֵן בְּרָא לִיה, בְּגִין דְּאִיהוּ עֲלְמָא דְקִיּוּמָא בְּאַתְגְּלוּיָא, וְאָמַר בְּרָא אֱלֹקִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וְלֹא כְּתִיב בְּרָא סְתִימ, בְּרָא אֶת הַשָּׁמַיִם, בְּגִין דְּאִיהוּ עֲלְמָא בְּאַתְגְּלוּיָא, וְאָמַר בְּרָא אֱלֹקִים, אֱלֹקִים וְדָאֵי שְׂמָא בְּאַתְגְּלוּיָא, קְדַמָּא בְּסִתְימָא דְּאִיהוּ עֲלָאָה, תִּתְּאָה בְּאַתְגְּלוּיָא. לְמַהוּי תְּדִיר עוּבְדָּא דְקוּדְשָׁא בְּרִיךְ הוּא סְתִימ וּגְלוּיָא. וְרוּז דְשְׂמָא קְדִישָׁא הֵבֵי הוּא סְתִימ וּגְלוּיָא.

34. אֶת הַשָּׁמַיִם, לְאַסְגָּאָה שְׁמַיִם תִּתְּאֵי לְתִתְּאָה, וְאֶת הָאָרֶץ לְאַכְלָלָא אֶרֶץ דְּלִתְּתָא, וְלְאַסְגָּאָה כָּל עוּבְדָּהָא כְּגוּוּנָא דְלַעִיָּלָא.

35. וְהָאָרֶץ הִיְתָה תְּהוּ וְבָהוּ: בְּדִקְאֻמְרָן, וְהָאָרֶץ דָּא אֶרֶץ עֲלָאָה, דְּלִית לָהּ נְהוּרָא מְגַרְמָה. הִיְתָה: בְּקְדַמִּיתָא כְּבֹר הוּת, בְּדִקְא יָאוּת, וְהִשְׁתָּא תְּהוּ, וְבָהוּ, וְחֻשְׁךְ. הִיְתָה דִּיּוּקָא, לְבִתֵּר אֲזַעִירַת גְּרַמָּה וְאֲזַעִירַת נְהוּרָא. תְּהוּ, וְבָהוּ, וְחֻשְׁךְ, וְרוּחַ: אֲרַבַּע יְסוּדֵי עֲלְמָא דְאַשְׁתַּכְּלָלוּ בָּהּ.

36. דְּבַר אַחֵר, וְאֶת הָאָרֶץ בְּדִקְאֻמְרָן, לְאַסְגָּאָה אֶרְעָא דְלִתְּתָא, דְּאִיהוּ אֲתַעֲבִידַת בְּכַמָּה מְדוּרִין, כְּלָא כְּגוּוּנָא עֲלָאָה, וְדָא הוּא, וְהָאָרֶץ הִיְתָה תְּהוּ וְבָהוּ, וְחֻשְׁךְ וְרוּחַ. אֵלִין אֵינּוּן מְדוּרֵי אֶרְעָא: אֶרֶץ, אֲדַמָּה, גֵּי, נִשְׂיָה, צִיָּה, אֶרְקָא, תִּבְל. וְגְדוּל שְׁפִכּוּלִם תִּבְל, דְּכְתִיב וְהוּא יִשְׁפּוֹט תִּבְל בְּצִדִּיק.

37. Rabbi Yosi asked: What is THE NATURE OF THIS EARTH THAT IS CALLED Tziyah? RABBI ABA said to him: This is the location of Gehenom, as is said "the land of Tziyah" and "the shadow of death" (Yirmeyah 2:6). AND AS "THE SHADOW OF DEATH" IS THE PLACE OF GEHENOM, SO IS TZIYAH. This is the secret of the words "and darkness on the face of the abyss" (Bereshheet 1:2), alluding to the place of Gehenom. This is the wilderness, the place of the Angel of Death, of whom it says, "he darkens the faces of all creatures." This is also the place of the upper darkness REFERRED TO IN THE WORDS "AND THE EARTH..."

38. "Formlessness" is the earth called Neshiyah (oblivion). IT IS SO CALLED, BECAUSE it has no appearance until it is completely forgotten. It is therefore called oblivion. "Void" is Arka (ground), a place that cannot be forgotten. Rabbi Chiya DISAGREES AND says, "this earth called Gey (valley) IS VOID, NOT ARKA (GROUND)." And the words, "the spirit of Elohim hovers," allude to the EARTH CALLED Tevel (world), which feeds from the spirit of Elohim, NAMELY FROM THE SPIRIT OF BINAH CALLED ELOHIM. They are all parts of the same level.

12. Seven Dwellings of the Upper Earth

Just as there are seven compartments in the lower earth, there are also compartments in the supernal realms. They are arranged on top of one another in parallel dimensions, beyond the range of human perception.

39. Similarly, there are seven compartments in the supernal earth. THE MALCHUT OF THE WORLD OF ATZILUT IS THE ASPECT OF THE EARTH IN THE MALCHUT OF THE WORLD OF ATZILUT, SIMILAR TO THAT OF THE LOWER EARTH, DISCUSSED ABOVE AS MALCHUT OF ASIYAH. There are seven compartments above, IN MALCHUT, arranged one level on top of another. And in all those compartments reside holy angels, one above the other, ACCORDING TO THEIR STATURE. Similarly, there are angels below IN THE SEVEN LEVELS OF THE EARTH OF ASIYAH, and they all cling to one another so that they can be one. There are seven compartments above, IN THE WORLD OF ATZILUT, and the supernal earth, MALCHUT, includes them, and they reside in her. And they encompass the praise of the Holy One, blessed be He. NEVERTHELESS, the levels and their locations differ from one another.

13. First Lower Compartment: Yesod

Yesod is a realm of darkness where evil and negative entities reside. By our own wrongful actions, we create the evil entities who wreak havoc and cause suffering in our lives.

40. The first compartment below, THE LOWER COMPARTMENT OF YESOD, WHICH IS SEQUENTIALLY THE FIRST FROM BELOW, is a place of darkness and does not illuminate anything. It is constructed for the dwellings of spirits, administrators of judgment, and forceful, stormy spirits. THESE KLIPOT (SHELLS WITH NEGATIVE SPIRITUAL POWERS) are invisible and have no light or darkness, or any shape at all. EACH IS STRONGER THAN THE OTHER, BEGINNING WITH THE FIRST OF THE FOUR KLIPOT. IN THAT PLACE, they are not evident, because they have no shape at all. THIS COMPARTMENT CORRESPONDS TO "FORMLESSNESS," AS NO ONE KNOWS OF THE EXISTENCE OF THOSE KLIPOT (SHELLS).

37. אָמַר רַבִּי יוֹסִי, מֵאֵן הוּא צִיָּה, אָמַר לָהּ דָּא הוּא אֶתְר דְּגִיְהֵנָם, כַּד"א צִיָּה וְצִלְמוֹת. וְרָזָא דָּא כְּתִיב, וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם, דָּא רָזָא אֶתְר דְּגִיְהֵנָם, דָּא הוּא צִיָּה, אֶתְר דְּמִלְאֲךָ הַמּוֹת, בְּדִקְאֻמְרָן, דְּאִיהוּ מַחְשִׁיךְ אֲנַפְיֵיהוּ דְּבְרִייתָא, וְדָא הוּא אֶתְר דְּחֹשֶׁךְ עֲלָאָה.

38. תְּהוּ דָּא נְשִׂיָּה, דְּלָא אֶתְחַזְיָא בְּהּ חִיזוּ כְּלָל, עַד דְּאֶתְנָשִׂי מִכְּלָא. וְעַל דָּא אֶתְקְרִי נְשִׂיָּה. וְבַהּ דָּא אַרְקָא אֶתְר דְּלָא אֶתְנָשִׂי. ר' חִיָּיא אָמַר דָּא גִיא. וְרוּחַ אֱלֹקִים מְרַחֶפֶת דָּא לְקַבֵּל תַּבַּל דְּאֶתְזֵן מְרוּחַ אֱלֹקִים, וְכֹלָא כְּחַד הוּא.

39. בְּגוּוֹנָא דָּא, אִית לְאֶרֶץ עֲלָאָה, שְׁבַעָה מְדוּרִין אִינּוּן לְעִילָא, דְּרָגָא עַל דְּרָגָא, וּבְכֻלְהוּ מְדוּרִין מְלֹאכֵי עֲלָיִי אֵלִין עַל אֵלִין. הֵכִי נִמְי לְתַתָּא, וְכֹלָא אַחִיד דָּא בְּדָא לְמַהוּי כְּלָא חַד. שְׁבַעָה מְדוּרִין אִינּוּן לְעִילָא, וְהָא אֶרֶץ עֲלָאָה אַחִידַת לֹון, וְכֻלְהוּ קִינִימִין בַּהּ, וּבְכֻלְהוּן קִינִימָא תּוֹשְׁבֵי תַתָּא דְּקִדְשָׁא בְּרִיךְ הוּא. דְּרָגִין פְּרִישָׁן דָּא מִן דָּא. וְאֶתְרִין פְּרִישָׁן דָּא מִן דָּא.

40. מְדוּרָא קְדָמָאָה, לְתַתָּא, הוּא אֶתְר בֵּי חֹשֶׁךְ דְּלָא נְהִיר, וְהוּא מִתְתַּקֵּן לְמְדוּרֵי רוּחֵי וְקִסְטִירֵי וְעֲלֵעוּלֵי תְקִיפִין דְּלָא אֶתְחַזְיִין, וְלָא אִית בֵּיהּ נְהוּרָא, וְלָא חֲשׂוּכָא, וְלָא דְיוֹקְנָא כְּלָל. וְתַמָּן לָא יִדְעִין בֵּיהּ יִדְעָא כְּלָל, דְּלָאוּ בֵּיהּ צוּרָה גּוּ כְּלָל בּוֹרְסִיָּא.

41. This place has a governing angel named Tahariel, who is accompanied by seventy flying ministers. They are overcome by the blasts of lapping flames above them. SOME are destroyed AND SOME SURVIVE--but these are not seen. SOME ARE VISIBLE, BUT UPON CLOSER EXAMINATION are not really there. When morning comes they are all restored. Yet they are not sustained in existence, because when they reach this place they are dissipated and cannot be found, because they go into a hole in the abyss and disappear. When nighttime comes, they are again wiped out by the flames of fire until morning comes.

41. ועל ההוא אתר ממנא חד מלאכא טהריאל
שמייה, ועמיה שבעין ממנן מעופפין ואתמחון
מזיקי שביבין, ולא קיימין, ולא אתחזון, ולא
משתבחי. וכד אתי צפרא כלהו מתחדשן ולא
קיימי, כד מטאן לגבי ההוא אתר, אבדין ולא
משתבחי, ועאלין בחד נוקבא דתהומא. ולא
אתחזון, כד אתרמיש ליליא אתמחון מאינון
שביבין עד דמטי צפרא.

14. The Second Compartment: Hod

This realm contains more Light than the other realms discussed thus far. The angels who interact with people by virtue of our actions reside in this compartment. These angels serve to connect our actions and the Upper Worlds. When we perform positive actions, the Upper Worlds reflect positive influences back to us through the medium of the angels. The same process occurs with all our negative actions.

42. The second compartment is a place of greater enlightenment. It still is dark, but not as dark as the first. It is reserved as the domain of the upper angels. THERE ARE NO KLIPOT (SHELLS) HERE. THESE ANGELS are responsible for the actions of people. THEY HELP THEM ACCOMPLISH GOOD DEEDS and also lead them astray into the evil path they tread. THAT IS, THEY GIVE STRENGTH ALSO TO THOSE WHO WALK ON EVIL PATHS. NEVERTHELESS, THEY ARE HOLY ANGELS AND NOT, HEAVEN FORBID, KLIPOT (NEGATIVE SPIRITUAL FORCES). This place is more evident than the first COMPARTMENT, BECAUSE THE FORMER PLACE IS, IN EFFECT, FORMLESS. THE SECOND, ON THE OTHER HAND, IS REGARDED AS VOID, AS IT IS WRITTEN IN THE SCRIPTURES, AND IS MORE VISIBLE. These angels are more closely related to humans, MEANING THAT THEY APPEAR TO PEOPLE IN THEIR OWN SHAPE. They are nourished by the subtle odors and perfumes that humans emanate from below, and because of the opportunities they receive they are able to ascend in order to receive-- and therefore give--more light.

42. מדורא תניינא: הוא אתר דנהיר יתיר, ואיהו
חשוכ, אבל לא חשוכ כההוא קדמאה, והוא מתתקן
למדורי מלאכין עלאין, די ממנן על עובדיהון דבני
נשא, ולמסטי להון בההוא ארע בישא דאינון
אזלין. וההוא אתר אתחזי יתיר מן קדמאה, ואלין
מלאכין אית להון קרבא עם בני נשא, ומתזנן
מריחא ובוסמא דלתתא, לסלקא בתועלתא,
ולאנהרא יתיר.

43. They are governed by one minister named Kedumiel, WHO IS FROM THE SIDE OF CHESED, HENCE 'EL,' AND HIS FUNCTION IS TO PROTECT THEM FROM THE FORCES OF JUDGMENT IN THE THIRD COMPARTMENT. These ANGELS UNDER TAHRIEL start singing, then are quieted and driven away--BECAUSE SONG STRENGTHENS THE FORCE OF THE LEFT COLUMN. THIS AWAKENS THE FORCES OF JUDGMENT IN THE THIRD CHAMBER. AFTER THEIR SONG IS INTERRUPTED AND THEY ARE DRIVEN AWAY, they do not appear again until the nation of Yisrael below IN THIS WORLD starts singing. Then they return to their places, RESUME THEIR SONG, and are seen glowing brighter. Three times a day they sing with holiness. And when the people of Yisrael are busy with Torah, all THE ANGELS OF THIS COMPARTMENT take wing and give testimony above; and the Holy One, blessed be He, has compassion for them.

43. ועליהו חד ממנא קדומיא"ל שמייה, ואלין
פתחין שירתא ומשתבחי, ואזלין לון, ולא אתחזון,
עד דישראל לתתא פתחי ואמרי שירתא, כדין
קיימן בדוכתייהו, ואתחזון נהירין יתיר, תלת זמנין
ביומא מקדשי קדושתא. וכד ישראל עסקי
באורייתא, כלהון טאסין וסהדי סהדותא לעילא,
וקודשא בריך הוא חייס עלייהו.

15. The Third Compartment: Netzach

The energy and intelligence of Judgment dwell in the Third Compartment. Negative angels of destruction who reside here are the conduits by which judgments befall us.

44. The third compartment OF THE SEVEN IN THE UPPER EARTH is a place of tongues of fire and rising smoke. There, the streams of the Nahar Dinur (river of fire) gush forth, BECAUSE THIS IS THE SOURCE OF THE RIVER OF FIRE. It is a crematorium for evil souls, the place where fire comes down upon the heads of the wicked--THOSE WHO DWELL UNDERNEATH, IN GEHENOM. And there reside also the angels of destruction, whose task it is to crush the souls that dwell IN GEHENOM.

44. מְדוּרָא תְּלִיתָא: הוּא אֲתֵר דְּשִׁבְיָבִין וְקִטּוּרִין, וְתַמְן נְגִידוּ דְּנַהַר דִּינּוּר, דְּנִגִּיד וְנִמִּיק, וְאִיהוּ בֵּי מוֹקְדָא דְּנִמְשִׁיָּהוּ דְּרִשְׁעֵיָא, דְּמִתְמָן נַחִית אֲשָׁא עַל רִישֵׁיהוּ דְּרִשְׁעֵיָא, וְתַמְן מְלָאכֵי חֲבֵלָה דְּטְרֵי לָהּ.

45. There can be found sometimes slanderers, who speak evil of Yisrael and who lead people away FROM THE PATH OF GOOD, BUT THEY CAN DO YISRAEL NO HARM if Yisrael takes precautions to keep them away. They are governed by one minister from the left side. All THE ANGELS THERE are from the side of darkness, as it says, "and darkness on the face of the abyss." And the evil angel Samael resides in this compartment.

45. וְתַמְן אֲשֶׁתְּבַח דְּלִטּוּרֵיָא עֲלֵיהוּ דִּישְׂרָאֵל לְזַמְנִין, וְלֹא־סִטָּא לֹון. בַּר בּוּזְמָנָא דְּנִסְבֵי אֲסוּתָא לְדַחֲיָא לֵיהּ, וְחַד מִמְנָא עֲלֵיהוּ מִסְטָרָא דְּשִׁמְאֵלָא. כְּלָהּ מִסְטָרָא דְּחֻשְׁךָ, כְּמָה דָּאֵת אִמְר וְחֻשְׁךָ עַל פְּנֵי תְּהוּם, וְסָמְאֵל חַיִּיבָא אֲשֶׁתְּבַח תַּמְן.

16. The Fourth Compartment: Tiferet

The Fourth Compartment is a place of positive energy and Light. The angels who inhabit this realm are responsible for the acts of mercy that appear in our lives. These angels also bring about the salvation that is merited when people repent and transform.

46. The fourth compartment, TIFERET, is a place from which light emanates to the supernal angels of the right. They start singing, and then abruptly end their song. However, they are not destroyed for their singing, as are those in the first COMPARTMENT--who start singing and then are scorched by being sucked down into burning fire, only to be restored again in the morning, as before. The ANGELS IN HERE are preserved and are not destroyed--they are the angels of mercy, who never change. BECAUSE THEY ARE OF THE ASPECT OF MERCY, WHICH DRAWS FROM THE SIDE OF CHESED, THEY ARE UNAFFECTED BY THE JUDGMENT DRAWN DOWN BY SINGING--AND THUS THEY CAN FINISH THEIR SONG.

46. מְדוּרָא רְבִיעָא: הוּא אֲתֵר דְּנַהֲרִי, וְתַמְן הוּא נַהֲרֵוּ לְמְלָאכֵי עֲלָיִי, דִּי בְּסִטְרֵי יְמִינָא. וּפְתַחוּ שִׁירְתָא וְסִימִי, וְלֹא אֲזִלִין לְאַעְבְּרָא כְּהִנֵּי קְדָמָי, דְּפְתַחִין שִׁירְתָא וּמִתְקַדְּן וּמִתְעַבְּרִין בְּנּוּר דְּלִיק, וְתַבִּין וּמִתְחַדְּשִׁין כְּמִלְקָדְמִין, וְהִנֵּי קִיּוּמִין בְּדוּכְתֵיָהוּ וְלֹא מִתְעַבְּרִין. וְהִנֵּי מְלָאכֵי דְּרַחֲמֵי דְּלֹא מִשְׁנִיין לְעֵלְמִין.

47. About THOSE ANGELS it is said, "He makes his angels as spirits" (Tehilim 104:4). They perform their mission in the world without being seen by humans, and can only be seen through visions and by other means, such as intense meditations. One angel governs them and his name is Padael. THIS NAME IS A COMBINATION OF THE WORDS "PADA EL," MEANING 'EL HAS REDEEMED.' ALL THOSE WHO ELEVATE MAYIN NUKVIN (FEMALE WATERS) TO THIS COMPARTMENT THROUGH THEIR GOOD DEEDS RECEIVE THE ILLUMINATION OF CHASSADIM FROM THIS ANGEL, AND EVEN IF THEY HAVE BEEN SENTENCED TO DEATH, THEY ARE REDEEMED AND DO NOT DIE. HENCE THE ANGEL IS NAMED PADAEL. In this CHAMBER, the keys to the gates of mercy are accessible to those who have repented and have returned to their Master. These keys open the gates through which their prayers enter--AND ARE THUS ANSWERED.

47. וְעֲלֵיהוּ כְּתִיב עוֹשֶׂה מְלָאכֵיו רִחוּת וְגו'. וְאֵלִין עַבְדִּין שְׁלִיחוּתֵיהוּ בְּעֵלְמָא, וְלֹא אֲתַחֲזוּן לְבִנֵי נֶשְׁאָא בַר בַּחֲזוּוּא, אִוּ בְּסִטְרָא אַחְרָא בְּסַכְלַתְנוּ סְגִי. וְחַד מְלָאכָא מִמְנָא עֲלֵיהוּ פְּדָאֵל שְׁמִיהּ. וְבִיהּ פְּתִיחִין מִפְתַּחֵן דְּרַחֲמֵי, לְאִינּוּן דְּתִיבִין לְגַבִּיהּ דְּמַאֲרִיהוּן, וּפְתַחִין תְּרַעִין לְאַעְבְּרָא צְלוּתְהוּן וּבְעוּתְהוּן.

17. Fifth Compartment: Gvurah

This Compartment embodies more Light than the Fourth Compartment. Angels of both mercy and judgment reside here. These Angels are likened to Generals of the Upper Worlds, while the angels in the prior compartments are compared to foot soldiers. This realm is primarily one of Judgment. But if our actions in the physical warrant it, we can sweeten judgment through the Angels of mercy who dwell here. The concept of sweetening judgment can be understood this way: A child misbehaves and the parent reacts with great anger. The parent then spans the child and harshly scolds him. According to Kabbalah, there is no aspect of mercy included in the actions of the parent. The punishment is pure judgment, rooted in the anger of the parent. But the parent could also restrain himself at the moment anger erupts. He could shut down his reactive nature and release all his negative feelings. Yet the parent still realizes, out of love and concern for the child, that a punishment is called for. Therefore with pure love in his heart, and in complete control of his actions, he reprimands the child. This is still judgment, but it is judgment sweetened with mercy.

48. The fifth compartment is the one in which light shines more brightly than it does in any of the preceding ones. In it are angels, some--ONES WHO REPRESENT JUDGMENT--are fiery angels. Others--ONES REPRESENTING MERCY--are watery angels. Sometimes mercy is prominent, WHEN THE WATERY ANGELS ARE DOMINANT, and sometimes judgment is prominent, WHEN THE FIERY ANGELS ARE DOMINANT. Those OF WATER are on the RIGHT side, and those OF FIRE are on the LEFT side. Occasionally, some of these angels glow, while the others are in darkness. Both groups of angels oversee the chanting to their Master, some--ANGELS OF JUDGMENT--at midnight, and others--ANGELS OF MERCY--at dawn. And one minister governs them both; he is called Kadshiel. HIS DUTY IS TO DRAW DOWN KDUSHAH (HOLINESS) TO THE LOWER WORLDS.

49. At midnight, the northern wind arises, and the Holy One, blessed be He, comes to the Garden of Eden to rejoice with the righteous. And this northern wind OF BINAH knocks and reaches those ministers in charge of chanting at midnight. They all sing and begin to chant, THUS ENABLING THE LOWER LEVELS TO SING. When the deep darkness JUST BEFORE DAWN joins with the light of the morning, all the other angels THE WATER ANGELS ON THE RIGHT sing. And all the stars in the firmament help them, along with the angels OF FIRE FROM THE LEFT SIDE. BECAUSE SINGING IS OF THE LEFT ASPECT, THEY NEED THE HELP OF THE LEFT COLUMN ANGELS IN ORDER TO SING, as is written: "The morning stars sang together and the sons of Elohim shouted for joy." (Iyov 38:7) BECAUSE ALL THE ANGELS SING IN THE MORNING, Until Yisrael below opens with singing and praises after them. BECAUSE THOSE ANGELS ARE MORE IMPORTANT THAN YISRAEL, YISRAEL RECEIVES STRENGTH FROM THEM TO SING.

18. Sixth Compartment: Chesed

While Gvurah, the Compartment directly below, personifies Judgment, Chesed is a realm of pure Mercy. The angels residing here are responsible for delivering spiritual influences of mercy into our lives. We bring these angels into motion whenever we show mercy toward others. Everyday acts of sharing and kindness, without any expectations in return, are examples of mercy in this sense.

50. The sixth compartment is very close to the kingdom of the heavens, THAT IS, THE INNER MALCHUT. In it are ships and rivers and streams that branch off and leave the sea, WHICH IS MALCHUT. Many are the fish--ALLUDING TO THE ANGELS--that, governed by their ministers, swarm IN THE RIVERS AND STREAMS to the four winds of the world. One minister, called Uriel, is in charge of all the lower ANGELS IN THIS COMPARTMENT. HE IS RESPONSIBLE FOR ALL THE ANGELS FROM THE WESTERN SIDE.

51. At those hours and moments when the ships sail, ALL THESE ANGELS TRAVEL WITH THEM in one direction and another--IN THOSE DIRECTIONS TOWARD WHICH THE SHIPS SAIL. When the ships sail southward, the minister governing them is Michael, who is drawn from the right COLUMN, WHICH IS CHESED. And when the ships sail northward, the minister governing them is Gavriel, who is drawn from the left side WHICH IS GVURAH. THE FOUR DIRECTIONS, SOUTH, NORTH, EAST, AND WEST ARE CHOCHMAH, BINAH, TIFERET, AND MALCHUT. AND FROM THE PERSPECTIVE OF THE SIX LOWER SFIROT, THEY ARE CHESED, GVURAH, TIFERET, AND MALCHUT. And when the ships are eastbound, the minister governing them on that side is Refael, who is to the right, THAT IS ON THE SIDE OF THE CHASSADIM. And when the ships are westbound, the minister governing them is Uriel, who is the last, WEST BEING THE LAST OF ALL FOUR DIRECTIONS.

48. מְדוּרָא חֲמִישָׁאָה: הוּא מְדוּרָא דְנְהִיר בְּנְהִירוֹ וְתִיר מְכֻלְהוּ קְדָמָי, וְאִית בֵּיה מְלָאכִין מְנְהוֹן אָשָׁא, וּמְנְהוֹן מִיָּא. לְזִמְנִין אֲשֶׁתְּכֻחוּ בְּרַחֲמֵי, וּלְזִמְנִין אֲשֶׁתְּכֻחוּ בְּדִינָא. אֵלִין בְּסִטְרָא דָּא, וְאֵלִין בְּסִטְרָא דָּא, לְזִמְנִין נְהִרִין אֵלִין, וְחֲשֻׁכִין אֵלִין, וְאֵלִין מְמַנֵּן לְזִמְרָא לְמֵאֲרִיְהוֹן, אֵלִין בְּפִלְגוֹת לִילִיָּא, וְאֵלִין כּד סְלִיק נְהוּרָא. וְחַד מְמַנָּא עֲלוּהֵי קְדָשִׁיא לְ שָׁמַיָּה.

49. כּד אֲתַפְּלַג לִילִיָּא, וְאֲתַעַר רוּחַ צְפוֹן וְקָדְשָׁא בְּרִין הוּא אֲתִי לְאֲשֶׁתְּעִשְׂעָא עִם צְדִיקָיָא בְּגִנְתָּא דְעֵדֶן, בְּדִין רוּחַ צְפוֹן אֲקִישׁ, וּמִטָּא לְאִינוֹן דְּמִמְנָן בְּפִלְגוֹת לִילִיָּא, לְזִמְרָא, וְכֻלְהוּ מְזַמְרִין וּפְתַחֲוִין שִׁירְתָּא. וְכּד אֲתִי צְפָרָא וּמִתְחַבֵּר קְדְרוֹתָא דְצְפָרָא בְּנְהוּרָא, בְּדִין כְּלָהוּ אַחֲרָנִין אֲמִרִין שִׁירְתָּא, וְכֻל כְּכַבֵּי רְקִיעָא וְכֻל שָׂאֵר מְלָאכִין מְסִייעִין לוֹן, כְּמָה דְכְּתִיב בְּרִן יְחַד כְּכַבֵּי בְּקֹר וִירִיעוּ כֻל בְּנֵי אֱלֻקִים, עַד דְּיִשְׂרָאֵל נְטְלֵי שִׁירְתָּא וְתוֹשְׁבַתָּא אֲבַתְרִיְהוּ.

50. מְדוּרָא שְׁתִּיתָאָה: הוּא, מְדוּרָא עֲלָאָה קְרִיב לְמַלְכוּ שָׁמַיָּא. וּבֵיה אַרְבִּין, וְנְהִרִין, וְנַחֲלִין, דְּמִתְפַּלְגִין מִן יָמָא, וְכְמָה נוֹנִין אִינוֹן, דְּמִרְחֻשָּׁן לְאַרְבַּע סְטְרֵי עֲלִמָּא, וְעִילָא מְנְהוֹן סְרְכִין מְמַנֵּן, וְחַד מְמַנָּא עֲלוּיְהוּ וְאוּרִיָּאל שָׁמַיָּה, וְהוּא מְמַנָּא עַל כֻּל אֵלִין תְּתָאִין.

51. וְכֻלְהוּ נְטְלֵי בְּשַׁעֲתֵי וּרְגֵעֵי כּד נְטְלֵי אַרְבֵּי לְסִטְרָא דָּא וְלְסִטְרָא דָּא, כּד נְטְלֵי אַרְבֵּי לְסִטְרָא דְרוּם מְמַנָּא דְקִיּוּמָא עֲלוּיְהוּ, לְהוּא סְטְרָא, הוּא מִיכָאֵל דְּאֲתָא מִימִינָא. וְכּד נְטְלֵי אַרְבֵּי לְסִטְרָא צְפוֹן, מְמַנָּא דְקִיּוּמָא עֲלוּיְהוּ לְהוּא סְטְרָא, הוּא גְבֻרִיָּאל דְּאֲתִי מְסִטְרָא דְשְׁמַאלָא. וְכּד נְטְלֵי אַרְבֵּי לְסִטְרָא מְזֻרְחָא תַּמָּן אִיהוּ מְמַנָּא, דְקִיּוּמָא עֲלוּיְהוּ, לְהוּא סְטְרָא רְפָאֵל שָׁמַיָּה, וְהוּא לִימִינָא. וְכּד נְטְלֵי אַרְבֵּי לְסִטְרָא מְעֵרָב, מְמַנָּא דְקִיּוּמָא עֲלוּיְהוּ, לְהוּא סְטְרָא, הוּא אוּרִיָּאל וְאִיהוּ לְבַתְרָאָה.

19. Seventh Compartment: Binah

The Seventh Compartment corresponds to Binah, the repository and source of all Light. This realm radiates the brightest Light and fulfillment.

52. The seventh compartment is the highest, and there, only the souls of the righteous can be found. There, the souls rejoice, nourished by divine bliss and splendor. And there, none are to be found, except the righteous. THIS MEANS THAT NO ANGELS RESIDE THERE. There can be found treasures of peace, blessings, and charity. And everything there is in the manner of the divine aspect, NAMELY BINAH, as the friends have explained.

52. מְדוֹרָא שְׁבִיעָאָה: הוּא מְדוֹרָא עֲלָאָה עַל כֻּלָּא. וְתַמְן לֹא אֲשַׁתְּכָחוּ בַר נִשְׁמַתְהוֹן דְּצַדִּיקֵינָא דְתַמְן מִתְעַדְנִין בְּהוּא זִיְהִרָא עֲלָאָה, וּמִתְעַדְנִין בְּעַדוֹנִין וְתַפְנוּקִין עֲלָאִין, וְתַמְן לֹא אֲשַׁתְּכָחוּ בַר אֵינּוֹן זְכָאִין, וּגְנִיזֵי שְׁלוֹם בְּרַכָּה וּנְדָבָה, כֻּלָּא הוּא כְּגוֹנוֹנָא עֲלָאָה, וְהָא אָמְרוּ חֲבֵרֵינָא.

53. The same can be found in the seven compartments of the lower land, which are all similar to the SEVEN COMPARTMENTS of the world above. THUS, THE SEVEN COMPARTMENTS OF ASIYAH BELOW ARE EQUAL IN ALL RESPECTS TO THE SEVEN COMPARTMENTS OF MALCHUT OF THE SPIRITUAL WORLD OF ATZILUT ABOVE. And in all OF THE SEVEN COMPARTMENTS BELOW, there are ANGELS in the shape of humans, CLAD LIKE PEOPLE IN THE CLOTHING OF THE PHYSICAL WORLD. THE DIFFERENCE BETWEEN ABOVE AND BELOW IS THAT ABOVE ONLY IN THE SECOND COMPARTMENT CAN THERE BE FOUND ANGELS WHO ARE RELATED TO HUMANS. BUT FROM THE FOURTH COMPARTMENT UPWARD THERE CANNOT BE FOUND ANY RELATION BETWEEN THE ANGELS AND HUMANS, SAVE THAT ACHIEVED THROUGH VISIONS AND INTENSE MEDITATION. IN THE LOWER WORLDS, HOWEVER, EVEN THOSE COMPARTMENTS FROM THE CHEST UP ARE ALLOWING THE ANGELS TO APPEAR IN THE FORM OF HUMANS. They all are grateful and praise the Holy One, blessed be He. Yet none can perceive His glory, BLESSED BE HE, as can those in the supernal realms. They behold His glory most appropriately, so as to worship, praise, and acknowledge His greatness.

53. בְּדִין הוּא לְאָרֶץ דְּלִתְתָא, בְּשִׁבְעָה מְדוֹרִין, וְכֻלְהוּ כְּגוֹנוֹנָא דְלַעִילָא. וּבְכֻלְהוּ אֵית זִינִין כְּחִיזוּ בְּנֵי נִשָּׂא, וְכֻלְהוּמוֹדֵן וּמִשְׁבַּחֵן לְקִדְשָׁא בְּרִיךְ הוּא, וְלִית מָאן דִּידַע יְקָרִיָּה, כְּאֵינּוֹן דְּאֵינּוֹן בְּמְדוֹרָא עֲלָאָה, וְאֵלִין חֲזָאן יְקָרִיָּה כְּדַקָּא יְאוּת, לְמַפְלַח לִיָּה, וְלִשְׁבַּחָא לִיָּה, וְלֹאֲשַׁתְּמוּדַע יְקָרִיָּה.

54. This supernal world, called Tevel, exists only for the sake of the righteous, who are holy bodies, WHO ARE FOUND IN THIS WORLD. FOR THEM, THIS WORLD (TEVEL) WAS CREATED, AND FOR THEIR SAKE IT CONTINUES TO EXIST. Similar to the upper COMPARTMENTS OF THE SUPERNAL WORLD, this seventh compartment below exists only for the souls of the righteous. Also IN THE COMPARTMENTS OF THE LOWER EARTH, the lower seventh compartment, TEVEL, exists only for the bodies of the righteous. One WORLD is similar to the other--much like a reflection of the other. THE SEVEN COMPARTMENTS OF THE LOWER WORLDS ARE A REFLECTION OF, AND ARE DRAWN THROUGH, THE SEVEN SUPERNAL COMPARTMENTS. EVERY ASPECT ABOVE HAS ITS COUNTERPART BELOW. AS THE SOULS OF PEOPLE ALONE CAN BE FOUND IN THE SUPERNAL SEVENTH COMPARTMENT, SO IN THE LOWER SEVENTH, CALLED TEVEL ONE OF THE SEVEN PHYSICAL WORLDS CAN BE FOUND ONLY THE BODIES OF THE RIGHTEOUS PEOPLE. ALTHOUGH ALL THE OTHER KINDS OF CREATURES AND WICKED PEOPLE CAN ALSO BE FOUND THERE, THEY ARE THERE ONLY TO SERVE THE BODIES OF THE RIGHTEOUS, BECAUSE THE WORLD WAS CREATED AND IS MAINTAINED FOR THE SAKE OF THE RIGHTEOUS. AS IS WRITTEN: "THEY HAVE BEEN CREATED TO SERVE ME AND I TO SERVE THE ONE WHO OWNS ME."

54. וְעֲלֵמָא דָּא עֲלָאָה, דְּאִיהוּ תַבֵּל, לֹא קִיּוּמָא בְּקִיּוּמֵיהּ, אֲלֵא בְּגִינִיָּהוֹן דְּצַדִּיקֵינָא, דְּאֵינּוֹן גּוֹפִין קְדִישִׁין. כְּגוֹנוֹנָא דְלַעִילָא לֹא קִיּוּמָא הוּא מְדוֹרָא שְׁבִיעָאָה, אֲלֵא לְנִשְׁמַתְהוֹן דְּצַדִּיקֵינָא, הֵכִי נִמְיָה אֵי מְדוֹרָא שְׁבִיעָאָה לְתַתָּא, לֹא קִיּוּמָא אֲלֵא לְגוֹפִיָּהוֹן דְּצַדִּיקֵינָא, לְמַהוּי כֻּלָּא חַד דָּא כְּגוֹנוֹנָא דְרָא.

20. The Seven Chambers of the Upper Worlds

The Zohar explains that the preceding Seven Compartments are the building blocks and foundation for another, still higher level of Chambers. First Chamber: Yesod

This realm is the domain of the angel who dispenses great mercy to all those souls who convert and follow the true path of the Creator.

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55. Rabbi Shimon said, Come and behold: These seven compartments OF THE UPPER WORLDS, about which we have spoken, contain seven chambers based on the perceived secrets of faith, WHICH IS MALCHUT OF THE SPIRITUAL WORLD OF ATZILUT. These correspond to the seven divine firmaments. In each and every chamber there are supernal spirits, WHO ARE THE ANGELS RESPONSIBLE FOR THOSE CHAMBERS. The first chamber, WHEN COUNTING FROM BELOW, IS CALLED YESOD AND has a spirit who is in charge of the souls of the converted. His name is Rachmiel, BECAUSE HE EXTENDS RACHAMIM (MERCY) TO THOSE SOULS. Through him, they delight in the radiance of divine glory.

55. תָּא חֲזִי אָמַר רַבִּי שְׁמַעוֹן ז' מְדוּרֵין אֵינּוֹן דְּקַאֲמָרָן, וּבְגוֹ אֵינּוֹן אֵית ז' הַיְכָלִין, מֵאֵינּוֹן רַחֵי מְהֵימְנוּתָא, לְקַבֵּל ז' רְקִיעֵין עֲלָיִן, וּבְכָל הַיְכָלָא וְהַיְכָלָא אֵית רוּחִין עֲלָיִן. הַיְכָלָא קְדָמָא: הַכָּא אֵית רוּחָא, דְּאֲתַמְנוּ עַל נְשַׁמְתְּהוֹן דְּגֵרִין דְּאֲתַגִּירוּ, וְרַחֲמִיא"ל שְׁמִיָּה, וְאִיהוּ נָטִיל לֹון וְאֲתַהֲנוֹן מִזִּיו יְקָרָא דְלַעִילָא.

21. The Second Chamber: Hod

This realm is the domain of the angel Ahinael, who teaches uneducated children the spiritual wisdom of the Torah.

56. The second chamber, CALLED HOD, has one spirit named Ahinael. He is in charge of the souls of children who did not merit learning Torah in their lives IN THIS WORLD. He is in charge of them and teaches them TORAH.

56. הַיְכָלָא תְּנִינָא: אֵית רוּחָא חָדָא אֶהֱינָא"ל שְׁמִיָּה, וְדָא קֵימָא עַל כָּל אֵינּוֹן נְשַׁמְתִּין דְּרַבִּינֵי, דְּלֹא זָכוּ בְּהַאי עֲלֵמָא לְמַלְעֵי בְּאוּרִינָתָא, וְאִיהוּ קֵימָא עֲלֵייהוּ וְאוּלִיף לֹון.

22. The Third Chamber: Netzach

The Angel called Adrahinael occupies this Chamber. Adrahinael helps purify all those people who desired to repent for their wrongdoings, but died before they could complete their full repentance.

57. The third chamber, CALLED NETZACH, has one spirit named Adrahinael. He is in charge of the souls of those who INTENDED repentance, but who have not REPENTED, because they died before they could repent THEIR ACTIONS. THUS, THEIR MINISTERING ANGEL IS CALLED ADRAHINAE, FROM THE ARAMAIC WORD HADRINA, MEANING 'CONTRITION' OR 'REPENTANCE.' These souls are punished in Gehenom, and are then delivered to this spirit, who is in charge, and he receives them. They desire to enjoy their Master's precious glory, but cannot, EXCEPT ON SHABBAT AND THE NEW MOON. Those SOULS are called 'offspring of flesh', as is written: "And it shall come to pass, that on every new moon, and every Shabbat, all flesh shall come to worship before me, said Hashem" (Yeshayah 66:23). THE REASON THESE SOULS ARE CALLED THE OFFSPRING OF FLESH IS THAT THE TEN SFIROT HAVE MANY NAMES, OF WHICH CHESED, GVURAH, AND TIFERET ARE CALLED 'BRAIN, BONE, AND SINEW,' AND NETZACH AND HOD ARE CALLED 'FLESH AND SKIN.' THUS THE SOULS OF THE THIRD CHAMBER OF NETZACH ARE CALLED ALL FLESH, AS NETZACH IS FLESH.

57. הַיְכָלָא תְּלִיתָא: בְּהַאי אֵית רוּחָא חָדָא אֶדְרַהֲינָא"ל שְׁמִיָּה, וְאִיהוּ קֵימָא עַל נְשַׁמְתְּהוֹן דְּאֵינּוֹן דְּאֶהְדְּרוּ בְּתִיּוּבָתָא, וְלֹא אֶהְדְּרוּ בְּגוֹן דְּחֻשְׁבּוֹ וְעַד לֹא אֶהְדְּרוּ בְּהוּ מֵיתוּ אֵלִין טְרַדִּין לֹון בְּגִיָּהֲנָם וְלְבַתֵּר עֲאֵלִין לֹון לְהַאי רוּחָא מְמַנָּא, וְנָטִיל לֹון, וְחַמְדֵּן לְאֲתַהֲנָא מִזִּיו יְקָרָא דְּמֵאֲרִיְהוֹן, וְלֹא אֲתַהֲנוֹן. וְאֵלִין אֶקְרוּן בְּנֵי בָשָׂר, וְעֲלֵייהוּ כְּתִיב וְהָיָה מִדֵּי חֲדָשׁ בְּחֻדְשׁוֹ וּמִדֵּי שַׁבַּת בְּשַׁבְּתוֹ יָבֹא כָל בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה'.

23. The Fourth Chamber: Tiferet

The Angel Gadrihael inhabits this Fourth Chamber. Gadrihael assists souls who were murdered during physical existence in their transition to a place near the Creator. He also assists in executing judgment upon those who commit the act of murder.

58. The fourth chamber IS TIFERET. In charge stands the spirit of Gadrihael. THIS ANGEL IS in charge of preparing the souls of those killed by the nations of the world for IMPRINTING ON the King's royal garment. They stay imprinted there until the day when the Holy One, blessed be He, avenges them, as it is written: "He shall make judgment upon the nations and shall fill them with dead bodies and shall crush heads upon the whole world" (Tehilim 110-6). BECAUSE THE HOLY ONE, BLESSED BE HE, RESIDES AMONG THE SOULS OF THE MURDERED.

58. הַיְכָלָא רְבִיעָאָה: הַבָּא קְיִימָא חַד רוּחָא גַדְרִיהָא לְשָׁמִיּהּ, דָּא קְיִימָא עַל כָּל אִינוּן נִשְׁמַתִּין דְּקָטוּלֵי דְשָׂאָר עֲמִין לְעָאֵלָא לֹון, גּוּ פּוּרְפְּרָא דְמַלְכָא, וְאַתְרִשִׁימוּ תַמָּן, עַד יוּמָא דִּינְקוּם לֹון קְדָשָׁא בְרִיךְ הוּא דְכָתִיב יָדִין בְּגוֹיִם מְלֵא גּוֹיֹת מַחֵךְ רֵאשׁ עַל אַרְץ רַבָּה.

24. The Fifth Chamber : Gvurah

All those souls who emanate from the spiritual lineage of the Left Column -- with its energy of judgment, anger, and volatility -- are ruled over by the Angel Adiriel, who inhabits the Fifth Chamber of Gvurah.

59. The fifth chamber IS CALLED GVURAH. In charge is a spirit named Adiriel. He stands in charge of the souls who are accomplished from the aspect of the LEFT side. THE NAME ADIRIEL IS FORMED FROM THE WORDS ADIR AND EL. ADIR MEANS MIGHTY, AS HE IS IN CHARGE OVER THE CHAMBER OF GVURAH (MIGHT).

59. הַיְכָלָא חֲמִישָׁאָה: הַבָּא קְיִימָא חַד רוּחָא, דְּאִקְרִי אֲדִירִיָּא לְוֵדָא קְיִימָא עַל כָּל אֵלִין נִשְׁמַתִּין, דְּאַתְקִימוּ בְּהוּא סְטָרָא. וְאֵלִין אִינוּן לְעִילָא מַכְלָהוּ, דִּי בְּמִדּוּרָא דָּא, עֲלָאָה עַל כָּלָא וּמִיכָאֵל רַב מִמֶּנָּא עַל כְּלָהוּ קְיִימָא בֵּיהּ, וּכְמָה אֶלְף וּרְבָבָן, כְּלָהוּ קְיִימִין תַּחוּתֶיהָ בְּהוּא סְטָרָא, וְתַמָּן מִתְעַדְגִּין אִינוּן נִשְׁמַתִּין דְּחִסִּידֵי, בְּהוּא נְהוּרָא עֲלָאָה דְּנִגְרָא מֵעֲלָמָא דְּאַתֵּי.

25. The Sixth Chamber: Chesed

The greatest of souls are worthy to reside in this, the Sixth Chamber of Chesed.

The loftiest of all SOULS are found in this loftiest compartment of all. The archangel OF ALL ANGELS, Michael, rules over this CHAMBER, NAMELY THE CHAMBER OF CHESED. Thousands and tens of thousands OF ANGELS reside under his rule on the side OF CHESED. There the souls of the righteous delight by the supernal light that is drawn therein from the world to come. THE LIGHT IS DRAWN FROM BINAH, AS BINAH IS CALLED, "THE WORLD TO COME." BUT SINCE THE SEVENTH CHAMBER OF BINAH HAS NO GOVERNING ANGELS, IT IS NOT DISCUSSED AT ALL.

26. The Seven Chambers of Aba (Father) and Ima (Mother) of Briyah

All prayers must travel within a specific spiritual network in order to reach their intended destination. The Zohar outlines this metaphysical structure so that we may access this realm simply by learning this section. The descriptions and explanations that follow provide the reader with an opportunity to access the spiritual network in such a way that prayers will be answered.

The Chambers of Abba [Father] and Ima [Mother] pertain to the principles of male and female energy that are built into the fabric of our physical universe. The proton and electron--the minus and plus charges in electricity, as well as in man and woman--are all branches extending out from this singular spiritual seed.

60. Rabbi Shimon said, Come and behold: Who knows how to arrange a prayer to his Master, as did Moshe, who knew how to lengthen and shorten his prayer as necessary. Rabbi Shimon said: I found written in ancient books the order of connecting THE WORLDSthe inner secretsinto one unit, SO THAT THEY, UNITED, WILL PROJECT LIGHT TO THE LOWER WORLDS. Sometimes it is required to arrange a prayer as to entice and soothe the Master to make the proper unifications, penetrate firmaments, and open gates and passages. One must arrange his prayers so that no one will stop him, NAMELY, THAT THE PROSECUTORS CANNOT DISTURB HIM.

60. תָּא חֲזִי אָמַר רַבִּי שְׁמַעוֹן מֵאֵן הוּא דִּידַע לְסַדְרָא צְלוֹתָא דְּמַרְיָה בְּמִשָּׁה, בְּשַׁעֲתָא דְּאַצְטְרִיךְ לִיהּ, לְסַדְרָא צְלוֹתֶיהָ בְּאַרְיִכוֹת סֵדֵר, וּבְשַׁעֲתָא דְּאַצְטְרִיךְ לִיהּ לְקַצְרָא הֵבִי נְמוּי. אָמַר רַבִּי שְׁמַעוֹן הָא אֲשַׁכְּחָנָא בְּסַפְרֵי קְדָמָי, סְדוּרָא דְּרַזִּי דְּרִזִּין, בְּקַשׁוּרָא חֲדָא, זְמַנִּין דְּאַצְטְרִיךְ לְסַדְרָא צְלוֹתֶיהָ כְּדָקָא יְאוּת, וּלְקַשְׁרָא קְשָׁרִין, לְבַסּוּמֵי לְמַאֲרִיָּה כְּדָקָא יְאוּת, וּלְמַנְדַּע לִיחַדָּא יַחוּדָא שְׁלִימָתָא, לְמַקְרַע רְקִיעִין, וּלְאַפְתָּחָא תְּרַעִין וּפְתַחִין דְּלָא יְהָא מֵאֵן דִּימְחִי בִּידֵיהּ.

61. Blessed are the righteous who know how to appease their Master, cancel decrees, and cause the Shechinah to rest upon the world. They know how to draw down blessings and prevent the administrators of judgment from prevailing in the world. Rabbi Shimon rose and said: "Who can utter the mighty acts of Hashem?" (Tehilim 106:2). Who can remove the dust from your eyes, Avraham, the devout, the right hand of the Holy One, blessed be He? He revealed to you the ultimate of secrets and the beginning of prayer in the world (AS AVRAHAM INSTITUTED THE MORNING PRAYER), AS WELL AS the chambers of the divine King.

61. זָכַאִין אֵינּוֹן צְדִיקָא, דְּאֵנּוֹן יַדְעֵי לְמַפְתֵּי לְמַאֲרִיְהוֹן, וּלְבַטּוּלֵי גְזֵרִין, וּלְאֲשְׁרָאָה שְׂכִינְתָּא בְּעֵלְמָא, וּלְנַחְתָּא בְּרַכָּאן, וּלְמַעְרֵי מַאֲרִיְהוֹן דְּרִינִין דְּלֹא יִשְׁלֹטוֹן בְּעֵלְמָא. קָם רַבִּי שְׁמַעוֹן וְאָמַר, מִי יִמְלֵל גְּבוּרוֹת ה' וְגו', מָאן יִגְלִי עַפְרָא מֵעֵינַךְ אַבְרָהָם חֲסִידָא, יְמִינָא דְקַדְשָׁא בְרִיךְ הוּא, דְּגִלִּי לְךָ רְזָא דְרִזְיוֹן, וְשְׂרִיאת צְלוֹתִין בְּעֵלְמָא, וְאַתְגַּלְיִין לְךָ הַיְכָלֵי דְמַלְכָּא עֲלָאָה.

62. There are seven holy chambers and they have well guarded gates, MEANING THAT ALL THE ADMINISTRATORS OF JUDGMENT HAVE BEEN REMOVED FROM THEM AND THEY OPEN ONLY TO THOSE WORTHY OF ENTERING. And into each and every CHAMBER the prayers of unity enter. For he who knows how to appease and soothe his Master, make complete unification, make his way into those chambers, and connect THE CHAMBERS among themselves spirit with spirit, LOWER SPIRIT WITH A HIGHER SPIRIT-- it is said, "Hashem, in trouble have they visited you, they poured out a prayer when the chastening was upon them" (Yeshayah 26:16). IN THIS PASSAGE ARE IMPLIED ALL THE ELEVATIONS OF THE SFIROT AND ALL THEIR CONNECTIONS.

62. שְׁבַעָה הַיְכָלִין קְדִישִׁין אֵינּוֹן, וְאֵינּוֹן קַיִימִין בְּתַרְעִין בְּקִיּוּמָא, וּבְכָל חַד וְחַד עָאֵל צְלוֹתָא דִּיחֻדָּא, דְּמָאן הִידַע לְבַסּוּמֵי לְמַאֲרִיָּה, וּלְיַחְדָּא יַחֻדָּא בְּשְׁלִימוֹ, הִידַע לְאֲעֵלָא בְּכָלְהוּ, וּלְקַשְׁרָא קְשָׁרִין אֱלִין בְּאֱלִין, רוּחָא בְּרוּחָא, רוּחָא תַתָּאָה בְּרוּחָא עֲלָאָה, כְּתִיב ה' בְּצַר פְּקֻדֵיךְ צָקוֹן לְחַשׁ מוֹסְרֵךְ לְמוֹ.

27. The First Chamber of Yesod and Malchut: Livnat Hasapir (Sapphire Bricks)

This chamber is our connection with the Upper Worlds, from which we draw spiritual Light through our prayers. Without the connection known as the First Chamber, we cannot access the Upper Realms.

The term Sapphire refers to a spirit called Sapir.

The word Bricks refers to the moon. The mystery of this connection is found within the Hebrew word for Bricks, which is Livnat ????.

Livnat is rooted in the Hebrew word for moon, or Levannah ????. Kabbalah teaches that the moon has no Light of its own. Therefore it represents the physical world, which is signified by the brick.

The Sapphire gemstone glitters and reflects Light, which is illustrative of the Upper Worlds that emanate the Light of the Creator. The Brick and the Sapphire are the physical expressions of these two worlds. The First Chamber is the portal and interface by which we join our world--the brick--to the upper world--the Sapphire - where the spirit Sapir dwells. In this way, the spiritual Light is able to enter our lives.

63. The first chamber, CALLED THE CHAMBER OF YESOD AND MALCHUT, IS THE FIRST FROM BELOW. ABOUT it is written: "and under his feet was the likeness of sapphire bricks and it was the embodiment of the heaven in purity" (Shemot 24:10). Here is the secret of secrets: in this chamber, there is a spirit called Sapir (sapphire), who shines as does the precious stone called sapphire. He glitters in two directions, NAMELY CHESED AND GVURAH. One light, THE LIGHT OF CHESED, goes up AS OR CHOZER (RETURNING LIGHT) and goes down AS OR YASHAR (DIRECT LIGHT). This light is white, shining in every direction, upward, downward, and to all four directions of the world, ALL SIX DIRECTIONS OF ZEIR ANPIN. Its light is suspended sometimes, hidden and revealed. THAT IS, IT IS SOMETIMES SUSPENDED WITHOUT REVEALING THE DEFINITE DIRECTION OF THE SOURCE OF ITS SHINING.

לבנת
לבנה

63. הַיְכָלָא קְדִמָּאָה: כְּתִיב וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לְבַנַּת הַסַּפִּיר, וּכְעֵצַם הַשָּׁמַיִם לְטַהַר. רְזָא דְרִזְיוֹן, רוּחַ דְּאֶקְרִי סַפִּירָא כְּסַפִּירוֹ דְּאֶבֶן טַבָּא, נְצִיץ לְתַרִּין סְטָרִין, נְהוּרָא חַד סְלִיק וְנַחֲתִית, וְהוּא נְהוּרָא חוּזָר, נְצִיץ לְכָל סְטָר: עֵילָא וְתַתָּא וּלְאַרְבַּע סְטָרֵי עֵלְמָא, נְהוּרִיָּה תְלִינִין סְתִים וּגְלִיָּיא.

64. From the light OF CHESED, four lights branch out to four sides. THE SECOND LIGHT IS THE LIGHT OF GVURAH OF THE SPIRIT SAPIR. THE FIRST LIGHT, CHESED, SHINES IN SIX DIRECTIONS AND THE SECOND, GVURAH, IN FOUR. THIS IS BECAUSE THE TWO LIGHTS ARE THE MALE AND THE FEMALE ASPECTS OF THE SPIRIT SAPIR; THE FIRST LIGHT REPRESENTS CHOCHMAH, BINAH, DAAT, CHESED, GVURAH, AND TIFERET, WHILE THE SECOND REPRESENTS NETZACH, HOD, YESOD, AND MALCHUT. All these lights are as one, as the light of a candle that glitters to the eyes of onlookers. The light rays of the candle go up and down, leave and return from the fire of the burning candle. And all are one light. So are the four lights. They glitter like the red color of burnished brass, as it is written: "And they sparkled like the color of burnished brass" (Yechezkel 1:7). All this is to the right, BECAUSE, IN SPITE OF THE FACT THAT THE RED LIGHT OF THE LIGHTS OF SAPIR ILLUMINES TO THE LEFT SIDE, IT NEVERTHELESS STANDS TO THE RIGHT OF THE CHAMBER.

65. To the left OF THE CHAMBER, there is a spirit named Levana (Moon), which is included in and mingles with the first spirit, CALLED SAPIR. The light FROM THIS SPIRIT is simultaneously red and white because it originates from these TWO first lights OF THE SPIRIT SAPIR, WHICH ARE ALSO RED AND WHITE YET HERE THEY ARE ONE. And when the lights OF THE SPIRIT LEVANA reach the first lights OF SPIRIT SAPIR and intermingle with them and become one, only the first lights become evident. The other lights OF THE SPIRIT CALLED LEVANA, are not revealed and are indistinguishable when they enter, as it is written: "and it could not be known that they had entered there" (Beresheet 41:21). This is the intermingling of spirit with spirit to be one and of lights with lights to become one. In this CHAMBER, two lower firmaments shine, and they are called the heaven of heavens.

66. From the emanation of those two spirits, the holy Ofanim (angels) were created. They are judged as are the Chayot (animals), as it is written: "The appearance of the Ofanim (wheels) and their work" (Yechezkel 1:16). This is AS MENTIONED IN THE QUOTATION, "WHEN THOSE MOVED, THESE MOVED; AND WHEN THOSE STOOD STILL, THESE STOOD STILL; AND WHEN THOSE WERE LIFTED UP FROM THE EARTH, THE OFANIM (WHEELS) WERE LIFTED UP ALONG WITH THEM." And of the Ofanim (wheels) it is written: "As for the likeness of the Chayot (animals) and their appearance, it was like burning coals of fire, which burn like torches. She walked amongst the Chayot" (Yechezkal 1:13). EVEN THOUGH THEY ARE CALLED CHAYOT, THEY ARE NEVERTHELESS OFANIM THAT ARE CALLED CHAYOT BECAUSE THEY ARE JUDGED AS CHAYOT. HE ASKS: To whom DOES THE SCRIPTURE REFER TO AS she IN THE VERSE, "SHE WALKED AMONGST THE CHAYOT?" AND HE ANSWERS: THE REFERENCE IS MADE TO the holy spirit LEVANA, which is where they originated. And it shines upon them, as the scriptures continue: "And the fire was bright and out of the fire came out lightning." (Beresheet 41:13). THE HOLY SPIRIT, LEVANA, IS MALCHUT, CALLED BRIGHTNESS, OF WHICH THE SCRIPTURE SAYS, "AND THE FIRE WAS BRIGHT AND OUT OF THE FIRE CAME LIGHTNING." IT IS THEREFORE SAID OF HER THAT SINCE SHE WALKS AMONG THE CHAYOT, "THEIR APPEARANCE WAS LIKE BURNING COALS OF FIRE." SHE IS THE ASPECT OF BRIGHTNESS FROM WHICH FIRE AND LIGHTNING ARE DRAWN.

64. מְנַהֵרָא דָא מְתַפְרָשִׁין ד' נְהוּרִין, לְד' סְטְרִין, וְכֻלְהוּ נְהוּרִין חַד נְהוּרָא, כְּבוּצִינָא דְשֶׁרְגָא דְדְלִיק, וְנִצִּיץ נְהוּרִין לְחִיזוּ דְעֵינִין דְבְנֵי נְשָׂא, וְאִינוּן נְהוּרִין דְשֶׁרְגָא, סְלִקִין וְנַחְתִין אֶזְלִין וְתִיבִין, מְגוּ הֵוּא אֶשָׁא דְנְהוּרָא דְשֶׁרְגָא דְדְלִיק, וְכֻלְהוּ חַד נְהוּרָא, הֵכִי נְמִי אֵלִין. וְנִצִּיץ כֻּלְהוּ נְהוּרִין, כְּחִיזוּ דְנַחְשָׂא בְטִישָׂא בְסוּמְקָא, כְּמָה דְאֶתְמַר, וְנוֹצִצִים כְּעֵין נַחֲשֶׁת קִלְל. דָא הוּא לְיֻמִינָא.

65. לְשִׁמְאֵלָא, אֵית רֹחָא דְאֶקְרִי לְבְנָה, וְדָא אֶתְכֻלִיל בְּרוּחָא קְדָמָא, וְעָאֵל דָא בְדָא, נְהוּרִיָּה סוּמְקָ וְחוּר כְּחָדָא, בְּגִין דְנִפְקָא מֵאִינוּן נְהוּרִין קְדָמָאִין. כְּד אֶתוּ נְהוּרִין דְדָא, מְטוּ בְנְהוּרִין קְדָמָאִין וְאֶתְכֻלִילוּ בֵּיה, וְאִינוּן חַד, וְאֶתְחִיזוּן נְהוּרִי קְדָמָאִין בְּלְחוּדֵיהוּ. וְלֹא אֶתְגְלִיִין אִינוּן אֶחָרְנִין, וְלֹא אֶתִידְעוּ דְעָאֵלוּ בְגוּוֹיָהוּ, וְאֶתְטְמְרוּ בֵּיה. כְּד"א וְלֹא נוֹדַע כִּי בָאוּ אֶל קְרִבְנָהּ וְגו', וְדָא הוּא רֹחָא בְּרוּחָא דְאִינוּן חַד, נְהוּרִין בְּנְהוּרִין דְאִינוּן חַד. וְהֵכִא אִינוּן תְּרִין רְקִיעִין תְּתָאִין מֵאִינוּן רְקִיעִין דְאֶקְרוּן שְׁמֵי הַשְּׁמַיִם.

66. מֵתְרִין רֹחִין אֵלִין מְנִצִּץ, אֶתְבְּרִיאוּ אִינוּן אוֹפְנִין, דְאִינוּן קְדִישִׁין, דְדִינֵיהוּ כְדִינָא דְחַיּוֹת, כְּדְכְתִיב מְרָאָה הָאוֹפְנִים וּמַעֲשֵׂיהֶם וְגו', וְדָא הוּא דְכְתִיב, וְדָמוֹת הַחַיּוֹת מְרָאִיהֶן כְּגַחְלֵי אֵשׁ בּוֹעֵרוֹת כְּמִרְאָה הַלְפִידִים. הִיא מְתַהַלֶּכֶת בֵּין הַחַיּוֹת, מֵאֵן הִיא, דָא רֹחָא קְדִישָׂא, אֶתְר דְנִמְקוּ מִנֶּיהָ, וְאִיהִי נְהִיר לֹן, דְכְתִיב וְנוֹגַהּ לְאֵשׁ, וּמֵן הָאֵשׁ יוֹצֵא בְרָק.

67. And when one spirit is included in the other that is THE SPIRIT SAPIR IN THE SPIRIT LEVANA the light of one Chayah comes out of them and spreads over four angels. The shape of this Chayah is that of a lion, NAMELY OF CHESED, WHICH IS WHITE. This Chayah rules over thirteen million other ofanim. The wings of this CHAYAH are those of an eagle. THE NUMBER OF ANGELS IS THIRTEEN MILLION because each of the four ANGELS travels on four wheels, each of which has three supports. In all, there are twelve supports for the four wheels ON WHICH EACH ANGEL TRAVELS. The spirit SAPIR controls them all because they originate from him. This spirit sustains them all, NAMELY THOSE WHEELS AND SUPPORTS, and through him they receive nourishment. HENCE HE IS COUNTED WITH THEM AS A THIRTEENTH. AND BECAUSE THEY ORIGINATE FROM BINAH, WHICH IS COUNTED IN HUNDREDS, THEY ARE THIRTEEN HUNDREDS. AND ALSO BEING FROM ARICH ANPIN, WHICH IS COUNTED BY THE TEN THOUSANDS, THEY ARE NUMBERED THIRTEEN MILLION.

68. Those four Ofanim have four faces each, and all four face toward the four sides of the Chayah set over them. And when the four angels travel under that Chayah, they penetrate and cling to one another, ARE INCLUDED EACH WITHIN THE OTHER, AND RECEIVE SUPPORT FROM EACH OTHER. This is alluded to by: "The loops may correspond one to the other" (Shemot 26:5). Each is within the other and each interpenetrates the others. When the wheels travel, a tender sound is heard in all the lower hosts. THAT IS, THEIR PLEASANT SUSTENANCE REACHES ALL THE LOWER HOSTS.

69. Below this chamber, the hosts spread out to radiate in many directions in the lower firmaments, THROUGH WHICH THE RULING OF THE LOWER WORLD CHANGES. This continues until a planet called Shabtai (Saturn) is reached IN THE SECOND FIRMAMENT OF THE WORLD OF ASIYAH. ALL SEVEN PLANETS ARE LOCATED IN THE WORLD OF ASIYAH, AND THEY ARE CALLED SHABTAI (SATURN), TZEDEK (JUPITER), MAADIM (MARS), NOGA (VENUS), COHAV (MERCURY), AND LEVANA (MOON). THROUGH THESE PLANETS, ALL CHANGE COMES TO THE WORLD. THE FIRST PLANET, SHABTAI, FEEDS FROM THE LOWEST OF THE SEVEN CHAMBERS OF THE WORLD OF BRIYAH, AND THE REST OF THE PLANETS FROM THE OTHER CHAMBERS. ALL THE LOWER WORLDS look toward this chamber FOR THEIR SUSTENANCE. From this chamber all those present are fed and look forward TO RECEIVING SUSTENANCE AND STRENGTH FROM THE SPIRIT OF SAPIR, as it is written: "where the spirit was to go they went; they turned not when they went" (Yechezkel 1:12). This chamber is called Livnat Hasapir BECAUSE OF THE TWO SPIRITS CONTAINED THEREIN, SAPIR AND LEVANA.

70. The spirit SAPIR includes the spirit LEVANA within him and has light that goes up and comes down. His light never stops shining, as the light of the sun within the water. And nothing other than the desire of a righteous man through his prayer that goes into that chamber can attain THAT SPIRIT. That prayer elevates so as to connect perfectly THAT IS, MAKE UNIFICATIONS under the influence of this spiritas is appropriate. Then THE SPIRIT is enveloped with light and is happy with THE PRAYER, and goes up with it to the second chamber to connect with its unity. This spirit, WHICH INCLUDES WITHIN IT THE SPIRIT LEVANA, can now mix with a higher spirit IN THE SECOND CHAMBER.

67. כִּד אֲתַכְלִיל רוּחָא בְרוּחָא, נְפִיק מְנִייהוּ, נְהִירוּ דְחַד חַיּוּתָא רְמִיא עַל ד' אוּפְנִין, וְהָא דְיוֹקְנָא דִלְיָה כְּאַרְיָה, שְׁלִיט עַל אֶלְף וּתְלַת מְאָה רְבּוּא דְאוּפְנִין אַחֲרָנִין, גְּדַפְהָא דְנִשְׂרָא, הָאִי אֲתַמְנָא עַל אִינוּן אוּפְנִים, בְּד' גְּלָגְלִים, נְטֻלִין כָּל חַד וְחַד, מְאִינוּן אַרְבַּע, בְּכָל גְּלָגְלָא וּגְלָגְלָא תְּלַת סְמֻכִין וְאִינוּן תְּרִיסַר סְמֻכִין בְּד' גְּלָגְלִין, רוּחָא דָא שְׁלֵטָא עַל כָּלָא, מְהַבָּא נְפִקוּ, וְדָא רוּחָא קְיַמָּא לְכָלְהוּ, מִינָה אֲתַזְנוּ.

68. אֵלִין ד' אוּפְנִים, ד' אַנְפִין לְכָל חַד וְחַד, וְכָל אִינוּן אַנְפִין, אֲסַתְבִּיין לְאַרְבַּע סְטְרִין דִּהְהוּא חַיּוּתָא דְקְיַמָּא עַלְיֵהוּ. כִּד נְטֻלִין אֵלִין אַרְבַּע תַּחוּת הַהוּא חַיּוּתָא, עָאלוּ דָא בְּדָא, וּמְשַׁלְבִין דָא בְּדָא. כִּד"א מְקַבִּילוֹת הַלּוּלָאוֹת אֲשֶׁה אֵל אַחוּתָהּ, לְאַתְכְּלִלָא חַדָּא בְּחַדָּא וְלֹאֲעֵלָא דָא בְּדָא. כִּד נְטֻלִין אִינוּן גְּלָגְלִין, אֲשַׁתְמַע קַל גְּעִימוּתָא, בְּכָל אִינוּן חַיּוּלִין דִּלְתַתָּא לְזִינְיֵהוּ.

69. תַּחוּת הַיִּכְלָא דָא, מִתְפָּרְשִׁין חַיּוּלִין לְבַר, לְכַמְהָ סְטְרִין דְרִקִיעֵין דִּלְתַתָּא, עַד דְמָטוּ לְכַכְבָּא דְשַׁבְּתָאִי, כְּלָהוּ אֲסַתְבִּיין לְהַיִּכְלָא דָא מִתְמָן אֲתַזְנוּ כָּל אֵלִין דִּי בְהַיִּכְלָאֲדָא, כְּלָהוּ אֲסַתְכוּ לְהַהוּא רוּחָא, דְכַתִּיב אֵל אֲשֶׁר יִהְיֶה שְׁמָה הַרוּחַ לְלַכֵּת יִלְכוּ לֹא יִסְבוּ בְּלַכְתָּן, וְדָא הוּא הַיִּכְלָא דְאַקְרִי לְבַנַּת הַסְפִיר.

70. רוּחָא דָא דְכְלִיל רוּחָא אַחֲרָא תְנִינָא, סְלֵקָא וְנַחְתָּא נְהוּרִיָּה, דְלֹא שְׁכִיךְ לְעֵלְמִין, בְּנוּרָא דְשַׁמְשָׁא גּוּ מִיָּא, לִית מָאן דְקָאִים עֲלֵיהּ, בְּרַעוּתֵיהּ דְבַר נִשְׁזַכָּא, בְּהַהוּא צְלוּתָא, דְעָאלַת בְּהַהוּא הַיִּכְלָא, וְסְלֵקָא לְקִשְׂרָא קִשְׂרִין בְּשְׁלִימוּ, בְּשְׁרוּתָא דְרוּחַ דָּא כְּדָקָא חֲזִי. כְּדִין נְהוּרָא אֲתַעֲטַף בֵּיהּ, וְחַדִּי בְּהַ וְסְלֵקָא עִמָּה לְאַתְקִשְׂרָא בְּקִשּׁוּרָא דְהַיִּכְלָא תְנִינָא, לְאַתְכְּלִלָא רוּחָא דְכְלִיל בְרוּחָא אַחֲרָא עֲלָהּ דְעֵלְיָה.

71. This HIGHER spirit, WHICH NOW INCLUDES THE SECOND SPIRIT THAT WENT UP TO THE SECOND CHAMBER AS IT TRAVELS UPWARD, ALSO includes within it all the Chayot, Ofanim, and wheels. They grasp onto it, as does water to fire and fire to water AND AS THE FOUR WINDS GRASP ONTO EACH OTHER, south onto north, north onto south, east onto west, and west onto east. They all link with each other and hold onto each other CHAYOT, ANGELS, OFANIM, AND TWO SPIRITS WITH THE SPIRIT OF THE SECOND CHAMBER.

This spirit goes up to connect WITH THE SPIRIT OF THE SECOND CHAMBER, and the Chayah, INCLUDED IN THE SPIRIT, also looks up toward the second chamber TO RECEIVE ITS SUSTENANCE. They look toward each other AND THE SECOND CHAMBER, AND ALL THEREIN LOOK TOWARD THOSE OF THE LOWER CHAMBER, THAT HAVE COME UP TO IT, SO IT MAY BE COMPLETED BY THEM.

72. In the center of this chamber stands a pillar that reaches the middle of a higher chamber. It pierces THE ROOFS OF ALL THE SEVEN CHAMBERS AND STANDS ERECT WITHIN THEM from bottom to top. This enables the spirits to bond to each other and to elevate FROM ALL THESE CHAMBERS, SO THAT THEY NOW UNITE and become one spirit, as it is written: "They all have one spirit" (Kohelet 3:19).

28. The Second Chamber: Hod

This chamber is filled with pure white Light which remains in a state of potential until the interface of the First Chamber acts upon it through our positive actions and prayers. This white Light then shines through the First Chamber. As it fulfills all our desires, the one Light suddenly becomes many. A wonderful illustration of this process is visible in nature, when a ray of sunlight strikes a gemstone and refracts into the seven colors of the rainbow.

73. It is said that the second chamber is "the embodiment of heavens in purity" (Shemot 24:10). Here can be found a spirit named Zohar (Splendor), which is always in white, THE COLOR OF THE ILLUMINATION OF CHASSADIM, CALLED WHITE. It cannot mix with any other color. This is called Etzem (embodiment) and never changes. The shining of this SPIRIT is not so revealed as that of the others. It is harder to distinguish, BECAUSE ALL ITS COLORS ARE INCLUDED IN THE WHITE. This is similar to the hidden part of the eye, THE BLACK PART, WHEREIN LIES THE ABILITY TO SEE. When it rolls, it glitters and glows, MEANING THAT WHEN A PERSON WANTS TO SEE HE ROLLS ALL FOUR COLORS TO A PARTICULAR DIRECTION AND THERE IS NO OTHER WAY TO SEE. The same applies TO THIS SPIRIT: IT CANNOT SHINE UNLESS IT ROLLS AND IT DOES NOT LINGER UPON ANY ONE OF ITS SIDES. THE SPIRIT ROLLS THEM ALL AND THEY GLITTER UNTIL IT REACHES THE WHITE THEREIN. IT STANDS THERE, HAVING EXPOSED IN THE MEANWHILE ITS FOUR SIDES. For when the first spirit, LIVNAT HASAPIR elevates TO THIS SPIRIT, it revolves it so as to reveal ITS FULL EMANATIONS, and it THUS RECEIVES ALL ITS FOUR ASPECTS. THE FIRST SPIRIT connects with the SECOND as through the white in the eye, MEANING THAT AFTER RECEIVING ITS FOUR COLORS IT IS ATTACHED SOLELY TO THE WHITE. This is done through a much fainter color that is shed upon this spirit, THROUGH THE EMANATION OF THE SPIRIT IN THE THIRD CHAMBER OF NETZACH THAT SHINES WITH WHITE LIGHT FROM THE SPIRIT OF THE SECOND CHAMBER. IT IS SO FAINT THAT NO COLOR IS DISTINGUISHABLE IN IT.

71. וְרוּחָא דָא דְכָלִיל, כְּלִיל בֵּיה הֵיחָא חַיּוּתָא, וְכָל
אֵינּוּן אוּפְנִין וְגַלְגָּלִין, וְאֶתְאַחֲדוּן בֵּיה, כְּגוּוּנָא
דְאֶתְאַחֲדָא אֶשָׁא בְמִיָּא, וּמִיָּא בְאֶשָׁא, דְרוּם בְּצַפּוֹן,
צַפּוֹן בְּדָרוּם, מְזָרְחָ בְּמַעֲרָב, וּמַעֲרָב בְּמְזָרְחָ, הֵכִי
אֶתְאַחֲדוּן כְּלָהוּ דָא בְדָא, וְאֶתְקַשְׁרוּן דָא בְדָא. הֵהוּא
רוּחָא סְלֵקָא לְאֶתְקַשְׁרָא, וְהֵהוּא חַיּוּתָא אֶסְתַּכְּבִּיָּא
לְעֵילָא, לְגַבֵּי הַיְכָלָא תְנַיִנָא וְאֶסְתַּכְּבִּיָּן דָא בְדָא.

72. בְּאֶמְצַעֵיתָא דְהַיְכָלָא דָא, נְעִיץ חַד עֲמוּדָא,
דְסֵלְקָא עַד אֶמְצַעֵיתָא דְהַיְכָלָא אַחֲרָא, וְאִיהוּ נְקִיב
וְנְעִיץ מִתְתָּא לְעֵילָא, לְאֶתְדַבְּקָא רוּחָא בְרוּחָא, וְכֵן
עַד לְעֵילָא מִכְלָהוּ, לְמַהוּי כְּלָהוּ רוּחָא חַדָּא, כַּד"א
וְרוּחַ אֶחָד לְכָל.

73. הַיְכָלָא תְנַיִנָא: כְּתִיב וּכְעָצֵם הַשָּׁמַיִם לְטוֹהַר,
הֵכָא אִיהוּ הֵהוּא רוּחָא דְאֶקְרִי זֶהַר, וְקִינָמָא
בְּחוּרְתָא תְדִיר, דְלָא אֶתְעַרְבוּ גּוּוּנֵי בְאַחֲרָא, וְאִיהוּ
עָצֵם דְלָא אֶשְׁתַּנּוּי לְעֵלְמִין. דָא לָאו אִיהוּ בְאַתְגַּלְיָא
הֵכִי, לְאֶתְנַצְצָא בְאַחֲרָא, דָא קְשִׁי לְאֶתְגַּלְיָא.
כְּסִתִּימוּ דְעִינָא, דְכַד מִתְגַּלְגַּלָּא אוּדְהַר, וְנְצִיץ
בְּגַלְגוּלָא, וְדָא אוּף הֵכִי, בְּגִין דְכַד הֵהוּא רוּחָא
קְדָמָא סְלֵקָא, מְגַלְגַּל בְּגַלְגוּלָא, וְגַלְי לִיָּה,
וְאֶתְקַשְׁר בְּהַדְיָה, בְּקֶשְׁרָא דְחוּרְתָא דְעִינָא גּוּ גּוּוֹן
אַחֲרָא דְאִיהוּ דְקִיק מְנִיָּה דְשָׁאֲרֵי עֲלוּי.

74. This spirit is empowered to rotate when the lower spirit OF LIVNAT HASAPIR RISES TO IT. Because the lower light rotates the light of this spirit, and then it shines. This SPIRIT cannot shine until the lower SPIRIT connects with it. Then it shines, connected with the light of the lower SPIRIT that it now contains. ALL ITS ILLUMINATION IS ATTACHED TO THE LOWER SPIRIT AND NOT TO ITSELF. THIS IS because it does not change AND ITS EMANATION REMAINS WHITE, but reveals itself through that rotation only for the sake of THE LOWER SPIRIT.

75. When this light revolves, another light travels to the left, revolving and circling with it. This is the inner meaning of writing: "the joints of your thighs are like jewels, the handiwork of a crowning craftsman" (Shir Hashirim 7:2). NETZACH AND HOD ARE CALLED THIGHS AND THEIR LIGHTS ARE DIFFICULT TO REVEAL, THEY ARE ALWAYS HIDDEN, EXCEPT WHEN THE LOWER SPIRIT ASCENDS THAT ROLLS IT. THUS, THEY ARE CALLED THE JOINTS OF THIGHS THAT ARE ALWAYS CONCEALED. Happy is he who knows how to reveal the lights OF THIS CHAMBER AND ELEVATE THE SPIRIT OF THE LOWER CHAMBER THAT ROLLS AND REVEALS THE LIGHTS THEREIN.

76. Another spirit is contained within it, revolving and shining around it in blue and white. AS THERE ARE TWO SPIRITS IN THE FIRST CHAMBER, SAPIR AND LEVANA, MALE AND FEMALE, SO THERE ARE TWO SPIRITS IN THE SECOND CHAMBER. THE MALE IS NAMED ZOHAR AND THE FEMALE IS CALLED ETZEM. The white OF THE SPIRIT joins with the white of ETZEM, and the blue OF THE SPIRIT joins with the red OF LEVANA, located to the left side OF THE FIRST CHAMBER. They embrace each other, become one, and are thus called Etzem Hashamayim (the embodiment of heaven). All that exists below THIS CHAMBER, IN BRIYAH, YETZIRAH, AND ASIYAH, along with all that exists in the lower chamber YESOD, is contained within the CHAMBER CALLED HOD. And because they are all contained IN THIS CHAMBER, it is called the embodiment of heaven. It EMBODIES THE WHOLE EXISTENCE.

77. From the totality of those lights, THROUGH THEIR MATING, the Seraphim were created. Each has six wings, as is written: "Above it stood the Seraphim, each one had six wings" (Yeshayah 6:2). They all have six WINGS, because they originated from THIS CHAMBER CALLED Etzem Hashamayim (the embodiment of heaven). These burn all those who do not revere their Master's glory THIS MEANS THAT HE DEALS WITH THE THREE TOP SFIROT, and it is said that whoever uses a crown is wiped out, BECAUSE THE SERAPHIM BURN HIM. And whoever reads and learns the Six Orders of the Mishnah knows how to arrange and connect with his Master's unity, as is fitting. It is he who knows how to sanctify his Master's holy name each day always.

78. And when those lights revolve, they emit the light of one Chayah AND THAT CHAYAH IS BORN AND stands spanning four Chayot. Those latter control the former, NAMELY THE SERAPHIM, because they contain the Seraphim within them. BECAUSE THE CHAYOT ARE EXTRUDED FROM THE REVOLVING LIGHT, THEY ARE VERY WELL-BALANCED AND CAN CONTROL THE SERAPHIM AND SWEETEN THE JUDGMENT AND FIRE IN THEM. When the Chayot travel, BY FORCE OF THE REVELATION OF THE REVOLVING LIGHT, the lower Seraphim are vanquished AND RENDERED HARMLESS. Those are the serpents that evolve from and are born of the Seraph serpent that caused death to all people of the world, THE ORIGINAL SERPENT.

74. מתגלגל רוחא דא, מגו רוחא דלתתא, נהורא דלתתא אסחר לגלגלא נהורא דא ואתנהיר, ולא יכיל לאתנהרא עד דאחיד תתאה ביה ואתקשר בהדיה, וכדין אנהיר ואחיד בנהורא דלתתא, דהוא כליל, ולא אשתני כלל, אלא אתגליא בגיניה, בגלגולא דיליה.

75. וכד נהורא דא מתגלגלא, נטיל נהורא אחרא לסטר שמאלא, ואתגלגלא בהדיה, ואסתחר עמיה, ורזא דא כתיב חמוקי ירכיך כמו חלאים מעשה ידי אמן. זכאה איהו מאן דידע לגלאה נהורין.

76. רוחא אחרא אתכליל בהדיה ואסתחר ונהיר סחרניה, בגוון תכלא וחור, ההוא חור אתקשר בחור דא, והוא תכלא אתקשר בסומקא דנהורא תתאה, דלסטר שמאלא, ואתכלילו דא בדא, והו חד, ואקרון עצם השמים, וכל מה דלתתא, וההוא היכלא דלתתא, בלא אתכליל הכא, ובגין דכלא אתכליל הכא, אתקרו עצם השמים.

77. מכללא דנהורין אלין אתבריואו אינון שרפים, דשית גדפין, כד"א שרפים עומדים ממעל לו שש בנפים שש בנפים לאחד, כלהו בשש, בגין דכלהו מעצם השמים. אלין אינון דאוקידו לאינון דלא חיישי על יקרא דמאריהון, ורזא דאשתמש בתנא חלה. מאן דקארי ותני שית סדרי משנה, דא הוא מאן דידע לסדרא ולקשרא קשורא יחודא דמאריה, בדקא יאות, אלין אינון דמקדשין שמא קדישא דמאריהון בכל יומא תדיר.

78. כד מתגלגלין נהורין, נפק מנייהו נהירו דחד חיותא, דאיהו קיימא ורמיא, על ד' חיוון, שליטין על קמאי, דכלילו לון בגווייהו, ובאלין כד נטלין אתכפין שרפים תתאי, נחשים דנפקי מגו ההוא נחש שרף, דגרים מותא לכל עלמא.

79. Those Chayot are from the face of an eagle and look upon this higher Chayah above them, which is the supernal eagle, TO RECEIVE THEIR SUSTENANCE. It is written: "the way of an eagle in the Shamayim (heavens)" (Mishlei 30:19). THIS ALLUDES TO THE CHAYAH, CALLED EAGLE, WHICH RESIDES IN THE CHAMBER OF ETZEM HASHAMAYIM. This spirit NAMED SHAMAYIM (HEAVENS) controls all, AT THE TIME OF THE REVOLVING OF LIGHT. BUT IF THE SPIRIT OF ETZEM WAS IN CONTROL, THEN THE FACE OF THE CHAYAH WOULD BE THAT OF A LION, AS IS THE CHAYAH IN THE FIRST CHAMBER, WHICH IS WHITE, HAVING THE LIGHT OF CHASSADIM. BUT BECAUSE THE PREDOMINANT SPIRIT IS THAT OF SHAMAYIM WHO IS WHITE AND BLUE, CHESED AND GVURAH, THE CHAYAH IS IN THE FACE OF AN EAGLE, AN ADMIXTURE OF CHESED AND GVURAH. FOR THE IMAGE OF CHESED IS A LION, AND THE IMAGE OF GVURAH IS A BULL.

The Chayah that spans over the four Chayot looks upward TOWARDS THE SPIRIT NAMED SHAMAYIM and the Chayot look upon that SUPERNAL CHAYAH FOR THEIR SUSTENANCE.

80. When those CHAYOT travel, AS WHEN THE REVOLVING LIGHT SHINES IN THEM, many hosts are shaken. Some shine because of them, and some are broken loose from where they stand. The radiance OF THE CHAYOT burns them with fire and later they are restored. All THE LOWER HOSTS slide under this supernal Chayah and find refuge under its wings so as to be included in it above.

81. These four Chayot rise when the spirit ETZEM HASHAMAYIM shines within the SUPERNAL Chayah. Each and every Chayah has four wheels. One wheel points east and three pedestals support it; all face THE CHAYAH THAT IS IN the center OF THE FOUR WHEELS. One faces west and also has three pedestals that face TOWARD THE CHAYAH IN the center, and the same is true for the wheels of the south and north. The movement of all twelve pedestals OF EACH CHAYAH is controlled by THE CHAYAH IN the middle OF THEIR WHEELS AND NOT TO ANY OF THE SIDES OF THE WHEELS THEY SUPPORT. The CHAYAH in the middle closes up and opens, CREATING AND CONTROLLING ALL OF THE EMANATIONS OF LIGHT. While traveling, each wheel can be clearly heard throughout the firmaments.

82. The four Chayot interlink, and the Ofanim below IN THE FIRST CHAMBER penetrate the Chayot of THE SECOND CHAMBER above, which are included within one another. This spirit, which is included within the spirits BELOW IN THE FIRST CHAMBER, glows and ascends to THE THIRD CHAMBER above. There it connects with the desire of a righteous man while reciting his prayer. When a prayer goes up and enters the SECOND chamber, it elevates all IN EXISTENCE IN BOTH THE FIRST AND SECOND CHAMBERS with it and all intermix until they are included in this spirit. This spirit now travels, empowered by the desire of the unifications of the prayer. The prayer unifies all until they reach the third chamber and mix with it as the first ones. They mix as fire with water and water with fire, air with earth, earth with air, east with west, west with east, north with south, and south with north. Similarly those here intermingle and intertwine. And many hosts and camps descend, mix, and shine upon those lower ANGELS until they glow upon a Planet called Tzedek (Jupiter). On Jupiter, many of the governing ministers of the world stand, WHO RECEIVE THIS RADIANCE, AND SUSTAIN THE WORLD.

79. אֵלֶּיִן חַיּוּוֹן אֲנִמֵי נֶשֶׁר, מִסְתַּכְּלֵן לְגַבֵּי הַהוּא חַיּוֹתָא, נֶשֶׁרָא עֲלָאָה דְעֲלִיּוּהוּ, כַּד"א דֶּרֶךְ הַנֶּשֶׁר בְּשָׁמַיִם, רִחּוּא דָא שְׁלֵטָא עַל כֻּלָּא, הֵהוּא חַיּוֹתָא דִרְמִיָא עַל כֻּלָּהוּ אֶסְתַּבְּיָא לְעִילָא, וְכֻלָּהוּ לְגַבֵּיָהּ.

80. כֻּלָּהוּ בַד נְטִלִין מְזַדְעָזְעִין בְּמַה חַיּוּלִין, מְנַהוֹן נְהִירִין מְנַהוֹן מִתְתַּבְּרִי מְקִינֻמִּיהוֹן, וְאוֹקִידוֹן לֹוֹן בְּנוֹרָא, וְאַתִּינִן וּמִתְחַדְּשֵׁן בְּמִלְקָדְמִין, כֻּלָּהוּ עֲאֵלִין תַּחֲוֹת הֵהוּא חַיּוֹתָא, מִסְתַּתְּרִין תַּחֲוֹת גְּרַפְהָא, לְאַכְלֵלָא לֹוֹן לְעִילָא.

81. אֵינּוֹן ד' חַיּוּוֹן סְלִקִין בַּד רִחּוּא אֲזִדְהֵר בְּגוֹ הַהוּא חַיּוֹתָא. אַרְבַּע גִּלְגָּלִין לְכָל חַד וְחַד, גִּלְגָּלָא חַדָּא אֶסְתַּבֵּי לְסִטְר מְזֻרְחָ, תִּלְתָּ סְמִכִין נְטִלִין לִיָּהּ, וְאַסְתַּבְּיִין לְאַמְצַעִיתָא. וְגִלְגָּלָא חַדָּא אֶסְתַּבֵּי לְסִטְר מְעָרְבָ, וְתִלְתָּ סְמִכִין נְטִלִין לִיָּהּ וְאַסְתַּבְּיִין לְאַמְצַעִיתָא. וְגִלְגָּלָא חַדָּא אֶסְתַּבֵּי לְסִטְר דְרוּם וְתִלְתָּ סְמִכִין נְטִלִין לִיָּהּ וְאַסְתַּבְּיִין לְאַמְצַעִיתָא. וְגִלְגָּלָא חַדָּא אֶסְתַּבֵּי לְסִטְר צְפוֹן וְתִלְתָּ סְמִכִין נְטִלִין לִיָּהּ וְאַסְתַּבְּיִין לְאַמְצַעִיתָא. וְכֻלָּהוּ סְמִכִין תְּרִיסֵר, נְטִלִין מְגוֹ אֲמְצַעִיתָא. וְהֵהוּא אֲמְצַעִיתָא סְגִיר וּפְתַח. וְכֻלָּ גִלְגָּלָא וְגִלְגָּלָא בַד נְטִלָא קֵלָא אֶשְׁתַּמַּע בְּכֻלָּהוּ רְקִיעִין.

82. אֵלֶּיךָ אֲרַבַּע חַיּוּוֹן כְּלֵהוּ מִתְּלַבְּשָׁן דָּא בְּדָא, וְעָאֵלִין אֵינּוֹן אוֹפְנִים דְּלִתְתָּא, בְּגוּ אֵלִין חַיּוּוֹן דְּלַעִילָא, כְּלִילִין אֵלֶּיךָ בְּאֵלִין, רוּחָא דָּא דְּאִתְכְּלִיל בְּאֵינּוֹן רוּחִין, מְלַהֲטָא וְסִלְקָא לְאִתְאַחְדָּא לְעִילָא. וְלִאִתְקַשְׂרָא בְּרַעוּתָא דְּבַר נֶשׁ זָכָא, בְּהֵיאַר צְלוּתָא דְּצִילִי, דְּכִד סִלְקָא וְעָאֵלִת בְּהֵיאַר הֵיכְלָא נְטִיל כְּלָא, וְכִלְהוּ נְטִילִין בְּהֵרָה, וְאִתְכְּלִילוּ דָּא בְּדָא, עַד דְּאִתְכְּלִילוּ בְּהֵיאַר רוּחָא. וְהֵיאַר רוּחָא נְטִילָא בְּרַעוּתָא דְּקִשּׁוּרָא דִּיחּוּדָא דְּצְלוּתָא דְּמִיחּוּדָא כְּלָא, עַד דְּמִטּוּ כְּלֵהוּ לְהֵיכְלָא תְּלִיתָא, כְּלִילִין דָּא בְּדָא כְּדִקְדָּמָי, אֲשָׁא בְּמִיא, וּמִיא בְּאֲשָׁא, רוּחָא בְּעַפְרָא וְעַפְרָא בְּרוּחָא, מְזַרְחַ בְּמַעְרְב, מְעַרְבַ בְּמִזְרַח, צְפוֹן בְּדָרוֹם, דְּרוֹם בְּצָפוֹן. וְהֵכִי הֵנִי כְּלֵהוּ מִתְקַשְׂרִין דָּא בְּדָא, וּמִתְאַחְדִּין דָּא בְּדָא, וּמְשַׁלְּבִין דָּא עִם דָּא, וְכֵן כְּמָה חַיּוּלִין וּמְשַׁרְיִין דְּאִתְאַחְדוּ לְתַתָּא וְאִתְעַרְבוּ בְּאֵינּוֹן תַּתָּאי עַד דְּמִטּוּ לְכַכְבָּא דְּצִדִּיק, וְתַמֵּן כְּמָה מְמַנֵּן עַל עֲלָמָא.

83. And when this spirit, containing and contained by all THOSE LOWER THAN IT rises, enters the third chamber and connects with the spirit inside the pillar that stands erect in the middle OF THE CHAMBER, then all is complete as it should be until this point. All become as if one spirit that contains all and is complemented by all as was stated before "and they all have one spirit" (Kohelet 3:19). Here is the secret of 'bowing in order to reach full cleavage with his Master.'

83. וְכִד רוּחָא דָּא דְּאִתְכְּלִיל מְכֻלָּהוּ, וְכִלְהוּ כְּלִילִין בֵּיהּ, סִילִיק וְאִתְאַחְדַּר וְעָאֵל בְּגוּ הֵיכְלָא תְּלִיתָא, עַד דְּאִתְאַחְדַּר בְּרוּחָא דְּתַמָּן, בְּגוּ הֵיאַר עֲמוּדָא דְּקָאִים בְּאִמְצַעִיתָא, וְכִדִּין כְּלָא אֲשַׁתְּלִים עַד הֵכָא, כְּדָא יָאוּת. וְכִלְהוּ רוּחָא חָדָא, כְּלִיל מְכֻלָּא, וְשְׁלִים מְכֻלָּא, כְּדָא וְרוּחַ אַחַד לְכָל, הֵכָא הִכְרַעַה לְאִתְדַבְּקָא בְּמֵאֲרִיָּה.

29. The Third Chamber: Netzach

This chamber holds Light in its purest form--Light that is unseen and not yet manifest. Sunlight in the vacuum of space is the clearest illustration of this Kabbalistic truth. Because they lack a physical object to reflect and reveal the Light, the photons of sunlight remain imperceptible to the naked eye. This is why darkness surrounds the earth even though the sun's rays are continually streaming. Sunlight only illuminates when it strikes the physical atmosphere.

84. The third chamber contains the spirit called Noga (Venus or brightness), the purest and cleanest of all THE LOWER SPIRITS. No color is distinguishable therein, neither white nor green nor black nor red. Thus, it is called Tohar (purity), being purer and cleaner than all those lower than it. But although it is purer than all the others, ITS EMANATION is not visible until the lower SPIRITS OF THE SECOND CHAMBER rotate WITH THE LIGHT, cling to it, and penetrate it. After the lower ones enter it, it shows its light and does not retain any of the colors OF THE LOWER SPIRITS THAT HAVE ENTERED IT.

84. הֵיכְלָא תְּלִיתָא: הֵיכְלָא דָּא, אֵיהוּ הֵיכְלָא, דְּהֵיאַר רוּחָא דְּאִקְרִי נְגַה, רוּחָא דָּא, אֵיהוּ דְּכִינָא, בְּרִיר מְכֻלָּהוּ, לִית לֵיהּ גּוּוֹן דְּאִתְחַזִּי בֵּיהּ, לָאוּ חוּר, וְלָאוּ יְרוּק, וְלָאוּ אוּכְם, וְלָאוּ סוּמְק. וּבְגִין כֵּן אִקְרִי טוּהַר, דְּכִינָא, בְּרִירָא מְכֻלָּא אֵלִין תַּתָּאִין, וְאִף עַל גַּב דְּאֵיהוּ דְּכִינָא מְכֻלָּא, לָא אִתְחַזִּי, עַד דְּאֵלִין תַּתָּאִין מִתְגַּלְגְּלִין וְאִחִידִין בֵּיהּ, וְעָאֵלִין בְּגוּיָהּ. כִּיּוֹן דְּעָאֵלִין בְּגוּיָהּ, כְּדִין אִחִזִּי נְהוּרִיָּה, וְלָא גּוּוֹן חַד מְכֻלָּהוּ.

85. When this spirit is completed by the lower ones THAT HAVE GONE UP TO IT, it emanates from within it one light composed of three lights, THOSE OF THE CHAMBERS, NETZACH, HOD, AND YESOD. Two of those lights, THOSE OF THE LOWER CHAMBERS HOD AND YESOD, go up, come down, and glitter, BUT THE HIGHER LIGHT OF NETZACH GOES UP AND DOES NOT COME DOWN. And within this glitter there can be seen 22 different lights that become one light. THE LIGHTS THAT HAVE BECOME ONE go up and enter the SUPERNAL light OF THE CHAMBER OF NETZACH and that light contains them.

86. THE SPIRIT IN THIS CHAMBER does not shine except when the lower lights OF THE LOWER CHAMBERS elevate to it and the desire in the prayer OF THE RIGHTEOUS supports them all. Then the light MENTIONED EARLIER is born from within the spirit, and from it emanate two glittering lights, which appear in the manner of the 22 letters of Torah. These lights then reunite with the light THAT BROUGHT THEM FORTH.

87. These lower lights are all included in the 22 emanations, as well as in the one light THAT GAVE BIRTH TO THOSE 22 LIGHTS. This light is included in this spirit TO WHICH THEY GAVE BIRTH. This spirit stands in this third chamber. And it does not rest until it reaches the fourth chamber, TIFERET, unto which it desires to ascend.

88. The lights that emanate from that spirit join together as one when they glitter. When the TWO LIGHTS OF THE CHAMBERS OF HOD AND YESOD extend from the one light OF NETZACH, they press UPON THE VEIL, WHICH IS THE SECRET OF "BINDING BY STRIKING." They do this, so as to glow, REFLECT THE RETURNING LIGHT, AND ENCASE THE DIRECT LIGHT BEING DRAWN DOWN. From those two lights a holy and great Chayah is born. The figure of this Chayah is similar to that of the rest of the Chayot FROM THE FIRST AND SECOND CHAMBERS, FROM WHICH CAME THE TWO LIGHTS THAT GAVE BIRTH TO THIS CHAYAH. THIS CHAYAH HAS the face of a lion FROM THE FIRST CHAMBER and the face of an eagle FROM THE SECOND. These faces are combined and formed into one shape. THIS MEANS THAT BOTH THE FACE OF THE LION AND THE FACE OF THE EAGLE COMBINE TOGETHER TO FORM THE FACE OF THIS ONE CHAYAH. THERE IS NO DEFINITE FACE EVIDENT IN THE CHAYAH TO REMIND US OF THE CHAMBER OF NETZACH, BECAUSE THERE IS NO DEFINITE COLOR WITHIN THIS SPIRIT. NO SHAPE CAN BE DISTINGUISHED IN IT, BECAUSE THE LIGHT OF NETZACH DOES NOT HAVE TO TRAVEL WITH THE TWO LIGHTS IN ORDER TO SHINE.

89. Beneath this Chayah, there are four supernal Ofanim, having the appearance of chrysolite, embroidered with four colors: RED, WHITE, GREEN, AND BLACK. They include six billion lights. Each of the four Ofanim has eight wings and the aspects of these Ofanim emanate from the light of the Chayah that controls them FROM ABOVE. And when the light OF THE CHAYAH shines, THAT IS, WHEN THE REVOLVING LIGHT SHINES IN THEM, all these hosts come out.

85. כִּד אֲשַׁתְּלֵם הָאֵי רוּחָא, מִכְּלֵהוּ תַתְּאֵי, אֲפִיק מִנִּיה נְהוּרָא, דְּכָלִּיל בְּתַלְתַּת נְהוּרִין. אֵינּוֹן תְּרִין נְהוּרִין, סְלָקִין וְנַחְתִּין וְנִצְצִין. בְּהוּא נִצְוָצָא אֲתַחְזוֹן עֶשְׂרִין וְתֵרִין נְהוּרִין, מִשְׁנֵיִן דָּא מִן דָּא, וְכָלֵהוּ חַד נְהוּרָא, וְעָאֲלִין בְּגוּ הוּא חַד נְהוּרָא, וְהוּא נְהוּרָא כָּלִיל לֹוֹן.

86. וְלֹא נְהִיר, בְּר בּוֹזְמָנָא דְאֲלִין נְהוּרִין דְּלִתְתָּא סְלָקִין, וְהוּא רְעוּתָא דְּעֻלוּתָא נְטִיל לְכָלֵהוּ, כְּדִין הוּא נְהוּרָא נְפִיק מִגּוּ הוּא רוּחָא, אֲתַנְהִיר הוּא נְהוּרָא, וְאֲפִיק אֲלִין תְּרִין נְהוּרִין, נִצְצִין, וְאֲתַחְזוֹן כְּחוּשְׁבַן כ"ב אֲתוּוֹן דְּאוּרִייתָא. לְבַתַּר מִתְּהַדְרִין וְכָלִיל בְּהוּא נְהוּרָא.

87. כֹּל אֵינּוֹן נְהוּרִין תַתְּאֵי, כְּלֵהוֹן כָּלִילִן בְּהֵנִי נְהוּרִין, וְכָלֵהוּ בְּנְהוּרָא דָּא. הָאֵי נְהוּרָא אִיהוּ כָּלִיל בְּגוּ הוּא רוּחָא, וְהוּא רוּחָא, קִיּוּמָא בְּהִיכְלָא תְּלִיתָא דָּא, וְלֹא קָאִים לְאֲתִישְׁבָּא, אֲלֹא בְּגוּ הִיכְלָא רְבִיעָא, דְּתִיאוּבְתִיה לְסֻלְקָא לְגוּיָהּ.

88. אֲלִין נְהוּרִין דְּנִפְקוּ מִגּוּ הוּא רוּחָא, כְּד מִנִּצְצִין, מִתְּחַבְּרִין כְּלֵהוּ נְהוּרִין דְּנִצְצִין, בְּשַׁעְתָּא דְּנִפְקִי מִגּוּ הוּא נְהוּרָא חַדָּא, וְדַחְקִין לְאֲתַנְצָצָא, נְפִיקִי מִנִּייהוּ חַד חִיּוּתָא קְדִישָׁא רַבְרָבָא, דִּיּוֹקְנָא כְּחִיּוּזוּ דְּכָל אֵינּוֹן שְׁאֵר חִיּוּתָא, דִּיּוֹקְנָא דְּאֲרִיָּה וְדִיּוֹקְנָא דְּנִשְׂר כָּלִילִן כְּחַדָּא, וְאֲתַעְבִּידוּ בְּה חַד דִּיּוֹקְנָא מִנִּייהוּ.

89. תַּחוּת הָאֵי חִיּוּתָא, אֵית ד' אוּפְנִין עֲלָאִין, כְּחִיּוּזוּ דְּתַרְשִׁישׁ, מְרַקְמִן בְּכָלִילוּ דְּכָל גּוּוּנִין. וְשִׁית מְאָה אֲלֶף רְבוּא, כְּלֵהוּ בְּגוּוּיָהּ, וְאֲלִין ד' אוּפְנִים בְּתַמְנִיא גְדַפִּין כְּלֵהוּ. וְכָלֵהוּ נְפִיקִין מִגּוּ נְהִירוּ דְּהוּא חִיּוּתָא, דְּשֻׁלְטָא עֲלֵיהּ, בְּשַׁעְתָּא דְּנִצְיָן הוּא נְהוּרָא, מִמְּקָא חִיּוּלִין חִיּוּלִין אֲלִין.

90. And these four OFANIM underneath THE CHAYAH face the four winds of the world EAST, WEST, NORTH, AND SOUTH. Each one has four faces. With two faces they look toward the Chayah ABOVE THEM. They conceal the other two faces with their wings to protect them from the brightness of the lights shining upon them which they cannot withstand.

91. And whenever these OFANIM travel, it is as the first ones travel. Each travels on four wheels and twelve supports, SIMILAR TO THE MANNER OF THOSE OF THE CHAMBER OF YESOD. WHENEVER THE REVOLVING LIGHT SHINES WITHIN THEM, many hosts and camps are made from their sweat. They all sing songs of praise and never stop doing so. These hosts are innumerable.

92. There are four portals to this chamber, and they face the four winds of the world. There are ten ministers in charge of each portal. And because of the desire of pure prayer, those who are present in the lower chambers, YESOD AND HOD, and the chambers themselves elevate TO THIS CHAMBER, and all THE MINISTERS create openings IN THIS CHAMBER for them. One becomes included in the other, and one is entangled in the other, AND ALL CONGREGATE EACH WITHIN THE OTHER. Ministers congregate within each other, hosts within each other, Ofanim congregate within Chayot, and Chayot congregate within Ofanim, and in those Ofanim, lights mix with other lights THAT IS, REVEALED FACES MIX WITH CONCEALED FACES, and spirit mixes with spirit until all are included within the spirit OF THIS CHAMBER.

93. In this chamber there is a place which looks like glittering gold. THIS IS THE PLACE WHERE ALL THE SWEETENED JUDGMENTS CALLED 'GOLD' COLLECT, AND THE RADIANCE OF THEIR REFLECTED LIGHT IS CALLED 'GLITTER.' In this chamber, many hosts and armies of angels are kept. These angels do not ascend. They are not adorned IN THE UPPER CHAMBERS, WHERE THEY COULD RECEIVE THE LIGHT OF THE TOP THREE SFIROT CALLED 'CROWNS' OR 'ADORNMENTS.' THESE ANGELS ALWAYS STAY IN THEIR PLACES IN THIS CHAMBER until all the levels interconnect THAT IS, UNTIL THEY ARE INCLUDED WITHIN AND UNITE WITH ONE ANOTHER. Then this chamber, NETZACH, moves to be adorned BY THE TOP THREE SFIROT. Then THE ANGELS leave their places, filled with judgment TOWARD THE PROSECUTORS OF YISRAEL. HENCE YISRAEL CAN RECEIVE THE SUSTENANCE OF THE TOP THREE SFIROT WITHOUT FEAR OF INTERVENTION FROM OUTSIDERS. THOSE ANGELS are called protectors, BECAUSE THEY PROTECT YISRAEL. They are emissaries to the administrators of justice who reside in the fourth chamber. THEY ARE COMMISSIONED TO JUDGE THE ACTIONS OF THE LOWER LEVELS ON THE SIDE OF EITHER MERIT OR DEMERIT. AND AFTER YISRAEL IS ACQUITTED BY THE COURT, IT IS PASSED ON TO THESE EMISSARIES FOR PROTECTION. Suspended from the four sides of this place are six billion guardians of the gold in every direction. Below them are sixty GUARDIANS OF GOLD, surrounding them in rows.

90. וְאֵלֶּיךָ ד' דְּתַחֲתֶיהָ קַיִמִין בְּד' סְטְרִין דְּעֵלְמָא, בְּד' אַנְפִּין כּל חַד וְחַד, תְּרִין אַנְפִּין מִסְתַּבְּלִין לְגַבֵּי הַהוּא חַיּוֹתָא, וְתִרִין אַנְפִּין מְחַפִּין בְּגַדְפֵיהוּ, מֵאִינוּן נְהוּרִין דְּנִצְצָן דֵּלָא יִכְלִין לְאַסְתַּבְּלָא.

91. בְּכֹל זְמַנָּא דְּנִטְלֵי אֵלֶיךָ, בְּד' גַּלְגְּלִין וְתִרִיסַר סַמְכִין בְּקַדְמָא, אֲתַעְבִּיד מֵהוּא זִיעָא דְּלֵהוּן, כַּמָּה חַיִּילִין וּמִשְׂרִינִין, דְּכֹלְהוּ מְשַׁבְּחִין וּמְזַמְרֵי דֵּלָא מִשְׁתַּכְּבֵי לְעֵלְמִין, וְלֵאלֶיךָ לִית לֹון שְׁעוּרָא.

92. אַרְבַּע פְּתַחִין אֵית לְהִיכְלָא דָּא, לְאַרְבַּע סְטְרִין דְּעֵלְמָא, עֶשֶׂר מַמְנָן בְּכֹל פְּתַחָא וּפְתַחָא, וּבְזַמְנָא דְּכֹלְהוּ דִּי בְּגוּ הִיכְלִין דְּלִתְתָא, וְאִינוּן הִיכְלִין סְלִקִין בְּרַעוּ דְּצִלוֹתָא דְּכִינָא, כֹּלְהוּ פְּתַחִין פְּתַחִין, עַד דְּכִלְיִין כֹּלְהוּ, אֵלֶיךָ בְּאֵלֶיךָ, וּמִשְׁלַבִּין אֵלֶיךָ בְּאֵלֶיךָ, וְעֵאלֶיךָ כֹּלְהוּ, מַמְנָן גּוּ מַמְנָן, מִשְׂרִינִין גּוּ מִשְׂרִינִין, אוּפְגִינִים בְּחַיּוֹת, וְחַיּוֹת בְּאוּפְגִינִים בְּאֵלֶיךָ אוּפְגִינִים, נְהוּרִין בְּנְהוּרִין רוּחָא בְּרוּחָא, עַד דְּעֵאלוּ בְּרוּחָא דָּא.

93. בְּהִיכְלָא דָּא, אֵית דּוּכְתָא חֲדָא, בְּחִיזוּ דְּדִהְבָּא דְּנִצְיָךְ, וְתַמָּן גְּנִיזִין כַּמָּה חַיִּילִין וּמִשְׂרִינִין, דֵּלָא סְלִקִין וְלֹא מִתְעַטְרִין לְעֵילָא, אֵלָא, בְּשַׁעֲתָא דְּכֹל אֵלֶיךָ קְשָׁרִין קְשִׁירָן, וְהִיכְל נְטִיל לְאַתְעַטְרָא, כֹּלְהוּן נְפִקִין מֵלִינִין בְּדִינָא, וְאַקְרוּן מְאִרֵי תְרִיסִין שְׁלִיחִין בְּעֵלְמָא, מְגוּ מְאִרֵי דִינִין דִּי בְּהִיכְלָא רְבִיעֵאָה, בְּהֵאֵי דּוּכְתָא תְלִינִין, בְּאַרְבַּע סְטְרִין, שִׁית מְאָה אֵלְף רְבוּון מְגִינִים דְּדִהְבָּא לְכֹל סְטַר וְסְטַר, וְכֹן לְתַתָּא מְנִיְהוּ שׁוּרִין מְקַפְּן וְאִינוּן שְׁתִּין.

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94. Those guardians do battle with the emissaries of judgment in the world outside THE CHAMBER using swords and spears, AND BURNING THEM. THEY BURN THEM UNTIL THE LIGHT OF all levels, in the lower levels, reaches the planet Maadim (Mars), FROM WHERE THE ACTIONS REACH THIS WORLD. And then the chamber elevates TO THE FOURTH CHAMBER, where it is adorned by the spirit and the hosts therein. This place, TOGETHER WITH ITS PROTECTORS AND ITS GUARDIANS OF GOLD, remains in its place, AND DOES NOT ELEVATE WITH THE CHAMBER. This place is called the couriers' compartment, because the emissaries therein run to finalize the judgments and punishments TO THE ENEMIES OF YISRAEL in every direction on earth. THEY RUN AND MAKE HASTE TO FULFILL THEIR ERRANDS, BECAUSE THEY MAY ONLY DESTROY THE TORMENTORS AND PROTECT YISRAEL WHILE THE CHAMBER IS ELEVATING TO THE HIGHER CHAMBER. AT OTHER TIMES, THEY ARE LOCKED IN AND CANNOT LEAVE.

95. With the ascension of prayer, all the lights and hosts travel, connect, and intertwine to form a unity until the spirit OF THE LOWER CHAMBER adheres to the spirit OF THE HIGHER CHAMBER, and they become one. They enter the CENTRAL pillar OF THE CHAMBER and elevate through it to be included in the spirit of the fourth chamber ABOVE THEM. Joyful is he who knows the secret of his Master and raises his banner where he ought to.

96. Come and behold: ALL THE LEVELS must complement each other and be lit one by the other, until they all elevate to that place that needs perfection. They elevate first from below TO COMPLEMENT THIS SUPERNAL PLACE and then descend TO COMPLEMENT THE LOWER LEVELS. Hence, perfection prevails in all directions, and all are made whole as it should be.

97. He who knows these secrets and brings about such perfection, adheres to his Master and cancels all terrible decrees. He crowns his Master, BY DRAWING LIGHT FROM THE TOP THREE SFIROT DOWN TO ZEIR ANPIN and brings blessings to the world. Such a man is called 'righteous, pillar of the world,' BECAUSE THE WHOLE WORLD IS PRESERVED AND SUSTAINED FOR HIS SAKE. His prayer is never returned unanswered. His rightful place is in the world to come, and he is counted among the faithful IN THE WORLD.

98. Come and behold: These chambers. Chayot, hosts, lights, and spirits all need each other so that THE UPPER LEVELS can be completed BY THE ELEVATION OF MAYIN NUKVIN (FEMALE WATERS), and so that, consequently, THE LOWER WORLDS can be completed BY DRAWING MAYIN DUCHRIN (MALE WATERS) from above. These chambers cling to one another.

94. וְכֹל הַנִּי מְגִינִים, כְּלֵהוּ מִגִּיחוֹן קָרְבִּין סִיפִין וְרוֹמְחוֹן לְבָר, בְּכֹל אֵינוֹן שְׁלִיחֵי דִינִין דְּעֵלְמָא, עַד דְּמִטּוֹ דְּרִגִּין בְּדִרְגִּין לְכַכְבָּא דִּמְאָדִּים, וְכַדִּין הֵיכְלָא סְלָקָא וְאַתְעֵטְרַת בְּהוּא רֹחָא בְּכֹל אֵינוֹן חִיָּלִין, וְאַשְׁתָּאֵר הֵהוּא דוֹכְתָא בְּאַתְרֵיהּ, וְהֵהוּא דוֹכְתָא אֶקְרִי תָא הַרְצִים, אֵינוֹן שְׁלִיחִין מְרַהֲטֵי לְאַשְׁלָמָא דִּינִין וּמְרַעְנִין בְּכֹל סְטְרֵי עֵלְמָא.

95. כִּד סְלָקָא צְלוֹתָא נְטִיל כֹּל הַנִּי נְהוֹרִין וּמְשָׁרִין וְקָשֶׁר קָשְׁרִין וְאַתְכְּלִילוּ כְּלֵהוּ בְּחָדָא, עַד דְּאַתְקָשֶׁר רֹחָא בְּרוּחָא וְאֵינוֹן חַד, וְעָאלוּ גּוֹ הֵהוּא עִמּוּדָא לְאַתְכְּלִלָא בְּרוּחָא דְהֵיכְלָא רְבִיעָאָה. זְכָאָה חוּלְקִיָּה מֵאֵן דִּידַע רְזָא דְמְאָרִיָּה וְאָרִים דְּגָלִיָּה בְּאַתְרֵי דְאַצְטְרִיךְ.

96. וְתָא חֲזִי כְּלָא אֶצְטְרִיךְ דָּא לְדָא, וְדָא לְדָא, לְאַשְׁלָמָא דָּא עִם דָּא וְלִהְתְּנֵהָרָא דָּא בְּדָא, עַד דְּסְלִיק כְּלָא לְאַתְרֵי דְאַצְטְרִיךְ שְׁלִימוֹ. מִתְתָּא בְּקַדְמִיתָא וּמְלַעִילָא לְבַתְרָא, וְכַדִּין אִיהוּ שְׁלִימוֹ בְּכֹל סְטְרִין וְאַשְׁתֵּלִים כְּלָא כְּדָקָא יָאוּת.

97. מֵאֵן דִּינְדָא רְזִין אֵלִין וְעֵבִיד שְׁלִימוֹ, דָּא אִיהוּ מִתְדַבֵּק בְּמְאָרִיָּה וּבְטִיל כֹּל גְּזִרִין קָשִׁין, וְאִיהוּ אֶעְטֵר לְמְאָרִיָּה וּמְשִׁיךְ בְּרַכָּאֵן עַל עֵלְמָא, וְדָא אִיהוּ בְּרַשׁ דְּאַקְרִי צְדִיקָא עִמּוּדָא דְעֵלְמָא, וְצְלוֹתֵיהּ לָא אֶהְדֵּר רִיקְנִיָּא, וְחוּלְקִיָּה בְּעֵלְמָא דְאַתִּי וְאִיהוּ בַּחוּשְׁבָן בְּנֵי מְהִימְנוּתָא.

98. תָּא חֲזִי כֹּל הַנִּי הֵיכְלִין, וְכֹל הַנִּי חִיּוֹתָא וְכֹל הַנִּי חִיָּלִין וְכֹל הַנִּי נְהוֹרִין וְכֹל הַנִּי רֹחִין, כְּלֵהוּ אֶצְטְרִיכוּ דָּא לְדָא בְּגִין לְאַשְׁתֵּלְמָא מִתְתָּא וְלְאַשְׁתֵּלְמָא לְבַתְרָא מְלַעִילָא. אֵלִין הֵיכְלִין אֵינוֹן מִתְדַבְּקִין דָּא בְּדָא.

99. They all cling to one another like the colors of the eye. And all that is included within them is like the sight seen through the hidden part OF THE EYE, when the eye rolls FROM ONE SIDE TO THE OTHER. Then can be seen the glittering splendor, which cannot be detected during this rolling of the spirit that governs all THAT IS IN THIS CHAMBER. That is why they stand, one level upon the other THAT IS, EACH LEVEL DEPENDS ON THE OTHER until all are adorned appropriately.

100. Come and behold: If it were not for those colors in the eye, as seen when the eye is shut and rolling, those shining colors would not be seen. And if it were not for these SHINING colors, the hidden part OF THE EYE that governs all would not be functional for sight. Everything depends upon everything else and connects with everything else.

101. When they are all contained as one in the third chamber, and the desire of prayer elevates them to be crowned in the fourth chamber, then all become oneone desire and one connection. This is the aspect of bowing down, of finding favor with one's Master.

30. The Fourth Chamber: Gvurah

This Chamber represents the intelligence and will that directs and determines where Light will manifest in our physical world.

102. The Fourth Chamber: This chamber is different from all other chambers. It contains four chambers one within the other, yet all are one chamber.

The spirit who inhabits this chamber is named Zechut (merit), because here all the liabilities of the inhabitants of the world are transformed into merits. Zechut takes all, AND HE WHO ATTAINS IT CAN FIND GOOD FAVOR FOR HIMSELF AND THE WHOLE WORLD.

103. From this spirit, ZECHUT, seventy lights radiate. They all glitter simultaneously, shining in circles, not spreading out TO SHINE DOWNWARD like other LIGHTS. THOSE LIGHTS cling to one another and shine within each other BECAUSE THEY HAVE FAMILIARITY OF FORM. THEY SHINE WITHIN EACH OTHER BECAUSE THEY MINGLE TO SHINE AS ONE. THEY CLING TO EACH OTHER BECAUSE THEY NEED EACH OTHER TO SHINE. IF ONE IS MISSING, NONE CAN SHINE. All the merits of the world are before those lights. THIS MEANS THAT THROUGH THEIR LIGHT, IT IS SEEN HOW THE FAULTS OF THE WORLD ARE TURNED INTO MERITS. From the totality OF THOSE SEVENTY LIGHTS, two lights emanate, are counted as one, and stand before them always.

99. וְכִלְהוּ בְּגוּוֹיָם דְּעִינָא מִתְדַבְּקִין דָּא עִם דָּא, כֹּל מַה דִּי בְּגוּוֹיָהּ, אֵינֹן בְּהוּא חִיזוּ דְּמִתְחַזְיָא בְּסִתְיָמוּ, כֹּד מִתְגַּלְגַּלָּא עֵינָא, וְאַתְחַזִּי הוּא זְהֵרָא נְצִיץ. וְהוּא מַה דְּלֵא אֶתְחַזִּי בְּהוּא גְּלֻגְלָא, אִיהוּ הוּא רוּחָא דְּשִׁלְטָא עַל כֹּלָּא. וּבְגִין כֵּךְ קְיָימָא דָּא בְּדָא, דְּרִגִּין עַל דְּרִגִּין עַד דְּאַתְעֵטֵר כֹּלָּא בְּדָקָא יֵאוּת.

100. וְתָא חַזִּי, אֲלִמְלָא כֹּל אֵינֹן גּוּוֹנִין דְּעִינָא, דְּאַתְחַזִּין כֹּד אֶסְתִּים עֵינָא וְאַתְגַּלְגַּלָּא בְּגֻלְגַּלָּא, לֵא אֶתְחַזִּין אֵינֹן גּוּוֹנִין דְּזְהֵרָן, וְאַלְמְלָא אֵינֹן גּוּוֹנִין, לֵא אֶתְדַבֵּק הוּא דְּסִתִּים דְּשִׁלְטָא עֲלֵיהוּ. אֶשְׁתַּכַּח דְּכֹלָּא תְלִינָא דָּא בְּדָא, וְאַתְקֶשֶׁר דָּא בְּדָא.

101. כֹּד אֶתְכִלִּיל כֹּלָּא בְּחָדָא בְּהִיכְלָא תְלִיתָא, וְרַעוּתָא דְּצִלוּתָא סִלְקָא לְאַתְעֵטְרָא בְּהִיכְלָא רְבִיעָא, כְּדִין כֹּלָּא חָד, וְרַעוּתָא חָדָא, וְקִישׁוּרָא חָדָא. הֵכָּא הִשְׁתַּחֲוָּא לְאַתְרַצָּא בְּמֵאֲרִיָּה.

102. הִיכְלָא רְבִיעָא: הִיכְלָא דָּא אִיהוּ מְשֻׁנָּא מִכְּלָהוּ, אַרְבַּע הִיכְלִין לְדָא, דָּא לְגוּ מִן דָּא, וְכִלְהוּ חָד הִיכְלָא, הֵכָּא אִיהוּ רוּחָא, דְּאַקְרִי זְכוּת, בְּאַתְרָא דָּא מִתְהַפֵּךְ זְכוּת דְּכֹל בְּנֵי עֲלָמָא, רוּחָא דָּא נְטִיל כֹּלָּא.

103. מְנִיָּה נִמְקוּ שְׁבַעִין נְהוּרִין, כֹּלְהוּ מְנַצְצִין, וְכִלְהוּ בְּעוּלָא, דְּלֵא מִתְפַּשְׁטִי כְּאַלִּין אַחֲרֵנִין, מִתְדַבְּקִין דָּא בְּדָא, וְנְהוּרִין דָּא בְּדָא אַחֲרֵנִין דָּא בְּדָא. כֹּל זְכוּיִין דְּעֲלָמָא, קָמִי אֵלִין נְהוּרִין קְיָימִין. מִכְּלָהוּ נִמְקִי תְרִין נְהוּרִין שְׁקוּלִין בְּחָדָא, דְּקִימִי קְמִיָּהּ תְּדִירָא.

104. Opposed to those SEVENTY LIGHTS, there are seventy ADMINISTRATORS OF JUDGMENT IN THE WORLD. THEY encircle these four chambers FROM THE OUTSIDE, but those seventy lights and those two lights that stand before them are innermost. This is the inner meaning of, "your belly is a heap of wheat surrounded by lilies" (Shir Hashirim 7:3). "YOUR BELLY" ALLUDES TO THE INNERMOST, BECAUSE THE BOWELS ARE INSIDE THE BODY. CHITIM (WHEAT) ALLUDES TO CHATAIM (SINS), NAMELY THE FAULTS THAT ARE TURNED INTO MERITS IN THE SECRETS OF THE SAID SEVENTY-TWO LIGHTS, WHICH ARE IN THE INNERMOST PART OF THE FOUR CHAMBERS. IT THEREFORE SAYS OF THEM "YOUR BELLY IS A HEAP OF WHEAT." THESE ARE SURROUNDED BY LILIES, WHICH ALLUDE TO THE JUDGES WHO ARE THE APPOINTED MINISTERS, RESPONSIBLE FOR ALL THE JUDGMENTS IN THE WORLD. THE SEVENTY MINISTERS STAND IN OPPOSITION TO THE SEVENTY-TWO LIGHTS. THIS IS BECAUSE ALL PUNISHMENT COMES FROM THE SEVENTY MINISTERS, BUT THEY ARE NOT FREE TO PUNISH, EXCEPT SO AS TO SERVE THE SEVENTY LIGHTS IN THEIR PREPARATION OF THE LOWER LEVELS FOR RECEIVING THEIR MAJESTIC REVELATION.

105. Before the SEVENTY lights stand all the merits and actions of the people to be judged. THE SEVENTY LIGHTS ARE THE SECRET OF THE SUPERNAL COURTHOUSE, WHICH JUDGES PEOPLE. The two lights STANDING BEFORE THEM give evidence OF PEOPLE'S ACTIONS. Because, as is written: "Those seven are the eyes of Hashem; they roam around the earth" (Zecharyah 4:10). 'EYES' ALLUDE TO SUPERVISION. THERE ARE SEVEN ATTRIBUTES OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT TO MAKE PEOPLE BEFITTING TO RECEIVE THE SUPERNAL PLEASURE AND DELIGHT. Therefore, the image of all that transpires in the world (GOOD OR BAD) is imprinted by the very deed and the very merit, and they are preserved and upheld FOR ETERNITY. THIS MEANS THAT NO DEED IS LOST IN THE WORLD, BE IT GOOD OR EVIL. EACH ACTION IS RECORDED IN ITS MANNER, AS IS QUOTED, "THE SEVEN EYES OF HASHEM." The two lights watch and see each action and give evidence before the seventy lights, WHICH ARE THE UPPER COURTHOUSE. AFTER HEARING THEM OUT, the seventy LIGHTS pass judgment and issue decrees for good or for bad. This chamber is a place of merit. The judgment mentioned above is not revealed here, but in the abundance that flows from the 70 lights that are received below. There is revealed the bad, but here, in this chamber, there is only merit.

106. IN THIS CHAMBER, the spirit ZECHUT has imprinted the three letters Yud-Hei-Vav. When the letters YUD-HEI-VAV cling to the place, THE MALCHUT REFERRED TO AS PLACE AND DESIGNATED BY THE LOWER HEI as the mating of male and female, THEN THE LETTERS are imprinted on THE SPIRIT and do not depart from there. Then another ray of light extends and radiates in four directions. This light also extends three other LIGHTS, NAMELY CHOCHMAH, BINAH, AND TIFERET, which are the three courthouses where judgements are passed in world affairs AND NONCRIMINAL TRANSGRESSIONS. Here, judgments are passed regarding richness and poverty, illnesses and health, and other worldly affairs. One chamber is set aside for the first seventy LIGHTS and is the innermost OF THE FOUR CHAMBERS OF THE FOURTH CHAMBER. There are three OUTER CHAMBERS for the three other COURT ASSEMBLIES.

104. לְקַבֵּל אֱלֹיִן, אֵינּוֹן שְׁבַעִין רְבִרְבָן מִמֶּנּוּ לְבַר, דְּסַחְרִין כָּל אַרְבַּע הַיְכָלִין. שְׁבַעִין נְהוּרִין אֱלֹיִן, וְתָרֵי נְהוּרִין דְּקִיּוּמִין קְמִיּוּהוּ, כְּלֵהוּ פְּנִימָאִין, גּוֹ לְגוֹ, וְרָזָא דָא דְכָתִיב בְּטַנְךָ עֲרַמַת חֲטִיִּים סוּגָה בְּשׁוֹשָׁנִים.

105. לְקַמֵּי נְהוּרִין אֱלֹיִן עֲאֲלִין כָּל זָכוֹ, וְכָל עוֹבְדִין דְּעֵלְמָא, לְאַתְדָּנָא תְרִין נְהוּרִין אֱלֹיִן, אֵינּוֹן סְהַדֵּי סְהַדוּתָא, בְּגִין דְּאִית שְׁבַעָה עֵינֵי ה' דְּמִשְׁטָטֵי בְּכָל אַרְעָא, כָּל מַה דְּאַתְעֵבִיד בְּעֵלְמָא אַתְרָשִׁים בְּהוּא עוֹבְדָא מִמֶּשׁ, וְהוּא זְכוּתָא מִמֶּשׁ, וְקִיּוּמֵי בְּקִיּוּמֵיהוּ, וְאֲלִין תְרִין נְהוּרִין חֲמָאן בְּהוּ, וּמְסַתְבְּלָן, וְסְהַדֵּי קְמֵי אֱלִין ע' נְהוּרִין. אֱלִין ע' גְּזָרֵי גְזָרִין, וְדִיּוּנֵי דִינִין, הֵן לְטַב הֵן לְבִישׁ, וְהָבָא אִיהוּ אַתְר דְּזְכוּתָא.

106. רוּחָא דָא, בִּיה אַתְרָשִׁימוּ, אַתּוּן תְּלַת דְּאֵינּוֹן יְהוּ דְכַד אֱלִין אַתּוּן מְתַדְבְּקָן בְּהַאי אַתְר, בְּאַתְדְּבָקוּתָא דְדְכוּרָא וְנוֹקְבָא, כְּדִין אַתְרָשִׁימוּ בִּיה, וְלֹא אַתְעֵדוֹן מִתְמָן. לְבַתֵּר נִפְקַח חַד נְהוּרָא, נְהִיר לְאַרְבַּע סְטְרִין, הַאי נְהוּרָא אִפִּיק תְּלַת אַחְרָנִין, דְּאֵינּוֹן תְּלַת בְּתֵי דִינָא, דְּדִיּוּנֵין דִּינִין אַחְרָנִין, בְּמֵלִין דְּעֵלְמָא, בְּעוֹתְרָא בְּמַסְכְּנוֹ, בְּמַרְעִין בְּשְׁלִימוּ, בְּכָל אֵינּוֹן שְׁאָר מֵלִין, דְּעֵלְמָא אַתְדָּן בְּהוּ. חַד הַיְכָלָא, לְאֵינּוֹן ע' קְדָמָי לְגוֹ, תְּלַתָא לְאֱלִין תְּלַתָא אַחְרָנִין.

107. Zechut elevates and, containing all the lower LIGHTS AND THE OTHER THREE LIGHTS, produces one fiery holy Chayah. It has eyes, similar to those of humans, to supervise the thousands upon thousands and tens of thousands armies of administrators of justice. The latter take the verdicts FROM THE COURT and by opening or closing CHANNELS OF SUSTENANCE carry out sentences to the world.

108. Below this Chayah four Seraphim glow as buds on flowers, and sparks of fire erupt from them. Each has seventy-two wheels that are burning with fire. When they travel, they leave behind a river of fire. Thousands upon thousands OF ANGELS serve that fire, and from these THOUSANDS OF THOUSANDS many armies emerge. When the wheels travel, myriads upon myriads are born and stand in the fire. Below the second chamber, angels sing, try to come close, and are burned.

109. The ministers who are charged with managing the world receive their appointment from here. THE APPOINTMENT COMES from the spirit ZECHUT, who has been branded with the letters YUD-HEI-VAV. From here they are removed from the world and sentenced by this fire that extends FROM THE NAHAR DINUR (RIVER OF FIRE). Sentencing is delivered from this chamber because it has been branded with the three letters YUD-HEI-VAV, within which the spirit is enclosed. This Chayah brings forth innumerable armies and hosts.

110. All the judgments of the world, whether good or bad, come from this chamber, except for those three pertaining to children, longevity, and sustenance. No permission is given to judge these here. They depend on that supernal River CALLED DIKNA (BEARD) OF ARICH ANPIN, OR SUPERNAL MAZAL (DESTINY), from which the lights OF CHILDREN, LONGEVITY, AND SUSTENANCE extend. And everything depends on it alone. From the middle of this chamber there is one specific location where the supernal spirit OF THE FIFTH CHAMBER is received by the spirit. This location ascends through them.

111. This chamber has twelve portals. At each portal can be found those officials and ministers who notify below of the judgments that are to be brought down. As is written: "He cried aloud and said cut down the tree and cut off its branches" (Daniel 4:11). ALL THE ANNOUNCEMENTS COME FROM HERE.

112. And those announcements OF THE OFFICIALS AND MINISTERS are received by the winged ones until the firmament of Chama (sun) is notified. And when the sun shines UPON THE EARTH, the announcements are released from the sun, and roam the world until they reach the serpent of the firmament. All the planets of the firmament are frozen within the sun, which stands in the middle of the firmament.

107. סֶלְקָא הַאי רוּחָא, וְכִלִּיל כָּל אֵינּוֹן דְּלִתְתָא, וְאַפִּיק חַד חַיּוּתָא קְדִישָׁא מִתְּלֵהָטָא, וְעֵינֵינָן לָהּ, כְּעֵינֵי אִינְשָׁא, לְאַשְׁגַּחָא בְּאַלְף אֲלָפִין וּרְבּוּא רְבּוּן חַיִּילִין, מְאַרְיֵהוּן דְּדִינָא, כְּלֵהוּ נְטִלִין פְּתַקִּין, וּפְתַחִין וְסַגְרִין בְּעֵלְמָא, וְאַשְׁלִימוּ דִּינָא.

108. תַּחֲוֹת הַאי חַיּוּתָא, ד' שְׂרָפִים, מְלֵהֲטִין, כְּלֵהוּ כְּחֹזֵר וְשׁוֹשֵׁן, וְשְׂבִיבֵי דְאַשָׁא סֶלְקִין. ע"ב גְּלַגְלִין לְכָל חַד, מְלֵהֲטִין בְּאַשָׁא. כַּד נְטִלִין אֶתְעֵבִיד נְהַר חַד דִּי נּוּרָא. אֲלָף אֲלָפִין מְשַׁמְשִׁין לְהֵהוּא נּוּרָא, מִתְּמָן נְפָקִי כַּמָּה חַיִּילִין, כַּד גְּלַגְלִין נְטִלִין, כַּמָּה אֵינּוֹן רְבּוּא רְבּוּן דִּיקוּמוֹן מְנִיֵּהוּ, בְּגוּ הֵהוּא נּוּרָא. תַּחֲוֹת הַיְכָלָא תְּנִינָא, נְפָקִי חַיִּילִין דְּמִזְמֵרִין, וְאַתְּיִין לְקֶרְבָּא הַכָּא, וְאַתְּוֹקְדוֹן כְּלֵהוּ.

109. כָּל אֵינּוֹן מְמַן דְּעֵלְמָא דְּאַתְּמַנּוֹן לְשִׁלְטָאָה, מֵהַכָּא נְפִיק דִּינְהוֹן לְשִׁלְטָאָה, מְגוּ הֵהוּא רוּחָא דְּאַתְרֵשִׁים בְּתֵלַת אֲתוּן, וּמֵהַכָּא מְעַבְרִין קִיּוּמֵיֵהוּ מְעֵלְמָא, וְאַתְרֵנוּ בְּהַאי נּוּרָא דְּנִגִּיד וְנְפִיק. כְּלָא אֲתַמְסֵר בְּהַאי הַיְכָלָא, בְּגִין דְּאַתְרֵשִׁימוּ בְּתֵלַת אֲתוּן הַכָּא, הַאי רוּחָא, אֲתַכְלִיל בְּהוּ. הֵהוּא חַיּוּתָא, אֲפִיק חַיִּילִין וּמְשַׁרְיִין, דְּלִית לְהוֹן חוּשְׁבָּנָא.

110. כָּל דִּינֵין דְּעֵלְמָא, מֵהַאי הַיְכָלָא נְפָקִי, הֵן לְטַב הֵן לְבִישׁ, בְּרַ תֵּלַת: בְּנִי, חַיִּי וּמְזוּנִי. דְּלָא אֲתִיֵּיב רְשׁוּ בְּאַתְרֵ דָּא, דְּהָא בְּהֵהוּא נְהַר עֵלְאָה, דְּכָל נְהוּרִין נְגִדִין מְנִיָּה, קִיּוּמָא מְלָה. בְּאַמְצַעִיתָא דְּהַיְכָלָא דָּא, הוּא אֲתֵר מִתְּקַנָּא לְקַבֵּל רוּחָא דְּלַעִילָא, בְּגוּ רוּחָא דָּא, וְדָא סֶלְקָא בְּהוּ.

111. תְּרִין עֶשֶׂר פְּתַחִין אֵינּוֹן לְהַיְכָלָא דָּא. בְּכָל פְּתַחָא וּפְתַחָא כָּל אֵינּוֹן סְרַכִּין וּמְמַן, דְּאֵינּוֹן מְכַרְזִי לְאוּדְעָא לְתַתָּא, כָּל אֵינּוֹן דִּינֵין דְּזְמִינִין לְנַחְתָּא לְתַתָּא, כְּמָא דְּאַתְּ אָמַר קְרָא בְּחִיל, וְכֵן אָמַר גּוֹדוּ אֵילָנָא וְגו'.

112. וּמְגוּ כְּרוּזֵי אֵלִין, נְטִלֵי מְלָה כָּל מְאַרְיֵהוּן דְּגִדְפִין, עַד דְּאוּדְעֵי מְלָה לְרַקִּיעַ דְּחַמָּה, וּמִתְּמָן כַּד נְפִיק שְׁמַשָּׁא, נְפִיק מְלָה, וְאַתְשֻׁטְיָא בְּעֵלְמָא, עַד דְּמִטֵּי לְהֵהוּא חַיּוּתָא דְּרַקִּיעָא, דְּכָל כְּכַבֵּי דְּרַקִּיעָא גְּלִידוּ בֵּיהּ, דְּאִיְהוּ בְּאַמְצַעִיתָא דְּרַקִּיעָא.

113. The officials below and those in charge over the serpent hear that, and from them it is spread throughout the world. COME AND SEE: IN THE MIDDLE OF THE FIRMAMENT THERE IS ASSEMBLED A BRIGHT TRAIL, WHICH IS THE SERPENT OF THE FIRMAMENT. ALL THE HARDLY NOTICEABLE STARS ARE HEAPED TOGETHER IN IT. IT IS CALLED THE MILKY WAY BY ASTRONOMERS BECAUSE THE CONCENTRATION OF STARS LOOKS LIKE MILK. THOSE STARS ARE IN CHARGE OF THE SECRETIVE ACTIONS OF THE INHABITANTS OF THE WORLD. THE SERPENT IN THE FIRMAMENT IN WHICH ALL THE STARS ARE FROZEN REFERS TO THE MILKY WAY, IN WHICH ALL THE STARS ARE FROZEN AND DO NOT MOVE.

From the serpent in the firmament AN ANNOUNCEMENT IS MADE AND spread in the world. Even spirits, demons, and birds of the sky relay those announcements to the world. WHEN THE VERDICTS HAVE BEEN CARRIED OUT, the ministers close the portals. The spirit here does not go up to the SUPERNAL spirit OF THE FIFTH CHAMBER UNTIL all the spirits in the lower CHAMBERS become one with this spirit here. All THE SPIRITS are embraced within each other until they become one. THEN THE SPIRIT HERE RISES UP WITH THEM TO THE FIFTH CHAMBER AND IS EMBRACED BY THE SPIRIT THEREIN.

114. When a man lies in his sickbed, he is sentenced either to life or to death. Life depends UPON THE SUPERNAL RIVER above and not upon THE CHAMBER ZECHUT. Indeed, if one is sentenced to life, one is given life from the upper RIVER CALLED MAZAL; if MAZAL does not grant one life, one does not live. Joyful is the state of he who adheres to his Master and can enter and leave THIS CHAMBER AS HE WISHES. Here, IN THIS CHAMBER, a prostration is practiced where his face touches the ground so as to subdue the judgment. Of this chamber it is written: "El of truth and without iniquity" (Devarim 32:4).

31. The Fifth Chamber: Chesed

This is the highest chamber, for it is composed of pure love. Whenever Love is generated and made manifest in our physical world, it becomes a vessel. This vessel then awakens the Light of this Chamber. It begins flowing through the entire system and into our own realm.

115. The fifth chamber is the chamber illuminated by lightning. A spirit NAMED BARAK (LIGHTNING) dwells here, shining and illuminating the lower ones. Barak comprehends, opens and closes, and shines in every direction. From this shining extends a ray of light with a purple appearance, but it actually contains the colors, white, black, red and green. The colors mix with each other the white is embroidered with the red, the black with the green, and the white with the black. From them a Chayah is embroidered containing ALL THE COLORS, BUT MAINLY green and red. It has the face of a human and includes all shapes.

113. וְשִׁמְעִין מִלֵּה, וְנִקְטִין לָהּ אֵינֹן סֵרְפִין דְּתַחוּת, וְאֵינֹן דְּמִמֶּנּוּן עַל הֵהוּא חַיּוּתָא, וּמִתְמַן אֲתַפְּשֵׁט לְעֵלְמָא, וְאִמְלוּ רוּחִין וְשֵׁרִין, וְאִמְלוּ עוֹמֵי שְׁמַיָא, מוֹדְעֵי לִיָּה בְּעֵלְמָא כְּרוּזִין. תְּבִין וְסִתְמִין פְּתַחִין. לֹא סֶלְקָא רוּחָא בְּרוּחָא, עַד דְּכֻלְהוּ רוּחִין תְּתַאי בְּלֵהוּ חַד, בְּהַדִּי הָאֵי רוּחָא, וְכֻלְהוּ אֲתַכְלִילִן וְעֹאֲלִין דָּא בְּדָא, עַד דְּאֲתַעְבִּיד כֻּלָּא חַד.

114. בְּרֵ נֶשׁ כַּד אֵיהוּ בְּבֵי מַרְעִיָּה, הֵכָא אֲתַדֵּן, הֵן לְחַיִּים, הֵן לְמוֹת, חַיִּין תְּלִינָא לְעוֹלָא, אֵי אֲתַדֵּן הֵכָא לְחַיִּים, יְהִיבֵי חַיִּין מַלְעִילָא, וְאֵי לֹא, לֹא יְהִיבֵין. זְכָאָה חוּלְקִיָּה מֵאֵן דְּאֲתַדְּבַק בְּמֵאֲרִיָּה, וְיַעוּל וְנִמְיֵק. הֵכָא קִידָה בְּאַנְפִּין בְּאַרְעָא, לְאַתְגַּבְּרָא עַל דִּינָא, עַל הָאֵי הֵיכְלָא אֲתַמַּר אֵל אֲמוּנָה וְאֵין עוֹל וְגוֹ'.

115. הֵיכְלָא חֲמִישָׁאָה, הֵיכְלָא דָא, הֵיכְלָא דְּבִרְקָא זְהִיר, דְּאֵיהוּ רוּחָא דְּמִזְהִיר נְהִיר לְאֵינֹן תְּתַאי, רוּחָא דָא אֵיהוּ כְּלִיל, וּפְתַח וְסִגִּיר, נְהִיר וְנִצִּיץ לְכָל סֵרְפִין. מְנַצִּיצוּ דָא, נְהִיר חַד נְהוּרָא כְּעִין אֲרִגְוֹנָא, נְהוּרָא דָא, כְּלִיל כָּל גּוּוּנִין דְּנְהִרִין נְהוּרָא חוּר, וְאוּכְם, סוּמְקָא, וְיִרוּקָא. אֲתַכְלִילִן אֲלִין בְּאֲלִין, אֲתַרְקִים חוּר בְּסוּמְקָא, אוּכְם בְּיִרוּקָא, לְבַתַּר חוּר בְּאוּכְם, וְאֲתַעְבִּיד חַד חַיּוּתָא מְרַקְמָא, וְאֲתַכְלִיל בְּהָ, יִרוּקָא וְסוּמְקָא, דִּיּוּקְנָהָא כְּדִיּוּקְנָא דְּבֵר נֶשׁ, דְּכֻלְלִין כָּל דִּיּוּקְנִין.

116. From this CHAYAH, four pedestals are produced which are larger Chayot than those below. One is called Ofan, WHICH IS THE MALCHUT ALONE, and is two. THEY CLING TO EACH OTHER, because when one is observed, the other shines within it. They adhere to and penetrate one another. ONE GOES INSIDE THE FIRST, and they are perceived as the four heads of the four winds of the world. Yet all four are one body as is written: "ofan (a wheel) in the middle of an ofan" (Yechezkel 1:16). All FOUR DIRECTIONS are connected with each other, as is the case with the upper Chayot OF THIS CHAYAH, they never separate. The four colors embroidered IN THE CHAYAH embrace each other and are drawn toward the four directions. Because of this, it appears that when the Chayah travels, it travels to two directions, BINAH AND MALCHUT, THE EMBODIMENTS OF THE FOUR DIRECTIONS.

117. The spirit of Barak is composed of two spirits. First, the spirit of lightning, which produces the Chayah DESCRIBED ABOVE, WHICH CONTAINS all those mentioned lights. A second spirit, called the blazing spirit, extends from Barak and shines.

118. From this BLAZING SPIRIT extend two lights that are really four DIRECTIONS, AS DISCUSSED ABOVE. These lights, which are constantly changing their appearance, are called: "the bright blade of a revolving sword" (Bereshet 3:24). These lights change and turn into the edge of a sword. These LIGHTS stand above THE LIGHTS IN the lower chamber, CALLED THE CHAMBER OF MERIT (ZECHUT). The blade of the sword is situated above the seventy lights of the court assembly IN THE CHAMBER OF MERIT. From this we learn that a sword is hung above the heads of the judges.

119. The bright blade of the sword, which is the lights of the left side, produces another Chayah that stands above four OFANIM who are unstable. THEY CANNOT RADIATE OUTWARD, BUT JUST TWINKLE, BECAUSE they are two to the right and two to the left. And when the spirit of this Chayah enters the FOUR UNSTABLE ONES, WHEN IT TRAVELS ON HER FOUR OFANIM, two blazing sparks come out of them. The sparks leave this chamber and constantly change. They are sometimes female and sometimes male. Sometimes they are spirits and sometimes they are holy angels.

120. Why? Because when this Chayah was embraced by the first Chayah, WHICH CAME OUT OF BARAK, the strength of the entwining created an eternal spark that never extinguishes. This SPARK roams after the two sparks described above.

116. מינה נפקו ד' סמכין דאינון חיוון רברבן, על אלון דלתתא, חד אקרי אופן, דאיהו תרין, בגין דכד אתחזי האי, אתנהיר אחרא בגוויה, דביק דא בדא, עאל דא בדא, לבתר עאל אחרא דא בדא, ואתחזון ד' רישין, לד' סטרין דעלמא, וכלהו חד גופא, ואלין אינון דכתיב בהו פאשר יהיה האופן בתוך האופן, וכלהו אלין קשורין דא בדא, כחיוזו דחיוון עלאין, דלא מתפרשין לעלמין, האי חיותא. דארבע גוונין מרקמן, אחידן אלין באלין לד' סטרין. מהכא, כד נטלא חיותא דא, נטלא לתרין סטרין.

117. האי רוחא דברקא, אתכליל בתרין רוחין, רוחא דא דברקא, אפיק חד חיותא וכל אינון נהורין. רוחא אחרא אתנהיר מניה, דאקרי רוחא מלהטא.

118. נהרין מניה תרין נהורין דאינון ארבע. ואלין נהורין מתהפכין בגוונין, והכא איהו להט החרב המתהפכת, אלין אינון נהורין דמתהפכן שנא דחרבא. ואילו קיימי על היכלא דלתתא, בגין דהאי להט החרב, קיימא על אינון ע' נהורין דבי דינא מהכא, כל אינון דיינין דדייני דינא, חרבא תלויא על רישויהו מלעילא.

119. האי להט החרב, דאלין אינון נהורין דלסטר שמאלא, אפיקו חד חיותא אחרא, דקיימא על ד', דלא קיימי בקיומיהו, תרי מימינא, ותרי משמאלא, כד רוחא דחיותא האי עאל באלין, נציץ מנייהו תרי ניצוצין מלהטן, ונפקי מהאי היכלא לבר, ומתהפכי תדיר. אלין ניצוצין מלהטן, לזמנן נוקבי, לזמנן גוברי, לזמנן רוחין, לזמנן עירין קדישין.

120. מ"ט בגין דכד אתכליל האי חיותא בחיותא קדמאה, מגו תקיפו דאתכלילן דא בדא, נפקא חד ניצוצא מלהטא תדיר, דלא אתדען לעלמין, ושטא ואזלא אבתרייהו דאינון תרין ניצוצין.

121. Now they are males, and they perform their mission in the world, but are extinguished before they are finished. Then the spark strikes them, shines upon them, and renews them as before. Now, they are females, BECAUSE THEY RECEIVE FROM THE SPARK THE EMANATION OF MALCHUT, WHICH IS CONSIDERED FEMALE, and they go out and float around. Before they end their mission, they are extinguished. WHEN THEY RADIATE FROM THE RIGHT, THEY ARE CALLED SPIRITS AND THEY ROAM. BUT WHEN THEY TOUCH UPON THE LEFT, THEY ARE CALLED ANGELS AND ARE EXTINGUISHED. But the spark then strikes and shines upon them AGAIN, and they are renewed as before. AND SO IT IS EVERY TIME THEY ARE EXTINGUISHED. For this spark comprises THEM all, and consists of the four appearances. Thus, those TWO SPARKS THAT RECEIVE FROM HIM change continuously into the four appearances, MALES, FEMALES, SPIRITS, AND ANGELS.

122. This LOWER spirit is included in the other SUPERNAL spirit, as we said, and both appear as one. Unlike the first ones, which when included, one with the other, appear as one, these are distinguishable. They coexist in love and are composed of all the lower CHAMBERS.

Although they appear as two SPIRITS, they are one. And when one spirit expands within the other, they lovingly include all the lower SPIRITS, as it is written: "Your two breasts are like two young roes who are twins and feed among the lilies" (Shir Hashirim 4:5).

123. When those two spirits expand and lovingly fill each other, this chamber again becomes the chamber of Ahava (Love). The chamber of love is always stable and hidden from all within the innermost secrets, except those who seek to cling to it. This is as written: "there I will give you my love" (Shir Hashirim 7:12).

124. Later, when the two spirits that are one shine, innumerable thousands and tens of thousands of different hosts emerge from them. Some are called mandrakes, ACCORDING TO THE SECRET MEANING OF "THE MANDRAKES GIVE A FRAGRANCE" (SHIR HASHIRIM 7:14); some are called vines, ACCORDING TO THE SECRET MEANING OF "LET US SEE IF THE VINE HAS FLOWERED" (SHIR HASHIRIM 7:13); and others are called pomegranates, AS IS THE SECRET OF "AND THE POMEGRANATES BUD FORTH." The hosts come forth from the spirits, until some of the hosts outside THE CHAMBER reach the planet Noga (Venus). AND FROM THIS PLANET, THE LOWER PLANETS DRAW DOWN SUSTENANCE. AFTER THE INTERMIXING OF THOSE SPIRITS, they are bound by love and never separate. This is as it is written: "If a man would give all the substance of his house for love, it would be utterly ridiculed." (Shir Hashirim 8:7). Here, one bows one's head and spreads one's hands to cleave to his Master's love.

121. והשתא אינון גוברין, ועברין שליחותא בעלמא, ועד לא מסיימי מתדעבי, והוא ניצוצא בטש בהו, ונהיר לון, ואתחדשון במלקדמין, ואינון נוקבי, ואזלי ושאטן, ועד לא מסיימי מתדעבי, והאי ניצוצא בטש בהו, ונהיר לון, ואתהדרן במלקדמין, בגין דהוא ניצוצא כליל מכלא, כליל מד' גוונין, ובגין דא אינון מתהפכין לכל הני גוונין.

122. רוחא דא, אתכליל ברוחא אחרא, בדקאמרן, ואתחזון תרין בחדא, ולא באחרגין קדמאין, דכד אתכליל דא בדא, לא אתחזי בר חד, והכא אתחזון תרין, וקימי בחביבותא, כלילן מכלהו תתאי, ואף על גב דאינון תרין, אינון חד. בד אתפשט, רוחא ברוחא, ואתחזון בחביבותא, כלילן מכלהו תתאי, דא הוא רזא, דכתיב שני שדיך כשני עפרים תאומי צביה הרועים בשושנים.

123. וכד תרין רוחין מתפשטן, דא בדא בחביבותא, בדין אתהדר האי היכלא, ואקרי היכל אהבה, היכלא דרחימותא, היכלא דא, קאים תדיר בקיומיה, אתגניז ברזא דרזין, למאן דאצטרין לאתדבקא ביה. והכא כתיב אתן את דודי לך.

124. לבתר כד נהרין, תרין רוחין דאינון חד, נפקי במה חיילין, לכמה סטרין, אלפין ורבוון דלית לון שעורא, מנהון אקרון דודאים, מנהון גפנים, מנהון רמונים, עד דמטו במה חיילין לבר, עד שהוא ככבא דאקרי נגה, וכלהו בחביבו דלא מתפרשין לעלמין, בהכא כתיב אם יתן איש את כל הון ביתו באהבה בוז יבזו לו. הכא השתחואה ומרישו דידין לאתדבקא ברחימו דמאריה.

32. The Sixth Chamber: Tiferet

Herein lies the source of all desires. Desire is the vital component and engine which draws the Light. Without desire, the Light remains in a state of potential. Actions alone are not enough to arouse and draw in Light. According to Kabbalah, every action must be coupled with an active desire to receive the Light. Desires can be either positive or negative. A negative desire for Light arouses the energy, but it will be utilized for evil purposes. Just as electrical current can be applied for both positive and destructive means, our intent and desire determines how Light will be revealed in our world.

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125. The sixth chamber is called the chamber of Ratzon (desire). Here dwells the spirit called Chut Hashani (thread of scarlet), about which it is written: "your lips are like a thread of scarlet" (Shir Hashirim 4:3). All the lower spirits chase Ratzon in an effort to catch him and cleave to him with a loving kiss.

126. This spirit consists of six, and is sustained by six. It comprises the six chambers below it and is sustained by six above it. This spirit, therefore, produces twelve lights. EACH LIGHT includes all the upper and the lower six. These twelve lights are happy to elevate higher, as well as to receive the lower ones.

127. This is the chamber of Ratzon, being the overall desire. And he who forms connections, THAT IS, UNIFIES and elevates THE LOWER CHAMBERS up to this chamber, draws good will (desire) from Hashem, with love. Into this chamber, Moshe was gathered TO HIS PEOPLE with love. He was kissed with the kiss of love, AS IS WRITTEN: "AND MOSHE, THE SERVANT OF HASHEM, DIED HERE IN THE LAND OF MOAV, ACCORDING TO THE MOUTH (WORD) OF HASHEM" (DEVARIM 34:5). THIS IS THE SECRET MEANING OF THE KISS OF LOVE. This is called the chamber of Moshe. This spirit is the spirit of love, the spirit of unison. It draws love to every part, AND THE TWELVE LIGHTS WITHIN THE SPIRIT RISE AND GLOW.

128. And the twelve lights OF THE SPIRIT rise and glow. From their shining, four holy Chayot are produced. These Chayot, which are the true manifestations of love, are called the "great Chayot." They embrace the smaller Chayot and contain them, as is said: "both small and great Chayot" (Tehilim 104:25).

129. The GREAT CHAYOT contain one another in all four directions, just as the four segments of a walnut are included IN THE FRUIT ITSELF. THIS MEANS THAT EACH OF THE FOUR HAS FOUR PARTS IN IT. THAT IS, THEY ARE FROM THE POSITION OF CHEST UPWARD, WHERE THE MATING TAKES PLACE AND THE FACE OF MAN IS IN EFFECT. Hence, this chamber is called the garden of walnuts, as it is written: "I went down into the garden of walnuts" (Shir Hashirim 6:11). What is the garden of walnuts? THE REFERENCE IS TO THAT "for the sake of the garden of walnuts I went down" (Shir Hashirim 6:11) to the chamber of Ahava, to cleave into one the male and the female.

125. הִיכְלָא שְׁתִּיתָאָה: הֵכָא הוּא רוּחָא דְאֶקְרִי חוּט
הַשְּׁנִי רָזָא דְכְּתִיב כְּחוּט הַשְּׁנִי שְׁפָתוֹתַיךְ, הָאִי
הִיכְלָא אֶקְרִי הִיכְל הַרְצוֹן, הֵכָא רוּחָא דְאִיהוּ רְעוּא,
דְּכָל הֲנִי רוּחוֹן תְּתַאֲיִן רְהִטִין אֲבַתְרִיהָ, לְאֲתַדְבַּקָא
בֵּיהּ, בְּנִשְׁקָה בְּרַחֲמוֹתָא.

126. הָאִי רוּחָא אֲתַבְּלִיל בְּשִׁית, וְקִיּוּמָא בְּשִׁית,
אֲתַבְּלִיל בְּשִׁית דְּלִתְתָא בְּהַדְּיָה, וְקִיּוּמָא בְּשִׁית
עֲלָאִין, וּבְגִין כֵּךְ, הָאִי רוּחָא אֶפִּיק תְּרִיסַר נְהוּרִין,
כְּלִילָן כְּלָהוּ מִתְתָא וּמְלַעִילָא, הֲנִי תְּרִיסַר נְהוּרִין,
אִינוּן חֲדוּן לְסַלְקָא לְעִילָא, וְלִקְבֵּלָא כָּל אִינוּן
דְּלִתְתָא.

127. הִיכְלָא דָא, דְאִיהוּ רְצוֹן, רְעוּא דְכָלָא, מָאן
דְּקָשַׁר קְשָׁרִין, וְסָלִיק לֹון הֵכָא, דָא הוּא דְאֶפִּיק רְצוֹן
מֵה' בְּחַבִּיבוּתָא. בְּגוּ הִיכְלָא דָא, אֲתַכְנִישׁ מֹשֶׁה,
בְּרַחֲמוֹ דְנִשְׁקִי נְשִׁיקִי רַחֲמוֹתָא, הָאִי הוּא הִיכְלָא
דְּמֹשֶׁה, רוּחָא דָא, רוּחָא דְרַחֲמוֹתָא, רוּחָא דִּיחֻדָא,
דְאֲמַשִּׁיךְ רַחֲמוֹ לְכָל סְטָרִין.

128. אִינוּן תְּרִיסַר נְהוּרִין, סְלִקִין וְלִהֲטִין, מְנַצִּיצוּ
דְלִהוּן נְמָקִי, אַרְבַּע חִיוּן קְדִישִׁין, רַחֲמוֹ דְאֵהְבָה,
אֵלִין אֶקְרוּן חֵיוֹת גְּדוֹלוֹת, לְאֲתַחְבְּרָא אִינוּן זוּטִי,
לְאֲתַבְּלֵלָא בְּהוּ דְכְּתִיב חֵיוֹת קְטָנוֹת עִם גְּדוֹלוֹת.

129. אֵלִין אֲחִידִין דָא בְּדָא, לְד' סְטָרִין, כְּאֶגּוֹזָא
דְּמִתְחַבְּרָא לְד' סְטָרִין, וּבְגִין כֵּךְ אֶקְרִי הִיכְלָא דָא
גְּנַת אֶגּוֹז, דְכְּתִיב אֵל גְּנַת אֶגּוֹז יִרְדְּתִי, מֵאִי אֵל גְּנַת
אֶגּוֹז, בְּגִינִיָּה דְגְּנַת אֶגּוֹז, יִרְדְּתִי, דְאִיהוּ הִיכְלָא
דְּרַחֲמוֹ, לְאֲתַדְבַּקָא דְכוּרָא בְּנוֹקְבָא.

130. Those four GREAT CHAYOT are divided into twelve, three for each side OF THE FOUR SIDES (DIRECTIONS), and all of the lower CHAMBERS are contained within them. THE TWELVE LIGHTS INCLUDE SIX FROM THE CHAMBER ITSELF AND SIX FROM THE LOWER VESSELS, WHICH HAVE ELEVATED TO BE INCLUDED IN IT. THE SAME EFFECT IS PRODUCED IN THE CHAYOT: THE SIX LIGHTS OF THE CHAMBER PRODUCE FOUR GREAT CHAYOT, NAMELY CHOCHMAH, BINAH, TIFERET, AND MALCHUT. EACH ONE OF THE FOUR GREAT CHAYOT HAS FOUR SIDES. HENCE, THERE ARE SIXTEEN LIGHTS. AND THE SIX LIGHTS EMANATING FROM THE LOWER CHAMBERS PRODUCE THE TWELVE SMALL CHAYOT. EACH OF THESE CHAYOT CONTAINS ONLY THREE ASPECTS, BEING FROM THE POSITION OF THE CHEST DOWNWARD. And within THESE SMALL CHAYOT, spirits are contained in spirits and lights within lights. All are contained within the other, until they become one. And then, AFTER ALL THE LOWER ONES UNITE, the spirit includes them all. It thus ENCOMPASSES THE TWELVE LIGHTS, WHICH IN TURN ARE INCLUDED WITHIN THE FOUR GREAT AND TWELVE SMALL CHAYOT, AND THE TWELVE SMALL CHAYOT INCLUDE ALL THE LOWER ONES, AS PREVIOUSLY EXPLAINED. THE SPIRIT rises WITH THEM to be adorned by the supernal spirit called Shamayim (heaven), WHICH IS THE SECRET OF ZEIR ANPIN OF ATZILUT, AS ZEIR ANPIN IS THE SECRET OF THE RUACH OF ATZILUT AND IS CALLED 'HEAVEN.' It invites him to be united with him. And when all those from below are attached to him, it says, "Let him kiss me with the kisses of his mouth" (Shir Hashirim 1:1). Then there is the joy of uniting a spirit with a spirit. THAT IS, THE SPIRIT OF DESIRE, WHICH INCLUDES ALL THE LOWER ONES, JOINS WITH THE SPIRIT OF ATZILUT, WHICH IS THE SECRET OF ZEIR ANPIN CALLED 'HEAVEN,' to complement each other. This union results in perfection. BY UNITING ALL OF THE LOWER CHAMBERS, THE SPIRIT BECOMES WHOLE, BOTH WITH CHASSADIM AND CHOCHMAH.

131. The spirit OF RATZON connects with THE SPIRIT OF ATZILUT, CALLED SHAMAYIN, and each complements the other WITH THE EMANATIONS OF CHOCHMAH. They are lit by each other THROUGH THE LIGHT OF CHASSADIM, and perfection ensues. All of this happens when the desire of a righteous man reciting his prayers elevates all OF THE CHAMBERS OF BRIYAH to this place IN THE WORLD OF ATZILUT, for the sake of lovingly joining them together. Then each of the spirits, all of the chambers that are contained within the SPIRIT CALLED RATZON (DESIRE), and each and every spirit or chamber contained in ZEIR ANPIN OF ATZILUT, CALLED Shamayim, picks the chamber and spirit most suitable for it to connect with and to be complemented by. Through this unification, the sixth spirit, called Ratzon, elevates all OF THE LIGHTS AND SPIRITS IN THE CHAMBERS OF BRIYAH TO THE LIGHTS AND SPIRITS IN ZEIR ANPIN OF ATZILUT.

132. Thus connect EVERY ASPECT OF ZEIR ANPIN WITH EVERY CORRESPONDING ASPECT OF THE CHAMBERS. Shamayim, NAMELY ZEIR ANPIN, or the supernal holy spirit therein, receives the UPPER chamber and the upper spirit called Ratzon, so that they can kiss, connect with, and complement each other. This is the concealed meaning of "and Ya'akov kissed Rachel" (Bereshheet 29:11). YA'AKOV IS THE SECRET OF ZEIR ANPIN, AND RACHEL IS THE NUKVA CONTAINING ALL OF THE CHAMBERS THAT ELEVATED TO ATZILUT.

130. אֵלֶּיךָ אֲרַבְעָה, מִתְפַּרְשֵׁן לְתַרְסֵר, תֵּלֶת תֵּלֶת לְכָל סֵטֶר, כֹּל אֵינֹן תִּתָּאֵי כְּלִילֵן בְּהוּ, וּבְהוּ קְיֻמִּין רוּחִין בְּרוּחִין, נְהוּרִין בְּנְהוּרִין, כְּלֵהוּ אֵלֶּיךָ בְּאֵלֶּיךָ, עַד דְּאֶתְעִבִּידוּ חַד, וּכְדִין הָאֵי רוּחָא דְכָלִּיל מְכֻלְהוּ, סְלֵקָא לְאֶתְעֵטְרָא בְּרוּחָא דְלַעִילָא, הֵהוּא דְאֶקְרִי שְׁמַיִם, וְזִמִּין לֵיהּ, לְאֶתְחַבְרָא בְּהַדִּיהּ, בִּיּוֹן דְּאֶתְקַשְׁרוּ כְּלֵהוּ דְלִתְמָא בְּהַדִּיהּ, אָמַר יִשְׁכְּנֵי מְנַשְׁיָקוֹת מִיְהוּ, וּכְדִין אִיְהוּ חֲדוּהָ לְאֶתְקַשְׁרָא רוּחָא בְּרוּחָא, וְלֹאֲשַׁתְּלֵמָא דָּא בְּדָא, כְּדִין אִיְהוּ שְׁלִימוֹן בְּחֻבְרָא חָדָא.

131. בִּיּוֹן דְּהָאֵי רוּחָא אֶתְחַבְרָא בְּהַדִּיהּ, וְאֶשְׁתְּלִימִין דָּא בְּדָא, וְאֶתְנַהֲיֵרוּ דָּא בְּדָא בְּכָל שְׁלִימוֹן, כְּדָקָא חֲזִי, בְּהָאֵי רַעוּתָא דְצִלּוֹ בִּנְיָ זַכָּאָה, דְסֵלִיק בּוֹלָא כְּדָקָא חֲזִי, עַד הֵהוּא אֶתְרָא לְחַבְרָא רְחִימוֹ דָּא בְּדָא, כְּדִין כֹּל אֵינֹן הֵיכְלִין, וְכֹל אֵינֹן רוּחִין דְאֶתְכְּלִילוּ בְּהָאֵי, כֹּל חַד וְחַד מֵאֵינֹן רוּחִין וְהֵיכְלִין, דְאֵינֹן בְּכָלִּיל דְשְׁמַיִם, כֹּל חַד וְחַד נְטִיל הֵהוּא הֵיכְלָא, וְהֵהוּא רוּחָא דְאֶתְחַזִּי לֵיהּ, לְאֶתְחַבְרָא בְּהַדִּיהּ, וְלֹאֲשַׁתְּלֵמָא בְּהַדִּיהּ, כְּדָקָא יָאוּת. בְּגִין דְּהֵהוּא רוּחָא שְׁתִּיתָּאָה דְאֶקְרִי רְצוֹן, סֵלִיק לוֹן לְגַבְיֵיהּ, בְּהֵהוּא יְחוּדָא.

132. וְהֵכִי אֶתְחַבְרָן: שְׁמַיִם דְאִיְהִי רוּחָא קְדִישָׁא לַעִילָא, נְטִיל הֵיכְלָא דָּא, רוּחָא דָּא דְאֶקְרִי רְצוֹן, לְאֶתְנַשְׁקָא דָּא בְּדָא, לְאֶתְחַבְרָא דָּא בְּדָא, לְאֶשְׁתְּלֵמָא דָּא בְּדָא, וְרָזָא דָּא וַיִּשָּׁק יַעֲקֹב לְרַחֵל וְגו'.

133. Hence, Avraham, who is the Right COLUMN OF ZEIR ANPIN, CALLED CHESED, takes this spirit, called Ahava (love), and causes them to connect and embrace each other. This is evident in the words, "I know that you are a beautiful woman" (Beresheet 12:11). And the beauty of a woman lies in her breasts, NAMELY IN THE FIFTH CHAMBER SIGNIFYING BREASTS.

134. Yitzchak, who is the Left COLUMN OF ZEIR ANPIN, CALLED GVURAH, takes the chamber of courthouses, WHICH IS THE FOURTH CHAMBER, from where comes all the judgments, and joins it with Zechut. They connect with and complete each other, and they are one, as should be.

The other prophets BESIDE MOSHE, NAMELY NETZACH AND HOD OF ZEIR ANPIN, connect the two chambers containing the two spirits of Noga (brightness) and Zohar (splendor), as it is written: "the joints of your thighs are like jewels" (Shir Hashirim 7:1), BECAUSE THE TWO CHAMBERS ARE CONTAINED IN NETZACH AND HOD OF THE NUKVA AND ARE LIKE THIGHS, WHICH connect with each other to be one.

135. Yosef the righteous, the pillar of the world, NAMELY YESOD OF ZEIR ANPIN, takes the chamber of Sapir and the spirit called Livnat Hasapir. Because it is written: "And beneath his feet as if it were a paved work of sapphire (Livnat Hasapir)" (Shemot 24:10), ONE MIGHT THINK THAT LIVNAT HASAPIR IS BENEATH YESOD OF ZEIR ANPIN, BEYOND HIS GRADE. Nevertheless, "BENEATH HIS FEET" was said for the honor of the King, but it certainly is YESOD OF ZEIR ANPIN THAT TAKES THE CHAMBER OF LIVNAT HASAPIR. Furthermore, this pillar, NAMELY YESOD OF ZEIR ANPIN, takes more. This is a highly secret matter TO EXPOUND ON, because HE TAKES in the seventh chamber. Now the levels OF ZEIR ANPIN are linked WITH THE LEVELS OF THE CHAMBERS, and the two complete one another. All is as should be, and hence "Hashem is Elohim" (I Melachim 18:39). THAT IS, ZEIR ANPIN, WHICH IS CALLED YUD-HEI-VAV-HEI, BECOMES ONE WITH THE NUKVA, CALLED ELOHIM, IN SUCH A WAY THAT YUD-HEI-VAV-HEI IS ELOHIM. Joyous is the portion in this world and the next of he who knows how to link them and cleave to his Master.

136. Here, IN THE CHAMBER OF RATZON, the bowing, prostration, spreading of open hands, and genuflection ARE PRACTICED. WHAT IS PRACTICED IN THE LOWER CHAMBERS IS PRACTICED HERE, BUT THE LOWERING OF THE FACE IS ADDED HERE. THE LOWERING OF THE FACE IS PRACTICED ONLY IN THIS CHAMBER, BECAUSE ALL OF THE LOWER CHAMBERS ARE CONTAINED HERE. IT IS NECESSARY to draw on the good will of the supernal spirit, NAMELY THE TOP THREE SFIROT OF ZEIR ANPIN. The soul of all souls, suspended above IN THE SUPERNAL ABA AND IMA all the way up to Ein Sof (the Endless World), DRAWS ON IT BY THE MATING OF A KISS. From the EIN SOF above come lights and blessings to complement all appropriately. THIS IS THE SECRET OF THE LIGHT OF THE CHASSADIM OF THE SUPERNAL SIX OF ABA AND IMA. THIS IS THE NECESSARY means through which all can be completed from above BY THE LIGHT OF CHASSADIM and from below BY THE LIGHT OF CHOCHMAH. After this completion, all the faces, MEANING ALL OF THE FEATURES OF THE THREE TOP SFIROT, NAMELY THE THREE TOP OF CHASSADIM AND THE THREE OF CHOCHMAH, shine suitably. AND BECAUSE OF THE LIGHT OF CHOCHMAH, all judgments are annulled. And BECAUSE OF THE LIGHT OF CHASSADIM, good will fills above and below. Hence, it is written: "And He said to me, you are my servant, O Yisrael, in whom I will be glorified" (Yeshayah 49:3) and "Happy is that people that this is their lot, Happy is that person that Hashem is his Elohim" (Tehilim 144:15).

133. אַבְרָהָם, דְּאִיהוּ יְמִינָא לְעִילָא, נָטִיל רֻחָא דְאֶקְרִי אַהְבָּה, לְאַתְקַשְׂרָא דָא בְּדָא לְאַתְחַבְרָא דָא בְּדָא, לְמַהוּי חַד, וְסִימְנִיךְ, הִנֵּה נָא יַדְעָתִי כִּי אִשָּׁה יִפְתַּ מְרָאָה אֶת, וְשִׁפְרוּ דְאַתְתָּא בְּאִינוּן שְׂדִים.

134. יִצְחָק, דְּאִיהוּ שְׂמַאלָא, נָטִיל הוּא הַיְכָלָא דְבִי דִינָא, דְּכָל דִּינִין מִתְעַרְיָן מִתְמַן, רֻחָא דְאֶקְרִי זְכוּתָא, לְאַתְחַבְרָא דָא בְּדָא, וְלֹא שְׂתַלְמָא דָא בְּדָא, לְמַהוּי כְּלָא חַד בְּדָקָא יֹאזֵת. שְׂאֵר נְבִיאִים נָטִילִין תְּרִין הַיְכָלִין, תְּרִין רֻחוּיָן, נוֹגֵה וְזֹהֵר בְּרוּז דְכְּתִיב חֲמוּקֵי יִרְכִיךְ וְגו' לְאַתְקַשְׂרָא אֵלִין בְּאֵלִין לְמַהוּי חַד.

135. יוֹסֵף הַצְּדִיק, עֲמוּדָא דְעֵלְמָא, נָטִיל הַיְכָלָא דְסַפִּיר, רֻחָא דְאֶקְרִי לְבִנְתַּת הַסַּפִּיר, וְאֵף עַל גַּב דְכְּתִיב וְתַחַת רַגְלָיו, בְּגִין יִקְרָא דְמַלְכָּא, וְהִכִּי הוּא וְדָאִי. וְלִבְתֵּר עֲמוּדָא דָא נָטִיל יְתִיר, דְּאִיהוּ רְזָא דְרִזּוּן, בְּאַתֵּר דְּהַיְכָלָא שְׁבִיעָאָה. עַד הֵכָא מִתְחַבְרָן דְרִגּוּן, וּמִתְחַבְרָן דָא בְּדָא, לְאַשְׁתַּלְמָא דָא עִם דָא, לְמַהוּי כְּלָהוּ חַד, כְּלָא בְּדָקָא חֲזוּי. וּכְדִין ה' הוּא הָאֱלֹהִים וְגו'. זְכָאָה חוּלְקִיָּה בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאַתִּי, מֵאֵן דִּירַע לְקַשְׂרָא לֹון, וְלֹא תִדְבַקָּא בְּמֵאֲרִיָּה.

136. הֵכָא הַכְרַעָה וְהַשְׁתַּחוּוָּאָה, וְקִידָה, וּמְרִישׁוּ דְכַפּוּיָן, וְנִמְלִיָּה דְאַפּוּיָן. לְאַמְשַׁכָּא רַעוּתָא דְרוּחָא עֲלָאָה, נִשְׁמַתָּא דְכָל נִשְׁמַתִּין, דְּאִיהוּ תְּלִיא לְעִילָא עַד אֵין סוּף, דְּמַנְיָה נַפְקִי נְהִירוּ וּבְרַכָּאן לְאַשְׁלַמָּא כְּלָא מְלַעִילָא בְּדָקָא יֹאזֵת. וְלְמַהוּי כְּלָא בְּשִׁלְיָמוּ, מִתְתָּא וּמְלַעִילָא, וְכָל אַנְפּוּיָן נְהִירִין בְּכָל סְטְרִין בְּדָקָא יֹאזֵת. כְּדִין כָּל גְּזֵרֵי דִינִין מִתְבַּטְּלִין, וְכָל רַעוּתָא אֲתַעְבִּיר לְעִילָא וְתַתָּא. וְעַל דָּא כְּתִיב וַיֹּאמֶר לִי עַבְדִּי אַתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְּאֵר. וְכְתִיב אֲשֶׁרִי הָעַם שְׂכֵבָה לוֹ, אֲשֶׁרִי הָעַם שֶׁה' אֱלֹקָיו.

This realm is defined as the source of all sources. We must enter into this highest realm in order to ignite and activate all the complex processes that occur in the previous Chambers. This realm is symbolized by the ancient Holy Temple of Jerusalem, and specifically in the chamber known as the Holy of Holies. Though the physical Temple no longer stands, our daily prayers are metaphysically structured to lead us into the spiritual essence of the Holy of Holies.

These seven chambers complete the structure and framework that form the Upper Worlds.

137. The seventh chamber has no real shape. Everything in it is concealed, deep within the innermost of mysteries of the closed parochet (curtain). Here, all of the chambers exist, so as to conceal two cherubim, A MALE AND A FEMALE.

ALL THE LOWER CHAMBERS ARE ELEVATED TO BE CONTAINED IN THIS CURTAIN, SO THAT THEY COVER THE MALE AND THE FEMALE WHILE THEY MATE; HENCE THE CHAMBERS ARE ABLE TO ASCEND. THIS CURTAIN SEPARATES THE SIX CHAMBERS WHICH ARE HOLY AND THE SEVENTH CHAMBER, KODESH KODASHIM (THE HOLY OF HOLIES).

Beyond THE CURTAIN can be found the Caporet (cover of the ark), which is the image of the Holy of all Holies, BECAUSE THIS CHAMBER IS THE PLACE OF UNION. Therefore, it is called the Holy of Holies, a place designated to receive the supernal soul, which is the totality of all the worlds. This is the world to come of the supernal ones.

138. When all the spirits OF THE CHAMBERS have joined with and completed each other, a supernal spirit, the soul of all, rises toward the supernal who is the most concealed, NAMELY ARICH ANPIN, to bring sustenance down to all, to shine on them from above WITH THE LIGHT OF THE RIGHT COLUMN, and to complete them and light the candles WITH THE LIGHT OF THE LEFT COLUMN.

139. When all are completed by the light THAT SHINES on all, and the supernal light descends, the seventh chamber, which is concealed with utmost concealment, receives the Holy of Holies, which is the descending supernal light. The light fills the seventh chamber, as a woman who conceives from a male is filled BY HIM. The chamber is designed for concealment from all, so that it may receive the supernal light. NAMELY IF THE CONCEALMENT WAS NOT SET THERE, IT WOULD NOT HAVE BEEN ABLE TO RECEIVE THE SUPERNAL LIGHT. This is the secret of the seventh chamber, which is the place of the connection made during union. The union links the seventh with the seventh, so that all is one unity, as is appropriate.

140. Joyful is the portion of he who knows to connect with this unification. He is beloved above and below. The Holy One, blessed be He, decrees and he (that man) nullifies. HE ASKS: How is it conceivable that A RIGHTEOUS MAN criticizes his Master's will? HOW IS IT POSSIBLE THAT HE CANCELS OUT THE DESIRE OF THE HOLY ONE, BLESSED BE HE? AND HE ANSWERS: This is only possible when A RIGHTEOUS MAN forms links and knows how to make unifications, so that all faces shine, all is complete, and everything is wholly blessed. Then all judgments are abolished and none can be found in this world. Joyful is such a man's lot in this world and the next.

All that has been said about THE RIGHTEOUS MAN REFERS TO HIS ACTIONS below, IN THIS WORLD. Hence it is written of him: "the righteous is the world's foundation" (Mishlei 10:25), as he is the subsistence of the world. And each day a declaration is made about him: "And you shall rejoice in Hashem and shall glory in the Holy One, of Yisrael" (Yeshayah 41:16).

137. הִיכָלָא שְׁבִיעָאָה: הִיכָלָא דָא, לָאו בֵּיה דְיוֹקְנָא מְמַשׁ, כִּלְאָ אִיהוּ בְּסִתְיֵמוּ. גּוּ רְזָא דְרִזּוּן, פְּרוּכְתָא דְפְרוּסָא. קְיִימִין כְּלָהוּ הִיכָלִין, דְלָא לְאַתְחַזָּא תְרִין כְּרוּבִים. לְגוּ מִן דָּא קְיִימָא כְּפֻרְתָא, דְיוֹקְנָא דְקֹדֶשׁ קוֹדֶשִׁין, בְּגִין כִּךְ הִיכָלָא דָא אֶקְרִי קֹדֶשׁ הַקְּדוּשִׁים. הַאי קֹדֶשׁ הַקְּדוּשִׁים, אֶתְרַ מִתְתַּקְנָא, לְהֵוּא נִשְׁמַתָּא עֲלָאָה, כִּלְלָא דְכִלְלָא, עֲלֵמָא דְאֶתִּי לְגַבֵּי הַאי עֲלָאֵי.

138. דְהָא כִּד מִתְחַבְרֵן, כְּלָהוּ רוּחֵי דָא בְדָא, וְאֶשְׁתְּלִימוּ דָא עִם דָּא, בְּדַקָּא חֲזִי, כְּדִין אֶתְעַר רוּחָא עֲלָאָה נִשְׁמַתָּא דְכִלְלָא, לְגַבֵּי עֵילָא, סְתִימָא דְכֵל סְתִימִין, לְאַתְעַרָּא עַל כִּלְלָא, לְאַנְהָרָא לִוּן מֵעֵילָא לְתַתָּא, וְלֹא שְׁלֵמָא לִוּן לְאַדְלַקָּא בּוֹצִינִין.

139. וְכִד כִּלְלָא בְּשְׁלִימוּ, בְּנֵהִירוּ דְכִלְלָא, וְנַחֲתִית נְהִירוּ עֲלָאָה, כְּדִין הַאי הִיכָלָא שְׁבִיעָאָה, אִיהוּ הִיכָלָא סְתִימָאָה, בְּסִתְיֵמוּ דְכִלְלָא, לְקַבְּלָא הֵוּא קֹדֶשׁ הַקְּדוּשִׁים, נְהִירוּ דְנַחֲתִית, וְלֹא תְמַלִּיא מִתְמֵן, כְּנוֹקְבָא דְמִתְעַבְרָא מִן דְכוּרָא, וְאֶתְמַלִּיא, וְלֹא אֶתְמַלִּיא אֶלָּא מֵהַאי הִיכָלָא, דְמִתְתַּקְנָא לְקַבְּלָא הֵוּא נְהִירוּ עֲלָאָה, וְרְזָא דָא, הִיכָלָא שְׁבִיעָאָה, אִיהוּ אֶתְרַ דְחַבּוּרָא דְזוּגָא, לְאַתְחַבְרָא שְׁבִיעָאָה בְּשְׁבִיעָאָה, לְמַהּוּי כִּלְלָא חַד שְׁלִימוּ, כְּדַקָּא חֲזִי.

140. וּמֵאֵן דִּידַע לְקַשְׂרָא יְחוּדָא דָא, זְכָאָה חוּלְקִיָּה, רְחִים לְעֵילָא, רְחִים לְתַתָּא, קֹדֶשׁא בְרִיךְ הוּא גְזִיר וְאִיהוּ מְבַטֵּל. סִלְקָא דְעֵתִין, דְאִיהוּ מְקַטְרְגָא בְּמֵאֲרִיָּה, לָאו הֵכִי, אֶלָּא בְּגִין דְכִד אִיהוּ קֶשֶׁר קֶשֶׁרִין, וְיַדַע לִיְחַדָּא יְחוּדָא, וְכֵל אֲנַפִּין נְהִירִין, וְכֵל שְׁלִימוּ אֶשְׁתַּכַּח, וְכֵל אֶתְבְּרָא כְּדַקָּא יָאוּת, כֵּל דִּינִין מִתְעַבְרִין וּמִתְבַּטְלִין, וְלֹא אֶשְׁתַּכַּח דִּינָא בְּעֵלְמָא. זְכָאָה חוּלְקִיָּה בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאֶתִּי, דָּא הוּא לְתַתָּא דְכְּתִיב בֵּיה וְצַדִּיק יִסוּד עוֹלָם, דָּא הוּא קְיִוְמָא דְעֵלְמָא, בְּכֵל יוֹמָא קֶאֱרִי עֲלוּי כְּרוּזָא וְאַתָּה תִּגִּיל בְּה' בְּקֹדֶשׁ יִשְׂרָאֵל תִּתְהַלֵּל.

141. Sacrifices achieve an effect similar TO THAT OF A RIGHTEOUS MAN'S PRAYER. The smoke OF THE SACRIFICE goes up and provides to each and every CHAMBER what is needed, as is becoming.

The priests, by their desire TO BRING GRATIFICATION TO THE SUPERNAL, and the Levites, by their chanting DURING THE OFFERING OF SACRIFICES, become unified with each other. THE LEVITES ARE UNIFIED WITH THE PRIESTS AND THE PRIESTS WITH THE LEVITES. THIS IS BECAUSE THE PRIESTS CHANNEL THE RIGHT COLUMN AND THE LEVITES CHANNEL THE LEFT. COMPLETION CANNOT OCCUR WHEN ONE IS WITHOUT THE OTHER. One chamber penetrates the other, and one spirit the other, until they all rest in their proper places, as is suitable. One organ is within the other and one complements the other. The elements merge, until they become one BY THE MATING OF THIS KISS and shine within each other BY EMBRACING.

142. Consequently, this most supernal soul descends and shines on them, and all the candles, OR SFIROT, are becomingly lit in all their perfection, until this supernal light is aroused and all the chambers enter the Holy of Holies, WHICH IS THE SEVENTH CHAMBER. THIS IS WHAT IS INDICATED BY THE INNER MEANING OF 'THE MATING OF SEVENTH WITH SEVENTH.' THE SEVENTH CHAMBER is blessed and filled like a well of spring water that never ceases to flow, and all the upper and lower CHAMBERS are blessed.

143. The innermost of secrets is THE LIGHT that cannot be conceived and is taken account of IN THE TEN SFIROT. It is a desire that can never be grasped. THIS LIGHT REFERS TO THE LIGHT OF YECHIDA, BECAUSE THE TEN SFIROT BEGIN FROM CHOCHMAH, BINAH, DAAT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. The light of Yechida is sweetened deep within the Sfirot, and its desire cannot be conceived, NOT EVEN BY THOUGHT directed at knowing him. Thus, all THE LEVELS up to Ein Sof (The Endless World), BLESSED BE HE, unite into one, and everything is perfected from above, below, and within.

144. This desire, THE LIGHT OF YECHIDA, is not encased IN THE INNER PART OF THE LEVELS. Nevertheless, it stays within them unobserved, until they reach completion and radiate with every aspect, BOTH THE LIGHT OF CHOCHMAH AND THE LIGHT OF CHASSADIM, AS BEFORE. Hence, this desire that can not be grasped, is sweetened, and is ENCASED AND concealed deep within the inner parts. At that time, joyful is the portion of he who can cleave to his Master. He is complete above and below. Of him it is written: "Your father and mother will be glad and she who gave birth to you shall rejoice" (Mishlei 23:25).

145. Come and behold: Because they have been completed by each other and bind each other in oneness, and because the supernal soul, NAMELY BINAH, shines on them from above, all the lights become one perfect candle. Then, this light that cannot be grasped or observed, is grasped by a desire of the mind. Yet, this DESIRE OF THE MIND, CALLED THE LIGHT OF CHAYAH, THAT ENCASES THE LIGHT OF YECHIDA, still does not know what it has grasped. THIS IS BECAUSE THE LIGHT RADIATES WITHIN IT IN A CONCEALED MANNER. Still, the mind shines because of, and is sweetened by it, as it contains it.

All THE LEVELS are filled WITH HIS LIGHT. All reach completion and all shine because of him and are suitably sweetened. Hence, it is written "Happy are the people that this is their lot." (Tehilim 144:15).

141. בְּגוֹנוֹא דַּא קְרַבְנָא סְלֵקָא תְּנַנְא, וּמִסְתַּפְקִין כָּל
חַד וְחַד, בְּדַקְחוּי לֵיהּ, וְכַהֲנֵי בְרַעוּתָא, וְלוֹאֵי
בְּבִסִּימוּ דְשִׁירְתָא, דַּא אֲתַבְּלִיל בְּדַא, וְעֵיילֵי הֵיכְלָא
בְּהֵיכְלָא, רוּחָא בְרוּחָא, עַד דְּמִתְחַבְּרִן בְּדוּכְתֵייהוּ
בְּדַקָּא חֲזִי לֵיהּ, שְׁוִיפָא בְּשְׁוִיפָא, וְאַשְׁתַּלְּמוּ דַּא
בְּדַא, וְאַתֵּיחַדְדוּ דַּא בְּדַא, עַד דַּאֲנֹן חַד. וְנַהֲרִין דַּא
בְּדַא.

142. כְּדִין נִשְׁמַתָּא עֲלָאָה דְכֻלָּא, אֲתִיָּא מְלַעֲיָלָא,
וְנַהֲרִי לֹון, וְהוּוּ נַהֲרִין כְּלָהוּ בּוֹצִינִין בְּשִׁלְמוּ, בְּדַקָּא
חֲזִי, עַד דְּהֵוּא נַהֲרָא עֲלָאָה אֲתַעַר, וְכֻלָּא אֲעִיל
לְגַבֵּי קֹדֶשׁ הַקְּדוּשִׁים, וְאַתְּבָרְכָא וְאַתְּמַלְוִיָּא כְּבִירָא
דְּמִיּוּן נְבִיעִין, וְלֹא פְּסֻקִין, וְכֻלָּהוּ מִתְּבָרְכָאן לְעִילָא
וְתַתָּא.

143. הֵכָא רְזָא דְרִזּוּן, הֵהוּא דְלֹא אֲתִיַּדַע, וְלֹא
אֲעִיל בְּחוּשְׁבְּנָא, רַעוּתָא דְלֹא אֲתַפְס לְעֵלְמִין, בְּסִים
לְגוּ לְגוּ בְּגוֹוִייהוּ, וְלֹא אֲתִיַּדַע הֵהוּא רַעוּתָא, וְלֹא
אֲתַפְס לְמַנְדַע, וְכְדִין כֻּלָּא רַעוּתָא חַדָּא, עַד א"ס,
וְכֻלָּא אִיהוּ בְּשִׁלְמוּ, מִתַּתָּא וּמְלַעֲיָלָא, וּמְגוּ לְגוּ. עַד
דַּאֲתַעֲבִיד כֻּלָּא חַד.

144. הָאֵי רַעוּתָא, לֹא אֲעִיל לְגוּ, אֶף עַל גַּב דְּלֹא
אֲתִיַּדַע, עַד דְּכֻלָּא אֲשַׁתְּלִים, וְאַתְנַהֲרִי בְּקַדְמִיתָא
בְּכֻלָּהוּ סְטִרִין, כְּדִין בְּסִים הֵהוּא רַעוּתָא, וְלֹא אֲתַפְס
לְגוּ בְּגוּ בְּסִתִּימוּ, וְכְדִין זְכָאָה חוּלְקִיָּה מֵאֵן דִּיתְדַבֵּק
בְּמֵאֲרִיָּה, בְּהֵיָא שַׁעְתָּא. זְכָאָה אִיהוּ לְעִילָא, זְכָאָה
אִיהוּ לְתַתָּא, עֲלִיָּה כְּתִיב יִשְׁמַח אָבִיךָ וְאַמְךָ וְתִגַּל
יּוֹלְדֶתְךָ.

145. תָּא חֲזִי, בִּיּוֹן דְּכֻלָּהוּ אֲשַׁתְּלִימוּ דַּא בְּדַא,
וְאַתְקְשְׂרוּ דַּא בְּדַא, בְּקִשּׁוּרָא חַדָּא, וְנִשְׁמַתָּא עֲלָאָה
נַהֲרִי לֹון מְסֻטְרָא דְלַעֲיָלָא, וְכֻלָּא נַהֲרִין אִינֹון
בּוֹצִינָא חַדָּא, בְּשִׁלְמוּ, כְּדִין רַעוּא חַדָּא דְּמַחְשְׁבָה
אֲתַפְס, נַהֲרִי דְלֹא אֲתַפְס וְלֹא אֲתִיַּדַע, בְּרַ הֵהוּא
רַעוּ דְּמַחְשְׁבָה תַּפְּסִי, וְלֹא יַדַע מַה תַּפְּסִי, אֲלֹא
דַּאֲתַנַּהֲרִי וְאַתַּפְּסִי, הֵהוּא רַעוּ דְּמַחְשְׁבָה, וְאַתְּמַלְוִיָּא
כֻּלָּא, וְאַשְׁתְּלִים כֻּלָּא, וְאַתְנַהֲרִי וְאַתַּבְּסִי כֻּלָּא,
בְּדַקָּא יָאוּת. וְעַל דַּא כְּתִיב אֲשֶׁרִי הָעַם שָׂכְכָה לוֹ
וְגו'.

146. And he who is attached to his Master in this manner inherits all the worlds. He is beloved above and below. His prayer never returns unanswered. He purifies himself before his Master as a son who satisfies all of his father's desires, giving him all that he requires. The fear of him is upon all creation and whatever he decrees, the Holy One, blessed be He, fulfills. Of him it is written: "You shall decree and it shall be established unto you, and the light shall shine upon your ways" (Iyov 22:28).

146. מֵאֵן הַזְכִּי לְאַתְדַּבְּקָא בְּמֵאֲרִיָּה, כְּהֵאֵי גְוֹנָא, יְרִית עֲלֵמִין כְּלָהוּ, רַחֲמָא לְעִילָא, רַחֲמָא לְתַתָּא, צְלוּתִיה לָא אֶהְדְּרָא רִיקוֹנָא, דָּא אֶתְחַשִּׁי קָמִי מֵאֲרִיָּה, כְּבִרָא קָמִי אֲבוּי, וְעֵבִיד לִיה רְעוּתָא בְּכָל מַה דְּאַצְטְרִיךְ, וְאִימְתִּיה שְׁלִיט עַל כָּל בְּרִיּוּן, אִיהוּ גְזִיר וְקֹדֶשׁא בְּרִיךְ הוּא עֵבִיד. עֲלִיה כְּתִיב וְתִגְזֹר אָמַר וְיָקָם לָךְ וְעַל דְּרַכִּיךְ נִגְה אֹר.

34. "Let there be light"

An unprepared Vessel can be spiritually dangerous and destructive. Similarly, if acid is poured into a paper cup, the cup is not designed to receive the acid and it dissolves. Preparing the vessel of your being is the first step that must be taken before you even activate your desire to draw in spiritual Light.

Perusing the Hebrew letters from this segment of the Zohar prepares our Vessel so that we can receive and safely contain the awesome Light of the Creator.

147. "And Elohim said, let there be light, and there was light" (Beresheet 1:3). Rabbi Yitzchak said that we learn from these words that the Holy One, blessed be He, uprooted these plants and replanted them elsewhere. Hence the expression, "there was." Rabbi Yehuda said, that this implies that light had already existed. This is indicated in, "there was." It was not written, "there became light," but "there was light."

And when the Holy One, blessed be He, viewed the generations of the wicked, WHO ARE NOT WORTHY OF THE LIGHT, He stored it for the righteous. This is mentioned in the verse "light is sown for the righteous and gladness for those upright in their hearts" (Tehilim 97:11). Thus it was written: "And Elohim said, let there be light," as is written: "Who arose righteousness from the east" (Yeshayah 41:2).

147. וַיֹּאמֶר אֱלֹקִים יְהִי אֹר וַיְהִי אֹר. אָמַר רַבִּי יִצְחָק מִכָּאֵן דְּעַקְרֵן קֹדֶשׁא בְּרִיךְ הוּא לְהַנִּי גְטִיעֵן, וְשְׁתִּיל לֹן, מִשְׁמַע דְּכְתִיב יְהִי. ר' יְהוּדָה אֹמֵר, אֹר שְׁכֵבֵר הִיָּה, תֵּנֵן מִשְׁמַע דְּכְתִיב וַיְהִי אֹר, וְהִיָּה לָא כְּתִיב, אֵלָא וַיְהִי. וְכֵד אֶסְתַּבֵּל קֹדֶשׁא בְּרִיךְ הוּא בְּאִינֹן דְּרִין דְּרִשְׁוֵעִינָא. גְּנִיז לִיה לְצַדִּיקוּנָא, הַה"ד אֹר זְרֹעַ לְצַדִּיק וְלִישְׁרֵי לֵב שְׁמֻחָה, וְהָא אֶתְמַר וַיֹּאמֶר אֱלֹקִים יְהִי אֹר הַה"ד מִי הָעִיר מִמִּזְרַח וְגו'.

148. "And Elohim saw the light, that it was good" (Beresheet 1:4). What did He see? Rabbi Chiya said that this implies that He foresaw the actions of the wicked and stored the light, as we said before. Rabbi Aba DISAGREES, AND says, "And Elohim saw the light, that it was good," to store it away. THAT IS, HE DID NOT LOOK AT THE ACTIONS OF THE WICKED, BUT SAW THE MAGNIFICENCE OF THE LIGHT ITSELF, AND DECIDED THAT IT WAS GOOD FOR IT TO BE CONCEALED AND NOT REVEALED TO THE WORLD. "And Elohim saw the light." He saw its radiance beaming from one end of the world to the other, and He saw that it was better to store it, so that sinners might not benefit from it.

148. וַיִּרְא אֱלֹהִים אֶת הָאֹר כִּי טוֹב, מֵאִי רָאָה אָמַר רַבִּי חִיָּיא כְּדַקְאֲמַרְן, חָמָא בְּעוֹבְדֵייהוּ דְּרִשְׁוֵעִינָא וְגִנִּיז לִיה. ר' אָבָא אָמַר וַיִּרְא אֱלֹקִים אֶת הָאֹר כִּי טוֹב לְגִנּוּז אֹתוֹ. וַיִּרְא אֱלֹקִים אֶת הָאֹר, דְּסָלִיק נְהוּרִיָּה מִסִּיפֵי עֲלְמָא עַד סִיפֵי עֲלְמָא, וְכִי טוֹב הוּא לְאַגְנָזָא לִיה דְּלָא יִהְנֹן מְנִיָּה חַיִּיבֵי עֲלְמָא.

149. Rabbi Shimon said "And Elohim saw the light that it was good"- This MEANS THAT HE DECIDED THAT no anger or judgment would be found in it. Similarly, it was said IN CONNECTION TO BILA'AM, "That it was good in the eyes of Hashem to Bless Yisrael" (Bemidbar 24:1), SO THAT A CURSE WILL NOT BEFALL YISRAEL. This is proven by the end of the verse, "And Elohim separated the light from the darkness," to prevent wrath AND JUDGMENT. And even though the Holy One, blessed be He, afterward united LIGHT AND DARKNESS as one, NEVERTHELESS THERE WAS NO FURTHER CONFLICT AND ANGER.

149. אָמַר רַבִּי שִׁמְעוֹן, וַיִּרְא אֱלֹקִים אֶת הָאֹר כִּי טוֹב, דְּלָא יִשְׁתַּכַּח בֵּיה רְתַחָא, כְּתִיב הֲכָא כִּי טוֹב, וְכְתִיב הָתָם כִּי טוֹב בְּעֵינֵי ה' לְבָרַךְ אֶת יִשְׂרָאֵל, וְסוּפָא דְקָרָא וַיִּבְדֵּל אֱלֹקִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ, וּבְגִין כֵּךְ לָא אֶשְׁתַּכַּח בֵּיה רְתַחָא, וְאַף עַל גַּב דְּשִׁתְּף לֹן קוֹדֶשׁא בְּרִיךְ הוּא כְּחָדָא.

150. Come and behold: The supernal radiance, BINAH, should continue to radiate, and through its radiance, it should bring gladness to all. This is THE POSITION OF the right, which was crowned with the right to regulate laws OF THE LEFT. It is written: "How great is your goodness, which you have laid upon those who fear you and which you have wrought for they who trust in you" (Tehilim 31:20). "How great is your goodness" alludes to the primordial light that the Holy One, blessed be He, stored away. "They who fear you" alludes to the righteous who fear sins, and as we said, ONLY THEY SHOULD ENJOY THE LIGHT.

150. תָּא חֲזִי, נְהִירוּ עֲלֶיךָ, לְמַהוּי נְהִיר הָאֵי אֹר, וּמֵהוּא נְהִירוּ, חֲדוּ לְכֹלָא בֵּיה, וְהוּא יְמִינָא לְאַתְעֵטְרָא גּוּלְפוּי גְלוּפִין בְּהִרְיָה, וְהָא אֲתַמַּר כְּתִיב מָה רַב טוּבְךָ אֲשֶׁר צִפְנַתָּ לִירְאִיךָ פְּעֵלַת לְחוּסִים בְּךָ, מָה רַב טוּבְךָ, דָּא אֹר קְדָמָא דְגִנְיָו קוּדְשָׁא בְּרִיךְ הוּא לִירְאִיךָ, לְצַדִּיקִים, לְאַנּוּן דְּחֵלִי חֲסָא בְּדַקָּא מְרַן.

35. "And there was evening and there was morning"

True spiritual power is achieved through the existence of both Light and Darkness. Spiritual transformation requires darkness so that there is something tangible transform, and Light is actually generated during this stage of transformation.

A simple candle can provide us with analogies to help enrich our understanding of the need for darkness. A tiny candle has no significance or worth when flickering against the backdrop of a brilliant sunlit day. But even a massive darkened arena responds to the lighting of one candle. In that setting, the candlelight assumes great importance and value. Moreover, it is the dark burning wick that gives rise to the candle's bright flickering flame. It is for reasons like these that darkness came into existence. Intently browsing the text of Hebrew letters, together with the knowledge gained by reading this section, delivers streams of shining Light into areas of darkness that may be present in our lives.

151. "And there was evening and there was morning, one day." "And there was evening," WAS DRAWN from the side of darkness, NAMELY THE NUKVA. "And there was morning," WAS DRAWN from the side of light, NAMELY ZEIR ANPIN. And since ZEIR ANPIN AND NUKVA join together as one, it is written of them, "one day." THIS INDICATES THAT EVENING AND MORNING ARE LIKE ONE BODY, AND BOTH MAKE THE DAY.

Rabbi Yehuda asked: IF THE THE SCRIPTURE HAS ALREADY STATED THAT "THERE WAS EVENING AND THERE WAS MORNING" MEANS THE MATING OF ZEIR ANPIN AND NUKVA, why then are the words "and there was evening and there was morning" repeated each day? HE ANSWERS THAT it is to acknowledge that there cannot be day without night, nor night without day, and that they are inseparable.

151. וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד, וַיְהִי עֶרֶב מִסְטָרָא דְחֻשְׁךָ, וַיְהִי בֹקֶר, מִסְטָרָא דְאֹר, וּמִגּוּ דְאַנּוּן מִשְׁתַּתְּמִי בְּחֲדָא, כְּתִיב יוֹם אֶחָד, רַבִּי יְהוּדָה אָמַר, מֵאֵי טַעְמָא, בְּכֹל יוֹמָא וַיּוֹמָא כְּתִיב, וַיְהִי עֶרֶב וַיְהִי בֹקֶר. לְמַנְדַּע, דְּהָא לִית יוֹם, בְּלֹא לַיְלָה, וְלִית לַיְלָה בְּלֹא יוֹם, וְלֹא אֲבַעוֹן לְאַתְפָּרְשָׁא.

152. Rabbi Yosi said that the day from which the primal light emerged extended into all the other days OF CREATION, as the word "day" is repeated in them all. Rabbi Elazar said that we learn this FROM THE FACT that the name morning was used in them all, because morning only relates to the primal light. THAT IS, MORNING MEANS THE FIRST REVELATION OF LIGHT.

Rabbi Shimon said that the first day accompanies all THE OTHERS, and that all are contained in THE FIRST. This shows that there is no fragmentation between them, and that all are one.

152. אָמַר רַבִּי יוֹסִי, הֵהוּא יוֹם דְּנִפְקָא אֹר קְדָמָא, אֲתַפְּשֵׁט בְּכֹלְהוּ יוֹמֵי, דְּכְתִיב בְּכֹלְהוּ יוֹם. אָמַר רַבִּי אֶלְעָזָר, מִשְׁמַע דְּכְתִיב בְּכֹלְהוּ בֹקֶר, וְלֹא בֹקֶר אֶלָּא מִסְטָרָא דְאֹר קְדָמָא. רַבִּי שְׁמַעוֹן אָמַר, יוֹמָא קְדָמָא, אֲזִיל עִם כְּלָהוּ, וְכֹלְהוּ בֵּיה, בְּגִין לְאַחְזָא דְּלֹא בְּהוּ פְּרוּדָא, וְכֹלָא חֲדָא.

36. "Let there be light"

The power of these verses from the Zohar literally makes the Light manifest in our lives.

153. "And Elohim said, let there be light," ALLUDES TO the spreading of light downward. These are the angels that were created on the first day, and who subsist on the right side, BECAUSE THE FIRST DAY, CHESED, IS CONSIDERED TO PERTAIN TO THE RIGHT SIDE. HENCE, THE ANGELS DRAWN FROM IT PERTAIN TO THE RIGHT. In the quotation, "And Elohim saw the light that it was good," the particle Et (the) joins the opaque mirror THAT IS MALCHUT, with the shining mirror THAT IS ZEIR ANPIN. This is the union that was pronounced, "good."

Rabbi Elazar said that the particle Et (the) includes all the angels who come from the side of the light OF CHESED, and that they all shine as wholly as the first LIGHT, AS IT IS SAID OF THEM, "AND IT WAS GOOD."

37. "Let there be a firmament"

The light of sun requires reflection off a physical object in order to illuminate. This is the secret of the word Firmament. To create resistance and a circuit of energy, a burning light bulb requires a filament. Man requires a metaphysical filament--the firmament-- to create resistance against the Left Column energy of our desire to receive, which is our evil inclination. This firmament or filament is our free will to resist the negative urges and desires of the ego. When we apply this resistance, we create a metaphysical circuit that generates spiritual Light.

154. "Let there be a firmament amidst the water" (Bereshheet 1:6). Rabbi Yehuda said that these words indicate that the upper water was separated from the lower water and that a "firmament" means the spreading of water. Hence, he continues, the words "and let it divide water from water," mean let there be a division between the upper and lower waters.

155. "And Elohim made the firmament" (Bereshheet 1:7). THE WORDS "AND ELOHIM MADE" INDICATE THAT He acted by supernal greatness. It was not said 'there was a firmament,' but that He "made the firmament," indicating that He invested it with greatness.

156. Rabbi Yitzchak said that in the second DAY Gehenom was created for the wicked of the world. On the second DAY, conflict was created. The work was not finished on the second DAY, BUT ON THE THIRD. Thus the words "and it was good" were not used in conjunction with the second day. They were used only when the third day came, and the work was accomplished. Hence, "and it was good" was said twice, once for finishing the work started on the second day and once in reference to the third day's work. On the third day, the second day was corrected, and the conflict was settled FOR THE SAKE OF REVEALING THE RADIANCE OF BOTH. On the third day, mercy was extended TO EXEMPT all of the sinners in Gehenom FROM JUDGMENT. On the third day, the flames of Gehenom were moderated, OR COOLED, SO THAT THEY DID NOT SCORCH ANYMORE. Hence the second day was included in the third and completed by it.

153. וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר, יְהִי, אֶת־מִשְׁטוֹתָ דְהָאֵי אוֹר לְתַתָּא, וְאֵלֶּיךָ אֵינוֹן מְלֹאכִין דְּאֶתְבְּרִיאוּ בְיוֹמָא קְדָמָא, אֵית לֹון קְיוּמָא, לְאֶתְקִיּוּמָא לְסִטְרָא יְמִינָא. וַיִּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב, אֶת לְאֶתְכַלְלָא אֶסְפַּקְלָרְיָא דְלֹא נִהְרָא עִם אֶסְפַּקְלָרְיָא דְנִהְרָא דְאֶתְמַר כִּי טוֹב, אָמַר רַבִּי אֲלֵעֶזֶר, אֶת לְאֶתְכַלְלָא וְלֹא־סָגָא בְלָהוּ מְלֹאכִין דְּאֶתְיִין מְסִטְרָא דְאוֹר דְּאֵ, וְכִלְהוֹן נִהְרִין בְּקְדָמִיתָא בְּקְיוּמָא שְׁלִים.

154. יְהִי רְקִיעַ בְּתוֹךְ הַמַּיִם, אָמַר רַבִּי יְהוּדָה בְּהָאֵי אֶתְפָּרְשׁוּ, מֵיין עֲלָאִין מִמֵּיין תְּתַאֲיוּן. רְקִיעַ: פְּשִׁיטוֹתָא דְמֵיין, וְהָא אֶתְמַר, וַיְהִי מִבְּדִיל, בֵּין מֵיין עֲלָאִין לְתַתָּאִין.

155. וַיַּעַשׂ אֱלֹהִים אֶת הַרְקִיעַ, דְּעֵבִיד בֵּיהַ עֲבִידְתָּא, בְּסָגִיאוּ עֲלָאָה, וַיְהִי רְקִיעַ לֹא כְתִיב, אֲלֹא וַיַּעַשׂ, דְּאֶסְגִּי לֵיהַ, בְּרַבּוּ סָגִיא.

156. אָמַר רַבִּי יִצְחָק, בְּשָׁנֵי אֶתְבְּרִי גֵיהֶנּוּם, לְחִיבֵי עֲלָמָא, בְּשָׁנֵי אֶתְבְּרִי מַחְלוּקָתָא, בְּשָׁנֵי לֹא אֶשְׁתַּלִּים בֵּיהַ עֲבִידְתָּא, וּבְגִין כֵּךְ לֹא כְתִיב בֵּיהַ כִּי טוֹב, עַד דְּאֶתָּא יוֹם תְּלִיתָאָה, וְאֶשְׁתַּלִּים בֵּיהַ עֲבִידְתָּא, בְּגִין כֵּךְ כִּי טוֹב תְּרִי זְמַנִּי, חַד עַל אֶשְׁלָמוֹת עֲבִידְתָּא דְיוֹם שְׁנִי, וְחַד לְגַרְמִיָּה. בְּיוֹם תְּלִיתָאֵי אֶתְתַּקֵּן יוֹם שְׁנִי, וְאֶתְפָּרְשׁ בֵּיהַ מַחְלוּקָתָא, וּבֵיהַ אֶשְׁתַּלִּמוּ רַחֲמֵי עַל חִיבֵי גֵיהֶנּוּם, בְּיוֹמָא תְּלִיתָאָה מִשְׁתַּכְּחִין שְׁבִיבִין דְּגֵיהֶנּוּם, בְּגִינֵי כֵךְ אֶתְכַלִּיל בֵּיהַ יוֹם שְׁנִי, וְאֶשְׁתַּלִּים בֵּיהַ.

157. Rabbi Chiya, who was sitting in front of Rabbi Shimon, asked him why if the light emerged on the first day and if darkness, the separation of waters, and discord occurred on the second, was all not resolved by THE ILLUMINATION OF the first day, when the right embraced the left? BECAUSE THE LIGHT OF THE RIGHT, CONSIDERED THE ROOT OF THE SECOND DAY, HAD ALREADY EMERGED ON THE FIRST DAY, WHY WAS THE SECOND DAY MADE IN NEED OF THE THIRD DAY'S CORRECTION? RABBI CHIYA FURTHER POINTED OUT THAT THROUGH THE SECOND DAY'S CORRECTION BY THE THIRD DAY, ITS OWN RADIANCE WAS REDUCED, SUCH THAT IT COULD NOT SHINE DOWNWARD. IF THE SECOND DAY HAD BEEN CORRECTED BY THE FIRST DAY, THEN IT WOULD HAVE MAINTAINED ITS ESSENCE, AND NOT HAVE REDUCED ITSELF.

RABBI SHIMON said that this was the reason for the conflict. Actually, THE FIRST DAY WANTED TO CORRECT THE DEFICIENCY OF THE SECOND, AS THE ROOT WANTS TO CORRECT THE BRANCH. BUT THE SECOND DAY WOULD NOT ACCEPT ANY CONTROL BY THE FIRST DAY AND DISSENTED. Hence, it was necessary for the third day to intervene, settle the conflict between them, and restore peace.

38. "Let the earth bring forth grass"

The Zohar explains that the first Five Days of Creation do not deal with real time, but rather with spiritual phases. During these Five Days all the forces and entities of creation were maintained in a state of potential. The Sixth day of Creation refers to their physical manifestation, and the start of their physical existence.

Here, through the spiritual influences that emanate from each and every letter, the Zohar provides us with an opportunity to manifest and express the potential Light in our lives.

158. "Let the earth bring forth grass," (Bereshheet 1:11) indicates the union of the upper waters with the lower waters to bear fruit. The upper produce fruit and the lower call upon the upper TO RECEIVE FROM THEM THE FRUIT THEY ARE TO BEAR IN THE WORLD. This is as the female calls upon the male TO CONCEIVE FROM HIM AND BRING FORTH OFFSPRING TO THE WORLD. This is because the upper waters are male, and the lower WATERS are female.

159. Rabbi Shimon explains FURTHER that what is true for above is true for below. ABOVE IS THE SECRET OF ZEIR ANPIN AND LEAH, IN ZEIR ANPIN IS UPPER WATERS, AND LEAH IS LOWER WATERS. BELOW IS THE SECRET OF YAAKOV AND RACHEL, WHERE YAAKOV IS UPPER WATERS AND RACHEL IS LOWER WATERS. Rabbi Yosi said that if this be so, then what does "Elohim" mean IN THE PASSAGE, "AND ELOHIM SAID, LET THE EARTH PUT FORTH GRASS." What is THE NAME "Elohim" in the verse? It is the living Elohim above, NAMELY BINAH, AS REFERRED TO BY ALL 32 MENTIONS OF THE NAME ELOHIM IN THE WORKS OF CREATION. Are we to accept that THE NAME ELOHIM below is a plain Elohim? THIS, HE SAID, IS CONTRARY TO WHAT WAS EXPLAINED EARLIER (THAT IS, THAT ALL 32 ELOHIMS WITHIN THE 42 ARE THE NAMES OF BINAH, WHICH IS A LIVING ELOHIM).

RABBI YOSI REPLIED: Not so, the offspring are below. He quotes: "These are the generations of the heavens and earth when they were created (behibaram)" (Bereshheet 2:4). As has already been explained, they were created by the letter Hei (Heb., behei braam), WHICH IS THE NUKVA FROM THE CHEST DOWNWARD OF ZEIR ANPIN, RACHEL WHO IS THE LAST HEI OF YUD-HEI-VAV-HEI, FROM WHERE COME ALL THE OFFSPRING. THE OFFSPRING DO NOT COME FROM THE NUKVA ABOVE THE CHEST. The One above is the Father of all LEVELS, NAMELY THE THREE SFIROT CHESED, GVURAH, AND TIFERET. ALL THAT COMES DOWN TO THE WORLDS COMES FROM THEM. AND SHE, THEIR NUKVA, COMPLETES THE FUNCTION OF GENERATION, BUT DOES NOT BEAR FRUIT. Consequently, the earth bears fruit by being made pregnant as a female by a male. THUS, "LET THE EARTH BRING FORTH GRASS" (BERESHEET 1:11) ALLUDES TO THE MATING OF THE UPPER AND LOWER WATERS, FROM THE CHEST UP. BUT

157. ר' חייא הוה יתיב קמיה דרבי שמעון, אמר לו האי אור ביום ראשון, וחשך ביום שני, ואתפרשו מיא, ומחלוקת הוה ביה, אמאי לא אשתלים ביום ראשון, דהאי ימינא כליל לשמאלא, אמר לו על דא הוה מחלוקת, ותליתאה בעי למיעל בינייהו, לאכרעא ולאסגאה בהו שלם.

158. תדשא הארץ דשא אתחברותא דמיין עלאין בתתאין, למעבר פריין, מיין עלאין, ועברי איבין, ותתאי קראן לון לעלאין, בנוקבא לגבי דכורא, בגין דמיין עלאין דכורין, ותתאי נוקבין.

159. רבי שמעון אמר, כל דא הוא לעילא, והוא לתתא, אמר רבי יוסי אי הכי אלקים דקא אמרן מאי אלקים, אלקים חיים לעילא, ואי תימא לתתא אלקים סתם. אלא לתתא איהו תולדות כמה דאת אמר, אלה תולדות השמים והארץ בהבראם, ואמרינן בה' בראם, והוא לעילא, אבהן דכלא הוא, איהי עבידתא, ועל דא ארעא עבדת תולדות, דהא היא מתעברא בנוקבא מן דכורא.

1
"THE EARTH BROUGHT FORTH GRASS" (BERESHEET 1:12)
ALLUDES TO COMPLETION OF THE MATING OF UPPER AND
LOWER WATERS, FROM THE CHEST DOWNWARD.

160. Rabbi Elazar then said that all the forces were latent in the earth, WHICH IS THE MALCHUT, and she did not fulfill her potential for bringing forth offspring, until the sixth day. This is as it is written: "let the earth bring forth living creatures" (Beresheet 1:24). Where it is written: "the earth brought forth grass," DOES NOT MEAN THAT THE GRASS EMERGED IN ACTUALITY. IT MEANS ONLY THAT it did not activate its forces UNTIL THE SIXTH DAY. All remained stored until the time came TO RELEASE THE FORCES, NAMELY ON THE SIXTH DAY. For at first it is written: "IT WAS FORMLESS AND VOID," MEANING desolate and empty in the Aramaic translation. THAT IS, IT WAS A DESERT. Then, ON THE THIRD DAY, it was suitably furnished with seeds, grass, plants, and trees. Finally, it put them forth ON THE SIXTH DAY. Similarly, the luminary bodies did not emit their light until it was needed.

160. ר' אלעזר אמר, כל חילין הוו בארעא, ולא אפיקת חילהא, ואינן תולדותיה, עד יום הששי, דכתיב תוצא הארץ נפש חיה, ואי תימא והא כתיב ותוצא הארץ דשא, אלא אפיקת תקון חילהא לאתוישבא בדקא יאות, וכלא הוה גניז בה עד דאצטריך, דהא בקדמיתא כתיב צדייא וריקניא כתרגומו, ולבתר אתתקנת, ואתוישבת וקבילת זרעא, ודשאין ועשבין ואילנין בדקא יאות, ואפיקת לון לבתר. ומאורות הכי נמי לא שמשו נהורא דלהון עד דאצטריך.

39. "Luminous bodies of the firmament"

In these verses, we are given the ability to remove curses, all forms of negativity, and all forms of deprivation from our lives.

161. THE WORDS, "Let there be luminous bodies in the firmament of the Heaven" (Beresheet 1:14) are for the inclusion of the evil serpent, who befouled and caused the separation between the sun and the moon. As a result, they are not able to mate. The word meorot (LUMINOUS BODIES) IS THEREFORE SPELLED WITHOUT A VAV so that it means 'curses.' The adjustment to the spelling is BECAUSE THE SERPENT caused the earth to be cursed, as is written: "cursed is the ground for your sake" (Beresheet 3:17). THAT IS, THE SERPENT WAS THE CAUSE OF THE SIN OF THE TREE OF KNOWLEDGE, A CONSEQUENCE OF WHICH WAS THAT THE EARTH WAS CURSED. Hence it is written "meorot" WITHOUT A VAV, WHICH MEANS CURSES.

161. יהי מארת ברקיע השמים, לאכללא חויא בישא, דאטיל זוהמא, ועבד פרודא, דלא משמש שמשא בסיהרא. מארת לווטין, ועל דא גרים דאתלטויא ארעא, דכתיב ארוהה האדמה, ובגין כך מארת כתיב.

162. "Let there be luminous bodies" refers to one LUMINARY, AS IT IS SPELLED WITHOUT THE VAV (CONNOTING SINGULAR LUMINARY), is the moon. And THE WORDS, "the firmament of heaven," refer to the sun. THUS, THE ENTIRE EXPRESSION, "LET THERE BE LUMINOUS BODIES IN THE FIRMAMENT OF THE HEAVEN," INDICATES THAT both THE SUN AND MOON were coupled to illuminate the worlds BOTH above THE CHEST OF ZEIR ANPIN and below. It is written "on the earth," and not "in the earth," to indicate RADIANCE above and below, AND TO TEACH US THAT all calculations are done according to the moon.

162. חד, יהי מארת דא סיהרא, רקיע השמים דא שמשא, ותרווייהו בכללא חדא, לאזרווגא לאנהרא עלמין, לעילא ותתא, משמע דכתיב על הארץ, ולא כתיב בארץ, דמשמע לעילא ותתא, חושבן דכלא בסיהרא הוא.

163. Rabbi Shimon said that numerical measurements, determination of periods, and intercalary calculations are all made according to the moon, because above THE MOON, THIS MATING cannot be found TO RADIATE THE MOCHIN (ARAM. 'SPIRITUAL LIGHT') OF NUMERICAL CALCULATIONS. Rabbi Elazar said to him, however, this is not so, AS THERE ARE THE MOCHIN OF CALCULATIONS AND MEASUREMENT ABOVE THE MOON, for many calculations and measurements are made by our colleagues. But RABBI SHIMON explained that this is not what he meant. The MOCHIN OF calculation are made in the moon AND NOT IN ANY OTHER LEVEL, yet from this BASIS a man may proceed further and grasp CALCULATIONS IN higher LEVELS. INDEED, FROM THERE A MAN MAY ALSO PROCEED TO ATTAIN THE MOCHIN OF CALCULATIONS FROM LEVELS BEYOND THE MOON. RABBI ELAZAR said to him: Yet it is written: "Let them be as signs for seasons and days and years" (Beresheet 1:14). THIS USE OF THE PLURAL INDICATES THAT THE MOCHIN OF CALCULATION IS REVEALED BOTH IN THE

163. רבי שמעון אמר, גימטריאות וחשבון תקופות ועבורין, כלא הוא בסיהרא, דהא לעילא לאו איהו. אמר לו ר' אלעזר, ולא, והא כמה חושבנין ושיעורין קעבדי חברינא. אמר לו, לאו הכי, אלא חושבנא קיימא בסיהרא, ומתמן יעול בר נש למנדע לעילא, אמר לו והא כתיב והיו לאותות ולמועדים. אמר לו, לאתת כתיב, חסר. אמר לו הא כתיב והיו. אמר לו הויין כלהון דיהוון ביה באסקופא דא, דאתמליא מכלא, אבל חושבנא דכלא בסיהרא הוא.

MOON AND EVEN IN THE SUN, WHICH IS ZEIR ANPIN.

RABBI SHIMON said to him: Signs is spelled without Vav, INDICATING THE SINGULARITY OF THE MOON AND EXCLUDING THE SUN. RABBI ELAZAR said: It is written: "Let them be," INDICATING PLURALITY, THUS INCLUDING THE SUN. RABBI SHIMON said: THIS IS NOT SAID ABOUT THE SUN AND MOON, BUT ABOUT THE PHASES OF THE MOCHIN. They were all within the MOON, WHICH IS LIKE a boat, filled with everything, but calculating them all is done only according to the moon, NOT THE SUN.

164. Come and see: There is one point, which is the beginning of reckoning and account. THAT IS, ARICH ANPIN, CALLED BEGINNING. That which is within and BEYOND ARICH ANPIN is completely unknowable.

There is one point above, where all is hidden, unrevealed, and unknown. IT IS BINAH OF ARICH ANPIN. From there starts the reckoning AND THE REVELATION of all that is hidden and deep, NAMELY THE SEVEN LOWER SFIROT OF BINAH OF ARICH ANPIN. There is also a point below, NAMELY NUKVA OF ZEIR ANPIN, which is the starting point OF THE REVELATION of all calculations and numbers. Consequently, it is the place from where THE MOCHIN RADIATE UPON all numerical measurements, determinations of seasons, intercalary days, festivals, holy days, and Shabbats. And the children of Yisrael who cleave to the Holy One, blessed be He, reckon by the moon, AS THE SAGES HAVE SAID "YISRAEL RECKON BY THE MOON AND THE NATIONS OF THE WORLD BY THE SUN." They cleave to it and ascend it TO CLOTHE THE SUPERNAL BINAH, as it is written: "And you who cleave to Hashem, to your Elohim, are all alive today" (Devarim 4:4).

164. תָּא חֲזִי, נְקוּדָה חֵד אֵיט, וּמִתְמַן שִׁירוּתָא לְמַמְנִי, דְּהָא מַה דְּלָגוּ דְּהֵיִיא נְקוּדָה, לֹא אֲתִידַע, וְלֹא אֲתִיֵּהֵב לְמַמְנִי, וְאֵיט נְקוּדָה לְעִילָא סְתִים, דְּלֹא אֲתַגְלִיא כְּלָל, וְלֹא אֲתִידַע, וּמִתְמַן שִׁירוּתָא לְמַמְנִי, כָּל סְתִים וְעוּמְקָא, הֲכִי נְמִי אֵיט נְקוּדָה לְתַתָּא דְּאֲתַגְלִיא, וּמִתְמַן הוּא שִׁירוּתָא לְכָל חוּשְׁבְּנָא, וְלְכָל מְנִין, וְעַל דָּא, הֲכָא הוּא אֲתֵר לְכָל תְּקוּפוֹת, וְגִימְטְרִיאֹת, וְעִבּוּרִין, וְזִמְנִין, וְחֻגִי, וְשַׁבְּתֵי. וְיִשְׂרָאֵל דְּרַבְּקֵי בְּקִדְשָׁא בְּרִין הוּא עֲבָרֵי חוּשְׁבֵן לְסִיְהָרָא, וְאַנּוּן דְּבָקִין בֵּיהּ, וְסַלְקִין לֵיהּ לְעִילָא, דְּכִתִּיב וְאַתֶּם הַדְּבָקִים בְּה' אֱלֹקֵיכֶם וְגו'.

40. "Let the water teem with swarms"

The Swarms refer to the numerous angels that continually interact with humanity. The power to remove negative angels and their influences from our lives derives from the sacred letters. At the same time, we gain the power to connect ourselves to the positive influences of the good angels that populate the upper spiritual atmospheres.

165. "Let the water teem with swarms of living creatures" (Beresheet 1:20). Rabbi Elazar said: We have already explained that the LOWER waters teemed and gave birth like the upper WATERS, MEANING THAT THE LOWER WATERS GAVE BIRTH TO WHAT THEY RECEIVED FROM ABOVE.

It is said, "birds to fly over the earth." Why, he then inquired, use the word yeofef (to fly), instead of the simple yauf?

165. וְיִשְׂרָצוּ הַמַּיִם שְׂרָץ נֶפֶשׁ חַיָּה, אָמַר רַבִּי אֶלְעָזָר, הָא אֹוקְמוּהָ, דְּאִינּוּן מֵיִן רַחִישׁוּ וְאוּלִידוּ כְּגוּוּנָא דְּלְעִילָא, וְהָא אֲתַמַּר. וְעוֹף יַעֲוֹפֵף עַל הָאָרֶץ, יַעֲוֹף מִבְּעֵי לֵיהּ, מַהוּ יַעֲוֹפֵף.

166. Rabbi Shimon said: This is a secret, BECAUSE IT ALLUDES TO THE CREATION OF ANGELS. 'Bird' refers to Michael, of whom it is written: "And one of the seraphim flew to me" (Yeshayah 6:6), "ONE OF THE SERAPHIM" REFERS TO MICHAEL. To fly (yeofef) is said about Gavriel, as it is written: "even the man Gavriel whom I had seen in the vision, at the beginning, being set aflight to fly swiftly" (Daniel 9:21). It is Eliyahu who is continuously upon the earth. ELIYAHU is not connected to the side of Aba and Ima because he FLIES with four wings as it is written: "And the spirit of Hashem shall carry you where I know not" (I Melachim 18:12). The "spirit of Hashem" indicates one wing, and "carry you" the second WING. "Where" the third, and "I know not the fourth. THUS, HE FLIES WITH FOUR WINGS.

166. אָמַר רַבִּי שְׁמַעוֹן רְזָא הוּא, וְעוֹף דָּא מִיכָאֵל, דְּכִתִּיב וַיַּעַף אֵלַי אֶחָד מִן הַשְּׂרָפִים. יַעֲוֹפֵף דָּא גְּבַרְיָאֵל, דְּכִתִּיב וְהָאִישׁ גְּבַרְיָאֵל אֲשֶׁר רָאִיתִי בַּחֲזוֹן בְּתַחֲלָה מַעַף בַּיַּעַף. עַל הָאָרֶץ, דָּא אֵלֵיהּ, דְּאֲשַׁתְּכַח תְּדִיר בְּאַרְעָא, וְלֹא מִסְטְרָא דְּאַבָּא וְאַמָּא אֲשַׁתְּכַח, דְּאִיהוּ בְּד' טַאסִין, דְּכִתִּיב וְרוּחַ ה' יִשְׁאָךְ עַל אֲשֶׁר לֹא אֲדַע, וְרוּחַ ה' חֵד, וְיִשְׁאָךְ תְּרִין, עַל אֲשֶׁר תֵּלַת, לֹא אֲדַע אַרְבַּע.

167. The words "upon the face" allude to THE CREATION OF the Angel of Death, because he darkens the face of the earth. It is as written: "and darkness upon the face of the deep" (Beresheet 1:1). The words, "the firmament of heaven," mean, as was written, that THE ANGEL OF DEATH goes up to heaven and accuses. He IS THE SATAN, HE IS THE EVIL INCLINATION, HE IS THE ANGEL OF DEATH. HE IS CALLED THE ANGEL OF DEATH, BECAUSE AFTER HE ACCUSES, HE TAKES THE ACCUSED'S SOUL. IT IS THEREFORE WRITTEN OF HIM, "UPON THE FACE OF THE FIRMAMENT OF HEAVEN," BECAUSE IT IS HIS FACE TO ACCUSE IN THE FIRMAMENT OF HEAVEN. Rabbi Aba said: But the Angel of Death was created on the second day! HOW CAN YOU SAY THAT "UPON THE FIRMAMENT OF HEAVEN" IS CONNECTED TO HIS CREATION WHEN, AS WAS STATED, IT IS CONNECTED TO THE FIFTH DAY? But "Upon the earth" refers to the Angel Refael, who is in charge of healing the earth. Through Refael, the earth is healed and becomes inhabitable for man. He is the healer to the powers OF THE EARTH. AND BECAUSE THE HEALING OF THE EARTH COMES FROM HIM, HIS CREATION IS INDICATED IN THE WORDS "UPON THE EARTH," WHILE the words "upon the face of the firmament of the heaven" refer to THE CREATION OF THE ANGEL Uriel. And all THE FOUR ANGELS, THE CARRIERS OF THE CHARIOT, are ALLUDED TO in this verse.

168. The text proceeds, "And Elohim created the great sea creatures" (Beresheet 1:21). Rabbi Elazar said: Those are the seventy ministers of the upper worlds, in charge of the seventy nations, created for the purpose of controlling the earth. THUS THEY ARE CALLED "THE GREAT," INSTEAD OF "THAT MOVED," TO TEACH US THAT THEY WERE CREATED TO BE IN CHARGE.

169. The words: "And every living creature (Heb., nefesh chayah) that moves" (Beresheet 1:21) refer to THE CREATION OF THE NEFESH OF Yisrael, who are surely the Nefesh of Chayah, WHICH IS THE NUKVA OF ZEIR ANPIN. THIS IS CERTAIN, BECAUSE THE ENTIRETY OF THE WORLD OF ATZILUT IS CONSIDERED THE LIGHT OF CHAYAH. They are therefore called "one nation in the earth" (II Shmuel 7:23). THE WORDS: "which the waters brought forth abundantly after their kind" (Beresheet 1:21) REFER TO those who occupy themselves with Torah. 'WATER' ALWAYS ALLUDES TO TORAH, AND WHOEVER OCCUPIES HIMSELF WITH HER MERITS THE NEFESH OF CHAYAH. AND HE WHO DOES NOT OCCUPY HIMSELF ALWAYS WITH TORAH DOES NOT HAVE A HOLY NEFESH. THE WORDS: "And every winged fowl after its kind" (Beresheet 1:21) ALLUDE TO the righteous among them, AMONG THOSE WHO OCCUPY THEMSELVES WITH TORAH, and for this reason, FOR BEING RIGHTEOUS, they merit the Nefesh of Chayah. According to another interpretation, the words, "every winged fowl," refer to the angels, worldly messengers, of whom we have already spoken.

170. Rabbi Aba said that the words, "living creatures" refer to Yisrael, because they are children of the Holy One, blessed be He, from whom their holy souls originate. HE ASKED: From where do the souls of idolatrous nations originate? Rabbi Elazar said: Their souls come from the forces of the left, who defile them. Therefore, they are all impure and convey impurity to those who come close to them.

167. על פני, דא מלאך המות, דהוא אחשיך פני עלמא, וכתיב ביה וחשך על פני תהום, רקיע השמים, כדאמרן, עולה ומסטין וכו'. אמר רבי אבא, והא מלאך המות בשני אתברי, אלא, על הארץ, דא רפאל, דאיהו ממנא לאסוותא דארעא, דבגנייה אתרפיאת ארעא, וקיים בר נש עלה, ורפי לכל חיליה, על פני רקיע השמים דא אוריאל. וכלא הוא בקרא.

168. ובגין כך, כתיב בתריה, ויברא אלקים את התנינים הגדולים, אמר רבי אלעזר אלין אינון שבעין ממנן רברבן, על שבעין עמין, ובגין כך אתבריואו בלהו, למהוי שליטאן על ארעא.

169. ואת כל נפש החיה הרומשת, אלין אינון ישראל, דאינון נפש ודאי דההוא חיה, ואקרון גוי אחד בארץ. אשר שרצו המים למיניהם, דאינון משתדלין באורייתא. ואת כל עוף כנף למיניהו, אלין צדיקייא דבהון, ובגין כך אינון נפש חיה. ד"א ואת כל עוף כנף בדקא אתמר, אלין אינון שלחוי עלמא.

170. אמר רבי אבא, נפש חיה אינון ישראל, בגין דאינון בני דקדשא ברין הוא ונשמתיהון קדישין מניה אתיין. נפשאן דשאר עמין עעכו"ם מאן אתר הוא, אמר רבי אלעזר, מאינון סטרי שמאלא, דמסאבי לון, אית לון נשמתי, ובגין כך בלהו מסאבין, ומסאבין למאן דקרב בהדייהו.

171. "And Elohim said, 'let the earth bring forth living creatures...'" (Bereshheet 1:24). These words refer to the rest of Chayot, APART FROM YISRAEL, each and every one receives according to its kind. Rabbi Elazar added, This supports our statement that "living soul" refers to Yisrael, who are holy supernal living souls. The words "Cattle and creeping things and Chayot of the earth" (Bereshheet 1:24) refer to the Idolatrous nations, which are not living souls. Rather, they are, as we have said, DRAWN FROM THE FORCES OF THE LEFT, WHICH DEFILE THEM.

171. וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה וְגו', בְּלִהּוֹן שְׂאֵר חַיּוֹן אַחֲרָיִן כָּל חַד וְחַד בְּכּוּם זַיְנִיה, וְאָמַר רַבִּי אֶלְעָזָר, הָאִי מְסִייעַ לְמַה דְאָמְרָן, נֶפֶשׁ חַיָּה אֵלִין יִשְׂרָאֵל, דְאִינוּן נֶפֶשׁ חַיָּה קְדִישָׁא עֲלָאָה. בְּהֵמָה וְרִמָּשׁ וְחִיתוֹ אָרֶץ, אֵלִין שְׂאֵר עֲמִין עֵעְבוּ"ם, דְּלָאוּ אִינוּן נֶפֶשׁ חַיָּה, אֶלָּא בְּדִקְאֻמְרָן.

41. "Let us make man"

The body of man is a reflection of Upper World forces. Every act we perform in our lower world initiates a corresponding spiritual action in the Upper Worlds. The magnitude of each action, however, is concealed from us. The simple physical hand movement of reaching into one's pocket to draw a few coins for charity arouses little effect in our physical environment. In the realm of the spirit, however, this act moves mountains. Scanning through the Aramaic text is another such action. It generates unimaginable positive energy for the reader, and for the world.

172. The words "Let us make man in our image and in our likeness" indicate that MAN was made of the six directions that comprise all, THAT IS, CHOCHMAH AND CHASSADIM, after the supernal image. Limbs are structured according to secret wisdom, according to the supernal structure. The words, "Let us make man," refer to the secret of male and female, made according to the holy supernal wisdom. ALL WAS DONE SO THAT MAN COULD RECEIVE SUPERNAL AND HOLY WISDOM. AND SINCE WISDOM CAN ONLY BE DRAWN THROUGH THE NUKVA, MAN WAS CREATED MALE AND FEMALE. IN THE VERSE, "In our image and in our likeness," IN WHICH IMAGE IS THE MOCHIM OF MALE AND LIKENESS IS THE MOCHIM OF FEMALE, they will construct each other, making MAN unique and fit to rule the world .

172. "נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ בְּדְמוּתֵנוּ", דְאִתְבְּלִיל בְּשֵׁית סְטְרִין, כְּלִיל מְכַלָּא, בְּגוּוּנָא דְלַעִילָא, בְּשֵׁיפִי מְתַקְנָן, בְּרִזָּא דְחֻכְמָתָא, בְּדִקְא יָאוּת, כְּלָא תְקוּנָא עֲלָאָה. נַעֲשֶׂה אָדָם, רִזָּא דְכֵר וְנוֹקְבָא, כְּלָא בְּחֻכְמָתָא קְדִישָׁא עֲלָאָה. בְּצַלְמֵנוּ בְּדְמוּתֵנוּ, לְאִשְׁתְּכַלְלָא דָא בְּדָא, לְמַהוּי הוּא יְחִידָאֵי בְּעֲלָמָא, שְׁלִיט עַל כְּלָא.

42. "And Elohim saw all that He made"

When God created us, He saw the final outcome of His intention to bestow infinite fulfillment upon the Vessel for all eternity. The Creator actually saw the result even in the original thought, because He is above any concept of time. He perceives the end in the beginning. We, however, who are under the influence of time, find ourselves in a process of transformation that eventually paves the way for infinite fulfillment. This section of the Zohar connects us to the Creator's original thought of creation. We can accelerate the process of change and connect ourselves to Light that is destined to be ours when we achieve our final correction.

173. "And Elohim saw all that He had made and behold, it was very good." These words correct the omission of the words, "it was good," in the second day. These words were omitted on the second day, because on it, death was created. Now, the words, "it was very good" are used. The colleagues have explained that "it was very good" refers to death. BECAUSE THIS IS SO, IT WAS FITTING TO USE "IT WAS GOOD" ON THE SECOND DAY, THE DAY ON WHICH DEATH WAS CREATED. BUT THE WORDS WERE NOT USED UNTIL THE SIXTH DAY, WHEN IT WAS REVEALED THAT DEATH IS VERY GOOD.

173. וַיִּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה, וְהִנֵּה טוֹב מְאֹד, הִכָּא אִתְתַּקֵּן, מַה דְּלָא אִתְמַר כִּי טוֹב בְּשֵׁנִי, בְּגִין דְאִתְבְּרִי בֵּיה מוֹתָא, וְהִכָּא אִתְמַר וְהִנֵּה טוֹב מְאֹד. וְאִזְלָא כְּמַה דְאִמְרֵי חֲבֵרְיָא, וְהִנֵּה טוֹב מְאֹד זֶה מוֹת.

174. "And Elohim saw all that He made and behold, it was very good." HE ASKS: Did he not see that before? THE WORDS "AND ELOHIM SAW" GIVE THE IMPRESSION THAT HE ONLY SAW AFTER HE HAD CREATED. HE EXPLAINS: The Holy One, blessed be He, saw all THE THINGS THAT HAD BEEN MADE AND THOSE YET TO BE MADE. And, these are those who commented that the particle Et before the word "all" indicates that He saw all the generations to be and all that was to happen in the world in each generation, before those generations even came to existence. THE WORDS, "which he had made," ALLUDE TO all the works of creation RECOUNTED IN BERESHEET. There, the foundation and root of all that was to be and will subsequently come to pass in the world, was established. Hence, the Holy One, blessed be He, foresaw all and placed all in the works of Creation.

175. The unique aspect of the words, "the sixth day," is the letter Hei (Heb. 'the'). The Hei was used in reference to no day EXCEPT THE SIXTH. FOR THE FORMULA IS NOT "THE FIRST DAY, THE SECOND DAY, AND SO ON," BUT RATHER "ONE DAY, A SECOND DAY, AND SO ON." This is because now the world was finished. WHICH IS ZEIR ANPIN AND NUKVA, WHO WERE COMBINED AT THE END OF THE WORKS OF CREATION, as the female was united with the male into one unit, Hei, with "sixth," to be completely one. "Thus the heavens and earth were finished" indicates that the unification OF THE MALE AND FEMALE was complete in every detail. THE WORKS OF CREATION were completed in every way and were fully equipped with everything.

43. "The heavens and earth were finished"

The spiritual intention of this passage is to help us recognize that the Torah is not a book about morals, values, and ethics. The Torah is the actual channel and portal by which we connect to the Light of the Creator. This awareness gives us the ability to activate the Torah's spiritual powers. When we study the Torah, it becomes a vehicle by which we literally elevate into the Upper Worlds.

176. "The heavens and earth were finished along with all their hosts" (Beresheet 2:1). Rabbi Elazar quoted, "How great is your goodness which you have laid out for those who fear you. You have wrought for them who put their trust in you, before the sons of men" (Tehilim 31:20). Come and behold: The Holy One, blessed be He, placed man in the world. He gave him the abilities to perfect himself in His service and to correct his ways so as to merit the supernal light that the Holy One, blessed be He, saved for the righteous. This is, as it is written: "No eye has seen Elohim" (Yeshayah 64:3) ALLUDING TO THE STORED LIGHT. The words, "you will do for those who await you," REFER TO THE RIGHTEOUS.

177. And how can one merit this STORED light? THE ANSWER IS, only through CONSTANT OCCUPATION with Torah. He who occupies himself with Torah every day merits a place in the afterworld, and it is considered as if he had built the world. Through Torah, the world was built and completed. Thus, the words, "Hashem founded the earth with wisdom, He established the heavens with understanding" (Mishlei 3:19), REFER TO THE WISDOM AND UNDERSTANDING FOUND IN TORAH. And it is also written, "And I will be a nursing child (Heb., amon) with him, and I will be his delight every day" (Mishlei 8:30), WHICH MEANS THAT TORAH WAS HIS CRAFTSMANSHIP (HEB. UMANUT) IN CREATING THE WORLD. Thus, whoever embraces TORAH completes and preserves the worlds. Come and behold: The Holy One, blessed be He, made the world by a breath and by a breath it is preserved. IT IS PRESERVED BY the breath of the mouths of those who study Torah. It is preserved even more by the breath of the children in the houses of learning, BECAUSE THE WORLD IS PRESERVED FOR THEM.

174. וַיִּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה, וְהִנֵּה טוֹב מְאֹד, וְכִי לֹא חָמָא לִיה קוּדֵם, אֲלֵא כֹּלָּא חָמָא לִיה קִדְשָׁא בְּרִיךְ הוּא, וּמֵאן דְּאָמַר אֶת כָּל, לְאַסְגָּאָה כָּל דְּרִין דִּיִּיתוּן לְבַתֵּר בֵּן, וְכֵן כָּל מַה דִּיִּתְחַדֵּשׁ בְּעֵלְמָא, בְּכָל דְּרָא וְדָרָא, עַד לֹא יִיתוּן לְעֵלְמָא. אֲשֶׁר עָשָׂה דָּא כָּל עוֹבְדֵין דְּבְרָאשִׁית, דִּתְמֵן אֲתַבְרִי יְסוּדָא וְעִקְרָא לְכָל מַה דִּיִּיתִי וְיִתְחַדֵּשׁ בְּעֵלְמָא לְבַתֵּר בֵּן. וּבְגִין כֵּן חָמָא לִיה קִדְשָׁא בְּרִיךְ הוּא, עַד לֹא הוּוּ, וְשׂוּי כֹּלָּא בְּעוֹבְדָא דְּבְרָאשִׁית.

175. יוֹם הַשְּׁשִׁי מֵאֵי שְׁנָא בְּכֹלְהוּ יוֹמֵי דְלָא אֲתַמְרַת בְּהוּ ה"א, אֲלֵא הֵכָא כִּד אֲשַׁתְּכַלֵּל עֵלְמָא, אֲתַחְבַּרַת נּוֹקְבָא בְּדְכוּרָא, בְּחַבּוּרָא חֵד, ה' בְּשִׁשִּׁי לְמַהוּי כֹּלָּא חֵד. וַיְכֹלוּ אֲשַׁתְּכַלְלוּ כֹּלָּא חֵד, אֲשַׁתְּכַלְלוּ מִכֹּלָּא, וְאֲשַׁתְּלִימוּ בְּכֹלָּא.

176. וַיְכֹלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם, רַבִּי אֶלְעָזָר פִּתַּח, מַה רַב טוֹבְךָ אֲשֶׁר צִפְנַת לִירְאִיךָ פְּעֻלַת לְחוּסִים בֵּן נֶגֶד בְּנֵי אָדָם, תָּא חֲזִי קִדְשָׁא בְּרִיךְ הוּא בְּרָא לְבַר נֶשׁ בְּעֵלְמָא, וְאֲתַקֵּין לִיה לְמַהוּי שְׁלִימִים בְּפוֹלְחָנִיה, וְלֵאֲתַתְּקֵנָא אֲרַחוּי, בְּגִין דִּיזְבִּי לְנַהוּרָא עֲלָאָה, דִּגְנִיז קִדְשָׁא בְּרִיךְ הוּא לְצַדִּיקַיָּא, כִּד"א עֵין לֹא רָאָתָה אֱלֹהִים זוֹלַתְךָ יַעֲשֶׂה לְמַחְבֵּה לּוּ.

177. וּבְמַה יִזְכִּי לִיה לְבַר נֶשׁ לְהוּא נְהוּרָא, בְּאוּרִייתָא. דְּכָל מֵאן דְּאֲשַׁתְּדַל בְּאוּרִייתָא בְּכָל יוֹמָא, יִזְכִּי לְמַהוּי לִיה חוּלְקָא בְּעֵלְמָא דְּאֲתִי, וְיִתְחַשֵּׁב לִיה כְּאֵלוּ בְּאֵנִי עֵלְמִין, דְּהָא בְּאוּרִייתָא אֲתַבְּנִי עֵלְמָא וְאֲשַׁתְּכַלֵּל, הַה"ד ה' בְּחַכְמָה יִסַּד אֲרַץ כּוֹנֵן שָׁמַיִם בְּתַבּוּנָה, וּכְתִיב וְאֶהְיָ אֶצְלוּ אֲמוֹן וְאֶהְיָ שְׁעִשׂוּעִים יוֹם יוֹם, וְכָל דְּאֲשַׁתְּדַל בְּה, שְׁכִלִיל עֵלְמִין, וְקִיָּים לִיה, וְתָא חֲזִי, בְּרוּחָא עֲבִיד קִדְשָׁא בְּרִיךְ הוּא עֵלְמָא, וּבְרוּחָא מִתְקִיִּימָא, רוּחָא דְּאִינּוֹן דְּלַעָאן בְּאוּרִייתָא, וְכָל שְׁכֵן רוּחָא דְּהֵבֵל דְּרַבִּי דְּבִי רַב.

178. FURTHERMORE, "How great is your goodness" refers to the hidden good, OR THE STORED LIGHT. "Those who fear you" relates to those who fear wrongdoing THOSE WHO OCCUPY THEMSELVES CONSTANTLY WITH TORAH FOR WHOM THE LIGHT WAS STORED. "You have wrought for them who trust in you." HE ASKS: What is the meaning of "wrought," AND HE RESPONDS THAT it refers to the works of Creation. THE WHOLE OF CREATION DID NOT COME ABOUT, AND COULD NOT BE MAINTAINED, IF NOT FOR THOSE WHO STUDY TORAH, THOSE WHO CAN DRAW, THROUGH THEIR LEARNING, UPON THE STORED LIGHT. Rabbi Aba said: THE WORD "WROUGHT" refers to the Garden of Eden, which the Holy One, blessed be He, crafted on earth in the image of the Supernal shape for the righteous to reinforce themselves. The words are "wrought for them who put their trust in you, which you had laid out for those who fear you before the sons of men," because THE LOWER GARDEN OF EDEN is for humans and the other one THE SUPERNAL GARDEN OF EDEN is only for the supernal holy beings NOT FOR PEOPLE. Rabbi Shimon said: THE WORD "WROUGHT" REFERS TO the supernal Garden of Eden, but even so, it is for the "sons of men." For there gather the righteous, who do the will of their Master. ALTHOUGH THE UPPER GARDEN OF EDEN IS NOT FOR HUMANS, THE RIGHTEOUS IN THE LOWER GARDEN OF EDEN RISE THROUGH THE AIR INTO THE UPPER GARDEN OF EDEN. EVEN THOUGH THE RIGHTEOUS MUST DESCEND AND RETURN TO THEIR PLACES, THE UPPER GARDEN IS STILL CONSIDERED FOR PEOPLE.

179. "And they were finished" indicates that all the work that was to be done, both above and below, was finished, for the "heavens and the earth" represent above and below. THE WORD "HEAVENS" ALLUDES TO THE SUPERNAL ABOVE, AND EARTH ALLUDES TO THE BELOW. Rabbi Shimon said: THE WORD "HEAVENS" ALLUDES TO THE COMPLETION OF the works and craftsmanship of the written Torah, THAT IS, THE STRUCTURE OF ZEIR ANPIN, WHICH IS CALLED THE "WRITTEN TORAH." And THE WORD "EARTH" REFERS TO THE COMPLETION OF the works and craftsmanship of the Oral Torah, THAT IS, THE STRUCTURE OF THE NUKVA CALLED "ORAL TORAH." THE WORD "WORKS" REFERS TO THE SIX ASPECTS OF ZEIR ANPIN AND "CRAFTS" REFERS TO THE TOP THREE SFIROT.

"All their hosts" refers to the details of Torah, the seventy alternative aspects of Torah, WHICH ARE THE DETAILS OF THE STRUCTURE OF ZEIR ANPIN, CALLED "TORAH." "AND THE HEAVENS AND EARTH were finished" MEANS that both ZEIR ANPIN AND THE NUKVA, CALLED HEAVEN AND EARTH, can coexist and complement each other. The Heavens and the earth are particular and general. "And all their hosts" are the inner meanings, CALLED 'SECRETS,' of Torah and the rules of Cleanliness and Uncleanliness in Torah.

44. "And Elohim finished on the seventh day"

The Power of Blessing is the final necessary stage for any endeavor. Blessing assures that positive energy remains constant and consistent. Focused visual connection with the Zohar's text arouses and imbues the Power of Blessing into our lives, especially in the areas of greatest need.

180. "And Elohim finished on the seventh day," (Beresheet 2:2) alludes to the Oral Law, NAMELY MALCHUT, the seventh day. ZEIR ANPIN CONTAINS SIX DAYS AND THE NUKVA, WHICH IS MALCHUT, IS THE SEVENTH. On the seventh day, the world was completed, and all was preserved. It is written: "His work which he had made," and not 'all his work,' because the written Torah, WHICH IS ZEIR ANPIN, created the world through the power of written words, which are MOCHIN extended from Chochmah. HENCE, THE WORK WAS FINISHED ON THE SEVENTH DAY, WHICH IS MALCHUT, THE NUKVA OF ZEIR ANPIN.

178. מֵה רַב טוֹבָךְ, דָּא טוֹבָא דְאַתְגְּנוּז. לִירְאִיךְ, לְאַיְנוֹן דְּחִלִּי חֲטָאָה. פְּעֵלַת לְחוּסִים בְּךָ, מְאִי פְּעֵלַת, דָּא עוֹבְדָא דְבְּרָאשִׁית. רַבִּי אַבָּא אָמַר, דָּא גֵן עֵדֶן, דְּהָא בְּאוּמְנוּתָא עֲבִיד לִיה קְדָשָׁא בְּרִיךְ הוּא בְּאַרְעָא, כְּגוֹנוּא דְלַעִילָא. לְאַתְתַּקְפָּא בֵּיה צְדִיקָיָא, הֵה"ד פְּעֵלַת לְחוּסִים בְּךָ נִגְד בְּנֵי אָדָם, דְּהָא הוּא נִגְד אָדָם וְאַחֲרָא נִגְד עֲלָאִין קְדִישִׁין. אָמַר רַבִּי שְׁמַעוֹן גֵּן עֵדֶן לַעִילָא וְנִגְד בְּנֵי אָדָם הוּי, לְאַתְכַּנְשָׁא בֵּיה צְדִיקָיָא דְעַבְדֵי רַעוּתָא דְמֵאֲרִיהוּן.

179. וַיְכַלּוּ, דְּכִלּוּ עוֹבְדֵי דְלַעִילָא וְעוֹבְדֵי דְלַתְתָּא, הַשָּׁמַיִם וְהָאָרֶץ, לַעִילָא וְתָתָא. רַבִּי שְׁמַעוֹן אָמַר עוֹבְדָא וְאוּמְנוּתָא דְאוּרִייתָא שְׁבַכְתְּב, וְעוֹבְדָא וְאוּמְנוּתָא דְתוֹרָה שְׁבַעֲל פָּה. וְכָל צְבָאָם, אֵלִין פְּרִטֵי דְאוּרִייתָא, אִפִּין דְאוּרִייתָא, שְׁבַעֲל פָּנִים לְתוֹרָה. וַיְכַלּוּ, דְאַתְקַיְיְמוּ וְאַשְׁתַּכְּלִלוּ דָּא בְּדָא, שָׁמַיִם וְאַרְץ פְּרִט וְכֻלָּל, וְכָל צְבָאָם רְזִי דְאוּרִייתָא, דְכִיָּאֵן דְאוּרִייתָא מְסַבְּנ דְאוּרִייתָא.

180. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, דָּא תוֹרָה שְׁבַעֲל פָּה, דְּאִיהוּ יוֹם שְׁבִיעִי, וּבִיה אֲשְׁתַּכְּלִל עֲלֵמָא, דְּאִיהוּ קִיּוּמָא דְכֻלָּא. מְלֵאכְתּוֹ אֲשֶׁר עָשָׂה, וְלֹא כָּל מְלֵאכְתּוֹ, דְּהָא תוֹרָה שְׁבַכְתְּב, אִפִּיק כֻּלָּא, בְּתוֹקְפָא דְכֻתְב דְנִמְק מְחַכְמָתָא.

181. The seventh day was mentioned three times in the text, "And Elohim finished on the seventh day... and He rested on the seventh day... and Elohim blessed the seventh day." "And Elohim finished on the seventh day" refers to the Oral Torah, WHICH IS MALCHUT, THE NUKVA OF ZEIR ANPIN. For by means of the seventh day, the world was finished and completed, as we have said.

182. "And He rested on the seventh day" refers to the foundation of the world. In the book of Rabbi Yeba Saba, it is written THAT "HE RESTED..." refers to the Yovel (Jubilee), NAMELY THE ILLUMINATION OF THE LEFT SIDE OF BINAH. Hence, it is written: "from all of His work," because all originates from this. And we say that "AND HE RESTED" alludes to Yesod, not to the Jubilee, because rest dominates everything else. THAT IS, REST IN THE ILLUMINATION OF YESOD IS MORE REVEALED THAN THE REST IN THE ILLUMINATION OF THE JUBILEE.

183. "And Elohim blessed the seventh day" refers to the High Priest, who blesses all and takes the first share. As we have learned, the Priest takes the first share OF ALL FEASTS, and he is blessed. Hence, he can bless OTHERS, and is called the seventh. Rabbi Yesa Saba said that "AND... FINISHED" refers to the Yesod (Foundation) of the world, AND "BLESSED" to the central column, WHICH IS TIFERET.

184. RABBI SHIMON SAID THAT "and he sanctified it" also REFERS TO YESOD, BECAUSE IT SAYS "AND HE SANCTIFIED IT" WITHOUT SAYING what HE SANCTIFIED. THIS PHRASE IS UNLIKE THE PREVIOUS PASSAGES "AND HE BLESSED, AND HE RESTED," because it refers to the place where the sign of the covenant is fixed, NAMELY YESOD. THE WORD OTO (IT) CAN BE INTERPRETED AS THE PLACE OF THE SIGN OF THE COVENANT, NAMELY YESOD, because it is written: "and he shows me both it (oto) and his habitation" (II Shmuel 15:25). "IT" REFERS TO YESOD, AND "HIS HABITATION" REFERS TO MALCHUT. This place, YESOD, is the dwelling of all supernal sanctities, the place from which the Nukva descends upon the congregation of Yisrael to bestow upon her luxuries and the bread of joy. This is in accordance with the verse, "From Asher his bread shall be fat, and he shall field the dainties of the king" (Bereshheet 49:20). "From Asher" alludes to the perfect covenant. "His bread shall be fat," indicates that BEFORE THE CORRECTION OF THE YESOD, bread was a shame, but now, AFTER THE CORRECTION, it has become the bread of joy. In the words, "And he shall field the dainties of the king," "the king" refers to the congregation of Yisrael, WHICH IS THE NUKVA OF ZEIR ANPIN, to whom THE YESOD gives all the luxuries of the world. And all the sanctities that emerge from above originate from this place. Hence, "He sanctified it" the very sign of the covenant, THE YESOD.

45. "Which Elohim created to make"

When the Sabbath was brought forth into Creation, it greatly diminished the influence of the created negative forces. In our world, this same power is given to us through the Sabbath. Learning this section helps us weaken the negative forces in our daily existence.

185. "For on it He rested" indicates that in it, NAMELY WITHIN YESOD, can be found rest for all, the upper and lower. In it is the Shabbat, for rest. "Which Elohim created" indicates that from the "remembering," "keeping" had come forth, to finalize the manufacturing of the world. "To make" is the craftsmanship of the world; "to make" alludes to the completed work, A DOING THAT PERFECTS EVERYTHING.

181. תֵּלֶת זְמַנֵּי הַכָּא בַּיּוֹם הַשְּׁבִיעִי, וַיְכַל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי, וַיִּשְׁבּוּת בַּיּוֹם הַשְּׁבִיעִי וַיְבָרַךְ אֱלֹקִים אֶת יוֹם הַשְּׁבִיעִי, הֵא תֵּלֶת, וַיְכַל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי, דָּא תוֹרָה שְׁבַעַל פֶּה, דְּעַם יוֹם הַשְּׁבִיעִי דָּא, אֲשֶׁתְּכַלֵּל עֲלֵמָא בְּדָקָא אֲמַרְן.

182. וַיִּשְׁבּוּת בַּיּוֹם הַשְּׁבִיעִי, דָּא יְסוּדָא דְעֲלֵמָא, בְּסַפְרָא דְרַב יִיבָא סְבָא דָּא יוֹבְלָא, וְעַל כֵּךְ כְּתוּב הַכָּא מִכָּל מְלֵאכְתּוֹ, דְּכֹלָא נִפְיָק מִנֵּיהּ. וְאַנְן, דָּא יְסוּדָא בְּדָקָא אֲמַרְן דְּהָא נִיּוּחָא בֵּיהּ הוּהוּ, וַיִּתֵּר מִכָּלָּא.

183. וַיְבָרַךְ אֱלֹקִים אֶת יוֹם הַשְּׁבִיעִי, דָּא כְּהֵן גְּדוּל, דְּמִבְּרַךְ לְכֹלָא, וְהוּא נְטִיל בְּרִישָׁא, דְּתַנְן כְּהֵן נוֹטֵל בְּרִישָׁא, וּבְרַכָּאן בֵּיהּ שְׂרִינן לְבְרַכָּא. וְאַקְרִי שְׁבִיעִי. רַבִּי יוֹסָא סְבָא אָמַר, הֵנִי תְרִי, חַד בִּיְסוּדָא דְעֲלֵמָא אִיהוּ, וְחַד בְּעֲמוּדָא דְאֲמֻצְעִיתָא.

184. וְכֵן וַיְקַדֵּשׁ אוֹתוֹ, לְמָאן, לְהֵהוּא אֲתֵר, דָּאֵת קִיּוּמָא, בֵּיהּ שְׂרִיָּא, כְּדָא וְהִרְאֵנִי אוֹתוֹ וְאֵת נוֹהוּ, וּבְהֵאֵי אֲתֵר שְׂרִינן כָּל קְדוּשִׁין לְעִילָא, וְנִפְקִי מִנֵּיהּ לְכַנְסַת יִשְׂרָאֵל, לְמִיּהֵב לָהּ תַפְנוּקָא, לְחַם פִּנְג, וְאִזְלָא הָא כְּמָה דְכְּתוּב מֵאֲשֶׁר שְׂמָנָה לְחֶמּוֹ וְהוּא יִתֵּן מֵעַדְנֵי מֶלֶךְ. מֵאֲשֶׁר, דָּא קוּיִם שְׁלִיִם, שְׂמָנָה לְחֶמּוֹ, דְּהוּהוּ לְחַם עוֹנִי, אֲתַהֲדֵר לְמַהוּי לְחַם פִּנְג. וְהוּא יִתֵּן מֵעַדְנֵי מֶלֶךְ, מֵאֵן מֶלֶךְ דָּא בְּנַסַת יִשְׂרָאֵל, הוּא יְהִיב כָּל תַּפְנוּקִין דְעֲלָמִין, וְכָל קְדוּשִׁין דְנִפְקִין מִלְעִילָא מֵהֵאֵי אֲתֵר נִפְקִין. וְעַל דָּא וַיְקַדֵּשׁ אוֹתוֹ, הֵהוּא אֵת קִיּוּמָא.

185. כִּי בּוֹ שַׁבַּת, בֵּיהּ נִיּוּחָא דְכֹלָא, דְעֲלָאִין וְתַתְּאִין, בֵּיהּ שַׁבְתָּא לְנִיּוּחָא, אֲשֶׁר בְּרָא אֱלֹקִים מִכָּלָּא דְזִכּוֹר נִפְקָא שְׁמוֹר, לְאֲתַקְנָא עֲבִידְתָּא דְעֲלָמָא. לְעֲשׂוֹת, דָּא אוּמְנָא דְעֲלָמָא, לְמַעַבְד עֲבִידְתָּא דְכֹלָּא.

186. Rabbi Shimon further elucidated THE SENTENCE, "WHICH ELOHIM CREATED TO MAKE," WITH THE WORDS, "who keeps the covenant and the Chesed (kindness)" (Devarim 7:9). He explained that "who keeps" refers to the congregation of Yisrael, WHICH IS MALCHUT. "The covenant" is the foundation of the world, WHICH IS YESOD OF ZEIR ANPIN, and Chesed is Avraham, WHO IS CHESED OF ZEIR ANPIN. Because the congregation of Yisrael, MALCHUT, is the keeper of the covenant and Chesed, MEANING IT IS THE KEEPER OF CHESED AND OF THE YESOD OF ZEIR ANPIN. MALCHUT is called the Protector of Yisrael, BECAUSE ZEIR ANPIN IS CALLED YISRAEL AND MALCHUT PROTECTS HIS SFIROT. It protects the gateway to all THE SFIROT OF ZEIR ANPIN, YESOD BEING ITS LOWEST SFIRAH AND CHESED ITS UPPERMOST. AND BECAUSE MALCHUT PROTECTS THEM, IT IS VIEWED AS THE PROTECTOR OF ALL HIS SFIROT, FROM YESOD UP TO CHESED. Upon it depends the functioning of the world, BECAUSE IT PROTECTS ZEIR ANPIN FROM ANY INTERFERENCE FROM OUTSIDE FORCES BY MEANS OF THE PROHIBITORY PRECEPTS. SIMILARLY, ALL CORRECTIONS AND DEEDS DEPEND ON IT, BY MEANS OF THE POSITIVE PRECEPTS. Hence, "that Elohim created to make," corrects and finalizes each and every day OF THE SIX DAYS OF CREATION, WHICH ARE THE SIX SFIROT OF ZEIR ANPIN. These words give birth to Holy spirits and souls; even evil spirits and demons ARE INCLUDED IN THE PHRASE, "WHICH ELOHIM CREATED TO MAKE."

187. And it is not true that EVIL SPIRITS AND DEMONS play no role in correcting the world. Even they were created for the correction of the world to slap the hands of the wicked of the world and admonish them, so they will follow correct paths. Whoever veers to the left side will find himself adhering to THE DEMONS AND EVIL SPIRITS OF the left side, who will punish him. In this way, THE DEMONS AND EVIL SPIRITS help correct THE WORLD. Come and see what was written about Solomon: "I will chasten him with the rod of men and with the plagues of the children of men" (II Shmuel 7:14). Those "plagues of the children of men" are the harmful pests WHO ARE THE DEMONS AND EVIL SPIRITS. BECAUSE THEY WERE CREATED TO PUNISH TRANSGRESSORS, PEOPLE FEAR THEM AND KEEP AWAY FROM SINS.

188. Come and behold: At the time THE DEMONS AND EVIL SPIRITS were being created, the day, SHABBAT, was being sanctified. The demons and evil spirits were left without bodies, BECAUSE HE DID NOT HAVE THE TIME TO MAKE THEM BODIES. They are creatures who were not finalized, come from the left, and are considered the refuse of gold. Thus, because they were not finished and remained defective, the Holy Name cannot rest upon them, and they cannot cleave to it. They are terrified of the Holy Name and sweat with fear upon its mention. THEREFORE, THEY CANNOT CLEAVE TO IT. Furthermore, the Holy Name cannot prevail in an imperfect place.

189. Come and behold: A man who is imperfect because he does not leave a son behind him when he DEPARTS FROM this world cannot cleave to the Holy Name and will not be allowed beyond the curtain OF THE HOLY ONE, BLESSED BE HE, because he is defective and was not completed. And a tree that was uprooted, THAT IS, A MAN WHO DIES WITHOUT A SON, has to be replanted, BY BEING REINCARNATED INTO THIS WORLD a second time, because the Holy Name is perfect in all aspects. The defective man cannot therefore cleave to Him, BECAUSE SPIRITUAL CLEAVING IS A MATTER OF SIMILARITY OF FORM, AND THE DEFECTIVE ARE AS FAR AS EAST IS TO WEST FROM THE PERFECT.

186. תג, פריש ר' שמעון מלה ואמר, כתיב שומר הברית והחסד, שומר, דא כנסת ישראל, הברית, דא יסודא דעלמא, והחסד דא אברהם, הכנסת ישראל היא שומר הברית והחסד, ואקרי שומר ישראל, דא הוא נטיר פתחא דכלא, ביה תליין כל עבירן דעלמא ודאי. אשר ברא אלקים לעשות, לשכללא לאתקנא בלא, כל יומא ויומא, ולאפקא רוחין ונשמתין ואפלו רוחין ושדין.

187. ואי תימא דלאו אינון תקונא דעלמא, לאו הכי, דהא אינון לתקונא דעלמא הוו, ולא לקאה בהו לחיבי עלמא, דאנון אזלין לקבלייהו לאוכחא להו, ומאי דאזיל לשמאלא, אתאחיד בסטרא שמאלא לקבלייהו, בגיני כך לתקונא הוו. תא חזי מה כתיב בשלמה והוכחתיו בשבט אנשים ובנגעי בני אדם מאן נגעי בני אדם אלן אינון מזיקין.

188. תא חזי, בשעתא דאתבריא, אתקדש יומא, ושתארו רוחא בלא גופא, ואלין אינון ברין דלא אשתכללו, ומסטר שמאלא אינון זוהמא דדהבא, ועל דא, בגין דלא אשתכללו ואינון פגימין, שמא קדישא לא שריא בהו, ולא אתדבקו ביה, ודחילו דלהון משמא קדישא איהו, וזעין ודחלין מניה, ושמא קדישא לא שריא באתר פגים.

189. ותא חזי, האי ב"נ דאתפגים דלא שבק בר בהאי עלמא, כד נפק מניה, לא אתדבק בשמא קדישא, ולא עאלין ליה בפרגודא, בגין דאיהו פגים ולא אשתלים, ואילנא דאתער, בעיא נטיעא זמנא אחרא, בגין דשמא קדישא אשתלים בכל סטרין, ופגימו לא אתדבק ביה לעלמין.

190. Come and behold: Those creatures, NAMELY THE DEMONS AND EVIL SPIRITS, are defective above and below. Thus, they cannot join the upper, ON THE SIDE OF BINAH, or the lower, ON THE SIDE OF MALCHUT. Of them, it was written, "that Elohim created to make," WHICH MEANS HE CREATED CREATURES THAT NEED CORRECTING AND FINISHING. These creatures were not completed above or below, NEITHER FROM THE SIDE OF BINAH NOR FROM THE SIDE OF MALCHUT. And if they are BODILESS spirits, why are they not completed above FROM THE SIDE OF BINAH? Because THE SPIRITS were not perfected below on earth, BY RECEIVING A BODY, they cannot be completed from above, IN THE LIGHTS. BECAUSE THEY CAME FROM THE ASPECT OF MALCHUT, THEY NEED TO BE CLOTHED IN BODIES. AND SINCE THEY HAVE NO BODIES, THEIR SPIRITS ARE DEFECTIVE AS WELL, AND THEY CANNOT BE CORRECTED FROM ABOVE, IN BINAH.

They all come from the left side and are invisible to the human eye. They stand in opposition to people so that they can harm them. They have three of the characteristics of the ministering angels and three features in common with people. As has been explained, THEY HAVE WINGS, FLY FROM ONE END OF THE WORLD TO THE OTHER, AND FORETELL THE FUTURE AS DO THE MINISTERING ANGELS. THEY EAT, DRINK, PROCREATE, AND DIE LIKE PEOPLE.

191. After their creation, these spirits are left behind the millstones of the chasm of the great abyss. When the sanctity of the Shabbat day has passed AFTER THE SHABBAT these incomplete SPIRITS come into the world and fly around in all directions. People should beware of them. Then, once again, the entire left side reawakens and the flames of Gehenom blaze. All WHO COME from the left side float around the world; they want to clothe themselves with bodies, but they are unable to do so. At this time, people must protect themselves against them. Thus, the Sages prescribed the saying of the "Hymn for afflictions" (Tehilim 91), whenever one fears them in the world.

46. The Tabernacle of Peace

A protective shield of Light surrounds our world during the Sabbath. We can awaken this protective field of energy and draw it into our lives during all seven days of the week.

192. Come and behold: When the day is sanctified on the evening of Shabbat, a tabernacle of peace descends and settles on the world. HE ASKS: What is this tabernacle of peace? AND HE ANSWERS: It is the Shabbat. On Shabbat, all the evil spirits, stormy spirits, demons, and the defiled hide behind the millstone of the chasm of the great abyss. For when the Sanctity spreads over the world, the spirit of defilement does not waken; one runs from the other. HOLINESS SHUNS THE UNCLEAR, AND THE UNCLEAR SHUNS HOLINESS.

190. וְתָא חֲזִי, הַנִּי בְרִיּוֹן, פְּגִימוֹן אֵינוֹן, מַעֲוִלָּא וּמַתָּא, וּבְגִינֵי כֶךְ לֹא מִתְדַבְּקֵן לְעִילָא, וְלֹא מִתְדַבְּקֵן לְתַתָּא, וְאֵלִין דְּכִתְיִב בְּהוּ אֲשֶׁר בְּרָא אֱלֹקִים לְעֵשׂוֹת, דְּלֹא אֲשַׁתְּלִימוּ עִילָא וְתַתָּא. וְאִי תִימָא הָא רוּחִין אֵינוֹן, אִמָּאי לֹא אֲשַׁתְּלִימוּ לְעִילָא, אֲלֵא בִּיּוֹן דְּלֹא אֲשַׁתְּלִימוּ לְתַתָּא בְּאַרְעָא, לֹא אֲשַׁתְּלִימוּ לְעִילָא, וְכִלְהוּ מַסְטֵר שְׂמַאלָא קַא אֲתִיּוֹן, וּמִתְבַּסְיִין מַעֲינָא דְּבִנֵי נֶשָׂא, וְקִיּוּמֵי לְקַבְּלִיהוּ לְאַבְאָשָׁא לֹון. תִּלְת לֹון בְּמַלְאַבֵי הַשְּׁרֵת, וְתִלְת לֹון כְּבִנֵי נֶשָׂא, וְהָא אוֹקְמוּהָ.

191. בְּתֵר דְּאַתְבְּרִיאוּ רוּחִין, אֲשַׁתְּאֲרוּ אֵינוֹן רוּחִין, בְּתֵר רַחֲוִיָּא דְּנוֹקְבָא דְּתֵהוּמָא רַבָּא, לִילִיָּא דְּשַׁבְּתָא וְיוֹמָא דְּשַׁבְּתָא, בִּיּוֹן דְּנִפְקֵ קְדוּשַׁתָּא דְּיוֹמָא, וְלֹא אֲשַׁתְּלִימוּ, נִפְקוּ לְעֵלְמָא, וְשַׁטְאן לְכָל סְטֵרִין, וּבְעִיָּא עֵלְמָא לְאַתְנַטְרָא מְנִייהוּ. דְּהָא כְּדִין כָּל סְטֵר שְׂמַאלָא אֲתַעֵר, וְאַשָׁא דְּגִיְהוֹנָם מְלַהֲטָא, וְכָל אֵינוֹן דְּבַסְטֵר שְׂמַאלָא, אֲזִלִין וְשַׁטְאן בְּעֵלְמָא, וּבְעָאן לְאַתְלַבְּשָׁא בְּגוּפָא, וְלֹא יְכִלִין, כְּדִין בְּעִינָא לְאַסְתַּמְרָא מְנִייהוּ וְאַתְקִינוּ שִׁיר דְּפִגְעִים, בְּכָל שַׁעְתָּא דְּרַחֲלוֹ דְּלֵהוֹן שְׂרִיָּא בְּעֵלְמָא.

192. תָּא חֲזִי כִּד אֲתַקְדַּשׁ יוֹמָא בְּמַעֲלֵי שַׁבְּתָא, סוּבַת שְׁלוֹם שְׂרִיָּא, וְאַתְפְּרִיסַת בְּעֵלְמָא, מָאן סוּבַת שְׁלוֹם, דָּא שַׁבְּתָא, וְכָל רוּחִין וְעֵלְעוּלוֹן וְשִׁרִין, וְכָל סְטֵרָא דְּמַסְאַבֵי כְּלֵהוּ טְמִירִין, וְעָאֵלִין בְּעִינָא דְּרִיחֲוִיָּא דְּנוֹקְבָא דְּתֵהוּמָא רַבָּא, דְּהָא בִּיּוֹן דְּאַתְעֵר קְדוּשַׁתָּא עַל עֵלְמָא, רוּחַ מַסְאַבָּא לֹא אֲתַעֵר בְּהַדְרִיָּה, וְדָא עָרִיק מְקַמִּיָּה דְּרָא.

193. Thus, ON SHABBAT, the world is under supernal protection. As a result, there is no need to pray for protection, as when one says, "who protects his people, Yisrael, forever, Amen." This blessing was prescribed for weekdays, when the world needs protection, but on Shabbat, a tabernacle of peace is spread over the world and protects it from all directions. Even the sinners of Gehenom are preserved, and all remain in peace, both the upper and lower. Hence, upon sanctifying the day, we say, "He who spreads the tabernacle of peace over us and over all His people Yisrael and over Jerusalem," INSTEAD OF "HE WHO PROTECTS HIS PEOPLE YISRAEL," AS ON WEEKDAYS.

194. YET, HE ASKS: Why over Jerusalem? AND HE ANSWERS: Because it is the abode of this tabernacle. It behooves one TO PRAY AND summon the Tabernacle OF PEACE, so that it will be spread upon us, dwell with us, and be to us like a mother protecting her children. One, therefore, fears nothing ON SHABBAT from any side OF THE WORLD. Therefore, one says, "who spreads the tabernacle of peace over us," AND THERE IS NO NEED TO SAY "WHO PROTECTS HIS PEOPLE, YISRAEL, FOREVER, AMEN."

195. Come and behold: When Yisrael bless and call the Tabernacle of Peace, the 'Holy Guest' WHICH ONLY APPEARS ON SHABBAT AND IS AN INFREQUENT GUEST they say, "He who spreads the Tabernacle of Peace." Then the supernal sanctity comes down, spreads its wings over Yisrael, and covers them as a mother covers her children. And all evil leaves the world, and the people of Yisrael remain under the Holiness of their Master. Consequently, this Tabernacle of Peace gives new Neshamot (souls) to her children. HE ASKS: what is the reason IT GIVES NEW SOULS TO YISRAEL? AND HE ANSWERS that souls dwell in and issue from her, BECAUSE SHE IS BINAH. And because THIS TABERNACLE OF PEACE dwells upon and spreads her wings over her children, she sheds new souls upon each and every one of them.

196. Rabbi Shimon says further that this is the reason why we have learned that Shabbat is similar to the world to come, and this is true. Just as Shmitah (the Sabbatical Year) and Yovel (Jubilee) are equal to one another, so are Shabbat and the world to come. LIKE SHMITAH, SHABBAT IS MALCHUT; LIKE YOVEL, THE WORLD TO COME IS BINAH. AND SINCE WE LEARNED THAT SHABBAT AND THE WORLD TO COME ARE EQUAL TO EACH OTHER, THEN SHMITAH AND THE YOVEL ARE EQUAL TO ONE ANOTHER. The extra soul THAT THE TABERNACLE OF PEACE BESTOWS UPON HER CHILDREN comes from the secret of remembering, ZEIR ANPIN, to the Tabernacle of Peace that extends from the world to come. THE TABERNACLE OF PEACE RECEIVES the additional NESHAMOT FROM ZEIR ANPIN and gives them to the Holy Nation. The people are elated with the addition, and all worldly matters, sorrows, and evil are forgotten. Thus, it is written: "On the day that Hashem shall give you rest from sorrow and from your troubles" (Yeshayah 14:3) INDICATING THE TIME WHEN THE ADDITIONAL NESHAMOT ARE RECEIVED FROM THE TABERNACLE OF PEACE.

193. וּכְדִין עֲלֵמָא בְּנִטְרוּ עֲלָאָה. וְלֹא בְּעִינֵי לְצִלָּאָה
עַל נְטִירוֹ, כְּגוֹן שׁוֹמֵר אֶת עַמּוֹ יִשְׂרָאֵל לְעַד אָמֵן,
דְּהָא דָּא בְּיוֹמָא דְּחֹול אֲתַתְּקֵן, דְּעֲלֵמָא בְּעִיא נְטִירוֹ,
אֲבַל בְּשַׁבַּת, סוּבַת שְׁלוֹם אֲתַפְרִיסָא עַל עֲלֵמָא,
וְאֲתַנְטִיר בְּכָל סְטְרִין, וְאִפִּילוּ חֵיבֵי גֵיהֶנֶם נְטִירִין
אִינוּן, וְכֹלָא בְּשֵׁלְמָא אֲשַׁתְּכַחוּ, עֲלֵאִין וְתַתְּאִין,
וּבְגִין כֵּן בְּקִדּוּשָׁא דְּיוֹמָא מְבָרְכִין הַפּוֹרֵס סַבַּת
שְׁלוֹם עֲלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַם.

194. אֲמַאי עַל יְרוּשָׁלַם, אֲלֵא דָּא הִיא מְדוּרָא
דְּהִיא סַבָּה, וּבְעִינָא לְזַמְנָא לְהֵיא סַבָּה,
דְּאֲתַפְרִסַת עֲלֵנָא, וְלִמְשָׁרָא עֲמָנָא, וְלִמְהוּי עֲלֵנָא
כְּאֵמָא דְּשְׂרִיָא עַל בְּנִין, וּבְגִ"ד לֹא דְּחֲלִין מִכָּל
סְטְרִין, וְעַל דָּא הַפּוֹרֵס סוּבַת שְׁלוֹם עֲלֵינוּ.

195. תָּא חֲזִי, בְּשַׁעְתָּא דְּיִשְׂרָאֵל מְבָרְכִין וּמְזַמְנִין
לְהֵיא סַבַּת שְׁלוֹם, אוֹשְׁפִיזָא קְדִישָׁא, וְאִמְרֵי הַפּוֹרֵס
סַבַּת שְׁלוֹם, כְּדִין קְדוּשָׁתָא עֲלָאָה נַחְתָּא, וּפְרִיסַת
גְּדַפְהָא עֲלֵיהוּ דְּיִשְׂרָאֵל, וּמְכַסִּיא לֹון כְּאֵמָא עַל
בְּנִין, וְכָל זִינִין בִּישִׁין, אֲתַכְּנִישׁוּ מִעֲלֵמָא, וְיַתְּבִי
יִשְׂרָאֵל תְּחוֹת קְדוּשָׁתָא דְּמֵאֲרִיהוֹן, וּכְדִין דָּא סַבַּת
שְׁלוֹם, יְהִיב נְשַׁמְתִין חֲדָתִין לְבִנְהָא, מְאִי טַעְמָא
בְּגִין דְּבִיהַ נְשַׁמְתִין שְׂרִיָין, וּמְגִיָה נַפְקִין וְכִיוֹן
דְּשְׂרִיא, וּפְרִיסַת גְּדַפְהָא עַל בְּנֵהָא, אֲרִיקַת נְשַׁמְתִין
חֲדָתִין לְכָל חַד וְחַד.

196. תו, אָמַר רַבִּי שְׁמַעוֹן, עַל דָּא תְּנִינֵן שַׁבַּת,
דְּוֹגְמָא דְּעֲלֵמָא דָּאֲתִי אִיהוּ, הָכִי הוּא וְדָאִי, וְעַל דָּא,
שְׁמִיטָה וְיוֹבֵל, דְּוֹגְמָא דָּא בְּדָא, וְשַׁבַּת וְעֲלֵמָא דָּאֲתִי
הָכִי הוּא, וְהוּא תּוֹסַפַת דְּנִשְׁמַתָּא, מְרָזָא דְּזִכּוֹר קָא
אֲתִיא, עַל הֵיא סַבַּת שְׁלוֹם, דְּנִטִיל מִעֲלֵמָא דָּאֲתִי,
וְדָא תּוֹסַפַת יְהִבַת לְעַמָּא קְדִישָׁא, וּבִיהוּא תּוֹסַפַת,
חֲדָאן, וְיַתְנָשִׁי מְנִייהוּ כָּל מְלִין דְּחֹול, וְכָל צַעְרִין,
וְכָל עֲאֻקִין, כְּד"א בְּיוֹם הַנִּיחַ ה' לָךְ מִעַצְבְּךָ וּמִרְגֹזְךָ
וּמִן הַעֲבָרָה הַקָּשָׁה וְגו'.

197. On the evening of Shabbat, one should taste of all THE FOOD HE HAS, to show that this Tabernacle of Peace embraces all THREE COLUMNS OF BINAH. This is as long as nothing is lacking from the Shabbat day meal, BECAUSE THE HONOR OF THE DAY IS GREATER THAN THE NIGHT. Others say further that ONE SHOULD BEWARE THAT NOTHING IS LACKING from the two meals of the day, and it is well TO BE VERY CAREFUL WITH THAT. And it is needless to say that if one has more than two MEALS on SHABBAT day, he can still taste of all the foods ON THE EVE OF SHABBAT, as long as two dishes remain for the day of Shabbat. This was fully expounded upon.

198. The Shabbat candles were given to the wives of the Holy people to light, and the friends have given a reason for that. They explained that when Chavah extinguished the candle of the world BY CAUSING ADAM TO EAT OF THE FRUIT OF THE TREE OF KNOWLEDGE, she BROUGHT DEATH AND darkness to the world. THUS, BY LIGHTING THE SHABBAT CANDLES, WOMEN CORRECT THAT WHICH CHAVAH, THE FIRST WOMAN, DID, and this is good. Nevertheless, a deeper interpretation is that the Tabernacle of Peace THAT SHINES ON SHABBAT is the Mother of the world, and the souls, which are Supernal candles, reside within her. Thus, a mother, OR A WOMAN, should light the candles. By doing so, she stands in the stead OF THE SUPERNAL MOTHER OF CHILDREN, THE TABERNACLE OF PEACE. BECAUSE she does so, THE UPPER MOTHER OF CHILDREN BESTOWS HOLY SOULS UPON HER CHILDREN, WHICH IS THE SECRET OF THE SUPERNAL SPIRITUAL CANDLES.

199. FOR THIS REASON, a woman should light the candles of Shabbat with a joyful heart and great concentration, because the supernal Glory is hers. It is a great merit to herself to beget, IN LIGHTING THE CANDLES, holy sons who are the shining candles of Torah and Piety, and who will bring peace to the world. By lighting the candles, she also gives her husband long life. Hence, she should be very careful with THE LIGHTING OF THE CANDLES, AND SHOULD DO SO WITH GREAT CONCENTRATION.

200. Come and behold: The evening and day of Shabbat combine "Remember" and "Keep." IN THE FIRST TABLETS, it was written, "Remember the Shabbat" (Shemot 20:8) and IN THE SECOND TABLETS, it was written, "Keep the Shabbat" (Devarim 5:12). BECAUSE "Remember" is the male PRESENCE OF ZEIR ANPIN and "Keep" is the female PRESENCE, OR THE NUKVA, OF ZEIR ANPIN, when "Remember" joins "Keep," all is one. Joyful are the people of Yisrael, who are the lot of the Holy One, blessed be He, His destiny and His inheritance. Of them, it is written: "Happy is the nation that this is their lot. Happy is that Nation that has Hashem as its Elohim" (Tehilim 144:15).

197. וּבַלַּיְלָא דְשַׁבְּתָא, בְּעֵי ב"נ לְאַטְעָמָא מִכָּלֵא, בְּגִין לְאַחֲזָאָה, דְּהָאֵי סַכַּת שְׁלוֹם, מִכָּלֵא אֲתַבְּלִילֵת, וּבְלִבְד דְּלֵא יַפְגִּים, מִיכָלֵא חֲדָא לְיוֹמָא, וְאִית דְּאִמְרֵי תְרִין, לְתֵרִין סְעוּדַתֵּי אַחֲרָנִין דְּיוֹמָא, וְשִׁפּוּר, וְכָל שָׁבֶן אִי סְלִיק יְתִיר לְיוֹמָא, וְיָכִיל לְמַטְעָם מִמִּיכָלִין אַחֲרָנִין, וְלִזְעִירֵי בְתָרֵי תַבְשִׁילִין סְגִיא, וְאוֹקְמוּהָ חֲבָרִיא.

198. גַּר שֶׁל שַׁבַּת, לְנָשֵׁי עַמָּא קְדִישָׁא אֲתִיּוּהֵיבַת לְאַדְלָקָא, וְחֲבָרְיָא הָא אִמְרוּ, דְּאִיהִי כְּבַתָּה בּוֹצִינָא דְעֵלְמָא, וְאַחֲשִׁיכַת לִיה כּוֹ וְשִׁפּוּר. אָבֵל רְזָא דְמַלְהָ, הָאֵי סַכַּת שְׁלוֹם מְטְרוֹנִיתָא דְעֵלְמָא הִיא, וְנִשְׁמַתִּין דְּאִינוּן בּוֹצִינָא עֲלָאָה, בְּהָ שְׂרִינִין, וְעַל דְּהָא מְטְרוֹנִיתָא בְּעִיָּא לְאַדְלָקָא, דְּהָא בְּדוּכְתָהָא אֲתַאֲחַדַּת וְעַבְדַּת עוֹבְדָא.

199. וְאַתְתָּא בְּעִיָּא בְּחַדְוָה דְּלַבָּה וְרַעוּתָא, לְאַדְלָקָא בּוֹצִינָא דְשַׁבְּתָא, דְּהָא יִקְרָא עֲלָאָה הִיא לָהּ, וְזָכוּ רַב לְגַרְמָה, לְמִזְבֵּי לְבָנִין קְדִישִׁין, דִּיהוּן בּוֹצִינָא דְעֵלְמָא, בְּאוּרִייתָא, וּבְדַחְלָתָא, וְיִסְגוּן שְׁלָמָא בְּאַרְעָא, וְיִהִיבַת לְבַעֲלָהּ אוֹרְכָא רַחֲיִין, בְּגִין כֶּן בְּעִיָּא לְאַזְדַּהֲרָא בְּהָ.

200. תָּא חַזִּי, שַׁבְּתָא, לַיְלָא וְיוֹמָא, זְכוֹר וְשִׁמּוֹר, אִיהוּ בְּחֻקָּא, וְעַל דְּהָא כְּתִיב זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ, וְכְתִיב שִׁמּוֹר אֶת יוֹם הַשַּׁבָּת, זְכוֹר לְדַכּוּרָא שִׁמּוֹר לְנוֹקְבָא, וְכָלֵא חַד. זָכָאִין אִינוּן יִשְׂרָאֵל, חוֹלְקִיהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, עַדְבִּיָּה וְאַחֲסַנְתִּיָּה, עֲלִיּוּהוּ כְּתִיב אֲשֶׁרֵי הָעַם שָׁכְבָה לוֹ, אֲשֶׁרֵי הָעַם שְׁה' אֶלְקֵינוּ.

47. "And Hashem Elohim built the rib"

This section helps every human being attract their true soulmates. Moreover, the letters and words of the Zohar help existing marriages rekindle the flames of passion and spiritual enlightenment.

201. "And Hashem Elohim built the tzela (rib) which he had taken from man" (Beresheet 2:22). Rabbi Shimon says: It is written, "Elohim understood her ways and He knew her place" (Iyov 28:23). There are many ways of looking at it, but what is the principal way of interpreting "Elohim understood (Heb., hevin) her ways?" It is similar to "and Elohim built (Heb. vayiven) the rib," even though RIB means the Oral Torah, WHICH IS MALCHUT, in which there is a path, as it is written, that "makes a way in the sea" (Yeshayah 43:16). THE SEA IS MALCHUT, AND IN IT HE MADE A PATH. Hence "And Elohim understood her ways."

202. "And He knew her place." HE ASKS: What is "her place?" AND HE ANSWERS: It is the Written Torah, NAMELY ZEIR ANPIN. The Written Torah, WHICH IS THE SECRET OF THE UPPER ZEIR ANPIN AND OF THE NUKVA FROM THE CHEST UPWARD, has knowledge. Hashem Elohim is a complete name to correct the MALCHUT in everything. Hence, THE MOCHIN OF THE NUKVA, OR MALCHUT, are called Chochmah and Binah, because they are created, with full perfection, from the two names of Yud-Hei-Vav-Hei and Elohim, WITH YUD-HEI-VAV-HEI CORRESPONDING TO CHOCHMAH AND ELOHIM TO BINAH. HENCE "ELOHIM UNDERSTOOD HER WAYS" RELATES TO THE EMANATION OF CHOCHMAH THAT COMES THROUGH BINAH, AND THIS EMANATION IS CALLED ELOHIM. "AND HE KNEW HER PLACE" IS DAAT, THE LIGHT OF CHASSADIM AND THE SECRET OF YUD-HEI-VAV-HEI, DRAWN FROM ABA THROUGH ZEIR ANPIN.

203. "The rib" is the mirror that does not shine MALCHUT. As it is written: "In tzali (my adversity) they rejoiced and gathered" (Tehilim 35:15). THE WORD INDICATES OPAQUE GLASS, WHICH NEEDS CORRECTING. THE WORDS, "THE RIB that He took from man," MEAN THAT HE TOOK MALCHUT OUT OF THE WRITTEN TORAH, WHICH IS ZEIR ANPIN. Because woman originates in THE MALCHUT OF the written Torah, "to the woman" indicates her connection with the flames of the left side. Torah, NAMELY ZEIR ANPIN, was given from the side of Gvurah, WHICH IS RELATED TO THE NUKVA. The word for woman (ISHAH) IS DERIVED FROM esh, meaning fire OR THE SIDE OF GVURAH, and Hei, INDICATING THE NUKVA TO WHICH THE FIRE OF GVURAH IS CONNECTED. And they are burned as one.

204. "And he brought her to Adam" because it is not fitting FOR THE NUKVA to exist alone; she is included within and cleaves to the written Torah, ZEIR ANPIN. And when THE NUKVA has united WITH ZEIR ANPIN, he feeds and prepares for her and bestows upon her all that she needs. Hence, it is written "And the earth" (Beresheet 1:1), IN WHICH THE VAV (AND) IN "AND THE EARTH" ALLUDES TO ZEIR ANPIN, WHICH BESTOWS AN ABUNDANCE UPON HER, CALLED "FOOD," as we have already explained.

205. Here we learn that the mother and father must supply all the needs of a daughter before she is wed. After she has been joined with her husband, it is for him to feed and give her what she requires. Come and behold: It is first written, "and Hashem Elohim built the rib," that is, that mother and father have prepared for her. Then, it is written: "He brought her to Adam," so they could join together and cleave to one another. Then, it is for HER HUSBAND to give her what she requires.

201. וַיִּבֶן ה' אֱלֹהִים אֶת הַצֵּלַע אֲשֶׁר לָקַח מִן הָאָדָם וְגו', אָמַר רַבִּי שִׁמְעוֹן כְּתִיב אֱלֹהִים הִבִּין דְּרֻבָּה וְהוּא יָדַע אֶת מְקוֹמָהּ. הָאִי קָרָא גּוּוֹנִין סְגִיִּין אֵינְת בֵּינָה, אֲלֵא מְהוּ אֱלֹהִים הִבִּין דְּרֻבָּה, כַּד"א וַיִּבֶן ה' אֱלֹהִים אֶת הַצֵּלַע, דָּא תוֹרָה שְׁבַע"פ, דְּאֵינְת בְּה דְרַךְ, כַּד"א הַנּוֹתָן בֵּינָם דְרַךְ, בְּגִינֵי כִךְ אֱלֹהִים הִבִּין דְרֻבָּה.

202. וְהוּא יָדַע אֶת מְקוֹמָהּ, מֵאֵן מְקוֹמָהּ, דָּא תוֹרָה שְׁבַכְתָּב, דְּאֵינְת בְּה דַעְתָּ. ה' אֱלֹהִים, שֵׁם מְלֵא, לְאֶתְקַנָּא לָהּ בְּכֵלָא, וְעַל דָּא אֶתְקַרִיאת חֲכַמָּה, וְאֶתְקַרִיאת בִּינָה, בְּגִין דְּהוּא בְּשֵׁם מְלֵא, ה' אֱלֹהִים, בְּכֵלָא בְּשְׁלִימוֹ בְּתַרֵּי שְׁמֵהּ.

203. אֶת הַצֵּלַע, דָּא אֶסְפַּקְלְרִיָּאָה דְלֵא נְהָרָא, כַּד"א וּבְצֵלַעֵי שְׁמַחוּ וּנְאֻסְפוּ. אֲשֶׁר לָקַח מִן הָאָדָם, בְּגִין דְּהָא מִתּוֹרָה שְׁבַכְתָּב נִמְקַת. לְאִשָּׁה, לְאֶתְקַשְׂרָא בְּשִׁלְהוּבָא דְסִטְר שְׁמֵאֵלָא, דְּהָא אוֹרִייתָא מְסִטְרָא דְגַבּוּרָה אֲתִיבֵיבֵת. לְאִשָּׁה, לְמַדּוּי אִשׁ ה' קִטּוּר בְּחֻדָּא.

204. וַיָּבֵאָהּ אֶל הָאָדָם, בְּגִין דְלֵא בְעֵינָא לְאֶשְׁתַּבְּחָא בְּלַחּוּדְהָא, אֲלֵא לְאֶתְכַלְלָא וּלְאֶתְחַבְּרָא בְּתוֹרָה שְׁבַכְתָּב, בִּיּוֹן דְּאֶתְחַבְּרַת בְּהַדִּיָּה, הוּא יְזוּן לָהּ, וַיִּתֵּן לָהּ, וַיִּתֵּן לָהּ מַה דְּאֶצְטְרִיךְ, הֵינְנוּ דְכְתִיב, וְאֶת הָאָרֶץ, וְהָא אוֹקִימְנָא.

205. מִכָּאֵן אוֹלִימְנָא, מֵאֵן דְּאֶנְסִיב בְּרִתִּיהָ, עַד לֵא תִיעוּל לְבַעֲלָהּ, אֲבֹהָ וְאִמָּהּ מִתְקַנִּין לָהּ, וַיְהִינּוּ לָהּ כָּל מַה דְּאֶצְטְרִיךְ, בִּיּוֹן דְּאֶתְחַבְּרַת בְּבַעֲלָהּ, הוּא יְזוּן לָהּ, וְהוּא יִתֵּן לָהּ מַה דְּבַעֲנָא. תָּא חֲזִי, בְּקַדְמִיתָא כְּתִיב, וַיִּבֶן ה' אֱלֹהִים אֶת הַצֵּלַע, דְּאֲבָא וְאִמָּא אֶתְקִינּוּ לָהּ, וּלְבָתְרָא, וַיָּבֵאָהּ אֶל הָאָדָם, לְאֶתְקַשְׂרָא כָּלָא בְּחֻדָּא, וּלְאֶתְחַבְּרָא חַד בְּחַד, וְהוּא יְהִיב לָהּ מַה דְּאֶצְטְרִיךְ.

206. Another interpretation of the verse, "Elohim understood her ways," is that when the daughter is in her mother's home, her mother cares for all her needs every day. Hence, Elohim, THE MOTHER, understood the ways OF THE NUKVA. When her husband marries her, he gives her what she wants and satisfies her needs. Thus, it was said that He, NAMELY THE HUSBAND, "knew her place," MEANING THAT THE HUSBAND CARES FOR THE WIFE ONCE SHE IS MARRIED TO HIM.

206. דָּבַר אַחֲרַי, אֱלֹהִים הֵבִין דְּרֻכָּהּ, כִּד בְּרַתָּא בְּבִי אִמָּא, הִיא אֶסְתַּבְּלָא בְּכָל יוֹמָא, בְּכָל מַה דְּבַעֲיָא בְּרַתָּהּ, דְּכַתִּיב אֱלֹהִים הֵבִין דְּרֻכָּהּ, בֵּינָן דְּחֻבְרַת לָהּ בְּבַעֲלָהּ הוּא יְהִיב לָהּ כָּל מַה דְּבַעֲיָא, וַיִּתְקַן עוֹבְדָהָא, הָדָא הוּא דְּכַתִּיב, וְהוּא יָדַע אֶת מְקוֹמָהּ.

48. "And Hashem Elohim formed the man"

Man is born into this world with an evil inclination built into his nature. True transformation of character occurs through the assistance and spiritual power of a soulmate. This relationship gives us inner strength and willpower to complete our transformation.

207. It is written: "Hashem Elohim, Vayitzer (formed) the man" (Beresheet 2:7). VAYITZER IS SPELLED WITH TWO YUDS TO HINT THAT here man was completely formed, with both right and left. As we have explained, he was created with only the good inclination, NOT WITH THE EVIL INCLINATION. But LATER with "And Hashem Elohim formed," THE EVIL INCLINATION IS ALSO INCLUDED IN HIM. THIS IS THE HIDDEN REASON FOR THE TWO YUDS ONE ALLUDES TO the good inclination, the other to the evil inclination. HE ASKS: WHY WAS HE GIVEN TWO INCLINATIONS? AND HE RESPONDS: The reason is that he was given the good for himself and the bad to awaken his desire for the female. The secret meaning of this is that the North, WHICH IS THE LEFT SIDE, always wakes toward the female and cleaves to her. Hence, she is called Ishah, WHICH IS ANALYZED AS THE FIRE OF HEI, WHICH IS FEMALE. FOR THE NUKVA IS BUILT BY, AND EMERGES FROM THE LEFT SIDE.

207. כְּתִיב וַיִּיצֶר ה' אֱלֹהִים אֶת הָאָדָם. הֲכֵא אֶשְׁתַּכְּלֵל בְּכֹלָא, בְּיַמִּינָא וּבִשְׂמָאלָא, וְהָא אֹקִימָנָא דְאֶתְכַלִּיל בְּיַצֵּר הַטּוֹב, אֲבָל וַיִּיצֶר ה' אֱלֹהִים, בְּיַצֵּר טוֹב וּבִיצֵר רָע, אִמָּאִי, אֵלָא יַצֵּר טוֹב לִיָּהּ לְגַרְמִיָּה, יַצֵּר הָרַע, לְאֶתְעָרָא לְגַבִּי נֹקְבִי. רָזָא דְמַלְאָה, מִכְּאֵן אֹלִימָנָא דְצַמּוֹן אֶתְעַר תְּדִיר לְגַבִּי נֹקְבָא, וְאֶתְקַשְׁר בְּהָדָה, וּבְגִין כֵּן אֶתְקַרִּיאַת אִשָּׁה.

208. Come and behold: The good and bad inclinations WERE GIVEN TO MAN because the female was placed between the two inclinations, connected to both. Yet, she cannot be placed between them until the evil inclination awakens within her and the two inclinations connect. After they are connected, the good inclination, which is joy, rouses itself and draws THE NUKVA to itself.

208. וְתָא חֲזִי יַצֵּר טוֹב וַיִּיצֶר הָרַע, בְּגִין דְאֶתְיַהֲבַת נֹקְבָא בִּינֵינְיָהּ וְאֶתְקַשְׁרָא בְּהַדְוִיָּהּ, וְלֹא מִתְקַשְׁרָא עַד דְיַצֵּר הָרַע אֶתְעַר לְגַבָּהּ. וּמִתְקַשְׁרָן דָּא בְּדָא, וְכִיּוֹן דְמִתְקַשְׁרָן דָּא בְּדָא, כְּדִין אֶתְעַר יַצֵּר טוֹב, דְאִיהוּ חֲדוּהּ, וְאִינְתִּי לָהּ לְגַבִּיָּהּ.

209. We have already explained "the man," yet MAN WAS ALSO COMPRISED of both male and female aspects, unable to separate and face each other. The words "dust from the earth" indicate that now he is about to be made ready, THAT IS, NOW THE TWO ASPECTS WILL SEPARATE AND FACE EACH OTHER. Come and behold: When a woman is wed to her husband, she is called by her husband's name, man, woman righteous, righteousness, He is a young ofer (deer), she is afar (dust); he is called 'a deer,' and she 'a gazelle.'

209. אֶת הָאָדָם, הָא אֹקִימָנָא. אֲבָל דְכֹר וְנֹקְבָא כְּחֻדָּא, מִתְפַּרְשָׁן לְמַהוּי אַפִּין בְּאַפִּין. מַה כְּתִיב עֵמֶר מִן הָאֲדָמָה. הִשְׁתָּא קִיּוּמָא לְאֶתְקַנָּא. תָּא חֲזִי, אֶתְתָּא כִּד אֶתְחַבְּרַת בְּבַעֲלָהּ, אֶתְקַרִּיאַת עַל שְׁם בְּעֵלָהּ, אִישׁ אִשָּׁה, צְדִיק צְדָק, אִיהוּ עוֹמֵר, וְאִיהוּ עֵמֶר, אִיהוּ צְבִי וְאִיהוּ צְבִיָּהּ, צְבִי הִיא לְכָל הָאֲרָצוֹת.

49. "Baal and Asherah"

These two words refer to two aspects of idol worship. Idol Worshipping refers not only to bowing down before statues and icons. Idol worshipping includes any material possession or external situation that controls our emotions and behavior or that motivates us in any way. When any of these influences determine our degree of contentment and joy in life, then we have surrendered control and severed our connection to the Light, the true source of all fulfillment. Often, our negative tendencies lead us to become worshippers of wealth, or disciples of our own egos. We can remove the power and allure of the "idols" that control us by meditating upon the Hebrew passages.

210. It is written: "You shall not plant an asherah (grove; also, the name of a goddess) of any kind of tree at the altar of Hashem your Elohim which (Heb., asher) you shall make" (Devarim 16:21). ARE WE TO UNDERSTAND FROM THE WORDS "at the altar" THAT ONLY BESIDE AN ALTAR IT IS NOT PERMITTED TO PLANT A GROVE? If so, then who permitted planting a grove anywhere else, or above an altar? But, as we have explained, Asher is the name of the husband and his wife is called after him, Asherah. Thus, the words "all the vessels made for the Baal and Asherah" (II Melachim 23:4) INDICATE THE SIDE OPPOSING ZEIR ANPIN AND THE NUKVA OF THE HOLINESS; THE SIDE WHERE BAAL (LIT. HUSBAND) IS AGAINST ZEIR ANPIN, AND ASHERAH IS AGAINST THE NUKVA. Hence, WE UNDERSTAND THE QUESTION OF WHY it says, "You shall not plant an Asherah at the altar of Hashem your Elohim." IN THE WORDS, "AT THE ALTAR," "AT" IS SYNONYMOUS WITH "INSTEAD OF." THE VERSE MEANS "YOU SHALL NOT PLANT AN ASHERAH" OF IDOLATRY in the place of Hashem your Elohim because the altar of Hashem is situated upon it, THAT IS, ABOUT TO ANNUL THE KLIPAH OF ASHERAH, AS WAS SAID BEFORE. Thus, do not plant an other Asherah OF IDOLATRY against the Altar.

211. Come and behold: All those who worship the sun are always referred to as the worshippers of Baal, and those who worship the moon are called worshippers of Asherah. Hence, the above passage "for the Baal and Asherah" REFERS TO BAAL, WHO IS THE SUN AND IS MALE, AND THE ASHERAH, WHO IS THE MOON AND IS FEMALE. She is called Asherah after her husband Asher. But, if she is called ASHERAH AFTER HER HUSBAND Asher, why is THE NUKVA not called ASHERAH anymore? ALTHOUGH THE NUKVA OF PURITY IS NO LONGER CALLED SO, she was called Asherah in the past after the passage: "Happy (oshri) am I, for the girls will call me blessed" (Beresheet 30:13). SHE WAS CALLED SO BY THOSE WHO PRAISED AND AKNOWLEDGED HER. AND, IT IS WRITTEN OF HER: "BEAUTIFUL OF ALL SITES, THE JOY OF THE WHOLE EARTH" (TEHILIM 48:3). But the other nations did not acknowledge her, erected an ASHERAH OF IDOL WORSHIP in her stead, and moreover BELITTLED HER, as it is written: "All that Honored her yet despised her" (Eichah 1:8). And hence, the name Asherah was taken away from her BECAUSE THEY STOPPED ACKNOWLEDGING HER. And to prevent the other Idolatrous nations from gaining strength, she is called an altar, which is made of earth. This is as written: "An altar of earth YOU SHALL MAKE FOR ME" (Shemot 20:24). Hence, it was said OF ADAM: "AND HASHEM ELOHIM MADE ADAM FROM the dust of the earth," WHERE DUST IS MALCHUT AND EARTH IS BINAH. THUS, THROUGH THIS SWEETENING OF DUST WITH EARTH, HE MERITED RECEIVING THE MOCHIN OF NESHAMAH OF LIFE.

212. AFTER THE DUST WAS SWEETENED WITH EARTH, IT IS WRITTEN: "And he breathed in his nostrils the soul of Life" (Beresheet 2:7). As the soul of life was breathed into the dust, THE BODY OF ADAM WAS SWEETENED, like a female conceiving from a male. Through this process, SOUL AND BODY become joined. BECAUSE THE LIGHT OF BINAH IS CALLED NESHAMAH AND BECAUSE THE BODY IS SWEETENED TO BECOME AN ADEQUATE VESSEL FOR BINAH, LIGHT AND VESSEL EMBRACE EACH OTHER. This dust, WHICH IS THE BODY, becomes filled with EMANATIONS OF LIGHT. HE ASKS: What are THOSE LIGHTS? AND HE SAYS: THEY ARE the Ruach and Neshamah. It is written that then "man became a living soul (nefesh)," WHICH MEANS THAT he was now complete IN BODY AND SOUL and could now correct and sustain the living soul THAT WAS HIS FEMALE.

210. כְּתִיב לֹא תִטַע לְךָ אֲשֵׁרָה כָּל עֵץ אֲצֵל מִזְבֵּחַ ה' אֱלֹהֶיךָ אֲשֶׁר תַּעֲשֶׂה לָּךְ. אֲצֵל מִזְבֵּחַ, וְכִי לַעֲוִלָא מְנִיָּה, אוּ בְּאֶתֶר אַחֲרָא מֵאֵן שְׂרִינְיָה, אֲלֵא הָא אוֹקִימְנָא, אֲשֶׁר, דָּא בַּעֲלָהּ, דְּאִתְתָּא אֲתַקְרִיאת עַל שׁוּם בַּעֲלָהּ, אֲשֵׁרָה, וְעַל דָּא כְּתִיב לְבַעַל וְלֹאֲשֵׁרָה, בְּגִין כֵּן כְּתִיב לֹא תִטַע לְךָ אֲשֵׁרָה כָּל עֵץ אֲצֵל מִזְבֵּחַ ה' אֱלֹהֶיךָ, לְקַבֵּל אֶתֶר דִּיהוּא מִזְבֵּחַ ה', דִּיהָא מִזְבֵּחַ ה' אִיהוּ קִיּוּמָא עַל דָּא, וְעַל דָּא לְקַבְּלָהּ, לֹא תִטַע לְךָ אֲשֵׁרָה אַחֲרָא.

211. תָּא חֲזִי, בְּכֹל אֶתֶר, כָּל אֵינֹן פְּלַחֵי שְׁמַשָּׁא, אֲקִרוּן עוֹבְדֵין לְבַעַל, וְאֵינֹן דְּמַלְחִין לְסִיְהָרָא אִיקְרוּן עוֹבְדֵי אֲשֵׁרָה, וְעַל דָּא, לְבַעַל וְלֹאֲשֵׁרָה, וְאֲשֵׁרָה אֲתַקְרִי עַל שׁוּם בַּעֲלָהּ אֲשֶׁר. אִי הָכִי אֲמַאי אֲתַעֲבֵר שְׂמָא דָּא, אֲלֵא אֲשֵׁרָה עַל שׁוּם דְּכְתִיב בְּאֲשֵׁרֵי כִי אֲשֶׁרוּנִי בְּנוֹת, וְהוּא דִּלָּא אֲשֶׁרוּהָ שְׂאֵר עֵמִין, וְקִיּוּמָא אַחֲרָא תְּחוּתָהּ, וְלֹא עוֹד, אֲלֵא דְּכְתִיב כָּל מְכַבְּרֵיהּ הַזִּילוּהָ וּבְגִין כֵּן אֲתַעֲבֵר שְׂמָא דָּא, וּבְגִין דִּלָּא יִתְתַקְמוּן אֵינֹן דְּעַבְדֵי שְׂאֵר עֵמִין עַעֲכוּם, וְקִרְיָנִן מִזְבֵּחַ, דְּאִיהוּ מְאֲדָמָה, דְּכְתִיב מִזְבֵּחַ אֲדָמָה וְגו', בְּגִינֵי כֵּן עֲפֵר מִן הָאֲדָמָה.

212. וַיִּפַּח בְּאִפְיוֹ נִשְׁמַת חַיִּים, אֲתַכְלִיל נִשְׁמַת חַיִּים בְּהוּא עֲפֵר כְּנוֹקְבָא דְּמַתְעַבְרָא מִן דְּכוּרָא דִּיהָא מִתְחַבְּרָן, וְאֲתַמְלִיא הָאִי עֲפֵר מְכַלָּא, וּמַאי אִיהוּ רִוְחִין וְנִשְׁמַתִּין. וַיְהִי הָאֲדָם לְנֶפֶשׁ חַיָּה, הַשְׁתָּא אֲתַתְקֵן וְקִיּוּם אֲדָם לְאֲתַקְנָא וְלִמְיֻזָּן לְנֶפֶשׁ חַיָּה.

213. "And Hashem Elohim built." Here also, IN BUILDING OF THE RIB, the full name is used, AS IT WAS USED IN "AND HASHEM ELOHIM MADE MAN." Because her father and mother corrected her before the woman came to her husband's home, ZEIR ANPIN, HENCE A FULL NAME IS MENTIONED, AS HASHEM IS ABA AND ELOHIM IS IMA.

"The rib" is described in the verse, "I am Black and Comely, daughters of Jerusalem" (Shir Hashirim 1:5), MEANING IT WAS FASHIONED AFTER THE SECRET OF the mirror that does not shine. Later, her father and mother correct her, so as to bring peace between husband and wife. THIS IS WHAT IS MEANT BY, "HE BROUGHT HER TO ADAM."

213. וַיִּבֶן ה' אֱלֹהִים, אוֹף הָכִי נָמִי בְשֵׁם מְלֵא, דְּהָא אָבָא וְאִמָּא אֲתְקִינוּ לָהּ, עַד לֹא אָתַת לְבַעֲלָהּ. אֵת הַצֵּלַע, כַּד"א שְׁחוּרָה אָנִי וְנֹאוּה בְּנוֹת יְרוּשָׁלַם, אֲסַפְקֵלְרִיָא דְלֵא נְהָרָא, אֲבַל אָבָא וְאִמָּא אֲתְקִינוּ לָהּ, לְאִתְפְּיִסָא בַּעֲלָהּ בְּהָרָה.

50. Soothing and asking permission

The Zohar discloses the importance of treating one's wife with the utmost love, honor, and respect. A man must make every attempt towards elevating his wife to the highest level. Here the Zohar is not simply emphasizing the need for moral and ethical behavior between a man and wife. Rather, the Zohar is revealing supernal secrets. The woman corresponds to the Sfirot of Malchut. She is the vessel, and is therefore responsible for manifesting Light for the entire family. Accordingly, the male must prepare and build the vessel if he hopes to maximize the spiritual Light to be received. The husband's actions arouse the Light in the Upper Worlds, while the wife manifests the Light in our world. In pursuing their own religious goals, some men relegate their wives to a secondary position. Herein lies the difference between a religious mindset and a genuinely spiritual one. Spiritually, a man can never grow and develop without elevating his wife to her rightful place. From these passages, we draw the consciousness and inspiration to strive for this kind of marriage.

214. "And He brought her to Adam" (Beresheet 2:22). From this we learn that it is incumbent on the father and mother of the bride to transfer her to the charge of her bridegroom, as we read: "My daughter I have given to this man" (Devarim 22:16). Henceforward, the husband is to come to the wife, because the house is hers and not his. IT BEHOOVES HIM, THEREFORE, TO COME TO HER, as it is written: "And he went in to her" (Beresheet 29:23) and "And he went in also to Rachel" (Beresheet 29:30). In the beginning, it is written "and He brought her to Adam" because not until the mother and father prepare her TO RECEIVE THE LIGHT OF CHASSADIM FROM ZEIR ANPIN will ZEIR ANPIN come to her. All the whole house is THE FEMALE'S. And he has to have her permission BEFORE MATING.

214. וַיְבִאָהּ אֶל הָאָדָם, מֵהָכָא אוֹלִיפְנָא דְבַעָאן אָבָא וְאִמָּא דְכָלָהּ, לְאֵעֲלָה בְּרִשׁוּתֶיהָ דְחָתָן, כַּד"א אֵת בְּתִי נָתַתִּי לְאִישׁ הַזֶּה וְגו', מִכָּאן וְאִילָךְ בַּעֲלָה וַיֵּתֵי לְגַבְהָ, דְּהָא בֵּיתָא דִּילָהּ הוּא, דְּכַתִּיב וַיְבִיא אֶלֶיהָ, וַיְבִיא גַם אֶל רָחֵל, בְּקַדְמֵיתָא וַיְבִיאָהּ אֶל הָאָדָם, דְּעַד הָכָא אֵית לְאָבָא וְלְאִמָּא לְמַעַבְדַּי, לְבַתֵּר אִיהוּ וַיֵּתֵי לְגַבְהָ, וְכֹל בֵּיתָא דִּילָהּ הוּא, וַיְטוּל רִשׁוּת מִיָּנָה.

215. And upon this we commented, "and he came onto the place and he slept there" (Beresheet 28:11), meaning that he asked permission first. From this we learn that he who wants to mate with his wife must soothe her first and soften her with sweet talk. Failing to do so, he shall not sleep with her, because their desire must be mutual and without coercion.

215. וְעַל דָּא אֲתַעֲרֵנָא, דְּכַתִּיב וַיִּפְגַּע בְּמָקוֹם וַיִּלֵּן שָׁם, דְּנִטִּיל רִשׁוּ בְּקַדְמֵיתָא, מִכָּאן אוֹלִיפְנָא, דְּמָאן דְּמִתְחַבֵּר בְּאַנְתְּתִיָּה, בְּעֵי לְמַסְגַּע לָהּ, וְלִבְסָמָא לָהּ בְּמַלְיָן, וְאִי לֹא לֹא יָבִית לְגַבְהָ בְּגִין דִּיהָא רַעוּתָא דְלֵהוֹן כַּחֲדָא בְּדֵלָא אָנִיסוּ.

216. "And he slept there, because the sun was setting" comes to teach that sexual intercourse is forbidden during the day. "And he took of the stones of the place" (Beresheet 28:11). We have learned that even if a King has beds of gold and glorious bed gowns to sleep in, and the matron prepared for him a bed of stones, he should leave his own and use what she has prepared. As it is written: "And he lied down in this place," NAMELY ON THAT BED OF STONES.

216. וַיִּלֵּן שָׁם כִּי בָא הַשֶּׁמֶשׁ, לְאַחֲזָאָה, דְּאִסוּר לִיָּה לְבַר נֶשׁ, לְשִׁמְשָׁא עֲרִסְיָה בִּימָמָא. וַיִּקַּח מֵאֲבָנֵי הַמָּקוֹם וַיִּשָּׁם מֵרֵאשׁוּתָיו, הָכָא אוֹלִיפְנָא, דְּאִפְּלוּ וַיְהוֹן לְמַלְכָא עֲרִסֵי דְדֵהָבָא, וְלִבּוּשֵׁי יָקָר לְמִיבַת בְּהוּ, וּמִטְרוּנֵיתָא תְּתִקִּין לִיָּה עֲרִסָא, מִתְתִּקֵּן בְּאֲבָנִין, וַיִּשְׂבֹּק דִּילֵיהָ, וַיְבִית בְּמָה דְאִיְהוּ תְּתִקִּין, דְּכַתִּיב וַיִּשְׁכַּב בְּמָקוֹם הַהוּא.

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217. Come and behold: It is written: "And the man said, This time" (Beresheet 2:23). These are loving words, spoken to win a woman's affections, draw her closer to him, and arouse love within her. See how tender and how love enticing are the words, "A bone of my bones and flesh of my flesh." They show her that the two are one and inseparable.

218. And then he should praise her saying, "This one shall be called woman," WHICH MEANS she is peerless and the pride of the house. Other women, compared to her, are as apes before men. "This one shall be called woman," perfect in every regard, she and no other. All those are loving words, similar to those in the verse, "Many girls have done great things, but you have excelled them all" (Mishlei 31:29).

219. "Hence a man shall leave his father and mother and cleave onto his wife, and they become one flesh" (Beresheet 2:24). This is to draw her to him with affection and cause him to cleave to her. Because he was aroused toward her with those words, it is written: "And the serpent was cunning" (Beresheet 3:1). The evil inclination was awakened to embrace her, connect her with physical desires, and arouse her to other things in which the evil inclination delights.

220. THEN, "the woman saw that the tree was good to eat and was delightful to behold, and she took the fruit thereof and ate" (Beresheet 3:6). She received THE EVIL INCLINATION willingly AND LUSTFULLY. "And she gave also to her husband," because she was lustfully aroused and wanted to win her husband's love and affection. These passages explain the process to human beings, as it occurs above BETWEEN THE UPPER MALE AND FEMALE. ALTHOUGH THE SCRIPTURE TALKS OF ADAM AND CHAVAH BELOW, IT NEVERTHELESS ALLUDES PRINCIPALLY TO THE SUPERNAL MALE AND FEMALE. AND PEOPLE SHOULD ATTUNE THEIR ACTIONS TO THEIRS.

221. Rabbi Elazar said: If it be so, THAT THE SCRIPTURE TALKS OF THE SUPERNAL MALE AND FEMALE, how do we account for the evil inclination overtaking the female, BECAUSE IT IS INCONCEIVABLE THAT THE EVIL INCLINATION CAN AFFECT THE SUPERNAL NUKVA. He said to him: I HAVE ALREADY EXPLAINED, some things pertain to the upper realms and others to the lower, MEANING THOSE HAPPENINGS IN THE UPPER ARE DIRECTED TOWARD THE LOWER, WHICH ARE THEIR BRANCHES. EVERYTHING IN THE LOWER HAS A ROOT IN THE UPPER, FROM WHENCE IT IS DRAWN AND GROWS. HENCE the good and bad inclinations ARE DRAWN FROM THEIR UPPER ROOTS, the good from the right and the bad from the left. The supernal left, THE UPPER LEFT COLUMN FROM WHICH THE BAD INCLINATION IS DRAWN, embraces the body, or the female, to join with it as one. As it is written: "His left under my head" (Shir Hashirim 2:6). Hence, the scripture was explained both in terms of the upper MALE AND FEMALE, and of the lower, ADAM AND EVE. From this point on, the account is smeared slightly with tar, WHICH MEANS THAT IT IS EASY TO UNDERSTAND HOW THE

217. תָּא חֲזִי, מֵה כְּתִיב הֵכָא, וַיֹּאמֶר הָאָדָם זֹאת הַפֶּעַם וּגּו', הָא בְּסִימוּ דְּמַלְיִן, לְאַמְשָׁכָא עֲמָה חֲבִיבוּתָא, וְלֹא־אִמְשָׁכָא לָהּ לְרַעוּתֶיהָ, לְאַתְעֵרָא עֲמָה רַחֲמֵימוּתָא, חֲמִי כְּמָה בְּסִימִין אִינוּן מַלְיִן, כְּמָה מַלְיִ דְּרַחֲמֵימוּתָא אִינוּן, עֵצִם מַעְצָמֵי וּבִשָׁר מִבְּשָׂרִי, בְּגִין לְאַחְזָא לָהּ דְּאִינוּן חַד, וְלֹא אֵית פְּרוּדָא בִּינֵיהוּ בְּכֻלָּא.

218. הֲשֵׁתָא שְׂרִי לְשִׁבְחָא לָהּ, לְזֹאת יִקְרָא אִשָּׁה, דָּא הִיא דְּלֹא יִשְׁתַּבַּח בְּהוּתָהּ, דָּא הִיא יִקְרָא דְּבֵיתָא, כְּלָהוֹן נָשִׁין גְּבַהּ בְּקוּפָא בְּפָנֵי בְּנֵי נָשָׂא, אֲבָל לְזֹאת יִקְרָא אִשָּׁה, שְׁלִימוּ דְּכֻלָּא, לְזֹאת וְלֹא לְאַחְרָא, כְּלָא הוּא מַלְיִ רַחֲמֵימוּתָא, כְּמָא דָּאֵת אִמֵּר רַבּוֹת בְּנוֹת עֲשׂוּ חֵיל וְאֵת עֲלִית עַל כְּלָנָה.

219. עַל בֵּין יַעֲזֹב אִישׁ אֶת אָבִיו וְאֶת אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבֶשֶׁר אֶחָד כְּלָא לְאַמְשָׁכָא לָהּ בְּרַחֲמֵימוּ, וְלֹא־תִדְבַקָּא בְּהֵדָה, בִּיּוֹן דְּאַתְעֵר לְגַבְהָ כַּל מַלְיִן אֲלִין, מֵה כְּתִיב, וְהִנַּחַשׁ הָיָה עָרוֹם וּגּו', הָא אֲתַעֵר יִצְר הָרַע לְאַחְדָּא בְּהָ, בְּגִין לְקַשְׂרָא לָהּ בְּתִיאֻבְתָּא דְּגוּפָא, וְלֹא־תַעֵרָא לְגַבְהָ מַלְיִן אַחְרָנִין דִּיִּצְר הָרַע אֲתַעֲנַג בְּהוּ.

220. עַד לְבַתֵּר מֵה כְּתִיב, וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמֵאֲכָל, וְכִי תֵאֻוָּה הוּא לְעֵינִים, וַתִּקַּח מִפְּרִיֹו וַתֹּאכַל. קְבִילַת לִיָּה בְּרַעוּתָא, וַתִּתֵּן גַּם לְאִישָׁה עִמָּה, הָא בְּדִין הִיא אֲתַעֵרָא לְגַבְהָ בְּתִיאֻבְתָּא לְאַתְעֵרָא לִיָּה רַעוּתָא וּרְחִימוּ, דָּא מְלָה לְאַחְזָא עוֹבְדָא לְבְנֵי נָשָׂא כְּגוּוֹנָא דְּלַעִילָא.

221. אִמֵּר רַבִּי אֶלְעָזָר, אִי הֲכִי, בְּמֵאֵי נֻקִּים לִיָּה לַעִילָא, יִצְר הָרַע דְּאַחִיד בְּהָ בְּנוֹקְבָא. אִמֵּר לִיָּה, הָא אֲתַעֵרָא, אֲלִין לַעִילָא וְאֲלִין לְתַתָּא, יִצְר טוֹב וְיִצְר רַע, יִצְר טוֹב מִיְמִינָא, וְיִצְר רַע מִשְׂמָאלָא, וְשְׂמָאלָא לַעִילָא, אַחִיד בְּנוֹקְבָא, לְקַשְׂרָא לָהּ בְּחַדָּא בְּגוּפָא, כְּד"א שְׂמָאלוֹ תַּחַת לְרֵאשִׁי וּגּו', וְעַל דָּא, מַלְיִן אֲתַפְרֶשֶׁן לַעִילָא וְתַתָּא, עַד הֵכָא, מְכָאן וְלַהֲלָאָה מַלְיִן בְּזוּטְרָא דְּזִיפְתָּא לְזַעֲרִיָּה דְּטִינְקִין לְפִרְשָׂא מְלָה. וְהָא אֲתַעֲרוּ בֵּיה חֲבַרְיָא.

LOWER RELATES TO THE UPPER, and even the smallest child can elucidate on this matter. And the friends have discussed it.

51. He who goes on a journey

No matter how high we climb spiritually, we are always beholden to our wives, for it is through their essence that we receive all our Light. The woman is the direct manifestation of God's presence, or Shechina, in our world.

Rabbi Akiva, the great and holy master of the eminent sage Rabbi Shimon, once told his students "All that is yours and all that is mine is hers." He was indicating the indispensable role a woman plays in a man's spiritual work.

222. Rabbi Shimon was going to Tveriah (Tiberias), accompanied by Rabbi Yosi, Rabbi Yehuda, and Rabbi Chiya. On the way, they saw Rabbi Pinchas coming toward them. When they met, they dismounted FROM THEIR DONKEYS and sat under one of the trees on the mountain. Rabbi Pinchas said: Now that we are seated, MEANING NOW THAT WE ARE PREPARED TO LEARN TORAH, I would like to hear of the good teachings you expound every day.

222. רְבִי שִׁמְעוֹן הָיָה אֵוִיל לְטַבְרִיָּה, וְהוּו עִמּוּיָה ר' יוֹסִי וְרַבִּי יְהוּדָה וְר' חִיָּיָא, אֲדֵהֲבִי חֲמוֹ לִיָּה לְרַבִּי פִּנְחָס דְּהוּוֹ אֲתִי, בֵּינָן דְּאֲתַחְבְּרוּ בְּחָדָא, נַחְתּוּ וּוִיתְבוּ תַּחְתּוֹת אֵילָנָא חָד, מְאִילָנֵי טוּרָא, אָמַר רַבִּי פִּנְחָס, הָא יְתִיבְנָא, מְאֵלִין מְלִי מְעֵלְיִיתָא דְּאֵתָא אָמַר בְּכָל יוֹמָא בְּעִינָא לְמִשְׁמַע.

223. Rabbi Shimon then opened a discourse by saying, "And he went on his journeys from the Negev" (Beresheet 13:3). It says "journeys" IN THE PLURAL, where it should have said "journey," IN THE SINGULAR. Why did the scripture say "journeys" IN THE PLURAL? Because there were two journeys, one his own, and the second that of the Shechinah. The dual journey indicates that everyone should be male and female, so that his faith may be strong and the Shechinah may never depart from him.

223. פִּתַּח רַבִּי שִׁמְעוֹן וְאָמַר, וַיֵּלֶךְ לְמַסְעָיו מִנֶּגֶב וְעַד בֵּית אֵל עַד הַמְּקוֹם אֲשֶׁר הָיָה שֵׁם אֵהְלָה בְּתַחֲלָה בֵּין בֵּית אֵל וּבֵין הָעֵי. וַיֵּלֶךְ לְמַסְעָיו, לְמַסְעוֹ מִבְּעֵי לִיָּה, מְאִי לְמַסְעָיו, אֲלֵא תְרִין מְטַלְנִין אֵינוֹן, חָד דִּינְדִּיָּה, וְחָד דְּשְׁכִינְתָא, דְּהָא כָּל בַּר נֶשׁ בְּעֵי לְאַשְׁתַּבְּחָא דְּכַר וְנוֹקְבָא, בְּגִין לְאַתְקַפָּא מְהֵימְנוּתָא, וְכַדִּין שְׁכִינְתָא לֹא אֲתַפְרָשָׁא מִגְּוִיָּה לְעַלְמִין.

224. And you may ask if the sojourner is not both male and female, will the Shechinah then leave him?

Come and behold: He who goes on a journey should pray to the Holy One, blessed be He, BEFORE HE LEAVES, so as to draw upon himself his Master's Shechinah, when still at home and still both male and female. And when he prayed and praised, and the Shechinah rests upon him, then he can go on his way. Now that the Shechinah is with him, he can be male and female in the city, THAT IS, AT HOME and in the field, ON HIS JOURNEY. BECAUSE THE SHECHINAH IS JOINED TO HIM, it is written: "Righteousness shall go before him," with RIGHTEOUSNESS REPRESENTING THE SHECHINAH, "and then he shall place his footsteps on the way" (Tehilim 85:14).

224. וְאִי תִימָא, מָאן דְּנִפְיֵק לְאוּרְחָא, דִּלָּא אֲשַׁתְּבַּח דְּכַר וְנוֹקְבָא, שְׁכִינְתָא אֲתַפְרָשָׁא מִגְּוִיָּה, תָּא חֲזִי, הָאִי מָאן דְּנִפְיֵק לְאוּרְחָא, יִסְדֵּר צְלוֹתָא קַמֵּי קֹדֶשׁא בְּרִין הוּא, בְּגִין לְאַמְשַׁכָּא עֲלֵיהּ שְׁכִינְתָא דְּמְרִיָּה עַד לֹא יְפֹק לְאוּרְחָא, בְּזִמְנָא דְּאֲשַׁתְּבַּח דְּכַר וְנוֹקְבָא. בֵּינָן דְּסִדֵּר צְלוֹתֵיהּ וְשַׁבְּחֵיהּ, וְשְׁכִינְתָא שְׂרִינָא עֲלֵיהּ, יְפֹק, דְּהָא שְׁכִינְתָא אֲזַדְוּוּגַת בְּהַדְּיָה, בְּגִין דִּישַׁתְּבַּח דְּכַר וְנוֹקְבָא, דְּכַר וְנוֹקְבָא בְּמֵתָא, דְּכַר וְנוֹקְבָא בְּחַקְלָא, הֵה"ד צַדֵּק לִפְנֵי וְהֵלֶךְ וַיִּשֶׂם לְדַרְךָ פְּעָמָיו.

225. Come and behold: As long as a man is traveling, he should beware of sinning, so that the supernal mate, NAMELY THE SHECHINAH, will not desert him, causing him to become defective, that is, not composed of male and female. Just as he guards his actions in the city, when his wife is with him, he should do so all the more on the road, when the supernal mate, NAMELY THE SHECHINAH, is attached to him.

Furthermore, because the supernal mate, NAMELY THE SHECHINAH protects him on the road and does not depart from him until he returns to his home, HE SHOULD, THEREFORE, WATCH HIS ACTIONS AT HOME TOO, SO THAT THE SHECHINAH DOES NOT DESERT HIM.

225. תָּא חֲזִי, כָּל זִמְנָא דְּכַר נֶשׁ אֲתַעֲכַב בְּאוּרְחָא, בְּעֵי לְנִטְרָא עוֹבְדוּי, בְּגִין דְּזוּוּגָא עֲלָאָה לֹא יְתַפְרָשׁ מִגְּוִיָּה, וַיִּשְׁתְּבַּח פְּגִים בְּלֹא דְּכַר וְנוֹקְבָא, בְּמֵתָא אֲצַטְרִיךְ כַּד נּוֹקְבִיָּה עִמּוּיָה, ב"ש הָכָא דְּזוּוּגָא עֲלָאָה אֲתַקְשְׂרַת בִּיָּה, וְלֹא עוֹד, אֲלֵא דְּהָא זוּוּגָא עֲלָאָה נְטִיר לִיָּה בְּאוּרְחָא, וְלֹא מִתַּפְרָשָׁא מִגְּוִיָּה, עַד דִּיתוּב לְבִיתֵיהּ.

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226. When he returns home, he should please his wife, because it is she who procured the supernal mate for him. BY RECITING A PRAYER FOR THE JOURNEY WHILE STILL AT HOME WITH HIS WIFE, HE MERITED THE SUPERNAL MATING ON THE JOURNEY. THUS HIS WIFE BROUGHT ABOUT HIS SUPERNAL MATING ON THE WAY, NAMELY THE INSPIRATION OF THE SHECHINAH. And when he comes to her, he should please her for two reasons. First, because of the joy of mating, as this mating is the joy of a precept, and because rejoicing in a precept is the joy of the Shechinah.

227. Furthermore, he increases peace at home, as it is written: "You shall know that your tent is at peace and you shall visit your habitation and not sin" (Iyov 5:24). HE ASKS: If he does not mate with his wife, is that a sin? ACCORDING TO THE WORDS, "AND YOU SHALL VISIT YOUR HABITATION AND NOT SIN?" AND HE SAYS: Evidently so, HE HAS SINNED. He has diminished the glory of the supernal mating, NAMELY THE SHECHINAH, who has mated with him on the way because of the actions of his wife. AND IF HE IS UNGRATEFUL TO HER, HE THUS REVEALS HIS OPINION THAT THE SUPERNAL COMPANION WAS NOT SO IMPORTANT TO HIM AND HENCE DEROGATES HER HONOR.

228. The second REASON WHY HE SHOULD GLADDEN HIS WIFE is that if HIS WIFE conceives in consequence of this mating, the supernal mating endows her with a holy soul. For this covenant OF THE SUPERNAL MATE THAT ENDOWS THE HOLY SOUL is the covenant of the Holy One, blessed be He. BY THIS MATING WITH HIS WIFE, HE CAUSES THE MATING OF THE HOLY ONE, BLESSED BE HE, WITH THE SHECHINAH. It behooves one, then, to concentrate on that joy, as one should concentrate on mating on Shabbat, which is the sages' mating, THAT IS, THE HOLINESS OF THE MATING WHEN ONE RETURNS FROM A JOURNEY EQUALS THE HOLINESS OF THE MATING ON SHABBAT EVE. Hence, the quotation, "you shall know that your tent is at peace" indicates that you will know the Shechinah is with you and has settled on your home. Hence, "...and you shall visit your habitation and not sin," means that you should not sin by refraining from intercourse before the Shechinah, which is the joy in a precept, NAMELY ONE MUST NOT PREVENT THE UNION OF THE HOLY ONE, BLESSED BE HE, WITH THE SHECHINAH, THROUGH WHICH A SOUL CAN BE ENDOWED. THIS IS A GREAT SIN.

229. Similarly, the great scholars abstain from their wives all weekdays, so as not to be distracted from their full occupation with Torah. The supernal mate consorts with them, and THE SHECHINAH does not leave them, so that they remain male and female. And when Shabbat comes, these scholars have to please their wives for the honor of the supernal mate, as we have explained, CAUSING THE SUPERNAL MATE TO ENDOW THEM WITH HOLY SOULS. They should direct their hearts for their Master's desire.

230. Similarly, the supernal mate joins with a man whose wife is on her unclean days and dutifully abides by the laws of family purity all those days, so that he remains male and female. And when his wife is purified, he is obligated to rejoice with her, with the joy in a precept, the joy of the supernal. All the reasons we have discussed reach the same conclusion: the main objective is that the faithful must direct their hearts and desires to this.

226. בְּשַׁעֲתָא דְעָאֵל לְבֵיתָהּ, בְּעָא לְחֻדְתָּא דְבֵיתָהּ, בְּגִין דְּרֵבִיתָהּ גְּרָמָא לִיה, הֵהוּא זְוּגָא עֲלָא, בִּין דְּאֲתָא לְגַבְה, בְּעֵי לְחֻדְתָּא לֵה, בְּגִין תְּרִין גְּוֹנֵי, חַד בְּגִין חֻדְתָּא דֵּהֵיִא זְוּגָא, חֻדְוֹתָא דְּמִצְוָה הֵיא, וְחֻדְוֹתָא דְּמִצְוָה, חֻדְוֹתָא דְּשְׂכִינְתָּא אִיהוּ.

227. וְלֹא עוֹד אֵלָא דְאֶסְגִי שְׁלוֹם סֵתָם, הֵה"ד וַיִּדְעַת כִּי שְׁלוֹם אֶהְלַךְ וּפְקַדְתָּ נֹךְ וְלֹא תַחֲטָא. וְכִי אֵי לֹא פְקִיד לְאַתְתִּיָהּ, חֲטָא אִיהוּ, הֵכִי הוּא וְדָאֵי, בְּגִין דְּגָרַע יָקָר זְוּגָא עֲלָא, דְּאִזְדְּוֹגַת בֵּיה וְרֵבִיתָהּ גְּרָמָא לִיה.

228. וְחַד דְּאֵי מִתְעַבְרָא אֲתִתִּיהּ, זְוּגָא עֲלָא אֲרִיקַת בַּה, נִשְׁמַתָּא קְדִישָׁא, דֵּהֵאֵי בְרִית אֲקָרִי בְרִית דְּקֻדְשָׁא בְרִין הוּא, וְעַל דָּא בְּעֵי לְכוּנָא, בְּחֻדְוֹתָא דָּא כְּמָה דְּבְעֵי בְּחֻדְוֹתָא דְּשַׁבַּת, דְּאִיהוּ זְוּגָא דְּחַכְמִינִן, וְעַל דָּא, וַיִּדְעַת כִּי שְׁלוֹם אֶהְלַךְ, דֵּהֵא שְׂכִינְתָּא אֲתִיָּא עִמָךְ, וְשְׂרִיא בְּבֵיתְךָ, וְעַל דָּא וּפְקַדְתָּ נֹךְ וְלֹא תַחֲטָא, מֵאֵי וְלֹא תַחֲטָא, לְשִׁמְשָׁא קְמֵי שְׂכִינְתָּא, חֻדְוֹתָא דְּמִצְוָה.

229. כְּגֹוֹנָא דָּא, תְּלַמִּידֵי חֲכָמִים, דְּמִתְפָּרְשִׁין מִנְשׁוּיָהוּ, כָּל אֵינֻן יוֹמִין דְּשַׁבְּתָא, בְּגִין לְאַתְעַסְקָא בְּאִוְרֵיָתָא, זְוּגָא עֲלָא אִזְדְּוֹג בְּהוּ, וְלֹא מִתְפָּרְשָׁא מִנִּיָּהוּ, בְּגִין דִּישְׁתַּכַּח דְּכַר וְנוֹקְבָא. בִּין דְּעָאֵל שַׁבַּת, בְּעֵינִן תְּלַמִּידֵי חֲכָמִים, לְחֻדְתָּא לְרֵבִיתָהּ, בְּגִין יָקָר זְוּגָא עֲלָא, וְלְכוּנָא לְבִיָּהוּ, בְּרַעוּתָא דְּמֵאֲרִיָּהוּן כְּמָה דְּאֲתָמַר.

230. כְּגֹוֹנָא דָּא, הֵאֵי מֵאֵן דְּאֲתִתִּיהּ בְּיוֹמֵי מִסְאָבוּ דִּלְהָ, וְנִטִּיר לֵה בְּדָקָא יָאוֹת, כָּל אֵינֻן יוֹמִין, זְוּגָא עֲלָא אִזְדְּוֹג בְּהִדְיָה, דִּישְׁתַּכַּח דְּכַר וְנוֹקְבָא, בִּין דְּאֲתִדְכִיָּאֵת אֲתִתִּיהּ, בְּעֵי לְחֻדְתָּא לֵה, חֻדְוָה דְּמִצְוָה, חֻדְוָה עֲלָא, וְכֵלְהוּ טַעְמֵי דְּקָא אֲמָרְן בְּחַד דְּרָגָא סְלָקִין. סֵתְמָא דְּמֵלָה כָּל אֵינֻן בְּנֵי מְהִימְנוּתָא, בְּעֵינִן לְכוּנָא, לְבָא וְרַעוּתָא בְּהֵאֵי.

231. One may say that a man is more praiseworthy while journeying than when he is at home, because the supernal mate embraces him WHILE HE IS ON HIS WAY.

Come and behold: When a man is at home, the foundation of the house is the wife, because of whom the Shechinah does not leave the house. As we have learned, it is written that when "He brought her to the tent of his mother Sarah" (Beresheet 24:67), the candle was rekindled, AS IT WAS WHEN SARAH, HIS MOTHER, WAS ALIVE. That is because the Shechinah came to the house FOR HIS WIFE'S MERIT. THE SHECHINAH, THEREFORE, DWELLS IN THE HOUSE BECAUSE OF THE WIFE'S MERIT.

232. The concealed reason behind this is that the supernal Ima, BINAH, does not coexist with the male, NAMELY ZEIR ANPIN, until the house has been prepared and both male and female NAMELY ZEIR ANPIN AND NUKVA have been joined. Then the supernal Ima brings blessings upon them both.

Similarly, the lower Ima NAMELY THE SHECHINAH cannot be found with the male NAMELY MAN BELOW except when the house has been corrected, the male comes unto the female, and they join together as one. Consequently, the lower Ima, THE SHECHINAH, brings upon them a wealth of blessings.

233. Hence, a man is crowned with two females in his home similar to the supernal ZEIR ANPIN, as the secret of the words: "Ad (until) the desire of the everlasting hills" (Beresheet 44:26). "Ad" IN THE VERSE "UNTIL THE DESIRE," IS THE MOCHIN OF THE SUPERNAL GARDEN OF EDEN. In it are the desires of the everlasting hills, WHICH ARE THE TWO NUKVAS. The supernal female, BINAH, desires to correct and crown THE MALE, WITH THE MOCHIN OF THE THREE SFIROT and to bless him WITH CHASSADIM. The lower female DESIRES to embrace THE MALE and to be fed by him WITH THE MOCHIN OF "AD," BECAUSE OF WHICH THE SUPERNAL MOTHER, BINAH, DESIRES TO ENDOW HIM WITH THESE MOCHIN. HENCE THE MALE IS CROWNED BY THE TWO NUKVAS. FOR WERE IT NOT FOR THE LOWER NUKVA'S NEED FOR THE MOCHIN OF AD, THE SUPERNAL MOTHER WOULD NOT HAVE ENDOWED THE MALE WITH THEM, BECAUSE THE MALE DOES NOT NEED THEM. HE NEEDS CONCEALED CHASSADIM.

234. That WHICH HAS BEEN EXPLAINED ABOUT THE UPPER MALE, ALSO applies to the lower male, THAT IS MAN IN THIS WORLD. When he marries a woman, he receives the desires of the everlasting hills. He is crowned by two females, CALLED THE EVERLASTING HILLS. One is supernal, NAMELY THE SHECHINAH, and one lower, NAMELY HIS WIFE. The supernal is to pour blessings upon him, and the lower, his wife, should be fed by him and joined with him.

235. But when he journeys, it is not so, THAT IS, HE IS NOT CROWNED BY THE TWO FEMALES, but solely by the supernal Ima, NAMELY THE SHECHINAH, who cleaves to him upon his sojourning. The lower, HIS WIFE, stays AT HOME. And when he returns home, he crowns himself again with two females, as we have said. HENCE, HE WHO STAYS AT HOME IS MORE DIGNIFIED THAN HE WHO TRAVELS.

Rabbi Pinchas said to Rabbi Shimon: Even in SIMPLE MATTERS OF the scales and fins of a fish, no one will open his mouth to brag before you. THAT IS, RABBI PINCHAS WAS SO AMAZED AT THE DEPTH OF RABBI SHIMON'S INTERPRETATION THAT HE SAID, EVEN ON SIMPLE MATTERS OF DECIDING WHETHER A FISH IS FIT FOR EATING OR NOT, NO ONE WILL DARE TO EXPOUND BEFORE YOU.

231. ואי תימא, אי הכי, שבחא הוא דבר נש, כד נפיק לארחא, ויתור מן ביתיה, בגין זוגא עלאה דאזרווגת בהדיה. תא חזי, בזמנא דבר נש הוא בביתיה, עקרא דביתא דביתהו, בגין דשכינתא לא אתעדי מן ביתא, בגין דביתהו, כמה דתנינן, דכתיב ויביאה יצחק האלה שרה אמו, דשרגא אתדלקת, מאי טעמא, בגין דשכינתא אתת לביתא.

232. רזא דמלה, אמא עלאה לא אשתכחת גבי דכורא, אלא בזמנא דאתקנת ביתא, ואתחברו דכר ונוקבא, כדין אמא עלאה, אריקת ברכאן, לברוכי לון. כגוונא דא אמא תתאה, לא אשתכחת לגבי דכורא, אלא בזמנא דאתקנת ביתא, ואתי דכר לגבה דנוקביה, ואתחברו כחדא, כדין אמא תתאה, אריקת ברכאן לברכא לון.

233. ועל דא בתרי נוקבין, אתעטר דכורא בביתיה, כגוונא דלעילא. והיינו רזא דכתיב, עד תאות גבעות עולם, האי על דא, תיאובתא דגבעות עולם ביה, נוקבא עלאה, לאתקנא ליה, ולאעטרא ליה, ולברכא ליה. נוקבא תתאה, לאתחברא ביה, ולא תזנא מניה.

234. וכגוונא דא לתתא, כד דכורא אנסיב, תאות גבעות עולם לגביה, ואתעטר בתרי נוקבי, חד עלאה וחד תתאה, עלאה לארקא עליה ברכאן, תתאה לאתזנא מניה, ולא תחברא בהדיה, וב"נ בביתיה, תאות גבעות עולם לגביה, ואתעטר בהו.

235. כד נפיק בארחא, לאו הכי, אימא עלאה אתחברת בהדיה, ותתאה אשתארת. כד תב לביתיה, בעי לאתעטרא בתרי נוקבי כדקאמרן. אמר ר' פנחס אפילו בקליפי סנפורי קטרא לא פתחי עטרא קמר.

52. Voice and Speech

A deeply hidden secret pertains to the spiritual powers of the mouth. As letters and words arouse the very forces that they describe, the mouth animates the spiritual forces that it speaks. Positive words generate positive angels, while negative speech produces negative angels. The good and bad events in our lives are merely the net effect of the angelic influences created through the power of speech. The evil inclination works to blind us from this spiritual truth. Having succumbed to the uncertainty and doubt implanted within us by our negative tendencies, most of us disregard the words that come out of our mouths. Yet Kabbalah teaches that it is far more important to consider what comes out of the mouth than what goes into it. It is fitting that, through the power of the Zohar's words, we can draw Light to help us use our speech in a positive manner.

236. Rabbi Shimon said: similarly, Torah, THAT IS, ZEIR ANPIN, is situated between two houses BETWEEN TWO NUKVAS. FOR IMA IS CALLED "HOUSE," as in "For both houses of Yisrael" (Yeshayah 8:14). One is upper and sealed THE SUPERNAL IMA, BINAH; the other is more revealed. The supernal, SEALED one is the great voice referred to in: "A great voice which was not heard again" (Devarim 5:19).

237. This is an inner voice that cannot be heard or revealed. IT IS NOT HEARD IN THE FORM OF A VOICE AND NOT REVEALED IN SPEECH. It is produced when the palate is connected to the larynx to produce Hei in a SOUNDLESS whisper. This is perpetually produced; it never ceases. It is a very thin inner voice that can never be heard.

238. From this voice, FROM ABA AND IMA, THE GREAT VOICE, Torah, called "the voice of Ya'akov," NAMELY ZEIR ANPIN, originates. This audible VOICE comes from THE VOICE THAT IS NOT HEARD, NAMELY ABA AND IMA. Subsequently, speech is linked to the inner voice. Speech comes AND IS HEARD through the strength and initiative OF YA'AKOV'S VOICE. The voice of Ya'akov, called Torah, THAT IS, ZEIR ANPIN, is embraced between two females. It is then linked to the inaudible inner VOICE, NAMELY IMA, and to the audible external one, NAMELY THE NUKVA.

239. There are two inaudible VOICES, CALLED CONCEALED CHASSADIM, and two other VOICES that are audible EXTERNALLY. IN THEM IN THE CHASSADIM THESE VOICES ARE REVEALED BY THE RADIANCE OF CHOCHMAH. HE EXPLAINS, the two inaudible voices are the supernal and concealed Chochmah, NAMELY ARICH ANPIN, CLOTHED by thought, AND THE SUPERNAL FATHER, heard neither in SPEECH NOR IN THE ASPECT OF THE VOICE. First, it is revealed slightly by an inaudible whisper, AS IN THE ISSUING OF THE LETTER HEI, called the great voice. The great voice is a faint sound emitted secretly, AND IT IS THE SUPERNAL MOTHER. THOSE ARE THE TWO INAUDIBLE VOICES, ABA AND IMA.

240. The two audible voices are emitted from here, PRODUCED BY THE TWO INAUDIBLE ONES. THOSE ARE the voice of Ya'akov, NAMELY ZEIR ANPIN, and the speech that cleaves to it, WHICH IS THE NUKVA OF ZEIR ANPIN. The great voice, BINAH, is whispered and not heard. It is a house (Heb. Bayit) for the supernal Chochmah, WHICH IS ABA. Because each female is called "House (Bayit)", BINAH IS CALLED "HOUSE (BAYIT)." Speech, WHICH IS THE NUKVA OF ZEIR ANPIN, is the house (Bayit) for the Voice of Ya'akov, which is Torah, OR ZEIR ANPIN. Hence Torah starts with the letter Bet or Beresheet (in Hebrew, both Bayit [house] and the letter Bet are spelled in the same way).

236. אָמַר רַבִּי שִׁמְעוֹן, כְּגוֹנָא דָּא אֹרִייתָא קָאִים
בֵּין תְּרֵי בְתִים, כְּמָה דְכְתִיב לְשָׁנֵי בְתֵי יִשְׂרָאֵל וְגו'.
חַד סְתִימָא עֲלָאָה, וְחַד אֲתַגְלִיא יְתִיר, עֲלָאָה, קוֹל
גְּדוֹל, דְכְתִיב קוֹל גְּדוֹל וְלֹא יִסְף.

237. וְהָאֵי קוֹל פְּנִימָאָה אִיהוּ, דְלֹא אֲשַׁתְּמַע, וְלֹא
אֲתַגְלִיא, וְדָא הוּא, כְּד נְבִיעַ בֵּי גְרוֹן, אֲפִיק ה'
בְּחֻשָׁאֵי, וְנְבִיעַ תְּדִיר וְלֹא פֶסֶק, וְאִיהוּ דְקָה פְּנִימָאָה,
דְלֹא אֲשַׁתְּמַע לְעֵלְמִין.

238. וּמֵהֶכָּא נִפְקָא אֹרִייתָא, דְאִיהוּ קוֹל יַעֲקֹב,
וְהָאֵי אֲשַׁתְּמַע, דְנִפְקָא מֵהֵיא דְלֹא אֲשַׁתְּמַע,
וְלְבָתֵר אֲתַאחִיד דְבוּר בְּהַדְיָה, וְנִפְקַ לְבָר, מְחִילָיָה
וּמְתַקְפִיָּה, וְקוֹל דְיַעֲקֹב דְאִיהוּ אֹרִייתָא, אַחִיד בֵּין
תְּרֵי נְקִבֵי, אַחִיד בְּהָאֵי פְּנִימָאָה דְלֹא אֲשַׁתְּמַע,
וְאַחִיד בְּהָאֵי דְלְבָר דְאֲשַׁתְּמַע.

239. תְּרִין אִינוּן דְלֹא אֲשַׁתְּמַעוּ, וְתִרִין אִינוּן
דְאֲשַׁתְּמַעוּ. תְּרִין דְלֹא אֲשַׁתְּמַעוּ, דָּא הוּא חֻכְמָה
עֲלָאָה סְתִימָאָה, דְקִינְיָמָא בְּמַחְשְׁבָהּ, דְלֹא אֲתַגְלִיא
וְלֹא אֲשַׁתְּמַע. לְבָתֵר נִפְקָא וְאֲתַגְלִיא זְעִיר בְּחֻשָׁאֵי,
דְלֹא אֲשַׁתְּמַע, הֵהוּא דְאֶקְרִי קוֹל גְּדוֹל, דְהוּא דְק
וְנִפְקִי בְּחֻשָׁאֵי.

240. תְּרִין אִינוּן דְאֲשַׁתְּמַעוּ, אִינוּן דְנִפְקִי מֵהֶכָּא,
קוֹל דְיַעֲקֹב, וְדְבוּר דְאֲתַאחִיד בְּהַדְיָה. הָאֵי קוֹל
גְּדוֹל, דְאִיהוּ בְּחֻשָׁאֵי וְלֹא אֲשַׁתְּמַע, אִיהוּ בֵּית
לְחֻכְמָה עֲלָאָה, וְכֹל נִפְקָא בֵּית אֶקְרִי, וְהָאֵי דְבוּר
בְּתַרְאָה, אִיהוּ בֵּית לְקוֹל דְיַעֲקֹב, דְאִיהוּ אֹרִייתָא.
וְעַל דָּא אֹרִייתָא שְׂרִיא בְּבִי"ת, בִּי"ת רֵאשִׁית.

241. RABBI SHIMON said that the words "In the beginning Elohim created" correspond to "And Hashem Elohim built the rib." THE STRUCTURING OF THE NUKVA BY ABA AND IMA is insinuated here. The words "the heavens" CORRESPOND TO THE SECRET OF THE GREAT MALE AND FEMALE IN the words, "and he brought her to the man." Likewise, "and the earth" corresponds to "bone of my bones," THE SECRET OF THE SMALLER MALE AND FEMALE. THE SMALL NUKVA, ALLUDED TO IN "AND THE EARTH" is called "the land of the living."

241. פתח ואמר, בראשית ברא אלקים, היינו דכתיב ויבן ה' אלקים את הצלע. את השמים, היינו דכתיב ויביאה אל האדם. ואת הארץ, כד"א ועצם מעצמי, ודאי האי איהו ארץ החיים.

53. "Hashem said to my master"

The Zohar describes the metaphysical process by which the negative desire to receive for the self alone is transformed into the desire to receive for the sake of sharing. This transformation opens the way to the final redemption, which will be achieved by the 7th millennium. We can hasten this process through our efforts in reading this section.

242. Rabbi Shimon further said, "Hashem said to my master, Sit at my right hand till I have made your enemies as your footstools" (Tehilim 110:1). "Hashem said to my master," this MEANS THAT the upper level, ZEIR ANPIN, says to the lower level, THE NUKVA, "Sit at my right," so as to link west, THE NUKVA, with the south, CHESED OF ZEIR ANPIN, and the left, THE NUKVA with the right, ZEIR ANPIN. These linkages break the power of the idolatrous nations. THE QUOTATION CONTINUES, "TILL I HAVE MADE YOUR ENEMIES AS YOUR FOOTSTOOLS" BECAUSE "Hashem said" is Ya'akov, ZEIR ANPIN, AND "to my master," is "the ark of the covenant of the Master of all the earth" (Yehoshua 3:11), NAMELY THE NUKVA.

242. תו, פתח ר' שמעון ואמר נאם ה' לאדוני שב לימיני עד אשית אויביך הדום לרגליך. נאם ה' לאדוני, דרגא עלאה, לדרגא תתאה קאמר, שב לימיני, לאתקשרא מערבית בדרומית, שמאלא בימינא, בגין לתברא חיליהון, דשאר עמין עעכו"ם. נאם ה' לאדוני, נאם ה', דא יעקב. לאדוני, דא ארון הברית ארון כל הארץ.

243. An alternative explanation is that "Hashem says" is the Yovel (Jubilee), WHICH IS BINAH, and "to my master" is Shmitah (the Sabbatical Year), THE NUKVA, of whom it was said, "I love my Master" (Shemot 21:5). YOVEL SAYS TO SHMITAH, "Sit at my right," because the right, WHICH IS CHASSADIM, exists in Yovel, NAMELY BINAH and Shmitah, WHICH IS THE NUKVA, must link with the right, AS WE HAVE EXPLAINED.

243. דבר אחרנאם ה', דא יובלא. לאדוני, דא שמיטה. דכתיב בה אהבתי את אדוני. שב לימיני, דהא ימינא ביובלא שריא, ושמיטה בעי לאתקשרא בימינא.

244. Come and behold: The Sabbatical Year, NAMELY THE NUKVA, was not thoroughly connected to right and left from the day of its conception. And when THE NUKVA wants to link WITH THE RIGHT AND THE LEFT, ZEIR ANPIN spreads out His left arm toward her and creates this world. THAT IS, THE NUKVA, IN ITS ROLE AS THE LEFT IN HER, IS CALLED "THIS WORLD." And since He now has only the aspect of the left, she has no existence, THAT IS, NO COMPLETE MOCHIN. THIS WAS THE STATE OF AFFAIRS FOR THE SIX THOUSAND YEARS BEFORE the seventh millennium. At the inception of the seventh millennium and only on that day THE NUKVA links with the right, NAMELY CHASSADIM. Then THE NUKVA is embraced completely between right and left, THAT IS, WITH FULL MOCHIN, and a new Heaven and earth will come into being. She will never be removed from there, BECAUSE SHE WILL BE BALANCED BETWEEN RIGHT AND LEFT FOREVER.

244. תא חזי, שמיטה דא, לא אתקשר בקיומא שלים, בימינא ובשמאלא, מיומא דאשתכחת, בד בעיא לאתקשרא, אושיט דרועא שמאלא לקבלה, וברא עלמא דין, ובגין דהוא מסטרא דשמאלא, לית ביה קיומא, עד זמנא דאלף שביעאה, דבההוא יומא לחוד, אתקשר כדין בימינא, וכדין תהוי בין ימינא ושמאלא, בקיומא שלים, וישתכחון שמים חדשים, וארץ חדשה, וכדין לא תעדי מתמן לעלמין.

245. If what you say is correct, AND ONLY IN THE SEVENTH MILLENNIUM WILL THE NUKVA LINK WITH THE RIGHT, how do we explain that "Sit at my right" WHICH MEANS DURING THE SIX THOUSAND YEARS AND NOT NECESSARILY AT THE ADVENT OF THE SEVENTH MILLENNIUM. AND HE EXPLAINS, THE VERSE "SIT AT MY RIGHT" applies to a specified time period. It says "till I make your enemies to be your footstools," which is not forever. But at that time, IN THE SEVENTH MILLENNIUM, she will never be removed, as it is written of her "You shall spread to the right and to the left" (Yeshayah 54:3). That is, SHE WILL COMPRISE IN HERSELF THE RIGHT COLUMN AND THE LEFT COLUMN, and all will be one WITHIN HER.

245. אי הכי במאי נוקים שב לימיני, אלא עד זמנא ידיעא, דכתיב עד אשית אויביך הדום לרגליך, ולא תדיר. אבל בההוא זמנא, לא תעדי מתמן לעלמין, דכתיב כי ימין ושמאל תפרוצי, למהוי כלא חד.

246. Come and behold: The words "the heavens" allude to the upper Shechinah, NAMELY THE NUKVA FROM THE CHEST UPWARD, and the words "and the earth" allude to the lower Shechinah, THE NUKVA FROM THE CHEST DOWNWARD OF ZEIR ANPIN. They are joined together as male and female. THIS MEANS THAT THE UPPER NUKVA IS CONNECTED TO THE MALE, WHO IS THE GREAT ZEIR ANPIN, AND THE LOWER NUKVA IS LINKED TO THE MINOR ZEIR ANPIN. All this has been explained by the colleagues.

246. תָּא חֲזִי, אֶת הַשָּׁמַיִם, דָּא שְׂכִינְתָּא עֲלָאָה. וְאֶת הָאָרֶץ, דָּא שְׂכִינְתָּא דְלִתְתָּא, בְּאִתְחַבְרוּתָא דְדִכְר וְנוֹקְבָא בְּחֻדָּא. וְהָא אֲתָמַר כְּמָה דְאִתְעֵרוּ בֵּיה חֲבֵרִינֵי עַד כְּעַן.

54. The Rising Flame

A glowing ember or lit candle holds many supernal secrets concerning the revelation of spiritual Light. By learning this section, we awaken these wondrous forces of Light in our own lives.

247. When they rose to leave, Rabbi Shimon said: We have something with us, MEANING THAT HE HAD ONE MORE THING TO TELL THEM. Rabbi Shimon then said: Two passages are written. One says, "Because Hashem your Elohim is a consuming fire" (Devarim 4:24), SIGNIFYING THAT IT IS IMPOSSIBLE TO CLEAVE TO HIM, AS IT IS IMPOSSIBLE TO CLEAVE TO FIRE. The other says, "You who cleave onto Hashem your Elohim are all alive today" (Devarim 4:4), SIGNIFYING THAT IT IS POSSIBLE TO CLEAVE TO HIM. These SEEMINGLY CONFLICTING passages have been explained repeatedly by those who have tackled them. But come and behold: the verse, "Because Hashem your Elohim is a consuming fire." The colleagues have discussed that there is a fire that consumes and destroys even fire. Thus, there is a fire that is stronger than NORMAL fire, and that has been explained.

247. בְּעוּ לְמִיזֵל, קְמוּ, אֲמַר רַבִּי שְׁמַעוֹן, מְלָה הֵכָא גַבְוּ, פְּתַח רַבִּי שְׁמַעוֹן וְאָמַר, תְּרִי קְרָאִי בְתִיבֵי, בִּי ה' אֶלְקֵיךָ אֵשׁ אוֹכֵלָה הוּא. וְכִתִּיב הֵתָם וְאַתֶּם הַדְּבָקִים בְּה' אֶלְקֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם. הֲנִי קְרָאִי אוֹקִימָנָא לְהוּ, בְּכַמָּה אֲתֵר, וְאִתְעֵרוּ בְּהוּ חֲבֵרִינֵי. תָּא חֲזִי, בִּי ה' אֶלְקֵיךָ אֵשׁ אוֹכֵלָה הוּא, הָא אֲתָמַר, מְלָה דָּא, בְּגוּ חֲבֵרִינֵי, דְאִית אֲשָׁא אֲכֵלָא אֲשָׁא, וְאֲכִיל לָהּ וְשַׁצִּי לָהּ, בְּגִין דְאִית אֲשָׁא תְקִיפָא מֵאֲשָׁא, וְאוֹקְמוּהָ.

248. But, come and behold: one who wants to learn the wisdom of Holy unification must examine the flames arising from a glowing ember or lit candle, because the flames only rise if coming from a coarse object.

248. אֲבָל תָּא חֲזִי, מֵאֵן דְּבַעֵי לְמַנְדַּע חֲכַמְתָּא דִּיחֻדָּא קְדִישָׁא, יִסְתַּבֵּל בְּשִׁלְהוּבָא דְסֻלְקָא מְגוּ גַחְלִתָּא, אוּ מְגוּ בּוּצִינָא דְדִלִיק, דְּהָא שִׁלְהוּבָא לָא סֻלְקָא אֵלָא כִּד אֲתֵאחִיד בְּמֵלָה גְסָה.

249. Come and see: In the rising flame there are two lights. One is a white and luminous light; the other is a blue or black light to which the white light is linked. The white shining light is higher and direct. Underneath it is the blue or black light, which serves as a pedestal for the white.

249. תָּא חֲזִי, בְּשִׁלְהוּבָא דְסֻלְקָא, אִית תְּרִין נְהוּרִין, חֵד נְהוּרָא חוּרָא, דְנְהִיר, וְחֵד נְהוּרָא דְאֲתֵאחִיד בְּהּ, אוֹכְמָא אוּ תְכֵלָא. הֵהוּא נְהוּרָא חוּרָא אִיהוּ לְעֵילָא, וְסֻלְקָא בְּאוּרַח מִישׁוּר. וְתַחֲתֵיהּ, הֵהוּא נְהוּרָא תְכֵלָא אוּ אוֹכְמָא, דְאִיהוּ כְרִסְיָא לְהֵהוּא חוּרָא.

250. This shining white light spreads over THE BLUE, and the two lights unite to become one. And this black light, or the blue tint underneath it, serves as a throne of Glory for the white light. Hence, its appearance is the secret of Blue. IT IS THE ASPECT OF THE THRONE OF GLORY, WHICH RESEMBLES BLUE, AS IS GENERALLY KNOWN.

250. וְהֵהוּא נְהוּרָא חוּרָא, שְׂאֲרֵי עֲלוּיָהּ, וְאֲתֵאחִידוּ דָּא בְּדָא, לְמַהוּי כְּלָא חֵד, וְהֵהוּא נְהוּרָא אוֹכְמָא, אוּ גְוֹן תְכֵלָא, דְאִיהוּ לְתַתָּא, הוּא כְרִסְיָא דִיקְר, לְהֵהוּא חוּרָא. וְעַל דָּא רְזָא דְתְכֵלְתָּא.

251. This throne of black or bluish light links to something underneath it, so it has something on which to burn. This thing compels it to cling to the white light.

251. וְהֵאִי כְרִסְיָא תְכֵלָא אוֹכְמָא, אֲתֵאחֵד בְּמֵלָה אַחֲרָא לְאֲתֵדְלֻקָּא, דְּהוּא מִתְתָּא, וְהֵהוּא אֲתַעֵר לֵיהּ, לְאֲתֵאחֵדָא בְּנְהוּרָא חוּרָא.

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252. The black and blue LIGHT sometimes turns red again. Yet the white light above it never changes; it is always white. But the blue changes. It is sometimes blue or black, sometimes red.

253. This BLUE LIGHT links in two directions. It connects to the white light above it and to the COARSE object underneath it, NAMELY THE WICK. The wick is designated as the place to which the light may connect and from which it radiates. THE WICK SERVES AS THE POINT AT WHICH THE BLUE LIGHT CONNECTS WITH THE SHINING WHITE LIGHT.

254. The BLUE LIGHT OF THE CANDLE always consumes and destroys the COARSE object, NAMELY THE WICK, because the blue light consumes and burns all that it comes into contact with underneath it. And because its nature is to consume and scorch, it is the source of the destruction and death of all. THE BLUE LIGHT IS THE SECRET OF THE NUKVA, OR THE TREE OF KNOWLEDGE, FROM WHICH DEATH AND DESTRUCTION ORIGINATE. It therefore consumes whatever it links to below.

255. The white light that prevails on THE BLUE LIGHT never consumes or destroys, and it never changes COLOR. IT IS THE LIGHT OF CHASSADIM, WHICH NEVER CHANGES OR BECOMES COARSE AND WHICH IS FREE FROM JUDGMENT. THEREFORE, IT DOES NOT DESTROY OR CHANGE. That is why Moshe said, "For Hashem your Elohim is a consuming fire." It is because fire consumes and destroys all that is underneath it that MOSHE said, "your Elohim" and not "our Elohim." Moshe was A CHARIOT FOR the supernal white light that neither burns nor destroys, and WHICH CANNOT BE TOUCHED BY JUDGMENTS.

256. Come and see: This blue light cannot awaken, kindle, or link to the white light without Yisrael connecting to it from underneath. THIS IS THE SAME AS THE LINKING OF THE WICK TO THE BLUE LIGHT.

257. Come and behold: Although it is the nature of this blue(black light to destroy all that contacts it from beneath, Yisrael still cleaves to it from beneath and survives. This is written: "You who cleave onto Hashem your Elohim are all alive today." It is written: "to Hashem your Elohim," WHICH IS THE NUKVA, and not, "our Elohim," WHICH WOULD ALLUDE TO ZEIR ANPIN, FOR WHOM MOSHE WAS A CHARIOT. HE SAID TO THEM, YOU CLEAVE to the blue and black light that burns and destroys all, but nevertheless you survive, as it is written: "You are all alive today", BECAUSE THIS BLUE LIGHT DID NOT BURN YOU.

252. וְדָא תְכֵלָא אוֹכְמָא, לְזַמְנִין אֲתְהֵדֵר סוּמְקָא, וְהוּא נְהוּרָא חוּרָא דְעִלְיָה, לֹא אֲשַׁתְּנִי לְעֵלְמִין, דְּהָא חוּרָא הוּא תְדִיר. אֲבָל הָאִי תְכֵלָא אֲשַׁתְּנִי לְגוּוּנִין אֵלִין, לְזַמְנִין תְכֵלָא אוֹכְמָא, וְלְזַמְנִין סוּמְקָא.

253. וְהָאִי אֲתֵאֲחִיד לְתֵרִין סְטְרִין, אֲתֵאֲחִיד לְעִילָא, בְּהוּא נְהוּרָא חוּרָא. אֲתֵאֲחִיד לְתַתָּא, בְּהוּא מְלָא דְתַחְתּוּי, דְּמִתְקַנָּא בִּיהַּ לְאַנְהָרָא וְלֵאֲתֵאֲחִדָּא בִּיהַּ.

254. וְדָא אֲכֵלָא תְדִיר, וְשַׁצִּי לְהוּא מְלָא דְשׁוּיִין לִיהַּ, דְּהָא בְּכָל מַה דְּאֲתַדְבֵּק בִּיהַּ לְתַתָּא, וְשַׁרְיָא עֲלוּי הוּא נְהוּרָא תְכֵלָא, שַׁצִּי לִיהַּ, וְאֲכִיל לִיהַּ, בְּגִין דְּאוּרְחוּי הוּא לְשִׁינְצָאָה, וְלִמְהוּי אֲכִיל, דְּהָא בִּיהַּ תְּלִיָא שַׁצִּי דְכֵלָא, מוּתָא דְכֵלָא, וּבְגִינֵי כֶּךָ אִיהוּ אֲכִיל, כָּל מַה דְּאֲתַדְבֵּק בִּיהַּ לְתַתָּא.

255. וְהוּא נְהוּרָא חוּרָא דְשַׁרְיָא עֲלוּי, לֹא אֲכִיל וְלֹא שַׁצִּי לְעֵלְמִין, וְלֹא אֲשַׁתְּנִי נְהוּרִיָּה. וְעַל דָּא אָמַר מֹשֶׁה, כִּי ה' אֵלֶיךָ אֲשֶׁר אוֹכְלָהּ הוּא, אוֹכְלָהּ וְדָאִי, אֲכִיל וְשַׁצִּי כָּל מַה דְּשַׁרְיָא תַּחְתּוּי. וְעַל דָּא אָמַר ה' אֵלֶיךָ, וְלֹא אֵלֶיךָ, בְּגִין דְּמֹשֶׁה, בְּהוּא נְהוּרָא חוּרָא דְלְעִילָא הוּא, דְּלֹא שַׁצִּי וְלֹא אֲכִיל.

256. תָּא חוּי, לִית לִיהַּ אֲתַעְרוּתָא, לְאֲתַדְלֶקָא הָאִי נְהוּרָא תְכֵלָא, לְאֲתֵאֲחִדָּא בְּנְהוּרָא חוּרָא, אֲלֵא עַל יְדֵי יִשְׂרָאֵל, דְּאִינּוּן מִתְדַבְּקִין בִּיהַּ תַּחְתּוּי.

257. וְתָא חוּי, אֶף עַל גַּב דְּאוּרְחוּיָה דְּהָאִי נְהוּרָא תְכֵלָא אוֹכְמָא, לְשִׁינְצָאָה כָּל מַה דְּאֲתַדְבֵּק בִּיהַּ תַּחְתּוּי, יִשְׂרָאֵל מִתְדַבְּקִין בִּיהַּ תַּחְתּוּי, וְקִיּוּמִן בְּקִיּוּמָא, הַה"ד וְאַתֶּם הַדְּבָקִים בְּה' אֵלֶיכֶם חַיִּים. בְּה' אֵלֶיכֶם, וְלֹא אֵלֶיכֶם, בְּהוּא נְהוּרָא תְכֵלָא אוֹכְמָא, דְּאֲכִיל וְשַׁצִּי, כָּל מַה דְּאֲתַדְבֵּק בִּיהַּ תַּחְתּוּיָהּ, וְאַתּוֹן מִתְדַבְּקִין בִּיהַּ וְקִיּוּמֵי, דְּכֵתִיב חַיִּים כְּלַכֶּם הַיּוֹם.

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258. A concealed light envelops this white light. It is a supernal secret THAT THIS LIGHT REFERS TO THE SUPERNAL LIGHT THAT CLOTHES ZEIR ANPIN, WHICH IS THE WHITE LIGHT. THIS LIGHT CANNOT BE CONCEIVED OR UNDERSTOOD. Everything, INCLUDING THE BLUE, WHITE, AND CONCEALED, SURROUNDING LIGHT, can be found in the rising flame of a candle. And all great wisdoms are insinuated therein. Rabbi Pinchas approached and kissed him saying: Blessed be the merciful, who led me to meet you here. They accompanied Rabbi Pinchas for three miles.

259. When Rabbi Shimon and the friends returned, AFTER ESCORTING RABBI PINCHAS, Rabbi Shimon said: What we said is the secret wisdom of sacred unification. Consequently, the last Hei of the holy name, THE NUKVA, is the blue and black light that links to THE LETTERS Yud-Hei-Vav, NAMELY ZEIR ANPIN, the bright white light.

260. Come and behold: sometimes the blue light is the letter Dalet and sometimes Hei. When Yisrael does not connect to it from below, so as to kindle it and connect it to the white light, it is Dalet. And when Yisrael awakens her, BY ELEVATING THE MAYIN NUKVIN (FEMALE WATERS), to connect her with the white light, then it is called Hei.

261. Whence do we know this? From the words, "If a girl (na'arah) is a virgin" (Devarim 22:23), "na'arah" is written without a letter Hei (i. e., na'ar). What is the reason for this? It is because she has not been linked to a male. And wherever male and female are separate, the letter Hei cannot be found. NAARAH IS THEREFORE SPELLED WITHOUT THE HEI, and THE HEI ascends, while THE NUKVA stays WITH THE LETTER Dalet, WHICH ALLUDES TO POVERTY.

262. Because whenever the blue and black light connect to this bright white light, it is called Hei, indicating unity. THE NUKVA cleaves to the white light, and Yisrael clings to her and stands underneath her to kindle her. THROUGH THE FEMALE WATER (MAYIN NUKVIN), THEY RISE TO HER, and unity is found. YISRAEL, BY BRINGING UP THE FEMALE WATER TO HER, KINDLES THE NUKVA AND CAUSES HER TO CLEAVE TO AND JOIN ZEIR ANPIN. WERE IT NOT FOR THE FEMALE WATER, THE NUKVA WOULD NOT HAVE JOINED ZEIR ANPIN. THUS, THEY TOO ARE ATTACHED TO ZEIR ANPIN. THIS IS BECAUSE WHATEVER ONE EFFECTS IN THE UPPER REALMS, HE ALSO MERITS BELOW. HENCE, THE HOLY ONE, THE SHECHINAH, AND YISRAEL BECOME ONE.

263. This is the inner purpose of the sacrifice. The smoke rises and kindles the blue light. When it is lit, it links to the white light and then to the candle, MEANING THAT THE SHECHINAH alights in unity. AND WHEN SHE CLEAVES TO THE WHITE LIGHT AND THE SMOKE, THE THREE BECOME ONE.

258. ועל נהורא חוורא, שרניא לעילא נהורא סתימא דאקיף ליה. ורזא עלאה הכא. וכלא תשבח בשלהובא דסליק, וחכמתין דעליונין ביה. אתא רבי פנחס ונשקיה, אמר בריך רחמנא דאיערענא הכא, אזלו עמיה דרבי פנחס תלת מילין.

259. אהדרו רבי שמעון וחברייא. אמר רבי שמעון, הא דאמרן רזא דחכמתא איהו ביחודא קדישא, דבגין כך ה"א בתראה דשמא קדישא, איהו נהורא תכלא אוכמא, דאתאחיד ביה"ו, דהוא נהורא חוורא דנהיר.

260. תא חזי, לזמנין האי נהורא תכלא ד', ולזמנין ה', אלא בזמנא דלא מתדבקן ביה ישראל לתתא, לאדלקא ליה, לאתאחדא בנהורא חוורא, איהו ד'. ולזמנא דמתערי ליה, לאתחברא עם נהורא חוורא, כדין אקרי ה'.

261. מנלן, דכתיב כי יהיה נערה בתולה, נער כתיב, בלא ה', מ"ט בגין דלא אתחברת בדכורא, ובכל אתר דלא אשתבחו דכר ונוקבא, ה"א לא אשתבח, וסלקא מתמן, ואשתאר ד'.

262. דהא איהי כל זמנא דאתחבר בנהורא חוורא דנהיר, אקרי ה'. דהא כדין כלא אתחבר כחדא, איהי אתדבקת בנהורא חוורא, וישראל מתדבקן בה, וקיימא תחותה, לאדלקא לה, וכדין כלא חד.

263. ודא הוא רזא דקרבנא, דתננא דסליק, אתער ליה, להאי נהורא תכלא לאדלקא, וכד אתדלק, אתחבר בנהורא חוורא, ושרגא דליק ביחודא חד.

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264. The nature of the blue light is to burn and consume all that it contacts from below. When THE SACRIFICE is pleasing and the candle burns in unity, it is written "the fire of Hashem falls and consumes the offering" (I Melachim 18:38). WHEN ALL HAS BEEN BURNED COMPLETELY, it is known that the candle, WHICH IS THE SHECHINAH, is burning in complete unity, and the blue light, WHICH IS THE NUKVA, has united with the white light, WHICH IS ZEIR ANPIN, and THE TWO have become one. FURTHERMORE, THE BLUE LIGHT BURNS AND consumes the fats and burnt offerings, meaning that it does not burn and consume from beneath, except when it is elevating FOR THE WHITE LIGHT. THIS INDICATES THAT all, INCLUDING THE SMOKE AND THE BLUE LIGHT, link to the white light. Hence, peace is made in all the worlds and all is embraced in unity.

265. And when this blue light is through burning and consuming all that is underneath, all the priests and Levites and Yisrael come and cleave onto it. THE LEVITES cleave with the joy of singing; THE PRIESTS with the meditation of their hearts; and THE YISRAEL with prayer. And the candle, NAMELY THE SHECHINAH, burns and shines upon them. All the lights unify, the worlds glow, and all above and below are blessed.

266. Hence the words, "And you who cleave onto Hashem your Elohim are all alive today" (Devarim 4:4), APPLY TO YISRAEL. HE ASKS: THE PASSAGE SAYS, "And you," with the addition of the letter Vav (which carries the meaning of the English word "and"). Should it not be just "you?" HE ANSWERS, Vav shows Yisrael's virtue over that of the offerings and fat, because when the offerings and fat connect to THE BLUE LIGHT, they are consumed and burned. But if you cleave to this blue(black light that burns and consumes, all remains alive. THIS VIRTUE IS ALLUDED TO BY THE VAV IN "And you are all alive today."

267. In a dream, all colors, except for blue, are a good sign. Blue always destroys and consumes. It is the tree where death is found. IT IS THE NUKVA, WHICH IS CALLED THE TREE OF KNOWLEDGE. It reigns over the lower world, WHICH IS THIS WORLD, and it consumes and destroys everything that exists underneath it.

268. THE NUKVA OF ZEIR ANPIN is found in the upper heavens, NAMELY THE WORLD OF ATZILUT, and there are many upper hosts IN THE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH. Yet they live and subsist. SO HOW IS IT, ONE MIGHT ASK, THAT YOU SAY THAT THE BLUE LIGHT, WHICH IS THE NUKVA OF ZEIR ANPIN, CONSUMES ALL THAT IS UNDERNEATH? Come and behold: all the upper HOSTS IN THE WORLDS OF BRIYAH, YETZIRA, AND ASIYAH, WHICH ARE HIGHER WORLDS THAN THIS, are included in the blue light itself NOT UNDERNEATH IT. Yet the lower beings OF THIS WORLD are not INCLUDED IN THE BLUE LIGHT ITSELF, because they are the coarse objects by which the world is supported. THE WORLD LINKS TO THE LOWER BEINGS AND SUBSISTS ON THEM, JUST AS THE WICK OF A CANDLE. WITHOUT ZEIR ANPIN, THE WORLD WOULD NOT EXIST. Hence, the blue light consumes and destroys them and there can be nothing down here in this world that is not destroyed, because the blue light destroys all that is underneath it.

264. ובגין דאֶרְחִייהּ דְּהַאי נְהוּרָא תְּכֵלַא לְשִׁיזְאָה, וְלִמְהוּי אָכִיל כָּל מַה דְּאֶתְדַבֵּק בֵּיהּ תְּחוּתִיהּ, כְּדִין רַעוּא אֶשְׁתַּכַּח, וּשְׂרָגָא דְּלִיק בְּחַבּוּרָא חַד, כְּדִין כְּתִיב וְתַפּוּל אֵשׁ ה' וְתֹאכַל אֶת הָעוֹלָה וְגו'. וּכְדִין אֶתְיַדַע, דְּהַהִיא שְׂרָגָא דְּלִיק בְּחַבּוּרָא חַד, וְקִשּׁוּרָא חַד. נְהוּרָא תְּכֵלַא אֶתְדַבֵּק בְּנְהוּרָא חוּרָא, וְאִיהוּ חַד. אָכִיל תְּחוּתִיהּ תְּרַבִּין וְעֵלוּן, דְּמִשְׁמַע דְּהָא לֹא אָכִיל תְּחוּתִיהּ, אֲלֵא בּוּזְמָנָא דְּאִיהוּ סְלִיק, וְכֵלַא אֶתְקִשֵׁר וְאֶתְחַבֵּר בְּנְהוּרָא חוּרָא, וּכְדִין שְׁלַמָּא דְּעֵלְמִין כְּלָהוּ, וְכֵלַא אֶתְקִשֵׁר בִּיחּוּדָא חַד.

265. וּלְבַתֵּר דְּסִיִּים לְשִׁיזְאָה תְּחוּתִיהּ, הַאי נְהוּרָא תְּכֵלַא. מִתְדַבֵּק בֵּיהּ תְּחוּתִיהּ, כְּהֵנִי וְלִיוָאֵי וְיִשְׂרָאֵל. אֵלִין בְּחַדְוָה דְּשִׁיר, וְאֵלִין בְּרַעוּתָא דְּלֵבָא, וְאֵלִין בְּצִלוּתָא. וּשְׂרָגָא דְּלִיק עֲלֵיהּ, וְאֶתְדַבֵּקוּ נְהוּרִין כְּחַד, וְנְהִירִין עֵלְמִין, וּמִתְבְּרַכִּין עֲלֵאִין וְתַתְּאִין.

266. וּכְדִין וְאַתֶּם הַדְּבָקִים בְּה' אֶלְקֵיכֶם חַיִּים כְּלָכֶם הַיּוֹם. וְאַתֶּם, אַתֶּם מִבְּעֵי לִיהּ, אֲלֵא ו' לְאוּסְפָא, עַל תְּרַבִּין וְעֵלוּן, דְּאִינוּן מִתְדַבֵּקִין בֵּיהּ, וְאֶכְלִין וְשִׁצְאֵן. וְאַתּוֹן מִתְדַבֵּקִין בֵּיהּ, בְּהַהוּא נְהוּרָא תְּכֵלַא אוּכְמָא דְּאֶכְלָא, וְאַתּוֹן קוּימִין, הַדָּא הוּא דְּכְתִיב חַיִּים כְּלָכֶם הַיּוֹם.

267. כָּל גּוּוּנִין טְבִין לְחַלְמָא, בְּרַ מִתְכֵלַא, דְּאִיהוּ אָכִיל וְשִׁצֵי תְּדִיר, וְאִיהוּ אִילְנָא דְּבִיהּ מוּתָא, וְשִׁרְיָא עַל עֵלְמָא תַתְּאָה, וּבְגִין דְּכֵלַא שְׂרִיָא תְּחוּתִיהּ, אִיהוּ אָכִיל וְשִׁצֵי.

268. וְאִי תִימָא, הֵכִי נְמִי שְׂרִיָא, בְּשִׁמְיָא לְעִילָא, וְכִמְה חִילִין אִינוּן לְעִילָא, וְכֵלְהוּ קוּימִי. תָּא חֲזִי, כָּל אִינוּן דְּלְעִילָא בְּהַהוּא נְהוּרָא תְּכֵלַא אֶתְכַלְלֵן. אֲבַל תַתְּאִי לֹא הֵכִי, דְּאִינוּן מְלֵה גְסָה, עֵלְמָא דְּקוּימָא וְשְׂרִיָא עֲלֵיהּ, וּבְגִין כֶּךָ אָכִיל וְשִׁצֵי לוֹן, וְלִית לֵה מְלֵה אַחְרָא לְתַתָּא בְּעֵלְמָא, דְּלֹא אֶשְׁתַּצִּי, בְּגִין דְּנְהוּרָא תְּכֵלַא שִׁצֵי, לְכָל מַה דְּקוּימָא עֲלֵיהּ.

55. "By forty-five colors of light"
As white sunlight refracts into the seven colors of the spectrum, the Light of the Creator also refracts into colors that produce the diversity of

Creation. The Zohar describes the refraction of the supernal Light, and the birth of the countless colors that we experience as joy, bliss, and happiness upon performing a positive spiritual action. Through these passages, we gain a profound connection to all the colors of Light. Our reading literally ignites the extraordinary eruption of color in the Upper Worlds so that all the grades of Light begin to radiate in our souls.

269. The world, THE NUKVA OF ZEIR ANPIN, is differentiated by forty-five colors and types of lights. Seven SFIROT divide into seven chasms, each plumbing its own abyss, NAMELY MALCHUT. And stones turn within the abyss, MEANING THAT THEY OVERTURN SO AS TO SHINE DOWNWARD. And the light penetrates and pierces the stones, creating holes through which water flows and is poured into and covers both sides of OF ITS ABYSS.

270. As the water exists through the holes IN THE STONES, SUPERNAL light OF THE ENDLESS WORLD shines through them and strikes the four sides of the abyss. Each light OF THE FOUR SIDES includes all others AT THE TIME OF STRIKING. They join as one, and the water FROM ZEIR ANPIN splits WITHIN HER.

271. The seven SFIROT OF ZEIR ANPIN cling to their seven chasms, OR MALCHUTS, BECAUSE THE SFIRAH CONTAINS SEVEN CHASMS, EACH OF WHICH IS CONSIDERED THE LEFT COLUMN OF ZEIR ANPIN. They dig in that dark abyss, where darkneses mix with ALL THE SFIROT OF THE NUKVA, And water rises UPWARD FROM BELOW. THAT IS, THE LIGHT OF CHASSADIM, CALLED 'WATER,' WHICH IS THE SECRET OF THE RIGHT COLUMN, FIRST SHINES UPWARD FROM BELOW. And then CHASSADIM falls back down TO THE LEFT COLUMN and links with the lights OF THE LEFT, BECAUSE THE LIGHT OF CHOCHMAH IS DARKNESS WITHOUT CONTAINMENT, WITHIN THE LIGHTS OF CHASSADIM. And they all mix together lights, darkneses, and water and from them are made invisible lights that are dark.

272. When each OF THE SEVEN CHASMS OF ZEIR ANPIN has struck its companion, ITS OPPOSING ASPECT IN THE ABYSS OF THE NUKVA, they split into 75 channels of the abyss, through which water--MEANING LIGHTS--is channeled. Each pipe raises its voice and the chasms OF THE RECEPTOR are shaken. When the voices are heard, each abyss calls to its companion, "split your waters so, that I can enter within you." As is written: "Abyss calls to abyss, at the voice of your channels all your waves and billows have gone over me" (Tehilim 42:8).

273. Beneath the 75 CHANNELS extend 365 sinews. Some are white, some are black, and some are red. They mix with each other, become included within each other, and turn into one color. The 365 sinews are enmeshed in 17 nets, each of which is called a network of sinews. Enmeshed within each other, they descend to the end of the abyss BECAUSE THEY TOOK ON THE ASPECT OF YESOD, WHICH TERMINATES THE STRUCTURE OF THE LEVEL. Underneath the 17 NETS ARE 4 MORE. Two nets resemble iron, and two resemble copper.

274. Two pedestals stand OVER ALL THESE ASPECTS, one to the right and one to the left. And the nets join to be one, and the water, WHICH FORMS THE LIGHTS, flows down the channels and enters the nets. The CHANNELS, THE NETS, AND ALL THEIR LIGHTS ARE INCLUDED WITHIN these two pedestals. One pedestal is made of the black firmament; the other is made of a firmament that is the color of a badger, WHICH IS REDDISH.

269. בְּאַרְבַּעִין וְחֲמֵשׁ גּוּוֹנֵי זֵינֵי נְהוּרִין, אֲתַפְּלִיג עֲלֵמָא, שְׁבַעָה מִתְפַּלְגִּין, לְשַׁבְעָה תְהוּמִין. כָּל חַד בְּטַשׁ בְּתֵהוּמָא דִּלְיָהּ, וְאַבְנִין מִתְגַּלְגְּלִין בְּגוּ תְהוּמָא. וְעֵייל הֵהוּא נְהוּרָא, בְּאִינוֹן אַבְנִין, וְנִקְב לוֹן, וּמֵיא נִמְקוּ בְהוּ, וְשִׁקְעִין כָּל חַד וְחַד, עַל תְּהוּמָא, וְחַפְיֵיא לְתֵרִין סְטְרִין.

270. נִמְקוּ מֵיא בְּאִינוֹן נִקְבִין, וְעַל נְהוּרָא וּבְטַשׁ לְאַרְבַּע סְטְרֵי תְהוּמָא, מִתְגַּלְגְּלָא נְהוּרָא בְּחִבְרָתָהּ, וְאַעְרַעוּ בְּחַד. וּפְלִגִין מֵיִין.

271. וְאַחֲרֵין כָּל אִינוֹן שְׁבַעָה בְּשַׁבְעָה תְהוּמֵי, וְכִרְאֵן בְּחֲשׂוּכֵי תְהוּמָא. וְחֲשׂוּכֵי אִינוֹן אֲתַעְרְבוּ בְהוֹן, וְסִלְקִין מֵיא וְנַחְתִּין, וּמִתְגַּלְגְּלִין בְּאִינוֹן נְהוּרִין, וְאַתַּעְרְבוּ בְּחַדָּא. נְהוּרִין, וְחֲשׂוּכִין, וּמֵיִין. וְאַתַּעְבִּידוּ מְנִיְהוּ נְהוּרִין דְּלֹא אֲתַחְזָאן, חֲשׂוּכָאן.

272. בְּטַשׁ כָּל חַד בְּחִבְרִיָהּ, וּמִתְפַּלְגִין לְשַׁבְעִין וְחֲמֵשׁ צְנוּרֵי תְהוּמָא, וּבְהוּ נִגְדָן מֵיא. כָּל צְנוּרָא וְצְנוּרָא סִלִּיק בְּקִלְיָהּ, וְאַזְדַּעְזַעַן תְּהוּמִין, וְכֵד הֵהוּא קְלָא אֲשַׁתְּמַע, כָּל תְּהוּמָא קְרִי לְחִבְרִיָהּ וְאָמַר, פְּלִיג מֵימָךְ וְאֵעוּל בְּךָ. הֲדָא הוּא דְכִתְיֵב תְּהוּם אֶל תְּהוּם קוּרָא לְקוּל צְנוּרִיךָ.

273. תַּחֲוֹת אֵלִין, תְּלַת מְאָה וּשְׁתַּיִן וְחֲמִשָּׁה גִידִין, מְנַהוֹן חוּרִין, מְנַהוֹן אוּכְמִין, מְנַהוֹן סוּמְקִין, אֲתַכְּלִילוּ דָּא בְּדָא, וְאַתַּעְבִּידוּ גּוּוֹן חַד. אִינוֹן גִּידִין אֲתַרְקִימוּ בְּשַׁבַּע עֶשְׂרֵה רֶשֶׁתוֹת. וְכָל חַד, רֶשֶׁת גִּידִין אֲקָרִי, אֲתַרְקִימוּ דָּא בְּדָא, וְנַחְתִּין בְּשַׁפּוּלֵי תְהוּמֵי. תַּחֲוֹת אֵלִין, תְּרִין רֶשֶׁתִּין קֵיִימִין, בְּחִיזוּ דְּפִרְזֻלָּא, וְתֵרִין רֶשֶׁתִּין אַחֲרָנִין בְּחִיזוּ דְּנַחֲשָׂא.

274. תְּרִין כְּרֶסוּן קֵיִימֵי עֲלִיְהוּ, חַד מֵימִינָא, וְחַד מִשְׂמָאלָא, כָּל אִינוֹן רֶשֶׁתִּין מִתְחַבְּרָן בְּחַדָּא, וּמֵיִין נַחְתִּין מֵאִינוֹן צְנוּרִין, וְעַלִּין בְּאֵלִין רֶשֶׁתִּין. אִינוֹן תְּרִין כְּרֶסוּן, חַד כְּרֶסֶיָא דְּרִקִיעָא אוּכְמָא, וְחַד כְּרֶסֶיָא דְּרִקִיעָא סִסְגוּנָא.

275. When THE LIGHTS OF THE LEVEL OF MATING rise, THAT IS, WHEN THEY RADIATE UPWARD, they elevate through the pedestal of the black firmament, WHICH IS THE PEDESTAL OF NETZACH WHO SHINES UPWARD. And when they descend, they do so through the firmament of the badger color, WHICH IS THE PEDESTAL OF HOD WHO SHINES DOWNWARD.

276. One of the pedestals is to the right; the other is to the left. The right pedestal is on the black firmament; the left one on the firmament of the badger color. And when THE LIGHTS go up through the pedestal of the black firmament, the pedestal of the left firmament goes down against it, AND THE LIGHTS go down through it.

277. Each pedestal is embraced within the other. Within them, they contain all the nets, and they lure the lights to the very end of the lower abyss. One pedestal rises and elevates above all the chasms. The second remains at the bottom of the chasms. Between them, the chasms revolve and become perfected. As the chasms revolve, the channels are inserted between the pedestals.

278. There is a total of 75 pipes, YET of them, THE SEVEN ABYSSES OF ZEIR ANPIN are more supernal. They are above the others, which cling to them. The 75 PIPES are inserted in the wheels of the pedestal of the RIGHT and LEFT sides.

279. Through the SEVEN CHASMS OF ZEIR ANPIN, WHICH ARE THE MOST SUPERNAL CHASMS, water, ALLUDING TO LIGHTS, flows up and down. Those that flow down--THE SUPERNAL LIGHTS FLOWING DOWN TO THE VEILS OF ALL THE MALCHUTS--dig into the chasms and pierce them. These rising lights enter the holes that are pierced in the stones, rise, and then fill up the seven seas. Thus, WE HAVE EXPLAINED the seven kinds of lights THAT EMANATE from the supernal secret.

280. Seven other lights divide into seven seas, and one sea includes them all. This one sea is the supernal sea that includes all the other seven seas.

281. The seven lights go into the sea--REFERRING TO THIS ONE SUPERNAL LIGHT THAT INCLUDES SEVEN--and strike it. As a result, THIS SEA has seven sides. Each side splits into seven streams, as it is written: "And he shall smite it into seven streams" (Yeshayah 11:15). Each stream then splits into seven rivers, each river splits into seven routes, and each route into seven lanes. And all the waters of the seas flow through them.

275. אֵלֵין תְּרִין כְּרִסּוֹן, כִּד אֵינּוֹן סֶלְקִין, סֶלְקִין בְּהוּא כְּרִסּוּיָא דְרִקִיעָא אוּכְמָא, וְכִד נְחֲתִין, נְחֲתִין בְּהוּא כְּרִסּוּיָא דְרִקִיעָא סִסְגוּנָא.

276. אֵלֵין תְּרִין כְּרִסּוֹן, חֵד מִיְמִינָא, וְחֵד מִשְׂמָאלָא. וְהוּא כְּרִסּוּיָא דְרִקִיעָא אוּכְמָא, מִיְמִינָא. וְהוּא כְּרִסּוּיָא דְרִקִיעָא סִסְגוּנָא, מִשְׂמָאלָא. כִּד סֶלְקִין בְּכְרִסּוּיָא דְרִקִיעָא אוּכְמָא, מֵאֵיךְ כְּרִסּוּיָא דְרִקִיעָא שְׂמָאלָא, וְנְחֲתִין בֵּיהּ.

277. מִתְגַּלְגְּלִין כְּרִסּוֹן, חֵד בְּחֵד. נִקְטִין כָּל אֵינּוֹן רְשִׁתִּין בְּגוּוּיָהוּ, וְעֵאלִין לוֹן, בְּשִׁפּוּלָא דְתְהוּמָא תְתָאָה, קָאִים חֵד כְּרִסּוּיָא, וְסִלִּיק לְעֵילָא מִכָּל אֵינּוֹן תְהוּמִי, וְקָאִים כְּרִסּוּיָא אַחְרָא, לְתַתָּא דְכָל תְהוּמִי. בֵּין תְרִין כְּרִסּוֹן אֵלֵין, מִתְגַּלְגְּלִין כָּל אֵינּוֹן תְהוּמִי, וְכָל אֵינּוֹן צְנוּרִין אֲתַנְעִצּוּ בֵּין תְרִין כְּרִסּוֹן אֵלֵין.

278. שְׁבַעִין וְחֲמִשׁ צְנוּרִין אֵינּוֹן, שְׁבַעִה, אֵינּוֹן עֵלָאִי דְכָלָא, וְכָל אֵינּוֹן אַחְרָנִין אַחֲרֵיהּ בְּהוּ. וְכָלְהוּ נְעִיצִי בְּגַלְגְּלוֹי דְהָאִי כְּרִסּוּיָא, בְּסִטְרָא דָא וְנְעִיצִין בְּגַלְגְּלוֹי דְהָאִי כְּרִסּוּיָא, בְּסִטְרָא דָא.

279. בְּהוֹן מֵיִן סֶלְקִין וְנְחֲתִין, אֵינּוֹן דְנְחֲתִין כְּרִאֵן בְּתְהוּמִי, וּבְקַעֵי לוֹן. אֵינּוֹן דְסֶלְקִין עֵאלִין, בְּאֵינּוֹן נּוֹקְבֵי אֲבָנִין, וְסֶלְקִין וּמְלִיִין לְשַׁבַּע יְמִין, עַד כָּאֵן שְׁבַעִה גּוּוּנִי נְהוּרִין בְּרִזָּא עֵלָאָה.

280. שְׁבַעִה נְהוּרִין אַחְרָנִין, מִתְפַּלְגִין לְשַׁבַּעִה יְמִים. וְיִמָּא חֵד כְּלִיל לוֹן, הוּא יְמָא חֵד, אִיהוּ יְמָא עֵלָאָה, דְכָלְהוּ שְׁבַעִה יְמִין כְּלִילָן בֵּיהּ.

281. שְׁבַעִה נְהוּרִין אֵלֵין, עֵאלִין לְגוּ הוּא יְמָא, וּמְחָאֵן לִיהּ לְיִמָּא, לְשַׁבַּעִה סִטְרִין. וְכָל סִטְרָא וְסִטְרָא אֲתַפְּלַג לְשַׁבַּעִה נְחֲלִין. כְּדַכְתִּיב וְהִכְהוּ לְשַׁבַּעִה נְחֲלִים וְגו', וְכָל נְחֲלָא וְנְחֲלָא אֲתַפְּלַג לְשַׁבַּעִה נְהוּרִין. וְכָל נְהוּרָא וְנְהוּרָא אֲתַפְּלַג לְשַׁבַּעִה אֲרַחִין. וְכָל אֲרַחָא וְאֲרַחָא אֲתַפְּלַג לְשַׁבַּעִה שְׁבִילִין. וְכָל מִיְמוּי דְיִמָּא כְּלֵהוֹן עֵאלִין לְגוּוּיָהוּ.

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282. Seven lights ascend and descend in seven directions. Seven supernal lights enter the LOWER sea OF THE SEVEN UPPER SEAS. Nevertheless, they are only six, INSTEAD OF SEVEN, and originate from the supernal one. TOGETHER, THEY ARE CONSIDERED AS SEVEN. And in the same manner that the sea receives, it divides its waters into the other seas and waters.

283. There is a serpent, from the left side, that swims in all the rivers. It comes to the side THE LEFT SIDE, BECAUSE IT CAN ONLY DRAW SUSTENANCE FROM THE LEFT SIDE OF THE RIVERS. Its scales are strong like iron, REFERRING TO ITS JUDGMENTS, WHICH ARE VERY STRONG. It draws sustenance FROM THE SINS OF LOWER BEINGS and invades the place OF THE MISSING MALCHUT. All lights in the rivers are thus darkened before the serpent, BECAUSE MATING CEASES AS SOON AS IT TOUCHES THE PLACE OF THE MISSING MALCHUT. Its mouth and tongue are blazing fires, its tongue as sharp and tough as a sword--MEANING THAT HIS JUDGMENTS ARE VERY SEVERE, AND THERE IS NO SALVATION FROM HIM.

284. When THE SERPENT enters the Temple in the sea, WHICH IS MALCHUT, the temple is defiled, and its lights are extinguished. Thus, the supernal lights, THE LIGHTS OF THE TOP THREE SFIROT, leave the sea. Then, the waters of the sea split and go to the left side. The sea then freezes, and its waters do not flow.

285. This explains the hidden meaning of: "and the serpent was more crafty than any Chayah" (Beresheet 3:1). The secret is that the wicked serpent descends from the upper to the lower. IT DRAWS THE LIGHTS OF THE LEFT DOWNWARD, and it swims upon the bitter water. Thus, it went down to ensnare CHAVAH INTO EATING FRUIT FROM THE TREE OF KNOWLEDGE. IT DRAWS THE LIGHTS OF THE LEFT DOWN and ensnares them in his net.

286. This serpent is death in the world, BECAUSE IT ENTICED CHAVAH WITH THE TREE OF KNOWLEDGE AND THUS BROUGHT DEATH TO THE WORLD. It penetrates the closed intestine of man the appendix, which is to the left FROM WHICH IT DRAWS SUSTENANCE. Another serpent, which brings life, is located in the right side, WHICH IS THE GOOD INCLINATION THE ONE THAT BRINGS LIFE TO MAN. Both sides THE GOOD AND BAD INCLINATIONS accompany man, as has already been explained.

287a. "... then all the animals of the field." WE LEARN FROM THESE WORDS THAT OF ALL THE ANIMALS OF THE FIELD, THE KLIPOT, there is none that causes harm as the serpent does, because he is the dross of gold. Woe to him, ALLUDING TO ADAM, who was seduced by the serpent. He brought death upon himself and all who came after him. All of this has been explained already.

282. שְׁבַע נְהוּרִין סֶלְקִין וְנַחְתִּין לְשִׁבְעָה סְטְרִין, שְׁבַע נְהוּרִין עֲלָיִן, עֲלִין לְגוּ יָמָא. שְׁתָּא אִינוּן, וּמַחַד עֲלָאָה נִפְקִי. כְּמָה דְנָטִיל יָמָא, הָכִי פְּלִיג מִימּוּי לְכָל אִינוּן יָמִין, לְכָל אִינוּן נְהוּרִין.

283. חַד תְּנִינָא לְתַתָּא, בְּסֵטֶר שְׁמַאלָא, שְׂאֵט בְּכָל אִינוּן נְהוּרִין. אֲתִי בְּסֵטֶר, קְשָׁקְשׁוּי כְּלֵהוּן תְּקִיפִין כְּפִרְזָלָא. וּמְטִי לְשִׂאבָא, וְשִׂאִיב אֲתֵרָה. וְכָל אִינוּן נְהוּרִין אֲתַחְשְׁכֵן קַמֵּיהּ, פּוּמִיָּה וְלִישְׁנִיָּה מְלַהֲטָא אֲשָׁא חֲרוּד לִישְׁנִיָּה, כְּחַרְבָּא תְּקִיפָא.

284. עַד דְּמְטִי לְמִיעַל לְמַקְדָּשָׁא, גּוּ יָמָא. וּכְדִין סְאִיב מַקְדָּשָׁא, וְאֲתַחְשְׁכֵן נְהוּרִין. וְנְהוּרִין עֲלָיִן סֶלְקִין מִן יָמָא, כְּדִין יָמָא מִתְּפַלְגִין מִימּוּי, בְּסֵטֶר שְׁמַאלָא, וְיָמָא קַאפִי, וְלֹא נִגְדִין מִימּוּי.

285. וְעַל דָּא רְזָא דְמַלְאָה, כְּמָה דְכְּתִיב, וְהִנָּחַשׁ הָיָה עָרוּם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה ה' אֱלֹקִים. רְזָא דְחוּיָא בִישָׂא, נַחִית מְעִילָא לְתַתָּא, וְהוּא שְׂאֵט עַל אִפִּי מִיָּין מְרִירָן, וְנַחִית לְאַפְתֵי לְתַתָּא, עַד דִּיפְלוּן גּוּ רְשָׁתוּי.

286. הָאִי חוּיָא הָיָא מוּתָא דְעֲלָמָא. וְהוּא עָאֵל בְּמַעוּי דְסִתִּים דְּבֵר נֶשׁ, הוּא לְסֵטֶר שְׁמַאלָא, וְאִית חוּיָא אֲתֵרָא דְחַיִי, בְּסֵטֶר יָמִינָא, תְּרוּוּיָהּ אֲזִלִי עִמֵּיהּ דְּבֵר נֶשׁ. כְּמָה דְאֻקְמוּהָ.

287 (א). מִכָּל חַיַּת הַשָּׂדֶה, דְּהָא כָּל שְׂאָר חַיִּין דְּחַקְלָא, לִית בְּהוּ חַבִּים לְאַבְאָשָׁא כְּהָאִי, בְּגִין דְּאִיהוּ זֹוּהָמָא דְּרַהֲבָא. וּוִי לְמָאן דְּאֲתַמְשִׁיךְ אֲבַתְרִיָּה. דְּאִיהוּ גְרִים לִיָּה מוּתָא, וְלְכָל דְּאֲתִיָּין אֲבַתְרִיָּה, וְהָא אֻקְמוּהָ.

287b. Adam was drawn downward after THE SERPENT. He went down to learn of all that is below, MEANING THAT HE WENT DOWN TO DRAW THE LIGHT OF CHOCHMAH TO THE LOWER MALCHUT THAT IS MISSING LIKE THE SERPENT. As he went down FOR THE PURPOSE OF DRAWING LIGHT FROM ABOVE TO BELOW, his desires and his ways were drawn after THE KLIPOT. THIS DRAWING DOWNWARD OF THE LIGHT OF UNION IS THE SECRET OF 'PROHIBITION OF THE TREE OF KNOWLEDGE.' SINCE HE INTENDED TO DRAW THE LIGHT DOWNWARD, HE CLEAVED IMMEDIATELY TO THE KLIPOT, EVEN THOUGH HE HAD NOT YET ACTUALLY DRAWN ANY LIGHT. They went down to the serpent and saw the desire of the world. And his ways were swayed to this place OF MALCHUT, WHICH IS THE SECRET OF EATING OF THE TREE OF KNOWLEDGE. Then THE SERPENT was drawn after Adam and his wife. It cleaved onto them WITH ITS FILTH, bringing death to them and all subsequent generations. Its venom did not cease to exist in the world, until Yisrael stood at Mount Sinai. This has already been stated.

287 (ב). אדם, אתמשיך אבתריה לתתא, ונחית למנדע, בכל מה דלתתא, במה דנחית הכי אתמשיך רעותיה, וארחוי אבתריהו, עד דמטין להאי חוּיָא, וחמו תיאובתיה דעלמא, ושטו אורחוי באַתַר דא. כַּדִּין קם ואתמשיך איהו אבתריהו דאדם ואתתיה, ואתדבק בהו, וגרים להו מותא, ובכל דרי דאתו אבתריה. עד דמטו ישראל, לטורא דסיני, לא פסק זוהמא דיליה מעלמא, והא אתמר.

56. "They heard... walking in the garden"

When Adam and Eve sinned, they disconnected themselves from the Creator. The secret to reestablishing our own connection can be found in the spiritual concepts of close and distance. Closeness refers to two entities that possess similarity of form and resemblance of nature. It is our difference of nature-our negative aspect of receiving in contrast to the Creator's positive aspect of sharing-that causes the separation. The rays of Light that resonate from the mystic shapes of the Hebrew letters awaken the sharing nature in our souls. We achieve greater similarity of form with the Creator, which in turns generates greater unity.

288. And because they sinned and attached themselves to the tree where death dwells below, it is written: "And they heard the voice of Hashem Elohim walking (Heb. mit'halech) in the garden." Note that the word is not mehalech (walking), WHICH WOULD INDICATE THE MALE GENDER, but mit'halech, WHICH INDICATES THE FEMININE GENDER. FOR THE ADDITIONAL LETTER TET INDICATES THE FEMININE GENDER. Come and behold: Before he sinned, Adam was continually ascending TO HIGHER LEVELS, had access to divine wisdom, and was never disconnected from the Tree of Life. But he was drawn after the lights and parted from the Tree of Life, descending AND DRAWING DOWN LIGHT FROM ABOVE because of his increasing desire for knowledge. He discovered evil and left good. Thus, it is written: "For you are not El that has pleasure in wickedness, neither shall evil dwell with you" (Tehilim 5:5), because he who is drawn after evil has no dwelling with the Tree of Life.

288. בִּיּוֹן דְּחֵטוֹ, וְאִתְדַבְּקוּ בְּאִילָנָא דְּשֵׁרִיָּא בֵּיהּ מוֹתָא לְתַתָּא. מַה בְּתִיב, וַיִּשְׁמְעוּ אֶת קוֹל ה' אֱלֹקִים מִתְהַלֵּךְ בְּגֵן. מִהַלֵּךְ אִין כְּתִיב כְּאֵן, אֶלָּא מִתְהַלֵּךְ תָּא חֲזִי, עַד לָא חָטָא אָדָם, הוּהוּ סְלִיק וְקָאִים בְּחֻכְמָה דְּנִהִירוֹ עֲלָאָה. וְלָא הוּהוּ מִתְפָּרֵשׁ מֵאִילָנָא דְּחַיִּי. בִּיּוֹן דְּאֶסְגִּי תִיאוּבָתָא לְמַנְדַּע, וְלִנְחָתָא לְתַתָּא, אֶתְמַשֵּׁךְ אֶבְתְּרִיָּהוּ, עַד דְּאֶתְפָּרֵשׁ מֵאִילָנָא דְּחַיִּי, וַיִּדַּע רַע וְשָׂבַק טוֹב, וְעַל דָּא כְּתִיב כִּי לָא אֵל חָפֵץ רַשַׁע אֶתָּה לָא יִגְוֹרֵךְ רַע. מֵאֵן דְּאֶתְמַשֵּׁךְ בְּתַר רַע, לִית לִיהּ דִּירָה, עִם אִילָנָא דְּחַיִּי.

289. And as long as they did not sin, they could hear the divine voice, partake of supernal wisdom, exist within THE MOCHIN OF the holy radiance, and have no fear. But, once they sinned, they could no longer withstand it.

289. וְעַד לָא חָטָאוּ, הוּוּ שְׁמַעִין קְלָא מְלַעִילָא, וְהוּוּ יַדְעִי חֻכְמָתָא עֲלָאָה, וְקִיּוּמִי בְּקִיּוּמָא דְּזִיְהִרָא עֲלָאָה, וְלָא דְּחַלִּי. בִּיּוֹן דְּחָטָאוּ, אֶפְּלוּ קְלָא דְּלַתְתָּא, לָא הוּוּ יַכְלִין לְמִיקָם בֵּיהּ.

290. Similarly, as long as Yisrael did not sin, from the time they stood at Mount Sinai, the filth of this serpent was removed from them. There was a total annulment of the evil inclination in the world when Yisrael rejected the serpent. They clung to the Tree of Life, elevated, and did not go down. THIS MEANING THAT THEY ELEVATED THE LIGHT OF THE LEFT FROM BELOW AND DID NOT DRAW ANY LIGHT DOWNWARD. THIS IS THE ASPECT OF THE TREE OF LIFE.

290. בְּגוּוֹנָא דָּא, עַד לָא חָבוּ יִשְׂרָאֵל, בְּשַׁעְתָּא דְּקִיּוּמוֹ יִשְׂרָאֵל עַל טוּרָא דְּסִינִי, אֶתְעַבַּר מְנִיָּהוּ זוּהֵמָא, דְּהָאִי חֲיוּיָא, דְּהָא כְּדִין בְּטוּל יִצְרַר הָרַע הוּוּ מְעַלְמָא, וְדָחוּ לִיהּ מְנִיָּהוּ. וְכַדִּין אֶתְאַחִידוּ בְּאִילָנָא דְּחַיִּי, וְסִלְקוּ לְעִילָא, וְלָא נָחְתוּ לְתַתָּא.

291. Then they knew and saw the holy mirrors. Their eyes were lit and they were happy to know and to hear. Hence, the Holy One, blessed be He, wrapped them with cords made of letters from His Holy Name, so that the serpent could not control them and would not defile them, as before. THIS IS THE SECRET OF THE ORNAMENTS THAT THEY RECEIVED ON MOUNT CHOREV.

292. And because they sinned with the Calf, all those supernal levels and lights were taken away from them. And all the armed cords, ornamented by the holy name, were retrieved. They drew upon them the evil serpent as before and caused death to all the world.

293. Subsequently, it was written: "And when Aharon and all the children of Yisrael saw Moshe, and beheld that the skin of his face shone, they were afraid to come close to him" (Shemot 34:30). Come and behold: it was written before, "And Yisrael saw the great Hand" (Shemot 14:31). Before, they all saw the divine lights and were enlightened by the shining mirror, WHICH IS ZEIR ANPIN. As it is written: "And all the people saw the voices" (Shemot 20:18). And also upon the sea they saw and were not afraid, as indicated by the words: "He is my El and I shall prepare him a habitation" (Shemot 15:2). But, after they sinned, they could not withstand the sight of even the mediator, MOSHE, as it was written "and they feared to come close to him."

57. "And they stripped...their ornaments from Mount Chorev"

The Revelation of Light on Mount Sinai was so great that it extinguished all darkness, including death. When the Israelites sinned by building the Golden Calf, they mirrored Adam's original sin and disconnected from the Light. Death was reborn. Reading this section helps replenish the original volume of Light that existed on Sinai, and arouses the forces of immortality.

294. Come and behold: it is written of YISRAEL, "And the Children of Yisrael stripped themselves of their ornaments from Mount Chorev" (Shemot 33:5). They were stripped of the ornaments that they received at Mount Sinai, the ornaments intended to prevent the wicked serpent from controlling them. When their ornaments were taken away, it is written: "And Moshe took the tabernacle, and pitched it outside the camp, afar off from the camp" (Shemot 33:7).

295. Rabbi Elazar asked: What connection is there between this verse and THE STRIPPING OF THE ORNAMENTS? AND HE ANSWERED: Because Moshe knew that supernal protection was stripped from them, WHEN THEY TOOK OFF THEIR ORNAMENTS, it was clear that from now on the wicked serpent would reside among them. If the temple was erected there, it would be defiled. Immediately then, "Moshe took the tabernacle, and pitched it outside the camp, afar off from the camp," because he saw that the wicked serpent would control them.

291. בְּדִין הוּוּ יָדְעִין וְחָמְאן אֶסְפְּקֵרְיָאן עֲלָאִין, וְאַתְנַהֲרִין עֵינֵיהוּ, וְחָדָאן לְמַנְדַּע וְלַמְשַׁמַּע, וְכַדִּין חָגַר לֹון קִדְשָׁא בְרִיךְ הוּא חֲגוּרִין דְאַתּוּן דְשִׁמְיָה קִדְשָׁא, דְלֹא יִיכּוּל לְשַׁלְטָא עֲלֵיהוּ, הָאִי חוּיָא, וְלֹא יִסָּאב לֹון בְּקַדְמִיתָא.

292. בֵּינּוּן דְחָטָאוּ בְּעַגְלָא, אֶתְעֵבַר מְנִיָּהוּ כָּל אִינוּן דְרַגִּין, וְנַהֲרִין עֲלָאִין, וְאַתְעֵבַרוּ מְנִיָּהוּ אִינוּן חֲגִירוּ מְזִינִין, דְאַתְעֵטְרוּ מְשַׁמָּא עֲלָאָה קִדְשָׁא, וְאַמְשִׁיכוּ עֲלֵיהוּ חוּיָא בִישָׁא, בְּמַלְקֵדִמִּין, וְגִרְמוּ מוּתָא, לְכָל עֲלֵמָא.

293. וּלְבַתָּר מַה בְּתִיב וִירָא אַהֲרֹן וְכָל בְּנֵי יִשְׂרָאֵל אֶת מֹשֶׁה וְהִנֵּה קֶרֶן עוֹר פָּנָיו וִירָאוּ מִגִּשְׁתֵּי אֱלֹוִים. תָּא חֲזִי, מַה בְּתִיב בְּקַדְמִיתָא, וִירָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה. וְכֻלְהוּ חָמְאן זְהִרִין עֲלָאִין, וּמִתְנַהֲרִין בְּאַסְפְּקֵרְיָא דְנַהֲרָא, דְכְּתִיב וְכָל הָעָם רוֹאִים אֶת הַקּוֹלוֹת, וְעַל יָמָא הוּוּ חָמְאן וְלֹא דְחָלִין, דְכְּתִיב זֶה אֱלֹוִים וְאַנְוָהוּ, לְבַתָּר דְחָטְאוּ פָּנֵי הַסֵּרְסוּר לֹא הוּוּ יְכַלִּין לְמַחְמֵי, דְכְּתִיב וִירָאוּ מִגִּשְׁתֵּי אֱלֹוִים.

294. תָּא חֲזִי, מַה בְּתִיב בְּהוּ, וְיִתְנַצְלוּ בְּנֵי יִשְׂרָאֵל אֶת עֵדִים מֵהַר חוֹרֵב. דְאַתְעֵבַר מְנִיָּהוּ אִינוּן מְזִינִין, דְאַתְחַגְרוּ בְּהוּן בְּטוּרָא דְסִינֵי. בְּגִין דְלֹא יִשְׁלוּט בְּהוּ הֵוּא חוּיָא בִישָׁא, בֵּינּוּן דְאַתְעֵבַר מְנִיָּהוּ, מַה בְּתִיב וּמֹשֶׁה יָקַח אֶת הָאֹהֶל וּנְטָה לוֹ מִחוּץ לַמַּחֲנֶה הַרְחֵק מִן הַמַּחֲנֶה.

295. אָמַר רַבִּי אֶלְעָזָר, מַאי הָאִי קָרָא, לְגַבֵּי הָאִי, אֶלָּא, בֵּינּוּן דְיָדַע מֹשֶׁה דְאַתְעֵבַרוּ מְנִיָּהוּ דְיִשְׂרָאֵל אִינוּן זִינִין עֲלָאִין, אָמַר, הָאִי וְדָאִי מְבָאן וְלַהֲלָאָה חוּיָא בִישָׁא יִתִּי לְדִיּוּרָא בִינֵייהוּ, וְאִי יְקוּם מִקִּדְשָׁא הֵכָא בִינֵייהוּ, יִסְתָּאב. מִיָּד וּמֹשֶׁה יָקַח אֶת הָאֹהֶל וּנְטָה לוֹ מִחוּץ לַמַּחֲנֶה הַרְחֵק מִן הַמַּחֲנֶה. בְּגִין דְחָמָא מֹשֶׁה, דְהָא בְּדִין יִשְׁלוּט חוּיָא בִישָׁא, מַה דְלֹא הוּוּ מִקְדַּמַּת דְנָא.

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296. "And he called it the Tabernacle of Appointment (Heb. moed)" (Shemot 33:7). HE ASKS: Was it not called the Tabernacle of Appointment before? AND HE ANSWERS: Before then, it was called only a Tent, but now it was called it the Tabernacle of Appointment (moed). What is the meaning of moed (appointment)? Rabbi Elazar said: For MERIT AND good. Rabbi Aba said: For DISCREDIT AND evil. Rabbi Elazar explains that it was for good, because moed means a festive day, which is the happiness of the moon, WHICH IS THE SHECHINAH. Because of the Shechinah's added sanctity, no defects mar her ON THAT DAY. Hence, he called THE SHECHINAH by the name MOED, to show that the Tabernacle, WHICH ALLUDES TO THE SHECHINAH, had alienated Herself from them at the time OF THE SIN OF THE CALF, and thus was not made defective. Hence it was written: "...and He called it the Tabernacle of Appointment."

297. Rabbi Aba said: IT WAS CALLED MOED SO AS to show unworthiness. AFTER THE GIVING OF TORAH, THE SHECHINAH was a mere Tent, as it is written: "A Tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed" (Yeshayah 33:20), AND IT WAS CONTINUOUSLY ILLUMINATED. But now, AFTER THE SIN OF THE CALF, it was called the Tabernacle of Appointment, BECAUSE IT WAS ONLY ILLUMINATED PERIODICALLY. Before, it gave long life to the world, and death was powerless. AFTER THE GIVING OF TORAH, THERE WAS FREEDOM FROM THE ANGEL OF DEATH. But, after THE SIN OF THE CALF, THE SHECHINAH became the Tabernacle of Periodic Congregation, as it is written: "the house of appointment to all the living" (Iyov 30:33). Now it is governed by time, and life is limited in the world. Earlier, BEFORE THE SIN OF THE CALF, THE TENT was not faulty, but now it was rendered defective BY THE SIN OF THE CALF. Before, that mating between the sun and the moon BETWEEN MALE AND FEMALE was continuous. Now it is the Tabernacle of Periodic Congregation, because their mating is only periodic, BECAUSE THEIR MATING CEASES WHEN THE SERPENT COMES CLOSE. Hence, it was now called the Tabernacle of Periodic Appointment, WHICH MEANS THAT UNION OCCURRED ONLY PERIODICALLY.

298. Rabbi Shimon stayed up one night and was busy with Torah. Before him sat Rabbi Yehuda, Rabbi Yitzchak, and Rabbi Yosi. Rabbi Yehuda said: It is written: "And the Children of Yisrael stripped off their ornaments from Mount Chorev" and we explained, that in so doing, they brought death upon themselves and all future generations. And the serpent governed them, although they had earlier removed him from their midst, AS IT WAS SAID THAT THEY HAD FREEDOM FROM THE ANGEL OF DEATH. HE THEN ASKED: This applies to Yisrael, because they sinned, but what about Yehoshua who did not sin? HE ASKS: Did he also separate from that supernal ornamentation that he had received with Yisrael on Mount Sinai, or not?

299. If it was not taken away from him, then why did he die like any other man? And if it was taken away from him, then why? He did not sin, having been with Moshe at the time that Yisrael sinned. And if you say that YEHOSHUA was not crowned at Mount Sinai with the rest of Yisrael, then why? WHY WAS YEHOSHUA DIFFERENT FROM THE REST OF YISRAEL.

296. וְקָרָא לוֹ אֶהֱל מוֹעֵד, וְכִי לֹא הָיָה בְּקִדְמוּתָא אֶהֱל מוֹעֵד. אֲלָא, בְּקִדְמוּתָא אֶהֱל סִתְּם, הִשְׁתָּא אֶהֱל מוֹעֵד. מַאי מוֹעֵד, ר' אֲלֵעָזָר אָמַר לְטַב וְרַבִּי אָבָא אָמַר לְבִישׁ. ר' אֲלֵעָזָר אָמַר לְטַב: מַה מוֹעֵד דְּאִיהוּ יוֹם חֲדוּה, דְּסִיְהֵרָא דְּאֶתְּוֹסְפָא בֵּיהּ קְדוּשָׁה, לֹא שְׁלֵטָא בֵּיהּ פְּגִימוֹתָא. אוֹף הֵכָא, קָרָא לָהּ, בְּשֵׁמָא דָא, לְאַחְזָא דְּהָא אֶתְרַחֵיק אֶהֱל מִבִּינֵיהוּ, וְלֹא אֶתְפָּגִים. וְעַל דָּא וְקָרָא לוֹ אֶהֱל מוֹעֵד כְּתִיב.

297. וְרַבִּי אָבָא אָמַר לְבִישׁ: דְּהָא בְּקִדְמוּתָא הָיָה אֶהֱל סִתְּם, כְּד"א אֶהֱל בַּל יִצְעָן בַּל יִסְעוּ יִתְדוֹתָיו לְנִצְחָ. וְהִשְׁתָּא אֶהֱל מוֹעֵד. בְּקִדְמוּתָא, לְמִיָּהֵב חַיִּין אַרְוֹבִין לְעֵלְמִין, דְּלֹא יִשְׁלוּט בְּהוּ מוֹתָא. מִכָּאֵן וְלִהְלָאָה אֶהֱל מוֹעֵד, כְּד"א וּבֵית מוֹעֵד לְכָל חַי, הִשְׁתָּא אֶתְיִיָּהֵב בֵּיהּ זְמָנָא וְחַיִּין קְצוּבִין לְעֵלְמָא, בְּקִדְמוּתָא לֹא אֶתְפָּגִים, וְהִשְׁתָּא אֶתְפָּגִים. בְּקִדְמוּתָא, חֲבֵרוֹתָא וְזוּגָא דְּסִיְהֵרָא בְּשֵׁמָשָׁא דְּלֹא יַעֲדוּן. הִשְׁתָּא, אֶהֱל מוֹעֵד וְזוּגָא דְּלֵהוֹן מִזְמָן לְזְמָן, וּבְגִינֵי כֵן, וְקָרָא לוֹ אֶהֱל מוֹעֵד, מַה דְּלֹא הָיָה קוֹדָם.

298. רַבִּי שִׁמְעוֹן הָיָה יְתִיב לִילֵיא חֲדָ וְלַעֲי בְּאוּרִייתָא, וְהוּוּ יְתִיב קְמִיָּה רַבִּי יְהוּדָה, וְרַבִּי יִצְחָק, וְרַבִּי יוֹסִי. אָמַר רַבִּי יְהוּדָה, הָא כְּתִיב וַיִּתְנַצְלוּ בְּנֵי יִשְׂרָאֵל אֶת עֵדִים מֵהַר חוֹרֵב, וְקָאֲמַרִּין דְּגֵרְמוּ מוֹתָא עֲלֵיהוּ, מֵהָהוּא זְמָנָא וְלַעֲיֵלָא, וְשְׁלִיט בְּהוּ הָהוּא חוּיָא בִּישָׁא, דְּאֵעֲדוּ לֵיהּ מְנִיָּהוּ בְּקִדְמוּתָא. יִשְׂרָאֵל תִּינַח. יְהוֹשֻׁעַ דְּלֹא חָטָא אַעֲדֵי מְנִיָּה הָהוּא זְיִינָא עֲלָאָה דְּקַבֵּל עֲמָהוֹן בְּטוֹרָא דְּסִינַי אוּ לֹא.

299. אִי תִימָא דְּלֹא אַעֲדֵי מְנִיָּה, אִי הֵכִי אֲמַאי מִית כְּשָׂאָר בְּנֵי נִשָּׂא. אִי תִימָא דְּאֶתְעֵדֵי מְנִיָּה, אֲמַאי. וְהָא לֹא חָטָא, דְּהָא אִיהוּ עִם מֹשֶׁה הָיָה, בְּשַׁעֲתָא דְּחָבּוּ יִשְׂרָאֵל. וְאִי תִימָא דְּלֹא קַבֵּיל הָהוּא עֲטָרָא בְּטוֹרָא דְּסִינַי, כְּמָה דְּקַבֵּילוּ יִשְׂרָאֵל, אֲמַאי.

300. He said, "For Hashem is righteous and loves righteousness, and the upright behold his face" (Tehilim 11:7). And the colleagues have commented on this verse that Hashem, NAMELY ZEIR ANPIN, is righteous, and His name, NAMELY THE NUKVA OF ZEIR ANPIN, is righteous. Because He loves righteousness, HE LOVES THE UNION OF RIGHTEOUS AND RIGHTEOUSNESS (HEB. TZEDEK) AND CHARITY (HEB. TZEDAKA).

301. He is also upright as is said, "righteous and upright." Thus, all the people of the world "behold His face," BLESSED BE HE, correcting their ways and following the right path. FOR EVENTUALLY ALL THE WORLD WILL FOLLOW THAT PATH ANYWAY. Come and see: ACCORDING TO THIS, when the Holy One, blessed be He, judges the world, he does so according to the majority of men.

302. Come and behold: When Adam sinned by eating of the tree, he brought death to the whole world. He caused a defect that separated a woman from her husband, NAMELY THE NUKVA FROM ZEIR ANPIN. This sin, or defect, was imprinted upon the moon, WHICH IS THE NUKVA, until the time when Yisrael stood at Mount Sinai. When they were at Mount Sinai, the defect was wiped out from the moon, which was enabled to shine forever. THAT IS, AFTER THE DEFECT OF THE SIN OF THE TREE OF KNOWLEDGE WAS REMOVED, SHE RETURNED TO MATE WITH ZEIR ANPIN IN A NEVERENDING UNION. THUS, SHE FOREVER SHINES WITHOUT DIMINUTION AND THEY OBTAINED THE SECRET OF FREEDOM FROM THE ANGEL OF DEATH AT THAT TIME.

303. When Yisrael sinned with the calf, the moon became defective as it was before THE GIVING OF TORAH. The evil serpent regained control of her, held her, and drew her to him. When Moshe realized that Yisrael had sinned and that the holy supernal ornaments had been taken away from them, he knew with certainty that the serpent had control of the moon, WHICH IS THE NUKVA. He knew that it was drawing her to it and that she was becoming defective. That is when he isolated her. THAT IS WHAT IS MEANT BY, "AND MOSHE TOOK THE TENT AND PITCHED IT OUTSIDE THE CAMP." THE TENT IS THE SHECHINAH, AS MENTIONED ABOVE.

304. It was blemished and defective, having reverted to her state, as after the sin of Adam. Therefore, although Yehoshua was still adorned and crowned with ornaments, no man can live forever anymore. The only exception to this rule was Moshe, who had control over her, and whose supernal death WAS CALLED THE KISS OF DEATH OF ZEIR ANPIN. THIS IS AS WRITTEN, "SO MOSHE, THE SERVANT OF HASHEM DIED ACCORDING TO THE WORD OF HASHEM" (DEVARIM 34:5), BECAUSE MOSHE WAS THE SUSTAINER OF THE NUKVA, AND NOT ITS RECIPIENT, AS WERE THE REST OF THE PEOPLE. HENCE THE FAULT IN THE NUKVA HAD NO EFFECT ON HIM. THE NUKVA did not have permission to keep Yehoshua, nor anyone else, alive forever. Hence, it was called the Tabernacle of Appointment, NAMELY A TENT that has a time limitation for the world, MEANING THAT EVERYONE HAD TO DIE.

305. The inner meaning of all this is that there is right above as there is right below. There ALSO is left above and below. HE CONTINUES BY SAYING that there is a right in the supernal Holiness NAMELY MALE AND FEMALE. And there is a right below on the Other side NAMELY THE KLIPOT.

300. פָּתַח וְאָמַר, כִּי צְדִיק ה' צְדָקוֹת אֱהָב יִשְׂרָאֵל יַחְזוּ פְּנֵימוֹ. הָאֵי קָרָא אָמְרוּ בֵּיהּ חֲבֵרֵינָא מֵאֵי דְקָאֲמְרוּ. אָבַל כִּי צְדִיק ה', צְדִיק הוּא, וְשָׁמִיָּה צְדִיק וּבְגִינֵי כֶּן, צְדָקוֹת אֱהָב.

301. יִשְׂרָאֵל: אֵיִהוּ יִשְׂרָאֵל כַּד"א צְדִיק וְיִשְׂרָאֵל. וְעַל דָּא, יַחְזוּ פְּנֵימוֹ, כָּל בְּנֵי עֲלָמָא, וְיִתְקַנּוּ אַרְחֵיִהוּ, לְמִיָּהֲרָךְ בְּאַרְחַ מִיִּשְׂרָאֵל, בְּדָקָא יְאוּת. תָּא חֲזִי, כַּד דְּאִין קוֹדֶשְׁא בְּרִיךְ הוּא עֲלָמָא, לֹא דֵן לִיָּה אֱלָא לְפֻם רֹבֵן דְּבְנֵי נִשְׂא.

302. וְתָא חֲזִי, כַּד חֲבַ אָדָם בְּאִילָנָא דְאָכַל מִנִּיהּ, גְּרַם לְהֵהוּא אִילָנָא, דְּשָׂרִי בֵּיהּ מוֹתָא לְכָל עֲלָמָא. וְגַרְיָם פְּגִימוֹ לְאַפְרָשָׁא אֲתַתָּא מִבְּעַלְהָ. וְקָאִים חוּבָה דְּפְגִימוֹ דָּא בְּסִיְהָרָא, עַד דְּקֵיִימוֹ יִשְׂרָאֵל בְּטוֹרָא דְּסִינַי. כִּיּוֹן דְּקֵיִימוֹ יִשְׂרָאֵל בְּטוֹרָא דְּסִינַי, אֲתַעְבֵּר הֵהוּא פְּגִימוֹ דְּסִיְהָרָא, וְקֵיִימָא לְאַנְהָרָא תְּדִיר.

303. כִּיּוֹן דְּחֲבּוּ יִשְׂרָאֵל בְּעַגְלָא, תִּבַּת בְּמַלְקַדְמִין סִיְהָרָא לְאַתְפָּגְמָא, וְשִׁלְטָא חוּיָא בִּישָׂא, וְאַחִיד בֵּיהּ, וּמְשִׁיךְ לָהּ לְגַבִּיָּהּ. וְכַד יָדַע מֹשֶׁה דְּחֲבּוּ יִשְׂרָאֵל, וְאַתְעָבֵר מִנִּיָּהּ אִינוֹן זְיִינִין קְדִישִׁין עֲלָאִין, יָדַע וְדָאֵי דְּהָא חוּיָא אַחִיד בֵּיהּ בְּסִיְהָרָא, לְאַמְשַׁכָּא לָהּ לְגַבִּיָּהּ, וְאַתְפָּגִימַת, בְּדִין אֲפִיק לָהּ לְבַר.

304. וְכִיּוֹן דְּקֵיִימָא לְאַתְפָּגְמָא, אֶף עַל גַּב דְּיִהוּשֻׁעַ קָאִים בְּעַטְרָא דְּזִינִין דִּילִיָּהּ כִּיּוֹן דְּפְגִימוֹ שְׂרִיָּא בֵּיהּ, וְאַתְהֲדַרַת כְּמָה דְּאַתְפָּגִימַת בְּחוּבָא דְּאָדָם, לֹא יָכִיל ב"נ לְאַתְקֵיִימָא בְּרַ מֹשֶׁה, דְּהוּוּ שְׁלִיט בֵּיהּ, וּמוֹתִיָּהּ הוּוּ בְּסַטְרָא אַחְרָא עֲלָאָה. וְעַל דָּא, לֹא הוּוּ רְשׁוּ בֵּיהּ, לְקֵיִימָא לִיְהוּשֻׁעַ תְּדִיר, וְלֹא לְאַחְרָא, וְעַל כֶּן, אֵהֵל מוֹעֵד קְרִי לִיָּה, אֵהֵל דְּהָא שְׂרִיָּא בֵּיהּ, זְמַן קְצִיב לְכָל עֲלָמָא.

305. וְעַל דָּא רְזָא דְּמַלְהָ, אֵיִת יְמִינָא לְעִילָא, וְאֵיִת יְמִינָא לְתַתָּא. אֵיִת שְׂמַאלָא לְעִילָא, וְאֵיִת שְׂמַאלָא לְתַתָּא. אֵיִת יְמִינָא לְעִילָא, בְּקְדוּשָׁה עֲלָאָה. וְאֵיִת יְמִינָא לְתַתָּא, דְּאֵיִהוּ בְּסַטְרָא אַחְרָא.

306. There is a left above in supernal Holiness that arouses love, so that the moon can connect to a Holy place above, and shine FROM THERE. BECAUSE WHEN ZEIR ANPIN IS CHANNELING THE LIGHT OF THE LEFT TO THE NUKVA, SHE IS CONSOLED BY HIM AND PERMITS HIM TO MATE AND GIVE HER LIGHT. There is a left SIDE below, ON THE OTHER SIDE. It disrupts the supernal love, blocking the moon, WHICH IS THE NUKVA, from shining by the sun, WHICH IS ZEIR ANPIN, and from coming close to him AND MATING WITH HIM. This is the aspect of the evil serpent.

307. And when this lower left, THE SERPENT, is aroused, he draws the moon, THE NUKVA OF ZEIR ANPIN, TOWARD HIM and separates her from above, FROM ZEIR ANPIN. Her radiance darkens, and she cleaves to the evil serpent and draws death to the whole world. For she links with the serpent and alienates herself from the Tree of Life, THAT IS ZEIR ANPIN. HENCE, HER CONNECTION WITH THE TREE OF LIFE IS NOT CONTINUOUS, BUT PERIODIC, AND THE LIFE SHE GETS FROM HIM IS ALSO PERIODIC.

308. When the Temple, WHICH IS THE NUKVA, was defiled, death was caused to the world for the period of time until the moon, WHICH IS THE NUKVA, is corrected and resumes her radiance. She is now called the Tabernacle of Periodic Congregation, WHICH MEANS THAT SHE WILL ONLY BE CALLED SO FOR A LIMITED PERIOD OF TIME, BECAUSE HER UNION WAS DISRUPTED BY THE PROXIMITY OF THE SERPENT. Hence, Yehoshua died only because of the serpent, which came close to and caused the Tabernacle, THE NUKVA, to be blemished, as in the beginning--AS BEFORE THE GIVING OF TORAH.

309. This is the inner meaning of, "but his servant Yehoshua, the son of Nun, was a young man, he did not leave the Tabernacle" (Shemot 23:11). Even though he was a young man below, he received light FROM THE NUKVA BECAUSE HIS CAPACITY WAS AUGMENTED BY THE ANGEL MATATRON. MATARON IS CALLED A YOUNG MAN BELOW, IN ATZILUT. Nevertheless, "he did not leave the Tabernacle" (Shemot 23:11.), WHICH ALSO MEANS THAT HE WAS NO BETTER THAN THE TABERNACLE ITSELF, THE NUKVA, WHICH CONTAINED HIM. As THE TABERNACLE was deformed, so was YEHOSHUA. And although he still had the holy ornaments, when the moon became defective Yehoshua could not escape alone from that very defect. THIS MEANS THAT THE SAME DEFECT, WHICH WAS CAUSED BY THE SIN OF YISRAEL, AFFECTED BOTH THE MOON AND YEHOSHUA.

310. Come and behold: Similarly, when Adam sinned WITH THE TREE OF KNOWLEDGE, the Holy One, blessed be He, took away his ornaments the luminous and sacred letters with which He had crowned him, NAMELY THE LETTERS THAT FORM THE HOLY NAME. Hence, they saw and knew the meaning of removing their ornaments, as it is written: "They knew that they were bare" (Beresheet 3:7). Beforehand, they were clothed with precious, armed crowns, which gave them freedom from all. After sinning, those PRECIOUS CROWNS were taken from them. They knew then that death called for them, that they were stripped of that freedom from all, and that they had brought death upon themselves and the world.

306. אֵיךְ שֶׁמֵאֵלָה לְעֵילָא, בְּקִדּוּשָׁה עֲלָאָה, לְאַתְעָרָא רְחִימוּתָא, לְאַתְקַשְׂרָא סִיְהָרָא בְּאַתְרֵי קְדִישָׁא לְעֵילָא לְאַתְנַהֲרָא. וְאֵיךְ שֶׁמֵאֵלָה לְתַתָּא, דְּאַמְרִישׁ רְחִימוּתָא דְלְעֵילָא, וְאַמְרִישׁ לָהּ מֵלֵאנְהֵרָא בְּשִׁמְשָׁא, וְלְאַתְקַרְבָּא בְּהַדְיָה. וְדָא הוּא סְטְרָא דְחֻוּיָא בִּישָׁא.

307. דְּכַד שֶׁמֵאֵלָה דָּא דְלְתַתָּא אֲתַעְרַת, כְּדִין מְשִׁיךְ לָהּ לְסִיְהָרָא, וְאַמְרִישׁ לָהּ מֵלְעֵילָא, וְאַתְחַשְׁבַּת נְהוּרָאָה, וְאַתְדַּבְּקַת בְּחֻוּיָא בִּישָׁא. וְכִדִּין שְׂאִיבַת מוּתָא לְתַתָּא לְכֻלָּא, וְאַתְדַּבְּקַת בְּחֻוּיָא וְאַתְרַחֲקַת מֵאִילָנָא דְחֻוּיָא.

308. וְעַל דָּא גְרִים מוּתָא לְכֻלָּא עֲלֵמָא, וְדָא הוּא, דְּכִדִּין אֲסַתְאֲבַת מִקְדָּשָׁא, עַד זְמַן קְצִיב, דְּאַתְקַנַּת סִיְהָרָא וְתַבַּת לְאַנְהֵרָא, וְדָא הוּא אֵהֵל מוּעֵד. וְעַל דָּא, יְהוֹשֻׁעַ לֹא מִיַּת, אֲלֵא בְעִיטָא שֶׁל נַחֲשׁ דָּא דְקָרִיב וּבְגִים מְשַׁכְנָא, כְּדִקְדַּמִּיתָא.

309. וְדָא הוּא רְזָא, דְּכִתִּיב וְיְהוֹשֻׁעַ בֶּן נֹחַ נֶעַר לֹא יְמִישׁ מִתּוֹךְ הָאֵהֵל. דָּאֵף עַל גַּב דְּאֵיְהוּ נֶעַר לְתַתָּא, לְקַבְּלָא נְהוּרָא, לֹא יְמִישׁ מִתּוֹךְ הָאֵהֵל. כְּמָה דְּאַתְפְּגִים דָּא, הֵכִי נִמְי אֲתַפְּגִים דָּא. אֵף עַל גַּב דְּזִינָא קְדִישָׁא הוּא לֵיה, כִּיּוֹן דְּאַתְפְּגִים סִיְהָרָא, הֵכִי הוּא וְדָא, לֹא אֲשַׁתְּוִיב בְּלַחְדוּי מְנִיָּה, מֵהֵוּא גּוּנָא מִמֶּשׁ.

310. תָּא חֻוּי, כְּגוּנָא דָּא כִּיּוֹן דְּחַב אֲדָם, נִטְל קְדָשָׁא בְּרִיךְ הוּא מְנִיָּה אֵינּוֹן זִינֵי אֲתוּוֹן, נְהִירִין קְדִישִׁין, דְּאַעֲטַר לֵיהּ קְדָשָׁא בְּרִיךְ הוּא. וְכִדִּין דְּחֵלוּ, וְיַדְעוּ דְּהָא אֲתַפְּשׁוּ מְנִיָּהוּ, הֵה"ד וְיַדְעוּ כִּי עֲרוּמִים הֵם. בְּקַדְמִיתָא הוּוּ מִתְלַבְּשֵׁן בְּאֵינּוֹן כְּתָרֵי יִקְר מְזִינִין, דְּאֵינּוֹן חִירוּ מְכֻלָּא. כִּיּוֹן דְּחַבוּ, אֲתַפְּשׁוּ מְנִיָּהוּ. וְכִדִּין יַדְעוּ, דְּהָא מוּתָא קְרִי לֹוֹן, וְיַדְעוּ דְּאַתְפְּשִׁטוּ מִחִירוּ דְּכֻלָּא, וְגִרְמוּ מוּתָא לֹוֹן וְלְכֻלָּא עֲלֵמָא.

58. "And they sewed fig leaves together"

Here the totality of spiritual wisdom is conveyed through the metaphor of a seed. The unfolding of this wisdom is personified through the metaphor of a grown Tree--that is, the Tree of Life and Tree of Knowledge. The evil intention to utilize this wisdom for negative purposes is conveyed through

the symbol of the fig leaf. Adam and Eve wearing fig leaves denotes their dabbling in the dark side of wisdom. These verses can help prevent ourselves from falling into the negativity.

311. "And they sewed fig leaves together" (Beresheet 3:7). From these words, we learn that they learned all types of magical spells and sorcery and that they cleaved onto the lower one, WHICH IS THE OTHER SIDE, as was explained.

Consequently, the height of Adam was reduced to 100 cubits, and a separation BETWEEN ZEIR ANPIN AND THE NUKVA was effected. Now, Adam existed in judgment, and the earth was cursed, as has been explained.

311. וַיִּתְּפוּ עָלֶיהָ תְּאֵנָה. הָא אֹקִימָנָא, דְּאוֹלִיפּוּ כָּל זַיְיָנֵי חֲרָשִׁין וְקוֹסְמִין, וְאַחִידוּ בְּהָאֵי דְלִתְתָא. כְּמָה דְאַתְמָר. וְהָיָא שְׁעָתָא אֲתַגְרַע זְקִיפּוּ וְקוּמָה דְאַרְם מְאָה אַמִּין. וְכַדִּין אֲתַעְבִּיד פְּרוּדָא, וְקָאִים אַרְם בְּדִינָא, וְאַתְלִטִּיא אַרְעָא. וְהָא אֹקִימָנָא.

59. "And He expelled the man"

Our lives are the sum of our decisions and the paths we've chosen to walk. The moment we choose a path, we immediately invite the totality of spiritual forces associated with that path into our life. We are thrust into a whole new world.

According to the Kabbalist, all possible paths exist in parallel universes. We switch universes at the moment we choose a path, as if we'd walked out of one movie to enter another movie that's far more enjoyable. The power to choose which "movie" of life we experience resides in our choices and spiritual actions.

We are now receiving the spiritual enlightenment to always know the right path. By so doing, we envelope ourselves in all things positive.

312. "And He expelled the man" (Beresheet 3:24). Rabbi Elazar asked: Who drove whom out? Could it have been the Holy One, blessed be He, who expelled Adam? BECAUSE IT WAS NOT WRITTEN THAT HASHEM DROVE MAN OUT, JUST "HE DROVE OUT THE MAN." The particle ET ('THE') BEFORE "THE MAN" is reversed. IT SHOULD HAVE BEEN, 'man drove out Et.' IN THE WORDS "DROVE OUT ET," THE PARTICLE ET CLEARLY INDICATES THE SHECHINAH. Adam certainly did drive out Et, but THE WORDS ARE REVERSED.

312. וַיִּגְרֶשׂ אֶת הָאָדָם, אָמַר רַבִּי אֶלְעָזָר לָא יִדְעָנָא מָאן עֲבִיד תְּרוּכִין לְמָאן, אִי קְדָשָׁא בְּרִיךְ הוּא עֲבַד תְּרוּכִין לְאָדָם, אִי לָא. אֲבָל מְלָה אֲתַהֲפִיךְ, וַיִּגְרֶשׂ אֶת, אֶת דְּיִיקָא. וּמָאן גְּרֶשׂ אֶת, הָאָדָם. הָאָדָם וְדָאֵי גְרֶשׂ אֶת.

313. Hence, it was written before: "and Hashem sent him away from the Garden of Eden" (Beresheet 3:23). Why was it written that He sent him away? Because Adam expelled Et, WHICH IS THE SHECHINAH, as we have said. THEREFORE "HASHEM SENT HIM AWAY FROM THE GARDEN OF EDEN." IT IS THEN WRITTEN, JUST "And he placed" (Beresheet 3:24), instead of, 'and Hashem placed.' This is because it was Adam who placed THE CRUVIM (CHERUBS), at this place he has brought about, blocking the SUPERNAL paths and ways. SUSTENANCE WAS WITHHELD, judgment was brought upon the world, and curses have been upon the world ever since.

313. וּבְגִין דָּא כְּתִיב, וַיִּשְׁלַחְהוּ ה' אֱלֹהִים מִגֵּן עֵדֶן, אֲמַאי וַיִּשְׁלַחְהוּ, בְּגִין דְּגְרֶשׂ אַדָם אֶת, כְּדַקְאֲמַרְן. וַיִּשְׁכֹּן: אִיהוּ אֲשֵׁרֵי לֹון בְּאַתֵּר דָּא, דְּאִיהוּ גְרִים, וְסִתִּים אֹרְחִין וְשְׁבִילִין, וְאֲשֵׁרֵי דִינִין עַל עֲלְמָא, וְאַמְשִׁיךְ לְוֹוֹטִין, מֵהֵוּא יוּמָא וְלַעִילָא.

314. "And the flames of the ever-turning sword" (Beresheet 3:24) refer to those who effect judgment in the world. THEY KEEP LEAPING FROM ONE SHAPE TO ANOTHER AND FROM ONE MANIFESTATION TO ANOTHER. They keep changing into many shapes, so as to make the world pay its dues. Sometimes they manifest as men; other times as women. At times they are scorching fires, and at times they are spirits. And no one can control them. They preserve the way of the Tree of Life as it was in the beginning, and prevent them from doing more damage.

314. וְאֵת לֵהַט הַחֶרֶב הַמִּתְהַפֶּכֶת. כָּל אֵינֹון דְּשִׁרְיִין בְּקוּזְפֵי דִינִין עַל עֲלְמָא, דְּמִתְהַפְּכִין לְגוּוֹנִין סְגִיאִין, בְּגִין לְאַתְפְּרַעָא מֵעֲלְמָא. לְזַמְנִין גּוֹבְרִין, לְזַמְנִין נְשִׁין, לְזַמְנִין אֲשָׁא מְלַהֲטָא, וְלְזַמְנִין רוּחִין, דְּלִית מָאן דְּקָאִים בְּהוּ. וְכָל דָּא, לְשִׁמּוֹר אֶת דְּרִךְ עַץ הַחַיִּים, דְּלָא יוֹסִיפּוֹן לְאַבְאָשָׁא בְּקַדְמִיתָא.

315. "The flames of the sword" are all those who blaze fire and severe punishment upon the heads of the wicked and the sinners. The shapes change themselves into several kinds of judgments, according to the actions of the humans. They are CALLED flames, as it is written: "And He burned them in the next day" (Malachi 3:19).

315. לֵהַט הַחֶרֶב. אֵינֹון דְּמְלַהֲטָאן אֲשָׁא וְקוֹסְטִירֵי עַל רְאִשֵׁיהוֹן דְּרִשִׁיעֵינָא וְחַיִּיבֵינָא, וּמִתְהַפְּכִין גּוּוֹנִין לְכְמָה זַיְיָנִין, לְפֹום אֲרַחֲוִיהוּ דְּבְנֵי נֶשָׂא. וְעַל דָּא לֵהַט, כְּמָא דְּאֵת אָמַר וְלֵהַט אוֹתָם הַיּוֹם הַבֵּא וְגו'. וְהָא אֲתַמָּר.

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316. They are called "swords," as it is written: "The sword of Hashem is filled with blood" (Yeshayah 34:6). Rabbi Yehuda said that the flames of the sword are the avengers below, IN THIS WORLD, who change from one shape to another. They are given charge of harming and accusing the wicked, who transgress their Master's commands.

317. Come and see: Once man sinned, he drew upon himself a number of evil and punitive spirits and judges and judgments of which he was terrified and could not subdue. Solomon was versed in supernal wisdom and the Holy One, blessed be He, crowned him with royalty. Hence, all the people of the world feared him. And when he sinned, he drew upon himself many harmful and punitive agents and weavers of judgments, NAMELY JUDGMENT MONGERS, and he feared them all. They were able to harm him, and all that he had they took away from him.

318. Hence, by his actions, and according to the path he chooses, man draws upon himself emissaries which he must face. Adam, BY HIS SIN, drew upon himself another defiled force and that force defiled him and all mankind after him.

319. Come and behold: When Adam sinned, he drew upon himself the force of defilement, and he defiled himself and the world. This is the evil serpent who is unclean and defiled the world. As we have learned, when THE ANGEL OF DEATH removes the soul of a person, what is left is an unclean body that defiles the house and all those who approach it. Hence, "He that touches the dead body..." (Bemidbar 19:11), BECAUSE DEATH COMES FROM THE DEFILED EVIL SERPENT.

320. For this reason, when THE ANGEL OF DEATH has taken the soul and has defiled the body, permission is granted for all sorts of defilement to settle on that body. The body has been defiled by the side of the evil serpent that has taken possession of it, BECAUSE DEATH COMES FROM HIM. Hence, wherever that evil serpent dwells is made unclean.

321. Come and behold: When people sleep on their beds at night, and when night spreads its wings upon the world, they taste the taste of death. Because they do, the spirit of defilement roams around the world and defiles it. It settles upon a man's head, and he is made unclean.

316. הַחֶרֶב: דָּא חֶרֶב לֵה. כַּד"א חֶרֶב לֵה מְלָאָה דָּם וּגו'. אָמַר רַבִּי יְהוּדָה, לֵהֵט הַחֶרֶב, כֹּל אֵינּוֹן קְסָטְרִין דְּלִתְתָּא, דְּמִתְהַפְּכִין מְדִיוֹקְנָא לְדִיוֹקְנָא, כְּלַהוֹן מִמֶּנּוּן עַל עֲלָמָא לְאַבְאָשָׁא, וְלֹאֲסַטָּא לּוֹן לְחַיִּיבֵי עֲלָמָא, דְּעֵבְרִין עַל פְּקוּדֵי דְּמֵאֲרִיְהוֹן.

317. תָּא חֲזִי, בִּיּוֹן דְּחַב אָדָם, אֲמַשִּׁיךְ עֲלֵיהּ כְּמַה זְיִינִין בִּישׁוּן, וְכַמַּה גְּרִדִּינִי נְמוּסִין, וְדַחִיל מְכַלְהוּ, וְלֹא יָכִיל לְקוּימָא עֲלֵיהּ. שְׁלֵמָה יָדַע חֲכַמְתָּא עֲלָאָה, וְשׁוּי לִיָּה קְדָשָׁא בְּרִיךְ הוּא עֵטְרָא דְּמַלְכוּתָא, וְהוּוּ דְּחֲלִי מִנִּיָּה כֹּל עֲלָמָא. בִּיּוֹן דְּחַב אֲמַשִּׁיךְ עֲלֵיהּ כְּמַה זְיִינִין בִּישׁוּן, וְכַמַּה גְּרִדִּינִי נְמוּסִין וְדַחִיל מְכַלְהוּ, וְכַדִּין יָכִילוּ לְאַבְאָשָׁא לִיָּה, וְמַה דְּהוּוּ בִּירְיָה נִטְלוּ מִנִּיָּה.

318. וְעַל דָּא בְּמַה דְּאֲזִיל ב"נ, וּבַהֲהוּא אָרְחָא דְּאֲתַדְּבַק בִּיָּה, הֲכִי מַשִּׁיךְ עֲלֵיהּ, חִילָא מִמֶּנּוּן, דְּאֲזִיל לְקַבְּלֵיהּ. כִּךְ אָדָם הוּוּ מַשִּׁיךְ עֲלֵיהּ חִילָא אַחֲרָא מְסָאב דְּסָאִיב לִיָּה וְלִכְּל בְּנֵי עֲלָמָא.

319. תָּא חֲזִי כַּד חַב אָדָם, מַשִּׁיךְ עֲלֵיהּ חִילָא מְסָאבָא, וְסָאִיב לִיָּה וְלִכְּל בְּנֵי עֲלָמָא, וְהֵאֵי הוּא חוּיָא בִּישָׁא, דְּאִיְהוּ מְסָאב וְסָאִיב עֲלָמָא. דְּתַנְיִן כַּד אֲפִיק גְּשֻׁמְתִין מִבְּנֵי נָשָׁא, אֲשֵׁתָּאֵר מִנִּיָּה גּוּפָא מְסָאב, וְסָאִיב בֵּיתָא, וְסָאִיב לְכָל אֵינּוֹן דְּמִקְרַבִּין בִּיָּה. הֲדָא הוּא דְּכֹתִיב הַנּוֹגֵעַ בְּמַת וּגו'.

320. וְעַל דָּא, בִּיּוֹן דְּאִיְהוּ נְטִיל גְּשֻׁמְתָּא, וְסָאִיב גּוּפָא, כְּדִין אֲתִיְיָהִיב רִשׁוּ, לְכָל אֵינּוֹן סְטְרֵי מְסָאבָן לְשָׂרְיָא עֲלוּי. דְּהָא הוּוּ גּוּפָא אֲסִתָּאב, מְסָטְרָא דְּהוּוּ חוּיָא בִּישָׁא, דְּשָׂרְיָא עֲלוּי. וְעַל דָּא, בְּכָל אֲתַר דְּהוּוּ חוּיָא בִּישָׁא שָׂרְיָא מְסָאב לִיָּה, וְאֲסִתָּאב.

321. וְתָא חֲזִי, כֹּל בְּנֵי עֲלָמָא בְּשַׁעֲתָא דְּנִיּוּמֵי עַל עֲרִסְוִיהוּ בְּלִילִיָּא, וְלִילִיָּא פְּרִישׁ גְּדַפְהָא עַל כֹּל בְּנֵי עֲלָמָא, טְעָמֵי טְעָמָא דְּמוּתָא, וּמַגּוּ דְּטְעָמֵי טְעָמָא דְּמוּתָא, הֵאֵי רוּחָא מְסָאבָא שְׁטִיָּא עַל עֲלָמָא, וְסָאִיב עֲלָמָא וְשָׂרְיָא עַל יַדּוּי דְּבַר נֶשׁ וְאֲסִתָּאב.

322. And when he wakes from his sleep, and his soul is returned to him, all that he touches with his hands is made unclean, because the spirit of uncleanness is upon those. Hence, one should not receive his clothes from the hands of another who has not washed his hands, because in so doing, he will draw upon himself the spirit of defilement and become unclean. This spirit of defilement then receives permission to dwell anywhere that his mark can be found.

322. וְכִד אֲתַעַר, וְאֲתַהַדֵּר לִיה נִשְׁמַתִּיה, בְּכֹל מַה דִּיקָרֵב בִּידוּי, כְּלֵהוּ מִסְאָבִי, בְּגִין דְּשֵׁרִיא עֲלִיּוּהוּ רוּחַ מִסְאָבָא, וְעַל דָּא לֹא יִסַּב בִּי מְנוּי לְאַלְבִּישָׁא, מִמָּאן דְּלֹא נָטִיל יְדוּי, דְּהָא אֲמַשִּׁיךְ עֲלִיהּ הֵהוּא רוּחַ מִסְאָבָא, וְאִסְתָּאב, וְאִית לִיה רִשׁוּ, לְהָאִי רוּחַ מִסְאָבָא, לְשֵׁרִיא בְּכֹל אֲתַר, דְּאִשְׁתַּכַּח רְשִׁימוּ מִסְטְרִיה.

323. Hence, one should not receive the vessel for washing his hands from another who has not washed his hands already, and has drawn upon himself the spirit of uncleanness. And the spirit of defilement has permission to settle upon he who receives water from such a person. Hence, one should be very careful in whichever way he turns and beware of the side of the evil serpent, so that it does not gain control of him. In the future, the Holy One, blessed be He, will remove the spirit of uncleanness from this world and the world to come. Hence it is written: "I will cause the spirit of uncleanness to pass out of the earth" (Zechariah 13:2), and it is also written, "And death will be abolished forever" (Yeshayah 25:8).

323. וְעַל דָּא, לֹא יִטּוּל יְדוּי, בִּי, מִמָּאן דְּלֹא נָטִיל יְדוּי. בְּגִין דְּאֲמַשִּׁיךְ עֲלִיהּ הֵהוּא רוּחַ מִסְאָבָא, וְקָבִיל לִיה הָאִי הַנְטִל מִיָּא מְנִיָּה. וְאִית לִיה רִשׁוּ לְשֵׁרִיא עֲלוּי דְּבַר נֶשׁ. בְּגִין כֶּן בְּעֵי בַר נֶשׁ לְאַסְתַּמְרָא בְּכֹל סְטְרוּי, מִסְטְרָא דְּהָאִי חוּיָא בִּישָׁא, דְּלֹא יִשְׁלוּט עֲלוּי. וְזִמִּין קִדְשָׁא בְּרִיךְ הוּא לְעֲלֵמָא דְּאֲתִי לְאַעְבְּרָא לִיה מִעֲלָמָא, הַה"ד וְאֵת רוּחַ הַטּוֹמְאָה אַעְבִּיר מִן הָאָרֶץ. וְכֹתִיב בְּלַע הַמּוֹת לַנֶּצַח וְגו'.

60. "And man knew"

The path we choose for ourselves is the path that is automatically laid out for our children. This secret is found within the story of Cain murdering his brother Abel. Cain's father, Adam, chose the spiritual path of good and evil. Cain followed in his father's footsteps, becoming vulnerable to the evil inclinations that are inherent in this reality. By scanning these passages, we become always mindful of our children when making choices in life, and we draw positive spiritual influences into the lives of our children.

324. "And Adam knew Chavah his wife" (Bereshheet 4:1). Rabbi Aba opened his discourse and asked, "Who knows of the spirit of man, if it goes upward and if the spirit of the Chayah goes down to the earth?" (Kohelet 3:21). This verse has many interpretations, and so it is with the words of Torah. Each and every word has many interpretations, and all are true.

324. וְהָאָדָם יָדַע אֵת חַוָּה אִשְׁתּוֹ וְגו'. רַבִּי אַבָּא פָתַח מִי יוֹדַע רוּחַ בְּנֵי הָאָדָם הָעוֹלָה הִיא לְמַעְלָה וְרוּחַ הַבְּהֵמָה הַיּוֹרֶדֶת הִיא לְמַטָּה לְאָרֶץ. הָאִי קְרָא, כַּמָּה גּוֹוִנִין אֵית בֵּיה, וְהִכִּי הוּא כָּל מְלוּי דְּאוֹרֵייתָא, כַּמָּה גּוֹוִנִין בְּכֹל חַד וְחַד, וְכֹלְהוּ יָאוּת.

325. The entire Torah can be interpreted in 70 different ways, corresponding to the 70 sides and 70 aspects OF ZEIR ANPIN. THE SEVEN SIDES (LOWER SFIROT) OF ZEIR ANPIN HAVE 10 SFIROT EACH, ADDING UP TO 70 SIDES AND 70 ASPECTS, CORRESPONDING TO THE SEVEN SFIROT IN THE HEAD OF ZEIR ANPIN, WHICH EACH HAVE TEN (SFIROT). So, each topic in Torah, and whatever is derived from each topic, has many interpretations, explained in all directions.

325. וְהִכִּי אֵינּוֹן, וְכֹל אוֹרֵייתָא מִתְפָּרֶשָׁא בְּשַׁבְעִין אֲנָפִין, לְקָבִיל שַׁבְעִין סְטְרִין, וְשַׁבְעִין אֲנָפִין, וְהִכִּי הוּא בְּכֹל מְלָה וּמְלָה דְּאוֹרֵייתָא, וְכֹל מְאִי דְּנִפְיָק מִכָּל מְלָה וּמְלָה, כַּמָּה גּוֹוִנִין אֲתַפְרֶשֶׁן מְנִיָּה לְכָל סְטְרִין.

326. Come and behold: When a man follows the path of truth, he keeps to the right and only attracts to himself a holy spirit from above. This spirit serves him as a holy desire to unite with the upper and to cleave onto the supernal sanctity, so that it will never leave him.

326. תָּא חֲזִי כִּד בִּי"נ אֲזִיל בְּאַרְחָ קְשׁוּט, הוּא אֲזִיל לְיַמִּינָא, וְאֲמַשִּׁיךְ עֲלִיהּ, רוּחָא קְדִישָׁא עֲלָאָה מְעִילָא. וְהָאִי רוּחַ סְלוּק בְּרַעוּתָא קְדִישָׁא, לְאַתְאחְרָא לְעִילָא, וְלֹא תִדְבַקָא בְּקְדוּשָׁה עֲלָאָה, דְּלֹא אֲתַעְדֵּי מְנִיָּה.

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327. However, when man walks on a path of evil and veers off the RIGHT path, he draws upon himself from the left side a spirit of uncleanness. This spirit defiles him, and he becomes unclean because of it. Hence, it is written: "And you shall not make yourselves unclean with them nor be defiled by them" (Vayikra 11:43), because he who defiles himself is led further into defilement.

328. Furthermore, come and behold: When a man walks along the path of truth and attracts a spirit of Holiness from above to himself and cleaves to it, he also draws a spirit of Holiness from above to the son that is born to him. He will be sanctified with His Master's Holiness, as it is written: "and you will sanctify yourselves and be Holy" (Vayikra 11: 44).

329. And when a man follows the path of evil and veers off the path of truth, he draws upon himself a spirit of defilement from the left, which defiles and makes him unclean. He draws that spirit of uncleanness to his son, and his son is defiled by that side.

330. This is what was meant by the verse: "who knows the spirit of the sons of man." For when a MAN cleaves to the right, THE LIGHT HE DRAWS FROM BELOW ascends UPWARD. And when a man is bound to the left THE LEFT SIDE which is the spirit of defilement, he descends AND DRAWS LIGHT downward from above. It resides with that man and never leaves him. The child born to him, while he is so defiled, is considered the child of the unclean spirit.

331. Adam clove to the unclean spirit, THE SERPENT, and his wife, CHAVAH, clung to it first and took and received defilement from it. He begot a son; that son was the son of the impure spirit. Thus, there were two sons: one from the unclean spirit, WHO IS KAYIN, and another who was born after Adam had repented, WHO IS HEVEL. Hence, one was born of the side of impurity, NAMELY KAYIN, and one of the side of purity, NAMELY HEVEL.

332. Rabbi Elazar said: When the serpent injected his impurity into Chavah, she absorbed it, MEANING THAT SHE WAS MADE PREGNANT BY IT. And when Adam had intercourse with her, she gave birth to two sons, one from the impure side, AND THAT WAS KAYIN, and the other from the side of Adam, AND THAT WAS HEVEL. Hevel resembled the Upper image and Kayin the Lower. Consequently, their paths parted.

327. וְכִד בַּר נֶשׁ אֲזִיל בְּאוֹרַח בִּישׁ, וְסִטִּי אוֹרְחוֹי, הוּא אֲמֻשִׁיךְ עֲלֵיהּ רוּחַ מְסֻאָבָא דְלִסְטֵר שְׁמַאלָא, וְסֻאִיב לֵיהּ, וְאַסְתָּאב בֵּיהּ, כַּד"א וְלֹא תִטְמְאוּ בָהֶם וְנִטְמַתֶּם בָּם. אֲתָא לְאַסְתָּאבָא מְסֻאָבִין לֵיהּ.

328. וְתָא חֲזִי, בְּשַׁעְתָּא דְבַר נֶשׁ אֲזִיל בְּאַרְחַ קְשׁוּט, וְאַמְשִׁיךְ עֲלֵיהּ רוּחָא קְדִישָׁא עֲלָאָה וְאַתְדַּבֵּיק בֵּיהּ, בְּרָא דִיוֹלִיד וְנִפּוּק מִנִּיהּ לְעֵלְמָא, הוּא מְשִׁיךְ עֲלֵיהּ קְדוּשָׁה עֲלָאָה, וְיֵהָא קְדִישׁ בְּקְדוּשָׁה דְמֵאַרְיָה, כְּמָה דְכָתִיב וְהִתְקַדְּשֶׁתֶם וְהִיִּיתֶם קְדוּשִׁים וְגו'.

329. וְכִד אִיהוּ אֲזִיל בְּסִטְר שְׁמַאלָא, וְאַמְשִׁיךְ עֲלֵיהּ רוּחַ מְסֻאָבָא, וְאַתְדַּבֵּק בֵּיהּ, בְּרָא דִיוֹפּוּק מִנִּיהּ לְעֵלְמָא, הוּא אֲמֻשִׁיךְ עֲלֵיהּ רוּחַ מְסֻאָבוּ, וְיִסְתָּאב בְּמִסְאָבוּ דֵהוּא סְטְרָא.

330. וְעַל דָּא כְּתִיב, מִי יוֹדַע רוּחַ בְּנֵי הָאָדָם הַעוֹלָה הִיא לְמַעְלָה. כַּד אִיהוּ בְּאַתְדַּבְּקוֹת יְמִינָא, סְלִקָא הִיא לְעֵילָא. וְכִד אִיהוּ בְּאַתְדַּבְּקוֹת שְׁמַאלָא, הִיא סְטְר שְׁמַאלָא, דְאִיהוּ רוּחַ מְסֻאָבוּ, נְחִית מֵעֵילָא לְתַתָּא, וְשׁוּי דִיוֹרִיָּה בְּבַר נֶשׁ, וְלֹא אַעֲרִי מִנִּיהּ. וּבְרָא דְאוֹלִיד בְּהוּא מְסֻאָבוּ אִיהוּ הוּי בְרִיָּה, מֵהוּא רוּחַ מְסֻאָב, אִיהוּ הוּא בְרָא.

331. אָדָם אֲתְדַבֵּק בְּהוּא רוּחַ מְסֻאָב, וְאַתְתִּיהּ אֲתְדַבֵּקָא בֵּיהּ בְּקְדֻמִּיתָא, וְנִטְלָת וְקַבִּילָת הִיא זוּהֵמָא מִנִּיהּ. אוֹלִיד בַּר, הֵאֵי בְרָא, בְּרָא דְרוּחַ מְסֻאָבָא אִיהוּ. וְעַל דָּא, תְרִין בְּנִין הוּוּ, חַד מֵהוּא רוּחַ מְסֻאָב, וְחַד כַּד תַּב אָדָם בְּתִיּוּבְתָא, וּבְגִינֵי כָךְ, הֵאֵי מְסֻטְרָא מְסֻאָבָא, וְהֵאֵי מְסֻטְרָא דְכִינָא.

332. רַבִּי אֶלְעָזָר אָמַר, בְּשַׁעְתָּא דְאֵטִיל נְחֻשׁ הִיא זוּהֵמָא בַּהּ בְּחוּהָ, קַבִּילָת לֵיהּ, וְכִד אֲשַׁתְּמַשׁ עִמָּה אָדָם, אוֹלִידָת תְרִין בְּנִין, חַד מֵהוּא סְטְרָא מְסֻאָבָא, וְחַד מְסֻטְרָא דְאָדָם. וְהוּי דְמֵי הַבֵּל, בְּדִיוֹקְנָא דְלְעֵילָא, וְקִין בְּדִיוֹקְנָא דְלְתַתָּא. וּבְגִין כָךְ אֲתַפְרְשׁוּ אֲרַחֲיֵיהּ דָּא מִן דָּא.

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333. It was evident that Kayin was the son of the impure spirit, which is the evil serpent. Because he originated from the side of the Angel of Death, he killed his brother. THEREFORE, THE MURDER OF HEVEL IS IDENTICAL TO THE SIN OF EATING FROM THE TREE OF KNOWLEDGE, AND BOTH WERE INCITED BY THE SERPENT. AND, AS IN THE AFFAIR OF THE TREE OF KNOWLEDGE, IN WHICH THE ANGEL OF DEATH GAINED CONTROL OF THE WORLD, HERE TOO HE GAINED CONTROL TAKING OVER THE SOUL OF HEVEL. KAYIN comes from the side of the Angel of Death, and all the evil habitations, demons, and harmful spirits come to the world from him.

334. Rabbi Yosi said: THE NAME Kayin indicates a nest (Heb. Ken) of the evil habitations that come to the world from the impure side. Afterward, they brought sacrifices, each from his own side. So it is written: "And it came to pass, at the end of days, that Kayin brought of the fruit of the earth" (Beresheet 4:3). Rabbi Shimon said: it is written, "at the end of days." What is "the end of days?" It is the end of all flesh. What is THE END OF ALL FLESH? It is the Angel of Death, INDICATING THAT THE SACRIFICE KAYIN BROUGHT WAS FROM THE SIDE OF IMPURITY.

335. Kayin brought his offering from this "end of days." To be exact, the text uses the word Yamim (Days) and not Yamin (Right). Hence, it is written of Daniel, "And you go your way till the end and rest, and hence stand at your destiny" (Daniel 12:13). DANIEL asked THE HOLY ONE, BLESSED BE HE, "the end of Yamim or Yamin?" For YAMIM IS AN EVIL KLIPAH. And He replied: "at the end of days (Yamin)." But Kayin brought his offering from the end of Yamim, WHICH IS THE SIDE OF THE ANGEL OF DEATH, BECAUSE HE BROUGHT HIS OFFERING FROM HIS SIDE.

336. "Kayin brought of the fruit of the earth." These words are parallel to "the fruit of the Tree" (Beresheet 3:3). AS THE TREE OF KNOWLEDGE IS A REPRESENTATION OF THE EVIL SERPENT, SO HERE HE BROUGHT HIS OFFERING FROM THE EVIL SERPENT. Rabbi Elazar said, "the fruit of the earth" is similar to "woe to the wicked, it shall be bad with them, for according to the deserving (fruit) of his hands shall be done to him" (Yeshayah 3:11). For "the deserving (fruit) of his hands" refers to the Angel of Death, WHO IS THE DESERVING (FRUIT) OF THE HANDS OF THE WICKED. BECAUSE IF IT WAS NOT FOR THE SIN, HE WOULD NOT HAVE COME TO THE WORLD. "Shall be done to him" means that he is drawn to and cleaves to them, killing and defiling them. Hence, THE WORDS "THE FRUIT OF THE EARTH" INDICATE that Kayin's offering came from his side, WHICH MEANT IT CAME FROM THE SERPENT AND THE ANGEL OF DEATH.

337. "And Hevel also brought of the firstlings" (Beresheet 4:4). THE FUNCTION OF THE WORD "ALSO" IS to strengthen the upper side, THE PART FROM THE CHEST UPWARD, that is the holy side. That is why "Hashem turned to Hevel and his offering," BECAUSE IT WAS FROM THE SIDE OF HOLINESS, "but to Kayin and his offering, He did not turn" (Beresheet 4:6). The Holy One, blessed be He, did not accept KAYIN'S SACRIFICE BECAUSE IT WAS FROM THE UNCLEAN SIDE. Hence, "Kayin was very angry and his countenance fell," because his countenance, meaning that the offering from his side, was not accepted, but Hevel's offering was.

333. וְדָאֵי קַיִן, בְּרָא דְרוּחַ מְסֻאָבָא הוּא, דְאִיהוּ חוּיָא בִישָׁא הוּא. וּבְגִין דְקַיִן אָתָּא מְסֻטְרָא דְמִלְאךְ הַמּוֹת, קְטִיל לֵיהּ לְאַחוּי. וְהוּא בְּסֻטְרָא דִילֵיהּ, וּמְנִיחָה בְּל מְדוּרֵין בִישׁוּן, וּמְזִיקֵין וְשִׁדִין וְרוּחֵין אֲתִיבֵין לְעֵלְמָא.

334. אָמַר רַבִּי יוֹסֵי, קַיִן קִינָא דְמְדוּרֵין בִישׁוּן, דְאִתּוּ מְסֻטְרָא דְמְסֻאָבָא לְעֵלְמָא. וּלְבַתַּר אִיִּתִיאוּ קְרִבָּנָא. דָּא אֶקְרִיב מְסֻטְרָא דִילֵיהּ, וְדָא אֶקְרִיב מְסֻטְרָא דִילֵיהּ. הַה"ד וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְרֵי הָאָדָמָה וּגו'. ר' שְׁמַעוֹן אָמַר, וַיְהִי מִקֵּץ יָמִים, מֵאֵי מִקֵּץ יָמִים, דָּא הוּא קֵץ כָּל בְּשָׂר. וּמֵאַן אִיהוּ דָּא מִלְאךְ הַמּוֹת.

335. וְקַיִן מֵהוּא קֵץ יָמִים אִיִּתִי קְרִבָּנָא, דִּיּוֹקָא דְקָאֵמַר מִקֵּץ יָמִים, וְלֹא אָמַר מִקֵּץ יָמִין. וּבְגִין כֵּן כְּתוּב בְּדִנְיָאֵל וְאַתָּה לָךְ לִקְצֵי וְתַנּוּחַ וְתַעֲמוּד לְגוּרְלָךְ. אָמַר לוֹ לִקְצֵי הַיָּמִים אִו לִקְצֵי הַיָּמִין. אָמַר לוֹ לִקְצֵי הַיָּמִין. וְקַיִן מִקֵּץ הַיָּמִים אִיִּתִי.

336. וַיָּבֵא קַיִן מִפְרֵי הָאָדָמָה. כְּד"א וּמִפְרֵי הָעֵץ. אָמַר ר' אֶלְעָזָר, מִפְרֵי הָאָדָמָה, כְּד"א אִוִי לְרִשְׁעֵי רַע בִּי גָמוּל יָדִיו וּגו'. גָּמוּל יָדִיו. דָּא מִלְאךְ הַמּוֹת. יַעֲשֶׂה לוֹ, דְאִתְמַשְׁךְ עֲלֵיהּ, וַיִּתְדַבֵּק בְּהוּ לְקַטְלָא לֹון וּלְסֻאָבָא לֹון. וְעַל דָּא קַיִן אֶקְרִיב מְסֻטְרָא דִילֵיהּ.

337. וְהֵבֵל הֵבִיא גַם הוּא מִבְּכוֹרוֹת. לְאַסְגָּאָה סֻטְרָא עֲלָאָה, דְאִתִּיָּא מְסֻטְרָא קְדוּשָׁתָא. וּבְגִינֵי כֵן, וַיִּשַׁע ה' אֶל הֵבֵל וְאֶל מִנְחָתוֹ וְאֶל קַיִן וְאֶל מִנְחָתוֹ לֹא שָׁעָה. לֹא קָבִיל לֵיהּ קְדָשָׁא בְרִיךְ הוּא. וְעַל דָּא וַיַּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָנָיו. דְהָא לֹא אִתְקַבִּילוּ אֲנָפוּי, אִינוּן אֲנָפוּי דְסֻטְרוֹי, וְקָבִיל לֵיהּ לְהֵבֵל.

338. Hence, it is written: "And it came to pass when they were in the field" (Beresheet 4:8). The word, "field," here refers to a woman, as it was in, "For he found her in the field" (Devarim 22:27), IN WHICH "FIELD" ALSO REFERRED TO A WOMAN. THE "FIELD" IN THE FORMER VERSE ALSO ALLUDES TO A WOMEN. Kayin was jealous of the additional twin female born with Hevel, as it is written: "And she continued to give birth to his brother (et) to Hevel" (Beresheet 4:2). THIS DOUBLE USE OF THE PARTICLE ET BEFORE "TO HEVEL" IS A REFERENCE TO THE TWO FEMALES BORN WITH HEVEL.

338. ובגינוי כן כתוב, ויהי בהיותם בשדה. בשדה דא אתתא, כד"א כי בשדה מצאה, וקין קני על נוקבא יתירה, דאתילידת עם הבל. דכתיב, ותוסף ללדת והא אתמר.

61. "If you do well, there shall be an uplifting"

If a person does not constantly elevate himself during his spiritual journey, he actually begins regressing. As if we were standing still on a downward escalator, making no effort forward allows us to be carried backwards. In these passages we receive the Light that will help us always strive for greater heights.

339. "If you do well, there shall be an uplifting" (Beresheet 4:7). These words have already been explained. The word "uplifting" means, as Rabbi Aba explained, that you will ascend toward the upper rather than descend. THIS MEANS THAT YOU SHOULD RETURN THE LIGHTS FROM BELOW UPWARD AND STOP DRAWING THEM DOWNWARD FROM ABOVE, AS THIS WAS THE CAUSE OF HEVEL'S DEATH.

Rabbi Yosi said that this explanation, which had just been put forward, WAS NOVEL, but good. But, I have heard that "uplifting" MEANS, "REMOVAL" AND "PARDON," AS THE HOLY ONE, BLESSED BE HE, SAID TO HIM, "IF YOU DO WELL, that cleavage to the unclean spirit will be undone, and you shall be forgiven."

339. הלא אם תיטיב שאת, כמה דאתמר. אבל שאת, כדאמר רבי אבא, שאת: תסתלק לעילא, ולא תיחות לתתא. אמר רבי יוסי האי מלה השתא אתמר, ויאות הוא. אבל הכי שמענא, שאת: יסלק מינך, וישבוק לך, אתדבקותא דא, דרוח מסאבא.

340. Rabbi Yosi quoted, "If you should do not well, the sin crouches at the door" (Beresheet 4:7). AND HE THEN ASKED: "which door?" It is the upper judgment, THE JUDGMENT OF MALCHUT, which is the doorway open to all, as it is written: "open to me the gates of justice" (Tehilim 118:19).

According to the Aramaic translation, the words "the sin crouches" MEAN THAT THE HOLY ONE, BLESSED BE HE, SAID TO ADAM, that the side to which you clung and which you have drawn upon yourself lies in wait for you and will exact punishment from you.

340. ואי לא, לפתח חטאת רובץ. מאי לפתח, דא דינא עלאה, דאיהו פתחא דכלא. כד"א פתחו לי שערי צדק. חטאת רובץ. ההוא סטרא דאתדבקת ביה, ואתמשכת עלך, יהא נטיר לך, לאתפרעא מנך, כתרגומא.

62. "Kayin killed Hevel"

The Power of Repentance is manifested in the cosmos through the story of Cain's repentance for the murder of his brother. Adam is truly amazed at this unique force and phenomenon when he sees God accept Cain's repentance. The spiritual forces associated with the Hebrew letters that compose this story are the actual instruments by which repentance became a force that we can apply in our world. Our understanding of the importance of repentance is the power by which we activate it in our own lives. Reading these words awakens our desire to repent for our negative actions.

341. Rabbi Yitzchak said, Come and behold: when Kayin killed Hevel, he did not know how his soul could leave him, THAT IS, THAT BY HIS ACTIONS HE COULD, IN EFFECT, EXTRACT THE SOUL FROM HEVEL AND KILL HIM. And he was biting him with his teeth, as a serpent.

At that instant, the Holy One, blessed be He, cursed Kayin. He wandered in every direction, but no place accepted him until he hit himself upon the head and repented before his Master. Then the earth received him in one of the lower level compartments, BECAUSE HIS REPENTANCE WAS NOT COMPLETE AND THEREFORE NOT ACCEPTED IN THIS WORLD.

341. אמר רבי יצחק, תא חזי, בשעתא דקטיל קין להבל, לא הוה ידע היך יפיק נשמתיה מניה, והוה נשיך ליה בשניניה כחזיא. והא אוקמוה חבריא. ביה שעתא לויט ליה קדשא בריך הוא, והוה אזיל לכל סטרי עלמא, ולא הוה אתר דמקבל ליה, עד דאטפח על רישיה ותב קמי מאריה. וקבילת ליה ארעא, במדורא לתתא.

342. Rabbi Yosi said that the earth herself accepted him so that he could walk upon her, as it is written: "Hashem set a sign upon Kayin" (Beresheet 4:15). THIS INTERPRETATION IS THAT THE HOLY ONE, BLESSED BE HE, ACCEPTED KAYIN'S REPENTANCE, AND THUS GAVE HIM PERMISSION TO REMAIN UPON THE EARTH. According to Rabbi Yitzchak, however, the earth only accepted Kayin to a level beneath her, as it is written: "You have driven me, this day, from the face of the earth" (Beresheet 4:14). He was driven from the face of the earth, but not from underneath it. HE WAS TAKEN IN BY THE LOWER COMPARTMENT UNDERNEATH. THUS, RABBI YITZCHAK DISAGREED WITH RABBI YOSI'S INTERPRETATION. RABBI YITZCHAK'S POSITION WAS THAT KAYIN WAS ADMITTED TO THE LOWER LEVEL ONLY. WHY? BECAUSE HIS REPENTANCE WAS INCOMPLETE.

343. HE ASKS, "And into which place was he taken?" AND HE SAYS, into Arka, WHICH IS ONE OF THE SEVEN PHYSICAL LEVELS OF EARTH. OF ALL who reside there, it is written: "these shall perish from the earth and from beneath the heavens" (Yirmeyah 10:11). There, he established his place of living. This place is referred to in the words: "And he dwelt in the land of Nod east of Eden" (Beresheet 4:16). THIS ALLUDES TO THE LOWER COMPARTMENT CALLED 'ARKA.' THIS COMPARTMENT IS ALSO CALLED "NOD (SWAY)," BECAUSE THE RESIDENTS HAVE TWO HEADS AND SWAY FROM ONE SIDE OF DARKNESS TO THE OTHER SIDE OF LIGHT.
Tosefta (Addendum)

344. Kayin said, "My punishment is greater than I can bear" (Beresheet 4:13), MEANING THAT AFTER HE CONFESSED AND REPENTED, the Holy One, blessed be He, withdrew one half of his punishment. In the original punishment, He stated: "you shall be a fugitive (na) and a vagabond (nad) on the earth" (Beresheet 4:12), but now he was permitted to stay in Nod. And so it is written: "And Kayin left the presence of Hashem and dwelt in the land of Nod" (Beresheet 4:16), meaning that he left the presence of Hashem to be a vagabond, but not a fugitive, on the earth, BECAUSE HALF HIS PUNISHMENT HAD BEEN WITHDRAWN.

345. TheyTHE RABBISfurther said that when Kayin left the presence of Hashem, Adam asked him, "my son what was done with your sentence?" Kayin replied, 'Father, I was already given the good news that the Holy One, blessed be He, has forgiven me and that I can reside in Nod alone.' Adam then asked him, 'How did you merit that?' and Kayin answered, 'Because I repented and confessed before Him.' Adam said, 'The strength of repentance is so great and powerful, and I did not know that.' He began to say praises to his Master and to confess before him. He started reciting "A song for the day of Shabbat. It is good to thank Hashem" (Tehilim 92:1). For it is good to praise, repent, and confess before the Holy One, blessed be He.
End of Tosefta (Addendum)

346. Rabbi Yitzchak said that from the time that Kayin killed Hevel, Adam separated from his wife. Two female spirits used to come and mate with him. And he bore from them spirits and demons that roam around the world. THE REASON THERE WERE TWO SPIRITS IS BECAUSE PROSTITUTION IS A KLIPAH OF THE RIGHT, ON WHICH SIDE THEY LAUGH AND ARE JOYFUL. YET, EVENTUALLY THE SPIRITS PUNISH PEOPLE AND MAKE THEM SUFFER, WHICH IS THE JURISDICTION OF THE LEFT. HENCE, THERE WERE TWO SPIRITSONE WAS A KLIPAH (SHELL) OF THE RIGHT, AND THE OTHER A KLIPAH (SHELL) OF THE LEFT.

342. ר' יוסי אמר, ארעא קבילת ליה, למיהך בה. דכתיב, וישם ה' לקין אות. ר' יצחק אמר, לאו הכי, אלא, לתתא קבילת ליה ארעא, במדורא חדא דתחותה. דכתיב, הן גרשת אותי היום מעל פני האדמה. מעל פני האדמה גורש, אבל לתתא לא גורש.

343. ובאן אתר קבילת ליה ארעא, בארקא. וכל אינון דדיירי תמן. עליהון כתיב יאבדו מארעא ומתחות שמיא אלה. ותמן שוי מדוריה, והיינו דכתיב, וישב בארץ נוד קדמת ערן.

344. תוספתא בין דאמר קין, גדול עוני מנשא. מחל ליה קדשא בריך הוא, פלגו מעונשיה. בגין דגזר עליה בקדמיתא, ואמר ליה, נע ונד תהיה בארץ. והשתא, אשתאר בנוד בלחודוי. הה"ד ויצא קין מלפני ה' וגו'. כלומר, דכד נפק מן קדם ה' הוה, בגין למהוי נד בארעא, ולא נע.

345. ועוד אמרו, כד נפק קין, מן קדם ה', אמר לו אדם, ברי, מה אתעביד על דינך. אמר לו קין, אבא, כבר אתבשרית, דמחל לי קדשא בריך הוא, בנוד בלחודוי. אמר לו, היאך הוא. אמר לו, בגין דתבית, ואודית קמיה. אמר אדם, וכי דין הוא רב ותקיף חילא דתשובה, ואנא לא ידיעת. שרא לשבחא למריה, ולאודאה ליה, פתח ואמר, מזמור שיר ליום השבת טוב להודות לה'. כלומר, טוב לשבחא ולאנתבא ולאודאה קמיה קדשא בריך הוא (ע"כ תוספתא).

346. ואמר רבי יצחק, מדהיא שעתא דקטיל קין להבל, אתפרש אדם מאתתיה. תרין רוחין נוקבין, הוו אתין ומזדווגן עמיה, ואוליד רוחין ושרין דשאטן בעלמא.

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347. This need not be difficult to accept, because even when a man is dreaming, female spirits often come, seduce him, conceive from him, and eventually give birth. THESE OFFSPRING are called the plagues of mankind and take only the shape of humans. They have no hair on their heads, BECAUSE THESE OFFSPRING COME FROM THE KLIPAH OF THE RIGHT, AND HAIR IS CONNECTED TO THE LEFT. And of these Solomon said, "And I shall chastise them with the whip of men and with the plagues of the sons of men" (II Shmuel 7:4). Similarly, there are male spirits that visit women, IN THEIR DREAMS. Those WOMEN conceive from them, give birth to spirits, and all are called 'the plagues of mankind'.

348. After 130 years, Adam felt jealousy for his wife, had intercourse with her, and begot a son whom he called Shet. This is the secret of the ordering of the last TWO LETTERS within the 22 letters of the Hebrew alphabet. THIS IS UNIQUE AND DIFFERENT FROM ALL OTHER ORDERINGS OF THE ALPHABET, WHICH DO NOT END WITH THESE SAME TWO LETTERS, NAMELY SHIN AND TAV. Rabbi Yehuda said that THE NAME SHET SYMBOLIZES the secret of the lost spirit, NAMELY THAT OF HEVEL, which was clothed in the earthly body OF SHET. Hence, it is written: "Elohim has replaced (shat) for me another seed instead of Hevel" (Beresheet 4:25).

349. Rabbi Yehuda continued by saying, "And he begot in his own likeness after his own image" (Beresheet 5:3). This indicates that his other sons, KAYIN AND HEVEL, were not after his likeness, but Shet was in his own likeness and after his image, both physically and spiritually. As Rabbi Shimon said, in the name of Rabbi Yeba Saba (the elder), Adam's other sons had been produced in defilement, through attachment to the serpent and its rider, who is Samael. Hence, they bore no resemblance to Adam. Even though Hevel, unlike Kayin, was from the side OF PURITY AND NOT FROM THE SIDE OF THE SERPENT, neither had the form of the image of Adam. THEY BOTH LACKED THE CENTRAL COLUMN, WHICH IS THE FORM OF MAN. HEVEL WAS FROM THE RIGHT SIDE AND KAYIN FROM THE LEFT. HENCE, THEY WERE NOT CREATED IN THE LIKENESS OF ADAM.

350. Rabbi Yosi BRINGS FURTHER PROOF TO STRENGTHEN THE CASE THAT HEVEL WAS NOT COMPLETE. HE says: It is written: "Adam knew his wife, Chavah, and she conceived and gave birth to Kayin" (Beresheet 4:1), but it is not written that Adam begot Kayin. This was not written of Hevel either. Instead, it is written: "and she further gave birth to his brother, Hevel" (Beresheet 4:2). And here lies the concealed truth, THAT EVEN HEVEL WAS NOT IN THE IMAGE OR LIKENESS OF ADAM. But of Shet it is written: "And he begot in his own likeness, after his image." Thus, HE IS RELATED TO ADAM.

351. Rabbi Shimon said that for a hundred and thirty years Adam refrained from his wife, and during that time he begot in the world spirits and demons from the force of impurity that was sucked from him. And when that impurity was exhausted, he turned and became jealous of his wife and begot a son. It then is written: "...and he begot in his likeness, after his own image."

347. וְלֹא תִקְשִׁי לֶךְ הָאִי, דְּהָא בְּרַ נֶשׁ, כִּד אִיהוּ בְּחַלְמִיָּה, אֲתִיִּין רוּחִין נוֹקְבִין וְחִיִּיכֹן עִמֵּיהּ, וּמִתְחַמְמֵן מִנִּיָּה, וְאוֹלִידִין לְבִתְרָה. וְאֵלִין אֶקְרוּן נִגְעֵי בְּנֵי אָדָם. וְלֹא מִתְהַפְּכֹן, אֶלָּא לְדִיּוּקְנֵי בְּנֵי נֶשׂא, וְלִית לֹון שְׁעָרִין בְּרִישָׁא. וְעַל דָּא כְּתִיב בְּשִׁלְמָה, וְהוֹכַחְתִּינוּ בְּשִׁבְטֵי אַנְשִׁים וּבְנִגְעֵי בְּנֵי אָדָם. וְאִפִּילוּ כְּהָאֵי גִּוּוֹנָא, רוּחִין דְּכוּרִין אֲתִיִּין לְנֶשִׁי עֲלֵמָא, וּמִתְעַבְרֵן מִנִּיָּהּ, וְאוֹלִידֵן רוּחִין, וְכִלְהוֹן נִגְעֵי בְּנֵי אָדָם אֶקְרוּן.

348. בְּתַר מָאָה וּתְלַתִּין שָׁנִין, אֲתֵלְבַשׁ אָדָם בְּקִינוּיָא, וְאֲתַחַבֵּר בְּאַתְתֵּיהּ, וְאוֹלִיד בֶּר, וְקָרָא שְׁמוֹ שֵׁת. רְזָא, דְּסוּפָא דְּאַתְוּוֹן בְּקִיטְרֵי גְלִיפְן. רַבִּי יְהוּדָה אָמַר, רְזָא דְּרוּחָא דְּאַתְאֲבִיד, דְּאַתְלַבַּשׁ בְּגוּפָא אַחְרָא בְּעֵלְמָא. הִדָּא הוּא דְּכְתִיב כִּי שֵׁת לִי אֱלֻקִים זֶרַע אַחַר תַּחַת הַבַּל.

349. וְאָמַר רַבִּי יְהוּדָה, כְּתִיב וַיֹּולֵד בְּדַמּוֹתוֹ כְּצֵלְמוֹ, מִשְׁמַע דְּבְנִין אַחְרָנִין לֹא הוּוּ בְּדִיּוּקְנָא דִּילֵיהּ, וְדָא בְּדַמּוֹתוֹ כְּצֵלְמוֹ, בְּתִיקוּנָא דְּגוּפָא, וּבְתִיקוּנָא דְּנַפְשָׁא, בְּאַרְחַ מִישֵׁר. כְּמָה דְּאָמַר רַבִּי שְׁמַעוֹן, מִשְׁמִיָּה דְּרַב יִיבָא סָבָא. בְּנִין אַחְרָנִין, בְּאַתְרַבְּקוּתָא דְּזוּהֵמָא דְּנַחֲשׁ, וְהוּוּ דְּרַכִּיב בֵּיהּ דְּאִיהוּ סָמָא לְ הוּוּ, וּבְגִינֵי כֶךְ לֹא הוּוּ בְּדִיּוּקְנָא דְּאָדָם. וְאִי תִימָא, הָא אָמַרְתָּ, דְּהַבֵּל מַסְטֵרָא אַחְרָא הוּוּ. הִכִּי הוּוּ. אֲבַל תְּרוּוִיָּהּ, לֹא הוּוּ בְּדִיּוּקְנָא דְּלִתְמָא.

350. אָמַר ר' יוֹסִי, וְהָא כְּתִיב, וְהָאֲדָם יָדַע אֶת חוּהָ אִשְׁתּוֹ וַתְּהַר וַתֵּלֵד אֶת קַיִן. וְלֹא כְּתִיב וַיֹּולֵד אֶת קַיִן. וְאִפִּילוּ בְּהַבֵּל לֹא כְּתִיב וַיֹּולֵד, אֶלָּא וַתּוֹסֶף לְלֶדֶת אֶת אַחִיו אֶת הַבֵּל. וְדָא הוּוּ רְזָא דְּמַלְאָה. אֲבַל בְּהָאֵי מָה כְּתִיב וַיֹּולֵד בְּדַמּוֹתוֹ כְּצֵלְמוֹ.

351. רַבִּי שְׁמַעוֹן אָמַר, מָאָה וּתְלַתִּין שָׁנִין, אֲתַפְּרַשׁ אָדָם מִאַתְתֵּיהּ. וְכֹל אֵינּוֹן מָאָה וּתְלַתִּין שָׁנִין, הוּוּ אוֹלִיד רוּחִין וְשָׂדִין בְּעֵלְמָא. בְּגִין הַהוּא חִילָא דְּזוּהֵמָא, דְּהוּוּ שְׂאִיב בֵּיהּ. כִּיּוֹן דְּחַסִּיל מִנִּיָּה הַהוּא, זוּהֵמָא, תָּב וְקִנֵּי לְאַנְתְּתֵיהּ, וְאוֹלִיד בֶּר. כְּדִין כְּתִיב, וַיֹּולֵד בְּדַמּוֹתוֹ כְּצֵלְמוֹ.

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352. Come and behold: when a man veers to the left and defiles his ways, he draws upon himself all kinds of impure spirits. And the spirit of defilement clings to him and does not leave him. This spirit only links to the man who drew it and not to another. Hence, they only cleave to those who cleave to them. Happy are the righteous, who walk in the straight path and who are the truly righteous. Their sons are righteous in the world. Of them it is written: "For the upright shall dwell in the earth" (Mishlei 2:21).

353. Rabbi Chiya quotes, "And the sister of Tuval Kayin was Naamah" (Bereshheet 4:22). Why do the scriptures mention her name, Naamah (tender)? It is because people were seduced by her **OVERWHELMING BEAUTY AND TENDERNESS**, and spirits and demons **LUSTED AFTER HER**.

Rabbi Yitzchak said that the sons of Elohim, Aza, and Azazel were seduced by her. **BECAUSE OF THOSE SEDUCTIONS, SHE WAS NAMED NAAMAH**.

354. Rabbi Shimon said that she was the mother of demons, being of the side of Kayin, and that along with Lilit, she is responsible for the epileptic death of babies. Rabbi Aba said to him: But sir, **RABBI SHIMON, NAAMAH** was charged with seducing men **IN THEIR SLEEP WHILE THEY DREAM, PLACING HER TO THE RIGHT OF THE KLIPOT. KILLING CHILDREN, HOWEVER, IS FROM THE LEFT ASPECT**.

HE RESPONDED THAT this is precisely correct, because she seduced men and bore spirits into the world. She still persists in her seductive work in the world. **BUT RABBI SHIMON SAID: SHE COOPERATES WITH LILIT, AND THE DEATH COMES FROM THE SIDE OF LILIT, NOT THAT OF NAAMAH**.

355. Rabbi Aba asked him: But since those demons die like human beings, how can you say that **NAAMAH** has survived to this day? He said to him that this is true, **THAT DEMONS DIE AS HUMANS DO**. Yet Lilit and Naamah and Iggeret, the daughter of Machalat, who originated from their side, will continue to live until the Holy One, blessed be He, burns the spirit of uncleanness from earth. This is as it is written: "I will cause the unclean spirit to pass out of the land" (Zechariah 13:2).

356. Rabbi Shimon said: Woe to the sons of man, for they are not aware and do not take heed nor search for knowledge. They are all blindfolded and do not know how full the world is with strange and invisible creatures and things. If permission were to be given to the eye to see, people would wonder greatly as to how is it possible to survive in this world.

352. תָּא חֲזִי, כָּל ב"נ דְּאָזִיל לְסֵטֶר שְׂמָאלָא וְסָאִיב אַרְחוּי, כָּל רוּחֵי מְסָאִבֵי, מְשִׁיךְ עַל גְּרַמְיָהּ. וְרוּחַ מְסָאִב אֲתַדְבֵּק בֵּיהּ, וְלֹא אַעְדֵי מְנִיָּה. וְאֲתַדְבֵּקוּתָא דֵּיהּוּא רוּחָא מְסָאִב, הוּי בְּהַאי ב"נ, וְלֹא בְּאַחֲרָא, וּבְגִינֵי כֶךְ, אֲתַדְבֵּקוּתָא דֵּלְהוֹן לָאו אִיהוּ, אֲלֵא בְּאִינוּן דְּמִתְדַבְּקִין בְּהוּ. זְכָאִין אִינוּן צְדִיקָא, דְּאָזִיל בְּאַרְחַ מִישֵׁר, וְאִינוּן זְכָאִי קְשׁוּט. וּבְגִיְהוֹן זְכָאִין בְּעֵלְמָא. וְעֲלִיָּהּוּ כְּתִיב כִּי יִשְׁרִים וְשָׁכְנוּ אֶרֶץ.

353. אָמַר ר' חִיָּיא, מַאי דְכְתִיב, וְאַחֹת תּוּבֵל קִין נְעֻמָּה. מַאי אִירִיא הָכָא, דְּקָאֻמַר קְרָא דְשִׁמְיָהּ נְעֻמָּה. אֲלֵא, בְּגִין דְּטַעֲוִין בְּנֵי נְשָׂא אֲבַתְרָהּ, וְאַמִּילוּ רוּחִין וְשִׂדִין. רַבִּי יִצְחָק אָמַר, אִינוּן בְּנֵי הָאֱלֹהִים עָזָא וְעָזָל, טַעוּ בְּתַרְהּ.

354. רַבִּי שְׁמַעוֹן אָמַר, אֲמֵן שְׁל שְׂדִים הוּת, דְּמִסְטָרָא דְקִין נִפְקַת, וְהִיא אֲתַמְנַת עִם לִילִית בְּאַסְכְּרָה דְרַבִּי. אָמַר לִיהּ רַבִּי אַבָּא, וְהָא אָמַר מַר, דֵּיהּוּא אֲתַמְנַת לְחַיִּיכָא בְּבִנֵי נְשָׂא. אָמַר לוֹ, הָכִי הוּא וְדָאִי, דֵּהָא אִיהִי אֲתִיִּית וְחַיִּיכָאֵת בְּהוּ בְּבִנֵי נְשָׂא. וְלִזְמַנִּין דְּאוּלִּידַת רוּחִין בְּעֵלְמָא מְנִיָּהּוּ. וְעַד כְּאֵן אִיהִי קִיִּימַת לְחַיִּיכָא בְּהוּ בְּבִנֵי נְשָׂא.

355. אָמַר לוֹ רַבִּי אַבָּא, וְהָא אִינוּן מֵתִין כְּבִנֵי נְשָׂא, מַאי טַעֲמָא, אִיהִי קִיִּימַת עַד הַשְּׁתָּא. אָמַר לוֹ, הָכִי הוּא. אֲבָל לִילִית וְנְעֻמָּה, וְאַגְרַת בַּת מַחְלַת דְנִפְקַת מִסְטָרָא דֵּלְהוֹן כְּלָהּ קִיִּימוֹת עַד דִּיבְעַר קְדָשָׁא בְּרִיךְ הוּא, רוּחַ מְסָאִבָּא מְעֵלְמָא. דְכְתִיב וְאֵת רוּחַ הַטְּמָאָה אֲעִבִיר מִן הָאָרֶץ.

356. אָמַר רַבִּי שְׁמַעוֹן, וּוִי לֹון לְבִנֵי נְשָׂא, אִינוּן דֵּלָא יִדְעִין וְלֹא מְשַׁגְּיחִין, וְלֹא מְסַתְּכְלִין, וְכְלָהּ אֲטִימִין, דֵּלָא יִדְעִין כְּמָה מְלוּיָא עֵלְמָא מְבַרִּין מְשַׁנְיִין, דֵּלָא אֲתַחְזוּן, וּמְמַלִּין סְתִימִין, דְּאֵלְמָלָא אֲתִיָּיְהּ רְשׁוּ לְעִינָא לְמַחְזִי, יִתְמַהוּן בְּנֵי נְשָׂא, הִיךְ יִכְלִין לְאַתְקִיִּימָא בְּעֵלְמָא.

357. Come and behold: this Naamah is the mother of demons. From her side originate all those demons who sexually arouse men, absorb the spirit of lust from them, seduce them, and eventually cause them to release semen in vain. And since this wastage of semen comes from the side of the spirit of defilement, one has to wash and to purify himself. This the friends have already explained.

357. תָּא חֲזִי, הָאֵי נְעֻמָּה, אֵימָא דְשֵׁרִין הֵוֹת, וּמְסֻטְרָה אֲתֵיין, כּל אֵינּוֹן שֵׁרִין, דְּמִתְחַמְמֵן מִבְּנֵי נְשָׂא, וְנִטְלֵי רֻחַ תִּיאוּבְתָא מְנִייהוּ, וְחִיּוּכְתָּ בְּהוֹן, דְּעֵבְדֵי לוֹן בְּעֵלֵי קְרִיין. וּבְגִין דְּבַעַל קְרִי, אֲתֵי מְסֻטְרָא דְרוּחַ מְסֻאָבָא, בְּעֵי לְאַסְחָאָה גְרַמִּיהָ, לְאַתְדַּכְּבָּא מְנִיָּה, וְהָא אֻקְמוּהָ חֲבַרְיָא.

63. "This is the book of the generations of Adam"

The power of self-sacrifice and true sharing is awakened in the cosmos through a thoughtful action of sharing by Adam. Reading this story empowers us to put others before ourselves. The Kabbalists believe that the motivation for sharing should never be based upon moral and ethical principles. Instead, the age-old What's in it for me? attitude is a far better motivator. The more we give of ourselves, the more the Light the Creator bestows upon us. This is a simple principle to understand, but one that requires extraordinary character to apply.

358. In the words, "this is the Book of the generations of Adam" (Bereshheet 5:1), "generations" refers to images of the souls, BECAUSE ALL THE SOULS WHO ORIGINATED FROM ADAM ARE LISTED IN THE BOOK.

Rabbi Yosi said: The Holy One, blessed be He, revealed to Adam the images OF THE SOULS of all the generations destined to come into the world and of all the Sages and Kings of the world destined to rule over Yisrael. When he saw David, King of Yisrael, who was born and then died BECAUSE HE HAD NO DAYS IN HIS LIFE, he said TO THE HOLY ONE, BLESSED BE HE, 'I will give him 70 years of my life expectancy.' Hence 70 years were taken from Adam and the Holy One, blessed be He, gave them to David.

358. זֶה סֵפֶר תּוֹלְדוֹת אָדָם: לְדִיוֹקְנֵי. אָמַר רַבִּי יִצְחָק, אַחְמֵי קֹדֶשׁא בְּרִיךְ הוּא לְאָדָם, דִּיוֹקְנֵי דְכָל אֵינּוֹן הָרִין דִּינִתּוֹן לְעֻלְמָא. וְכָל חֲבִימֵי עֻלְמָא, וּמַלְכֵי עֻלְמָא, דְּזַמִּינִן לְקִיּוּמָא עֲלֵיהוּ דִּישְׂרָאֵל. מְטָא לְמַחְמֵי, דּוֹד מַלְכָּא דִּישְׂרָאֵל. דְּאֲתִיּוּלִיד וּמִית. אָמַר לוֹ, מְשַׁנִּין דִּילִי, אוֹזִיף לִיה ע' שָׁנִין. וּגְרַעוּ מֵאָדָם ע' שָׁנִין, וְסָלִיק לוֹן קוֹדֶשׁא בְּרִיךְ הוּא לְדוֹד.

359. It was for this that David said the praise, "For you have made me glad, Hashem, by your actions. I will be joyous in the work of your hands" (Tehilim 92:5). Who caused me to be happy and live in the world? It was Adam WHO CAUSED ME TO BE HAPPY. He was the handiwork of the Holy One, blessed be He, and not of flesh and blood. HE WAS NOT BORN TO ANY MAN, BECAUSE HE WAS MADE BY THE HOLY ONE, BLESSED BE HE. THUS, those 70 years were deducted from Adam's thousand-year life expectancy.

359. וְעַל דָּא שִׁבַּח דּוֹד וְאָמַר, כִּי שִׂמְחַתְנִי ה' בְּפַעֲלֶךָ בְּמַעֲשֵׂי יְדֶיךָ אֲרִנֶּן. מֵאֵן גְּרַם לִי חֵדוּהָ בְּעֻלְמָא, פְּעֻלְךָ. דָּא הוּא אָדָם קֹדֶמְאָה, דְּאִיהוּ פְּעֻלוֹ דְּקֹדֶשׁא בְּרִיךְ הוּא, וְלֹא פְּעֻלוֹ דְּבִשָּׂר וְדָם. מַעֲשֵׂה יְדָיו דְּקֹדֶשׁא בְּרִיךְ הוּא וְלֹא מִבְּנֵי נְשָׂא. וְעַל דָּא, גְּרַעוּ אֵינּוֹן שְׁבַעִין שָׁנִין מֵאָדָם, מֵאַלְף שָׁנִין דְּהָוָה לִיה לְאַתְקִיּוּמָא בְּהוּ.

360. The Holy One, blessed be He, showed him all the sages of each and every generation until he reached the generation of Rabbi Akiva. He saw his Torah and was happy; he saw his death BY THE HANDS OF EVIL and was saddened. ADAM said: "How precious in my eyes are your companions, El, How mighty are their chiefs" (Tehilim 139:17).

360. וְאַחְמֵי לִיה קֹדֶשׁא בְּרִיךְ הוּא, כּל חֲבִימֵי דְרָא וְדָרָא, עַד דְּמְטָא לְדְרִיָּה דְרַבִּי עֲקִיבָא, וְחֲמֵי אוֹרִינְתָא דִּידִיָּה וְחָרִי. חֲמֵי מִיתְתִּיָּה וְעֲצִיב, פְּתַח וְאָמַר וְלִי מָה יְקָרוּ רַעֲיָךְ אֵל מָה עֲצָמוּ רַאשֵׁיהֶם.

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361. IT IS WRITTEN: "This is the Book OF THE GENERATIONS OF ADAM," and there literally is a book. We have already explained that when Adam was in the Garden of Eden, the Holy One, blessed be He, sent a book down to him with Raziel, the holy angel who is in charge of the supernal sacred secrets. In THE BOOK were supernal inscriptions, REFERRING TO THE RULES GOVERNING THE ELEVATION OF MALCHUT TO BINAH, and 72 branches of sacred wisdom, WHICH IS REVEALED AT THE TIME OF MATURITY. THIS IS A CONCEALED REFERENCE TO 72 AVENUES OF WISDOM, ALLUDING ONLY TO BINAH, WHO HAS REVERTED TO BEING CHOCHMAH, BUT NOT TO CHOCHMAH ITSELF. SHE IS TRANSFORMED into 670 inscriptions of the supernal secrets OF ZEIR ANPIN AND THE NUKVA. ZEIR ANPIN, WHICH IS THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, RECEIVES 600 FROM CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD OF BINAH, WHICH IS NUMBERED BY THE HUNDREDS. INTO HER 7 SFIROT, THE NUKVA RECEIVES CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. SHE RECEIVES ONLY 70, BECAUSE EVERY SFIRA IS COUNTED IN TENS, BEING RECEIVED FROM ZEIR ANPIN, WHO IS NUMBERED IN TENS.

362. In the middle of the book, there is an engraving of wisdom, WHICH IS THE HIDDEN MEANING OF THE CENTRAL POINT, THE FULL STRUCTURE OF WHICH IS NOT ACHIEVED UNTIL THE FINAL CORRECTION. It is prepared to receive, at THE TIME OF FINAL CORRECTION, the 1,500 keys that were not delivered to the supernal Holy Ones, FOR THE LAST 6,000 YEARS. All those SECRETS were concealed in the book before it came to the hands of Adam. And when he received it, holy angels used to congregate around him, so as to know and hear of them. They used to say: "Be exalted, Elohim, above the heavens. Let your glory be above the earth" (Tehilim 57:12).

363. At that point, the holy angel Hadarniel hinted to him and said, "Adam, Adam conceal the glory of your Master, AND DO NOT REVEAL IT TO THE ANGELS, for permission was given you alone, AND NOT EVEN TO THE SUPERNAL ANGELS, to know the glory of your Master." Therefore, he concealed it with him until he left the Garden of Eden.

364. In the beginning, he used to study and use the secrets of his Master daily. Supernal secrets that none of the Supernal Angels knew were revealed to him. When, however, he transgressed the commands of his Master BY EATING OF THE TREE OF KNOWLEDGE, the book flew away from him. Adam used to beat upon his head and weep. He went into the waters of the River Gichon up to his neck, BECAUSE HE REPENTED AND MORTIFIED HIMSELF, UNTIL his body became wrinkled and porous and his radiance changed.

365. At that point, the Holy One, blessed be He, signaled to the Angel Refael to return the book TO ADAM. Adam occupied himself with it. He left it to his son Shet and to all the generations after him until Avraham came along. Avraham knew how to use the book to examine his Master's Glory. This has already been explained. This book was also given to Chanoch, and through it, he perceived the Supernal Glory.

361. זֶה סֵפֶר, סֵפֶר וְדָאִי. וְהָא אֹקִימָנָא, דְּכַד הוּוּ אָדָם בְּגִנְתָּא דְּעֵדֶן, נְחִית לִיה קְדָשָׁא בְּרִיךְ הוּוּ אֱלֹהִים, עַל יְדָא דְרְזִיא"ל, מְלָאכָא קְדִישָׁא, מְמַנָּא עַל רְזִי עֲלָאִין קְדִישִׁין. וּבִיה גְּלִיפִין, גְּלוּפִי עֲלָאִין, וְחֻכְמָה קְדִישָׁא, וְשִׁבְעִין וְתַרְיַן זִינֵי דְחֻכְמָתָא, הוּוּ מִתְפָּרֵשׁ מִנִּיה, לְשִׁית מָאָה וְשִׁבְעִין גְּלִיפִין דְרְזִי עֲלָאָה.

362. בְּאִמְצֵיתָא דְסֵפֶרָא, גְּלִיפָא דְחֻכְמָתָא, לְמַנְדַּע אֶלְף וְחֻמֶּשׁ מָאָה מִפְתָּחֵן, דְּלֹא אֲתַמְסְרֵן לְעֲלָאִי קְדִישִׁי. וְכִלְהוּ אֲסִתִּימוּ בֵיה בְּסֵפֶרָא, עַד דְּמָטָא לְגַבֵּי דְאָדָם, הוּוּ מִתְכַּנְשִׁי מְלָאכֵי עֲלָאִי, לְמַנְדַּע וְלְמִשְׁמַע, וְהוּוּ אֲמַרִי, רִוְמָה עַל הַשָּׁמַיִם אֱלֹקִים עַל כָּל הָאָרֶץ כְּבוֹדֶךָ.

363. בְּה שְׁעָתָא, אֲתַרְמִיז לְגַבֵּיה דְרְזִיא"ל מְלָאכָא קְדִישָׁא, וְאֲמַר לִיה: אָדָם אָדָם, הוּי גְּנִיז יִקְרָא דְמֶאֱרָךְ, דְּלֹא אֲתִיבֵיה רְשׁוּתָא לְעֲלָאִי, לְמַנְדַּע בִּיקְרָא דְמֶרְךָ, בְּר אַנְתָּ. וְהוּוּ עֲמִיה טְמִיר וְגְנִיז, הֵהוּא סֵפֶרָא, עַד דְּנִפְק אָדָם מִגְּנִיתָא דְעֵדֶן.

364. דְּהָא בְּקְדִמִיתָא, הוּוּ מְעִינ בֵיה, וּמִשְׁתַּמֵּשׁ כָּל יוֹמָא בְּגִינְזֵיה דְמֶרִיָּה, וְאֲתַגְלִינֵן לִיה רְזִין עֲלָאִין, מָה דְלֹא יִדְעוּ שְׁמֵשׁוּ עֲלָאִין. בֵּינן דְחֻטָּא, וְעִבְר עַל פְּקוּדָא דְמֶאֱרִיָּה, פֶּרַח הֵהוּא סֵפֶרָא מִנִּיה. וְהוּוּ אָדָם טַפַּח עַל רִישׁוּי, וּבְכִי, וְעָאֵל בְּמִי גִיחוּן עַד קְדִלִיָּה, וּמִיָּא עֲבָדִין גּוּפִיָּה חֲלָדִין חֲלָדִין, וְאֲשַׁתְּנִי זִיוִיָּה.

365. בְּשְׁעָתָא הֵהִיא, רְמִז קְדָשָׁא בְּרִיךְ הוּוּ לְרַפְאֵל, וְאֲתִיב לִיה הֵהוּא סֵפֶרָא. וּבִיה הוּוּ מִשְׁתַּדֵּל אָדָם, וְאֵנַח לִיה לְשֵׁת בְּרִיָּה. וְכֵן לְכָל אֵינֹן תּוֹלְדוֹת. עַד דְּמָטָא לְאֲבֵרָהֶם, וּבִיה הוּוּ יִדְע לְאֲסַתְּבֵלָא בִיקְרָא דְמֶאֱרִיָּה. וְהָא אֲתַמַּר. וְכֵן לְחֻנוּךְ, אֲתִיבֵיה לִיה סֵפֶרָא, וְאֲסַתְּבֵל מִנִּיה, בִּיקְרָא עֲלָאָה.

64. "Male and female he created them"

Lack of fulfillment and joy in the world is rooted in the disunity between the supernal male and female forces that permeate existence. This is exemplified in the separation between man and woman. Through relations between husband and wife, we can influence and ignite a bonding in the Upper Worlds, provided this is our spiritual intent. Each time this occurs, we remove an aspect of evil from our midst. Relationships that lack this spiritual foundation cannot affect any positive change on either a supernal or a physical level.

The Kabbalists teach us that this lack of spiritual understanding is the primary source for the darkness that governs our world. We can become aware that the quality of a marriage affects the universe, and that there is spiritual meaning and purpose in every union.

366. "Male and female he created them" (Beresheet 1:28). Rabbi Shimon said that supernal secrets have been revealed by the two verses, "THIS IS THE BOOK" AND "male and female he created them." THE LATTER VERSE COMES to teach US the supernal glory of the secret of faith, by which secret man was created. THIS IS THE SECRET OF SUPERNAL ZEIR ANPIN AND THE NUKVA CALLED 'HEAVENS AND EARTH'.

367. In the same concealed manner in which the heavens and earth were created, SIGNIFYING THE SUPERNAL MALE AND FEMALE, so man was created. Of the heavens and the earth it is written: "Those are the generations of the heavens and earth" (Beresheet 2:4); of man, "This is the book of the generations of Adam;" of THE HEAVENS, "when they were created;" and of Adam, "in the day when he was created" (Beresheet 5:2). THE TWO ARE EQUAL AS THEY WERE CREATED BY THE SAME SECRET.

368. From the words "male and female he created them" we learn that any figure not comprised of both male and female is not a supernal figure. We have explained this with the secrets of Mishnah.

369. Come and behold: the Holy One, blessed be He, cannot reside in a place where male and female are not found together. Blessings can be found only in a place where male and female are together. As it is written: "And he blessed them and called their name Adam (man), on the day they were created" (Beresheet 5:2). It was not said that He blessed him and called him Adam (man). THIS TEACHES US that he was not called BY THE NAME OF Adam (man), except as a male and female combined.

370. Rabbi Yehuda said that ever since the destruction of the Temple, blessings cannot be found on earth and are lost every day. As it is written: "The righteous have perished" (Yeshayah 57:1). What is the meaning of "perished?" It is that the blessings that used to dwell in the righteous perished, as in the words, "Blessings on the head of the righteous" (Mishlei 10:6). It also says, "Truth has perished" (Yirmeyah 7:28), MEANING THE NUKVA, WHICH RECEIVED THE YESOD OF ZEIR ANPIN FROM THE RIGHTEOUS, WHICH IS THE SECRET OF THE MALE. Similarly, AT THE TIME OF COMPLETION, it is written: "And Elohim blessed them AND CALLED THEM ADAM," BECAUSE THEY WERE WHOLE.

371. It is to Shet that all the generations of earth and all the truly righteous of the world trace their descent. Rabbi Yosi said that those two final letters of Torah, SHIN AND TAV, were left intact even after Adam had transgressed against all the letters of Torah, BECAUSE THE SIN OF THE TREE OF KNOWLEDGE AFFECTED THE WHOLE TORAH. And when he repented before his Master, he cleaved to those two LETTERS, SHIN AND TAV, WHICH HAD REMAINED WHOLE, and, at that point, the original letters returned in the reverse order of Tav, Shin, Resh, Kof, and so on.

366. זְכַר וּנְקֵבָה בְּרָאָם. רַבִּי שִׁמְעוֹן אָמַר, רִזִּין עֲלָיִן, אֲתַגְלִיִּין בְּהַנִּי תְּרִי קְרָאִי. זְכַר וּנְקֵבָה בְּרָאָם, לְמַנְדַּע יִקְרָא עֲלֵאָה, רְזָא דְמַהִימְנוּתָא, דִּמְגוּ רְזָא דִּנְא אֲתַבְרִי אָדָם.

367. תָּא חֲזִי, בְּרִזָּא דְאֲתַבְרִיאוּ שְׁמַיִם וְאָרֶץ, אֲתַבְרִי אָדָם. בְּהוּ כְּתִיב, אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ. בְּאָדָם כְּתִיב, זֶה סֵפֶר תּוֹלְדוֹת אָדָם. בְּהוּ כְּתִיב בְּהִבְרָאָם, בְּאָדָם כְּתִיב, בְּיוֹם הִבְרָאָם.

368. זְכַר וּנְקֵבָה בְּרָאָם. מֵהֵכָא, כָּל דְּיוֹקְנָא דְלָא אֲשַׁתְּכַח בֵּיה, דְּכַר וְנוֹקְבָא, לָאו אִיהוּ דְּיוֹקְנָא עֲלֵאָה בְּדַקָּא חֲזִי. וּבְרִזָּא דִּמְתַנִּיתִין אֻקְיָמְנָא.

369. תָּא חֲזִי, בְּכָל אֲתַר דְּלָא אֲשַׁתְּכַחוּ, דְּכַר וְנוֹקְבָא בְּחֻדָּא, קְדָשָׁא בְּרִיךְ הוּא לָא שְׁוֵי מְדוּרִיָּה בְּהוּא אֲתַר. וּבְרַכָּאן לָא אֲשַׁתְּכַחוּ, אֵלֶּא בְּאֲתַר דְּאֲשַׁתְּכַח דְּכַר וְנוֹקְבָא. דְּכְתִיב, וַיְבָרַךְ אוֹתָם וַיִּקְרָא אֶת שְׁמֵם אָדָם, בְּיוֹם הִבְרָאָם, וְלֹא כְּתִיב וַיְבָרַךְ אוֹתוֹ, וַיִּקְרָא אֶת שְׁמוֹ אָדָם, דְּאֶמִּילוּ אָדָם, לָא אֶקְרִי, אֵלֶּא דְּכַר וְנוֹקְבָא בְּחֻדָּא.

370. רַבִּי יְהוּדָה אָמַר, מִיּוֹמָא דְּאֲתַחֲרַב בֵּי מִקְדָּשָׁא, בְּרַכָּאן לָא אֲשַׁתְּכַחוּ בְּעֵלְמָא, וְאֲתַאבִּירוּ בְּכָל יוֹמָא. דְּכְתִיב הִצְדִּיק אֲבָד. מֵאִי אֲבָד, אֲבָד בְּרַכָּאן דְּהוּוּ שְׂרִיִּין בֵּיה, בְּמָה דְּכְתִיב בְּרַכּוֹת לְרֵאשׁ צְדִיק. וְכְתִיב אֲבָדָה הָאֲמוֹנָה. כְּגוֹנָא דָּא כְּתִיב, וַיְבָרַךְ אוֹתָם, וְכְתִיב וַיְבָרַךְ אוֹתָם אֱלֹקִים.

371. מִשֵּׁת אֲתִיחֶסוּ כָּל דְּרֵי עֲלְמָא וְכָל אִינוּן צְדִיקֵי קְשׁוּט, דְּהוּוּ בְּעֵלְמָא. אָמַר רַבִּי יוֹסִי, אֵלִין אֲתוּון בְּתַרְאִין דְּהוּוּ בְּאוּרִייתָא, אֲשַׁתְּכַחוּ בְּתַר דְּעֵבֶר אָדָם עַל אֲתוּון דְּאוּרִייתָא כְּלָהוּ. וּבְתִיבְתֵיהּ לְקַמֵּי מֵאֲרִיָּה, אֲחִיד בְּאֵלִין תְּרִין. וּמְכַדִּין, אֲתַהֲדְרוּ אֲתוּון לְמַפְרַע, בְּסֵדֶר תַּשְׁרִ"ק.

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372. He then called the son he begot in his own form and image, Shet, a name composed of the last two letters of the aleph-bet and the only two letters with which he was left. The order of the letters was not fully corrected, THAT IS, PROPERLY ORDERED, UNTIL Yisrael stood at Mount Sinai. Then the letters returned to their correct form the form they had when the heavens and earth were created--THE ORDER IN WHICH THEY APPEARED BEFORE THE SIN OF EATING OF THE TREE OF KNOWLEDGE Then, the world was sweetened and more securely established.

373. Rabbi Aba said that on the day that Adam transgressed his Master's commands, the heavens and earth requested to be uprooted from their places. Why? Because they can only exist upon the covenant, as it is written: "If my covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). Adam broke the covenant, as it is written: "They are like Adam (man). They transgressed the Covenant" (Hoshea 6:7). HENCE, THEY LOST THEIR FOUNDATION AND ASKED TO BE UPROOTED.

374. Were it not for the fact that it was clear to the Holy One, blessed be He, that Yisrael would stand at Mount Sinai to keep the Covenant, the world would not have survived THE SIN OF EATING OF THE TREE OF KNOWLEDGE. Rabbi Chizkiyah said that The Holy One, blessed be He, forgives and pardons the iniquities of he who confesses his sins. HENCE, CONTRARY TO WHAT RABBI ABA SAID, IT IS BECAUSE ADAM CONFESSED HIS SINS AND REPENTED THAT THE WORLD SURVIVED AND HE DOES NOT WANT TO SAY THAT THE REASON IS, THAT IT WAS CLEAR TO THE HOLY ONE, BLESSED BE HE, THAT YISRAEL WOULD STAND AT MOUNT SINAI.

375. Come and behold: when the Holy One, blessed be He, created the world, WHICH IS THE SECRET OF THE NUKVA, he made the covenant, WHICH IS YESOD OF ZEIR ANPIN. He established the world upon it, AS THE NUKVA RECEIVES HER SUSTENANCE FROM ZEIR ANPIN. FROM WHERE DO WE KNOW THAT? From the word 'BERESHEET,' WHICH IS A COMBINATION OF Bara (created) and Sheet (six). SHEET IS the covenant upon which the world rests. This Sheet, WHICH STANDS FOR YESOD, is the place from where all blessings are drawn into the world, and by it the world was created. Adam, BY HIS SIN OF EATING OF THE TREE OF KNOWLEDGE, broke that covenant and removed it from its place. HENCE, THE HEAVENS AND EARTH ASKED TO BE UPROOTED AND RELOCATED.

376. This covenant is symbolized by the smallest letter, which is Yud, which is the embodiment and the foundation of the world. BASED ON IT, THE WORLD WAS STRUCTURED. And when ADAM bore a son, he repented his sin, called him Shet, and did not include the letter Yud in his name. If his name had included the Yud, it would have been Sheet. Because Adam broke THE COVENANT, AS WAS SAID EARLIER, "THEY ARE LIKE ADAM, THEY TRANSGRESSED THE COVENANT," HE NAMED HIS SON SHET, SPELLED WITHOUT THE YUD, THEREBY CONFESSING TO HIS SIN. Because HE CONFESSED HIS SIN, the Holy One, blessed be He, populated the world from him, and he was made forefather to all the generations of righteous in the world. THUS, BECAUSE OF HIS CONFESSION OF HIS SIN, THE HOLY ONE, BLESSED BE HE, FORGAVE HIM AND THE WORLD SURVIVED.

372. וּבְגִין כֵּן, קָרָא לְהוּא בְּרָא דְאִתְלִיד לִיהּ, דְּאִיהוּ בְּדַמּוּתוֹ בְּצַלְמוֹ, שֶׁת. דְּאִינוּן סִיּוּמָא דְאַתּוּן, וְלֹא אֶתְתַּקְּנוּ אֶתּוּן, עַד דְּקִיּוּמוֹ יִשְׂרָאֵל עַל טוּרָא דְסִינַי, וּכְדִין אֶהְדְּרוּ אֶתּוּן עַל תְּקוּנָתָהּ, בְּיוּמָא דְאַתְבְּרִיאוּ שְׁמַיִם וְאָרֶץ. וְאַתְבַּסַּם עַלְמָא, וְקִיּוּמָא עַל קִיּוּמָהּ.

373. ר' אבא אמר, יומא דעבר אדם על פקודא דמאריה, בעיין שמים וארץ, לאתעקרא מאתרייהו. מ"ט, בגין דאינון לא קיימו, אלא על ברית הכתיב אם לא בריתי יומם ולילה חקות שמים וארץ לא שמתי. ואדם עבר ברית, שנאמר והמה כאדם עברו ברית.

374. וְאַלְמָלָא דְגָלִי קָמִי קְדָשָׁא בְּרִיךְ הוּא, דְּזַמִּינִין יִשְׂרָאֵל לְקִיּוּמָא עַל טוּרָא דְסִינַי, לְקִיּוּמָא הַאי בְּרִית, לֹא אֶתְקִיּוּם עַלְמָא. רַבִּי חִזְקִיָּה אָמַר, כֹּל מֵאֵן דְּאִוְדִי עַל חֻטְאֵיהּ, קוּדְשָׁא בְּרִיךְ הוּא שְׁבִיק לִיהּ, וּמְחִיל עַל חוּבֵיהּ.

375. תָּא חֲזִי, בְּד בְּרָא קְדָשָׁא בְּרִיךְ הוּא עַלְמָא, עֵבֶד הַאי בְּרִית, וְקִיּוּמָא עֲלֵיהּ עַלְמָא. מְנַלְן, דְּכִתְיִב בְּרָא שֵׁת, דָּא בְּרִית דְּעַלְמָא קִיּוּמָא עֲלֵיהּ. שֵׁת, דְּמִנְיָהּ, נְגִידִין וְנִמְקִי בְּרַכְּאָן לְעַלְמָא, וְעֲלֵיהּ אֶתְבְּרִי עַלְמָא. וְאָדָם עֵבֶר עַל הַאי בְּרִית, וְאַעֲבַר לִיהּ מֵאַתְרֵיהּ.

376. הַאי בְּרִית, אֶתְרַמְיִזַת בְּאֵת יו"ד, אֵת זַעִירָא, עֶקְרָא וְיִסוּדָא דְעַלְמָא. בְּד אֹלִיד בְּר, אֹדְרִי עַל חֻטְאוֹ, וְקָרָא שְׁמִיהּ ש"ת, וְלֹא אֲרַבְּר בֵּיהּ יו"ד, לְמַדּוּי שֵׁת, בְּגִין דְּעֵבֶר עֲלֵיהּ. וּבְגִין כֵּן, קְדָשָׁא בְּרִיךְ הוּא מְנִיָּה אֶשְׁתִּיל עַלְמָא, וְאַתְוִיחְסוּ כֹּל דְרָא זְכָאָה דְעַלְמָא.

377. Come and behold: when Yisrael stood before Mount Sinai, a letter was inserted between the letters SHIN AND TAV. This was the letter Bet, which is the secret of the Covenant. THIS IS THE BET OF BERESHEET. It was inserted between the two letters that remained AFTER THE SIN OF THE EATING OF THE TREE OF KNOWLEDGE, NAMELY BETWEEN SHIN AND TAV (creating the word Shabbat), and the Shabbat was given to Yisrael. And when the letter Bet, which is the secret of the covenant, was inserted between the two letters Shin and Tav, they became Shabbat, as it is written: "And hence the children of Yisrael should keep the Shabbat, to make of the Shabbat for all their generations an eternal covenant" (Shemot 31:16), FOR THEY DESERVED TO RECEIVE THE SHABBAT PERPETUALLY FOR ALL THEIR GENERATIONS. AS in the beginning of the world, the lineage of all future generations was determined by those two letters. So, BY THE INSERTION OF THE LETTER BET, THOSE TWO LETTERS PERPETUALLY ENLIGHTEN THE GENERATIONS. Shin and Tav were in suspension until the world was adequately completed. THEN, WITH THE GIVING OF TORAH, the world was fully completed. Then, the Holy covenant came in between the letters, and they became Shabbat.

378. Rabbi Yosi said that because those two letters were fully completed by the letter Bet, THEY ARE NOW ENABLED TO RECEIVE DIRECT LIGHT AT THE GIVING OF TORAH. THOSE letters began falling into their proper order on the day that Shet was born NOT TO RECEIVE LIGHT FROM ABOVE DOWNWARD, BUT TO DRAW ONLY FROM BELOW UPWARD. THIS HAS REMAINED THE CASE in each and every generation, WHICH IS THE LIGHT OF NEFESH, until Yisrael reached Mount Sinai. Then, the letters fully corrected, BECAUSE THE LETTER BET ILLUMINATED THEM FROM ABOVE DOWNWARD, AND THEY BECAME THE SHABBAT.

379. Rabbi Yehuda said: They started TO RADIATE again FROM ABOVE downward, WHICH IS THE LIGHT OF RUACH. THUS, HE DISAGREED WITH RABBI YOSI, WHO MAINTAINED THAT THEY ONLY SHONE FROM BELOW UPWARD, WHICH IS THE LIGHT OF NEFESH, BEFORE TORAH WAS GIVEN. And in each and every generation BEFORE THE GIVING OF TORAH, the world was manipulating those two letters, and they could not settle in their appropriate place. Only when Torah was given to Yisrael was everything corrected.

Rabbi Elazar said that at the time of Enosh, people were skilled in magic and divination and in the wisdom of controlling the heavenly forces, SO THAT THESE FORCES SHOULD NOT HAVE AFFECTED THE WORLD. When Adam left the Garden of Eden and brought out with him the wisdom of the fig leaves (which is witchcraft), there was no one to use this knowledge, because Adam, his wife, and all those born from them, until Enosh came, stayed clear of this KNOWLEDGE AND DID NOT USE IT.

380. And when Enosh came, he saw those FIG LEAVES and how advantageous they could be in altering the heavenly course OF HOLINESS. Then, people once again practiced magic and sorcery, and they shared their knowledge WITH OTHERS. This wisdom spread widely in the generation of the flood, when magic and sorcery were practiced for evil purposes.

377. וְתָא חֲזִי, כִּד קִיַּמוּ יִשְׂרָאֵל עַל טוֹרָא דְסִינַי, עָאֵל בֵּין תְּרִין אַתּוּן אֲלִין, רְזָא דְבְרִית. וּמֵאן אִיהוּ, בֵּי"ת. וְעָאֵל בֵּין תְּרִין אַתּוּן דְאַשְׁתָּארוּ, וְיְהִיב לִיה לְיִשְׂרָאֵל. וְכִד עָאֵל בֵּי"ת, רְזָא דְבְרִית, בֵּין תְּרִין אַתּוּן אֲלִין, דְאַיְנוּן שִׁין תִּי"ו, וְאַתְעֵבִידוּ שְׁבַת, כִּד"א וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשְּׁבֶת לַעֲשׂוֹת אֶת הַשְּׁבֶת לְדוֹרוֹתֵם בְּרִית עוֹלָם, כְּמָה דְהוּהּ שִׁירוּתָא דְעֵלְמָא, לְאַתְיִיחְסוּ בְהוּ כֹּל דְרֵי עֵלְמָא, מֵאֲלִין תְּרִין אַתּוּן ש"ת. הוּוּ תְלִיין, עַד דְאַשְׁתַּכְּלֵל עֵלְמָא, כְּדָקָא יְאוּת, וְעָאֵל בִּינִייהוּ בְרִית קְדִישָׁא, וְאַשְׁתַּכְּלֵל בְּשִׁלְמוֹ, וְאַתְעֵבִידוּ שְׁבַת.

378. אָמַר רַבִּי יוֹסִי, אֲלִין תְּרִין אַתּוּן, אֲשְׁתַּכְּלֵלוּ בְּאַת בֵּי"ת. וְכִד אֶתְהַדֵּר אַתּוּן לְמַפְרַע, מִן יוּמָא דְאַתְיִילִיד שֶׁת, אֶהְדְּרוּ אַתּוּן בְּכֹל דְרָא וְדְרָא, עַד דְמֵטִי יִשְׂרָאֵל לְטוֹרָא דְסִינַי, וְאַתְתַּקְּנוּ.

379. אָמַר רַבִּי יְהוּדָה, לְתַתָּא אֶתְהַדְּרוּ, וְכֹל דְרָא וְדְרָא הוּוּ גַפִּיף עֵלְמָא בְּאַתּוּן, וְלֹא מֵתִישְׁבִּין בְּדוּכְתִייהוּ. כִּד אֶתְיַהֲבַת אוֹרִייתָא לְיִשְׂרָאֵל, אֶתְתַּקֵּן כֹּלָא. ר' אֶלְעָזָר אוֹמַר, בְּיוֹמֵי אָנוּשׁ, הוּוּ חֲפִימִין בְּנֵי נֶשָׂא, בְּחֻכְמָה דְחֻרְשִׁין וְקוֹסְמִין, וּבְחֻכְמַתָּא לְמַעַצֵּר לְחִילֵי דְשִׁמְיָא. וְלֹא הוּוּ בְר נֶשׁ מִיוּמָא דְנֶפֶק אָדָם מִגַּנְתָּא דְעֵדֶן, וְאַפִּיק עֲמִיָּה חֻכְמַתָּא דְטֻרְפֵי אֵילָנָא, דְאַשְׁתַּדַּל בְּהָ, דְהָא אָדָם וְאַתְתִּיָּה, וְאַיְנוּן דְנֶפְקוּ מִנִּיָּה, עַד דְאַתָּא אָנוּשׁ, שְׁבִיקוּ לָהּ.

380. כִּד אֶתָּא אָנוּשׁ, חֲמָא לֹן, וְחֲמָא חֻכְמַתְהוּן מִשְׁנִיין עֲלֵאִין, וְאַשְׁתַּדְּלוּ בְהוּן, וְעֵבְדִין עֲבִידְתִּין, וְחֻרְשִׁין וְקוֹסְמִין, וְאוּלִיפוּ מִנְהוּן, עַד דְאַתְפַּשְׁטַת הֵיָא חֻכְמַתָּא, בְּדָרָא דְמִבּוּל. וְכֹלְהוּ הוּוּ עֲבָרֵי עֲבִידְתִּיָּהוּ לְאַבְאָשָׁא.

381. The people defied Noach with this wisdom WHEN HE WARNED THEM OF THE IMPENDING FLOOD. They said that no judgment could ever be executed upon them, because they could avoid, by use of this knowledge, any execution of judgment. From the time of Enosh onward, everyone began practicing these skills. Thus, it was written: "Then was the name of Hashem called upon profanely" (Bereshheet 4:26). THE WORD "PROFANELY" MEANS THAT THEY MADE THE USE OF THE NAME OF HASHEM A PROFANATION, THROUGH THE WISDOM OF SORCERY THEY EMPLOYED.

382. Rabbi Yitzchak said that all those righteous people who lived after that generation OF ENOSH, such as Yered, Methushelach, and Chanoch, tried hard to rebuke them, but were unsuccessful. The world became full of sinners who rebelled against their Master saying, "What is Hashem that we should worship him?" (Iyov 19:15).

383. HE ASKS: How could they have been so foolish as to say, "WHO IS HASHEM THAT WE SHOULD SERVE HIM?" HE ANSWERED THAT THIS WAS because they had vast wisdom and knew and had faith in the ministers in charge of ruling the world. THEY HAD FAITH IN THEIR WISDOM AND BELIEVED THAT BY MEANS OF OATHS THEY COULD BIND THOSE MINISTERS AND PROTECT THEMSELVES SO THAT NO HARM COULD BEFALL THEM. Then, the Holy One, Blessed be He, restored the world to its original state, THROUGH THE FLOOD OF WATER. IN ITS ORIGINAL STATE, AS ON THE SECOND DAY OF CREATION, the world was water upon water; THIS WAS BEFORE THE DRY LAND WAS CREATED. After THE FLOOD, He restored the world to its previous state and not all was destroyed BY THE FLOOD, because He treated them with mercy as indicated by the fact that it is written: "Hashem sat at the flood" (Tehilim 29:10). The word "Hashem" SIGNIFIES THE VIRTUE OF MERCY, whereas the word "Elohim" WOULD HAVE SIGNIFIED JUDGMENT. BECAUSE HE JUDGED THEM WITH MERCY, NOT ALL WAS DESTROYED BY THE FLOOD.

384. In the days of Enosh, even children were acquainted with this supernal wisdom, which they learned and OBSERVED. Rabbi Yesa said that if this is so, they were stupid, because they did not know that the Holy One, blessed be He, was bound to bring the waters of the flood upon them, and they would die.

385. Rabbi Yitzchak said that although they knew, foolishness grabbed hold of their hearts. They thought that by knowing the name of the angel in charge of fire and the angel in charge of the waters, they could prevent them from executing judgment upon them. HENCE, THEY HAD NO FEAR OF PUNISHMENT. But what they did not know was that the Holy One, blessed be He, controlled the earth, and from therein judgment would come upon the world.

381. וְהוּוּ מִתְתַקְמֵי לְגַבֵּי נֹחַ, בְּאִינוֹן חֲכֻמָּתָן, וְאָמְרֵי דְלֹא יָכִיל דִּינָא דְעֵלְמָא לְאַשְׂרָאָה עֲלֵייהוּ, דְהָא אִינוֹן עֲבָדֵי חֲכֻמָּתָא, לְדַחֲוִיא לְכָל אִינוֹן מְאֵרֵי דְדִינָא. וּמֵאַנּוּשׁ שְׂרִיאוּ כְּלָהוּ לְאַשְׂתַּדְלוּ בְּאֵלִין חֲכֻמָּתָן. הֵה"ד אַז הוּחַל לְקָרָא בְּשֵׁם ה'.

382. ר' יִצְחָק אָמַר, כָּל אִינוֹן זָכָאִין דְהוּוּ בְהוּ לְבַתַּר, בְּהֵוּא דְרָא, כְּלָהוּ הוּוּ מְשַׁתְּדְלֵי לְמַחָאָה בְהוּ, כְּמוּ יֵרֵד מִתּוּשְׁלַח וְחֹנוּךְ, וְלֹא יָכִילוּ, עַד דְאַתְּפִשְׁטוּ חַיִּיבִין, מְרַדֵּי בְּמֵאֲרִיחוֹן, וְאָמְרֵי מַה שְׂדֵי כִי נַעֲבֹדְנוּ.

383. וְכִי הָאֵי טַפְשׁוּתָא הוּוּ קָא אָמְרֵי. אֶלָּא, בְּגִין דְהוּוּ יָדְעֵי כָּל אִינוֹן חֲכֻמָּתָן, וְכְלָהוּ מִמֵּנָן דְעֵלְמָא, דְאַתְּפַקְדָּן עֲלֵייהוּ, וְהוּוּ מְרַחֲצָן בְּהוּ. עַד דְאַתִּיב קֹדֶשׁא בְּרִיךְ הוּא עֵלְמָא בְּדָקָא הוּוּ, דְהָא בְּקֻדְמִיתָא הוּוּ מִיָּם בְּמִיָּם. וְלְבַתַּר אָתִיב לִיָּה לְעֵלְמָא בְּדָקְדֻמִּיתָא, וְלֹא אֶתְחַרִּיב מִכְּלָא, דְהָא בְּרַחֲמִין אֲשַׁגַּח עֲלֵייהוּ, דְכָתִיב ה' לְמַבּוּל יֹשֵׁב, וְלֹא כָתִיב אֱלֹקִים.

384. בְּיוֹמוֹי דְאַנּוּשׁ, אֶפִּילוּ יְנוּקֵי דְהֵוּא דְרָא, כְּלָהוּ הוּוּ מְשַׁגְחָן בְּחֲכֻמָּתָאֵן עֲלֵאִין, וְהוּוּ מְסַתְּבָלָן בְּהוּ. אָמַר רַבִּי יֵיסָא, אִי הָכִי טַפְשִׁין הוּוּ, דְלֹא הוּוּ יָדְעִין דְזִמִּין קוּדֶשׁא בְּרִיךְ הוּא לְאַיְתָאָה עֲלֵייהוּ מִי טוּפְנָא, וַיּוֹמְתוּן בְּהוּ.

385. אָמַר רַבִּי יִצְחָק, מְנַדַּע יָדְעֵי, אֲבָל אַחֲוֵדוּ טַפְשׁוּתָא בְּלַבִּייהוּ, דְאִינוֹן הוּוּ יָדְעֵי הֵוּא מְלֶאכְאָה דְמִמְנָא עַל אֲשָׁא, וְהֵוּא דְמִמְנָא עַל מִיָּא, וְהוּוּ יָדְעִין לְמַעְצָר לֹון, דְלֹא יָכִילִין לְמַעְבַּד דִּינָא עֲלֵייהוּ. וְאִינוֹן לֹא הוּוּ יָדְעִין דְקוּדֶשׁא בְּרִיךְ הוּא שְׁלִיט עַל אֶרְעָא, וּמִנִּיָּה יִיְתִי דִינָא עַל עֵלְמָא.

386. They only saw that the world was entrusted to those ministers and that all worldly matters depended upon them. Thus, they took no notice of the Holy One, blessed be He, nor did they observe his works until the earth was demolished. And the Holy spirit proclaimed upon them every day, "let sinners be wiped out of the earth and let the wicked be no more" (Tehilim 104:35).

386. אֵלָא הוּוּ חֲמָאן, דְּעֵלְמָא אֲתַפְקֵד בִּידָא דְאִינוּן מִמֵּנָן, וּבְהוּ כָל מְלֵי עֵלְמָא. וּבְגִינוּ כֶּךָ, לָא הוּוּ מְסַתְבְּלָן בֵּיהּ בְּקִדְשָׁא בְּרִיךְ הוּא, וְלֹא מְשֻׁגְיָחִין בְּעֵבִידְתֵּיהּ, עַד דְּאַרְעָא אֲתַחַבְּלַת. וְרוּחַ קוּדְשָׁא אֲכַרִּיז בְּכָל יוֹמָא, וְאִמְר יִתְמוּ חַטָּאִים מִן הָאָרֶץ וְרִשְׁעִים עוֹד אִינָם.

387. And the Holy One, blessed be He, waited for them while those righteous men, like Yered, Metushelach, and Chonach lived. And when they passed from the world, the Holy One, blessed be He, then released judgment upon the wicked, and they perished, as it is said: "They were blotted out from the earth" (Beresheet 7:23).

387. וְאוּרִיךְ קִדְשָׁא בְּרִיךְ הוּא לֹון כָּל הַהוּא זְמָנָא, דְּאִינוּן זְכָאִין: יָרֵד וּמְתוּשֶׁלַח וְחֹנֹךְ קִיּוּמִין בְּעֵלְמָא. כִּיּוֹן דְּאַסְתְּלֵקוּ מֵעֵלְמָא, וּכְדִין אֲנַחִית קוּדְשָׁא בְּרִיךְ הוּא דִּינָא עֲלֵיהוּ וְאֲתַאבִּידוּ. כְּמָא דְאַתְּ אִמְר וַיִּמְחוּ מִן הָאָרֶץ.

65. "And Chanoch walked with Elohim"

The following section has the power to instill fear at the sudden prospect of falling into negativity. We become aware of the evil forces that stand ready to sabotage our spiritual efforts at the first sign of an opening.

388. "And Chanoch walked with Elohim, and he was not, for Elohim took him" (Beresheet 5:24). Rabbi Yosi said: "While the king was still feasting, my spikenard sent forth its fragrance" (Shir Hashirim 1:12). This verse has been expounded on, yet come and behold: it is the way of the Holy One, blessed be He, that when a man cleaves to Him, He in turn sets his Shechinah upon the man. And when He knows that this man will sin, He acts preemptively, plucks away his good fragrance, and removes him from the world.

388. וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת הָאֱלֹקִים וַאֲיָנָנוּ כִּי לֶקַח אוֹתוֹ אֱלֹקִים. ר' יוֹסִי פִתַח עַד שְׁהַמְלֵךְ בְּמַסְבוֹ נְרֵדִי נִתַן רִיחוֹ. הָאִי קָרָא אֲתַמְר. אֲבָל תָּא חֲזִי, כֶּךָ אֲרַחוּי דְקִדְשָׁא בְּרִיךְ הוּא, בְּשַׁעֲתָא דְבֵר נֶשׁ אֲתַדְבַּק בֵּיהּ, וְהוּא אֲשֵׁרֵי דִיּוּרִיָּה עֲלֵיהּ, וַיִּדַע דְּלִבְתַּר יוֹמִין יִסְרַח, אֲקָדִים וְלָקִיט רִיחִיהּ טַב מִנִּיהּ, וְסָלִיק לִיהּ מֵעֵלְמָא.

389. "The King" mentioned above is the Holy One, blessed be He. His feasting is the man who cleaves to Him, and follows in His path. The spikenard that gives fragrance consists of all the man's good deeds, in honor of which he is taken away from this world prematurely. THIS PREVENTS HIM FROM CORRUPTING HIS DEEDS.

389. הַה"ד עַד שְׁהַמְלֵךְ בְּמַסְבוֹ נְרֵדִי נִתַן רִיחוֹ. עַד שְׁהַמְלֵךְ: דָּא קִדְשָׁא בְּרִיךְ הוּא. בְּמַסְבוֹ: דָּא הַהוּא בֵּר נֶשׁ דְּאַתְדְבַּק בֵּיהּ, וְאֲזִיל בְּאַרְחוּי. נְרֵדִי נִתַן רִיחוֹ: אִינוּן עוֹבְדִין טְבִין דְּבֵיהּ, דְּבִגִּינְהוּן יִסְתַּלַּק מֵעֵלְמָא, עַד דְּלֹא מְטָא זְמָנִיהּ.

390. King Solomon said of this, "There is strangeness upon the earth, because there are righteous men who receive judgment like the wicked" (Kohelet 8:14). There are righteous people who are rewarded as if they were wicked, as we have explained. For because of their good deeds the Holy One, blessed be He, removes them from the world prematurely and inflicts judgment upon them, SO THEY WILL NOT CORRUPT THEIR WAYS. And there are wicked people who receive benefits as if they were righteous, for the Holy One, blessed be He, gives them a respite and is patient with them, AS IN THE DAYS OF THE FLOOD. And all this is, as we have explained, so that they should not sin AND CORRUPT THEIR WAYS. HENCE, THEY RECEIVE JUDGMENT AS IF THEY WERE WICKED. Hashem waits for others and treats them as righteous, so that they may repent or because good children are expected to come from them. Therefore He waits for them and holds back His anger; hence they receive a reward as if they were righteous.

390. וְעַל דָּא הוּוּ שְׁלֵמָה מְלַבָּא אִמְר, יֵשׁ הֶבֶל אֲשֵׁר נַעֲשָׂה עַל הָאָרֶץ אֲשֵׁר יֵשׁ צְדִיקִים וְגו'. יֵשׁ צְדִיקִים אֲשֵׁר מְגִיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הַרְשָׁעִים, כְּמָה דְּאוּקִימָנָא, דְּבִגִּין דְּעוֹבְדִיהוּן טְבִין, קִדְשָׁא בְּרִיךְ הוּא סָלִיק לֹון מֵעֵלְמָא, עַד לָא מְטָא זְמָנִיהוּ, וְעֵבִיד בְּהוּן דִּינִין. וַיֵּשׁ רִשְׁעִים אֲשֵׁר מְגִיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הַצְּדִיקִים, דְּקִדְשָׁא בְּרִיךְ הוּא אוּרִיךְ לֹון יוֹמִין, וְאוּרִיךְ רוּגְזִיָּה בְּהוּ. וְכָל דָּא, כְּמָה דְּאַתְמַר, אֲלִין בְּגִין דְּלֹא יִסְרַחוּ, וְאֲלִין בְּגִין דְּלֵהֲדֵרוּ לְגַבִּיָּהּ, אוּ בְּגִין דִּיפּוֹק מְנִיָּהּ בְּנִין דִּמְעֵלִי.

391. Come and see: Chanoch was a righteous man. The Holy One, blessed be He, saw that he was eventually bound to degenerate and took him before he sinned. This is what is meant by the "Gathering of Lilies" (Shir Hashirim 6:2). THIS MEANS THAT because of their good scent, the Holy One, blessed be He, gathers them before they become corrupt. Similar is the verse: "and he was not, for Elohim took him." "And he was not" means that he was not to live a long life, as did his contemporaries, because the Holy One, blessed be He, took him away before his time.

392. Rabbi Elazar said that the Holy One, blessed be He, removed Chanoch from the earth, elevated him to the highest heavens, and handed him all supernal treasures as well as 45 keys to the concealed engravings used by supernal angels. They were all delivered to him. This has been already explained.

66. "And Hashem saw... the wickedness of man"

When a man wastes the life-force and seed used for procreation, negative forces immediately attach themselves to him. He has destroyed the unborn souls that exist in a state of potential within the seed. Meditating upon these verses removes negative sexual thoughts. Our intense sexual desires are positively channeled towards our spouse, bringing a renewed sense of passion and fire to our relations.

393. "And Hashem saw that the wickedness of man was very great upon the earth, and the thought in man's heart was continuously only evil" (Bereshheet 6:5). Of the verse, "For you are not El who pleasures in wickedness. Evil will not sojourn with you" (Tehilim 5:5), Rabbi Yehuda said: This verse has been discussed and explained, yet come and behold: he who cleaves to and is led by the evil inclination is defiled and will be led further into defilement, as we have learned.

394. "The wickedness of man was very great," because men committed all sorts of sins and their guilt was not complete until they spilled blood in vain upon the ground. This refers to those who pollute their ways upon the earth, THAT IS, THEY SPILL THEIR SPERM IN VAIN. Thus, it was written: "Only evil (ra) all day." In another place it is written: "And Er, the son of Yehuda, was evil (ra) in the eyes of Hashem" (Bereshheet 38:7), BECAUSE HE SPILLED HIS SEED UPON THE EARTH. THIS INDICATES THAT THE WORD RA REFERS TO THE WANTON WASTE OF SEED.

395. Rabbi Yosi then asked, "Is not evil (ra) the same as wicked (rasha)?" SO THAT YOU COULD NOT DETERMINE THAT RA IS USED SOLELY TO INDICATE THOSE WHO WASTE THEIR SEED. Rabbi Yehuda answered: No. Even he who lifts his hand against his friend is called wicked, even if he causes his friend no harm. It is written: "And He said to the wicked, why do you smite your friend?" (Shemot 2:13), and not 'Why did you smite your friend?' THE LATTER WOULD HAVE INDICATED THAT HE HAD ALREADY DONE SO. THUS, EVEN THOUGH HE HAD NOT YET HIT HIM, THE SCRIPTURE CALLS HIM WICKED.

391. תָּא חַזִּי, חֲנוּךְ זָכָא הוּא, וְקִדְשָׁא בְּרִיךְ הוּא חָמָא לִיה דִּיִּסְרַח לְבַתְרָא, וְלִקִּיט לִיה עַד לָא יִסְרַח, הַה"ד וְלִלְקוּט שׁוֹשְׁנִים. בְּגִין דִּיהִיבִי רִיחָא טַב, לְקִיט לִין קִדְשָׁא בְּרִיךְ הוּא עַד לָא יִסְרַחוּ. וְאִינְנוּ בִּי לְקַח אוֹתוּ אֱלֻקִּים. וְאִינְנוּ: לְאַרְכָּא יוֹמִין בְּשָׂאֵר בְּנֵי נְשָׂא, דִּהוּ אוֹרְכֵי יוֹמִין. מ"ט, בְּגִין דְּלִקַּח לִיה קִדְשָׁא בְּרִיךְ הוּא, עַד לָא מְטִי זְמַנִּיהָ.

392. רַבִּי אֶלְעָזָר אָמַר, חֲנוּךְ נָטִיל לִיה קִדְשָׁא בְּרִיךְ הוּא מֵאַרְעָא, וְאַסְקִיָּה לְשָׁמַי מְרוֹמִים וְאַמְסַר בִּידֵיהָ כָּל גְּזוּזֵי עֲלָאִין. וּמ"ה מִפְּתַחֲוֹן סְתָרֵי גְלִיפִין, דְּבַהוּ מְשַׁתְּמָשִׁי מִלְּאֲכֵי עֲלָאִין. וְכִלְהוּ אֶתְמָסְרוּ בִּידֵיהָ. וְהָא אוֹקִימָנָא.

393. וַיִּרְא ה' בִּי רַבָּה רַעַת הָאָדָם בְּאַרְץ וְכָל יֶצֶר מִחֲשָׁבוֹת לְבוֹ, רַבִּי יְהוּדָה פָּתַח, בִּי לֹא אֵל חַפֵּץ רָשָׁע אֶתָּה לֹא יְגוֹרֵךְ רַע. הָאִי קִרָּא אֶתְמַר וְאוֹקְמוּהָ. אָבֵל תָּא חַזִּי, מֵאֵן דְּאֶתְדַּבֵּק בִּיצֵר הָרַע וְאֶתְמָשִׁין אֶבְתְּרִיהָ, וַיִּסְתַּאֲב הוּא, וַיִּסְאָבוּן לִיה, כְּמָה דְּאֶתְמַר.

394. בִּי רַבָּה רַעַת הָאָדָם. כָּל בִּישׁוּן הוּוּ עֲבָדִי, וְלֹא אֶשְׁתַּלִּים חוֹבֵיָהּ, עַד דִּהוּוּ אוֹשְׁדִין דְּמִין לְמַגְנָא עַל אֶרְעָא. וּמֵאֵן אִינּוֹן. דִּהוּוּ מִחְבְּלִין אֶרְחִיָּהּ עַל אֶרְעָא. הַה"ד רַק רַע כָּל הַיּוֹם. כְּתִיב הֲכֹא רַק רַע, וְכְתִיב הֲתָם וַיְהִי עַר בְּכוֹר יְהוּדָה רַע בְּעֵינֵי ה'.

395. אָמַר רַבִּי יוֹסִי, וְכִי רַע לָאוּ אִיהוּ רָשָׁע. אָמַר לוֹ לָא. רָשָׁע: אֶפִּילוּ אָרִים יִדִּיה לְגַבֵּי חֲבֵרִיהָ. אִף עַל גַּב דְּלֹא עָבִיד לִיה מִיְדֵי, אִקְרִי רָשָׁע. כְּמָה דְּכְתִיב וַיֹּאמֶר לְרָשָׁע לְמָה תִּכָּה רַעְךָ. הַבֵּית לָא כְּתִיב, אֶלֶּא תִּכָּה.

396. Yet, only he who corrupts his ways, thereby defiling himself and the earth, gives strength and power to the spirit of defilement called Ra. As it is written: "Only evil all day." Such a person will not enter the palace OF HASHEM, nor gaze upon the Shechinah, because this sin causes the Shechinah to depart from the world.

397. From where DO WE KNOW THAT THE SHECHINAH LEAVES BECAUSE OF THIS SIN? From Ya'akov. For when the Shechinah left him, he concluded that there was a defect in his sons AS A RESULT OF THEIR INDULGENCE IN THE ABOVE MENTIONED SIN. Because of this sin, he concluded, the spirit of defilement was strengthened in the world and the light of the moon, WHICH IS THE NUKVA OF ZEIR ANPIN, was impaired and rendered defective. FOR THIS REASON, THE SHECHINAH WAS GONE FROM HIM. One might wonder why HE THOUGHT SO. It is because this SIN defiled the temple, and hence the Shechinah left Ya'akov, EVEN THOUGH HE HIMSELF DID NOT SIN. One who actually defiles his ways and himself gives all the more strength to the unclean spirit. Consequently, when he is defiled, he is called ra (evil).

398. Come and behold: when a man is defiled, BY THE ABOVE MENTIONED SIN, he is not remembered by the Holy One, for merit, and he is constantly remembered by the SPIRIT OF DEFILEMENT, called 'evil', for evil. HENCE, THE SHECHINAH LEAVES HIM AS SOON AS HE IS VISITED BY THE SPIRIT OF DEFILEMENT. Thus, it is said, "He who sleeps sated will not be visited by evil" (Mishlei 14:23), MEANING THAT he who follows the right path AND DOES NOT FALL PREY TO THE ABOVE MENTIONED SIN will not be visited by evil. Thus, it is written: "Only evil all day" and also, "evil shall not sojourn with you" (Tehilim 5:5), and they are called 'evil' and not 'wicked.' Also, it is written: "even though I walk through the valley of the shadow of death, I shall not fear evil, for You are with me" (Tehilim 23:4). THIS IS BECAUSE IT ALSO WORKS THE OTHER WAY: IF THE SHECHINAH IS ACCOMPANYING A MAN, HE NEED NOT FEAR THE SPIRIT OF DEFILEMENT, AS IT IS WRITTEN: "I SHALL NOT FEAR EVIL, FOR YOU ARE WITH ME." JUST AS THE SHECHINAH FLEES DEFILEMENT, SO DEFILEMENT FLEES FROM THE SHECHINAH.

67. "It grieved Him to His heart"

Evil forces lull us into a blinding complacency as they strategically maneuver their way into our consciousness. The Zohar gives us the power to perceive these forces. By removing destructive influences, complacency is replaced by inspiration toward change and spiritual development.

399. "And Hashem regretted that He made man on the earth, and it grieved Him to His heart" (Beresheet 6:6). Rabbi Yosi said upon this verse, "Woe unto them who draw iniquity with the worthless cords, and sin as it were with cart rope" (Yeshayah 5:18). Those who draw iniquity are the men who sin every day before the Holy One, blessed be He, and they regard their sins as worthless cord because they think that the actions they engage in and their iniquities are of no consequence and that the Holy One, blessed be He, does not watch them. They thus transform all of their sins into one big, powerful sinas the cart rope which is strong and thick and cannot be destroyed.

396. אָבֵל רַע לֹא אֶקְרִי אֶלָּא מֵאֵן דְּמַחְבֵּל אֶרְחִיָּה, וְסָאִיב גְּרַמְיָה, וְסָאִיב אֶרְעָא, וְיִהְיִב חֵילָא וְתוֹקְפָא לְרוּחַ מְסָאבָא דְאֶקְרִי רַע. דְּכַתִּיב, רַק רַע כָּל הַיּוֹם. וְלֹא עָל בְּפִלְטְרִין, וְלֹא חָמִי אִפִּי שְׂכִינְתָא. בְּגִין דְּבַהֲאֵי אֶסְתַּלַּק שְׂכִינְתָא מֵעֲלָמָא.

397. מְנַלְן, מֵיַעֲקֹב. דְּכַד אֶסְתַּלַּק שְׂכִינְתָא מִנְיָה, חָשִׁיב דְּבִנְוֵהי הוּא פִּיסוּל, דְּבִגְיִנְיָהוּ אֶתְתַּקֵּף בְּעֲלָמָא רוּחָא מְסָאבָא, וְגַרְע נְהוּרָא מִן סִיְהָרָא, וּפְגִים לָהּ. וְאִי תִימָא, אִמָּאִי. בְּגִין דְּרָא סָאִיב מְקַדְשָׁא, וְאֶסְתַּלַּקָא שְׂכִינְתָא מֵעֲלוֹי דְיַעֲקֹב. כָּל שְׂבָן הֵהוּא דְמְסָאב אֶרְחִיָּה, וְסָאִיב גְּרַמְיָה, דְּהוּא אֶתְקִיף לִיָּה לְרוּחָא מְסָאבָא, וּבְגִין כֵּן, כַּד אֶסְתַּבָּב, אֶקְרִי רַע.

398. תָּא חֲזִי, כַּד בַּר נֶשׁ אֶסְתַּבָּב, לֹא יִתְפַּקֵּד מֵעַם קַדְשָׁא בְרִיךְ הוּא לְטַב. וּבְכָל זְמַנָּא אֶתְפַּקִּיד מֵהוּא דְאֶתְקִרִי רַע, לְבִישׁ. הַה"ד וְשָׁבַע וְלִין בַּל יִפְקֵד רַע. כַּד אֲזִיל בְּאַרְחַ מִישָׁר, כְּדִין בַּל יִפְקֵד רַע. וְעַל דָּא כְּתִיב, רַק רַע כָּל הַיּוֹם. וְכַתִּיב לֹא יִגוּרְךָ רַע. וְדָא אֶקְרִי רַע, וְלֹא אֶקְרִי רַשָּׁע. וְכַתִּיב גַּם כִּי אֶלְךָ בְּגִיָּא צְלָמוֹת לֹא אִירָא רַע כִּי אֶתָּה עֲמָדִי.

399. וַיִּנְחַם ה' כִּי עָשָׂה אֶת הָאָדָם בָּאָרֶץ וַיִּתְעַב אֶל לְבָבוֹ. ר' יוֹסִי פִתַּח, הוּי מוֹשְׁכֵי הָעוֹן בְּחַבְלֵי הַשּׂוֹא וּבְעֵבּוֹת הָעֵגְלָה חֲטָאָה. הוּי מוֹשְׁכֵי הָעוֹן: אֵלִין בְּנֵי נֶשׂא דְחֲטָאן קָמִי מְאִרְיָהוּן, בְּכָל יוֹמָא, וְאֶתְדַמְּן בְּעִינְיָהוּ אִינּוֹן חוֹבִין, דְּאִינּוֹן כְּחַבְלֵי הַשּׂוֹא. וְחָשְׁבִין דְּהוּא עוֹבְדָא דְעֵבְרִין, וְהוּא חוֹבָא דְעֵבְרִין, דְּלָאו אִיהוּ כְּלוּם, וְלֹא אֲשַׁח בְּהוּ קַדְשָׁא בְרִיךְ הוּא, עַד דְּעֵבְרִין לְהוּא חוֹבָא תְּקִיף וְרַבִּי, כְּעֵבּוֹת הָעֵגְלָה, דְּאִיהוּ תְּקִיף, דְּלֹא יָכִיל לְאֶשְׁתַּצָּאָה.

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400. Come and behold: when the Holy One, blessed be He, executes judgment upon the wicked of the world, even though they transgress before Him and anger Him all day, He still has no desire to destroy them. And when He reviews their deeds, he is consoled by the fact that they are his handiwork and He has patience with them in this world.

401. And because they are the work of His hands, He is consoled, gives them respite, and has mercy on them. And when He wants to execute judgment, He is saddened, as it were, because they are the work of His Hands and He is grieved by them, as it is written: "And neither was a table brought to him" (Daniel 6:19).

402. It is written: "Honor and Majesty are before Him, strength and joy in His place" (Tehilim 96:6). Rabbi Yosi said, come and behold: it is written: "And it grieved Him to his Heart," INDICATING THAT He was saddened to His heart, and not to another place. The words, "His heart" function here in the same manner as in the verse, "according to that which is in my heart and in my desire" (I Shmuel 2:35).

Rabbi Yitzchak said that the words "Hashem regretted" are similar to "And Hashem regretted the evil which He had said He would do to His people" (Shemot 32:14). THUS THE VERSE "AND HASHEM REGRETTED HAVING MADE MAN" TEACHES US THAT HE DID NOT WANT TO PUNISH THEM, AND WHEN THE TIME CAME TO EXECUTE JUDGMENT, HE WAS SADDENED TO HIS HEART.

403. Rabbi Yesa said, OF THE PASSAGE, "AND HE REGRETTED..." THAT IT WAS SAID for good, but Rabbi Chizkiyah said that it was said for bad.

Rabbi Yesa EXPLAINED FURTHER BY saying that it is for good because the Holy One, blessed be He, regretted that those were the work of His hands, and pitied them. THE WORDS "AND HE REGRETTED" TEACH US THAT THE HOLY ONE, BLESSED BE HE, HAD PITY ON MAN BECAUSE HE MADE HIM, AND HE IS HIS HANDIWORK. "And it grieved Him" means that it saddened him that they had sinned before Him.

404. Rabbi Chizkiyah said: It was all said for lack of merit, because when the Holy One, blessed be He, wants to destroy the wicked people of the world, He is consoled for their loss, like a person who resigns himself to the loss of something. And once He is resigned, judgment takes its course and repentance is of no avail.

405. So, when is repentance effective? Only up to the point when He becomes resigned. AND ONCE HE HAS BECOME RESIGNED, repentance is of no avail and judgment is carried out. THE HOLY ONE, BLESSED BE HE, adds judgment upon judgment and He gives strength to the place of judgment, so it will carry out the verdict. THE NUKVA CARRIES OUT THE VERDICT, and the sinners are completely destroyed. All this WE SEE in the passages "Hashem regretted" and "He was grieved to his heart." He gave strength to the place of judgment, so that it could carry out the verdict. THE SECRET OF THE NUKVA IS HIS HEART, WHICH IS THE PLACE OF JUDGMENT. BY "GRIEVED," IT IS MEANT THAT HE GAVE THE NUKVA EXTRA STRENGTH.

400. וְתָא חַזִּי, כִּד עֲבִיד קִדְשָׁא בְּרִיךְ הוּא דִּינָא בְּחַיִּיבֵי עֲלָמָא, אִף עַל גַּב דְּאִינּוֹן חֲטָאן קָמֵי קִדְשָׁא בְּרִיךְ הוּא, וְאַרְגִּזִין לִיה כּל יוֹמָא, לֹא בְּעֵי לְאוּבְדָא לְהוּ מִעֲלָמָא. וְכִד אֲשַׁגַּח בְּעוֹבְדֵיהוֹן, אֲתַנְחַם עֲלֵיהוּ, עַל דְּאִינּוֹן עוֹבְדֵי יְדוּי, וְאוּרִיךְ לֹון בְּעֲלָמָא.

401. וּבְגִין דְּאִינּוֹן עוֹבְדֵי יְדוּי, נְטִיל נְחָמָה, וְאַתְנַחַם עֲלֵיהוּ, וְחַיִּיס עֲלֵיהוּ. וְכִד בְּעֵי לְמַעַבְד בְּהוּ דִּינָא, כְּבִיכּוֹל עָצִיב. דְּכִיּוֹן דְּעוֹבְדֵי יְדוּי אִינּוֹן, עָצִיב עֲלֵיהוּ. כְּמָא דְּאֵת אִמְר וּדְחֹון לֹא הִנְעַל קְדְמוּהֵי.

402. כְּתִיב הוּד וְהִדְר לְפָנָיו עוֹז וְחִדְוָה בְּמִקוּמוֹ. אִמְר רַבִּי יוֹסִי, תָּא חַזִּי, וְיִתְעַצֵּב אֵל לְבוֹ כְּתִיב. אֵל לְבוֹ עָצִיב, וְלֹא לְאֵתֵר אַחְרָא. לְבוֹ: כִּד "א כַּאֲשֶׁר בְּלִבִּי וּבְנַפְשִׁי יַעֲשֶׂה. רַבִּי יִצְחָק אָמַר, וַיִּנָּחַם ה', כִּד"א וַיִּנָּחַם ה' עַל הָרַעָה אֲשֶׁר דִּבֶּר לַעֲשׂוֹת לְעַמּוֹ.

403. ר' יוֹסָא אָמַר, לְטַב. רַבִּי חִזְקִיָּה אָמַר, לְבִישׁ. ר' יוֹסָא אָמַר לְטַב: כְּמָה דְּאֵתְמַר, דְּקִדְשָׁא בְּרִיךְ הוּא נָחִים עַל דְּאִינּוֹן עוֹבְדֵי יְדוּי, וְחַיִּיס עֲלֵיהוּ. וְיִתְעַצֵּב: בְּגִין דְּאִינּוֹן חֲטָאן קָמֵיה.

404. וּרְבִי חִזְקִיָּה אָמַר, לְבִישׁ: דְּכִד קִדְשָׁא בְּרִיךְ הוּא בְּעֵי לְאוּבְדָא לְחַיִּיבֵי עֲלָמָא, נְטִיל נְחוּמִין עֲלֵיהוּ, וְקַבִּיל נִיחוּמִין כְּבִיכּוֹל, כְּמָאן דְּמִקְבֵּל נִיחוּמִין עַל מַה דְּאִבִּיד. כִּיּוֹן דְּקַבֵּל נִיחוּמִין, וְדֵאִי דִּינָא אֲתַעְבֵּד, וְלֹא תִלֵּיא מִלְתָּא בְּתַשׁוּבָה.

405. אִימְתִי תִלֵּיא בְּתַשׁוּבָה, עַד לֹא קַבִּיל תְּנַחוּמִין עֲלֵיהוּ, הָא קַבִּיל תְּנַחוּמִין עֲלֵיהוּ, לֹא תִלֵּיא מִלְתָּא בְּתַשׁוּבָה כְּלָל. וְדִינָא אֲתַעְבִּיד. וְכִדִּין אוֹסִיף דִּינָא עַל דִּינָא, וְאַתְקִיף לְהוּא אֵתֵר דְּדִינָא, לְמַעַבְד דִּינָא, וְאוּבִיד לֹון לְחַיִּיבֵיא מִן עֲלָמָא. וְכִלָּא בְּקָרָא, דְּכְתִיב וַיִּנָּחַם ה', קַבֵּל תְּנַחוּמִין. וְלִבְתֵּר וְיִתְעַצֵּב אֵל לְבוֹ. יְהֵב תּוֹקְפָא לְדִינָא, לְמַעַבְד דִּינָא.

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406. Rabbi Chiya said that the verse says "And Hashem regretted (also, 'consoled') that He had made man," because He received consolation and joy. When the Holy One, blessed be He, created man upon the earth, he was in the supernal image. The angels of heaven praised the Holy One, blessed be He, and when they saw his supernal shape, they said: "you have made him slightly lower than Elohim and have crowned him with glory and honor" (Tehilim 8:6).

407. Later, when Adam sinned, the Holy One, blessed be He, was saddened, because Adam had now justified what the ministering angels asked Him when He wanted to create man: "What is this man that you are mindful of him and the son of man that you visit him" (Tehilim 8:5). HENCE, THE VERSE "AND HASHEM REGRETTED..." MEANS THAT HE WAS COMFORTED BY THE ANGELS, REJOICED BEFORE THE SIN, AND "GRIEVED" AFTER THE SIN.

408. Rabbi Yehuda said that He "was grieved to his heart" because He had to execute judgment upon them, as it is written: "as they went out before the army, Praise Hashem for his mercy is everlasting" (II Divrei Hayamim 20:21). Rabbi Yitzchak asked why it was not written, GIVE PRAISE TO HASHEM for He is good? He answered: Because He was destroying the work of His hands for the sake of Yisrael.

409. Similarly, on the night when Yisrael crossed the sea, the supernal angels came along to sing before the Holy One, blessed be He. He said to them, "behold, the work of My hands are drowning, and you are singing!" Thus, it is written: "And one did not come near the other all night" (Shemot 14:20). The same applies here, for whenever the wicked are taken out of this world, He is greatly saddened.

410. Rabbi Aba said that The Holy One, blessed be He, was grieved when Adam sinned before Him and transgressed His commands. He said to him, "Adam, woe to you that you have weakened the heavenly power." At that moment the light OF THE NUKVA was extinguished, and forthwith He banished him from the Garden of Eden.

411. He said to him, "I placed you in the Garden of Eden to offer sacrifices"--BY UNIFYING THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH--and you have impaired the altar, WHICH IS THE NUKVA, so much that offerings cannot be brought to it anymore. Henceforth, GO AWAY and work the land. And He sentenced him to death. Taking pity on him, however, the Holy One, blessed be He, buried him, when he died, close to the garden, IN THE CAVE OF MACHPELA, WHERE THE ENTRANCE TO THE GARDEN OF EDEN IS LOCATED.

406. רבי חייא אמר, וינחם ה' כי עשה את האדם בארץ. נטל תנחומין וחרוה, כד עבד קדשא בריך הוא לאדם בארעא, דאיהו כגוונא עלאה, וכל מלאכי עלאי, משבחין ליה לקדשא בריך הוא, כד חמי ליה, בדיוקנא עלאה. ואמרו ותחסרהו מעט מאלקים וכבוד והדר תעטרהו.

407. לבתר, כד חטא אדם, אתעצב קדשא בריך הוא על החטא, דיהב פתחון פה, למלאכי השרת, דאמרו קמיה בקדמיתא, כד בעא למברי ליה. מה אנוש כי תזכרנו וכן אדם כי תפקדנו.

408. אמר רבי יהודה, ויתעצב אל לבו. בגין דבעי למעבד בהו דינא, שנאמר בצאת לפני החלוצים ואומרים הודו לה' כי לעולם חסדו. ואמר רבי יצחק, אמאי לא כתיב הכא כי טוב, אלא, בגין דאוביד עובדי ידוי, קמיהו דישראל.

409. כגוונא דא, כד הוו ישראל עברין ימא. אתו מלאכי עלאי למימר שירה קמיה קדשא בריך הוא, בההוא ליליא. אמר לו קדשא בריך הוא, ומה עובדי ידוי טבעין בימא, ואתון אמרין שירה. כדן ולא קרב זה אל זה כל הלילה. אוף הכא, בכל זמנין, דאיבוד רשיעיא איהו מעלמא, כדן עציבו אשתכח עלייהו.

410. רבי אבא אמר, בשעתא דחב קמי קדשא בריך הוא אדם, ועבר על פקודיו, כדן אשתכח עציבו קמיה. אמר ליה קדשא בריך הוא, אדם, ווי דחלשת חילא עלאה. בהאי שעתא אתחשכת נהורא חד. מינד תריך ליה מגנתא דערן.

411. אמר ליה, אנא אעלית לך לגנתא דערן, לקרבא קרבנא, ואת פגימת מדבחא, דלא אתקרב קרבנא. מכאן ולהלאה, לעבוד את הארמה. וגזר עליה מיתה. וחס עליה קדשא בריך הוא, וגניז ליה בשעתא דמית סמיך לגנתא.

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412. Adam made a cave, THE CAVE OF MACHPELA, and both he and his wife hid in it. How did he know TO CHOOSE THIS PLACE? Because he saw a faint ray of light emanating from the Garden of Eden that reached to the cave. His desire was awakened to be buried there, close to the entrance to the Garden of Eden.

413. Come and behold: no one leaves this world without seeing Adam. Adam asks him for what reason he left this world and how HIS SOUL departed. Each person replies, "Woe to you that because of you I had to die," BECAUSE IT WAS AS A CONSEQUENCE OF THE SIN OF THE TREE OF KNOWLEDGE THAT DEATH WAS DECREED UPON THE WORLD.

ADAM then replies, "My son, I have transgressed one commandment, and have been punished because of it. Yet look at yourself. How many sins and how many transgressions on the precepts of your Master have you committed?"

414. Rabbi Chiya said that until this very day, Adam continues to face the forefathers and confess his sins twice a day. He shows them the very location IN THE GARDEN OF EDEN, where he resided in Supernal glory BEFORE HE SINNED. He also goes and looks at all the Pious and Righteous people among his descendants, who have inherited the supernal Glory HE HAD in the Garden of Eden BEFORE HE SINNED. The Patriarchs praise and say, "How precious is your kindness, Hashem. The children of man (Adam) take refuge under the shadow of your wings" (Tehilim 36:8).

415. Rabbi Yesa said: THE REASON Adam appears to each person at the moment of their departure from this world is to testify that this person is dying on account of his own sins and not because of those of Adam. As we have learned, there is not death without sin.

416. The only exceptions are the three who had to leave this world because of the prompting of the primal Serpent, WHO CONVINCED CHAVAH TO EAT OF THE TREE OF KNOWLEDGE. THEY DID NOT LEAVE BECAUSE OF THEIR OWN SINS. Those three are Amram, Levi, and Binyamin. Some colleagues also include Yishai among them. None of them ever sinned and no blemish could be found to explain their deaths except for the prompting of the serpent, as we have said.

417. Come and behold: all the generations contemporary to Noach committed their sins openly, for all to see. Rabbi Shimon was strolling one day near the gates of Tveria (Tiberias), where he saw some men DRAWING ARROWS tightly into their bows and shooting them at earthenware pots. THIS MEANS THAT THEY WERE WASTING THEIR SEED IN VAIN AND IN THE OPEN. He said, 'Why are they committing this sin openly, if not to provoke their Master's anger?' He stared at them and they were thrown into the sea and drowned.

412. מֵהָ עֵבֶד אָדָם, עֵבֶד מְעֵרְתָּא חָדָא, וְאַתְּטַמְרָ בָּהּ, הוּא וְאַתְתִּיבָהּ. מִנָּא יָדַע. אֲלֵא, חָמָא חַד נְהוּרָא דְקִיק, עָיִל בְּהוּא אֲתֵר, דְנִפְיָק מִגְּנֵתָא דְעָרֵן, וְתָאָב תִּיאוּבְתִיבָהּ לְקַבְרִיָּהּ. וְתַמְן הוּא אֲתֵר, סְמוּךְ לְתַרְע דְגֵנְתָא דְעָרֵן.

413. תָּא חֲזִי, לֹא אֶסְתַּלַּק בְּרִי נֶשׁ מֵעֲלָמָא, עַד דְחָמִי לִיָּה לְאָדָם הָרֵאשׁוֹן. שְׂאִיל לִיָּה, עַל מַה אָזִיל מֵעֲלָמָא, וְהִיךְ נִפְיָק. הוּא אָמַר לִיָּה, ווִי, דְבִגְיֵנְךָ נִמְקָנָא מֵעֲלָמָא. וְהוּא אָתִיב לִיָּה, בְּרִי, אֲנָא עֵבְרִית עַל פְּקוּדָא חָדָא, וְאַתְעַנְשִׁית בְּגִינָהּ. חָמִי אֲתָ, כְּמַה חוּבִין, וְכְמַה פְּקוּדִין דְמֵאֲרַךְ עֵבְרִית.

414. אָמַר רַבִּי חֲזִיָּא, עַד כְּדוּ יוֹמָא, קָאִים אָדָם הָרֵאשׁוֹן וְחֲזִי בְּאַבְהֵן, תְּרִין זְמַנִּין בְּיוֹמָא. וְאוּדִי עַל חוּבוֹ, וְאַחֲמִי לֹן הָהוּא אֲתֵר דְהוּה בֵּיָה, בִּיקְרָא עֲלָאָה, וְאוּזִיל וְחָמִי כָּל אֵינּוֹן צְדִיקוּיָא, וְחֲסִידֵי דְנִמְקוּ מִנִּיהּ. וְיִרְתּוּ לְהָהוּא יְקָרָא עֲלָאָה דְבִגְנֵתָא דְעָרֵן. וְאַבְהֵן כְּלֵהוּן, אוּדֵן וְאַמְרִין, מַה יְקָר חֲסִידְךָ אֲלֵקִים וּבְנֵי אָדָם בְּצַל כְּנַפְיָךְ יַחְסִינּוּ.

415. רַבִּי יֵיסָא אָמַר, כְּלֵהוּ בְנֵי עֲלָמָא, חָמָאן לִיָּה לְאָדָם הָרֵאשׁוֹן, בְּשַׁעְתָּא דְמִסְתַּלְקֵי מִן עֲלָמָא, לְאַחְזָאָה סֵהֲרוּתָא, דְבִגְיֵן חוּבוֹ דְבֵר נֶשׁ, אִיְהוּ אֶסְתַּלַּק מֵעֲלָמָא, וְלֹא בְּגִינֵיהּ דְאָדָם. כְּמַה דְתַנִּינּוּן אֵין מִיְתָה בְּלֹא חֲטָא.

416. בְּרִי אֵינּוֹן תִּלְתָּא, דְאֶסְתַּלְקוּ בְּגִין הָהוּא עֵיטָא דְנַחַשׁ הַקְדָּמוֹנִי וְאַלִּין אֵינּוֹן: עֵמְרָם, לֹוּ וּבְנִימִין. וְאִית דְאֵמְרֵי, אוּף נְמִי יֵשִׁי. דְלֹא חָבוּ, וְלֹא אֶשְׁתַּכַּח עֲלֵיהוּ חוּבָא דִּימוּתוֹן בֵּיָה, בְּרִי דְאֵדְכַר עֲלֵיהוּ הָהוּא עֵיטָא דְנַחַשׁ. כְּדֵאֲמַרְן.

417. תָּא חֲזִי, כְּלֵהוּן דְרִין דְהוּוּ בְּיוֹמוֹי דְנַחַשׁ, כְּלֵהוּ אֶפְשִׁיטוּ חוּבִין, עַל עֲלָמָא בְּאַתְגְּלִיָּא, לְעֵינֵיהוּן דְכֵלָּא. רַבִּי שְׁמַעוֹן, הוּה אָזִיל יוֹמָא חַד, בְּפִילֵי דְטְבֵרִיָּה. חָמָא בְּנֵי נֶשָׂא דְהוּוּ מְקַטְרֵי בְּקִיטְרָא דְקֶשְׁתָּא בְּקוּלְפָא דְקֶנְסִיר. אָמַר, וְמַה חוּבָא דָּא בְּאַתְגְּלִיָּא, לְאַרְגָּזָא לְמֵרִיהוּן. יְהִיב עֵינוֹי בָּהּ, וְאַתְרַמִּינוּ לְגוּ יוֹמָא, וּמִיתוּ.

418. Come and behold: any sin that is committed publicly repels the Shechinah from the earth and causes her to remove her residence from the world. Those IN THE GENERATION OF THE FLOOD walked defiantly with their heads high, WITHOUT SHAME. They sinned openly and repelled the Shechinah from the world until the Holy One, blessed be He, was repelled by them and removed them from HIS PRESENCE. As it is written: "Take away the impurity from the silver and there shall come forth a vessel for the smith. Take away the wicked from the presence of the king and his throne shall be established in righteousness" (Mishlei 25:4-5).

418. תָּא חֲזִי, כָּל חוּבָא דְאַתְעֵבִיד בְּאַתְגְּלוּיָא, דְּחִי לָהּ לְשְׁכִינְתָא מֵאַרְעָא, וְסְלִיקַת דִּיּוֹרָה מֵעֲלָמָא. אֲלִין הוּוּ אֲזִלִין בְּרִישָׁא זְקִיף, וְעֵבְרִי חוּבִייהוּ בְּאַתְגְּלוּיָא, וְדָחוּ לָהּ לְשְׁכִינְתָא מֵעֲלָמָא, עַד דְּקִדְשָׁא בְּרִיךְ הוּא דְחָא לֹון, וְאַעֲבִיר לֹון מְנִיָּה. וְעַל דָּא כְּתִיב הִגּוּ רְשַׁע לְפָנֵי מֶלֶךְ וּגּוֹ. הִגּוּ סִגִּים מִכֶּסֶף וּגּוֹ.

68. "My spirit shall not strive with man"

Our world mirrors the Upper World. Actions performed in this physical realm ignite spiritual forces in the worlds above. Reading this section gives us the ability to positively influence and affect the Upper World in ways that benefit our lives.

419. "And Hashem said, My spirit shall not strive with man forever, for he is also flesh" (Bereshheet 6:3). Rabbi Elazar said, Come and behold: when the Holy One, blessed be He, created the world, He made the world, WHICH IS MALCHUT, to be used as the Supernal WORLD, WHICH IS BINAH. THIS MEANS THAT ALL THE LIGHTS SHINING IN BINAH SHOULD ALSO SHINE IN MALCHUT, THE SECRET OF THIS WORLD. Now, when people are righteous and follow the correct path, the Holy One, blessed be He, reveals the spirit of life, WHICH ARE THE MOCHIN of above FROM BINAH, until this life reaches the place where Ya'akov abides, NAMELY ZEIR ANPIN, BECAUSE FROM BINAH THE MOCHIN FLOW THROUGH ZEIR ANPIN.

419. וַיֹּאמֶר ה' לֹא יִדּוֹן רַחֲמֵי בְּאַרְם לְעוֹלָם בְּשִׁגְם הוּא בְּשָׂר וּגּוֹ. אָמַר רַבִּי אֶלְעָזָר תָּא חֲזִי, כִּד בְּרָא קִדְשָׁא בְּרִיךְ הוּא עֲלָמָא, עֵבֵד לְהֵאִי עֲלָמָא, לְאַשְׁתַּמְשָׁא כְּגוּוֹנָא דְלַעִילָא. וְכִד בְּנֵי עֲלָמָא אֵינּוּן זְכָאִין, דְּאֲזִלִי בְּאַרְחַ מִיִּשְׂרָאֵל, קִדְשָׁא בְּרִיךְ הוּא אֲתַעֲר רַחֲמָא דְחַיֵּי דְלַעִילָא עַד דְּמָטוּ, אֵינּוּן חַיִּין, לְאַתֵּר דִּיעֻקֵּב שְׂרִיא בֵּיהּ.

420. From there, life flows until the spirit OF LIFE reaches this world, THE NUKVA, the place where King David resides. Hence, all the blessings flow to all the lower world inhabitants IN BRIYAH, YETZIRAH, AND ASIYAH. This Supernal spirit spreads downward, enabling the lower worlds to maintain their existence.

420. וּמִתְמַן נִגְדֵי אֵינּוּן חַיִּין, עַד דְּאַתְמַשִּׁיךְ הַהוּא רַחֲמָא, לְהֵאִי עוֹלָם, דְּדוֹד מְלָכָא שְׂרִיא בֵּיהּ. וּמִתְמַן נִגְדֵי בְּרַכָּאן לְכֻלְהוּ אֵינּוּן תְּתַאֲוִי. וְהַהוּא רַחֲמָא עֲלָאָה, אֲתַנְגִּיד וְאַתְמַשִּׁיךְ לְתַתָּא. וַיִּכְלִין לְאַתְקִימָא בְּעֲלָמָא.

421. Hence, IT IS WRITTEN: "His kindness (Heb. chasdo) is everlasting." CHASDO IS SPELLED WITH A VAV. The world of King David, NAMELY THE NUKVA, IS NURTURED BY THE VAV, WHICH DRAWS LIFE TO IT. Hence, it is written: "MY SPIRIT SHALL NOT STRIVE WITH MAN forever (Heb, le'olam)" without the Vav, because when that spirit is drawn into the world, blessings and life are released from it to sustain all. Yet now IN THE GENERATION OF THE FLOOD, when people sinned BY DRAWING LIGHT FROM ABOVE TO BELOW, DISRUPTING THE CENTRAL COLUMN AND ATTACHING THEMSELVES TO THE LEFT COLUMN, everything left THIS WORLD. Thus, the spirit of life ceased flowing into this world for the pleasure and sustenance of the lower. HENCE, 'FOREVER' WAS WRITTEN WITHOUT A VAV, WHICH IS THE CENTRAL COLUMN AND THE SPIRIT OF LIFE, BECAUSE THEY DEFILED IT AND ATTACHED THEMSELVES TO THE LEFT.

421. וּבְגִינֵי כֶךְ, לְעוֹלָם חֲסֵדוֹ. דָּא הוּא עוֹלָם, דְּדוֹד מְלָכָא. וּבְגִין כֶךְ כְּתִיב לְעֵלָם בְּלָא וְאִ"ו. דְּהָא כִּד הַהוּא רַחֲמָא אֲתַנְגִּיד לְהַהוּא עוֹלָם. מִתְמַן נִפְקֵי בְּרַכָּאן וְחַיִּין לְכֻלָּא, לְאַתְקִימָא. הִשְׁתָּא דְחָבוּ בְּנֵי נִשְׂאָא, אֲסִתְלַק בְּלָא. בְּגִין דְּלֹא יִמְטֵי הַהוּא רַחֲמָא דְחַיֵּי לְהֵאִי עוֹלָם, לְאַתְהַנְאָה מְנִיָּה תְּתַאֲוִי, וְלְאַתְקִימָא בֵּיהּ.

422. "For he is also flesh." Therefore the spirit OF LIFE will not be drawn into the world. The reason is to prevent the serpent, CALLED 'FLESH,' the lowest of all levels, from increasing in power through the spirit of holiness. It is also to assure that THE HOLY SPIRIT will not have to mix with the spirit of defilement OF THE SERPENT. The verse, "...for he is also flesh," teaches us that the primeval serpent IS ALSO FLESH, and might also be blessed BY THE SPIRIT OF LIFE. Hence, THE SERPENT is called 'flesh', as it is written: "The end of all flesh came before me" (Beresheet 6:13). Rabbi Shimon said that THE PRIMAL SERPENT, CALLED FLESH, is the Angel of Death. The words, "His days will be 120 years," means the gift of an attached tower.

422. בְּשָׂגָם הוּא בָּשָׂר. בְּגִין דְּלֹא יִתְרַק הָאִי רוּחָא לְהָאִי עוֹלָם. מ"ט, דְּלֹא לְאַסְגָּאָה נְחֹשׁ, תִּתְתָּא דְּרִיגִין, דִּיתְתַּקֵּף בֵּיהּ רוּחָא דְּקְרוּשָׁא דְּלֹא יִתְעַרְבַּ בְּרוּחַ מְסָאָב. בְּשָׂגָם הוּא בָּשָׂר, דָּא נְחֹשׁ קְדָמָא דִּיתְתַּרְךְ. בְּגִין כֵּךְ הוּא בָּשָׂר: כַּד"א קֵץ כָּל בָּשָׂר בָּא לְפָנֵי, וְאָמַר רַבִּי שְׁמַעוֹן, דָּא מְלֹאךְ הַמּוֹת. וְהִיּוּ יַמֵּי מָאָה וְעֶשְׂרִים שָׁנָה. אוּרִיכוּ דְקוֹסְטִירָא דְקִיטְרָא.

69. "The Nefilim were on the earth"

Many negative angels enter our realm and take on Human form. We can protect ourselves from these negative angels, as well as from people who connect themselves to the dark forces.

423. "The Nefilim were on the earth..." (Beresheet 6:4). Rabbi Yosi taught that those CALLED NEFILIM were Aza and Azael and as we have learned, they were so called because the Holy One, blessed be He, dropped (Heb. hepil) them from the upper sanctity. How, you may well ask, can they subsist in this world? Rabbi Chiya said that they are among those referred to as "Birds which fly upon the earth" (Beresheet 1:20). And these, as we have discussed, appear to men in the form OF HUMAN BEINGS. And how, you may ask, do they transform themselves FROM THE SHAPE OF AN ANGEL TO THAT OF HUMAN BEINGS? As we have learned, they can transform themselves into all kinds OF SHAPES, and when they come down INTO THIS WORLD, they clothe themselves with the garments of earth's atmosphere and take on human form.

423. הַנְּפוּלִים הָיוּ בְּאַרְץ. תְּנִי רַבִּי יוֹסִי, אֵלֶּיךָ עֲזָא וְעֲזָאֵל. כִּמָּה דְאַתְמַר, דְּאַפִּיק לֹון קְדָשָׁא בְּרִיךְ הוּא מְקְדוּשָׁתָא דְלַעִילָא. וְאִי תִימָא וְהִיךְ יִכְלוּ לְאַתְקִימָא בְּהָאִי עֲלָמָא. אָמַר רַבִּי חִיָּיא, אֵלֶּיךָ הוּוּ מְאִינֹון דְכְתִיב וְעוֹף יְעוֹפֵף עַל הָאָרֶץ. וְהָאִי אֲתַמַּר, דְּאֵלֶּיךָ אֲתַחֲזוּ לְבַנֵּי נְשָׂא, כְּחֹזוּ דְלֵהוֹן. וְאִי תִימָא, הִיךְ יִכְלוּ לְאַתְהַפְּכָא. הָאִי אֲתַמַּר דְאַתְהַפְּכֵן לְכַמָּה גּוֹוִינִי. וּבְשַׁעְתָּא דְנַחְתֵּי אַגְלִימוּ בְּאוּרָא דְעֲלָמָא, וְאַתְחֹזוּן כְּבַנֵּי נְשָׂא.

424. Aza and Azael, who rebelled above, and whom the Holy One, blessed be He, caused to fall from heaven, were forced to put on and to live with the garments of the earth. They could not divest themselves of these garments AND COULD NOT RETURN TO THEIR FORMER RESIDENCE WITH THE REST OF THE ANGELS. THEY REMAINED FOREVER ON EARTH. Subsequently, they were seduced by earthly women. They exist to this day, teaching sorcery to people. They begot sons, whom they called 'mighty' and 'giants'. The Nefilim are referred to as "sons of Elohim," as has already been explained.

424. וְהִנֵּי, עֲזָא וְעֲזָאֵל, דְּמַרְדּוּ לְעִילָא, וְאַפִּיל לֹון קְדָשָׁא בְּרִיךְ הוּא, וְאַגְלִימוּ בְּאַרְעָא, וְאַתְקִימוּ בֵּיהּ, וְלֹא יִכְלוּ לְאַתְפַּשְׁטָא מִנִּיהּ. וְלִבְתַּר טְעוּ בְּתַר נְשֵׁי עֲלָמָא. וְעַד כְּעַן יוֹמָא דָּא, אִינֹון קִיּוּמֵי וְאוּלְפֵי חֲרָשִׁין לְבַנֵּי נְשָׂא. וְאוּלִידוּ בְּנִין, וְקָרוּ לְהוּ עַנְקִים, גְּבַרִין. וְאִינֹון נְפוּלִים, אַקְרוּן בְּנֵי אֱלֹהִים. וְהָאִי אֲתַמַּר.

70. "I shall wipe out man"

God always gives ample warning before great judgments and catastrophes brought on by the negative actions of man. Sadly, in most cases we fail to heed the warnings. The Zohar empowers us to see the signs of warning when they appear.

425. "And Hashem said, 'I shall wipe out man, whom I have created from the face of the earth'" (Beresheet 6:7). Rabbi Yosi quotes, "For my thoughts are not your thoughts" (Yeshayah 55:8). Come and behold: when a man wants to take vengeance on another, he keeps quiet and tells him nothing. Because if he discloses HIS INTENTIONS, his opponent will be on guard and hard to overpower.

425. וַיֹּאמֶר ה' אֲמַחָה אֶת הָאָדָם אֲשֶׁר בְּרָאתִי מֵעַל פְּנֵי הָאָדָמָה. רַבִּי יוֹסִי פִתַּח, כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם. תָּא חֲזִי כַּד בַּר נֶשׁ בְּעֵי לְנַקְמָא מְאַחְרָא, שְׁתִּיק וְלֹא אָמַר מִיָּדֵי, דְּאִילוּ אוּדְעִיה, יִסְתַּמַּר, וְלֹא יִכּוּל לֵיהּ.

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426. Yet the Holy One, blessed be He, does not act in this manner. He does not execute judgment on the world before He declares and informs it OF HIS INTENTIONS once, twice, and three times. Then, no one may reproach Him and ask, 'What are you doing?' Nor can one guard against Him or stand up to Him.

427. "And Hashem said, 'I shall wipe out man, whom I have created from the face of the earth'." He announced these words through Noah, and He warned them several times, but they did not listen. Eventually, he executed judgment and exterminated them.

428. Come and behold what was said of Noah: "And He called his name Noah saying He shall comfort us (yenachamenu) from our work" (Bereshheet 5:29). How did He know THAT HE WOULD COMFORT HIM AS SOON AS HE WAS BORN? It says that when the Holy One, blessed be He, cursed the world, saying, "The land will be cursed because of you," Adam said to Him, "Sovereign of the Universe, until when will the world be subject to this curse?" The Holy One, blessed be He, replied, "Until you beget a son who is born circumcised like yourself."

429. And they waited until Noah was born. And when he was born, Adam saw that he was circumcised and transcribed with a sacred sign. And when He saw that the Shechinah embraced the baby, IT THEN BECAME CLEAR TO HIM THAT THE CURSE WOULD BE CANCELED DURING HIS LIFETIME, and so He named him in anticipation of what would transpire.

430. In the beginning, they did not know how to sow, reap, or plow, and they worked the earth with their hands. But Noah came along and manufactured tools needed for working the ground, so that it would bear fruit. Thus, it was written: "this one will comfort us from our work and from the toil of our hands that Hashem has cursed." Noah liberated the earth from its curse. Before he came, the people used to sow wheat and reap thorns and thistles. Hence, he was called "a man of the ground" (Bereshheet 9:20).

431. Rabbi Yehuda said "a man of the ground" often means that he was considered the "husband of the ground," as it says, "Naomi's man" (Rut 1:3). This is because he was called righteous, and nullified the earth's curse by means of the sacrifices he offered. Hence, it is written: "I will not again curse the ground because of man" (Bereshheet 8:21). For this reason Noah was called "a man of the ground." And hence he was called NOACH (comfort), because of what would one day occur.

426. אָבֵל קִדְשָׁא בְּרִיךְ הוּא לֹא הֵכִי עֲבִיד. לֹא עֲבִיד דִּינָא בְּעֵלְמָא, עַד דְּאֶכְרִיז וְאוֹדַע לְהוּ, זְמַנָּא, תְּרִין וּתְלַתָּא. בְּגִין, דְּלֹא אֵיתָאֵי דִּימְחֵי בִּידְיָהּ, דִּיִּמָּא לִיָּה מַה עֲבַדְתָּ, וְלֹא יִסְתַּמֵּר מִנִּיָּה, וְלֹא יִכֹּל לְקַיְימָא קַמִּיָּה.

427. תָּא חֲזִי וַיֹּאמֶר ה' אִמְחָה אֶת הָאָדָם אֲשֶׁר בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה. אוֹדַע לֹון, עַל יַדָּא רְנַח, וְאֶתְרֵי בְהוֹן בְּמַה זְמַנִּין, וְלֹא שְׁמַעֵי. בְּתַר דְּלֹא שְׁמַעוּ, אֵייתִי עֲלֵיהוֹן דִּינָא, וְאוֹבִיד לֹון מֵעַל אֲפֵי אֶרְעָא.

428. תָּא חֲזִי, מַה כְּתִיב בֵּיהּ בְּנַח, וַיִּקְרָא אֶת שְׁמוֹ נֹחַ לֵאמֹר זֶה יִנְחַמְנוּ מִמַּעֲשֵׂנוּ. מִנָּא הוּוּ יָדַע. אֵלֵא, בְּשַׁעֲתָא דְּלֵוִיט קִדְשָׁא בְּרִיךְ הוּא עֵלְמָא, דְּכְתִיב, אֲרוּרָה הָאֲדָמָה בְּעֵבוּרְךָ. אָמַר אָדָם קַמִּי קִדְשָׁא בְּרִיךְ הוּא, רְבוּנוּ שֶׁל עוֹלָם: עַד מַתִּי יִהְיֶה עֵלְמָא בְּלִטְוִיתָא. אָמַר לִיָּה עַד דִּיתִילִיד לְךָ בֶן מֵהוּל, כְּגוֹנָא דִּילְךָ.

429. וְהוּוּ מְחַכָּאן, עַד שַׁעֲתָא דְּאֶתִילִיד נַח. וְכִיּוֹן דְּאֶתִילִיד, חָמָא לִיָּה גְזִיר, רְשִׁים בָּאת קְדִישָׁא. וְחָמָא שְׂכִינְתָא מִתְדַבְּקָא בְּהַדִּיָּה. כְּדִין קָרָא שְׁמִיָּה עַל מַה דְּעֲבִיד לְבַתֵּר.

430. בְּקַדְמִיתָא, לֹא הוּוּ יָדַעֵי לְמִזְרַע, וְלְמַחְצַד, וְלְמַחְרַשׁ. וְהוּוּ עֲבַדֵי פּוֹלְחָנָא דְּאֶרְעָא בִּידְיָהּ. כִּיּוֹן דְּאֶתָּא נַח, אֶתְקִין אוּמְנוּתָא לְהוּ, וְכָל מְאֲנִין דְּצִרְיָכִין לְתַקְנָא אֶרְעָא, לְמַעַבַּד פִּירִין. הָדָא הוּא דְּכְתִיב זֶה יִנְחַמְנוּ מִמַּעֲשֵׂנוּ וּמִעֲצָבוֹן יְדִינוּ מִן הָאֲדָמָה. דְּאִיְהוּ, אֲפִיק אֶרְעָא, מִמַּה דְּאֶתְלַטְוִיָּא. דְּהוּוּ זְרַעֵין חֲטִין, וְקִצְרִין גּוֹבִין וְדַרְדְּרִין. וּבְגִינֵי כֶּךָ, כְּתִיב, אִישׁ הָאֲדָמָה.

431. רַבִּי יְהוּדָה אָמַר, אִישׁ הָאֲדָמָה, כְּד"א אִישׁ נְעַמִּי. בְּגִין, דְּאֶקְרִי צְדִיק, וְאֲפִיק לָהּ לְאֶרְעָא, בְּקַרְבָּנָא דְּעֵבַד, מִמַּה דְּאֶתְלַטְוִיָּא. דְּכְתִיב לֹא אוֹסִיף לְקַלֵּל עוֹד אֶת הָאֲדָמָה בְּעֵבוּר הָאָדָם. וּבְגִין דָּא, אֶקְרִי אִישׁ הָאֲדָמָה. וְעַל דָּא קָרָא לִיָּה שְׁמָא, עַל מַה דִּיִּיתֵי.

A person's name establishes a profound link to his soul and essence. The letters that compose a name instill a particular set of attributes that comprise a person's nature. This section of the Zohar helps us strengthen the bond to our name so that we can awaken its positive influences within our soul.

432. Rabbi Yehuda expounded upon the verse: "Go, behold the works of Hashem, who had made desolation (Heb. shamot) on the earth" (Tehilim 46:9). He said that this text has been explained, but if the world would have been created by Yud-Hei-Vav-Hei, A NAME INDICATIVE OF MERCY, then it would have given earth a firm structure. But since it was created by the works of Elohim, WHICH IS JUDGMENT, a desolation, A WASTELAND, was made of earth.

433. Rabbi Chiya said to him: Although you believe THAT DESOLATION (HEB. SHAMOT) SIGNIFIES A WASTELAND, I see it differently, because both the names YUD-HEI-VAV-HEI AND ELOHIM indicate benevolence. I tend to agree with the friends in saying that he had placed "shemot (Eng. 'holy names') on the earth." SHAMOT ALLUDES TO ACTUAL HOLY NAMES ON THE EARTH.

434. Rabbi Yitzchak said that both interpretations are true, and even the one put forward by Rabbi Yehuda is good. For if the world WAS CREATED IN THE name of mercy, then the world would have been resilient. Yet because the world was created by judgment and is founded upon judgment, He put Holy names in the world TO PROTECT IT, and this is very true, because had he not done so, the world would not have been able to survive the consequences of people's sins.

435. Come and behold: when Noach was born, he was given that name, because it connoted consolation (Heb. nechama), indicating that he would bring consolation. Yet, the Holy One, blessed be He, did not agree WITH THEM. HE BROUGHT THE FLOOD UPON THEM, BECAUSE HE WANTED THEM TO CORRECT THEIR WAYS AND REPENT. The letters of Noach's name (Nun and Chet), when written in reverse order, form the word chen, which means favor. This is as it was written: "Noach found favor in the eyes of Hashem." Rabbi Yosi said that Chen is Noach FOR THEY ARE SPELLED WITH THE SAME LETTERS. The names of the righteous IN ANY SEQUENCE cause beneficence. The names of the wicked IN ANY SEQUENCE cause them harm. Of Noach it was said, "Noach found favor (Heb. chen) in the eyes of Hashem," BECAUSE THE LETTERS WERE REVERSED FOR good. But of Er, the son of Yehuda, the letters were reversed for lack of merit and harm, as it is written: "And Er (Ayin Resh) was evil (ra, Resh Ayin) in the eyes of Hashem" (Beresheet 38:7).

436. Come and behold: when Noach was born, he saw that people were sinning before the Holy One, blessed be He. He used to hide himself so as not to be drawn to their ways and occupied himself with serving his Master. You may well ask, with what did he occupy himself? HE STUDIED the books of Adam and Chanoch, and he struggled TO LEARN from those books how to worship his Master.

432. רַבִּי יְהוּדָה פָּתַח, לְכוּ חֲזוּ מַמְעָלוֹת אֱלֹקִים אֲשֶׁר שָׁם שְׁמוֹת בְּאָרֶץ. הָאִי קָרָא אוֹקְמוּהָ וְאִתְמַר. אֲבָל, לְכוּ חֲזוּ וּגּוֹ. דְּאֵלוּ הוּוּ מַמְעָלוֹת יוֹד הָא וְאוּ הָא, שָׁם קוּיִם בְּאָרֶץ, אֲבָל בְּגִין דְּהוּוּ מַמְעָלוֹת שְׁמָא דְּאֱלֹקִים, שָׁם שְׁמוֹת בְּאָרֶץ.

433. אָמַר לוֹ רַבִּי חֵיָא, הַשְׁתָּא אִתְעַרַת לְהָאִי, לֹא אָנָּא הָכִי אָמִינָא לִיה, בְּגִין דְּבִין שְׁמָא דָּא, וּבִין שְׁמָא דָּא, כִּלְאָ הוּא שְׁבַחָא. אֲבָל, אָנָּא אָמִינָא לִיה, כְּמָה דְּאִתְעַרְוּ חֲבֵרָיא. דְּשׁוּי שְׁמֵהֶן שְׁמוֹת בְּאָרֶץ, שְׁמוֹת מְמַשׁ.

434. ר' יצחק אמר, כִּלְאָ הוּא וְאִפִּילוּ מַה דְּאָמַר רַבִּי יְהוּדָה, שְׁפִיר קָאִמַר. דְּאֵלוּ יְהָא עֲלֵמָא בְּשְׁמָא דְּרַחֲמֵי, וְיִתְקִיִּים עֲלֵמָא, אֲבָל, בְּגִין דְּאִתְבְּרִי עֲלֵמָא עַל דִּינָא, וְקוּיָא עַל דִּינָא, שָׁם שְׁמוֹת בְּאָרֶץ. וְשְׁפִיר הוּא, דְּאֵלְמָלָא כֶּךָ, לֹא יְכִיל עֲלֵמָא לְאִתְקוּיָא, מִקְמֵי חוּבִיָּהוּן דְּבִנֵי נִשְׂא.

435. תָּא חֲזִי, נַח בְּד אֲתוּיָלִיד, קְרוּן לִיה עַל שְׁמָא דְּנַחְמָה. וְלְהוּי שְׁמָא גְרִים. אֲבָל קְדָשָׁא בְּרִיךְ הוּא לֹא הָכִי. נַח בְּהַפּוּךְ אֲתוּוּן, חֵן. כַּד"א וְנַח מְצָא חֵן. אָמַר רַבִּי יוֹסִי, חֵן, הֵינּוּ נַח. בְּצַדִּיקוּיָא, שְׁמִיָּהוּן גְרִים לְטַב. בְּחַיִּיבָא, שְׁמִיָּהוּן גְרִים לְבִישׁ. בְּנַח, כְּתִיב וְנַח מְצָא חֵן בְּעֵינֵי ה'. בְּעַר בְּכוֹר יְהוּדָה, אִתְהַפְּכוּ אֲתוּוּי לְבִישׁ, עַר רַע. רַע בְּעֵינֵי ה'.

436. תָּא חֲזִי, כִּיּוֹן דְּאֲתוּיָלִיד נַח, חֲמָא עוּבְדִיָּהוּן דְּבִנֵי נִשְׂא, דְּאִינוּן חֲטָאן קְמִי קְדָשָׁא בְּרִיךְ הוּא, וְהוּוּ גְנִיז גְרִמִּיָּה, וְאִשְׁתַּדַּל בְּפּוֹלְחָנָא דְּמָאֲרִיָּה. בְּגִין דְּלֹא לְמַהֲךְ בְּאוּרְחִיָּהוּ. וְכִ"ת, בְּמָה אִשְׁתַּדַּל. בְּהוּא סְפָרָא דְּאָדָם. וְסְפָרָא דְּחַנוּךְ. וְהוּוּ אִשְׁתַּדַּל בְּהוּ לְמַפְלַח לְמָרִיָּה.

437. Come and behold: he indeed STUDIED THE BOOKS OF ADAM AND CHANOCH because otherwise, how would Noach have known how to offer sacrifices to his Master? He found wisdom relating to the maintenance of the world IN THE BOOKS OF ADAM AND CHANOCH. AND FROM THESE BOOKS, he learned that the world exists for the sake of sacrifices. Were it not for the sacrifices, neither the upper nor lower would have existed. HENCE, HE OFFERED A SACRIFICE.

438. Rabbi Shimon was on his way, accompanied by Rabbi Elazar, his son, Rabbi Yosi, and Rabbi Chiya. As they were going, Rabbi Elazar said to his father, "the road is clear before us, and we would like to hear words of Torah."

439. Rabbi Shimon began to speak of the words, "Even when a fool walks on his way, his heart is lacking" (Kohelet 10:3). When a man wants to make his ways agreeable to the Holy One, blessed be He, he should, before he proceeds, consult Him and pray to Him, so that He should ensure his journey. This is as we have learned regarding the verse, "Righteousness goes before him then he shall set his feet on his way" (Tehilim 135:14), meaning that HE SHOULD PRAY THAT the Shechinah, CALLED 'RIGHTEOUSNESS,' should not part from him. ONLY AFTER HE HAS PRAYED SHOULD HE GO ON HIS WAY.

440. Of he who has no faith in his master, it is written: "Even when a fool walks on his way, his heart is lacking." Rabbi Shimon ASKED: What is "his heart?" AND HE REPLIED: IT is the Holy One, blessed be He, WHOSE SHECHINAH WHO RESTS IN THE HEART OF THE RIGHTEOUS, THAT does not accompany him on his way. THUS "HIS HEART IS LACKING" THE INSPIRATION OF THE SHECHINAH and lacking His aid along the way. This is all because this man, who does not trust in his Master, WHO IS CALLED "A FOOL," BECAUSE ONE DOES NOT SIN UNLESS THE SPIRIT OF FOOLISHNESS ATTACHES ITSELF TO HIM, does not seek help from his Master before he starts his journey.

441. And even when he is on his way, he is not occupied with the study of Torah, and thus "his heart is lacking." Because he does not follow his Master, His Master is not found on his way. THE VERSE CONTINUES, "And he proclaims to all that he is foolish" (Kohelet 10:3), meaning that even when he hears a word of true faith in his Master, he says that it is foolish to pay attention to it.

442. Similarly, there was a man who asked about the sign of the Holy Covenant imprinted upon the human flesh, and he said that it was not an article of faith. Rabbi Yeba Saba (the elder) heard, looked upon him and transformed him into a pile of bones. And we ARE upon this path with the help of the Holy One, blessed be He. Hence, we should recite words of Torah.

437. תָּא חֲזִי, דְּהָכִי הוּא, דְּהָא נַח, מִנָּא הוּה יָדַע, לְקָרְב קִרְבָּנָא לְמַרְיָה. אֲלָא, בְּגִין דְּאִשְׁכַּח חֲכֻמָּתָא, עַל מַה מִּתְקַיִים עֲלֵמָא, וְיָדַע דְּעַל קִרְבָּנָא מִתְקַיִים. וְאֵלְמָלָא קִרְבָּנָא, לֹא הוּוּ קִיּוּמֵי עֲלָאי וְתַתָּאי.

438. רַבִּי שִׁמְעוֹן הוּה אֲזִיל בְּאַרְחָא, וְהוּו עִמֵּיה רַבִּי אֶלְעָזָר בְּרִיָּה, וְרַבִּי יוֹסִי, וְרַבִּי חִיָּיא. עַד דְּהוּה אֲזִיל, אָמַר רַבִּי אֶלְעָזָר לְאַבּוּהֵי, אַרְחָא מִתְקַנָּא קִמְוֵן, בְּעִינָן לְמִשְׁמַע מְלֵי דְאֹרִייתָא.

439. פִּתַּח רַבִּי שִׁמְעוֹן וְאָמַר, גַּם בְּדַרְךָ כְּשֶׁהִסְכַּל הוֹלֵךְ לְבוֹ חֶסֶר וּגּוֹ'. כִּד ב"נ בְּעֵי לְאַתְקַנָּא אַרְחֵיה קִמְוֵי קִדְשָׁא בְרִיךְ הוּא. עַד לֹא יָפּוֹק לְאַרְחָא, בְּעֵי לְאַמְלָכָא בֵּיה, וּלְצִלֵי קִמְוֵיה עַל אַרְחֵיה. כְּמַה דְּתַנִּינָן, דְּכָתִיב צָדֵק לִפְנֵי וְיִהְיֶה לְדַרְךָ פְּעֻמּוֹ. דְּהָא שְׂכִינְתָא לֹא אֶתְפָּרְשָׁא מִנֵּיה.

440. וּמָאן דְּאִיהוּ לֹא מַהִימְנָא בְּמַרְיָה, מַה כְּתִיב בֵּיה, וְגַם בְּדַרְךָ כְּשֶׁהִסְכַּל הוֹלֵךְ לְבוֹ חֶסֶר, מָאן לְבוֹ, דָּא קִדְשָׁא בְרִיךְ הוּא, דְּלֹא יֵהֵךְ עִמֵּיה בְּאַרְחָא, וְגַרְע מִן סִייעֵתִיה בְּאַרְחֵיה. בְּגִין דְּהוּא בְּר נֶשׁ, דְּלֹא מַהִימְנָן בֵּיה בְּמַאֲרֵיה, עַד לֹא יָפּוֹק בְּאַרְחָא, לֹא בְּעֵי סִיעֵתָא דְּמַאֲרֵיה.

441. וְאֶפִּילוּ בְּאַרְחָא, כִּד אִיהוּ אֲזִיל, לֹא אֶשְׁתַּדֵּל בְּמֵלֵי דְאֹרִייתָא. וּבְגִינֵי כֵךְ, לְבוֹ חֶסֶר, דְּלֹא אֲזִיל בְּהַדְרֵיה דְּמַרְיָה, וְלֹא אֶשְׁתַּכַּח בְּאַרְחֵיה. וְאָמַר לְכָל סָכַל הוּא. אֶפִּילוּ כִּד שְׁמַע מְלָה דְּמַהִימְנוּתָא דְּמַאֲרֵיה, הוּא אָמַר, דְּטַפְשׁוּתָא הוּא, לְאַשְׁתַּדֵּלָא בֵּיה.

442. כְּהָאי דְּשָׁאִילוּ לְבַר נֶשׁ, עַל אֶת קִיּוּמָא, דְּרִשִּׁימוּ בְּבִשְׂרֵיה דְּבַר נֶשׁ, וְאָמַר לָאו אִיהוּ מַהִימְנוּתָא. שְׁמַע רַב יִיבָא סָבָא, וְאֶסְתַּבֵּל בֵּיה, וְאַתְעֵבִיד תְּלָא דְּגַרְמִי. וְאַנְן כְּהָאי אֹרְחָא, בְּסִינְעֵתָא דְּקִדְשָׁא בְרִיךְ הוּא, בְּעִינָן לְמִימַר מְלֵי דְאֹרִייתָא.

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443. He started a discourse by commenting on the verse: "Teach me, Hashem, your ways, I will walk in your truth, unite my heart to fear your name" (Tehilim 136:2). This is a difficult verse, because we learned that everything except becoming a righteous person or becoming wicked is in the hands of the Holy One, blessed be He. AS IT IS WRITTEN: "ALL IS IN THE HANDS OF THE HEAVENS EXCEPT FOR THE FEAR OF THE HEAVENS." WHY then did David ask the Holy One, blessed be He, to be given that?"

444. David said, "Teach me your ways." He asked the Holy One, blessed be He, to open his eyes and show him the right path. Then, he would "...walk in your Truth." He himself would walk the right path and not waver to the right or the left. He also said: "Unite my heart." "Heart," as in "the strength of my heart and my lot" (Tehilim 123:26), MEANING THE SHECHINAH, CLOTHED BY THE HEART, AND CALLED STRENGTH OF HEART. FOR THIS IS WHAT HE CRAVED. "All this I entreat," DAVID SAID, "in order to fear your name and keep to the right path." "To fear your name" refers to David's lot, NAMELY MALCHUT, DAVID'S PORTION, in which fear of Him dwells. FOR MALCHUT IS THE SECRET OF FEAR, AND IS CALLED 'FEAR,' AS IS KNOWN.

445. Come and behold: faith dwells with he who fears the Holy One, blessed be He, for he is wholeheartedly in his Master's service. Yet, faith is not with he who is not constantly in fear of his Master, and he does not deserve to have a part of the world to come.

446. He then opened a discourse on the verse: "The path of the righteous is as the shining light that shines more and more unto the perfect day" (Mishlei 4:18). Happy are the righteous in this world and in the world to come, because the Holy One, blessed be He, desires their glory. Come and behold: it is written that "The path of the righteous is as the shining light." What is the shining light? It is like the illuminating light that the Holy One, blessed be He, made during the works of creation. This is THE LIGHT that He stored away for the righteous in the world to come. The words, "...that shines more and more," indicate that the righteous person's light is ever increasing and never lacking.

447. Yet, of the wicked it is written: "The way of the wicked is as darkness, they do not know on what they stumble" (Mishlei 4:19). How is it they do not know what MAKES THEM STUMBLE? The wicked follow a crooked path in this world. They do not want to see that the Holy One, blessed be He, will judge them in the world OF TRUTH and bring them to be judged in Gehenom. IN GEHENOM, they shout, "Woe to us that we did not listen to His commandments while we were in the world," and they repeat this lament each and every day.

443. פתח ואמר, הורני ה' דרכך אהלך באמתך יחד לבבי ליראה שמך. האי קרא קשנא, דהא תנינן, כלא היא בידא דקדשא ברין הוא, בר למהוי זכאה, או חייבא. ודוד היך תבע דא מעם קודשא ברין הוא.

444. אלא, דוד הכי קאמר, הורני ה' דרכך. ההוא ארץ מישור, ומתקנא, לגלאה עיני, ולמנדע ליה, ולבתר, אהלך באמתך. איהך בארץ קשוט, ולא אסטוי לימינא ולשמאלא. יחד לבבי מאן לבבי. כד"א צור לבבי וחלקי. וכל דא, אנא תבע, ליראה את שמך, לאתדבקא בדחלתך, לאסתמרא אורחי בדקא יאות. ליראה שמך. אתר חולקי, דביה שריא דחלתא למדחל.

445. תא חזי, כל בר נש, דדחיל ליה לקדשא ברין הוא, שריא עמיה מהימנותא בדקא יאות. דהא ההוא ב"נ שלים בפולחנא דמריה. ומאן דלא שריא ביה דחלא דמריה, לא שריא עמיה מהימנותא. ולא איהו כדאי למהוי ליה חולקא, בעלמא דאתי.

446. תג, פתח ואמר, וארץ צדיקים כאור נוגה הולך ואור, עד נכון היום. זכאין אינון צדיקיא, בעלמא דין ובעלמא דאתי, דקדשא ברין הוא בעי ביקריהון. תא חזי, מה כתיב, וארץ צדיקים כאור נוגה, מאי כאור נוגה כההוא נהורא דנהיר, דברא קדשא ברין הוא, בעובדא דבראשית, דא הוא דגניז לון לצדיקיא לעלמא דאתי. הולך ואור, דאיהו סליק בנהוריה תדיר, ולא גרע מניה.

447. אבל, בחייבנא מה כתיב, דרך רשעים כאפלה לא ידעו במה יבשלו. לא ידעו, וכי לא ידעין. אלא חייבנא, אזלי בעקימו דארחא, בהאי עלמא, ולא בעאן לאסתכלא, דזמין קדשא ברין הוא למידן להו כההוא עלמא ולאעלאה לון, בדינא דגיהנם, ואינון צווחין ואמרין ווי לן: דלא אוריכנא אורגין, ולא אצינתנא, כההוא עלמא. ובכל יומא, אמרי ווי דא.

448. Come and behold: the Holy One, blessed be He, will shine upon the righteous in the world to come and will give them their destined reward in a place that no eye has ever beheld. It is, as it is written: "No eye has seen apart from You, Elohim, what shall be performed for those who wait for You" (Yeshayah 64:3); and also: "...and they shall go forth and look upon the carcasses of the men who have transgressed against Me" (Yeshayah 66:24); and also: "And You shall tread down the wicked for they shall be ashes under the soles of Your feet" (Malachi 3:21). Joyful are the righteous in this world and the world to come. Of them it is written: "The Righteous shall forever inherit the earth" (Yeshayah 110:21) and: "Verily, the righteous shall praise Your name, the upright shall dwell in Your presence" (Tehilim 140:14). Blessed be Hashem forever. Amen and Amen.

448. תָּא חֲזִי, זְמַיִן קִדְשָׁא בְּרִיךְ הוּא לְאַנְהָרָא לִוּן
 לְצַדִּיקָא לְעֵלְמָא דְאַתִּי, וּלְמִיּוֹב לִוּן, אֲגַר חוּלְקֵהוּן,
 אַתְר דְּעֵינָא לָא שְׁלֵטָא, לְמִיָּקָם עֲלִיָּה. כַּד "א עֵין לָא
 רְאָתָה אֱלֻקִּים זּוֹלְתָךְ יַעֲשֶׂה לְמַחֲבֵה לּוּ. וּכְתִיב וַיֵּצְאוּ
 וּרְאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפּוֹשְׁעִים בֵּי. וּכְתִיב וְעִסּוֹתֵם
 רְשָׁעִים כִּי יִהְיוּ אֶפֶר תַּחַת כַּפּוֹת רַגְלֵיכֶם. זְכַאִין
 אִינוּן צַדִּיקָא, בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאַתִּי. עֲלִיָּהוּ
 כְּתִיב צַדִּיקִים לְעוֹלָם יִירְשׁוּ אֶרֶץ. וּכְתִיב אַךְ צַדִּיקִים
 יִוְדוּ לְשִׁמְךָ יִשְׁבּוּ יִשְׁרִים אֶת פָּנֶיךָ. בְּרוּךְ ה' לְעוֹלָם
 אָמֵן וְאָמֵן.