

1. Noach and the ark

The Zohar reveals secrets within the literal story of Noah and the Ark. Noah embodies the Sfirot of Yesod. The Ark is a metaphor for our world of Malchut. The sins of this generation literally separated the Malchut from Yesod, which was its source of Light. This is the mystery behind the flood's destruction. Any disconnection from Light produces darkness, and from within this darkness chaos and destruction emerge. Reading this section helps bond Malchut with Yesod. It is comparable to the simple action of throwing a light switch and banishing the darkness in a room. Moreover, by reading these passages we arouse spiritual forces of Light to combat and eradicate the present day negative actions of society that once again are beginning to sever the link between the Malchut and Yesod.

1. "These are the generations of Noach..." (Beresheet 6:9). Rabbi Chiya opened the discussion with the verses: "NOACH WAS A RIGHTEOUS MAN...", AND, "Your people also shall be all righteous: they shall inherit the land forever" (Yeshayah 60:21). IT WAS DIFFICULT FOR HIM TO UNDERSTAND THE CONNECTION BETWEEN THE TWO PARTS OF THE FIRST VERSE, BECAUSE AFTER THE STATEMENT, "THESE ARE THE GENERATIONS OF NOACH," THE TEXT SHOULD HAVE CONTINUED, 'SHEM, CHAM, AND YEFET.' IT SHOULD NOT HAVE ENDED WITH "NOACH WAS A RIGHTEOUS MAN." HE FURTHER STATED: Happy are the people of Yisrael, who occupy themselves with the Torah and are familiar with its paths, through which they will merit the world to come.

2. Rabbi Chiya continued: Come and behold! All Yisrael have a portion in the world to come. Why is this so? Because they observe the covenant on which the world is established. This is as it is written in the verse: "If my covenant be not day and night, it were as if I had not appointed the ordinance of heaven and earth" (Yirmeyah 33:25), MEANING THAT YISRAEL KEEP IN HOLINESS OF THE COVENANT OF CIRCUMCISION BY NEVER DESECRATING IT WITH SPILLING OF SEMEN IN VAIN, OR BY INCEST. Therefore, Yisrael, who has accepted the covenant and observes it, has a portion in the world to come.

3. Furthermore, as a result, they are called 'righteous.' We deduce from this that whoever observes the covenant upon which the world is established is called 'righteous.' How do we know this? We know this from Yosef, who observed the "covenant of the world," BY NOT MATING WITH HIS MASTER'S WIFE, and was therefore called 'righteous.' And this is why it is written: "Your people also shall be all righteous: they shall inherit the land forever." RABBI CHIYA THUS EXPLAINED THE VERSE, "NOACH WAS A RIGHTEOUS MAN," AS MEANING THAT NOACH OBSERVED THE COVENANT. FOR THIS REASON, HIS OFFSPRING HAVE CONTINUITY. THE VERSE THUS STATES: "THESE ARE THE GENERATIONS OF NOACH, NOACH WAS A RIGHTEOUS MAN," BECAUSE HIS RIGHTEOUSNESS AND THE CONTINUITY OF HIS CHILDREN ARE CONNECTED.

4. Rabbi Elazar said that we have learned that whenever the term "These (Heb. eleh)" appears, it always annuls something previously mentioned. Now, it is written in Beresheet, "A river comes out of Eden to water the garden and from thence it was parted" (Beresheet 2:10). THIS MEANS THAT this river, WHICH IS YESOD, is drawn and comes out OF EDEN, WHICH IS CHOCHMAH, and enters the garden, WHICH IS MALCHUT, to water it from the supernal waters and bring it pleasure, making it produce fruit and seed. This gives delight to everyone. The garden is pleased with its fruit, which brings pleasure to the river, because it made the fruit. As it is written: "Because in it he has rested" (Ibid. 3), MEANING "IN THE RIVER," WHICH IS YESOD. And it is also written: "And He rested on the seventh day," MEANING IN THE GARDEN WHICH IS MALCHUT. AS RABBI ELAZAR EXPLAINED, THE WORD "RESTED" IS DERIVED FROM 'REST' AND 'PLEASURE'. This is the secret of the matter of the river that comes out of Eden-MEANING YESOD, for it produces offspring, and no other SFIRAH CAN PRODUCE ANY FRUIT.

5. Come and behold: so it was with Noach below. Noach was the sacred covenant below, as YESOD, OR THE RIVER THAT COMES OUT OF EDEN, was above. And he is called "Man of the Earth," BECAUSE THE EARTH REFERS TO MALCHUT AND YESOD IS MALCHUT'S MAN. So now we have learned a secret, that Noach needed the ark, WHICH ALLUDES TO MALCHUT, so he could unite with it and preserve the seed of the whole world. As it is written: "To preserve seed."

1. רבי חייא פתח, ועמך כלם צדיקים לעולם יירשו ארץ נצר מטעי מעשה ידי להתפאר, זכאין אינון ישראל, המשתדלי באורייתא, וידעי ארחין דאורייתא, דבגינה יזכון לעלמא דאתי.

2. תא חזי, כל ישראל אית לון חולקא לעלמא דאתי, מאי טעמא, בגין דנטרין ברית דעלמא אתקיים עליה, כד"א אם לא בריתי וזמם ולילה חקות שמים וארץ לא שמתני. ועל דא, ישראל דנטרין ברית, וקבילו ליה, אית לון חולקא בעלמא דאתי.

3. ולא עוד, אלא בגין כך אקרון צדיקים, מכאן אוליפנא, כל מאן דנטרין האי ברית, דעלמא אתקיים עליה, אקרי צדיק. מנא לן מיוסף, בגין דנטר ליה לברית עלמא, זכה דאקרי צדיק, ועל כך, ועמך כלם צדיקים לעולם יירשו ארץ.

4. רבי אלעזר אמר, אלה בכל אתר פסל את הראשונים תנינן וכו', מה כתיב לעילא בפרשתא דבראשית, ונהר יוצא מעדן להשקות את הגן ומשם יפרד וגו'. ההוא נהר דנגיד ונמיק, ועייל לגנתא, ואשקי ליה משקיו דלעילא, ועביד ליה נייחא, ועביד איבון, ורבי זרעין, והוא כדן נייחא לכלא, ודא נייחא ליה לגנתא, ודא עביד נייחא ביה, כד"א כי בו שבת, וכתיב וישבות ביום השביעי, ודא רזא דמלה, דא עביד תולדות ולא אחרא.

5. תא חזי, כגוונא דא, נח לתתא, קיימא קדישא הוה, דוגמא דלעילא, וע"ד אקרי איש האדמה, ודא אוליפנא, דהא נח אצטריך לתיבה, לאתחברא בה, ולקיימא זרעא דכולא, דכתיב לחיות זרע.

6. RABBI ELAZAR ASKED: What is the ark? AND HE ANSWERED: It is the ark, WHICH IS MALCHUT, of the Covenant AFTER IT RECEIVES YESOD, WHICH IS CALLED THE COVENANT. And Noach and the ark below were like YESOD AND MALCHUT above, BECAUSE the covenant is mentioned in relation to Noach, as it is written: "And I will establish my covenant with you." As long as the covenant was not established in Noach, he did not enter the ark, as it is written: "And I will establish my covenant with you and you shall come onto the ark." Only then does the ark become the ark of the Covenant, MEANING THAT AFTER THE ARK RECEIVED AND ACCEPTED NOACH THE RIGHTEOUS, WHO IS THE COVENANT, IT BECAME THE ARK OF THE COVENANT.

7. So the ark and Noach are joined below, as are MALCHUT AND THE COVENANT above. And because the covenant above brings forth offspring, so Noach below bore generations. That is why IT IS WRITTEN: "These are the generations of Noach." THIS IS TO TEACH US THAT LIKE THE COVENANT ABOVE, WHICH IS YESOD OF ATZILUT, NOACH BORE EVERLASTING GENERATIONS. BECAUSE HE MERITED THE HOLY COVENANT, YESOD OF ATZILUT, WHICH IS CALLED THE COVENANT, RESTS UPON HIM.

8. "Noach was a righteous man." This is assuredly so, for his righteousness corresponds to YESOD above. That is why it is written: "the righteous are the foundation (Yesod) of the world" (Mishlei 10:25), and the earth, WHICH IS MALCHUT, is established upon him. He is the pillar that upholds the world, WHICH IS MALCHUT. That is why he is called the foundation of the world. And what is THIS YESOD? It is the righteous. Thus, Noach is the righteous below, AMONG THE SOULS. AND HENCE IT IS WRITTEN: "NOACH WAS A RIGHTEOUS MAN"-TO TEACH US THAT THE WORLD IS BASED ON HIM.

9. And the secret of all this is revealed in the words, "Noach walked with Elohim," which mean to teach us that he never separated himself from Him, FROM MALCHUT. And he merited being called a righteous man on earth, as did the supernal Yesod, the Foundation of the World.' He is the covenant of peace and the peace of the world. Thus, he is called "Man of the Earth," MEANING THE 'HUSBAND' OF THE EARTH. And that is why the verse is written: "Noach found favor in the eyes of Hashem."

10. RABBI ELAZAR ASKED: What is the meaning of "his generations" IN THE VERSE "perfect in his generations?" AND HE REPLIED THAT they are his descendants, who issued from him, all of whom he perfected THROUGH HIS RIGHTEOUSNESS and by whom he was also perfected. IN OTHER WORDS, THE VERSE "PERFECT IN HIS GENERATIONS" HAS TWO MEANINGS: (A) HIS RIGHTEOUSNESS PERFECTED ALL THE GENERATIONS THAT DESCENDED FROM HIM, AND (B) HE WAS PERFECTED BY THE GENERATIONS THAT DESCENDED FROM HIM. ANOTHER EXPLANATION IS THAT Perfect MEANS that he was born circumcised. As it is written: "Walk before me and be perfect," (Bereshheet 17:1) MEANING CIRCUMCISED. "In his generations" includes only Noach's descendants and not the generations in the world in general. IN OTHER WORDS, EVEN THOUGH THE VERSE MEANS THAT HE WAS PERFECT IN ALL THE GENERATIONS OF THE WORLD, IT SAYS "HIS GENERATIONS" TO INDICATE THAT ALL THE GENERATIONS OF THE WORLD ARE HIS, AS THEY ALL DESCEND FROM HIM.

6. מאן תיבה, דא ארון הברית, ונח ותיבה לתתא, הכי הו, בדוגמא דלעילא. נח בתיב ביה ברית, דכתיב והקימותי את בריתי אתך וגו', ועד דאתקיים ביה ברית, לא עייל לתיבותא, דכתיב והקימותי את בריתי אתך ובאת אל התיבה, וכדין הוה תיבה ארון הברית.

7. תיבה ונח, בלא כגוונא דלעילא, ובגין דהאי ברית לעילא הוא עביד תולדות, כגוונא דא נח, איהו עביד תולדות. בגיני כך אלה תולדות נח.

8. נח איש צדיק, הכי הוא ודאי, כגוונא דלעילא, ועל דא וצדיק יסוד עולם בתיב, וארעא על דא אתקיימת, דהא איהו, עמודא דעלמא קיימא עליה. ומאן איהו, דא צדיק, ונח אקרי צדיק לתתא.

9. ורוא דכלא, את האלהים התהלך נח דייקא, דלא אתפרש מניה לעלמין, ולמהווי הוא בארעא, כגוונא דלעילא, איש צדיק, יסודא דעלמא, ברית שלום שלמא דעלמא, איש האדמה ודאי, ועל דא, ונח מצא חן בעיני ה'.

10. תמים היה בדורותיו, מאי בדורותיו, אליו אינון דנפקו מניה, הוא אשלים לכלהו, והוא הוה שלום מכלהו, תמים היה דאתייליד מהול, דכתיב התהלך לפני והיה תמים. בדורותיו, ולא בדרין דעלמא, דהא מניה נפקו תולדות בעלמא.

11. Come and behold: from the day the world was created, Noah was destined to be joined in union with and to enter the ark. And until they were joined as one, the world had not reached a fully stable condition. And as soon as this occurred, it is written: "From these was the whole earth overspread" (Beresheet 9:19). What is meant by "overspread?" These words are analogous to the verse: "And from thence the river parted" (Beresheet 2:10), MEANING THAT SPREADING OUT IS SIMILAR TO THE SUPERNAL ARK, WHICH IS THE SECRET OF THE GARDEN. For from that point in the text onward, we find the separation and diffusion of progeny into all quarters of the world. THIS MEANS THAT AFTER THEY WERE PERFECTED IN THE ARK, THEY WERE ABLE TO COME FORTH AND EXIST IN THE WORLD OF SEPARATION WITHOUT BEING ANNIHILATED, AS WAS THE GENERATION OF THE GREAT FLOOD.

12. And all is one and one is like the other, BECAUSE THE BRANCHES BELOW ARE SIMILAR TO THEIR ROOTS ABOVE. So THE VERSE STATES, "These are the generations of Noah." "These" INDICATES THAT THE OTHER GENERATIONS ARE NO LONGER OF ANY CONSEQUENCE, BECAUSE THEY WERE NOT EVERLASTING IN THE WORLD. Only Yesod (the foundation of the world,) WHICH IS NOACH, produced the fruit that still exists in the world. Rabbi Aba approached and kissed RABBI ELAZAR saying, 'The lion in his might has pierced through the rock and broke it asunder,' MEANING THAT IT WAS HARD AS A ROCK FOR HIM TO UNDERSTAND THE INNER MEANING OF THESE VERSES, BUT RABBI ELAZAR REMOVED ALL THE DIFFICULTIES HE HAD IN COMPREHENDING THE TEXT. All this is certainly true, BECAUSE ALL THAT HAS BEEN SAID ABOUT NOACH AND THE ARK BELOW CORRESPONDS TO THEIR SUPERNAL ROOTS IN THE WORLD OF ATZILUT ABOVE. Even the measurements of the ark correspond to their roots above. Tosefta (addendum)

13. RABBI ELAZAR ASKED: Why is the name of Noah written twice? AND HE ANSWERED: Each and every righteous person in the world has two spirits. One stays in this world, while the other is in the world to come. And so we find that the Holy One, blessed be He, named all the righteous twice: "Moshe, Moshe" (Shemot 3:4), "Ya'akov, Ya'akov" (Beresheet 46:2), "Avraham, Avraham" (I Shmuel 3:10), "Shmuel, Shmuel"--with the exception of Yitzchak. He is not named twice because when he approached the altar to be sacrificed, the soul that was within him in this world left him. And because it is said of Avraham, "blessed are you who resurrects the dead"--THAT IS, "LAY NOT YOUR HAND UPON THE LAD," AFTER HE HAD LIFTED HIS HAND, INTENDING TO SLAY HIS CHILD, so only the soul of the world to come was returned to him. AND THAT IS WHY HE IS NOT NAMED TWICE, YITZCHAK, YITZCHAK. And that is why you shall find that the name of the Holy One, blessed be He, was not unified UPON ANY OTHER RIGHTEOUS PERSON DURING HIS LIFETIME. It was unified only on Yitzchak, because he was already considered as dead. FOR HE HAD NO SOUL OF THIS WORLD, ONLY THAT OF THE WORLD TO COME. HE WAS LIKE THOSE WHO PASS AWAY FROM THIS WORLD. The verse states: "Even in His holy ones He has no trust" (Iyov 15:15) BECAUSE HE DOES NOT UNIFY HIS NAME ON THE RIGHTEOUS DURING THEIR LIFETIMES.

14. A different explanation given OF THE WORDS "NOACH NOACH" (Beresheet 6:9) is that because he was righteous, He praised him twice BY CALLING HIM "NOACH, NOACH." THAT IS, "perfect he was in his generation," but if he had lived in any other generation, such as that of Avraham or Moshe or King David, then he would not have been considered at all. Still another explanation is that if this is what he was able to perform in a generation in which all were wicked, how much more he could have done in a generation in which all were righteous. (end of the Tosefta)

11. תָּא חֲזִי, נַח אֶתְחִי מִיוֹמָא דְאַתְבְּרִי עֲלֵמָא, לְמַהּוּ בְּתִיבָה בְּחִבּוּרָא חָד, וְלִמְיַעַל בְּה. וְעַד לָא אֶתְחַבְּרוּ בְּחָדָא, לָא הוּהוּ עֲלֵמָא כְּדָקָא יְאוּת, לְבִתְרָא מַה כְּתִיב וּמֵאֵלָה נִפְצָה כָּל הָאָרֶץ, מַהוּ נִפְצָה, כְּמַה דְאַתְ אָמַר וּמִשָּׁם יִפְרֵד, דְּמִתְמַן אֶשְׁתַּכַּח פְּרוּדָא, וְאַתְבְּרִי תוֹלְדוֹת לְכָל סְטְרִין.

12. וְכֹלָא חָד, כְּדוּגְמָא חָדָא, בְּגִינֵי כֶּךָ, אֵלָה תוֹלְדוֹת נַח, אֵלָה וְדָאֵי, דְּהָא יְסוּדָא דְעֲלֵמָא אִיהוּ, דְּעֵבִיד תוֹלְדוֹת, לְקִיּוּמָא בְּאַרְעָא. אֶתָּא רַבִּי אַבָּא וּנְשָׁקִיָּה, אָמַר אַרְיָא בְּחִילִיָּה טִינְרָא נְקִיב וְתַבְר. כֶּךָ הוּא וְדָאֵי. וְתָא חֲזִי מְשִׁיעוּרָא דְתִיבּוּתָא, אוּף נְמִי הָכִי הוּא.

13. לְמַה נַח נַח תְּרִי זְמַנִּי, אֵלָא כָּל צְדִיק וְצְדִיק דִּי בְעֲלֵמָא אִית לִיה תְּרִין רוּחִין, רוּחָא חָד בְּעֲלֵמָא דִּין, וְרוּחָא חָד בְּעֲלֵמָא דְאַתִּי וְהִכִּי תִשְׁכַּח בְּכִלְהוּ צְדִיקִי, מִשָּׁה מִשָּׁה. יַעֲקֹב יַעֲקֹב. אַבְרָהָם אַבְרָהָם. שְׁמוּאֵל שְׁמוּאֵל. שָׁם שָׁם. בְּרַ מִיִּצְחָק דְלָא כְּתִיב בִּיה, כְּמַה דְכְּתִיב בְּהוּ, בְּגִין דִּיִּצְחָק בְּשַׁעֲתָא דְאַתְקִרַב עַל גְּבִי מְדַבְּחָא, נִפְקַת נִשְׁמַתִּיה דְהוּת בִּיה בְּהָאֵי עֲלֵמָא, וְכִיּוֹן דְאַתְמַר בִּיה בְּאַבְרָהָם בְּרוּךְ מַחִיָּה הַמְתִּים, תִּבְתַּת בִּיה נִשְׁמַתִּיה דְעֲלֵמָא דְאַתִּי. בְּגִין דָּא תִשְׁכַּח דְלָא יִיחַד קְדָשָׁא בְּרִין הוּא שְׁמִיה אֵלָא עַל יִצְחָק, בְּגִין דְאַתְחַשֵּׁב כְּמַת, וְעַל דָּא רְמֵז קְרָא וְאָמַר הֵן בְּקְדוּשׁוֹ לָא יֶאֱמִין וְגו'.

14. דְּבַר אַחַר אֵלָה תוֹלְדוֹת, בְּגִין דְהוּהוּ צְדִיק שְׁבַח לִיה תְּרִי זְמַנִּי, תְּמִים הִיָּה בְּדוֹרוֹתָיו, אֲבָל בְּדִרְוִין אַחֲרָיִן אִינוּ נַחֲשֵׁב לְכֹלָם, כְּמוּ דְרָא דְאַבְרָהָם, וְדְרָא דְמֹשֶׁה וְדְרָא דְדָוִד. דְּבַר אַחַר חֲמִי מְאִי עֲבַד בְּדְרָא דְכִלְהוּ חַיִּיבִים, קַל וְחוּמַר אֵלּוּ הִיָּה בְּדְרָא הַכּוֹלְהוּ צְדִיקִים, עַד כְּאֵן.

2. "Come, behold the works"

Noah was given his name because it was a direct reflection of his spiritual character. Noah is derived from the Hebrew word Nechamah, ??? which means to console. Noah's spiritual work and destiny was to console the earth in the aftermath of the flood and the destruction of the world. This great spiritual mission, expressed through his name, was Noah's connection to the Light of the Creator. Our name, too, is our bridge and link to the Creator. The name is like a strand of spiritual DNA that motivates and gives rise to our personal attributes, our inner character, and our mission in life. This section of the Zohar strengthens our name's spiritual function of connecting us to the Light.

15. Rabbi Elazar opened his discourse WITH THE VERSES: "THESE ARE THE GENERATIONS OF NOACH" AND "Come, behold the works of Hashem, who has made desolations in the earth" (Tehilim 46:8). AND HE ASKED, "Come behold": what is the meaning of "behold?" AND HE ANSWERED: It is related to the verse, a grievous vision has been declared to me (Yeshayah 21:2). Because by His deeds, the Holy One, blessed be He, reveals his prophecy to Man. AND WHEN A PROPHECY OF GRIEVOUS DEEDS IS REVEALED BEFOREHAND, IT IS CALLED 'A GRIEVOUS VISION.' "Who has made desolations (Heb. shamot)" assuredly alludes to the word shemot, for a name is the cause of everything that happens. THIS MEANS THAT WE SHOULD CONSIDER THE NAME OF WHATEVER HAPPENS. FOR THE HOLY ONE, BLESSED BE HE, PUTS THE NAME IN THE MOUTH OF MAN SO HE CAN NAME WHATEVER DWELLS OR OCCURS ON EARTH. SO THE VERSE IS ACTUALLY CALLING US TO GO AND OBSERVE THE WORKS OF HASHEM THROUGH THE NAMES BY WHICH THEY ARE CALLED ON EARTH. BECAUSE THE HOLY ONE, BLESSED BE HE, ACTS BEFOREHAND, PUTTING NAMES IN THE MOUTH OF MAN AS PROPHECY.

16. THE VERSE STATES: "And He called his name Noach, saying: This..." (Bereshheet 5:29). RABBI ELAZAR ASKED: Why does the verse read, "saying: This?" And he answered: The word "saying" refers to the Female Principle, WHICH IS MALCHUT, while "This" refers to the 'Righteous,' WHO IS NOACH. AND THE PROOF is that it is written here and elsewhere, "This shall comfort us." "This is Hashem; we have hoped for Him" (Yeshayah 25:9). AND WE LEARN THROUGH ANALOGOUS MEANING: THE WORD "THIS" REFERS HERE TO HASHEM, WHO IS CALLED RIGHTEOUS, AND THEREFORE THE MEANING OF "THIS" IN ANY OTHER VERSE MEANS RIGHTEOUS AS WELL. HERE, IT REFERS TO NOACH, WHO IS RIGHTEOUS, LIKE HASHEM. LIKEWISE, THE VERSE THAT STATES, "AND HE CALLED HIS NAME NOACH," REFERS TO THE SUPERNAL FEMALE PRINCIPLE OR MALCHUT, WHO CALLED HIM NOACH, FOR THE FEMALE WAS "SAYING" "THIS," THAT IS, NOACH "SHALL CONSOLE US". Blessed are the righteous who are marked with the imprints of the ring of the King, THE HOLY ONE, BLESSED BE HE, for they are marked with His name. And He has put "names" on earth, meaning in Man's mouth, so that everything can be called by its name correctly.

17. The verse states: "And He called the (Heb. et) his name Noach" (Bereshheet 5:29), and it is also written: "And He called his name Ya'akov" (Bereshheet 25:26). Why does it not say "the" IN REGARD TO YA'AKOV, AS WITH NOACH? Because each one refers to a different level. As it is written in the verse: "I saw (Et) Hashem" (Yeshayah 6:1). It does not say 'I saw Hashem,' but "Et Hashem." THIS INDICATES THAT THE PARTICLE "ET (THE)" HAS A SPECIFIC MEANING. Here too, it is written of Noach: "And he called (Et) his name Noach." As for, "And he called his name Ya'akov," in reality his level is that of the Holy One, blessed be He, and this is why the word "the" is not mentioned there. But with Noach, the particle "Et (the)" is mentioned so as to connect him with the Shechinah, WHICH IS THE FEMALE PRINCIPLE. BECAUSE THE SHECHINAH IS CALLED "ET," THE PARTICLE "ET" DOES NOT APPEAR IN YA'AKOV'S NAME. FOR HIS LEVEL IS THAT OF A CHARIOT FOR THE HOLY ONE, BLESSED BE HE, WHILE NOACH, WHO IS THE SECRET OF THE RIGHTEOUS AND IS ALWAYS CONNECTED WITH THE SHECHINAH, HAS THE WORD "THE" PRECEDING HIS NAME.

נחמה

15. רַבִּי אֶלְעָזָר פָּתַח, לְכוּ חֲזוּ מַמְעָלוֹת ה' אֲשֶׁר שָׁם שְׁמוֹת בְּאֶרֶץ, הָאֵי קְרָא, הָאֵתְמַר וְאוֹקְמוּהָ, אֲבָל לְכוּ חֲזוּ, מֵאֵי חֲזוּ כַד"א חֲזוֹת קֶשֶׁה הוֹגֵד לִי, בְּעוֹבְדוֹי, דְּקִדְשָׁא בְּרִיךְ הוּא עֲבִיד, אֲתַגְלִי נְבוּאָה עֲלָאָה לְבְנֵי נִשְׂאָ. אֲשֶׁר שָׁם שְׁמוֹת, שְׁמוֹת וְדַאי, דְּהָא שְׁמָא גְרָיִם לְכֻלָּא.

16. כְּתִיב וַיִּקְרָא אֶת שְׁמוֹ נֹחַ לְאֹמֵר זֶה וְגו', אֲמַאי הֵכָא לְאֹמֵר, וְאֲמַאי זֶה, אֵלָא לְאֹמֵר, דָּא אֲתַתָּא, זֶה, דָּא צְדִיק, כְּתִיב הֵכָא זֶה יְנַחֲמֵנוּ, וְכְתִיב הֵתָם זֶה ה' קוֹיְנוּ לוֹ. זְכָאִין אֵינּוּן צְדִיקָא דְרִשְׁמִין בְּרִשְׁמֵי דְגוֹשְׁפִנְקָא דְמַלְכָּא, לְמַהוּי בְּשִׁמְיָה רִשְׁמִין, וְאִיהוּ שׁוֹי שְׁמֵהּ בְּאַרְעָא בְּדָקָא יְאוּת.

17. כְּתִיב וַיִּקְרָא אֶת שְׁמוֹ נֹחַ, וְכְתִיב וַיִּקְרָא שְׁמוֹ יַעֲקֹב, אֲמַאי לָא כְּתִיב אֶת, אֵלָא הֵתָם דְּרִגָּא אַחְרָא, וְהֵכָא דְרִגָּא אוֹחְרָא, בְּדְכְתִיב וְאַרְאָה אֶת ה' וְאַרְאָה ה' לָא כְּתִיב, אֵלָא אֶת ה', אוֹף הֵכָא בְּנֹחַ, וַיִּקְרָא אֶת שְׁמוֹ נֹחַ, וַיִּקְרָא שְׁמוֹ יַעֲקֹב דְּרִגָּא דִּילֵיהּ, קִדְשָׁא בְּרִיךְ הוּא מִמֶּשׁ, קְרָא לֵיהּ יַעֲקֹב, אֲבָל הֵכָא אֶת, לְאַתְכֻלָּא שְׂכִינְתָא.

3. "A good man lends with a good grace"

We are given the opportunity to enhance our connection to the spiritual dimension of Yesod.

18. "These are the generations of Noach." Rabbi Yehuda began his discourse on the verse: "A good man lends with a good grace, he conducts his affairs justly" (Tehilim 112:5). He said that "a good man" refers to the Holy One, blessed be He, who is called 'good'. As it is written: "Hashem is good to all" (Tehilim 145:9). And it is also stated that "Hashem is a man of war" (Shemot 15:3). He is gracious and lends YESOD to "all." BECAUSE Yud Hei Vav Hei, WHO IS ZEIR ANPIN, BESTOWS AND LENDS HIS ABUNDANCE OF MOCHIN UPON YESOD to the place that has nothing of its OWN, WHICH IS FEMALE. That place, THE FEMALE PRINCIPLE, is nourished by it, YESOD. The words, "he conducts his affairs justly" refer to the fact that THE FEMALE PRINCIPLE is nourished only according to His Judgment, WHICH IS THE MOCHIN OF THE LIGHT OF CHOCHMAH. As it is written: "Justice and Judgment are the habitation of your throne" (Tehilim 85:14). SO JUSTICE, WHICH IS THE FEMALE PRINCIPLE, IS NOURISHED BY JUDGMENT. AND THE SECRET OF THE AFOREMENTIONED LOAN IS THAT IT IS THE SUPERNAL MOTHER. THE FEMALE PRINCIPLE HAS NOTHING OF HER OWN WITH WHICH TO RECEIVE THE MOCHIN. SHE HAS ONLY THAT WHICH SHE BORROWS FROM THE SUPERNAL MOTHER AND RECEIVES THROUGH ZEIR ANPIN, AS IS ALREADY KNOWN. SO THE MEANING OF THE VERSE, "A GOOD MAN," WHO IS THE HOLY ONE, BLESSED BE HE, IS THAT HE "LENDS WITH A GOOD GRACE" ABUNDANCE TO YESOD AND THE FEMALE PRINCIPLE. AND IN SO DOING, "HE ORDERS HIS AFFAIRS, WHICH IS THE FEMALE PRINCIPLE, ACCORDING TO HIS JUDGMENT, THE GREAT MOCHIN CALLED JUDGMENT.

19. A different meaning is that "a good man" signifies the righteous. As it is written: "Say to the righteous that it shall be well with him (or: that he is good), for they shall eat the fruit of their doings" (Yeshayah 3:10). SO THE RIGHTEOUS ARE CALLED GOOD. Rabbi Yosi said that "a good man" alludes to Noach, as it is written: "Noach was a righteous man." Rabbi Yitzchak said that "a good man" alludes to the glory of the Shabbat, REFERRING TO THE MOCHIN OF THE DAY OF SHABBAT, because the text begins with the words: "It is a good thing to give thanks to Hashem" (Tehilim 92:2).

20. Rabbi Chiya said: It all amounts to the same thing, and they all said one thing, that THE RIGHTEOUS produces offspring in the world. HE ALSO ASKED: Who are the offspring of the world? AND HE ANSWERED: They are the souls of the righteous, as they are the fruit of the handiwork of the Holy One, blessed be He.

21. Rabbi Shimon said: When the Holy One, blessed be He, puts on His diadems, He crowns himself from above and from below: above, by the region of absolute depth, WHICH IS ABA AND IMA, and below by the souls of the Righteous. The result is that an increment of life from above and below embraces the place of sanctuary on all sides, causing the cistern to become full and the sea to be replenished, thereby providing life to all.

18. אֵלֶּה תּוֹלְדוֹת נֹחַ וְגו', רַבִּי יְהוּדָה פָּתַח טוֹב אִישׁ חוֹנֵן וּמְלוֹה יִכְלָבֵל דְּבָרָיו בְּמִשְׁפָּט. טוֹב אִישׁ דָּא קוֹדֶשׁא בְּרִיךְ הוּא, דְּאִקְרִי טוֹב בְּמָה דְכֹתִיב טוֹב ה' לְבַל, וְכֹתִיב ה' אִישׁ מְלַחְמָה, לְהֵאִי כָּל חוֹנֵן וּמְלוֹה, לְאַתֵּר דְּלִית לֵיה מְדִילֵיה, וְהוּא אַתֵּר מְנִיה אַתְּוֹן. יִכְלָבֵל דְּבָרָיו בְּמִשְׁפָּט, דְּהָא הוּא דְּבַר לֹא אַתְּוֹן, אֲלֵא בְּמִשְׁפָּט, בְּמָה דָּאֵת אִמֵּר צְדָק וּמִשְׁפָּט מְכוּן כְּסָאָךְ.

19. דְּבַר אַחֵר טוֹב אִישׁ, דָּא צְדִיק, דְּכֹתִיב אִמֵּר צְדִיק כִּי טוֹב כִּי פְּרִי מַעֲלֵיהֶם יֹאכְלוּ. רַבִּי יוֹסִי אִמֵּר דָּא נֹחַ, דְּכֹתִיב נֹחַ אִישׁ צְדִיק. רַבִּי יִצְחָק אִמֵּר דָּא שְׁבַחָא דְּשַׁבַּת, דְּבִיה פָּתַח טוֹב, דְּכֹתִיב טוֹב לְהוֹדוֹת לֵה'.

20. רַבִּי חִיָּיא אִמֵּר כֹּלָא חַד וְכֹלָהוּ מְלֵה חַדָּא אִמֵּרוּ, וְדָא עֲבִיד תּוֹלְדוֹת בְּעֵלְמָא, תּוֹלְדוֹת דְּעֵלְמָא מֵאן אִינוּן, אֵלִין נִשְׁמַתְהוּן דְּצְדִיקָא דְּאִינוּן אִיבָא דְּעוֹבְדוֹי דְּקוֹדֶשׁא בְּרִיךְ הוּא.

21. רַבִּי שִׁמְעוֹן אִמֵּר, בְּשַׁעֲתָא דְּקוֹדֶשׁא בְּרִיךְ הוּא, מִתְעַטֵּר בְּעַטְרוֹי, מִתְעַטֵּר מֵעִילָא וּמִתַּתָּא, מֵעִילָא, מֵאֲתֵר דְּעַמִּיקָא דְּכֹלָא, מִתְעַטֵּר מִתַּתָּא, בְּמָה, בְּנִשְׁמַתְהוּן דְּצְדִיקָא, כְּדִין אֲתוּסְף חַיִּים מֵעִילָא וּמִתַּתָּא, וְאֲתַבְּלֵל אַתֵּר מְקוֹדֶשׁא מְכַל סְטְרִין, וּבִירָא אֲתַמְלִיא, וְיִמָּא אֲשַׁתְּלִים, וְכְדִין יְהֵב לְכֹלָא.

4. "Drink water out of your own cistern"

Our realm of Malchut cannot draw in the Light without first arousing desire, and desire is aroused through the building of one's Vessel. According to the Zohar, righteous souls build Vessels through their positive actions and spiritual deeds. This secret is concealed within the story of Noah. The Ark signifies the realm of Malchut. Noah represents the righteous souls. We learn that after Noah built and entered the Ark he was then able to beget offspring to populate the world. Building and entering the Ark is the mystery concerning the awakening of desire in Malchut, and the offspring of Noah pertain to the Light of the Creator that is revealed in our physical realm. We become righteous souls who awaken the desire of Malchut each time we recognize, admit, and thus uproot our own negative traits, transforming them into positive attributes. From this section we receive the ability to act with righteousness, thus arousing the desires of Malchut.

22. It is written: "Drink water out of your own cistern, and running water out of your own well" (Mishlei 5:15). SO RABBI SHIMON ASKED: Why does it say "your own cistern" first and then "your own well," since a cistern is an empty place without water, while a well is a fountain of running water? THEY ARE COMPLETELY DIFFERENT FROM EACH OTHER. HE ANSWERED: Both are the same, MEANING THAT BOTH REFER TO THE FEMALE PRINCIPLE. But when the poor are attached to that region, MEANING WHEN THE FEMALE PRINCIPLE IS NOT CONNECTED WITH ZEIR ANPIN, WHO IS HER HUSBAND, SHE IS CONSIDERED TO BE POOR AND is called 'a cistern', with nothing of its own except what is put inside it. This region is called Dalet, THE FOURTH LETTER OF THE ALPHABET, OR THE FEMALE PRINCIPLE WHEN SHE IS NOT CONNECTED WITH ZEIR ANPIN.

23. And later, WHEN SHE MATES WITH ZEIR ANPIN, She becomes a well filled from all sides. THIS MEANS THAT SHE IS FILLED FROM THE RIGHT COLUMN OF ZEIR ANPIN AND FROM THE CENTRAL COLUMN OF THE SOULS OF THE RIGHTEOUS. And what do these signify? It is the letter Hei, OR THE FEMALE PRINCIPLE WHEN SHE IS MATING WITH ZEIR ANPIN. SHE IS CALLED HEI, when She is being filled from above FROM ZEIR ANPIN and flowing from below from the souls of the righteous.

24. A different explanation for the verse, "Drink water out of your own cistern," is that it refers to King David, who wrote: "Who shall be the one to give me water to drink of the cistern of Bet lechem" (II Shmuel 23:15). Here, the words, "running waters," refer to Avraham, and "out of the midst" refers to Ya'akov, who is the center. "OUT OF THE MIDDLE" MEANS OUT OF THE CENTER. "Your own well" signifies Yitzchak, who is called "well of living waters." Thus, in this verse, we find a reference to both the Sacred Chariot of the Fathers and of King David.

25. The passion of the female toward the male is only aroused when he puts the spirit into her. And the flow of Mayin Nukvin (Female Waters) ascends to meet the Mayin Duchrin (Male Waters) above. And the congregation of Yisrael, OR MALCHUT, conceives a longing for the Holy One, blessed be He, only when the spirits of the righteous enter her, IN THE SECRET OF THE FEMALE WATERS. And then do waters flow from within her, THAT ILLUMINATE IN HER BY THE POWER OF THE SOULS OF THE RIGHTEOUS, toward the Male Waters, WHICH ARE THE LIGHTS OF THE RIGHT COLUMN. And so, all OF THESE THREE ASPECTS become one passion, one union, and one tie, and this appeases everyone. And it is then that the Holy One, blessed be He, walks among the righteous. SO NOW WE SEE FIVE ASPECTS OF THE MOCHIN: NEFESH, RUACH, NESHAMAH, CHAYAH, AND YECHIDAH.

26. Come and behold: all the offspring-THE SOULS-from Gan Eden, WHICH IS THE FEMALE PRINCIPLE OF ZEIR ANPIN THAT ENCLOSES THE SUPERNAL MOTHER, DO not issue from the Righteous, YESOD OF ZEIR ANPIN, until he enters the ark and becomes one with it. And all THE SOULS THAT IT RECEIVES FROM THE RIGHTEOUS are hidden there FOR A CERTAIN TIME after which they are born and leave it. The same applies here. Noach the righteous man did not beget any offspring to populate the world until he entered the ark and all gathered and were concealed on it WITHIN A CERTAIN PERIOD OF TIME, after which, they were born. They emerged from the ark to multiply in the world and to survive on earth. Had they not come through the ark, they would not have endured in the world.

27. All this was DONE according to the divine pattern. For, just as they left the ark, OR THE FEMALE PRINCIPLE above, so they left the ark OF NOACH below. Only now was the world able to exist permanently. That is why the words, "And running waters out of the midst of your well" are related to, "And Noach begot three sons."

22. כתיב שְׁתֵּה מִיַּם מְבוֹרֵךְ וְנוֹזְלִים מִתּוֹךְ בְּאֵרְךָ, אֲמַאי בּוֹרֵךְ בְּקִדְמִיתָא, וּלְבִתְרָא בְּאֵרְךָ, דְּהָא בּוֹר לֹא אֶקְרִי אֶלָּא רִיקְנִיא דְּלֹא נָבִיעַ, בְּאֵר: מִיּוֹן דְּנִבְעִין, אֶלָּא כֹּלָּא אֲתֵר חַד הוּא, אֶלָּא אֲתֵר דְּמִסְכְּנֵי אַחֲדִין בֵּיהּ, אֶקְרִי בּוֹר, דְּלִית לֵיהּ מְדִילִיהּ, אֶלָּא מַה דִּיהֲבִין בְּגוּיָהּ, וּמֵאֵן אִיהוּ דְּלִי"ת.

23. לְבִתְרָא אֲתַעְבִּיד בְּאֵר, דְּאִיהוּ נָבִיעַ, וּמְלִיא מִכָּל סְטְרִין, וּמֵאֵן אִיהוּ ה"א אֲתַמְלִיא מְעִילָא, וְנָבִיעַ מִתַּתָּא, אֲתַמְלִיא מְעִילָא כְּמַה דְּאֲמַרְן, וְנָבִיעַ מִתַּתָּא, מְנַשְׁמַתְהוֹן דְּצַדִּיקָא.

24. דְּבַר אַחֲרָא, שְׁתֵּה מִיַּם מְבוֹרֵךְ: דָּא דוֹד מְלִכָּא, דְּכִתִּיב בֵּיהּ מִי יִשְׁקֵנִי מִיַּם מְבוֹר בֵּית לָחֶם. וְנוֹזְלִים: דָּא אַבְרָהָם. מִתּוֹךְ: דָּא יַעֲקֹב, דְּאִיהוּ בְּאֲמֻצְעִיתָא. בְּאֵרְךָ: דָּא יִצְחָק, דְּאֶקְרִי בְּאֵר מִיַּם חַיִּים. הָא בְּהָאֵי קָרָא אֲשֶׁתְּכָח רְתִיכָא קְדִישָׁא עֲלָהּ מֵאֲבָהָן, וְדוֹד מְלִכָּא אֲתַחֲבַר עִמָּהוֹן.

25. תִּיאוּבְתָא דְּנוֹקְבָא לְגַבֵּי דְּכוּרָא, לֹאֵו אִיהוּ, אֶלָּא כִּד עֵייל רִוּחָא בְּהּ, וְאֲשַׁדַּת מִיּוֹא לְקַבְלָא, מִיּוֹן עֲלֵאִין דְּכוּרִין, כִּךְ בְּנִסַּת יִשְׂרָאֵל, לֹא אֲתַעְרַת תִּיאוּבְתָא לְגַבֵּי קוֹדֶשָׁא בְּרִיךְ הוּא, אֶלָּא בְּרוּחָא דְּצַדִּיקָא דְּעֵאלִין בְּגוּוּהּ, וּכְדִין נָבִיעִין מִיּוֹא מְגוּוּהּ, לְקַבְלָא מִיּוֹן דְּכוּרָא וְכֹלָּא אֲתַעְבִּיד תִּיאוּבְתָא חָדָא, וְצִרוּרָא חָדָא, וְקִשּׁוּרָא חָדָא, וְדָא הוּא רַעוּא דְּכֹלָּא, וְטִיּוּלָא דְּמִטְוִיל קוֹדֶשָׁא בְּרִיךְ הוּא בְּנַשְׁמַתְהוֹן דְּצַדִּיקָא.

26. תָּא חַזִּי, כֹּל אֵינוֹן תּוֹלְדוֹת דְּגִנְתָּא דְּעָדוֹן, לֹא נִפְקִין מִצְדִּיק, אֶלָּא כִּד עֵייל בְּהָאֵי תְּבָהּ בְּחַבּוּרָא חָדָא, וְכֹלָּא גְּנִיזוֹן בְּהּ. וּלְבִתְרָא מִיּוֹנָה נִפְקִין. אוּף הֲכָא נַח אִישׁ צְדִיק, לֹא אֶפִּיק תּוֹלְדוֹת לְמַפְרִי בְּעֵלְמָא, עַד דְּעֵאל לְתִיבָהּ, וְאֲתַכְנַשׁ כֹּלָּא בְּהּ, וְהוּו גְּנִיזוֹן בְּהּ, וּלְבִתְרָא מִנָּה נִפְקוּ לְמַפְרִי בְּעֵלְמָא, וְלֹאֲתַקְוִימָא בְּאַרְעָא, וְאַלְמֵלָא דְּנִפְקוּ מִגּוֹ תִיבָהּ, לֹא אֲתַקְוִימוּ בְּעֵלְמָא.

27. וְכֹלָּא בְּגוּוֹנָא דְּלְעִילָא, מִגּוֹ תִיבָהּ נִפְקִי לְעִילָא, מִגּוֹ תִיבָהּ נִפְקִי לְתַתָּא, דָּא בְּגוּוֹנָא דָּא וְהֲכָא אֲתַקְוִימָא עֲלְמָא וְלֹא מְקַדְמַת דְּנָא, דְּבִגְיָנִי כִךְ כְּתִיב וְנוֹזְלִים מִתּוֹךְ בְּאֵרְךָ. וְכִתִּיב וַיּוֹלֵד נֹחַ שְׁלֹשָׁה בָנִים.

5. "And the earth was corrupted"

The spiritual lesson revealed through these verses concerns the residue of negativity created by our immoral actions. The forces of negativity, aroused when we sin, remain with us and within the world indefinitely until true repentance is achieved by the wrong doer. This lingering negativity that hovers in our spiritual atmosphere can also influence others if their spiritual intentions are balanced on the narrow edge between good and evil. Should the remnants of a person's negative actions tip another person to the evil side, the original wrong doer must assume a measure of responsibility for the second sinner's actions.

28. "And the earth was corrupted before Elohim" (Beresheet 6:11). Rabbi Yehuda asked: If it says "And the earth was corrupted," why "before Elohim"? IS IT NOT OBVIOUS? AND HE REPLIED: It is because they performed their sins openly, in front of everyone's eyes. And that is why the verse states, "before Elohim."

28. וַתִּשְׁחַת הָאָרֶץ לְפָנֵי הָאֱלֹקִים, אָמַר רַבִּי יְהוּדָה, בֵּינָן דְּכָתִיב וַתִּשְׁחַת הָאָרֶץ, אִמְּאֵי לְפָנֵי הָאֱלֹקִים, אֲלָא בֵּינָן דְּעֵבְדוּ חֻבִּיהוֹן בְּאַתְגְּלוּא, לְעֵינֵיהוֹן דְּכֻלָּא, בְּדִין לְפָנֵי הָאֱלֹקִים כְּתִיב.

29. Rabbi Yosi said: I believe the opposite. "And the earth was corrupted before Elohim" means that they did not sin openly. They sinned only before Elohim and not before Man. But eventually, they also sinned openly. As it is written: "And the earth was filled with violence" (Beresheet 6:11), which indicates that there was not a place on earth that did not witness their sins. Therefore, the verse declares that they sinned in two ways, THAT IS, IN HIDING AND IN THE OPEN.

29. רַבִּי יוֹסִי אָמַר, אֲנָא אִפְכָּא אִמְרִית, וַתִּשְׁחַת הָאָרֶץ לְפָנֵי הָאֱלֹקִים, בְּקִדְמִיתָא לְפָנֵי הָאֱלֹקִים, דְּלֹא הוּוּ עֵבְדֵי בְּאַתְגְּלוּא, לְפָנֵי הָאֱלֹקִים עֵבְדוּ, וְלֹא לְפָנֵי בְּנֵי נָשָׂא, וְלִבְסוּף עֵבְדוּ בְּאַתְגְּלוּא, הֵהֱוֵה דְּוַתְּמַלָּא הָאָרֶץ חֲמָס, דְּלֹא הוּוּ אַתְרַ בְּכָל אַרְעָא, דְּלֹא הוּוּ בְּאַתְגְּלוּא, וּבְגִין כֵּךְ, בְּתַרֵּי גּוּוּנֵי אָמַר קְרָא.

30. "These are the generations of Noach." Rabbi Aba said, From the day that Adam transgressed his Master's command, all succeeding generations were called "sons of Adam." But it was not said to praise him, as much as to say, 'These are the sons of the man who transgressed his Master's command.'

30. אֵלֶּה תּוֹלְדוֹת נֹחַ, רַבִּי אַבָּא אָמַר, מִיּוֹמָא דְּעֵבַר אָדָם עַל פְּקוּדָא דְּמַרְיָה, כָּל בְּנֵי עֵלְמָא דְּאַתְוִלִּידוּ לְבַתְרָא, אַקְרוּן בְּנֵי הָאָדָם, וְלֹא לְשַׁבְּחָא אַקְרוּן הֵכִי, אֲלָא כְּמָאן דְּאָמַר, בְּנוֹי דְּהֵהוּא דְּעֵבַר עַל פְּקוּדָא דְּמַרְיָה.

31. But after Noach had appeared, all the descendants of Mankind are called after his name, "the generations of Noach." And this describes Noach's descendants in an honorable sense, because he secured for us permanent existence in the world, in contrast with "the generations of Adam," which describes us in a dishonorable sense, as he caused us to be driven out of this world by bringing death to all.

31. בֵּינָן דְּאַתָּא נֹחַ, אַקְרוּן בְּנֵי עֵלְמָא עַל שְׁמֵיהּ דְּנֹחַ, תּוֹלְדוֹת נֹחַ, לְשַׁבְּחָא. דְּקָאִים לוֹן בְּעֵלְמָא, וְלֹא תּוֹלְדוֹת אָדָם, דְּאֵעְבַר לוֹן מֵעֵלְמָא, וְגַרְמִים מוֹתָא לְכֻלְהוּ.

32. Rabbi Yosi said to him: If it is really so, we nevertheless see that in a later passage it is written: "Hashem came down to see the city and the tower that the children of Adam had built" (Beresheet 11:5). The verse clearly states "the children of Adam" and not "the children of Noach," EVEN THOUGH THEY WERE DESCENDED FROM NOACH. Rabbi Aba replied that because Adam sinned before his Master, THE VERSE INVOKES HIS NAME. And it would have been better for him not to have been created than to be mentioned in the Torah in such a manner.

32. אָמַר לִיה רַבִּי יוֹסִי, אִי הֵכִי, הָא כְּתִיב לְבַתְרָא וַיֵּרַד ה' לִרְאוֹת אֶת הָעִיר וְאֶת הַמִּגְדָּל אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם, בְּנֵי הָאָדָם כְּתִיב, וְלֹא כְּתִיב בְּנֵי נֹחַ, אָמַר לִיה, בְּגִין דְּאָדָם חָטָא קִמֵּי מַרְיָה, טַב לִיה דְּלֹא אֲבַרֵי, וְלֹא יִכְתּוּב עֲלֵיהּ הֵאֵי קְרָא.

33. Come and behold: it is written: "A wise son makes a glad father" (Mishlei 10:1). When a son is good, then all the people will mention his father's name with praise. But if a son is bad, they will mention his father with reproach. Now because Adam sinned and transgressed his Master's command, when THE TOWER BUILDERS came and rebelled against their Master, what was written about them? "That the children of Adam had built"! These are the children of Adam, the first man who had rebelled against his Master and transgressed His command.

33. אֲלָא תָא חֲזִי, כְּתִיב בֶּן חָכֵם יִשְׂמַח אָבִי, כִּד בְּרָא טַב, כָּל בְּנֵי עֵלְמָא דְּכָרִין לִיה לְאַבּוּי לְטַב, וְכִד אִיהוּ בִּישׁ, כָּלֹא דְּכָרִין לִיה לְאַבּוּי לְבִישׁ. אָדָם בְּגִין דְּחָטָא וְעֵבַר עַל פְּקוּדָא דְּמַרְיָה, כִּד אַתּוּ אִינוּן דְּמַרְדּוּ בְּמַרְיָהוֹן, מַה כְּתִיב, אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם, בְּנוֹי דְּאָדָם קְדַמָּא, דְּמַרְדּוּ בְּמַרְיָה, וְעֵבַר עַל פְּקוּדֵיהּ.

34. That is why the verse states that "These are the generations of Noach." These GENERATIONS ARE CONSIDERED TO BE THE DESCENDANTS and not the former ones. Those who came out of the ark and emerged from it ARE THE GENERATIONS. The generations of Adam which did not come out of Gan Eden WERE NOT DESTINED TO EXIST.

34. ובגינו כן, אלה תולדות נח, אלה ולא קדמאי, אלה הנפקו ועאלו גו תיבה ואפיקו תולדין לעלמין, ולא תולדות אדם הנפק מגנתא דערן, ולא אפיק לון מתמן.

6. If Adam had not sinned, he would not have begot any offspring

From the time of Adam's sin, the children born into our world retain an aspect of the evil inclination within their essence. This section helps prevent this evil presence from occurring in new children. Moreover, these words weaken and remove this negative influence from our children as we meditate upon the pages.

35. Come and behold: if Adam had brought generations with him from Gan Eden, they would have lived for generations. And the light of the moon, WHICH REFERS TO THE LIGHT OF MALCHUT, would have never been darkened. And all would have lived forever; and not even the angels above could have stood before them and borne their light brilliance and wisdom. As it is written: "In the image of Elohim did He create him" (Beresheet 1:27). But because he was the cause of the sin, he had to leave Gan Eden and bear children outside. So his generations did not last because they were not fit.

35. תא חזי, אלו אפיק אדם תולדות, מגנתא דערן, לא ישתצון לדרי דרין, ולא אתחשך נהורא דסיהרא לעלמין, וכלהו הו קיימין לעלמין, ואפילו מלאכי עלאי, לא קיימי קמיהו, בנהורא חיוא וחכמתא, כמא דאת אמר בצלם אלקים ברא אותו, אבל ביון דגרים חטאה, ונפק איהו מגנתא דערן, ועבד תולדות לבר, לא אתקיימו.

36. Rabbi Chizkiyah then asked: How could they have begotten offspring there-IN GAN EDEN? Had the evil inclination not been drawn down on him and enticed him to sin, he would have dwelled alone in the world and would have not begotten any offspring! The same applies to the nation of Yisrael; had they not sinned by the golden calf and drawn upon themselves the evil inclination AFTER ACCEPTING THE TORAH, they also would have never borne any offspring, and no new generations would have come into the world. THE MAIN POINT IS THAT THE POWER OF MATING DERIVES MAINLY FROM THE EVIL INCLINATION. SO WITHOUT THE EVIL INCLINATION THERE CAN BE NO OFFSPRING.

36. אמר רבי חזקיה, וכי היך יכלין למעבד תולדות תמן, דהא אלמלא לא אתמשיך עליה יצר הרע וחטא, אתקיים איהו בעלמא בלחודו, ולא יעביד תולדות. כגוונא דא, אלמלא דחבו ישראל בעגלא, ואמשיכו עליהו יצר הרע, לא עבדו תולדות לעלמין, ולא ייתון דרין אחרנין לעלמא.

37. HE ANSWERED: Had Adam not sinned, he would not have borne offspring from the side of the evil inclination, but he would have borne them from the side of the Holy Spirit. But because he produced offspring only from the side of the evil inclination, all the offspring of mankind who are the 'sons of Adam' are born from the side of the evil inclination. They have no existence and no permanence, because the Other Side has been mixed with them.

37. אמר ליה אלמלא לא חטא אדם, לא עביד תולדות כגוונא דא מסטרא דיצר הרע, אבל עביד תולדות מסטרא דרוחא קדישא, דהשתא לא עביד תולדות אלא מסטרא דיצר הרע, ובגין דכל תולדות הבני נשא, כלהו מסטרא דיצר הרע, בגין כך לית לון קיום, ואי אפשר לון לאתקיימא, דסטרא אחרא אתערב בהו.

38. But if Adam had not sinned and had not been driven out of Gan Eden, he would have begot offspring from the side of the Holy Spirit. And they would have been as holy as the supreme angels, and lived generations upon generations as angels do above. THIS MEANS THAT THERE ARE TWO KINDS OF MATING: ONE IS THE SPIRITUAL MATING OF THE ANGELS; THE SECOND IS THE MATING OF YESOD FOR THE SOULS. THAT NEED FOR THE EVIL INCLINATION RELATES ONLY TO THE MATING OF YESOD AND NOT TO THE SPIRITUAL MATING THAT COMES FROM THE SIDE OF THE HOLY SPIRIT. But because he sinned and begot children outside Gan Eden and he did not merit to begot them in Gan Eden, therefore they did not survive even only to take root in this world until Noach came and went into the ark. And from the ark all descending generations of mankind emerged and spread to all four corners of the earth.

38. אבל אלמלא לא חטא אדם, ולא אתתרך מגנתא דערן, הוה עביד תולדות מסטרא דרוח קודשא דקדישין, במלאכי עלאין קיימין לדרי דרין כגוונא דלעילא, ביון דחטא ואוליד בנין לבר מגנתא דערן, ולא זכה לאפקא לון מגנתא, לא אתקיימו, אפילו לאשתרשא בעלמא דא, עד דאתא נח דאיהו צדיק, ועאל בתיבה, ומן תיבה נפקו כל דרין דעלמא, ומתמן אתבדרו לכל ארבע רוחי עלמא.

7. "And Elohim saw the earth"

Reading these paragraphs helps purify the earth, which is constantly being corrupted and defiled through both small and large actions of negativity.

39. "And Elohim saw the earth and behold, it was corrupt" (Bereshheet 6:12). Why was the earth corrupt? CAN IT BE THAT IT DESERVED TO BE PUNISHED? AND HE ANSWERS: YES, because all flesh had corrupted its ways, as has already been explained. Rabbi Chiya opened the discussion, saying, "And Elohim saw from their deeds that they had repented from their evil way" (Yonah 3:10). Come and behold: when the people are righteous and observe the commandments of the Torah, the earth is invigorated and full of joy. And why is that? Because the Shechinah dwells upon the earth and everyone-both above and below-is joyous.

40. But when Mankind corrupts its ways, does not observe the commandments of the Torah, and sins before its Master, then it is as if Mankind drives the Shechinah out of the world. Then the earth is left corrupt, for the Shechinah is repelled by it and does not dwell on it. Then, the earth is corrupt. And why should the earth be corrupt? Because a different spirit rests upon it, causing the corruption.

41. Can the same be applied to the land of Yisrael as well, THAT IS ANOTHER SPIRIT COULD BE DWELLING THERE. But we have learned that no other spirit rests upon the Land of Yisrael, and there is no other appointed angel beside the Holy One, blessed be He himself. IF SO, THEN WHY WAS THE LAND OF YISRAEL CORRUPTED? AND HE REPLIED: Come and behold: it is true that no other appointee or messenger dwells in the land of Yisrael, beside the Holy One, blessed be He, Himself, but there is one time that the evil spirit may govern the land in order to destroy people. How do we know about that? From King David, as it is written: "And he saw the angel of Hashem standing between the earth and the heavens, with a drawn sword in his hand stretched out over Jerusalem" (I Divrei Hayamim 21:16) and then the land was destroyed.

42. Rabbi Elazar said: Even in that time, WHEN HE SAW THE ANGEL OF HASHEM STANDING, it was the Holy One, blessed be He. Because what is written here, "the angel of Hashem," is analogous to "The angel who redeemed me" (Bereshheet 45:16) and also to "the angel of the Elohim" (Shemot 15:19). AND AS THESE VERSES REFER TO THE HOLY ONE, BLESSED BE HE, SO DOES THIS ONE. Be it for the best or the worst, the Holy One, blessed be He, shall always govern this land. For the best-because the land of Yisrael was never passed on to any other supernal governor, and THE HOLY ONE, BLESSED BE HE, ALONE CAN DO IT GOOD. And all the other inhabitants of the world should be ashamed of their deeds, BECAUSE THEY ARE UNDER MINISTERS. For the worst MEANS THAT ONLY THE HOLY ONE, BLESSED BE HE, RULES OVER THIS LAND to prevent the other ministers from delighting in ruling over it.

39. וַיֵּרָא אֱלֹהִים אֶת הָאָרֶץ וְהִנֵּה נִשְׁחָתָה. אָמַי נִשְׁחָתָה, בְּגִין כִּי הִשְׁחִית כָּל בָּשָׂר אֶת דְּרָכּוֹ, כַּמָּה דִּאֲתָמֵר. רַבִּי חִיָּיא פִּתַּח קָרָא וְאָמַר, וַיֵּרָא אֱלֹהִים אֶת מַעֲשֵׂיהֶם כִּי שָׁבוּ מִדְּרָכֵם הֲרַעָה, תָּא חֲזִי, בְּשַׁעְתָּא דְּבִנֵּי נֶשָׂא זָכָאן, וְנִטְרֵי פְקוּדֵי דְאֹרִייתָא, כַּדִּין אַרְעָא אֲתַתְּקַפַּת, וְכָל חִידּוֹ אֲשַׁתְּבַּחַת בֵּהּ, מַאי טַעְמָא בְּגִין דְּשְׂכִינְתָא שְׂרִיא עַל אַרְעָא, וְכַדִּין כְּלָא עֲלָא וְתַתָּא בְּחִדּוֹה.

40. וְכַד בְּנֵי נֶשָׂא מַחְבְּלִין אַרְחִייהוּ, וְלֹא נִטְרֵי פְקוּדֵי אֹרִייתָא, וְחֲטָאן קַמֵּי מַאֲרִיהוּן, וְכַדִּין כְּבִיכּוֹל דְּחִיין לָהּ לְשְׂכִינְתָא מַעֲלָמָא, וְאֲשַׁתְּאֲרַת אַרְעָא מַחְבְּלָא, דְּהָא שְׂכִינְתָא אֲתַדְּחִינָא, וְלֹא שְׂרִיא עֲלָהּ, וְכַדִּין אֲתַחְבַּלַת, מַאי טַעְמָא אֲתַחְבַּלַת, בְּגִין דְּשְׂרִיא רוּחָא אַחְרָא עֲלָהּ דְּמַחְבְּלָא עֲלָמָא וְעַל דָּא אֲמַרִינֵן דְּיִשְׂרָאֵל יִהְיֵי עוֹז לְאֱלֹהִים, דְּמַקְיִימִין עֲלָמָא, אֱלֹהִים דָּא שְׂכִינְתָא, וְאִם חָס וְשָׁלוֹם אִי יִשְׂרָאֵל יִשְׁתַּבְּחוּ חֲיִיבִין, מַה כְּתִיב רוּמָה עַל הַשָּׁמַיִם אֱלֹהִים וְגו' מִשׁוֹם דְּרִשְׁתָּ הִכִּינוּ לַפְעָמִי. כִּפְףָּ נְמָשִׁי בְּסַבְּתָא חָמַס וְשִׁנְאָתָא חָנָם, כְּרוּ לַפְנֵי שׁוּחָה וְגו', כְּגִוּוֹנָא דְּדוֹר הַמְּבּוּל, דְּכַגִּין חָמַס דְּהוּת בִּינִיהוּן, הוּהוּ בִּינִיהוּן שְׁנָאָה וּדְרָבּוּ.

41. יְכוֹל אִף דְּאַרְעָא דְּיִשְׂרָאֵל כֵּן, וְהָא תְּנִינֵן, אַרְעָא דְּיִשְׂרָאֵל לֹא שְׂרִיא עֲלָהּ רוּחָא אַחְרָא, וְלֹא מִמְנָא אַחְרָא, בַּר קוּדְשָׁא בְּרִיךְ הוּא בְּלַחֲדוּדֵי. תָּא חֲזִי דְּאַרְעָא דְּיִשְׂרָאֵל הִכִּי הוּא, דְּלֹא שְׂרִיא עֲלָהּ מִמְנָא וְלֹא שְׁלִיחָא אַחְרָא, בַּר קוּדְשָׁא בְּרִיךְ הוּא בְּלַחֲדוּדֵי. אֲבָל שַׁעְתָּא חֲדָא שְׂרִיא עֲלָהּ, לְחַבְּלָא בְּנֵי נֶשָׂא, מְנַלְן מְדוּד, דְּכְתִיב וַיֵּרָא דוֹר אֶת מְלֶאךָ ה' וְחָרְבוּ שְׁלוֹמָהּ בְּיַדוֹ נְטוּיָה עַל יְרוּשָׁלַיִם, וְכַדִּין אֲתַחְבַּלַת אַרְעָא.

42. אָמַר רַבִּי אֶלְעָזָר, אֲפִילוּ בַּהֵיכָא שַׁעְתָּא, קוּדְשָׁא בְּרִיךְ הוּא הוּהוּ, כְּתִיב הִכָּא מְלֶאךָ ה', וְכְתִיב הֵתֵם הַמְּלֶאךָ הַגּוֹאֵל אוֹתִי, וְכְתִיב וַיִּסַּע מְלֶאךָ הַאֱלֹהִים, הֵן לְטַב וְהֵן לְבִישׁ, קוּדְשָׁא בְּרִיךְ הוּא שְׁלִיט עֲלָהּ, לְטַב: בְּגִין דְּלֹא אֲתַמְסְרָא תַּחוּת שְׂאָר מִמְנָן, וְכָל דְּיִירֵי עֲלָמָא יִכְסַּפּוּן מִן עוֹבְדֵיהוּ. לְבִישׁ בְּגִין דְּלֹא יִחְדוּן אִינוּן לְשִׁלְטָאָה עֲלָהּ.

43. And if you will ask is it not written: "For she has seen that the heathens entered into her sanctuary" (Eichah 1:10) and have destroyed the Temple, WHICH IMPLIES THAT if really no other ministers ruled, then the Temple would not have been destroyed! Come and behold: it is stated, "For you have done" (Ibid. 21) and "Hashem has done what he has devised" (Eichah 2:17). SO YOU CAN SEE THAT IT WAS DONE BY THE HOLY ONE, HIMSELF, BLESSED BE HE, AND NOT BY MINISTERS.

44. Come and behold: it is written: "And Elohim saw the earth and behold, it was corrupt" (Beresheet 1:12). It was surely corrupt. And furthermore, it is also stated: "And Elohim saw from their deeds that they had repented from their evil ways" (Yonah 3:10). Because then the earth calls out to the heavens above, TO ZEIR ANPIN, and is raised to the upper grade; it beautified its face, as though it were a female beautifying herself for the male. In the same manner, the earth tried to please the "King," WHO IS ZEIR ANPIN, for she raised righteous children for Him.

45. While here, what is written about the generation of the Flood that did not repent? "And Elohim saw the earth, and behold it was corrupt," like a wife who committed adultery and hides her face from her husband. When the sins of Mankind multiply and become overwhelming, the earth sins openly and becomes brazen like a woman who has no shame. As it is written: "And the earth was defiled under its inhabitants" (Yeshayah 24:5). And so it is said, "And He saw that the earth was assuredly corrupt." You may ask, why? Because "all flesh had corrupted their ways upon the earth."

8. "Hashem has done that which he devised"

As a parent feels the pain of a child whose iniquities have caused the child great suffering, the Creator feels the pain of all the souls who walk this earth. We should attempt to understand the Creator's love for us, and become inspired to relieve His pain by transforming ourselves. And in the process of doing so, we will relieve our own pain as well.

46. Rabbi Elazar went over to Rabbi Yosi, the son of Rabbi Shimon, son of Lakunya, his father-in-law. As soon as he saw him, he spread carpets over planks of wood and prepared a canopy under which they both sat. His father-in-law asked him if, by any chance, he had learned from his father the meaning of the verse: "Hashem has done that which He devised, He has performed his word that He commanded in the days of old" (Eichah 2:17).

47. He answered: Our friends have already explained it. "He has performed His word" means that He ripped His precious cloak; "that He commanded in the days of old" means that this cloak He commanded from the supernal days of old-MEANING FROM THE SFIROT OF THE PARTZUF OF ATIK, CALLED "DAYS OF OLD." On the day the Temple was destroyed, He ripped His cloak, for it is His Honor and perfection, NAMELY MALCHUT, WHICH IS CALLED THE HONOR OF HASHEM, AND IT IS HIS PERFECTION BECAUSE THROUGH IT, HE PERFECTS HIMSELF WITH THE MOCHIN OF THE LIGHT OF CHOCHMAH. "And He ripped it" MEANS THAT THE FIRST NINE SFIROT LEFT IT AND ONLY THE TENTH REMAINED.

43. וְאִי תִימָא וְהָא כְּתִיב כִּי רָאָתָה גּוֹיִם בְּאוּ מִקְדָּשְׁךָ, וְחָרִיבוּ בֵיתָא, וְאִי לֹא שְׁלֵטִין אֵינוֹן מִמֶּנּוּ, לֹא אֶתְחָרַב מִקְדָּשָׁא, תָּא חֲזִי כְּתִיב כִּי אֲתָה עָשִׂית, וְכְתִיב עָשָׂה ה' אֶת אֲשֶׁר זָמַם.

44. תָּא חֲזִי, כְּתִיב וַיִּרְא אֱלֹהִים אֶת הָאָרֶץ וְהִנֵּה נִשְׁחָתָה. נִשְׁחָתָה וְדָאִי, כְּמָה דְאִתְמַר. הֲכִי נִמְי וַיִּרְא אֱלֹהִים אֶת מַעֲשֵׂיהֶם כִּי שָׁבוּ מִדְּרָכֵם הֲרָעָה, דְּהָא כְּדִין אֲרַעָא קָרְאָת לְעִילָא, וְסִלְקָא בְּסִלְקוֹ עֲלָאָה, וּמִקְשָׁטָא אֲנַפְהָא, כְּנוֹקְבָא דְמִקְשָׁטָא לְגַבֵּי דְכוּרָא, הֲכִי נִמְי אֲרַעָא, דְּהָא גְדִילַת בְּנִין זְכָאִין לְמַלְכָּא.

45. וְהִכָּא דְלֹא תָבוּ דְרָא דְטוֹפְנָא, מַה כְּתִיב, וַיִּרְא אֱלֹהִים אֶת הָאָרֶץ וְהִנֵּה נִשְׁחָתָה וְגו', כְּאִתְתָּא דְאִסְתָּאבַת וְאִסְתִּירַת אֲנַפְהָא מִבַּעֲלָהּ, וּבְזַמְנָא דְאִסְגִּיאֻו חוֹבֵי בְנֵי נִשָּׂא בְּאִתְגַּלְיָא, אֲרַעָא שְׁוִיתָא אֲנַפְהָא כְּנוֹקְבָא דְלִית לָהּ כְּסוּמָא מִכְּלָא, כְּמָה דְאִתְ אָמַר וְהָאָרֶץ חֲנַפְהָ תַחַת יוֹשְׁבֵיהָ, וְעַל דָּא וַיִּרְא כִּי נִשְׁחָתָה וְדָאִי, מֵאִי טַעֲמָא בְּגִין כִּי הִשְׁחִית כָּל בֶּשֶׂר אֶת דְּרָכוֹ עַל הָאָרֶץ.

46. רַבִּי אֶלְעָזָר אָזַל לְגַבֵּיָה דְרַבִּי יוֹסִי ב"ר שְׁמַעוֹן בֶּן לְקוֹנִיא חֲמוּי, בֵּינוּן דְּחֲמָא לֵיהּ, אֶתְקִין לֵיהּ תוֹפְסִיתָא דְקוֹמְרָא, בְּמִטּוֹן דְּקוֹלְפָּא, וַיִּתְיָבוּ. א"ל חֲמוּי, אֲפֻשֶׁר דְּשִׁמְעַת מֵאֲבוּךָ, הֲאִי דְכְּתִיב עָשָׂה ה' אֲשֶׁר זָמַם בְּצַע אֲמַרְתוּ אֲשֶׁר צִוָּה מִיָּמֵי קֶדֶם.

47. אָמַר לֵיהּ הָא אֻקְמוּהָ חֲבֵרְיָא, בְּצַע אֲמַרְתוּ דְּבִצַּע פּוֹרְפִירָא דִּילֵיהּ, אֲשֶׁר צִוָּה מִיָּמֵי קֶדֶם, דְּהָא פּוֹרְפִירָא פְּקִיד לָהּ, מֵאֵינוֹן יוֹמֵי קִדְמָאֵי עֲלָאֵי, וּבְיוֹמָא דְאִתְחָרִיב בֵּי מִקְדָּשָׁא, בְּצַע לָהּ, בְּגִין דְּהָאֵי פּוֹרְפִירָא אֵיהִי יְקָרָא דִּילֵיהּ, וְתִיקוֹנָא דִּילֵיהּ, וּבְצַע לֵיהּ.

48. He asked, "Hashem has done that which He devised:" Is this the way of a king to devise evil against his sons even before they have sinned? And he answered: It is like a king who had a precious vessel and was constantly afraid that it might one day break. So he used to watch it by keeping it under his eye. One day his son came along and made the king angry. So the king took his precious vessel and smashed it. That is why it says "that which He has devised."

49. Come and behold: from the day the Temple was built, the Holy One, blessed be He, used to watch it, because it was very precious to Him. And He used to worry that Yisrael might sin and cause the Temple to be destroyed. So every time He came to the Temple, He wore a precious mantle, MEANING THAT HE MATED WITH MALCHUT. But when Yisrael sinned and made the King furious, the Temple was destroyed and He tore His cloak apart. That is the meaning of "Hashem has done that which He has devised..."--HE HAS PERFORMED.

50. "His word (Heb. imratto)" as mentioned here, REFERS TO MALCHUT, which was sitting in the beginning on the top of the tree (Heb. amir). And the King crowned Himself with it and he had before him a "beautiful tree;" THE TREE OF THE SOULS BEFORE THEY COME INTO THIS WORLD in front of His eyes. BUT NOW, AFTER THE DESTRUCTION OF THE TEMPLE, HE RIPPED HIS CLOAK, MEANING THAT THE UPPER NINE SFIROT LEFT MALCHUT AND ONLY THE LIGHT OF NEFESH REMAINED THERE. So now, AFTER THE DESTRUCTION, there is sadness before Him all over in the external houses, BUT NOT IN THE INTERNAL ONES. As the verse reads: "Behold, the valiant ones shall cry without" (Yeshayah 33:7), THAT IS, ONLY EXTERNAL ONES.

51. "And on that day Hashem Tzeva'ot called to weeping, to mourning, to baldness, and to girding with sackcloth" (Yeshayah 22:12). This means that only on that day, when the Temple was destroyed, DID HE CALL FOR WEeping AND MOURNING. But aside from that day, there is no greater joy for the Holy One blessed be He, than when the wicked of the world, who provoke Him, are removed from this world. As it is written: "And when the wicked perish there is joy" (Mishlei 11:10). So in each generation, when Judgment is executed on the wicked of the world, there is joy and songs before the Holy one, blessed be He.

52. And if you claim that we learned that there is no joy before the Holy One, blessed be He, when He passes His Judgment on the sinners, come and behold: when Judgment is delivered on the wicked, there is joy and exultation before Him, because they are removed from this world. But, when is there joy? When the time that He has waited for them TO REPENT is over, and they have not returned to Him from sinning. But if Judgment is delivered on them before their time has come, and the measure of their sins has not yet been completed, it is, as it is written: "the iniquity of the Emori is not yet full" (Bereshheet 15:16). THIS MEANS THAT THERE STILL IS A CHANCE THAT THEY MAY REPENT; thus, there is no joy. And there is grief before Him because of their destruction.

48. אָמַר לִיה עֲשֵׂה ה' אֲשֶׁר זָמַם, וְכִי מַלְכָּא חָשִׁיב לְאַבְאָשָׁא לְבָנוּי, עַד לֹא יִיתָן לְמַחְטִי. אָמַר לִיה, לְמַלְכָּא דְהוּה לִיה, מֵאֵן יִקְר, וּבְכָל יוֹמָא הוּה דְחִיל עֲלֵיה, דְלֹא יִתְבַר, וְהוּה מְסַתְבֵּל בֵּיה, וְתִקִּין בְּעֵינָיו, לְיוֹמִין אֲתָא בְרִיה, וְאַרְגִּיז לִיה לְמַלְכָּא, נָטַל מַלְכָּא הֵוּא מֵאֵן יִקְר, וְתִבַר לִיה, הֲדָא הוּא דְכִתִּיב עֲשֵׂה ה' אֲשֶׁר זָמַם.

49. תָּא חֲזִי, מִן יוֹמָא דְאַתְבְּנִי בִי מִקְדָּשָׁא, הוּה קְדָשָׁא בְרִיךְ הוּא מְסַתְבֵּל בֵּיה, וְחָבִיב עֲלֵיה סְגִי, וְהוּה דְחִיל עֲלֵיהוּ דִישְׂרָאֵל דִּיחֻטָּן, וְיִחְרַב בִּי מִקְדָּשָׁא, וְכֵן בְּכָל זְמַנָּא דְהוּה אֲתִי לְגַבִּי בִי מִקְדָּשָׁא, הוּה לְבִישׁ הֵוּא פּוֹרְפִירָא, לְבַתַּר דְגֵרְמוּ חוּבִין, וְאַרְגִּיזוּ קִמֵי מַלְכָּא, אֲתַחְרַב בִּי מִקְדָּשָׁא, וּבְזַע הֵוּא פּוֹרְפִירָא, הֵינְנו דְכִתִּיב עֲשֵׂה ה' אֲשֶׁר זָמַם בְּצַע אִמְרָתוֹ.

50. הָאֵי אִמְרָתוֹ, בְּקִדְמִיתָא יִתְבָּא בְּרֹאשׁ אִמִיר, וְהָאֵי אֲתַעֲטָרוּ עֲטָרָא לְרִישָׁא, וְאִילָן נָאָה לְפָנָיו, וְאִיהִי מִימֵי קָדָם וְדָאֵי. וְכַדִּין עֲצִיבוּ קִמֵיה, בְּבַתִּי בְרָאֵי וְדָאֵי, וְהֵן אֲרָאֵלִם צַעְקוּ חוּצָה.

51. וְיִקְרָא ה' צְבָאוֹת בְּיוֹם הַהוּא וּגו'. הֵינְנו בְּזְמַנָּא דְאַתְחַרִיב בִּי מִקְדָּשָׁא, אֲבָל בְּזְמַנָּא אַחְרָא, לִית חֲדוּה קִמֵי קְדָשָׁא בְרִיךְ הוּא בְּזְמַנָּא דְאַתְאֲבִידוּ חֵיבֵי עֲלֵמָא, וְאִינוּן דְאַרְגִּיזוּ קִמֵיה, הַה"ד וּבְאַבּוּד רְשָׁעִים רְנָה. וְכֵן בְּכָל דְרָא וְדָרָא, דְעֵבִיד דִּינָא בְּחֵיבֵי עֲלֵמָא, חֲדוּה וְתוֹשְׁבַחְתָּא קִמֵי קְדָשָׁא בְרִיךְ הוּא.

52. וְאִי תִימָא, הָא תְנִינָן, דְלִית חֲדוּה קִמֵי קְדָשָׁא בְרִיךְ הוּא, כִּד אִיהוּ עֵבִיד דִּינָא בְּחֵיבֵינָא. אֲלָא תָּא חֲזִי, בְּשַׁעֲתָא דְאַתְעֵבִיד דִּינָא בְּחֵיבֵינָא, חֲדוּן וְתוֹשְׁבַחָן קִמֵיה, עַל דְאַתְאֲבִידוּ מְעֵלְמָא, וְהֵי מִילֵי, כִּד מְטָא הֵוּא זְמַנָּא, דְאִוְרִיךְ לוֹן, וְלֹא תֵאבֹן לְגַבִּיה מַחוּבִייהוּ, אֲבָל אִי אֲתַעֲבִיד בְּהוּ דִינָא, עַד לֹא מְטָא זְמַנִּיהוּ, דְלֹא אֲשַׁתְלִים חוּבִייהוּ, כִּד"א כִּי לֹא שְׁלֵם עוֹן הָאִמּוּרֵי עַד הֵנָּה, כִּדִּין לִית חֲדוּה קִמֵיה, וּבְאִישׁ קִמֵיה עַל דְאַתְאֲבִידוּ.

53. But, you might ask: If their time has not come yet, then why should Judgment be delivered on them? Because it is they who inflict the punishment on themselves, as the Holy One, blessed be He, would never punish them before their time has come. Because they associate with Yisrael in an effort to harm them, He passes His Judgment on them and entirely removes them from the world before their time is up. And now there is grief before Him, FOR HE DESTROYED THEM BEFORE THEIR TIME. This is also the reason why He drowned the Egyptians in the sea and destroyed the enemies of Yisrael in the days of Yehoshafat. They were all destroyed before their time because they wanted to harm the nation of Yisrael.

54. So only when the time that He waits for them is completed, and they do not mend their ways, is their destruction a cause for joy and exaltation before Him. The only exception was the time when the Temple was destroyed, because even though their time for angering Him had expired, there was no joy before Him. From that time onward, there has been happiness neither above nor below.

9. "For yet seven days"

Learning the words that compose these powerful verses help us understand the spiritual dangers associated with the wasting of one's sperm. The negative forces in our midst automatically attach themselves to any gateway where the greatest Light can shine. This is Yesod in the Upper World, and the sexual organ in the physical world.

The Kabbalist, however, does not consider the vague concepts of morality and codes of right and wrong as motivation for maintaining sexual relations within the spiritual confines of marriage. Rather, it is our own spiritual understanding of the metaphysical forces at work, including the laws of cause and effect, that will provide the impetus. Historically, religious and moral authorities, according to the Kabbalist, have not been granted great influence in regulating sexual relations. Instead, individual people must be empowered with knowledge that can assist them in understanding the consequences of their actions. If they are to be truly motivated, people must recognize the benefits to themselves derived from any particular spiritual action

55. "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights" (Bereshheet 7:4). Rabbi Yehuda said: What is the meaning of these forty days and forty nights? These forty days are to strike the wicked of the world, as is written: "forty strikes he may hit him and not exceed" (Devarim 25:3), corresponding to the "four winds of the world," WHICH ARE THE SECRET OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT. As each one has ten, THERE ARE ALTOGETHER FORTY. For Man was created from the four winds of the world. So, the verse continues: "And every living substance that I have made will I destroy from the face of the earth." Forty strikes are needed to destroy the world.

56. Rabbi Yitzchak was visiting Rabbi Shimon, and he asked him about the verse that states: "And the earth was corrupt before the Elohim." Now, if it was man who sinned and was corrupt, what was the earth's sin? Rabbi Shimon answered, as it is written: "for all flesh had corrupted his way upon earth" and, also, "And the land was defiled, therefore I did visit the iniquity thereof upon it" (Vayikra 8:25). So it is mankind that sins. But if you ask what is the sin of the earth, you should know that mankind constitutes the essence of the earth. If mankind corrupts it, it has become corrupted. This is proven by the verse: "And Elohim saw the earth and beheld it was corrupt, for all flesh had corrupted their way upon the earth."

53. וְאִי תִימָא, אִיהוּ, עַד לֹא מָטוּ זְמַנֵּיהוּ, אִמָּא
עֲבִיד בְּהוּ דִּינָא. אֲלֵא אֵינּוּן גְּרַמִּין בּוּשָׁא לְגַרְמֵיהוּ,
דְּהָא קְדָשָׁא בְּרִיךְ הוּא לֹא עֲבִיד בְּהוּ דִּינָא, עַד לֹא
מָטָא זְמַנֵּיהוּ, אֲלֵא, בְּגִין דְּמִשְׁתַּתְּמִי בְּהַרְיֵיהוּ
דִּישְׂרָאֵל, לְאַבְאָשָׁא לֹון, וּבְגִין כֶּךָ עֲבִיד בְּהוּ דִּינָא,
וְאוּבִיד לֹון מְעַלְמָא בְּלֵא זְמַנָּא, וְדָא הוּא דְּאַבְאִישׁ
קְמִיָּה. וּבְגִין כֶּךָ אַעְבַר מִצְרָאִי בִימָא, וְאוּבִיד
שְׁנֵאִיהוּן דִּישְׂרָאֵל בִּימֵי יְהוֹשָׁפָט. וְכֵן כְּלָהוּ, דְּהָא
בְּגִינֵיהוּן דִּישְׂרָאֵל אֲתַאבִּידוּ בְּלֵא זְמַנָּא.

54. אֲבַל כִּד אֲשַׁתְּלִים זְמַנָּא דְּאוּרִיךְ לֹון, וְלֹא תְבוּ,
כְּדִין חֲדוּה וְתוּשְׁבַחְתָּא קְמִיָּה עַל דְּאֲתַאבִּידוּ
מְעַלְמָא. בְּרַ בְּזְמַנָּא דְּאֲתַחְרִיב בִּי מִקְדָּשָׁא, דְּאָף עַל
גַּב דְּאֲשַׁתְּלִים זְמַנָּא דְּלֵהוּן, דְּאַרְגִּיזוּ קְמִיָּה, לֹא הוּהוּ
חֲדוּה קְמִיָּה, וּמֵהָהוּא זְמַנָּא, לֹא הוּהוּ חֲדוּה לְעֵילָא
וְתַתָּא.

55. בִּי לִימִים עוֹד שְׁבַעָה אֲנֹכִי מְמַטִּיר עַל הָאָרֶץ
אַרְבַּעִים יוֹם וְאַרְבַּעִים לַיְלָה וְגו'. רַבִּי יְהוּדָה אָמַר
הֲנִי אַרְבַּעִים יוֹם וְאַרְבַּעִים לַיְלָה, מֵאִי עֲבִידְתֵּיהוּ,
אֲלֵא, אַרְבַּעִים יוֹם לְאַלְקָאָה חַיִּיבֵי עֲלָמָא, וְכַתִּיב
אַרְבַּעִים יִכְנוּ לֹא יוֹסִיף, לְקַבֵּל אַרְבַּע סְטְרֵי עֲלָמָא,
לְכָל חַד עֶשְׂרֵה, בְּגִין דְּבִ"ג מְאַרְבַּע סְטְרֵי עֲלָמָא
אֲתַבְרִי, וְעַל דָּא וּמַחֲיֵי אֶת כָּל הַיְקוּם, וְאַצְטְרִיךְ
אַרְבַּעִים לְאַלְקָאָה וְלְאַתְמַחֵי עֲלָמָא.

56. רַבִּי יִצְחָק הוּהוּ שְׂכִיחַ קְמִיָּה דְּרַבִּי שְׁמַעוֹן, אָמַר
לֹו הָאִי קְרָא דְּכַתִּיב וְתִשְׁחַת הָאָרֶץ לְפָנֵי הָאֱלֹקִים,
אִי בְּנֵי נְשָׂא חֲטָאן, אַרְעָא בְּמָה. אָמַר לוֹ, בְּגִין
דְּכַתִּיב בִּי הַשְׁחִית כָּל בָּשָׂר אֶת דְּרַכּוּ, כְּמָה דְּאֲתַמַּר,
כְּגוּוֹנָא דָּא, וְתִטְמָא הָאָרֶץ וְאַפְקוֹד עוֹנָה עֲלֵיהָ. אֲלֵא
בְּנֵי נְשָׂא חֲטָאן, וְאִי תִימָא אַרְעָא בְּמָה, אֲלֵא עֲקָרָא
דְּאַרְעָא בְּנֵי נְשָׂא אֵינּוּן, וְאֵינּוּן מְחַבְּלִין אַרְעָא, וְהוּא
אֲתַחְבַּלַת, וְקָרָא אוֹכַח, דְּכַתִּיב וַיִּרָא אֱלֹקִים אֶת
הָאָרֶץ וְהִנֵּה נִשְׁחָתָה בִּי הַשְׁחִית כָּל בָּשָׂר אֶת דְּרַכּוּ
עַל הָאָרֶץ.

57. Come and behold: all of Man's sins and corruption can be atoned for by repentance. But by the sin of spilling his seed on the earth, Man corrupts himself and the earth as well. And of such a person, it is written: "The stain of your iniquity remains before me," (Yirmeyah 2:22) and "For you are not an El that has pleasure in wickedness, evil shall not sojourn with you" (Tehilim 5:5). THIS MEANS THAT A PERSON WHO WASTES HIS SEMEN ON THE EARTH IS CALLED EVIL (BAD), AND HE SHALL NOT SOJOURN ANYMORE WITH THE HOLY ONE, BLESSED BE HE. IN OTHER WORDS, HE SHALL NOT ACCEPT HIS REPENTANCE, except after great penitence. It is also written that "Er, Yehuda's firstborn, was wicked in the eyes of Hashem; and Hashem slew him" (Beresheet 38:7), as already explained elsewhere.

58. Rabbi Yehuda asked: Why did the Holy One, blessed be He, bring his Judgment on the world--NAMELY, THE GENERATION OF THE FLOOD--punishing them with water and not with fire or something else? Rabbi Shimon replied that there is a secret behind this. As they corrupted their ways, the upper waters and the lower waters were unable to join as the male and the female ought. Anyone who corrupts his ways also corrupts the male and female waters. THIS MEANS THAT HE CAUSES A DEFECT IN THE MALE AND FEMALE WATERS, PREVENTING THEM FROM BEING CONNECTED WITH EACH OTHER. So, they were punished by water, just as they had sinned.

59. These waters were boiling and they skinned them alive, just like they corrupted their ways in boiling water. "One Judgment against another" MEANS THAT HE PUNISHED THEM MEASURE FOR MEASURE. "All the fountains of the great deep broke open," (Beresheet 7:11) refers to the lower waters, while "and the windows of heaven were opened" refers to the upper waters. THUS THEY WERE PUNISHED BY both-upper and lower waters.

60. Rabbi Chiya and Rabbi Yosi were walking on their way. Reaching some great mountains, they found human bones that belonged to the generation of the Flood. They walked alongside one of these bones, which measured three hundred steps. Astonished, they said to each other: This clarifies what our friends have said, that they did not fear the Judgment of the Holy One, blessed be He, as is written: "They said to El, depart from us, for we do not desire the knowledge of your ways" (Iyov 21:14). So what did they do? They clogged the fountains of the deep with their feet. But the waters were too hot, and when they could no longer bear it, they slipped, fell on the ground, and eventually died.

10. "And Noach begot three sons"

We receive assistance in purifying our souls from the Hand of the Creator Himself, who literally removes the soul, cleanses it, renews it from one of the Three Upper Worlds discussed here, and then gently returns it to our being. This process, which occurs as we meditate upon the Zohar, is subtle and unobserved by the human senses.

61. "And Noach begot three sons" (Beresheet 5:32): Rabbi Chiya said to Rabbi Yosi: Come and let me tell you what I have heard about this. It resembles a situation in which a man mates with his wife once, and then two or three children are born. Each one is different from the other in his ways and character: one is virtuous, one is wicked, and one is average. So there are three strands of the spirit that stretch out, fly, and are included within three worlds: BRIYAH, YETZIRAH, AND ASIYAH.

57. תָּא חֲזִי, כָּל חֲטָאוֹי דְּבַר נֶשׁ, כְּלֵהוּ חֲבֻלוֹתָא דִּילֵיהּ, תְּלִינן בְּתַשׁוּבָה, וְחֲטָאָה דְּאוֹשִׁיד זְרַעָא עַל אַרְעָא, וּמְחַבְּלָא אַרְחִיָּה, וְאַפִּיק זְרַעָא עַל אַרְעָא, מְחַבְּלֵי לֵיהּ, וּמְחַבְּלֵי אַרְעָא. וְעֵלִיָּה כְּתִיב נִכְתָּם עֲוֹנָךְ לִפְנֵי, וְכְתִיב בֵּיהּ כִּי לֹא אֵל חֲפֵץ רִשָׁע אֶתָּה לֹא יִגְוֹרַךְ רַע, בַּר בְּתַשׁוּבָה סָגִי. וְכְתִיב וַיְהִי עַר בְּכוֹר יְהוּדָה רַע בְּעֵינֵי ה' וַיִּמְיֹתֵהוּ ה', וְהָא אֶתְמַר.

58. אָמַר לוֹ אֲמַאי דְּאִין קִדְשָׁא בְּרִיךְ הוּא עֲלֵמָא בְּמִיא, וְלֹא בְּאֶשָׁא, וְלֹא בְּמַלְאָה אַחֲרָא. אָמַר לוֹ רַזָּא הוּא, דְּהָא אִינוּן חֲבִילוֹ אַרְחִיָּהוּ, בְּגִין דְּמִיין עֲלֵאִין וּמִיין תְּתַאִין לֹא אֶתְחַבְּרוּ דְּכַר וְנוֹקְבָא כְּדָקָא יֵאוּת, מֵאן אִינוּן דְּחֲבִילוֹ אַרְחִיָּהוּ, כְּגִוּוֹנָא דְּאִ מִיין דְּכוֹרִין וְנוֹקְבֵי. וְעַל דְּאֶתְדַּנּוּ בְּמִיא, בְּמַה דְּאִינוּן חֲבוּ.

59. וּמִיין הוּוּ רְתִיחֻן וּפְשֵׁטוּ מִשְׁכָּא מְנִיָּהוּ, כְּמַה דְּחֲבִילוֹ אַרְחִיָּהוּ בְּמִיין רְתִיחֻן, דִּינָא לְקַבֵּל דִּינָא, הַה"ד נִבְקְעוּ כָּל מַעֲיִנוֹת תְּהוֹם רַבָּה, הָא מִיין תְּתַאִין. וְאַרְבּוּבֵת הַשְּׁמַיִם נִפְתַּחוּ, דְּאִ מִיין עֲלֵאִין. מִיין עֲלֵאִין וְתְתַאִין.

60. רַבִּי חִיָּיא וְרַבִּי יוֹסִי, הוּוּ אֶזְלֵי בְּאַרְחָא, וּמְטוּ לְגַבֵּי טוּרִין רַבְרַבִּין, וְאַשְׁכַּחוּ בִּינֵי טוּרִיא, גְּרַמֵּי בְּנֵי נֶשָׂא, דְּהוּוּ מְאִינוּן בְּנֵי טוּפְנָא, וּפְסָעוּ תְּלַת מָאָה פְּסִיעֵן, בְּגִרְמָא חָדָא. תְּוֹוְהוּ, אָמְרוּ, הֵינּוּ דְּאָמְרוּ חֲבַרְנָא, דְּאִינוּן לֹא הוּוּ מִסְתַּפֵּי מְדִינָא דְּקִדְשָׁא בְּרִיךְ הוּא, כְּמַה דְּכְתִיב וַיֹּאמְרוּ לְאֵל סוּר מִמֶּנּוּ וְדַעַת דְּרַכִּיךְ לֹא חֲפָצָנּוּ. מַה עֲבַדוּ, הוּוּ סְתִימִין בְּרַגְלֵיהוּ, מְבוּעֵי תְּהוֹמָא, וּמִיין נִפְקִין רְתִיחֻן, וְלֹא יָכִילוּ לְמִיקָם בְּהוּ, עַד דְּהוּוּ נִשְׁמַטִּין, וְנִפְלוּ בְּאַרְעָא וּמִיָּתִין.

61. וַיּוֹלֵד נֹחַ שְׁלֹשָׁה בָּנִים וְגו'. אָמַר רַבִּי חִיָּיא לְרַבִּי יְהוּדָה, תָּא וְאִימָא לָךְ מְלֵי דְּשִׁמְעָנָא בְּהַאי, מְתַל, לְבַר נֶשׁ דְּאֶעִיל לְנוֹקְבָא אִיבָא דְּמַעְהָא בְּזַמְנָא חָדָא, וְנִפְקֵי תְּרִין אוֹ תְּלַתָּא בְּנִין, חַד מִתְּפַרְשָׁא מֵאַחֲרָא, בְּאוֹרְחוֹי, בְּעוֹבְדוֹי, דְּאִ זְכָאָה, וְדָא חֵיבָא, וְדָא בִּינוּנֵי, אוֹף הֶכָא נְמִי, תְּלַת קְטֵרֵי דְּרוּחָא אֶזְלִין, וְשָׂטָן, וְאַתְכְּלִילֻן בְּתַלַּת עֲלָמִין.

62. Come and behold: the Neshamah emerges FROM MALE AND FEMALE OF ATZILUT, and it passes through mountains of separation INTO THE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH. There, the Ruach connects to the Neshamah. The Neshamah descends down toward the Nefesh, joins the Ruach, and they all connect with each other. Rabbi Yehuda said: The Nefesh and the Ruach are included one with the other WHEN A PERSON IS BORN IN THE WORLD. AND THERE CAN NEVER BE A NEFESH WITHOUT A RUACH. The Neshamah resides in a man's character and ways, WHICH MEANS THAT THE NESHAMAH IS NOT BORN WITH THE NEFESH AND RUACH. THEREFORE, HE SHOULD DRAW HIS NESHAMAH DOWN TO HIM BY WALKING A STRAIGHT AND GOOD PATH. The Neshamah resides in a secret compartment, whose location is unknown. IT IS BORN WITH THE SIX ENDS, WHICH ARE NEFESH, RUACH, AND THE UPPER THREE SFIROT. THESE REMAIN IN THE FEMALE PRINCIPLE OF ATZILUT, HIDDEN FROM THE RESIDENTS OF BRIYAH, YETZIRAH, AND ASIYAH.

63. A person who comes to purify himself is aided with a holy Neshamah. He is then purified, sanctified, and called holy. But if he does not merit and does not come to purify himself, then only two grades-Nefesh and Ruach-are open to him; for him, there is no holy Neshamah. Not only that, but if a person comes to defile himself, then he is defiled and loses heavenly support. Therefore, each person is judged according to his ways. THAT IS WHY IF A PERSON REPENTS AND COMES TO PURIFY HIMSELF, HE WILL GET THE SUPPORT AGAIN. BUT, YOU MAY POINT OUT, WHEN A PERSON IS BORN HE RECEIVES ONLY THE NEFESH OF THE "CLEAN CATTLE." STILL, THE RUACH IS ALWAYS INCLUDED WITH THE NEFESH, AS ALREADY EXPLAINED. THUS, HE HAS THE NEFESH AND THE RUACH AS SOON AS HE IS BORN, BUT THE NESHAMAH FROM THE SIDE OF THE "PURE CATTLE" IS RECEIVED ACCORDING TO HIS DEEDS. AND THIS APPLIES TO EVERY GRADE OR LEVEL.
Tosefta (addendum)

64. We are the high ties of the greatest of fortresses. THE TERM 'TIES' REFERS TO THE NEFESH, RUACH, AND NESHAMAH, WHICH ARE CALLED 'THREE TIES.' IN OTHER WORDS, OUR NEFESH, RUACH, AND NESHAMAH ARE TIED TOGETHER IN THE CENTRAL COLUMN, WHICH IS THE STRONGEST OF ALL THE FORTRESSES. IT IS CAPABLE OF STANDING UP TO THE 'OTHER SIDE.' Therefore, the eyes and the ears are open, MEANING CHOCHMAH AND BINAH, WHO ARE CALLED 'EYES AND EARS.' A voice from the voices descends from above and smashes mountains and rocks, MEANING THAT THE CENTRAL COLUMN, WHICH IS CALLED THE 'VOICE' AND IS DA'AT, INCLUDES THE THREE VOICES OF CHOCHMAH, BINAH, AND DA'AT OF DA'AT. BUT ONLY ONE VOICE DESCENDS AND ILLUMINATES FROM ABOVE DOWNWARD AND SMASHES ALL THE STRONG KLIPOT THAT ARE CALLED 'MOUNTAINS AND ROCKS'. BUT THE TWO UPPER VOICES, WHICH ARE CHOCHMAH AND BINAH OF DA'AT, ARE NOT DRAWN DOWN. Those who see, but do not see, and who have become hard of hearing and have difficulty seeing; who do not see, do not hear, and do not know how to understand between the one located and included between the two--they are pushed out.

65. They cling to these two-MEANING TO THE TWO COLUMNS OF RIGHT AND LEFT WHICH ARE CHOCHMAH AND BINAH. While the one-the best of craftsmen, WHICH IS THE CENTRAL COLUMN AND THE MASTER CRAFTSMAN, ON WHOM ALL THE MOCHIN DEPENDS does not reside among them. THEREFORE they do not enter among the holy books. Because all those who do not have the craftsman, OR THE CENTRAL COLUMN residing among them are not written in the 'Book of Memories.' THIS MEANS THAT THEY RECEIVE NEITHER THE GREAT MOCHIN OF BINAH, WHICH IS CALLED THE 'BOOK OF MEMORIES', NOR THE 'BOOK OF LIFE.' Therefore, they are erased from the 'Book of Life' and have no share in it. As it is written: "Let them be blotted out of the book of the living, and not be written with the righteous" (Tehilim 69:28).

62. תָּא חֲזוּ, נִשְׁמָתָא נִמְקָתָא, וְאֵעִיל בֵּין טוּרֵי פְּרֻדָּא, וְאִתְחַבַּר רֻחָא בְּנִשְׁמָתָא, נְחִית לְתַתָּא, אִתְחַבַּר נֶפֶשׁ בְּרוּחַ, וְכִלְהוּ אֲזִלֵי וּמִתְחַבְּרִין דָּא עִם דָּא, אָמַר רַבִּי יְהוּדָה, נֶפֶשׁ וְרוּחַ כְּלִילִין דָּא עִם דָּא, נִשְׁמָתָא שְׂרִיא בְּאַרְחוּי דְּבַר נֶשׁ, וְהִיא מְדוּרָא טְמִירָא דְּלֹא אֲתִיירַע אֲתַרְהָא.

63. אֲתָא בַר נֶשׁ לְאִתְדַבְּרָא, מְסִייעִין לִיהּ בְּנִשְׁמָתָא קְדִישָׁא, וְדַבְּאֵן לִיהּ, וּמְקַדְּשִׁין לִיהּ, וְאִקְרִי קְדוּשָׁא. לֹא זָכָה, וְלֹא אֲתִי לְאִתְדַבְּרָא, תְּרִין דְּרָגִין פְּתִיחִין, דְּאִינוּן נֶפֶשׁ וְרוּחַ בִּיהּ, נִשְׁמָתָא קְדִישָׁא לִית בִּיהּ. וְלֹא עוֹד, אֲלֵא דְאִי יִסְתַּבֵּב מִסְּאֲבִין לִיהּ, וְסִינְעָא דְּלַעִילָא אַעֲדִין מִינִיהּ. מִכָּאֵן וְלַהֲלָאָה, כֹּל חַד לְמוּם אֲרַחֲיָה.

64. קְטוּרֵי רִמָּאי דְּקִסְטוּרֵי דִּיהוּא סְטְרָא אֲנִן פְּתִיחִין עֵינִין, פְּתִיחִין אֹדְנִין, קַל מִן קְלִיא נְחִית מֵעִילָא לְתַתָּא, מִתְבַּר טוּרִין וְטַנְרִין, מֵאֵן אִינוּן דְּחִמָּאן וְלֹא חִמָּאן, אֲטִימִין אֹדְנִין, סְתִימִין עֵינִין, לֹא חִמָּאן וְלֹא שְׁמַעִין, לֹא יַדְעִין בְּסַכְלָתְנֹו, חַד דְּכִלְיָא בְּתִרִין בְּגוּוּיָהוּ, דְּחִינִין לִיהּ לְבַר.

65. אִינוּן מִתְדַבְּקִין בִּיהּ בְּאִינוּן תְּרֵי. חַד אֹמְנָא דְּאֹמְנָא, לֹא שְׂרִיא בְּגוּוּיָהוּ, לֹא עֲאֲלִין בֵּין סַפְרֵי קְדִישִׁין, כֹּל אִינוּן דְּאֹמְנָא דָּא לֹא שְׂרִיא בְּגוּוּיָהוּ, לֹא אֲכַתְבוּ בְּסַפְרֵי דְּכַרְנִיָּא, אֲתַמְחוּן מִסְּפָרָא דְּחִי, כְּמָא דָּאֵת אָמַר יַמְחוּ מִסְּפַר חַיִּים וְעִם צְדִיקִים אֲל יִכְתְּבוּ.

66. Woe to those who leave this world ERASED FROM THE 'BOOK OF LIFE.' Who shall ask about them and plead for them when they are turned over to hands of THE ANGEL Dumah, and are in the burning fire, which they can leave only on the first day of the month and on the days of Shabbat? As it is written: "And it shall come to pass, that from one new moon to another and from one Shabbat to another, shall all flesh come to worship before Me, says Hashem" (Yeshayah 66:23). When THE SHABBAT AND THE BEGINNING OF THE MONTH are over, an announcer from the north says, "The wicked shall be turned back to Sh'ol" (Tehilim 9:18). Angels of destruction then gather and attack them with four burning winds of fire in the valley of Ben Hinnom. THEY DO SO TO PUNISH THE WICKED WHO SPOILED THE FOUR ASPECTS OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT.

67. They are visited three times a day DURING THE THREE PERIODS OF MATING BETWEEN ZEIR ANPIN AND THE FEMALE PRINCIPLE. THESE VISITS OCCUR DURING THE THREE PRAYERS OF EACH DAY TO EASE THEIR PUNISHMENT. Not only that, but when Yisrael says aloud, 'Amen, may the great name of Hashem be praised,' during the Kadish, THEN THERE IS MATING IN THE UPPER WORLDS, and the Holy One, blessed be He, is filled with compassion and mercy and forgives all. Then He signals to the angel appointed over the gates of Gehenom, whose name is Samariel and who has three keys with which he opens the three gates to the side of the desert. And then they see the light of this world, AND IMMEDIATELY as a fiery smoke comes and conceals the ways OF LIGHT AND IT BECOMES DARK.

68. Then the three in charge, who have trowels in their hands, use them to fan the smoke and blow it back to its place. Then, they are at ease for an hour and a half, after which they return to the fire. They are also at ease three times a day, as well as each and every time Yisrael answer 'Amen, may the great name of Hashem be praised.' Happy are the righteous whose paths and ways illuminate and shine to all directions in the world to come. As it is written: "But the path of just men is like the gleam of sunlight that shines ever more brightly until the height of noonday" (Mishlei 4:18).

11. The punishment in Gehenom

A positive and healthy fear of sin can inspire us to pursue spiritual development, thereby avoiding the negative repercussions inherent in our world of cause and effect.

69. Rabbi Aba said that in Gehenom, there are compartments upon compartments, seconds, thirds, and so on until seven—our friends have already explained this issue. Happy are the righteous who guard themselves from the sins of the wicked and do not follow in their paths nor defile themselves. For when a person who has become impure dies, he passes onto the World of Truth and goes down into Gehenom. There he descends, until he reaches the lowest compartment.

70. And there are two compartments close to each other that are called Sh'ol and Avadon. Whoever reaches Sh'ol is judged and punished there and is then raised to a different, but higher, compartment. This continues until he is released from there. But those who go down and reach Avadon are never raised from there again. That is why it is called Avadon (lost), because they are lost there forever.

66. וי לון כד יפקון מהאי עלמא, ווי לון, מאן יתבע לון, כד יתמסרון בידא דדומה, ויתוקרון בנורא דדליק ולא יפקון מניה, בר בריש ירחי ושבתי, כד"א והיה מדי חדש בחדשו ומדי שבת בשבתו יבא כל בשר להשתחוות לפני אמר ה'. לבתר כרוזא דבסטר צפון אכריז עליהו ואמר ישובו רשעים לשאלה וגו'. כמה חבילי טריקין אתכבשו עליהו, בארבע סטרין אשא מלהטא בגי בן הנם.

67. תלת זמנין ביומא מתפקדן, ולא עוד אלא בזמנא דישראל אתיבו בקול רם אמן יהא שמייה רבא מברך, קדשא בריך הוא אתמלי רחמין, וחייס על כלא, ורמיו למלאכא דממנא על תרעי דגיהנם, סמריאל שמייה, ותלת מפתחון בידיה, ופתח תלת תרעין דבסטר מדברא, וחמאן נהורא דהאי עלמא, אתא תננא דנורא, וסתים אורחין.

68. כדין תלת ממנן, דתחוח ידניהו תלת מגרומין, מנשבן בידיהו, ואתיבו תננא לאתריהו. ורווחין לון שעתא ופלגות שעתא, ולבתר תייבין לאשוייהו. וכן תלת זמנין ביומא, ובכל זמנין דאמרי ישראל אמן יהא שמייה רבא מברך וכו' אינון רווחין לון. זכאין אינון צדיקיא דאורחיהון מנהרא בההוא עלמא, לכל סטרין, כד"א ואורח צדיקים כאור נוגה הולך ואור עד נכון היום. (עד כאן לשון התוספתא).

69. רבי אבא אמר בגיהנם אית מדורין על מדורין, תניינין תליתאין עד שבע, והא אוקמוה חבריא. וזכאין אינון צדיקיא, דאינון מסתמין מחובי חייביא, ולא אזלי בארחהו, ולא מסתאבי בהו, וכל מאן דאסתאב, כד אזיל לההוא עלמא, נחית לגיהנם, ונחית עד מדורא תתאה.

70. ותרין מדורין אינון, דסמיכין דא עם דא, שאול ואבדון. מאן הנחית לשאול דינין ליה תמן, ומקבל ענשיה, וסליקו ליה למדורא אחרא עלאה, וכן דרגא בתר דרגא, עד דאנון סלקין ליה. אבל מאן הנחית לאבדון, לא סלקין ליה לעלמין, ובגין כןאקרי אבדון, דהא אביד הוא מכלא.

71. Come and behold: Noach the righteous warned the people of his generation, but they did not heed him until the Holy One, blessed be He, brought the punishment of Gehenom upon them. What is the punishment Gehenom? It is fire and snow, water and fire; the first is cold, the other boiling. And all of that generation were sentenced to punishment in Gehenom and lost from the world.

71. תָּא חֲזִי, נַח זָכָא, הוּא אֲתָרִי בְּנֵי דְרִיָּה, וְלֹא הוּוּ שְׁמַעֵי לֵיהּ, עַד דְּקַדְשָׁא בְּרִיךְ הוּא אֵינִיתִי עַלְיֵיהּ דִּינָא דְגֵיהֶנֶם. מַאי דִּינָא דְגֵיהֶנֶם, אֲשָׁא וְתִלְגָּא, מֵיָא וְאֲשָׁא, דָּא צְנִינָא וְדָא רְתִיחָא. וְכִלְהוּ בְּדִינָא דְגֵיהֶנֶם אֲתַדְנֹו, וְאֲתַאבִּידוּ מֵעֲלָמָא.

72. After that punishment, the world was able to exist and function correctly. Noach entered the ark and brought into it all the species of living creatures of the world. So, of course, Noach was a tree that begot fruit, MEANING THAT HE WAS YESOD WHO IS CALLED RIGHTEOUS. And then all the species of the world emerged from the ark just as it happened above--MEANING JUST AS YESOD AND MALCHUT ABOVE.

72. וּלְבַתֵּר, אֲתַקְיִים עֲלָמָא כְּדַקָּא חֲזִי לֵיהּ, וְעָאֵל נַח בְּתִיבָה, וְאֵעִיל בַּהּ כָּל זֵינָא וְזֵינָא דְעֲלָמָא. וְדָאי נַח עַץ עוֹשֶׂה פְרִי הוּוּ, וְנִמְקֹו מִן תִּיבָה כָּל זֵינֵי עֲלָמָא, כְּגוּוּנָא דְלַעִילָא.

73. Come and behold: when the tree that begets fruit, YESOD OF ZEIR ANPIN, is joined with the Fruit Tree, WHICH IS MALCHUT, then all the species of above-big and small animals and all their varieties-come forward, each with other members of its species. As it is written: "both small and great beasts" (Tehilim 104:25). So was the case with Noach and the ark. They all emerged from the ark, MEANING THEY ALL WERE CORRECTED WHILE THEY WERE IN THE ARK. IT IS THE SAME WITH THE OFFSPRING ABOVE, WHO RECEIVE THEIR CORRECTION FROM MALCHUT. And the world exists just as IT DOES above. And this is why Noach is called the Man of the Earth and "a just man," MEANING THAT THE RIGHTEOUS IS JUST AS IS YESOD ABOVE, as has been previously explained.

73. תָּא חֲזִי, כִּד הָאֵי עַץ עוֹשֶׂה פְרִי אֲתַחֲבַר בְּעַץ פְּרִי, כָּל אֵינֹוֹן זֵינִין דְלַעִילָא, חִיוּן רַבְרַבָּן וְזַעֲרִין, וְכַמָּה זֵינִין, וְכָל חַד לְזֵינֵיהּ, כְּדָא חִיּוֹת קִטְנוֹת עִם גְּדוּלוֹת. כְּגוּוּנָא דָּא נַח בְּתִיבָה, וְכִלְהוּ נִמְקֹו מִן תִּיבּוֹתָא, וְאֲתַקְיִים עֲלָמָא כְּגוּוּנָא דְלַעִילָא. וּבְגִינֵי כֵךְ נַח אִישׁ הָאֲדָמָה אֲקָרִי. נַח אִישׁ צְדִיק אֲקָרִי, וְהָא אֲוֻקְמוּהּ.

74. Rabbi Chiya said: For 300 years before the Great Flood, Noach warned them to change their ways but they did not listen to him until the time when the Holy One, blessed be He, had finished waiting for them to repent. THIS IS AS WRITTEN: "YET HIS DAYS SHALL BE A HUNDRED AND TWENTY YEARS." Then they were lost from the world. Come and behold: IN THE PREVIOUS PORTION OF THE WEEK, it is written: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born to them" (Bereshheet 6:1). And they went naked in front of all. And then, what is written? "And the sons of Elohim saw the daughters of men (Bereshheet 6:2). This was the main cause THAT BROUGHT THEM to continue sinning until it finally caused them to be destroyed. And because of that they followed the evil inclination, held fast to its trunk and roots, rejected the Holy faith among themselves, and became defiled. So it is written: "The end of all flesh has come before me" (Bereshheet 6:13), to teach that they were enticed.

74. רַבִּי חִיָּיא אָמַר, תִּלְתַּת מָאָה שָׁנִין, עַד לֹא אֲתִי טוֹפְנָא, הוּוּ נַח אֲתָרִי בַּהּ, עַל עוֹבְדֵיהוֹן, וְלֹא הוּוּ שְׁמַעֵין לֵיהּ, עַד דְּקַדְשָׁא בְּרִיךְ הוּא אֲשֵׁלִים זְמַנָּא דְאֹרִיךְ לוֹן, וְאֲתַאבִּידוּ מֵעֲלָמָא. תָּא חֲזִי, מַה כְּתִיב לַעִילָא וַיְהִי כִי הֵחֵל הָאָדָם לָרוֹב עַל פְּנֵי הָאֲדָמָה, וּבָנוֹת יוֹלְדוּ לָהֶם, וְהוּוּ אֲזֵלִין עֲרִטִילָאִין לַעֲיִנֵיהוֹן דְּכָלָא, מַה כְּתִיב וַיִּרְאוּ בְנֵי הָאֱלֹקִים אֶת בָּנוֹת הָאָדָם וְגו', וְדָא הוּוּ יְסוּדָא וְעַקְרָא לְמִיגְדָא בְּחוֹבֵיהוֹן, עַד דְּגָרִים לוֹן לְאֲשַׁתְצָאָה מֵעֲלָמָא. וּבְגִין כֵךְ אֲתַמְשַׁכָּאן בְּתַר יְצַר הָרַע, וּבְגִזְעוּי וְשִׁרְשׁוּי, וְדָחוּ מִהֵימְנוּתָא קְדִישָׁא מִבִּינֵיהוּ, וְאֲסַתְּאֲבוּ, כְּמַה דְאֲתַמְר. בְּגִין כֵךְ קַץ כָּל בָּשָׂר בָּא לְפָנֵי לְאַלְפָא קְטִיגוֹרֵיָא עַלְיֵיהּ.

12. "The end of all flesh"

When the Angel of Death is given free rein as a result of the accumulated negative actions of mankind, his power becomes vastly enlarged. Even innocent souls who inadvertently cross his path fall victim to his powers of death and destruction. Nevertheless, Noah was able to find refuge within the Ark. The Zohar reveals that the Zohar itself is an embodiment of the Ark, and can therefore provide protection in times of chaos and destruction.

75. Elohim said to Noach, "The end of all flesh has come before me" (Bereshheet 6:13). Rabbi Yehuda related this verse to the one reading, "Hashem, make me know my end and the measure of my days what it is; Let me know how short lived I am" (Tehilim 9:5). King David said to the Holy One, blessed be He,; There are two 'ends,' one on the right and one on the left. And they are two paths for man to walk to the World of Truth. THERE is an end to the right, because it is written: "at the end of the days (also: 'right')" (Daniel 12:13). And THERE ALSO IS an "end of the left," as is written: "He sets an end to darkness, and the ending of all things does he investigate; the stones of darkness and the shadow of death" (Iyov 28:30). Who is the investigator? He is none other than the end who is to the left; HE IS THE INVESTIGATOR who brings darkness upon the faces of the creatures.

76. 'The end of the right' is, as we have previously said, 'to the end of the right.' As the Holy One, blessed be He, said to Daniel: "But go your way till the end be; for you shall rest" (Daniel 12:13). Daniel asked Him: "in this world or in the World of Truth?" He answered him, In the World of truth! As it is written: "They shall rest in their resting places (Yeshayah 57:2). He asked him, At the time when they shall rise from the earth--MEANING AT THE TIME OF THE RESURRECTION OF THE DEAD - "shall I rise and be among them or not?" He answered him: "And stand." Daniel continued, "I know that at the time of the resurrection they shall rise in groups. Some of them shall be the righteous, while the others shall be the wicked of the world. But I do not know with whom shall I rise!" He answered him, "for your allotted portion," MEANING 'AMONG THE RIGHTEOUS'. He continued, But you said 'go your way till the end be.' But there is the 'end of the right' and the 'end of the left,' and I do not know to which one I will go He answered him, 'To the end of the right.'

77. Similarly, David said to the Holy One, blessed be He : "Hashem, make me know my end. What is the portion of my lot?" (Tehilim 39:5) THAT IS, HE WANTED TO KNOW HIS FATE. And he had no rest until he was told, "Sit at my right hand" (Tehilim 110:1). Come and behold: the Holy one, blessed be He, told Noach as well: "The end of all flesh has come before me." Noach asked, "which 'end'?" THE 'END OF THE RIGHT' OR THE 'END OF THE LEFT'?" AND HE ANSWERED, it is the 'end' that brought darkness upon the faces of the creatures and caused the 'end' of all flesh, WHICH MEANS IT IS THE END OF THE LEFT, WHICH IS THE ANGEL OF DEATH.

78. From the words "has come before me" we learn that the wicked people of the world go out of their way to attract the Angel of Death upon themselves in order to bring darkness upon themselves. Therefore, because they give him permission, he grabs the soul. But he never takes the soul without permission. That is why THE VERSE READS, "has come before me." THIS MEANS THAT HE COMES BEFORE ME to get permission to bring darkness upon the faces of people of the world. And that is why it is written: "I will destroy them with the earth." Because I GAVE HIM PERMISSION: "make an ark of Gopher wood," on which to save yourself so that he should have no power over you.

79. Come and behold: We have learned that when there is a plague in a city or in the world, a person should not show himself in the marketplace, because the Angel of Destruction has received permission to destroy everything. This is why the Holy one, blessed be He, told Noach, "It behooves you to take heed and not show yourself before the Angel of Destruction, so that he may not have power to rule over you.'

75. וַיֹּאמֶר אֱלֹהִים אֶל נֹחַ כֹּךְ כָּל בָּשָׂר בָּא לְפָנַי. רַבִּי יְהוּדָה פִּתַח הַדְרִיעָנִי ה' קָצִי וּמֵדַת יָמַי מַה הִיא אֲדַעָה מַה חֶדְלִי אֲנִי. אָמַר דָּוִד קָמִי קִדְשָׁא בְרִיךְ הוּא תְרִין קָצִין אִינוּן, חֶד לִימִינָא וְחֶד לְשְׂמָאלָא, וְאִינוּן תְרִין אֹרְחִין לְמַהָךְ בְּהוּ בְנֵי נֶשָׂא לְהֵהוּא עֲלֵמָא. כֹּךְ לִימִינָא, דְכְתִיב לְכֹךְ הַיְמִין, וְכֹךְ לְשְׂמָאלָא, דְכְתִיב כֹּךְ שָׁם לְחֹשֶׁךְ וְלְכָל תְּכֵלִית הוּא חֹקֵר אֲבָן אֹפֶל וְצִלְמוֹת. מֵאֵי וְלְכָל תְּכֵלִית הוּא חֹקֵר, מֵאֵן הוּא חֹקֵר, אֵלָא הוּא כֹךְ לְשְׂמָאלָא דְמַחְשֵׁיךְ אֲפִיהוּן דְבְרִיתָא.

76. כֹּךְ לִימִינָא, בְּדִקְאֲמָרְךָ, דְכְתִיב לְכֹךְ הַיְמִין. אֲמַרְלוּקְדְשָׁא בְרִיךְ הוּא לְדִנְיָאֵל, וְאַתָּה לָךְ לְכֹךְ וְתַנּוּחַ. אֲמַרְלוּמְנוּחָה בְּהַאי עֲלֵמָא, אוּ בְּהֵהוּא עֲלֵמָא, אֲמַרְלוּבְּהֵהוּא עֲלֵמָא, כַּד"א יְנוּחוּ עַל מְשַׁכְּבוֹתָם. אֲמַרְלוּבְּזִמְנָא דִּיקוּמוּן מְעַפְרָא, אִיקוּם בִּינְיָהוּ, אוּ לָאוּ, אֲמַרְלוּוֹתְעַמּוֹד, אֲמַרְלוּהָא יְדַעְנָא דִּי יְקוּמוּן כְּתוּת כְּתוּת, מְנַהוּן דְזָכְאֵי קְשׁוּט, וּמְנַהוּן דְחִיבֵי עֲלֵמָא, וְלֹא יְדַעְנָא עִם מֵאֵן מְנַהוּן אִיקוּם, א"ל לְגֹרְלָךְ. אֲמַר לִיָּהּ, הֵא אֲמַרְתָּ וְאַתָּה לָךְ לְכֹךְ, אִית כֹּךְ לִימִינָא, וְאִית כֹּךְ לְשְׂמָאלָא, וְלֹא יְדַעְנָא לְאֵן כֹּךְ, לְכֹךְ הַיְמִין, אוּ לְכֹךְ הַיְמִים. אֲמַרְלוּלְכֹךְ הַיְמִין.

77. אוּף הֵכָא, דָּוִד אֲמַרְלוּלְקְדְשָׁא בְרִיךְ הוּא הַדְרִיעָנִי ה' קָצִי, מַה אִיהוּ חוּלְק עַדְבֵי, וְלֹא נַח דְעַתִּיָּה עַד דְאַתְבָּשָׁר דִּיהוּ לִימִינָא, דְכְתִיב שֶׁב לִימִינֵי. תָּא חֲזִי אוּף קְדְשָׁא בְרִיךְ הוּא אֲמַרְלוּלְנַח, כֹּךְ כָּל בָּשָׂר בָּא לְפָנַי, מֵאֵן אִיהוּ דָּא כֹךְ, דְאַחְשֵׁךְ אֲפִיָּהוּ דְבְרִיתָא, דְאִיהוּ כֹךְ כָּל בָּשָׂר.

78. בָּא לְפָנַי. מִכָּאן אוּלִיפְנָא, חִיבֵי עֲלֵמָא מְקַדְמִין לִיָּהּ, וּמְשַׁכְּן לִיָּהּ עֲלִיָּהוּ, לְאַחְשָׁכָא לֹוּן, דְכִינוּן דִּיהִבֵי לִיָּהּ רְשׁוּתָא, נְטִיל נְשִׁמְתָא, וְלֹא נְטִיל עַד דִּיהִבֵי לִיָּהּ רְשׁוּתָא, וְעַל דָּא בָּא לְפָנַי, לְמִיטַל רְשׁוּ לְאַחְשָׁכָא אֲפִיָּהוּ דְבְנֵי עֲלֵמָא, וּבְגִינֵי כֶךְ, וְהַנְנִי מְשַׁחִיתָם אֶת הָאָרֶץ. וְעַל דָּא, עֲשֵׂה לָךְ תִּיבַת עֲצֵי גֹפֶר, בְּגִין לְאַשְׁתַּזְבָּא, וְלֹא יְכִיל לְשַׁלְטָאָה עֲלָךְ.

79. תָּא חֲזִי תְנִינוּן, בְּזִמְנָא דְמוּתָא אִית בְּמַתָּא אוּ בְעֲלֵמָא, לֹא יִתְחַזִּי בְר נֶשׁ בְּשׁוּקָא, בְּגִין דְאִית לִיָּהּ רְשׁוּ לְמַחְבְּלָא לְחַבְלָא כְּלָא. בְּגִינֵי כֶךְ אֲמַרְלוּ קְדְשָׁא בְרִיךְ הוּא, בְּעֵי לָךְ לְאַסְתַּמְרָא, וְלֹא תְחַזִּי גְרַמְךָ, קָמִי דְמַחְבְּלָא, דְלֹא יִשְׁלוּט עֲלָךְ.

80. But, you might say, who mentioned an Angel of Destruction here? It was only the onrush of the waters that BECAME A FLOOD. Now come and behold: Whether the world is stricken, or even when the world is only given over for judgment, the Angel of Destruction is in the middle of all punishment done in the world. Now, here as well, there was a Flood. The Angel of Destruction walked within the Flood, and, as a result, he was called 'THE FLOOD.' Thus, he was included within it. So the Holy One, blessed be He, told Noah to hide himself INSIDE THE ARK and not to show himself to the world.

81. And you may wonder how the ark survived, even though it was seen in the world through which the Angel of Destruction walked? But, as long as the face of the person is not seen by the Angel of Destruction, he cannot rule over him. And how do we know this? From Egypt. Because the verse reads: "as none of you shall go out of the door of his house until the morning" (Shemot 12: 22). The reason is that the Angel of Destruction was present OUTSIDE and could destroy anyone, and none should be seen before him. This is why Noah and all those who joined him hid within the ark. There, the Angel of Destruction had no power over them.

82. Rabbi Chiya and Rabbi Yosi were on their way, when they came upon the mountains of Ararat, where they observed some deep ravines which had been left from the days of the Great Flood. Rabbi Chiya told Rabbi Yosi: These ravines are from the days of the Great Flood, and the Holy One, blessed be He, has left them to stay on throughout all the generations to come, so that the sins of the wicked would not be erased before him.

83. Because it is the way of the Holy One blessed be He. He desires that the righteous who fulfill His will be remembered above as well as below. He desires that their memories not be forgotten through the generations. Likewise, He also desires that the wicked who do not fulfill His will BE REMEMBERED. HE DESIRES that their sins never be forgotten and their punishments and their wicked ways always remembered, as it is written: "The stain of your iniquity remains before me" (Yirmeyah 2:22).

80. ואי תימא מאן יהיב הכא מחבלא, דהא מיון הוּו ואתגברו. תא חזי, לית לך דינא בעלמא, או כד אתמחי, או כד אתמסר עלמא בדינא, דלא אשתבח הווא מחבלא, דאזיל בגו אינון דינין דאתעבידו בעלמא. אוף הכי הכא, טופנא הוה, ומחבלא אזיל בגו טופנא, ואיהו אקרי הכי דאתכליל בשמא דא. ועל דא, אמר קדשא בריך הוא לגח, לטמרא גרמיה, ולא יתחזי בעלמא.

81. ואי תימא האי תיבותא אתחזי בגו האי עלמא, ומחבלא אזיל בגויה. כל זמנא דלא יתחזי אפוי דב"נ קמי מחבלא, לא וכול לשלטאה עליה. מנלן ממצרים, דכתיב ואתם לא תצאו איש מפתח ביתו עד בקר, מאי טעמא, בגין דאיהו אשתבח, ויכול הווא לחבלא, ולא אצטרין לאתחזאה קמיה. בגין כך הוה גניז גח, וכל אינון דעמיה בתיבותא, ומחבלא לא וכול לשלטאה עליהו.

82. רבי חייא ורבי יוסי הוּו אזלי בארחה, אערע בהני טורי דקררו, חמו רשימין בקיעין בארחה, דהוּו מן יומי דטופנא, א"ל רבי חייא לר' יוסי, הני בקיעין דהוּו מיזמוי דטופנא, וקדשא בריך הוא שביק לון לדרי דרין, בגין דלא יתמחי חוביהון דרשיעיא קמיה.

83. דכך ארחוי דקדשא בריך הוא, לזכאין דעבדין רעותיה, בעי דיכרון להו לעילא ותתא, ולא יתנשי דוכרניהון לדרי דרין לטב. כגוונא דא לרשיעיא דלא עבדין רעותיה, בגין דלא יתנשי חוביהו, ולאדכרא ענשיהו ודכרניהון לביש לדרי דרין. היינו דכתיב נכתם עונך לפני וגו'.

13. "Cry you with a shrill voice... poor Anatot!"

Whereas Moses was able to help generate the revelation of Light on Mount Sinai, including the state of immortality, Noah was unable to accomplish the same feat in his time. The Zohar explains that Noah was a force of one, while Moses achieved a critical mass of people through the six hundred thousand souls who stood on Sinai. Awareness and inner motivation to bring about the total removal of evil and chaos from this earth is imbued to the reader through these passages. They awaken a desire to transform our own negative nature, and to share the Light of the Zohar. According to all Kabbalists, the Zohar is the most effective of all instruments for removing the negative inclinations born into the hearts of mankind. When a critical mass of people have embraced its wisdom, we will permanently eradicate all of humanity's pain and suffering.

84. Rabbi Yosi quoted: "Cry you with a shrill voice, oh daughter of Gallim! Hark, oh Laisha! Oh you, poor Anatot!" (Yeshayah 10:30). Our companions have already explained this verse, which refers to the 'Congregation of Yisrael,' WHICH IS MALCHUT. So "cry with a shrill voice, O daughter of Gallim" refers to the daughter of Avraham the Patriarch IN THE SECRET OF 'THE FATHER ESTABLISHES THE DAUGHTER.' AND HE IS CHESED THAT ASCENDED TO CHOCHMAH. AND WHEN THE DAUGHTER HAS THE MOCHIN OF ABA, SHE IS THEN CALLED BAT GALLIM (lit. 'the daughter of springs'), as it is written: "A spring (Heb. gal), which is closed" (Shir Hashirim 4:12), MEANING THAT MALCHUT IS CALLED 'GAL' OR 'SPRING' WHEN SHE RECEIVES THE MOCHIN OF 'THE FATHER,' ABA. THEREFORE, HERE SHE IS ALSO CALLED 'GALLIM' OR 'SPRINGS,' BECAUSE 'springs' refer to the UPPER Lights that gather, enter MALCHUT, and fill her. THE GATHERING OF THESE LIGHTS IS THE SECRET OF THE THREE 'VOWELS' - CHOLAM, SHURUK, AND CHIRIK. As has already been quoted: "Your shoots are a garden of pomegranates" (Shir Hashirim 4:13). SO, THE 'SHOOTS' REFER ALSO TO THE UPPER LIGHTS THAT GATHER AND ARE DRAWN INTO MALCHUT, LIKE STREAMS AND RIVERS.

85. "Listen Laisha:" The word 'laisha' also appears in the verse, "The lion (Heb. laish) perishes for lack of prey" (Iyov 4:11). THIS MEANS IT IS THE OPPOSITE OF THE NAME 'GALLIM,' AS IT REFERS TO THE TIME WHEN MALCHUT, LACKING ABUNDANCE, HAS NO IMPORTANCE. 'Laish' is the masculine term; 'Laisha' is the feminine. SO WHEN THE TERM 'LAISHA' APPEARS, IT REFERS TO MALCHUT, WHICH IS THE FEMALE PRINCIPLE. AND HE ASKS, "Why is She called BY THE NAME 'Laish'? Is it because it is written: 'lion which is strongest among beasts?' (Mishlei 30:30). DOES THIS SIGNIFY THE LION'S MIGHT, or is it written to remind us that the lion perishes for lack of prey--WHICH IS BECAUSE OF LACK OF ABUNDANCE? AND HE ANSWERED: All that is said refers to 'Laish.' THE TERM 'LAISH' REFERS TO THE TIME WHEN MALCHUT IS AT THE POINT OF SHURUK, WHEN BOTH THE ASPECTS OF GVURAH AND THE LACK OF ABUNDANCE CONVERGE AND APPEAR IN HER. AT THIS STAGE, MALCHUT IS CALLED the lower Gvurah, as She is drawn down from the upper Gvurah, MEANING FROM THE GVURAH OF BINAH. AND THAT IS WHY SHE IS DESCRIBED AS THE LION, WHICH IS STRONGEST OF ALL BEASTS. But also, She is 'the lion perishes for lack of prey.' When these streams, WHICH ARE THE SUPERNAL LIGHTS, depart and do not enter her, then She is called the 'Laisha' (Lioness), which perishes for lack of prey. As is written: "The Lion perishes for lack of prey, and the lion's whelps are scattered abroad." (Iyov 4:11).

86. And when the verses mention 'Laisha' or 'poor Anatot,' meaning the poorest of the poor, the meaning is the same as in, "of the priests that were in Anatot" (Yirmeyah 1:1), and "Anatot, get on your fields" (I Melachim 2:26). THESE TERMS OF 'ANATOT' ALWAYS INDICATE POVERTY. HE FURTHER ASKED: What does SOLOMON want to teach us BY THE TERM 'ANATOT?' And he answered: As long as King David was alive, Evyatar became wealthy and prosperous. But after that, WHEN KING DAVID DIED, EVYATAR BECAME POOR. THEN King Solomon told him, Anatot, get on your fields.

87. HE ASKED: What is the true reason that Solomon called him BY THE NAME ANATOT? WHY SHOULD HE CALL HIM WITH A NAME OF DISGRACE? AND HE ANSWERED: He wanted to tell him that during your days, my father lived in poverty, but now THAT I AM RICH, get on your fields. FOR A PERSON WHO SERVED DURING THE DAYS OF POVERTY IS NOT FIT TO SERVE DURING THE DAYS OF PROSPERITY. HE FURTHER STATED that we should now explain why Evyatar was called Anatot. Should one assume that it was because he was from Anatot? We have already learned from the verse: "And one of the sons of Achimelech, the son of Achitov, named Evyatar, escaped" (I Shmuel 22:20). And he came from Nov, the city of the priests. We have learned that Nov is also called Anatot and why is it called Anatot--because of the poverty and destitution to which it had been reduced by King Shaul through the slaughter of all its priestly inhabitants. Nevertheless, THIS IS NOT THE TRUE REASON FOR THE NAME, BECAUSE Anatot was the name of a village that is not Nov. Rather, King Solomon called Evyatar Anatot, "because you were afflicted (Heb. hit'anita) in all that my father was

84. פתח רבי יוסי ואמר, צהלי קולך בת גלים הקשיבי לישה עניה ענתות. האי קרא אוקמוה חבריא, אבל האי קרא על כנסת ישראל אתמר. צהלי קולך בת גלים, ברתייה דאברהם אבינו. הכי אוקמוה, בת גלים כדכתיב גל נעול. גלים אינון נהורין דמתכנשי ואזלי ועאלין לגוה, ומליין לה כדכתיב שלחך פרדס רמונים.

85. הקשיבי לישה. כד"א ליש אובר מבלי טרף, ליש דכר, לישה נוקבא. אמאי אקרי ליש, אי משום דכתיב ליש גבור בפהמה או משום דכתיב ליש אובר מבלי טרף. אלא בלא איהו ליש: גבורה תתאה, ודאתי מגבורה עלאה; ליש אובר מבלי טרף, בשעתא דאינון נחלין מסתלקין ולא עאלין לגוה, כדין אתקרי לישה, דאבידת מבלי טרף, דכתיב ליש אובר מבלי טרף ובני לביא יתפרדו.

86. ומה דאמר, לישה, היינו עניה ענתות, מסכנא דמסכנותא, כד"א מן הכהנים אשר בענתות, וכתיב ענתת לך על שדיך. מאי איריא. אלא כל זמנא דדוד מלכא הוה קנים, אסתלק אביתר בעותרא ובכלא, לבתר א"ל שלמה ענתות לך על שדיך.

afflicted" (I Melachim 2:26)--and because he also came from the city of Nov. So the true reason is that because King David lived in poverty in his days, he called him thus, ANATOT.

88. Rabbi Chiya said that the world was in a state of poverty from the time that Adam transgressed the command of the Holy One, blessed be He, until the time when Noach came forward and offered his sacrifice, thereby settling the world. Rabbi Yosi said that the world was not settled and the land was not pure from the pollution of the serpent until Yisrael stood at Mount Sinai and held onto the Tree of Life. Only then did the world settle properly.

89. And had the children of Yisrael not sinned before the Holy One, blessed be He, they would have never died, for the pollution of the serpent had been purged from them. But because of their sin, the first tablets, which brought freedom from all sins, freedom from the serpent--who is the "end of all flesh," THIS IS THE ANGEL OF DEATH--were broken.

90. And when the Levites rose up to slay the guilty, THAT IS WHEN MOSHE TOLD THEM, "PUT EVERY MAN HIS SWORD BY HIS SIDE... AND SLAY EVERY MAN HIS BROTHER (Shemot 32:27), then the Evil Serpent rose up in front of them. Nevertheless, he could not dominate them because all Yisrael was girt with a special armor that protected them against his attacks. THIS SPECIAL ARMOR IS THE ORNAMENTATION THAT THEY RECEIVED AT MOUNT CHOREV. Thus, the serpent could not have prevailed against them. However, when He said to Moshe, "Therefore, now put your ornaments off from yourself" (Shemot 33:5), the permission to rule over Yisrael was given to the serpent.

91. Come and behold: it is written: "And the children of Yisrael were stripped of their ornaments from the mount of Chorev" (Shemot 33:6). SO HE ASKED: "Were stripped?" It should have been written 'stripped themselves!' AND HE ANSWERED THAT the words "were stripped" SHOW US that they were actually stripped by another POWER, as permission was given to the serpent to rule over them. "The ornaments they received from the mount Chorev," REFERS TO THE TIME when the Torah was given to Yisrael.

92. Rabbi Chiya asked: why, if Noach was a righteous man, did he not cancel death over the world, JUST AS IT WAS CANCELED AT THE TIME OF THE GIVING OF THE TORAH? AND HE ANSWERED: Because the pollution of the serpent had not yet been removed from the world and because the people of the world had no faith in the Holy One, blessed be He. As a result, they clung to the 'leaves of the lower Tree,' THE FORCES OF EXTERNAL POWERS, and covered themselves with the spirit of defilement.

87. אַמַּאי קָרִי לִיה שְׁלֵמָה הֵכִי, אֶלֶּא אֲמַר לִיה בְּיוֹמָךְ הָיָה אָבָא בְּמַסְכְּנֹו, וְהִשְׁתָּא לָךְ עַל שְׂדִיךְ. הִשְׁתָּא אִית לֹוֹמֵר, אַמַּאי אֶקְרִי אַבְיָתֵר עֲנֹתוֹת, אִי תִימָא דְהוּה מִן עֲנֹתוֹת, הָא תְּגִינֵן דְּכֵתִיב וַיִּמְלֹט בֶּן אַחַד לְאַחֵימֶלֶךְ בֶּן אַחִיטוֹב וְשְׁמוֹ אַבְיָתֵר, וְהוּא מְנוּב הוּה, דְּהָא נוּב עִיר הַכְּהֻנִּים הוּה. וְאֵע"פ דְּאֲמְרוּ דְּהִיא נוּב הִיא עֲנֹתוֹת, וְאַמַּאי אֶקְרִי עֲנֹתוֹת, בְּגִין דְּנִחְתַּת לְמַסְכְּנֹו, וְאַתְּאֲבִיד קֶרְתָּא עַל יְדָא דְּשְׂאוּל, וְאַתְּאֲבִידוּ כְּהֻנֵי. אֶלֶּא עֲנֹתוֹת כְּפַר הוּה, וְלֹאוּ הוּא נוּב, וְעַל דָּא קָרִי לִיה אַבְיָתֵר עֲנֹתוֹת, בְּגִין דְּאֲמַר וְכִי הִתְעַנִּית בְּכָל אֲשֶׁר הִתְעַנָּה אָבִי, וּמְקֶרְתָּא דְּנוּב הוּה, וְעַל מַסְכְּנֹו דְּרֹוד דְּהוּה בְּיוֹמוֹ, אֶקְרִי לִיה הֵכִי.

88. אַמַּר רַבִּי חֵיָא בְּמַסְכְּנוֹתָא הוּה עֲלֵמָא, מִיּוֹמָא דְּעֵבֵר אָדָם, עַל פְּקוּדֵי קְדָשָׁא בְּרִיךְ הוּא, עַד דְּאֲתָא נָח, וְקָרִיב קֶרְבָּן, וְאַתֵּיּוּשֵׁב עֲלֵמָא. אַמַּר ר' יוֹסִי לֹא אֲתֵיּוּשֵׁב עֲלֵמָא וְלֹא נִפְקָא אֶרְעָא מְזוּהָמָא דְּנָחֵשׁ, עַד דְּקֵיּוּמוּ יִשְׂרָאֵל עַל טוּרָא דְּסִינַי, וְאַתְּאֲחִידוּ בְּאֵילָנָא דְּחַיִּי, כְּדִין אֲתֵיּוּשֵׁב עֲלֵמָא.

89. וְאַלְמָלָא דְּהִדְרוּ יִשְׂרָאֵל וְחָאבוּ קַמֵּיהּ קְדָשָׁא בְּרִיךְ הוּא, לֹא הוּוּ מִתִּין לְעֲלָמִין, דְּהָא אֲתַפְסֵק מְנִייהוּ זוּהָמָא דְּנָחֵשׁ. בְּיִן דְּחָבוּ, כְּדִין אֲתַבְּרוּ אִינוּן לֹוֹחֵי קְדָמָי, דְּהוּוּ בְּהוּ חִירוּ דְּכֵלָא, חִירוּ דְּהִהוּא נָחֵשׁ, דְּאִיהוּ קָץ כָּל בָּשָׂר.

90. וְכַד קָמוּ לִיּוֹאֵי, לְקַטְלָא קַטְלָא, כְּדִין אֲתַעֵר חוּיָא בִּישָׂא, וְהוּה אָזִיל קַמֵּיהוּ, וְלֹא יָכִיל לְשַׁלְטָאָה בְּהוּ, בְּגִין דְּהוּוּ יִשְׂרָאֵל מְזוּרְזוּן כְּלָהוּ בְּחִגְרֵי מְזוּיָנִין, וְלֹא יָכִיל הִהוּא נָחֵשׁ לְשַׁלְטָאָה בְּהוּ. וְכִיּוּן דְּאֲמַר לְמֹשֶׁה וְעַתָּה הוֹרֵד עֲדִיךְ מֵעֲלִיךְ. אֲתֵיּוּהִיב רְשׁוּ לְהֵאִי נָחֵשׁ לְשַׁלְטָאָה עֲלֵיהוּ.

91. הָא חֵיָא, מַה כְּתִיב, וַיִּתְנַצְלוּ וַיִּתְנַצְלוּ בְּנֵי יִשְׂרָאֵל אֶת עֲדִים מֵהַר חָרֵב. וַיִּתְנַצְלוּ וַיִּנְצְלוּ מִבְּעֵי לִיה. אֶלֶּא, וַיִּתְנַצְלוּ, עַל יְדָא דְּאַחְרָא, בְּגִין דְּאֲתֵיּוּהִיב רְשׁוּ לְנָחֵשׁ לְשַׁלְטָאָה. אֶת עֲדִים מֵהַר חָרֵב, דְּקִבְלוּ מְטוּרָא דְּחָרֵב, כַּד אֲתֵיּוּהִיב אוּרֵייתָא לְיִשְׂרָאֵל.

92. אַמַּר רַבִּי חֵיָא נָח דְּהוּה צְדִיק, אַמַּאי לֹא הוּה בְּטִיל מוֹתָא מֵעֲלֵמָא. אֶלֶּא, בְּגִין דְּעַד לֹא סִלְקַת זוּהָמָא מֵעֲלֵמָא. וְעוֹד דְּאִינוּן לֹא הוּוּ מְהֵימְנִין בֵּיהּ בְּקְדָשָׁא בְּרִיךְ הוּא, וְכֵלָהוּ אַחִידֵן בְּטַרְפֵי אֵילָנָא לְתַתָּא, וּמִתְלַבְּשָׁן בְּרוּחַ מַסְאָבָא.

93. Not only that, but WHEN THEY LEFT THE ARK, they continued to sin and follow the Evil Inclination, as they had before. Also the Holy Torah, which is the Tree of Life, had not yet been brought down for the world by the Holy One, blessed be He. In addition to all this, Noah himself brought death upon the world. As it is written: "And he drank of the wine and was drunk, and was uncovered within his tent" (Beresheet 9:21). This has already been explained.

93. ותו, לבתר אוספו למחטי ולמהך בתר יצר הרע, כד בקדמיתא, ואורייתא קדישא דאיהו אילנא דחיי, אכתי לא נחית לה קדשא בריך הוא בארעא. ותו דאיהו אמשיך ליה בעלמא לבתר, דכתיב וישת מן היין וישכר ויתגל בתוך אהלה. והא אתמר.

14. The Jew

The following section reveals the hidden secrets and mysteries concerning the holidays of Rosh Hashana, Yom Kippur, Sukkot, and the First Day of each new month. The Zohar reveals the process by which we utilize these spiritual tools to cleanse our world, and our souls, of the negative residues from our egotistic behavior. We can help facilitate all these processes as we meditate and intently browse through the ancient text.

94. As they were walking along, they saw a Jew coming toward them. Rabbi Yosi said that this person is a Jew, because he looks like a Jew. When he reached them, they asked him WHO HE WAS. He told them that he was on a religious errand, as he lived in the village of Dramin and the time of the holiday (Heb. Succot) having arrived, they needed the palm branch (Heb. Lula) and the other three components (this is citron, myrtle, and willow). He was on his way to cut them down for the purpose of the commandment. They walked together.

94. עד דהוו אזלי, חמו חד יודאי דהוה אתי, אמר רבי יוסי, האי בר נש יודאי איהו, ואתחזי. כד מטא גביהו, שאילו ליה, אמר לון, שליחא דמצוה אנא, דהא אנן היירי בכפר דראמין, ומטי זמנא דחג, ואנן צריכין לולב, וזיגין דעמיה, ואנא אזיל לקטעא לון למצוה, אזלו כחדא.

95. The Jew spoke to them and asked: Have you heard why we need these 'four kinds' with the palm branch to appease the world during this holiday, BUT NOT AT ANY OTHER TIME? They told him: Our colleagues have already explained this subject BY TELLING THE REASON, but if you have a new explanation, then say it.

95. אמר להו ההוא יודאי, הני ארבע מינין דלולב, דבכלהו אתאן לרצווי עלמא, שמעתון אמאי אנן צריכין לון בחג. א"ל כבר אתערו בהו חבריאי, אבל אי מלה חדתא איהו תחות ירך אימא לה.

96. He said: the place where we live is indeed a small one, but all indulge in the study of the Torah. We have a rabbi, who is well known among the Rabbis, whose name is Rabbi Yitzchak and who is the son of Rabbi Yosi from Mechoza'a. He teaches us new explanations of the Torah each and every day. And he said that during this holiday, it is the time of the domination of Yisrael, WHEN YISRAEL OBTAINS DOMINATION OVER THE MINISTERS OF THE 70 NATIONS. So it is written: "then the malicious waters would have gone over our soul, Blessed be Hashem, who has not given us as a prey to their teeth" (Tehilim 124:5-6). AND HE ASKED, "Does water have teeth?" AND HE REPLIED THAT they-THE MALICIOUS WATERS-refer to the other nations, AND THE "TEETH" REFER TO the supernal ministers of these nations, who are worshippers of the planets and constellations. They are blessed through Yisrael, and they are called malicious waters, as it says "the malicious waters."

96. אמר לון, ודאי ההוא אתר דאנן היירי ביה, הוא זעיר, וכלהו עסקי באורייתא. ואית עלן צורבא מרבנן, רבי יצחק בר יוסי מחוזאה שמייה, ובכל יומא ויומא אמר לן מלין חדתין באורייתא. ואמר, דהא בחג זמנא הוא, לשלטאה. אזי עבר על נפשנו המים הזירונים, ברוך ה' שלא נתננו טרף לשניהם, וכי אית שינים למים. אלא אינון שאר עמין. אינון רברבין ממנן על שאר עמין עכו"ם ומתברכאן מסטרייהו דישראל, וקרינן לון מים הזירונים, כמא דאת אמר המים הזירונים.

97. To dominate THE MINISTERS OF THE NATIONS, we come with the Holy Name that is represented by those "four kinds" with the palm branch: THE MYRTLE IS THE SECRET OF CHESED, GVURAH, AND TIFERET, FROM THE LETTER YUD OF THE HOLY NAME; THE WILLOW BRANCHES ARE THE SECRET OF NETZACH AND HOD, FROM THE FIRST LETTER HEI OF THE HOLY NAME; THE PALM BRANCH IS THE SECRET OF YESOD, FROM THE LETTER VAV OF THE HOLY NAME; AND THE CITRON (HEB. ETROG) IS THE SECRET OF MALCHUT OF THE LOWER HEI OF THE HOLY NAME. Together they appease the Holy One, blessed be He, and rule over the malicious waters with the secret of the Holy Name. They bring and arouse upon us the holy waters, NAMELY THE ABUNDANCE OF THE UPPER WATERS, for the water libation ceremony at the altar, WHICH IS MALCHUT. AND THESE UPPER WATERS OVERCOME THE MALICIOUS WATERS.

97. ובגין לשלטאה עלייהו אתינא ברזא דשמא קדישא, באינון ארבע מינין שפלולב, לרצווי ליה לקדשא בריך הוא, ולשלטאה עלייהו ברזא דשמא קדישא, ולא תערא עלן מיון קדישיון, לנסכא על גבי מדבחא.

98. And he went on to say that on Rosh Hashanah, (the New Year) the first awakening, WHICH IS THE FEMALE PRINCIPLE, reoccurs and appears in the world. THIS MEANS THAT THE FEMALE PRINCIPLE RETURNS TO ITS PREVIOUS STATUS ON THE FOURTH DAY OF THE CREATION. AND HE ASKED: What is this first awakening? AND HE ANSWERED: That it is the lower courthouse that is aroused in order to judge the world. It is when the Holy One, blessed be He, sits on the throne of Judgment and judges the world.

99. This house of Judgment rules and judges the world until Yom Hakippurim (the Day of Atonement), when the face of the Female Principle 'lights up.' THIS MEANS THAT THE FEMALE PRINCIPLE RECEIVES THE UPPER THREE SFIROT-KETER, CHOCHMAH, AND BINAH- CALLED THE 'FACE.' At this time, the slanderous serpent leaves the world alone, because he is busy with the scapegoat which has been offered to him. This offering is from the side of the spirit of defilement, WHICH IS APPROPRIATE FOR THE SLANDEROUS SERPENT, WHO IS THE PROSECUTOR. So while he is occupied with his scapegoat, he does not approach the Holy Temple, OR THE FEMALE PRINCIPLE. THAT IS, HE DOES NOT APPROACH THE CHILDREN OF YISRAEL IN ORDER TO PROSECUTE THEM ANYMORE, AND DOES NOT SEPARATE THE MATING OF ZEIR ANPIN AND THE FEMALE PRINCIPLE.

100. This scapegoat is like the sin offering of the he-goat on the first day of the month. BECAUSE HE IS OCCUPIED WITH IT, the face OF THE HOLY TEMPLE, WHICH IS THE FEMALE PRINCIPLE, lights up. And this is how all Yisrael find mercy in the eyes of the Holy One, blessed be He, and how the sins of Yisrael are removed. But there is one secret, he told them, that may not be revealed, except to exceedingly wise, saintly, and pious men. Rabbi Yosi asked him: And what is that secret? So he answered: I have not yet checked you out, so I cannot tell whether you are fit to hear this secret.

101. They proceeded on their way, and after a while he said: When the moon, WHICH IS THE FEMALE PRINCIPLE, approaches the sun, WHICH IS ZEIR ANPIN, then the Holy One, blessed be He, stirs up the northern side, WHICH IS THE LEFT COLUMN THAT IS DRAWN FROM THE POINT OF SHURUK, and He grasps her lovingly and draws her toward Himself. THIS IS THE SECRET OF ASKING PERMISSION THROUGH APPEASEMENT. And then the southern side, WHICH IS THE RIGHT COLUMN, is aroused from the other side, NAMELY FROM THE SIDE OF THE POINT OF CHIRIK. And eventually the moon, WHICH IS THE FEMALE PRINCIPLE, rises and joins the east, WHICH IS ZEIR ANPIN. Thus, She draws sustenance from both sides, FROM THE SOUTH AND FROM THE NORTH, and receives the blessing OR THE ABUNDANCE OF THE MATING, in silence. 'IN SILENCE' MEANS THAT SHE IS IN THE STAGE OF THE SIX ENDS AND UNDER THE INFLUENCE OF THE POINT OF CHIRIK, WHICH IS THE SECRET OF THE VERSE, "BUT HER VOICE WAS NOT HEARD" (I SHMUEL 1:13). FOR THE WORDS 'VOICE' AND 'SPEAKING' SIGNIFY THE UPPER THREE SFIROT. And now the moon is blessed and filled WITH THE ABUNDANCE, as a woman approaches her husband. THIS MEANS THAT A COMPLETE MATING HAS OCCURRED, IN WHICH THE ENTIRE MOCHIN ARE REVEALED TO THE WORLD.

102. Just as there are secrets pertaining to the body of Man and its correspondence to the ZEIR ANPIN, so too there are secrets pertaining to the body of the Female Principle OF ZEIR ANPIN. And the only difference between them is their color: THE COLOR GREEN IS THE SECRET OF ZEIR ANPIN, WHILE RED IS THE SECRET OF THE FEMALE PRINCIPLE. NEVERTHELESS, THE SHAPES OF THEIR PARTS ARE SIMILAR. And as there is that above which joins her and rises to receive her with love, so below ATZILUT, beneath the moon, of the 'other side,' lies the secret of the lower Man. HE also has the same parts of the body, NAMELY THE LEFT AND RIGHT AND SO ON. WHAT WE LEARN FROM THIS IS THAT ALL THE LEVELS ARE MODELED AFTER ONE ANOTHER, SUCH THAT THE SHAPES OF THE UPPER LEVELS CARRY DOWN TO THE LOWER ONES. AND THE AROUSAL OF ANY ONE OF THESE ASPECTS, AROUSES AN OPPOSITE ASPECT IN THE OTHER LEVELS, AS SHALL FURTHER BE EXPLAINED.

98. תו אמר לון, בר"ה אתערותא קדמא איהו בעלמא. מאי אתערותא קדמא, דא בי דינא דלתתא, דאתער למידן עלמא, וקדשא בריך הוא יתיב על עלמא בדינא, ודאין עלמא.

99. ושלטא האי בי דינא, למידן עלמא, עד יומא דכפורי, דנהרין אנפאה, ולא אשתכח חויה דלטורא בעלמא, דאיהו אתעסק במה דאתנין ליה ההוא שעיר, דאיהו מסטרא דרוח מסאבא, כדקא חזי ליה. ובגין דאתעסק בההוא שעיר, לא קריב למקדשא.

100. ושעיר דא בההוא שעיר דר"ח דאתעסק ביה, ואנהירו אנפאה דמקדשא. ועל דא ישראל כלהו, משבחין רחמי קמי קדשא בריך הוא, ואתעבר חובייהו. ורזא חדא, אמר לון, ולא אתייהיב רשו לגלאה, בר לחסדי קדישין עליונין חבימינן. אמר רבי יוסי מאן איהו, אמר לון, עד לא בדיקנא בכו.

101. אָלוּ, לְבַתֵּר אָמַר לֹוֹן, כִּד סִיְהֵרָא אֲתִקְרִיבַת בְּשִׁמְשָׁא, אֲתֵעֵר קִדְשָׁא בְרִיךְ הוּא סְטְרָא דְצִמּוֹן, וְאֲחִיד בֵּה בְּרַחֲמֵי וּמְשִׁיךְ לָהּ לְגַבְיָהּ, וּדְרוּם אֲתֵעֵר מְסֻטְרָא אַחֲרָא, וְסִיְהֵרָא סִלְקָא וּמִתְחַבְרָא בְּמִזְרְחָא, וּכְדִין יִנְקָא מִתְרִין סְטְרִין, וְנָטִיל בְּרַכָּאן בְּחִשָּׁאֵי, וּכְדִין אֲתַבְרַכָּא סִיְהֵרָא, וְאֲתַמְלִיא. וְהֵכָא אֲתִקְרִיבַת אֲתַתָּא בְּבַעֲלָהּ.

102. כִּמְה דְאִית רְזָא דְיוֹקְנָא שְׂוִימֵי דְאָדָם, וְתִיקוּנֵי הֵכִי נִמְי אִית רְזָא דְרִיוֹקְנֵי דְשְׂוִימֵי נּוֹקְבָא, וְתִקּוּנֵי דְנוֹקְבָא. וְכֹלָא פְרִישׁ בְּגוּוֹן. הֵכִי נִמְי אִית לְעִילָא, אֲחִיד בֵּה, וְאֲתֵעֵר לְקַבֵּל בְּרַחֲמֵי, ה"נ אִית לְתַתָּא, רְזָא וְתִקּוּנָא דְאָדָם תַּתָּא אַחֲרָא, תַּחֲוֹת סִיְהֵרָא .

103. Above, the left arm OF ZEIR ANPIN holds THE FEMALE PRINCIPLE and rises lovingly toward her. But below, the Serpent, which is the left arm of the spirit of defilement, rides upon THE FEMALE PRINCIPLE OF DEFILEMENT, and he who rides upon THE SERPENT, WHO IS THE MALE OF THE DEFILEMENT, AND MATES WITH HIM, grasps him. By this he approaches the moon, WHICH IS THE FEMALE PRINCIPLE, and draws her toward him, MEANING THAT HE SUCKS FROM HER from between the clinging--MEANING THE PLACE OF THE MATING--and thus, She becomes defiled.

103. כְּמֵה דְרוּעָא שְׂמַאלָא לְעִילָא אַחִיד בְּהַ, וְאַתְעַר לְקַבְלָהּ בְּרַחֲמוֹ, הֵכִי נִמְי אֵית לְתַתָּא, הָאִי נַחֲשׁ, אִיהוּ דְרוּעָא שְׂמַאלָא דְרוּחַ מְסַאבָּא, וְאַחִיד בֵּיהּ מֵאֵן דְרַכִּיב בֵּיהּ, וְקִרְבָּא לְגַבֵּי דְסִיְהָרָא, וּמְשִׁיךְ לָהּ בִּינְיָהּוּ דְקוּטְפָא וְאַסְתָּאבַת.

104. Then, Yisrael below offer the scapegoat. ON THE FIRST DAY OF THE LUNAR MONTH, THE SERPENT IS DRAWN TO IT FOR HIS ENTIRE CRAVING IS FOR THE ILLUMINATION OF THE LEFT. THROUGH THE SCAPEGOAT, YISRAEL DRAWS THE SWEETENING OF MALCHUT IN BINAH AND THE ILLUMINATION OF THE LEFT FROM BELOW UPWARD. Then the moon is purified AND BECOMES FIT TO RECEIVE THE ABUNDANCE FROM HER HUSBAND, ZEIR ANPIN. She then climbs up and clings above TO ZEIR ANPIN in order to be blessed. While before, when She was below AND HAD NOT YET MATED WITH ZEIR ANPIN, She was dark, now her face lights up. SO NOW WE HAVE EXPLAINED THE ISSUE OF THE SCAPEGOAT ON THE FIRST DAY OF THE LUNAR MONTH, WHOSE PURPOSE IS TO PURIFY THE FEMALE PRINCIPLE. IT DRAWS THE MERCY OF BINAH AND THE ILLUMINATION OF THE LEFT TO THE FEMALE PRINCIPLE, RETURNING HER TO PURE STATE. ALTHOUGH THE SERPENT CAN STILL AROUSE THE JUDGMENT AFTER SHE HAS BEEN REVEALED TO HIM, HE DOES NOT DO SO, BECAUSE HIS WHOLE DESIRE IS FOR THE LEFT COLUMN, WHOSE ILLUMINATION HE DOES NOT WANT TO SPOIL. NOW, IN EFFECT, THE PROSECUTOR BECOMES THE COUNSEL FOR THE DEFENSE.

104. וּכְדִין יִשְׂרָאֵל לְתַתָּא, מְקַרְבִּין שְׁעִיר. וְהָוָא נַחֲשׁ, אֲתַמְשֵׁךְ אֲבַתְרִיָּה דְהָוָא שְׁעִיר, וְסִיְהָרָא אֲתַדְבִּיאַת, וְסַלְקַת לְעִילָא, וְאַתְקַשְׁרַת לְעִילָא, לְאַתְבְּרַכָּא, וְנִהְיִירִין אֲנַפְהָא, מֵה דְאַתְחַשְׁכַת לְתַתָּא.

105. The same is true of Yom Kippur, another day on which the evil serpent is kept busy with the scapegoat, WHICH IS THE ILLUMINATION OF THE LEFT. JUST AS ON THE FIRST DAY OF THE LUNAR MONTH, WHEN THE SERPENT IS BUSY WITH THE SCAPEGOAT, the moon is freed from him and may busy herself in protecting Yisrael as a mother protects her children. Then the Holy One, blessed be He, blesses Yisrael from above and forgives the people for their sins.

105. בְּדִין הָבָא בְיוֹמָא דְכַפּוּרִי, בֵּינָן דְהָוָא חוּיָא בְיִשְׂרָאֵל, אֲתַעֲסַק בְּהָוָא שְׁעִיר, סִיְהָרָא אֲתַמְרַשַׁת מְנִיָּה, וְאַתְעַסְקַת לְאוּלְפָא עֲלִיָּהּוּ סְנִיגוּרִיא, וְסוּכְכַת עֲלִיָּהּוּ, כְּאֵמָא עַל בְּנִין, וְקִדְשָׁא בְרִיךְ הוּא בְרִיךְ לוֹן מְלַעֲיָלָא, וּמַחִיל לוֹן.

106. Later in the year, when Yisrael reach SUKOT (THE FEAST OF TABERNACLE), the Right Column of above is aroused, as alluded to in THE VERSE, "AND HIS RIGHT ARM EMBRACES ME." This allows the moon, WHO IS THE FEMALE PRINCIPLE, to attach herself to him, NAMELY TO THE RIGHT, and then her face is fittingly illuminated. Then She shares her blessings with all the ministers below, NAMELY THE 70 MINISTERS OF THE NATIONS. By keeping them occupied with their blessings, they are distracted from approaching and sucking from Yisrael's portion. AS IS DESCRIBED WITH THE SERPENT AND THE FEMALE PRINCIPLE, HIS OCCUPATION WITH THE SCAPEGOAT DEFLECTS HIS PROSECUTION OF THE FEMALE PRINCIPLE.

106. לְבַתֵּר, יִשְׂרָאֵל כְּדַ מְטוֹ לַחֲגַ, מִתְעַרֵּי סְטְרָא דְיוֹמִינָא לְעִילָא, בְּגִין דִּיתְקַשֵּׁר בֵּיהּ סִיְהָרָא, וְיִתְנַהֲיִרוּ אֲנַפְהָא בְּדַקָּא חוּיָא. וּכְדִין פְּלַגַת חוּלְקָא דְבְּרַכָּאן, לְכָל אֵינּוֹן מְמַנָּן דְלְתַתָּא, דִּיתְעַסְקוֹן בְּחוּלְקָהוֹן, וְלֹא יִיתוֹן לִינְקָא וְלִקְרָבָא בְּסְטְרָא דְחוּלְקָהוֹן דִּישְׂרָאֵל.

107. The same applies below IN THIS WORLD. When all the other nations are blessed, they all become occupied with themselves and do not meddle with Yisrael or covet its portion. JUST AS WE DESCRIBED PREVIOUSLY--THE SERPENT WITH THE FEMALE PRINCIPLE AND THE 70 SUPERNAL MINISTERS WITH YISRAEL--SO IS THE CASE WITH THE 70 NATIONS AND YISRAEL BELOW. This is why DURING SUKOT, WHEN THEY OFFER THE 70 BULLS AS A SACRIFICE, Yisrael draw blessings down to all the supernal ministers OF THE 70 NATIONS, so they will be occupied with their blessings and not meddle with Yisrael.

107. כְּגוֹנוּנָא דָּא לְתַתָּא, כְּדַ שְׂאָר עַמִּין אֲתַבְּרַכוּן, כְּלַהוֹן אֵינּוֹן מִתְעַסְקִין בְּאַחְסַנַת חוּלְקָהוֹן, וְלֹא הוּוּ אֲתִינָן לְאַתְעַרְבָּא בְּהַדְיָהּוּ דִּישְׂרָאֵל, וְלַחְמַדָּא חוּלְקָא אֲחַסְנַתְהוֹן, וּבְגִין כֵּךְ יִשְׂרָאֵל, אֵינּוֹן מְשַׁכִּין בְּרַכָּאן לְכָל אֵינּוֹן מְמַנָּן, בְּגִין דִּיתְעַסְקוֹן בְּחוּלְקָהוֹן, וְלֹא יִתְעַרְבוּן בְּהַדְיָהּוּ.

108. When the moon is full of blessings from above, the children of Yisrael come and draw sustenance from her for themselves alone. That is why it is written: "On the eighth day there shall be a solemn assembly (Heb. Atzeret) for you" (Bemidbar 24:35). What is this assembly? It indicates the assembling of the blessings from above, from which only Yisrael may draw sustenance. And that is why it is written: "There shall be a solemn assembly for you," REFERRING SPECIFICALLY to 'you' and not to the other nations; to you and not to the other supernal ministers.

109. This is the reason why YISRAEL appeases THE HOLY ONE, BLESSED BE HE, with water libations UPON THE ALTAR. THIS gives the supernal ministers OF THE NATIONS part of the blessing, so that they are occupied with it and do not meddle with Yisrael when they come to draw the blessings from above later during their festivity. And of this day, it is written: "My beloved is mine and I am his" (Shir Hashirim 2:16), MEANING that there is no stranger among us.

110. This day is like the day on which a king invites a close friend to a special feast, prepared on a special day, so that his friend will know his deep love. The king thinks to himself: Now I wish to feast and be merry with my beloved alone, but I fear that during my feast all the other ministers will come and join us at our table to be together and take part in the festive meal that I have prepared for my beloved and myself. So what does the king do? He first regales his governors and ministers with dishes of vegetables and beef. Only after they are satisfied can he sit in peace with his friend and enjoy the supernal banquet with the world's finest delicacies spread before them. And while alone with the king, his friend puts before him all his petitions and requests, which the king grants. So just as the king enjoys the company of his beloved alone, with no stranger disturbing them, the Holy One, blessed be He, enjoys Yisrael. Hence it is written: "On the eighth day there shall be a solemn assembly for you."

111. Rabbi Yosi and Rabbi Chiya said: The Holy One, blessed be He, established the right way for us; happy are those who delve into the Torah. They approached THE JEW and kissed him. Rabbi Yosi applied to him the verse: "And all your children shall be taught of Hashem and great shall be the peace of your children" (Yeshayah 54:13). When they reached a field, they all sat down. That man asked what changed when the verse says, "And Hashem rained upon Sdom and upon Amorah," (Bereshheet 19:24) AND DID NOT USE THE TERM 'ELOHIM'? And what changed during the Great Flood, when the term 'Elohim' comes into frequent usage, while the term Hashem, AS MENTIONED IN THE OVERTHROWING OF THE CITIES OF SDOM AND AMORAH, IS NOT USED AT ALL?

108. וכד סיהרא אתמלי ברכאן לעילא, בדקא יאות, ישראל אתיין וינקין מנה בלחודיהו. ועל דא כתיב ביום השמיני עצרת תהיה לכם, מאי עצרת, בתרגומו, בנישו. כל מה דכנישו, מאינן ברכאן עלאין, לא ינקין מניה עמין אחרנין, בר ישראל בלחודיהו, ובגין כך כתיב, עצרת תהיה לכם, לכם ולא לשאר עמין, לכם ולא לשאר ממנן.

109. ועל דא אינון מרצין על המים, למיהב לון חולק ברכאן, דיתעסקון ביה, ולא יתערבון לבתר, בחדותא דישראל, בר ינקין ברכאן עלאין. ועל הוא יומא כתיב, דודי לי ואני לו, דלא אתערב אחרא בהדן.

110. למלכא דזמן רחימוי בסעודתא עלאה, דעביד ליה ליומא רשימא. הא רחימוי דמלכא ידע, דמלכא אתרעי ביה. אמר מלכא השתא אנא בעי למחדי עם רחימאי, ורחילנא דכד אנא בסעודתא, עם רחימאי, ועלון כל אינון קסטורי ממנן, ויתיבון עמנא לפתורא, למסער סעודתא רחודה, עם רחימאי. מה עבד, אקדים ההוא רחימוי קוסטורין דירוקי, ובשרא דתורי, ואקריב קמיהו, דאינון קסטורי ממנן למיכל. לבתר יתיב מלכא עם רחימוי, להיא סעודתא עלאה, מכל עדונין דעלמא. ובעוד דאיהו בלחודוי, עם מלכא, שאיל ליה כל צרכוי, ויהיב ליה. ואחדי מלכא עם רחימוי, בלחודוהי, ולא אתערבין אחרנין ביניהו. כך ישראל, עם קדשא בריך הוא, בגין כך כתיב ביום השמיני עצרת תהיה לכם.

111. אמרו רבי יוסי ור' חייא, קדשא בריך הוא אתקין אורחא קמן. זכאין אינון דמשתדלי באורייתא. אתי נשקוהו. קרא עליה ר' יוסי וכל בגין למודי ה' ורב שלום בגין. כד מטו בי חקל, יתיבו. אמר ההוא בר נש, מאי שנא דכתיב וה' המטיר על סדום ועל עמורה וגו'. ומאי שנא בטופנא, דכתיב אלקים אלקים בכל אתר, ולא כתיב וה'.

112. We have learned that everywhere the term "and Hashem" is mentioned, IT INDICATES Him and His Court of Judgment, NAMELY ZEIR ANPIN, WHICH IS MERCY, AS WELL AS HIS FEMALE PRINCIPLE, WHICH IS JUDGMENT. But when the term Elohim is mentioned alone, this indicates only the Court of Judgment, NAMELY THE FEMALE PRINCIPLE WITHOUT ZEIR ANPIN. In the case of Sdom, Judgment was passed not to destroy the world, and thus, ZEIR ANPIN was involved in carrying out Judgment. THAT IS WHY HASHEM IS WRITTEN YUD-HEI-VAV-HEI, INDICATING THE ATTRIBUTE OF MERCY. AND HE WORKED WITH HIS COURT OF JUSTICE, WHICH IS HIS FEMALE PRINCIPLE, FOR THE LETTER VAV, WHICH CARRIES THE MEANING OF THE ENGLISH WORD AND, IS JOINED WITH YUD-HEI-VAV-HEI, INDICATING THE FEMALE PRINCIPLE. But in the case of the Great Flood, the whole world and all of its inhabitants were destroyed. THAT IS WHY THE EVENT IS DESCRIBED WITH THE TERM 'ELOHIM,' INDICATING THE ATTRIBUTE OF JUDGMENT ALONE, UNTEMPERED BY MERCY.

113. And although you may say that Noah and all who were with him WERE SAVED AND NOT ALL WERE DESTROYED, IT IS ONLY BECAUSE THEY were "hidden from sight" and unseen BY THE ANGEL OF DESTRUCTION. Thus, IT IS CONSIDERED THAT everything, NAMELY, EVERYTHING THAT WAS SEEN BY THE EYES OF THE ANGEL OF DESTRUCTION, that existed in the world was destroyed. That is why the term "And Hashem," indicates that he does not destroy all that is revealed to the eye, AS IN THE CASE OF THE DESTRUCTION OF SDOM. However, the term Elohim indicates that all should be carefully concealed, because He destroys everything, NAMELY ALL THAT IS "REVEALED TO THE EYE." That is why the term Elohim REFERS TO THE FEMALE PRINCIPLE alone, DISTINCT FROM ZEIR ANPIN, WHO IS MERCY.

114. And this is the secret of the verse, "Hashem sat at the Flood" (Tehilim 29:10). SO HE ASKED, What is THE MEANING OF THE TERM "sat?" AND HE ANSWERED THAT if it had not been written in the scriptures, we could not have said it, BECAUSE THE TERM "SAT" INDICATES that He sat alone, by Himself and was distinct from the Judgment THAT WAS PASSED AT THE GREAT FLOOD. THIS IS BASED ON THE ANALOGY THAT here it is written: HASHEM sat, while in another place it is written: He shall sit alone (Vayikra 13:46), OUTSIDE THE CAMP. THE MEANING, IN BOTH CASES, IS THAT HE WAS ALONE, by himself. ALL THIS LEADS TO THE FACT THAT AT THE SENTENCE OF THE FLOOD, YUD-HEI-VAV-HEI SAT ALONE; HE DID NOT JOIN IN THAT JUDGMENT. AND THAT IS WHY THE SENTENCE WAS IMPOSED AS JUDGMENT WITHOUT MERCY.

115. Now because Noah was out of sight after the sentence was passed, the world was destroyed, and His temper was quiet, it is written: "And Elohim remembered Noah." For UNTIL NOW when He was destroying the world, Noah was not remembered, because he was 'out of sight.'

116. I have learned a secret that the Holy One, blessed be He, is revealed and concealed. He is revealed when presiding over the lower Court of Judgment, WHICH IS THE FEMALE PRINCIPLE CALLED RACHEL WHO STANDS FROM THE CHEST OF ZEIR ANPIN DOWNWARD, and He is concealed when he is AT the place from where comes all the blessings, WHICH IS THE STATE IN [mb1] WHICH ZEIR ANPIN MATES WITH LEAH. LEAH STANDS FROM THE CHEST OF ZEIR ANPIN UPWARD, AND FROM THIS MATING ALL BLESSINGS COME FORTH. This is why all the words of Man that are hidden from sight are blessed from above, while all those exposed to view are under the influence of the Court of Judgment, NAMELY THE FEMALE PRINCIPLE WHO IS FROM THE CHEST OF ZEIR ANPIN DOWNWARD, because this is the place that is revealed, NAMELY THE REVEALED WORLD. IN OTHER WORDS, THE LIGHT OF CHASSADIM IS REVEALED IN HER ILLUMINATION BY CHOCHMAH. The one who is called the 'Evil Eye' rules over her, MEANING THAT ALL JUDGMENT AND KLIPOT CLING TO THE PLACE WHERE THE ILLUMINATION OF CHOCHMAH IS REVEALED. Thus, all is according to the supernal secrets of above.

112. אֵלֹהִים תִּגְדַּל בְּכָל אֶתֶר דְּכָתִיב וְה' הוּא וּבֵית
דִּינּוֹ. אֱלֹקִים סֵתֵם, דִּינָא בְּלַחֲדוּדֵי. אֵלֹהִים בְּסֵדוּם
אֶתְעֵבִיד דִּינָא, וְלֹא לְשִׁיצָאָה עֲלֵמָא, וּבִגִּין כִּן
אֶתְעֵרֵב אִיהוּ בְּהַרְי דִּינָא. אֲבָל בְּטוּמְנָא, כָּל עֲלֵמָא
שְׂצִי, וְכָל אִינוּן דְּאֶשְׁתַּכְּחוּ בְּעֲלֵמָא.

113. וְאִי תִימָא נַח וְדַעֲמִיָּה. סֵתִים מַעֲנָא הוּהוּ, דְּלֹא
אֶתְחַזֵּי, וְעַל דָּא כָּל מַה דְּאֶשְׁתַּכַּח בְּעֲלֵמָא שְׂצִי לִיָּה,
וְעַל דָּא וְה' בְּאֶתְגַּלְיָא, וְלֹא שְׂצִי כְּלָא. אֱלֹקִים בְּעֵי
סֵתִימוּ, וּבְעֵי לֹאֶסְתַּמְרָא, דְּהָא כְּלָא שְׂצִי, וְעַל דָּא
אֱלֹקִים בְּלַחֲדוּדֵי הוּי.

114. וְרָזָא דָּא ה' לְמַבּוּל יִשְׁב, מַהוּ יִשְׁב, אֲלֵמָלֹא
קָרָא כְּתִיב, לֹא יִכְלִינָן לְמִימְרָא, יִשְׁב בְּלַחֲדוּדֵי, דְּלֹא
אֶתִיָּא עִם דִּינָא, כְּתִיב הֵכָּא יִשְׁב, וְכָתִיב הֵתָּם בְּדַר
יִשְׁב, בְּלַחֲדוּדֵי.

115. וּבִגִּין דִּנְחָ הוּהוּ סֵתִים מַעֲנָא, לְבַתֵּר בְּד
אֶתְעֵבִיד דִּינָא, וְשְׂצִי עֲלֵמָא, וְנַח רוּגְזִיָּה, מַה כְּתִיב,
וַיִּזְכֹּר אֱלֹקִים אֶת נֹחַ וְגו'. דְּהָא כָּד שְׂצִי עֲלֵמָא, לֹא
אֶדְכֵּר דְּסֵתִים מַעֲנָא הוּהוּ.

116. וְרָזָא אוֹלִיפְנָא, קְדָשָׁא בְּרִיךְ הוּא סֵתִים וְגַלְיָא.
גַּלְיָא: הוּא בִּי דִינָא דְלִתְתָּא. סֵתִים: הוּא אֶתֶר דְּכָל
בְּרַכָּאן נְפֻקֵי מִתְמָן. וּבִגִּין כִּן כָּל מְלוּי דְּבַר נֶשׁ,
דְּאִינוּן בְּסֵתִימוּ, בְּרַכָּאן שְׂרִינָן עֲלוּי. וְכָל דְּאִינוּן
בְּאֶתְגַּלְיָא, הֵהוּא אֶתֶר דְּבִי דִינָא שְׂרִיָּאן עֲלוּי, בִּגִּין
דְּאִיהוּ אֶתֶר בְּאֶתְגַּלְיָא, וְהֵהוּא דְּאֶקְרִי רַע עֵינָא, שְׁלִיט
עֲלֵיָּה, וְכָלֹא הוּא בְּרָזָא עֲלָאָה, כְּגוּוּנָא דְּלַעֲיָלָא.

117. Rabbi Yosi wept and said: Happy is the generation who has Rabbi Shimon among it. His merit has brought us to these mountains, so that we could hear such supreme discoveries. He continued: This man has come for the SOLE purpose of revealing these discoveries to us. The Holy One, blessed be He, sent him to us. And when they came to Rabbi Shimon and repeated ALL THAT THEY HEARD, he said: Definitely, all that he said is true.

117. בְּכֹה רַבִּי יוֹסִי וְאָמַר, זָכָא דְרָא דְרַבִּי שְׁמַעוֹן שְׂרִיא בְּגוּיָה, דְּהָא זְכוּתָא דִּילֵיהּ אֲזַמִּין לָן בְּטוּרֵי, מְלִין עֲלָאִין כְּאֵלִין. אָמַר רַבִּי יוֹסִי הָאִי בַר נֶשׁ לְאוֹדְעָא לָן מְלִין אֵלִין קָא אֲתִי, וְשִׁדְרִיהּ קִדְשָׁא בְרִיךְ הוּא לְגַבְוָן. כִּד אַתּוּ וְסִדְרוּ מְלִין קָמִיהּ דְר' שְׁמַעוֹן, אָמַר, וְדַאי שְׁפִיר קָא אָמַר.

15. The secrets of the sacrifices

Here the Zohar discusses the mysteries that surround the ritual of sacrifice. We connect to the Light through the sacrifices that were made during the time of the Holy Temple. The secret of this ritual concerns the sacrifice that must occur within the self. We must become the sacrifice, spiritually speaking, by giving up our own ego and evil inclination. This section gives us the strength of character to approach the people in our lives with honesty, and to sacrifice our own egos by admitting any jealousies and insecurities in our relationships with them.

118. Rabbi Elazar was sitting one day before his father, Rabbi Shimon, and he asked him, if the 'End of all Flesh,' WHICH IS THE OTHER SIDE, enjoys himself with those sacrifices that Yisrael offered upon the altar? He answered that all derived their nourishment and were pleased, both above and below.

118. רַבִּי אֶלְעָזָר, הוּוּה יְתִיב יוֹמָא חַד קָמִיהּ דְר' שְׁ אָבוּי. אָמְרֵלוּ הָאִי קֶץ כָּל בְּשָׂר, אֲתַהֲנִי מְאִינֹן קְרַבְנִין דְּהוּוּ יִשְׂרָאֵל מְקַרְבִּין עַל גְּבֵי מִדְּבַחָא אוּ לָא. אָמַר לֵיהּ כִּלְא הוּוּ מִסְתַּפְקֵי בְּחָדָא, לְעִילָא וְתַתָּא.

119. Come and behold: the Priests, the Levites, and the children of Yisrael are THE SECRET OF THE THREE COLUMNS-RIGHT, LEFT, AND CENTRAL-AND ARE called 'Adam' (Man), through the union of the holy desires that rise from them, AS MAYIN NUKVIN (FEMALE WATERS). DESIRE RISES FROM THE PRIESTS BY THEIR WORK; FROM THE LEVITES BY THEIR SINGING; AND FROM YISRAEL BY THEIR ATTENDANCE AT THE TIME OF THE OFFERINGS OF THE SACRIFICE. And when a sheep, or a deer or any other animal is brought to be sacrificed, all sins and evil desires and intentions must be confessed over them. Then the sacrifice is called 'a beast,' as it is now burdened with all the sins and evil intentions THAT WERE CONFESSED OVER IT.

119. וְתָא חַזִּי, בְּהֲנִי וְלִיּוֹאֵי וְיִשְׂרָאֵל, אֵינֹן אֶקְרוּן אָדָם, בְּחַבּוּרָא דְאֵינֹן רַעוּתִין קְדִישִׁין דְּסִלְקִין מְגוּוּיָהוּ. הֵוּוּא כְּשָׂבָא אוּ אָמְרָא, אוּ הֵוּוּא בְּהֵמָה דְקַרְבִּין, אֶצְטְרִיךְ עַד לָא יִתְקַרֵּיב עַל גְּבֵי מִדְּבַחָא, לְפָרְשָׁא עֲלֵהּ כָּל חֲטָאִין וְכָל רַעוּתִין בִּישׁוּן, לְאִתּוּדָא עֲלֵהּ. וְכִדִּין הֵוּוּא אֲתַקְרִי בְּהֵמָה בְּכִלְא, בְּגוּ אֵינֹן חֲטָאִין וּבִישׁוּן וְהִרְהוּרִין.

120. This is similar to the sacrifice of the scapegoat, of which it is written: "and he shall confess over him all the iniquities of the children of Yisrael" (Vayikra 16:21). So here as well, OVER EVERY SACRIFICE, THERE SHOULD BE A CONFESSION OF THE SINS. Because when the sacrifice is raised upon the altar AND IS NOT SENT TO THE DESERT, it bears a twofold burden, each of which is raised to its own place. The first is in the secret of Adam (Man), which is also the secret of the three Columns; the latter is in the secret of the beast, WHICH IS THE SECRET OF THE ILLUMINATION OF THE LEFT COLUMN ONLY, as it is written: "Man and beast You do save, Hashem." (Tehilim 36:7).

120. בְּגוּוּנָא דְקַרְבָּנָא דְעֻזְאזֹל, דְכִתִּיב וְהִתוּדָה עֲלֵיו אֵת כָּל עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וּגו'. הֵכִי נִמְי הֵכָא, וְכִד סִלְקָא עַל גְּבֵי מִדְּבַחָא, מְטוּ לָהּ עַל חַד תְּרִין, וּבְגִין כֵּן, דָּא סִלְקָא לְאִתְרֵיהּ, וְדָא סִלְקָא לְאִתְרֵיהּ, דָּא בְרוּזָא דְאָדָם, וְדָא בְרוּזָא דְבְּהֵמָה, כְּמָה דָּאֵת אָמַר אָדָם וּבְהֵמָה תּוֹשִׁיעַ ה'.

121. Fried meal offerings and all other meal offerings arouse the Holy Spirit, NAMELY THE ASPECT OF MAN, through the desire of the Priests, the singing of the Levites and the prayer of Yisrael, WHO COLLECTIVELY ARE THE SECRET OF THE THREE COLUMNS. And from the smoke that the oil and the flour raises UPON THE ALTAR, all the prosecutors replenish themselves, and are appeased. Once appeased, they become powerless to pursue the indictment that has been delivered into their hands, AND THEY ARE CONSIDERED TO BE THE ASPECT OF THE BEAST. SO THE MEAL OFFERINGS PERTAIN TO MAN AND BEAST ALIKE, and both are drawn at the same time. IN OTHER WORDS, BOTH MAN AND BEAST ARE DRAWN AT THE TIME OF THE SACRIFICIAL OFFERING. Come and behold: everything is arranged in accordance with the secret of faith-- both sides are replenished and sent above endlessly.

121. חֲבִיתִין, וְכָל שָׂאָר מִנְחוֹת, לְאִתְעָרָא רֻחָא קְדִישָׁא, בְּרַעוּתָא דְכְּהֲנֵי וְשִׁירְתָא דְלִיּוֹאֵי, וּבְצִלוֹתָא דְיִשְׂרָאֵל. וּבְהֵוּוּא תְנַנָּא וְשִׁמְנָא וְקִמְחָא דְסִלְקִין מִתְרוּוֹן וּמִסְתַּפְקִין כָּל שָׂאָר מְאִרֵי דְדִינִין, הֵלָא וְכִלִּין לְשִׁלְטָאָה בְּהֵוּוּא דִינָא דְאִתְמַסֵּר לוֹן וְכִלְא בְּזִמְנָא חָדָא. תָּא חַזִּי, כִּלְא אֲתַעֲבִיד בְּרוּזָא דְמַהִימְנוּתָא לְאִסְתַּפְקָא דָּא בְדָא, וְלְאִסְתַּלְקָא לְעִילָא, מֵאֵן דְאֶצְטְרִיךְ, עַד אֵין סוּף.

16. Raising the hands during prayer

The essence of this passage from the Zohar concerns the hands, and their inherent nature of constantly attracting negative forces. Since the hands are the tools by which we carry out most of our actions in life, the forces of darkness latch onto them in order to influence our deeds. We can infuse our hands with the positive energy that dwells in the Upper Worlds so that they bring blessing and good fortune to all endeavors.

122. Rabbi Shimon said: "I raise my hands on high to pray," AS HE BEGAN TO REVEAL THE ORDER OF THE EMANATIONS OF THE UPPER THREE SFIROT OF ARICH ANPIN, WHICH ARE CALLED KETER, THE 'MIND (HEB. MOACH) OF AIR,' AND THE 'CONCEALED MIND (MOACH).' HE BEGAN, TOO, TO REVEAL HOW TO RISE UP TO THE 'UNREVEALED HEAD,' WHICH IS THE SECRET OF THE ENDLESS WORLD (HEB. EIN-SOF), BLESSED BE HE. BECAUSE THIS ISSUE IS AN EXALTED AND VERY SECRET MATTER, HE PRAYED SO THAT THE REVELATION OF THESE SECRETS WOULD BE ACCEPTED BEFORE HASHEM, BLESSED BE HE. When the supernal desire at the highest point above, WHICH IS THE SECRET OF KETER OF ARICH ANPIN, is established upon the forever unknown and ungraspable desire, WHICH IS THE SECRET OF THE HEAD OF ATIK CALLED THE 'UNKNOWN HEAD,' THE KETER OF ARICH ANPIN becomes the most concealed Head above. And that Head emanates all that He emanates and all that is unknown, WHICH IS THE MIND (MOACH) OF AIR OF ARICH ANPIN. And He illuminates all that he illuminates in a concealed manner, WHICH IS THE CONCEALED MIND (MOACH) OF ARICH ANPIN, AS SHALL BE FURTHER EXPLAINED.

123. The desire of the supernal thought, which is the KETER OF ARICH ANPIN, IS CALLED THE SUPERNAL WILL. AFTER IT HAS BEEN ESTABLISHED AS THE HEAD, IT IS CALLED the "supernal Thought." But as the supernal Thought runs after THE LIGHT OF THE UNKNOWN HEAD, a veil spreads BETWEEN THE UNKNOWN HEAD AND THE KETER, allowing it to reach-and to not reach-the light. THE VEIL HINDERS IT FROM REACHING THERE. The Light shines upward toward the veil, BUT NOT FROM THERE DOWNWARD. Therefore the supernal Thought shines with Unrevealed Illumination TO THE CONCEALED MIND (MOACH), and with Light unknown to the "Mind (Moach) of air." And the Thought itself, WHICH IS KETER, is considered unknown.

124. Then, the illumination of the Unknown Thought hits upon the illumination of the veil that stands and shines UPON THE THREE LESSER DEGREES, MENTIONED ABOVE. THESE CONSIST OF what is unknown BY THE 'MIND (MOACH) OF AIR,' what is not known, BY KETER, and what is unrevealed IN THE 'CONCEALED MIND.' Thus, the illumination of the Thought that is not known, WHICH IS THE UNKNOWN HEAD, hits upon the veil's illumination, and they shine together. And from them, nine Chambers are made IN THE UNKNOWN HEAD.

125. These Chambers are not Lights, AS ARE THE NINE LIGHTS OF ARICH ANPIN in their original location. And they are neither Ruchot nor Neshamot, and nobody can understand what they are. BECAUSE THE LIGHT OF THE EIN SOF, BLESSED BE HE, SHINES UPON THE UNKNOWN HEAD, THE NINE PALACES THEREIN ARE AS THE EIN SOF, WHICH NO MIND CAN GRASP, AS SHALL BE EXPLAINED. The desire of all nine Lights OF THE THREE HEADS OF ARICH ANPIN are standing in the Thought, NAMELY IN THEIR LOCATION IN ARICH ANPIN, WHICH IS CALLED THE THOUGHT and is also considered one of them. THE THOUGHT OF ARICH ANPIN IS COUNTED AS ONE OF THESE NINE LIGHTS, AND ALTHOUGH THE LIGHTS ARE LOCATED IN THE UNKNOWN HEAD, THE UNKNOWN HEAD IS NOT OF THEIR ASPECT AT ALL. THE DESIRE OF ALL IS to pursue THE NINE CHAMBERS IN WHICH THEY ARE LOCATED WITHIN THE UNKNOWN HEAD, while THE NINE LIGHTS are located in the Thought, WHICH IS ARICH ANPIN. Nevertheless, THE CHAMBERS are not attained and not known TO THE NINE LIGHTS because they are NOT established as either AN ASPECT OF desire or as AN ASPECT OF supernal Thought, WHICH IS ARICH ANPIN. They grasp and do not grasp that all the secrets of Faith are based upon THESE NINE CHAMBERS. And all of these Lights come from the secret of the supernal Thought, WHICH IS ARICH ANPIN, and all OF THE NINE CHAMBERS ORIGINATE FROM IT and all are called the Ein Sof. Because the Lights reach and do not reach, there is no desire nor thought at this point.

122. אָמַר רַבִּי שִׁמּוֹן שָׁמַעוֹן אֲרִימַת יָדָאֵי בְּצִלוֹתֵין לְעִילָא, דְּכַד רְעוּתָא עֲלָא, לְעִילָא לְעִילָא, קְיִימָא עַל הָהוּא רְעוּתָא, דְּלֹא אֲתִידַע, וְלֹא אֲתַפְס בְּלָל לְעִלְמוֹן, רִישָׁא דְּסִתִּים יִתִּיר לְעִילָא, וְהָהוּא רִישָׁא אֲפִיק מֵאֵי דְּאֲפִיק, וְלֹא יָדִיעַ, וְנִהִיר מֵאֵי דְּנִהִיר, כֹּלָא בְּסִתִּימוּ.

123. רְעוּ דְּמַחְשְׁבָה עֲלָא לְמַרְדָּף אֲבַתְרִיָה, וְלֹאֲתַנְהָרָא מְנִיָה. חַד פְּרִיסוֹ אֲתַפְרִיס, וּמְגוֹ הָהוּא פְּרִיסָא, בְּרִדִּיפוֹ דְּהָהִיא מַחְשְׁבָה עֲלָא, מְטִי וְלֹא מְטִי. עַד הָהוּא פְּרִיסָא, נִהִיר מַה דְּנִהִיר. וְכַדִּין אִיהוּ מַחְשְׁבָה עֲלָא, נִהִיר בְּנִהִירוֹ סִתִּים דְּלֹא יָדִיעַ, וְהָהוּא מַחְשְׁבָה לֹא יָדַע.

124. כַּדִּין בְּטַש בְּטַש הָאֵי נִהִירוֹ דְּמַחְשְׁבָה דְּלֹא אֲתִידַע, בְּנִהִירוֹ דְּפִרְסָא דְּקִיִּימָא, דְּנִהִיר מִמָּה דְּלֹא יָדִיעַ וְלֹא אֲתִידַע, וְלֹא אֲתַגְלִיָא. וְכַדִּין דָּא נִהִירוֹ דְּמַחְשְׁבָה דְּלֹא אֲתִידַע בְּטַש בְּנִהִירוֹ דְּפִרְסָא, וְנִהִירִין בְּחַדָּא, וְאֲתַעְבִּירוֹ תַּשַּׁע הֵיכָלִין.

125. וְהֵיכָלִין, לֹא אִינּוֹן נִהוּרִין, וְלֹא אִינּוֹן רוּחִין, וְלֹא אִינּוֹן נִשְׁמָתִין, וְלֹא אִית מֵאֵן דְּקִיִּימָא בְּהוּ. רְעוּתָא, דְּכֹל תַּשַּׁע נִהוּרִין, דְּקִיִּימֵי כְּלָהוּ בְּמַחְשְׁבָה, דְּאִיהוּ חַד מְנִיָּהוּ בְּחוּשְׁבָנָא, כְּלָהוּ לְמַרְדָּף בְּתִרְיָהוּ, בְּשַׁעֲתָא דְּקִיִּימֵי בְּמַחְשְׁבָה וְלֹא מִתְדַבְּקִין וְלֹא אֲתִידַעוּ, וְאֵלִין לֹא קִיִּימֵי לֹא בְּרְעוּתָא, וְלֹא בְּמַחְשְׁבָה עֲלָא תַּפְסִין בְּהוּ, וְלֹא תַּפְסִין. בְּאֵלִין קִיִּימֵי כֹל רְזִי דְּמַהִימְנוּתָא, וְכֹל אִינּוֹן נִהוּרִין מְרִזָּא דְּמַחְשְׁבָה עֲלָא כְּלָהוּ אֲקָרוֹן אִין סוּף. עַד הֵכָא מְטוּ נִהוּרִין וְלֹא מְטוּן, וְלֹא אֲתִידַעוּ, לֹא הֵכָא רְעוּתָא, וְלֹא מַחְשְׁבָה.

126. When Unknown Thought shines from its source, NAMELY FROM THE MIND (MOACH) OF AIR, IT IS ENCLOSED AND COVERED BY BINAH. It shines upon whom She shines, and they enter each other until they are as one.

127. Returning to the secret of the sacrifice: when it is raised ON THE ALTAR, UNIFICATIONS, SUCH AS THOSE OF THE THREE HEADS OF ARICH ANPIN IN THE UNKNOWN HEAD AND BINAH IN THE HEAD OF ARICH ANPIN, ARE DONE AS HAS BEEN PREVIOUSLY EXPLAINED. All are enmeshed within one another and shine one upon the other. Now all the stages are in the secret of the 'Ascending' and, when it ascends to the Unknown Head, Thought, WHICH IS ARICH ANPIN, is crowned by the Ein Sof. THAT IS, THE LIGHT OF EIN SOF SHINES UPON THE ILLUMINATION OF THE NINE CHAMBERS OF THE UNKNOWN HEAD. AS IT IS SAID, THE ILLUMINATION OF THE SUPERNAL THOUGHT, WHICH IS ARICH ANPIN, SHINES FROM THE NINE CHAMBERS AND IS CALLED EIN SOF. And FROM EIN SOF comes ARICH ANPIN. It is established and shines upon whom It shines. All is based upon this, ON THE DRAWING OF THE LIGHT OF EIN SOF BY ARICH ANPIN TO THE WORLDS, AS HAS BEEN EXPLAINED. Happy are the righteous who raise up the 'Female Waters' and unify the aforementioned exalted combinations in this world and the world to come, as they inherit both worlds.

128. Come and behold: this 'End of all Flesh,' means that the attachment takes place in joy above IN BINAH AND IN ARICH ANPIN. The same applies below TO ZEIR ANPIN, THE FEMALE PRINCIPLE, AND THE LOWER WORLDS. AND THE ATTACHMENT OF EVERY LOWER STAGE TO EVERY UPPER ONE OCCURS in happiness and in a desire to share fulfillment with all above and below, EVEN TO THE 'END OF ALL FLESH' and Ima, WHICH IS THE SHECHINAH, dwells properly upon Yisrael.

129. Come and behold: every first day of the month, when the Moon renews herself, OR, IN OTHER WORDS, THE FEMALE PRINCIPLE RENEWS HERSELF BY MATING WITH ZEIR ANPIN. Then, the 'End of all Flesh' is given an extra portion, WHICH IS THE SCAPEGOAT OF THE NEW MOON, which is added to the REGULAR sacrifices. Thus, he is occupied by it and uses his portion. SO, THE NEW MOON'S SCAPEGOAT RENEWS THE ILLUMINATION OF THE LEFT SIDE, FROM WHICH THE 'END OF ALL FLESH' IS REPLENISHED. Hence, the RIGHT side of Yisrael remains for them alone so that it can unify with its King. This is why THEY OFFER THE SCAPEGOAT, ALSO CALLED 'Hairy' (Heb. Se'ir), because it belongs to the part of Esav, who is described as being hairy, as it is written: "Esav my brother is a hairy man" (Beresheet 27:11). Thus, THE 'END OF ALL FLESH' replenishes from his part OF ESAV, WHICH IS THE LEFT SIDE, while Yisrael replenishes from its side, WHICH IS THE RIGHT. Thus, it is written: "For Yah has chosen Ya'akov to Himself, and Yisrael for His treasure" (Tehilim 135:4).

130. Come and behold: the sole desire of this 'End of all Flesh' is flesh alone. All that is done with the flesh in any instance is only for his sake. That is why he is called the 'End of all Flesh.' And when he rules, he rules over the body, WHICH IS THE FLESH, but not over the soul. The soul returns to its place, WHILE THE BODY, NAMELY the flesh, is given over to this place, NAMELY THE 'END OF ALL FLESH.' It is the same with the offering, as the desire goes to one place and the flesh to another.

126. כִּד נִהַי מַחְשְׁבָהּ, וְלֹא אֶתְיַדַע מִמֶּאן דְּנִהַי, בְּדִין אֶתְלַבֵּשׁ וְאֶסְתִּים גּוּ בִּינָה, וְנִהַי, לְמֶאן דְּנִהַי וְאֶעִיל דָּא בְּדָא, עַד דְּאֶתְכַלִּילוּ כְּלֵהוּ בְּחֶדָא.

127. וּבְרָזָא דְקֶרְבְּנָא כִּד סְלִיק, כְּלָא אֶתְקִשֵׁר דָּא בְּדָא, וְנִהַי דָּא בְּדָא, בְּדִין קְיַיְמִי כְּלֵהוּ בְּסְלִיקוּ, וּמַחְשְׁבָהּ אֶתְעֵטֵר בְּאִין סוּף. הֵהוּא נִהַירוּ דְּאֶתְנַהַיֵר מְנִיָּה מַחְשְׁבָהּ עֲלָאָה, אֶקְרִי אִין סוּף. וּמְנִיָּה אֶשְׁתַּכַּח וְקְיַיְמָא וְנִהַי לְמֶאן דְּנִהַי, וְעַל דָּא כְּלָא קְאִים. זְכָאָה חוּלְקִיהוּן דְּצַדִּיקִינָא בְּעֲלָמָא דִּין וּבְעֲלָמָא דְּאִתֵּי.

128. תָּא חֲזִי הָאִי קֶץ כָּל בָּשָׂר, בְּמַה דְּקִשׁוּרָא אֶשְׁתַּכַּח לְעִילָא בְּחֶדָא, אוּף הֵכִי נְמִי לְתַתָּא, בְּחֶדְוֹתָא וְרַעוּתָא, לְאֶסְתַּמְקָא כְּלָא לְעִילָא וְתַתָּא, וְאִימָא קְיַיְמָא עֲלִייהוּ דִּישְׂרָאֵל בְּדָקָא יָאוּת.

129. תָּא חֲזִי בְּכָל רִישֵׁי יֶרְחָא וְיֶרְחָא, כִּד סִיְהַרָא מִתְחַדְּשָׁא יְהִיבִין לֵיהּ לְהָאִי קֶץ כָּל בָּשָׂר, חוּלְקָא חֶדָא יִתִּיר עַל קְרַבְנִין, לְאֶתְעֵסְקָא בֵּיהּ, וּשְׁתַּמֵּשׁ בְּחוּלְקִיָּהּ, וְיִהָא סְטְרָא דִּישְׂרָאֵל בְּלַחוּדִיָּהּ, בְּגִין דִּיתְאַחַדוּן בְּמַלְכִיְהוּן, וְדָא אִיהוּ שְׁעִיר, בְּגִין דְּאִיהוּ בְּחוּלְקָא דְּעֵשׂוֹ דְּכֵתִיב בֵּיהּ שְׁעִיר, הֵן עֵשׂוֹ אַחֵי אִישׁ שְׁעִיר. וְעַל דָּא אִיהוּ אֶשְׁתַּמֵּשׁ בְּחוּלְקִיָּהּ. וּשְׂרָאֵל אִינוּן מְשַׁתְּמִשִּׁין בְּחוּלְקִיְהוּן, וּבְגִין כֶּךָ כְּתִיב כִּי יַעֲקֹב בָּחַר לוֹ זֶה יִשְׂרָאֵל לְסִגְוֹלָתוֹ.

130. תָּא חֲזִי, הָאִי קֶץ כָּל בָּשָׂר כָּל רַעוּתִיָּה לְאוּ אִיהוּ, אֲלֵא בְּבִשְׂרָא תְדִיר, וּבְגִין כֶּךָ תְּקוּנָא דְּבִשְׂרָא תְדִיר לְגַבִּיָּהּ, וְעַל דָּא אֶקְרִי קֶץ כָּל בָּשָׂר. וְכִד אִיהוּ שְׁלִיט, שְׁלִיט עַל גּוּפָא וְלֹא עַל נְשַׁמְתָּא, נְשַׁמְתָּא סְלִקָא לְאַתְרָא וּבִשְׂרָא אֶתְיָהִיב לְאַתְרֵהּ דָּא. כְּגִוּוּנָא דָּא, בְּקֶרְבְּנָא, דְּרַעוּתָא סְלִקָא לְאַתְרֵהּ חֶדָא, וּבִשְׂרָא לְאַתְרֵהּ חֶדָא.

131. A person who is righteous is HIMSELF a sacrifice given for atonement, BECAUSE HE SACRIFICES HIS OWN DESIRE, OVERCOMING HIS WILL. But a person, who is not righteous, is not accepted as a sacrifice because he is blemished. As it is written: "They shall not be accepted for you" (Vayikra 22:25). So the righteous alone atone for the world and are accepted as sacrifices in this world. Come and behold: "And Hashem said to Noach, the End of all Flesh is come before me," NAMELY, THE OTHER SIDE. And it came to receive permission to darken the faces of humankind. So that is why "I will destroy them with the earth."

132. Come and behold: it is written: "And Noach was 600 years old" (Bereshheet 7:6). AND HE ASKED: Why does the verse count THE YEARS OF NOACH? AND HE ANSWERED: If Noach was not 600 years old, he would not have entered the ark and become united with it. Because he became completed in 600 years, he became united with the ark.

133. From the day that the sins of the people were completed, FROM THE TIME THEY WERE DESERVING OF RECEIVING THEIR PUNISHMENT, the Holy One, blessed be He, still waited for them. He waited until Noach completed his 600 years and perfected himself as a righteous man. Only then did Noach enter the ark. And everything below is as above. IN OTHER WORDS, EVERYTHING WAS DONE BY DIVINE INSPIRATION FROM THE UPPER YESOD AND MALCHUT. THAT IS WHY IT IS WRITTEN: "And Noach was 600 years old," and not 'approximately 600.' For, as we have said, he had to be exactly 600 years old TO COMPLETE THE SFIRAH OF YESOD.

17. "And I... do bring the Flood of waters"

No matter how far one may fall spiritually, the Light of the Creator is always present the moment we decide to rise above our negativity. This awareness, together with the positive influences radiating from the text, is the way we can begin our ascent.

134. And he continued, quoting the verse: "And I shall Myself bring the Flood of waters" (Bereshheet 6:17). HE ASKED: Why DOES THE VERSE SAY "Myself" after already saying "And I?" AND HE ANSWERED: The words "I" and "Myself" are the same. But, come and behold: wherever it is written "I," a body has been made for the soul. THIS MEANS THAT "I" IS THE FEMALE PRINCIPLE, WHICH IS THE ASPECT OF THE BODY FOR ZEIR ANPIN. CONVERSELY, ZEIR ANPIN IS CONSIDERED TO BE HER SOUL. And it certainly does receive from above FROM ZEIR ANPIN. That is why THE WORD "I" is hinted with the sign of the Covenant (the circumcision) WITH THE LETTER VAV (LIT. 'AND'), WHICH IS YESOD OF ZEIR ANPIN. As it is written: "I... My covenant is with you" (Bereshheet 17:4), FOR THE FEMALE PRINCIPLE RECEIVES FROM THE COVENANT OF ZEIR ANPIN. "I" means that it is ready to be revealed and is achievable; "I" means that it is a throne of what is above; "I" means that I am the one who shall seek revenge for generations upon generations. But the words "and I" (Heb. Ve-Ani), APPEARING IN THIS PASSAGE, INCLUDE THE LETTER VAV, and refer to the union of the Male and Female. THE VAV OF VE-ANI REFERS TO THE MALE, WHO IS ZEIR ANPIN. Then, THE FEMALE PRINCIPLE is mentioned alone, WITHOUT ZEIR ANPIN, at the time when She is ready to pass Judgment, as it is written: "Myself shall bring the Flood of waters upon the land."

135. HE ASKED IF it has been already stated, "shall bring the Flood," do we not understand that He refers to water? IF SO, WHY IS IT THEN NECESSARY TO MENTION "FLOOD OF WATERS?" AND HE ANSWERED: Flood implies the presence of the Angel of Death, even though it was only water. The Angel of Destruction went in the world to destroy it with this water.

131. וב"נ דאיהו זכאה, איהו קרבנא ממש לכפרה, ואחרא דלאו איהו זכאה, לאו איהו קרבנא, בגין דביה מומא, דכתיב כי לא לרצון וגו'. ועל דא צדיקיא כפרה אינון דעלמא, וקרנא אינון בעלמא. תא חזי, ויאמר אלקים לנח, קץ כל בשר בא לפני, למיטל רשו לאחשכא אפיהו דבני עלמא, ובגיני כך הנני משחיתם את הארץ.

132. תא חזי, מה כתיב ונח בן שש מאות שנה וגו', וכי אמאי אתא חושבנא דא לממני, אלא אילו לא הוה נח בן שש מאות שנה, לא ייעול לתיבותא, ולא יתחבר בהדה, ביון דאשתלים בשש מאות שנה, כדין אתחבר בהדה.

133. ועל דא, מן יומא דאשתלים חובייהו דבני עלמא, אוריך לון קדשא בריך הוא, עד דאשתלים נח, בשש מאות שנה, ואשתלים דרגיה כדקא יאות, והוה צדיק שלים וכדין עאל לתיבותא, וכלא כגוונא דלעילא. ונח בן שש מאות שנה. במה דאמרן. ובגיני כך לא אתמר כבן שש מאות שנה.

134. תו פתח ואמר, ואני הנני מביא את המבול מים. מ"ט הנני, ביון דאמר ואני, אלא אני הנני, כלא מלה חדא היא. תא חזי בכל אתר אני, אתעביד גופא לנשמתא, ודאי, דמקבלא ממה דלעילא, ובגין כך, אתרמיז באת קיימא, דכתיב אני הנה בריתי אתך, אני דקיימא באתגלויא, מזומנת למנדע. אני, כרסויא למה דלעילא. אני, דעבידנא נוקמין לדרי דרין. ואני, כליל דבר ונוקבא כחדא, לבתר אתרשים בלחודוי, דאזרמן למעבר דינא. הנני מביא את המבול מים.

135. ביון דאמר, מביא את המבול, לא ידענא דאיהו מים, אלא את המבול, לאסגאה מלאך המות, דאף על גבדמויא הו, מחבלא אזיל בעלמא, לשיצאה באינון מין.

136. HE CONTINUED BY SAYING: We have learned that the words, "I am Hashem" shows that 'I am faithful to the recompense of the righteous and the punishment of the wicked.' So, here, in this verse, "I" means to promise to reward and repay the righteous well in the world to come. Likewise, it describes the threat to the wicked, who will be punished in the world to come, with the term "I".

136. אָנִי ה'. הָכִי תְנִינָן, נֶאֱמַן אָנָּא, לְשַׁלְמָא אָגֵר טוֹב לְצַדִּיקָיָא, וְלֹאֲתַפְרַע מִרְשִׁיעֵיָא, וּבְגִין כֶּךָ, אֲבַטַח לֹון קְרָא לְצַדִּיקָיָא, בְּאֲנִי, לְשַׁלְמָא אָגֵר טוֹב הַלְהוֹן, לְעַלְמָא דְאַתִּי. וְאִגְזִים לְרְשִׁיעֵיָא, לְאַתְפְּרַע מְנִיְהוּ לְעַלְמָא דְאַתִּי, בְּאֲנִי.

137. As we previously explained, the words "To destroy all flesh" refer to the Angel of Destruction. This is why it is also written: "And He will not allow the Angel of Destruction to come into your house to smite you" (Shemot 12:23). THIS MEANS THAT HE DOES NOT GIVE HIM PERMISSION TO DESTROY. To "destroy all flesh" that alludes to THE ANGEL OF DESTRUCTION. AS IS HINTED IN THE VERSE, "The end of all flesh is come before me," MEANING THAT IT CAME BEFORE HIM TO ASK PERMISSION TO DESTROY. The time the Holy One, blessed be He, had waited for them to repent had passed. That is, Noach had reached 600 years of age, AND IT WAS POSSIBLE TO REWARD HIM, AS THE VERSE PROMISES, "TO REWARD THE RIGHTEOUS." THE TIME HAD ALSO ARRIVED FOR THE PUNISHMENT OF THE WICKED. THAT IS WHY HASHEM GAVE PERMISSION TO THE ANGEL OF DESTRUCTION "to destroy all flesh." He said: This is what we learned in the name of Rabbi Yitzchak, who told us all this.

137. לְשַׁחַת כָּל בָּשָׂר, כְּמָה דְאַוּקִימָנָא, דְדָא הוּא מְחַבְּלָא דְעַלְמָא. וְעַל דָּא כְּתִיב וְלֹא יִתֵּן הַמְּשַׁחֵת לְבָא אֶל בְּתִיכֶם לְנִגּוֹף. וְדָא הוּא לְשַׁחַת כָּל בָּשָׂר, מְסַטְרָא דְקֶץ כָּל בָּשָׂר בְּאִ לְפָנָי. דְהָא בִּיּוֹן דְמִטָּא זְמָנָא, דְאִוְרִיךְ לֹון קְדָשָׁא בְרִיךְ הוּא, עַד דְאַשְׁלִים נַח לְשֵׁשׁ מֵאוֹת שָׁנָה, כְּדִין לְשַׁחַת כָּל בָּשָׂר. אָמַר הָכִי אוֹלִיפְנָא מְשֻׁמִּיהָ דְרַבִּי יִצְחָק דְאָמַר לָן.

18. "I said, I shall not see Yah"

Many dark forces attempt to sway us from our spiritual path, tempting our eyes with the illusions of physical reality. But we can draw the Light to assist us in seeing through these illusions. In this way, we can follow the path that leads to the Light of the Creator, rather than the path that leads to punishment.

138. He began by saying, "I had said, I shall not see Yah, Yah is in the land of the living; I shall behold man no more with the inhabitants of cessation" (Yeshayah 38:11). How obtuse, he said, are the people who do not know or pay heed to the words of the Torah, but look only upon worldly matters. The spirit of wisdom is forgotten from them.

138. פִּתַּח וְאָמַר, אָמַרְתִּי לֹא אֶרְאֶה יְהוָה בְּאֶרֶץ הַחַיִּים לֹא אֲבִיט אָדָם עוֹד עִם יוֹשְׁבֵי חַדְלָא. אָמַרְתִּי לֹא אֶרְאֶה יְהוָה, כְּמָה אֶטִּימִין אִינוֹן בְּנֵי נְשָׂא, דְלֹא יִדְעִין וְלֹא מְשַׁגְּיחוּן בְּמַלְי דְאִוְרִייתָא, אֲלֵא מְסַתְּבְּלֵי בְּמַלְוֵי דְעַלְמָא, וְאַתְנַשְׁוּ מְנִיְהוּ רַחֲמָא דְחַכְמַתָּא.

139. When a person departs this world, that person gives an account to his Master of all his worldly actions. He does this while his body and soul are still joined together and he can see all that he sees until he reaches the World of Truth, where he meets Adam, the first man, sitting at the gate of the Garden of Eden, waiting to see and rejoice with all who have observed the commandments of their Master.

139. דְכַד בְּרַ נֶשׂ אֶסְתַּלַּק מֵהַאי עַלְמָא, וְיַהִיב חוּשְׁבָנָא לְמַאריה, מְכַל מַה דְעֵבַד בְּהַאי עַלְמָא, בְּעוֹד דְאִיהוּ קָאִים רוּחָא וְגוּפָא כְּחַדָּא, וְחַמֵּי מַה דְחַמֵּי, עַד דְאִזִּיל לְהוּא עַלְמָא, וּפְגַע לִיהַ לְאָדָם הַרְאִשׁוֹן, יְתִיב לְתַרְעָא דְגַנְתָּא דְעַדָּן, לְמַחְמֵי כָּל אִינוֹן, דְנִטְרוּ פְקוּדֵי דְמַאריהוֹן, וְחַדֵּי בְהוּ.

140. And many are the righteous around Adam, who instead of walking along the path that leads to Gehenom, followed the path to the Garden of Eden. These are the ones who are called "Residents of the world" (lit. chadel, which means "cessation") (Yeshayah 38:11) AND HE ASKED: Why is it not written: "Inhabitants of the world" (Heb. cheled)? HE ANSWERED: Because they are not like the mole (Heb. chulda), a creature who endures life blindly, laboriously storing and hiding provisions, knowing not for whom. They are the Residents of cessation, as in "Cease (Heb. chidlu) from man whose breath is in his nostrils" (Yeshayah 2:22). BECAUSE THE HEBREW WORD CHADEL MEANS TO AVOID, THEY ARE CALLED THE RESIDENTS OF CESSATION. They avoided walking the path of Gehenom and disciplined themselves to walk along the path leading to the Garden of Eden.

140. וְכְמָה צַדִּיקָיָא סַחְרָנִיהַ דְאָדָם, אִינוֹן דְאַתְמַנְעוּ מֵאַרְחָא דְגִיְהֵנָם, וְסֵטוּ לְגַבֵּי אַרְחָא דְגֵן עַדָּן. וְאִילִין אַקְרוּן יוֹשְׁבֵי חַדְלָא. וְלֹא כְתִיב יוֹשְׁבֵי חַדְלָא, בְּגִין דְלֹא הוּוּ כְמוֹ חוּלְדָה דְגֵרְרָא, וּמִנְחָא, וְלֹא יִדְעָא לְמַאן שְׂבָקָא, אֲלֵא יוֹשְׁבֵי חַדְלָא. כַּד"א חַדְלוּ לְכֶם מִן הָאָדָם וְגו'. דְאַתְמַנְעוּ לֹון מֵאַרְחָא דְגִיְהֵנָם וְאַתְקִיפוּ בְהוּ לְאַעְלָא לְהוּ בְּגַנְתָּא דְעַדָּן.

141. Another explanation is that residents of cessation REFERS TO all those who repented and ceased performing the sins of the wicked. Because Adam repented before his Master, he sits among others who also repented, ceased sinning, and are called "Residents of Cessation." As it is written: "I will know how frail (Heb. chadel) I am" (Tehilim 39:5). And therefore, Adam sits at the gate of the Garden of Eden, and he is happy with the righteous who walk along the path and arrive at the Garden of Eden.

142. Come and behold: it is written: "I said I shall not see Yah." SO HE ASKED: Who can ever see Yah now? AND HE REPLIED: THAT the end of the verse reveals the intention of the words, as it is written: "Yah in the land of Life." Come and behold: when the souls ascend and reach the place of the Bundle of Life, they enjoy the illumination of the Radiant Mirror, which shines and brings forth Light from the most elevated place of all. A soul not encloded in this radiance could neither approach nor get close enough to see that Light.

143. And the secret of the matter is that as the soul is given garments to don so it can exist in this world, WHICH IS THE BODY, so it is also given garments of supernal radiance. These allow it to exist in the world to come and to see into the Radiant Mirror, WHICH IS ZEIR ANPIN, from that Land of Life, THE FEMALE PRINCIPLE OF ZEIR ANPIN. THUS THE PROBLEM THAT AROSE IN THE VERSE, "I SAID, I SHALL NOT SEE YAH," IS SOLVED. THE INTENTION IS THAT BY THESE TWO AMENDMENTS-(1) BY THE GARMENT OF THE SUPERNAL RADIANCE AND (2) BY THE FEMALE PRINCIPLE OF ZEIR ANPIN, CALLED THE LAND OF LIFE-THE RIGHTEOUS PEOPLE DESERVE TO SEE INTO THE RADIANT MIRROR, WHICH IS THE SECRET OF YAH (YUD-HEI) IN THE LAND OF LIFE.

144. Come and behold: Moshe would not have been able to approach what he was looking at had he not been dressed in another covering. As it is written: "And Moshe entered into the midst of the cloud, and went up the mountain" (Shemot 24:18). And he covered himself with the cloud as a person wears a garment. And then, it is written: "Moshe came to the cloud where Elohim was" (Shemot 24:18), and "Moshe was on the mountain forty days and forty nights" (Shemot 24:18) and was able to see what he saw.

145. In the same way, the souls of the righteous in the World of Truth dress themselves in garments and act in accordance with that world. So dressed, they are prepared to gaze into the Light that shines in the Land of Life, MEANING THAT THEY COVER THEMSELVES WITH THE LIGHT OF THE FEMALE PRINCIPLE, FROM WHICH THEY ARE ABLE TO GAZE INTO THE LIGHT OF THE RADIANT MIRROR. WHEN CHIZKIYAHU CALLED, "Yah, Yah, in the Land of Life" (Yeshayah 38:11), he was afraid that he might no longer be worthy of gazing on that Light and meriting that vision. THE STREAM THAT FLOWS FROM GAN EDEN blocked his vision, and he did not beget any children. AND WHOEVER DOES NOT INDULGE IN THE ACT OF PROCREATION, BLEMISHES THE RIVER THAT FLOWS FROM GAN EDEN, WHICH IS YESOD OF ZEIR ANPIN. THIS IS INDICATED IN THE VERSE: "I shall behold Adam no more" (Yeshayah 38:11). This refers to the first man, as has already been explained. ADAM SITS WITHIN THE GATES OF GAN EDEN AND RECEIVES THE SOULS OF THE RIGHTEOUS WHO ARRIVE THERE. CHIZKIYAUH FEARED THAT HE WAS NOT WORTHY OF SEEING ADAM AT THOSE GATES.

141. דְּבַר אַחֲרֵי־שָׁבִי חָדַל אֵינּוֹן מְרִיחוֹן דְּתִשׁוּבָה, דְּמִנְעוּ גְרַמִּייהוּ מֵאֵינּוֹן חוֹבִין דְּחַיִּיבִינָא, וּבְגִין דְּאִדָּם הִרְאִישׁוּ, תָּב בְּתִיבְתָא קָמִי מֵאֲרִיָּה, יְתִיב עַל אֵינּוֹן דְּאִתְמַנְעוּ מִחוּבִיָּהוֹן, וְאֵינּוֹן בְּנֵי חָדַל, כִּד"א אֲרַעָה מַה חָדַל אָנִי. וּבְגִין כִּךְ אִיהוּ יְתִיב לְתַרְעָא דְּגִנְתָּא דְּעַרְן, וְחָדִי בְּהוּ בְּצַדִּיקִינָא, דְּאִתִּין בְּהוּא אֹרְחָא דְּגִנְתָּא דְּעַרְן.

142. תָּא חֲזִי, מַה בְּתִיב, אֲמַרְתִּי לֹא אֲרָאָה יְהִ, וְכִי מֵאֵן יְכִיל לְמַחְמִי יְהִ. אֲלֵא סוּפָא דְקָרָא אוֹכַח, דְּכִתִּיב יְהִ בְּאֶרְץ הַחַיִּים, תָּא חֲזִי, כִּד סְלָקִין נִשְׁמַתִּין לְאַתְר צְרוּרָא דְחַיִּי, תַּמָּן מִתְהַנֵּן, בְּזַהְרָא דְאַסְפַּקְלַרְיָאָה דְנִהְרָא, דְנִהִיר מֵאֲתַר עֲלָאָה דְכֻלָּא, וְאִילוּ לֹא מִתְלַבֵּשׂא נִשְׁמַתָּא, בְּזַהְרָא דְלְבוּשָׂא אַחְרָא, לֹא תִיכּוֹל לְאַתְקַרְבָּא לְמַחְמִי הוּא נְהוּרָא.

143. וְרָזָא דְמִלְּהָ, כְּמַה דִּיהִבִי לְנִשְׁמַתָּא, לְבוּשָׂא דְמִתְלַבֵּשׂא בֵּיה, לְמִיקָם בְּהֵאֵי עֲלֵמָא. הִכִּי נְמִי יְהִי לָהּ לְבוּשָׂא, דְּזַהְרָא עֲלָאָה, לְמִיקָם בֵּיה בְּהוּא עֲלֵמָא, וְלֹא־סִתְפְּלָא בְּגוּ הוּא אִסְפַּקְלַרְיָאָה דְנִהְרָא, מְגוּ הוּא אֶרְץ הַחַיִּים.

144. תָּא חֲזִי, מִשָּׁה לֹא יְכִיל לְקַרְבָּא. לְאַסְתְּפְּלָא, כְּמַה דְאַסְתְּפְּלָא, אֲלֵא כִּד אִתְלַבֵּשׂ בְּלְבוּשָׂא אַחְרָא, כִּד"א וַיָּבֵא מֹשֶׁה בְּתוֹךְ הָעָנָן וַיַּעַל אֶל הָהָר. וְתַרְגּוּם בְּמִצִּיעוֹת עֲנָנָא. וְאִתְלַבֵּשׂ בָּהּ, כְּמֵאֵן דְּאִתְלַבֵּשׂ בְּלְבוּשָׂא, וּבִגְדֵי, וּמִשָּׁה נָגַשׂ אֶל הָעֶרְפֶּל אֲשֶׁר שָׁם הָאֱלֹקִים, וְכִתִּיב וַיָּבֵא מֹשֶׁה בְּתוֹךְ הָעָנָן וּגו'. וַיְהִי מִשָּׁה בְּהַר אַרְבַּעִים יוֹם וְאַרְבַּעִים לַיְלָה. וַיְכִיל לְאַסְתְּפְּלָא בְּמַה דְאַסְתְּפְּלָא.

145. כְּגוּוֹנָא דָּא, מִתְלַבֵּשִׁין נִשְׁמַתְהוֹן דְּצַדִּיקִינָא, בְּהוּא עֲלֵמָא, בְּלְבוּשָׂא, כְּגוּוֹנָא דְהוּא עֲלֵמָא, דְּלֹא יְתַנְהֵג אֲלֵא בְּלְבוּשָׂא, כְּגוּוֹנָא דָּא. וְקִיּוּמִי לְאַסְתְּפְּלָא בְּנִהוּרָא דְנִהִיר, בְּהוּא אֶרְץ הַחַיִּים. וְהוּוּ יְהִ, יְהִ בְּאֶרְץ הַחַיִּים. דְּהוּוּ סְבִיר דְּלֹא יִזְכִּי לְהוּא נְהוּרָא, וְלִהוּא אִסְתְּפְּלוּתָא, בְּגִין דְּנִהְרָא דְנִגִּיד, פְּסִיק לֵיה, וְלֹא אוֹלִיד. לֹא אָבִיט אֲדָם עוֹד, דָּא אֲדָם קְדַמָּאָה כְּמַה דְאַתְמַר.

146. And what was the reason for all this, NAMELY WHY DID CHIZKIYAHU FEAR THIS? Because the prophet had told him, "for you shall die" in this world "and not live" (Yeshayah 38:11) in the World of Truth. For, upon death, he who has not begotten any children in this world is expelled from all that is mentioned above and cannot stay to gaze upon that shining light. If this was the case with Chizkiyahu, who was a pure, righteous man, so much more for those who do not have ancestral merit to support them and have even sinned before their Master.

147. This garment, previously mentioned, has already been discussed by our friends. There is a "robe of the Sages" that they wear in the World of Truth. Happy are the righteous with their inheritance, as the Holy One, blessed be He, has put aside many blessings and delights for them in the World of Truth. It has been written of them: "Eye has not seen besides you, Elohim, what you shall do for him that waits for you" (Yeshayah 64:3).

19. "And I... a Flood of waters"

The spiritual insight conveyed here by the Zohar concerns an individual who commits a terrible deed, but still retains a spark of shame, a degree of embarrassment, or a slight awareness of the wrongfulness of his actions. There is still hope for this person and the path of repentance remains open to him. But those who commit wanton acts of evil, without any remorse for their actions, are considered to be past the point of no return. This section helps us maintain awareness of what constitutes positive and negative spiritual actions.

148. "And I, Myself shall bring a Flood of waters upon the earth." Rabbi Yehuda opened the discussion with the verse: "These are the waters of strife, wherein the children of Yisrael strove with Hashem and He was sanctified in them" (Bemidbar 20:13). AND HE ASKED: This is not the only place where the children of Yisrael strove with Hashem. Why does the text say "waters of strife" here, but not at any other place? AND HE REPLIED: These waters in particular are the waters of strife, for they gave strength and bravery to the Prosecutor. There are sweet and bitter waters, WHICH ARE THE SECRETS OF HOLINESS AND ITS OPPOSITE-OF THE RIGHT COLUMN. And there are pure and mucky waters, WHICH ARE THE SECRETS OF HOLINESS AND ITS OPPOSITE-OF THE LEFT COLUMN. And there are waters of peace and of strife, WHICH ARE THE SECRETS OF THE HOLINESS AND ITS OPPOSITE-OF THE CENTRAL COLUMN. That is why IT IS WRITTEN: "These are the waters of strife, wherein the children of Yisrael strove with Hashem," THIS SHOWS THAT THE WATERS REFERS TO THE OPPOSITE SIDE OF THE CENTRAL COLUMN. As they drew upon themselves that which they should not have DRAWN, NAMELY THE OPPOSITE SIDE, CALLED THE WATERS OF STRIFE and they were defiled by them. And this is why it is written: "and He was sanctified in them."

149. Rabbi Chizkiyah asked: If it is so, then why is it written: "and He was sanctified,"? It should have been written: 'and they were sanctified' IN THE PLURAL, REFERRING TO THE CHILDREN OF YISRAEL. AND HE REPLIED THAT there is a hidden meaning to the words "He was sanctified." THEY INDICATE THAT something that should not be damaged is damaged. It is as if the moon, WHICH IS THE FEMALE PRINCIPLE, has been damaged. So the word "sanctified" is not mentioned here for praise, WHICH ACCOUNTS FOR THE DISCRETION EXPRESSED IN THE SCRIPTURES. AND RABBI YEHUDA CONCLUDED THAT "And I, Myself, shall bring a flood of waters" means that He shall send the Angel of Destruction upon them, just as they defiled themselves with him, as we have stated previously.

146. וְכֹל דָּא לְמָה, בְּגִין דְּאָמַר לִיה נְבִיאָה, כִּי מֵת אַתָּה, בְּהַאי עֲלָמָא, וְלֹא תַחֲיָה, לְהֵוּא עֲלָמָא, בְּגִין דְּמָאן דְּלֹא אוֹלִיד בְּנִין בְּהַאי עֲלָמָא, כִּד נְמִיק מְנִיָּה, מְתַרְכִּין לִיה, מְכַל מַה דְּאָמְרִין, וְלֹא שְׂרִיא לְמַחְמֵי בְּהֵוּא נְהוֹרָא דְנְהִיר. וְמַה חֻזְקִיָּה, דְהוּה לִיה זְכוּת אָבוֹת, וְאִיהוּ זְכָאָה צְדִיקָא וְחֻסְרָא כֶּךָ, כֹּל שְׁפִין מָאן דְּלִית לִיה זְכוּת אָבוֹת וְחֻטֵי קַמֵי מְאֲרִיָּה.

147. הָאִי לְבוּשָׁא דְקְאָמְרִין, אִיהוּ מַה דְּאָמְרוּ חֲבֵרִיָּא, חֲלוּקָא דְרַבְנָן, דְּאֶתְלַבְּיֵשׁוּ בְּהֵוּא עֲלָמָא. זְכָאָה חוּלְקִיָּהוּן דְּצְדִיקֵיָּא, דְּגִנְזוּ לֹון קְדָשָׁא בְּרִיךְ הוּא, כְּמַה טְבִין וְעִירוּנִין, לְהֵוּא עֲלָמָא, עֲלִיָּהוּ כְּתִיב, עֵין לֹא רָאָתָה אֱלֻקִים זוֹלְתָךְ יַעֲשֵׂה לְמַחְבֵּה לו .

148. וְאָנִי הִנְנִי מְבִיא אֶת הַמְּבּוּל מִים עַל הָאָרֶץ, ר' יְהוּדָה פְּתַח, הֵמָּה מִי מְרִיבָה אֲשֶׁר רְבוּ בְנֵי יִשְׂרָאֵל אֶת ה' וַיִּקְדַּשׁ בָּם, וְכִי בְּאַתֵּר אַחֲרָא לֹא רְבוּ בְנֵי יִשְׂרָאֵל אֶת ה', מ"ש הֵכָא דְקָאֵמַר הֵמָּה מִי מְרִיבָה, וְלֹא אַחֲרֵינָן. אֲלֵא הִנֵּי מִי מְרִיבָה הוּוּ וְדָאִי, דִּינְהִבוּ חִילָא וְתוֹקְפָא לְמְאֲרִיָּהוּן דְּרִינָא לְאַתְתַּקְפָּא, בְּגִין דְּאִית מִיִּין מְתוּקִין, וְאִית מִיִּין מְרִירִין, אִית מִיִּין צְלִילִין, וְאִית מִיִּין עֲבִירִין, אִית מִיִּין שְׁלֵם, וְאִית מִיִּין קְטָטוּ. וְע"ד הֵמָּה מִי מְרִיבָה אֲשֶׁר רְבוּ בְנֵי יִשְׂרָאֵל אֶת ה', דְּאֶמְשִׁיכוּ עֲלִיָּהוּ, לְמָאן דְּלֹא אַצְטְרִיךְ, וְאֶסְתְּאִיבוּ בֵיה, הָדָא הוּא דְכְתִיב וַיִּקְדַּשׁ בָּם.

149. אֶמְרִלְוּרְבֵי חֻזְקִיָּה, אִי הֵכִי, מֵאִי וַיִּקְדַּשׁ, וַיִּקְדַּשׁוּ מִבְּעֵי לִיה, אֲלֵא מְלָה אֶסְתְּלִיקַת, וַיִּקְדַּשׁ, אֶתְפְּגִים מָאן דְּלֹא אַצְטְרִיךְ, כְּבִיכּוּל, דְּאֶתְפְּגִימַת סִיְהָרָא. וַיִּקְדַּשׁ לֹאוּ לְשִׁבְחָא אִיהוּ הֵכָא. וְאָנִי הִנְנִי מְבִיא אֶת הַמְּבּוּל, כְּמַה דְּאוּקִימְנָא, לְאִיְתָאָה מְחַבְּלָא עֲלִיָּהוּ, כְּמַה דְּאִינוּן אֶסְתְּאִבוּ בֵיה.

150. Rabbi Yosi said: Woe to the wicked who do not want to repent of their sins before the Holy One blessed be He, while they are still in this world, because when a person repents and feels sorry for his sins, then the Holy One, blessed be He, forgives him. But those who cling to their sins and refuse to repent will eventually fall into Gehenom and never be brought up again.

150. אָמַר רַבִּי יוֹסִי, וְוִי לֹון לְרַשָׁעִימָא, דְּלֵא בְּעָא לְאַתְבָּא, קָמִי קְדָשָׁא בְּרִיךְ הוּא עַל חוֹבִימָהוֹן בְּעוֹד דְּאִינֹון בְּהָאִי עֲלֵמָא, דְּכַד ב"נ אֲתִיב, וְאַתְנַחֵם עַל חוֹבוֹי, קְדָשָׁא בְּרִיךְ הוּא מַחִיל לֵיהּ. וְכַל אִינֹון דְּמִתְקַפִּין בְּחוֹבֵיהוֹן, וְלֵא בְּעֵי לְאַתְבָּא קָמִי קְדָשָׁא בְּרִיךְ הוּא עַל חוֹבֵיהוֹן, לְבַתֵּר יִנְפְּלוּ לְגִימָהוֹן וְלֵא יִסְקוֹן לֵיהּ מִתְמָן לְעֵלְמִין.

151. Come and behold: Because the generation of Noach was stubborn and bold enough to sin openly, the Holy One, blessed be He, brought Judgment upon them. Rabbi Yitzchak said that if a person sins, and he does so secretly, then the Holy One, blessed be He, is merciful. If he repents, he is pardoned and forgiven. But if he does not repent his sins, He reveals them for all to see. How do we know this? We learn this from the way in which the faithless wife WHO SINS SECRETLY IS TREATED AND FROM HOW THE HOLY ONE, BLESSED BE HE, REVEALS HER SIN OUT IN THE OPEN WITH THE 'CURSING WATERS.'

151. תָּא חֲזִי, בְּגִין דְּאַתְקִיפוּ לְבִימָהוֹן, כַּל אִינֹון דְּרָא דְנַח, וּבְעוּ לְאַחְזָא חוֹבֵיהוֹן בְּאַתְגְּלִיָּא, קְדָשָׁא בְּרִיךְ הוּא אִימְתִי דִּינָא עֲלֵיהוֹן, בְּהוּא גּוֹנָא. אָמַר רַבִּי יִצְחָק, וְאַפִּילוּ כַד חֲטִי ב"נ בְּאַתְבָּסִיָּא, קְדָשָׁא בְּרִיךְ הוּא רַחֲמָן, וְאִי תָב ב"נ לְגַבִּיָּה, חֲפִי עֲלֵיהּ, וּמַחִיל לֵיהּ וְשׁוֹבִיק לֵיהּ, וְאִי לֵא, גְּלִי לֵיהּ לְעִינֵי כָּלָא, מְנָלָן, מְסוּטָה.

152. In the same manner, the wicked, NAMELY THE GENERATION OF THE DELUGE, were openly destroyed and wiped from the face of the earth. And how were they wiped out? The scalding waters spurted up from the abyss, skinning them alive. As skin was torn from flesh, they were left only with their bones-and then the bones came asunder. As it is written: "And they were wiped from the face of the earth" (Beresheet 7:23). Rabbi Yitzchak said: "And they were wiped out." What is meant by the expression "wiped out?" It is similar to, "Let them be blotted out from the book of living" (Tehilim 69:29). We learn from this that they shall not participate in the resurrection and will not rise in the Day of Judgment.

152. וְהִכִּי נָמִי אֲתַמְחוֹן אֲלִין חַיִּיבִיא מְאַרְעָא בְּאַתְגְּלִיָּא, וְהִיךְ אֲתַמְחוֹן. אֲלֵא דְהוּוּ נִפְקִי מִיָּא, וְהוּוּ רְתִיחָן, מִן תְּהוּמָא, וְסִלְקִי וְאַעֲבַר מְנִימָהוֹן מְשַׁכָּא, וְכִיּוֹן דְּאַעֲבַר מְנִימָהוֹן מְשַׁכָּא, הִכִּי נָמִי בְּשַׂרָא, וְלֵא אֲשַׁתְּאֵרוּ אֲלֵא בְּגִרְמִימָהוֹן לְחוּד, לְקִימָא דְכְּתִיב וְיִמְחוּ מִן הָאָרֶץ. וְכַל אִינֹון גְּרַמִּי, אֲתַפְּרִדֵּן דָּא מִן דָּא, וְלֵא אֲשַׁתְּאֵרוּ כְּחָדָא, וּמַכְּלָא אֲתַעֲבַרוּ מְעֵלְמָא. רַבִּי יִצְחָק אָמַר, וְיִמְחוּ מִן הָאָרֶץ, מֵאִי וְיִמְחוּ, כַּד"א יִמְחוּ מְסַפֵּר חַיִּים, מְכָאן אֲוִלִיפְנָא דְלִית לֹון תְּחִיָּה לְעֵלְמִין, וְלֵא יְקוּמוּן בְּדִינָא.

20. "And I will establish my covenant"

The vital importance of the Covenant between man and God can remain in our consciousness through the spiritual forces released by the letters of this section. This Covenant is founded primarily upon the greatest power that humanity was given for revealing spiritual Light into this world and into our own lives -- that is, sexual relations between husband and wife. The Kabbalists teach us that because this action has the most potential and influence for revealing Light, it is given the most attention by the evil inclination and the negative forces that dwell in our midst.

153. "But with you will I establish my covenant" (Beresheet 6:18). Rabbi Elazar said that from this we learn that the establishment of the Covenant above is equivalent to the establishment of that below. This is concluded from the term, "with you." Rabbi Elazar continued to say that from this we learn that when there are righteous in the world, the worlds above and below are firmly established.

153. וְהִקִּימוֹתִי אֶת בְּרִיתִי אִתְךָ, אָמַר ר' אֶלְעָזָר, מִהֲכָא קִיּוּמָא דְּבְרִית לְעִילָא, בְּקִיּוּמָא דְּבְרִית לְתַתָּא, מְשַׁמַּע דְּכְּתִיב אִתְךָ. וְאַמַּר רַבִּי אֶלְעָזָר, מְכָאן אֲוִלִיפְנָא, דְּכַד זְכָאִין אִינֹון בְּעֵלְמָא, אֲתַקְּיִים עֲלֵמָא לְעִילָא וְתַתָּא.

154. Rabbi Shimon said that this is a hidden matter, because the arousal of the male to the female happens when he feels jealousy toward her. Come and behold: When there is a righteous person in the world, the Shechinah immediately attaches Herself to him and never leaves him. And she therefore desires him. The upper desire is then aroused toward her with love that is similar to the desire of the male for the female when he feels jealousy toward her. That is why it is written: "But with you will I establish my covenant." THIS MEANS THAT my desire is aroused because of you. The verse, "My Covenant will I establish with Yitzchak," has a similar meaning that it is because of Yitzchak, as by Noach.

155. "But with you will I establish my covenant," MEANS THAT you shall be My Covenant in the world. And after that, "and you shall come into the ark." Because had he not been righteous, he would not have entered the ark, as only a righteous man may be connected with the ark. That is why it is written: "you shall come into the ark," AFTER IT HAS BEEN STATED THAT "BUT WITH YOU WILL I ESTABLISH MY COVENANT."

156. Rabbi Elazar said that as long as the people hold on to the Covenant, no nation nor tongue in the world can harm them. And because Noach kept and protected the Covenant, the Holy One, blessed be He, protected him. But the rest of his generation did not observe the Covenant, so the Holy One, blessed be He, removed them from the world. And it has been said that in the same way that they sinned, they were also erased from the world.

154. אָמַר רַבִּי שִׁמּוֹן שִׁמְעוֹן מִלֵּה סְתִים אִיהוּ, כִּד אֲתַעְרוּתָא דְדַכּוּרָא לְגַבִּי נּוֹקְבָא, כִּד אִיהוּ מְקַנִּי לָהּ. תָּא חֲזִי, רִזָּא דְמִלָּה, כִּד צַדִּיקָא אִיהוּ בְעֵלְמָא, מִיַּד שְׂכִינְתָא לֹא אֲתַעְרִיאת מְנִיָּה, וְתִיאוּבְתָא דִילָהּ בִּיָּה, כִּדִּין תִּיאוּבְתָא דְלַעִילָא לְגַבִּיהּ בְּרַחֲמֵי, כְּתִיאוּבְתָא דְדַכּוּרָא לְנוֹקְבִיָּה, כִּד אִיהוּ מְקַנִּי לָהּ, וְעַל דָּא וְהִקְיַמּוּתִי אֶת בְּרִיתִי אִתְךָ. אֲתַעַר תִּיאוּבְתָא בְּגִינְךָ. כְּגוֹנוּנָא דָּא וְאֵת בְּרִיתִי אֶקִּים אֶת יִצְחָק.

155. וְהִקְיַמּוּתִי אֶת בְּרִיתִי אִתְךָ, לְמַהוּי אֶת בְּרִיתִי בְעֵלְמָא, וּלְבַתֵּר וּבֵאת אֶל הַתִּיבָה, דְּאֶלְמֵלֵא לֹא אִיהוּ צַדִּיק, לֹא יַעֲוֹל לְתִיבּוֹתָא, דְּהָא לֹא אֲתַחְבַּר לְתִיבָה, בַּר צַדִּיק, וּבְגִינִי כֶּךָ, וּבֵאת אֶל הַתִּיבָה, וְהָא אֲתַמַּר.

156. אָמַר רַבִּי אֶלְעָזָר, בְּכֹל זְמַנָּא, דְּבִנֵּי נֶשְׂאָ, יִתְאַחְדוּן בְּבְרִית דָּא, וְלֹא יִשְׁבְּקוּן לִיָּהּ, לִית עִם וְלִישָׁן בְעֵלְמָא, דִּיּוּכּוּל לְאַבְאָשָׁא לֹון, וְנַח אֲתַקִּיף בְּבְרִית דָּא, וְנָטַר לִיָּהּ, בְּגִינִי כֶּךָ, קְדָשָׁא בְּרִיךְ הוּא נָטַר לִיָּהּ. וְכֹל בְּנֵי דְרִיָּה לֹא נָטְרוּ לִיָּהּ, בְּגִין כֶּךָ קְדָשָׁא בְּרִיךְ הוּא אֶעֱבַר לֹון מְעֵלְמָא, וְהָא אֲתַמַּר, בְּהָהוּא חוּבָא מְמַשׁ, דְּאִינוּן חָאבָּ, בְּהָהוּא גְּוֹנָא אֲתַמְחוּן מְעֵלְמָא.

21. "And he repaired the altar of Hashem that was ruined"

The Covenant between mankind and God connects to the Sfirah of Yesod, which correlates to the reproductive organs of man. There is also a vital spiritual link to the circumcision of a newborn male child.

The underlying lesson of this section is the Kabbalistic doctrine that all war, natural disasters, famine, slaughter, and massacre can be traced to destructive spiritual forces arising from humanity's negative sexual acts. Negative sexual acts are defined as those that are not for the purpose of procreation or for the bringing of Light to the world.

Sexual relations between man and wife mirror the metaphysical forces at work in the Upper Worlds. The male corresponds to the realm of Yesod, and the woman to the world of Malchut. Whenever any kind of positive Light and fulfillment reaches our lives, it is a direct result of the enjoining of Yesod and Malchut.

Sexual relations accomplish this mating of the two Upper Worlds. However, negative forces constantly try to sever this connection. These negative forces are so cunning and clever, they have deceived us into believing they do not even exist.

Through our own meditation and desire to share, the power of these words of the Zohar can awaken a genuine understanding of the role sexual relations play in the revelation of Light into the world.

157. Rabbi Yehuda was sitting before Rabbi Shimon, and both were studying the text, in which it is written: "And he repaired the altar of Hashem that was broken down" (I Melachim 18:30). What is the meaning of the term 'repaired' in this verse? Come and behold: "In the days of Eliyahu, all Yisrael left the Holy One, blessed be He, and in so doing, left their Holy Covenant. And when Eliyahu came and saw that the sons of Yisrael had left the Holy Covenant and therefore it had been taken away from them, HE AMENDED IT AND BROUGHT IT BACK TO ITS PLACE. THAT IS, HE AMENDED YESOD, MAKING IT WORTHY OF MATING WITH MALCHUT. AND THIS IS CONSIDERED TO BE THE REPAIR OF THE ALTAR, WHICH IS MALCHUT, AS SHALL BE FURTHER EXPLAINED.

157. רַבִּי יְהוּדָה הָוָה שְׂכִיחַ קְמִיָּה דְר"ש, וְהוּוּ עֶסְקִי בְּהָאֵי קְרָא דְכְתִיב וַיִּרְפָּא אֶת מִזְבֵּחַ ה' הֶהְרוֹס. מֵאֵי וַיִּרְפָּא, תָּא חֲזִי, בֵּימֵי אֱלִיָּהוּ, יִשְׂרָאֵל כְּלָהוּ שְׂבָקוּ לִיָּהּ לְקְדָשָׁא בְּרִיךְ הוּא, וְשְׂבָקוּ בְרִית קִיּוּמָא דְלַהוּן, כִּד אֲתָא אֱלִיָּהוּ וְחָמָא דְקָא שְׂבָקוּ בְּנֵי יִשְׂרָאֵל הָאֵי בְרִית קִיּוּמָא, וְאֶעֱבְרוּ מְנִיָּיהוּ הָאֵי בְרִית.

158. Because he brought it back to its place, NAMELY BECAUSE HE REPAIRED YESOD AND BROUGHT IT BACK TO MALCHUT, all was healed! This is why it is written: "And he repaired the altar of Hashem that was broken..."--a reference to the Covenant that had been forsaken. It is therefore written: "And Eliyahu took twelve stones, according to the number of the tribes of the sons of Ya'akov" (I Melachim 18:31), which alludes to the repair of the altar of Hashem, THE AMENDMENT OF THE DAMAGE AND THE 'HEALING' OF THE ALTAR.

159. "To which the word of Hashem came and said, Yisrael shall be your name" (I Melachim 18:31). HE ASKED: What is the reason for mentioning the name 'Yisrael' upon the altar? And he answered: Assuredly, "Yisrael shall be your name..." signifies THE AMENDMENT to raise her up, NAMELY TO RAISE MALCHUT TO THE SUPERNAL ABA AND IMA, and to return the Holy Covenant to its place. IT SIGNIFIES THAT YESOD OF ZEIR ANPIN COULD UNITE AGAIN WITH MALCHUT, FOR THERE CAN BE NO UNION BETWEEN ZEIR ANPIN AND MALCHUT UNLESS THEY RETURN TO THEIR PLACES BETWEEN ABA AND IMA. That is why it is written: "For the children of Yisrael have forsaken your Covenant" and have therefore "ruined your altars" (I Melachim 19:10), WHICH IS MALCHUT. AND BY THE SECRET OF THE AMENDMENT OF THE COVENANT, SHE SHALL BE REBUILT AGAIN.

160. Come and behold: As long as Yisrael respects the Holy Covenant, the worlds above and below are permitted to exist. But when they disregard the Covenant, the worlds above and below cannot exist. As it is written: "If My Covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). This is why it is written: "And he repaired the altar of Hashem that was broken down." He asked if this is considered to be "healing?" AND HE ANSWERED: Yes, most certainly! Because he maintains the place upon which faith is dependent. IN OTHER WORDS, HE OBSERVES THE COVENANT, WHICH IS YESOD, AND MAINTAINS THE PLACE ON WHICH MALCHUT THAT IS CALLED "FAITH" DEPENDS.

161. Come and behold: The same applies to Pinchas, who was zealous because of what Zimri had done. By his action, he reinstated the Covenant and returned it to its proper place. That is why it is written: "Behold, I give to him my covenant of peace" (Bemidbar 25:12). Can one really accept the idea that Pinchas was the reason for the peace? And upon what is this controversy between Pinchas and the covenant based? That here, IN THE WORD PEACE, everything was connected to its right place, meaning "Behold, I give to him my covenant of peace." But what is it that is given? WHAT IS THE COVENANT? "Peace," WHICH MEANS SUPERNAL MATING, IS GIVEN, so that the Covenant can be connected to its proper place, WHICH IS MALCHUT. That is why it is written: "I give to him my covenant of peace." And what is "peace?" It is the place with which to connect; it is THE MATING WITH MALCHUT REFERRED TO BY THE TERM 'PEACE.' MALCHUT THAT was disconnected from 'Him' FROM YESOD, as a result of the sins OF YISRAEL was attached to it by PINCHAS. He was the person who returned the Covenant to its place for all time. "And he shall have it, and the Covenant of an everlasting priesthood shall belong to his seed after him, because he was zealous for his Elohim" (Bemidbar 25:12).

158. בֵּינוֹן דְּחֻמָּא אֱלִיָּהוּ כֶּךָ, אֲתָא לְאַתְרֵיךָ מְלָה לְרוּכְתֵיךָ, בֵּינוֹן דְּקָרִיב מְלָה לְרוּכְתֵיךָ, אֲתָסִי בְּלָא, הַה"ד וִירְפָא אֶת מִזְבַּח ה' הַהָרוּס, דָּא בְרִית קְיִימָא, דְּהוּא שְׂבִיק מְעֵלְמָא. וּכְתִיב וַיִּקַּח אֱלִיָּהוּ שְׁתֵּימִם עֶשְׂרֵה אֲבָנִים לְמַסְפַּר שְׁבַטֵי בְנֵי יִשְׂרָאֵל, דָּא הוּא תְּקוּנָא דְּמִזְבַּח ה'.

159. אֲשֶׁר הִנֵּה דָבַר ה' אֵלָיו לֵאמֹר יִשְׂרָאֵל יִהְיֶה שִׁמְךָ. מ"ט אֲדַבֵּר הֵבֵא יִשְׂרָאֵל, אֶלֶּא וּדְאֵי יִשְׂרָאֵל יִהְיֶה שִׁמְךָ, וּדְאֵי לְאַסְתַּלְקָא לְעִילָא, וְלֹאֲתַבָּא בְרִית קְיִימָא לְאַתְרֵיךָ, וְהִינְנִי דְּכָתִיב כִּי עֲזַבּוּ בְרִיתְךָ בְּנֵי יִשְׂרָאֵל, וּבְגִין כֶּךָ, אֶת מִזְבְּחוֹתֶיךָ הִרְסוּ.

160. תָּא חֲזִי, כֹּל זְמַנָּא דִּישְׂרָאֵל נְטְרוּ קְיִימָא קְדִישָׁא, בְּדִין עֲבָדֵי קְיִימָא, לְעִילָא וְתַתָּא. וְכַד שְׂבָקֵי לְהֵאֵי בְרִית, בְּדִין לֹא אֲשַׁתְּכַח קְיוּם לְעִילָא וְתַתָּא. דְּכָתִיב אִם לֹא בְרִיתִי יוֹמָם וּלְיָלֵה חֻקֹּת שָׁמַיִם וָאָרֶץ לֹא שָׁמַתִּי, וּבְגִין כֶּךָ, וִירְפָא אֶת מִזְבַּח ה' הַהָרוּס. וְכִי רְפוּאָה אִיהוּ. הֲכִי הוּא וְדָא, דְּהָא מְקִיִּים לְהֵהוּא אֲתֵר, דְּמֵהִימְנוּתָא תְּלִיא בֵּיה.

161. תָּא חֲזִי, אוֹף הֲכִי פְּנַחַס, בְּשַׁעֲתָא דְּקִנְיָ לְעוֹבְדָא דְּזִמְרִי, אֲתַקִּין לְהֵאֵי בְרִית בְּאַתְרֵיךָ, וּבְגִין כֶּךָ כְּתִיב, הִנְנִי נוֹתֵן לוֹ אֶת בְּרִיתִי שְׁלוֹם. וְכִי ס"ד, דְּבְגִין פְּנַחַס הוּא, וּמָה קִטְטָא הוּא לִיה לְפְּנַחַס, בְּהֵאֵי בְרִית, אֶלֶּא הֵבֵא אֲתַקְשֵׁר מְלָה בְּרוּכְתֵיךָ, הִנְנִי נוֹתֵן לוֹ אֶת בְּרִיתִי, וּמָה אֲתָן לוֹ שְׁלוֹם, לְאַתְחַבְּרָא בְרִית בְּאַתְרֵיךָ. וְעַל דָּא הִנְנִי נוֹתֵן לוֹ אֶת בְּרִיתִי. וּמָה, שְׁלוֹם, דְּאִיהוּ אֲתֵרִיָּה לְאַתְחַבְּרָא בְּהֵדִיָּה, מָה דְּאַתְפָּרֵשׁ מְנִיָּה בְּחֻבְבִּיָּהוּ, בְּגִינֵיהּ אֲתַחְבֵּר בֵּיה, וְעַל דָּא, הוּאִיל וְהוּא אֲתַקִּין מְלָה בְּרוּכְתֵיךָ, מְכָאן וְלֵהֲלָאָה, וְהִיתָה לוֹ וּלְזַרְעוֹ אַחֲרָיו בְּרִית כְּהֵנָּה עוֹלָם תַּחַת אֲשֶׁר קָנָא לְאַלְקֵיו וְגו'.

162. Rabbi Shimon said that there is nothing in the world which so provokes the jealousy of the Holy One, blessed be He, as the sin of disregarding the Covenant. As it is written: "A sword that shall execute the vengeance of the covenant" (Vayikra 26:25). Come and behold: The sin of the generation of the Flood was not completed until they sinned by "corrupting their ways on earth." And even though they were violent with each other-as it is written: "And the earth was filled with violence" (Beresheet 4:11) and "for the earth is filled with violence through them" (Beresheet 4:13)-"I shall destroy them" was because of the sin of letting semen spill in vain. THAT IS, THEIR SENTENCE WAS NOT COMPLETED UNTIL THE COVENANT WAS BLEMISHED. "The earth was also corrupt before the Elohim" and "I shall destroy them" was measure for measure.

163. And there are those who say that their measure of guilt was not completed when they sinned with violence and were cruel with each other. FOR BY THIS they were wicked toward heaven and to other people. Come and behold: There are many ministers above, who are appointed to the voices of those who declare the sentences of their friends TO THE HEAVENS for what has been done to them. And for this sin, it is written: "The earth is filled with violence through them." This means that each and every one passed judgment on his friend before the heavens. That is why it is said: "I will destroy them with the earth."

22. "Come you and all your house"

The home is a magnet for both positive and negative spiritual forces. Negative people who visit our homes can instill harmful energy, and this section gives us the protection against any such forces.

164. "And Hashem said to Noach, Come you and all your house." Rabbi Shimon asked: Why does the term "Elohim" appear in all the verses of the text, while here the name Hashem, YUD-HEI-VAV-HEI, is mentioned? What is different here that Yud-Hei-Vav-Hei, which is the supernal name of Mercy was mentioned? This hints at the secret we have already learned, that it is not proper for a woman to invite a guest into her house without the permission of her husband.

165. It was the same when Noach was asked to enter the ark, WHICH IS MALCHUT, and to unite with Her. It was not yet proper for him to enter until the 'husband' of the ark gave him permission to do so. As it is written: "Come you and all your house into the ark." And this is why the name Yud-Hei-Vav-Hei, who is the husband of the ark, is mentioned there, FOR YUD-HEI-VAV-HEI IS ZEIR ANPIN AND THE ARK IS MALCHUT. Only after the husband gave permission did Noach enter and unite with the ark. Thus, we have learned that a guest does not have permission to enter a house without the consent of the husband, the owner of the house. This is why after the mention of Yud-Hei-Vav-Hei, it is written: "And Noach went in."

166. Come and behold: What is written? "For you I have seen righteous before Me, in this generation" (Beresheet 7:1). From this we learn that a person should never accept a guest into his house if he suspects that he might be wicked. And he should accept him only if he considers him to be righteous and is not at all suspicious of him. That is why it is written: "Come you and all your house into the ark." Why? Because "you I have seen righteous before Me in this generation."

162. אָמַר רַבִּי שִׁמְעוֹן, לִית לָךְ מְלָה בְעֵלְמָא, דְּקִדְשָׁא בְרִיךְ הוּא קְנִי לָהּ, כְּמוֹ חוּבָא דְבְרִית, כְּד"א חָרַב נּוֹקְמַת נֶקֶם בְּרִית. וְתָא חָזִי לָא אֲשֵׁתִילִים חוּבָא דְרָדָא דְטוֹפְנָא אֲלָא בְּגִין דְּחָבּוּ בְּחַבִּילוֹ דְאַרְחִייהוּ עַל אַרְעָא. וְאִף עַל גְּבֻדָּהוּ מְקַפְחִי דָא לְדָא, כְּדִכְתִּיב וְתִמְלֵא הָאָרֶץ חֲמָס, וְכִתִּיב כִּי מִלְּאָה הָאָרֶץ חֲמָס מִפְּנֵיהֶם, מִכָּל מְקוֹם, וְתִשְׁחַת הָאָרֶץ לִפְנֵי הָאֱלֹקִים, וְהִנְנִי מִשְׁחִיתֶם, מִדָּה כְּנֹגֵד מִדָּה, הִנְנִי מִשְׁחִיתֶם בְּחוּבָא דְחַבְלוֹתָא.

163. וְאִית דְּאָמְרִי, דְּלֵא אֲשֵׁתִילִים קִסְטִייהוּ, אֲלָא בְּחוּבָא דְחֲמָס, דְּהוּוּ מְקַפְחִין דָּא לְדָא דְהוּוּ בִישׁוּן לְשָׁמַיִם וְלְבְרִיּוֹת. תָּא חָזִי כְּמָה אֵינּוֹן מִמְּנָן מְלַעִילָא, דְּאִתְפְּקֵדָן עַל קְלִי דְאֵינּוֹן דְּמִסְרֵי דִינָא עַל חֲבֵרִיהוֹן, עַל מַה דְּעִבְדִּי לֹוֹן, וְעַל דָּא כְּתִיב כִּי מִלְּאָה הָאָרֶץ חֲמָס מִפְּנֵיהֶם. וּבְגִין כֶּךָ כְּתִיב, וְהִנְנִי מִשְׁחִיתֶם אֶת הָאָרֶץ.

164. וַיֹּאמֶר ה' לְנֹחַ בֹּא אִתָּךְ וְכָל בֵּיתְךָ, אָמַר רַבִּי שִׁמְעוֹן אֲמַאי בְּכֻלְהוּ אֱלֹקִים וְהִכָּא ה', מַאי שְׁנָא הִכָּא דְאִתְמַר ה', שְׁמָא עֲלָא דְרַחֲמֵי. אֲלָא רֹזָא אִיהוּ, דְּאוּלִּיפְנָא, לָאו אֹרַח אַרְעָא, לְקַבְּלָא אִתְתָּא אוֹשְׁפִיזָא בְּהַדָּה אֲלָא בְּרִשׁוֹ דְבַעֲלָהּ.

165. אוֹף הִכִּי נַח, בְּעָא לְאֲעֵלָא בְּתִיבּוֹתָא, לְאִתְחַבְּרָא בְּהַדָּה, וְלָאו הוּוּ יָאוּת עַד דְּבַעֲלָה דְתִיבָהּ, יֵהֵב לִיהָ רִשׁוֹ לְאֲעֵלָא, דְּכִתִּיב בֹּא אִתָּךְ וְכָל בֵּיתְךָ אֶל הַתְּבָה. וּבְגִין כֶּךָ אֶקְרִי הִכָּא ה', בְּעֵלָה דְתִיבָהּ, וּכְדִין עָאל נַח וְאִתְחַבְּרָ בְּהַדָּה. וְכֵן אוּלִּיפְנָא, דְּלִית לִיהָ רִשׁוֹ לְאוֹשְׁפִיזָא לְמִיעָל לְבֵיתָא, אֲלָא בְּרִשׁוֹ בְּעֵלָה, מְאִרִיָּה דְבֵיתָא, הִדָּא הוּא דְכִתִּיב לְבֵתְךָ, וַיָּבֵא נַח וְגו'.

166. תָּא חָזִי, מַה כְּתִיב כִּי אוֹתְךָ רְאִיתִי צְדִיק לִפְנֵי בְּדוֹר הַזֶּה. מִכָּאן אוּלִּיפְנָא, דְּלֵא יְקַבֵּל ב"נ אוֹשְׁפִיזָא בְּבֵיתִיהּ, אִי אִיהוּ חָשִׁיד בִּיהּ דְּאִיהוּ חֲטִיבָא, אֲלָא אִי קָאִים בְּעִינוֹי לְזַכָּא, דְּלֵא חָשִׁיד בְּעִינוֹי כָּלֵל, הִה"ד בֹּא אִתָּךְ וְכָל בֵּיתְךָ אֶל הַתְּבָה, מַאי טַעְמָא בְּגִין כִּי אוֹתְךָ רְאִיתִי צְדִיק לִפְנֵי בְּדוֹר הַזֶּה.

167. And we have also learned that if the husband gives permission to the guest alone, but not to his companions, the guest should not bring them into the house. In the verse, "Come you and all your house into the ark," permission was given to all of Noah's companions to enter the ark, and from this passage we learn a secret concerning proper manners and ways of conduct.

167. וְאוֹלִיפְנָא, דְּאִי יְהִיב לֵיהּ רְשׁוּ בְּלַחְדוּי, וְלֹא יְהִיב רְשׁוּ לְכָל אִינוּן דְּאַתְיִין עִמֵּיהּ, לֹא יִיעוֹל לִוְן לְבֵיתָא, הֵה"ד בָּא אַתָּה וְכָל בֵּיתְךָ אֶל הַתֵּבָה, לְכָלֵּא יְהִיב רְשׁוֹתָא לְמִיעֵל. וּמְקָרָא דָּא אוֹלִיפְנָא, רְזָא דְּאוֹרְחוּי דְּאַרְעָא.

23. "The earth and the fullness thereof is Hashem's"

Sexual relations that are not founded upon spiritual principles cause a drying up of the connection between Malchut and Yesod, like a river whose waters have ceased to flow. This withdrawal of Light manifests as all forms of natural and man-made turmoil.

168. Rabbi Yehuda quoted: "For David, a psalm. The earth and the fullness thereof is Hashem's; the world, and they that dwell in it" (Tehilim 24:1). We have learned that wherever it is written: "For David a psalm," it means that he chanted a song and afterward the Holy Spirit rested upon him. But where it is written: "A psalm of David," it means that the Holy Spirit rested upon him and then he chanted the song.

168. רַבִּי יְהוּדָה פִּתַּח, לְדוֹד מְזֻמּוֹר לֵה' הָאָרֶץ וּמְלוֹאָה תִּבֵּל וַיּוֹשְׁבֵי בָהּ. הָא תְּנִינָן, לְדוֹד מְזֻמּוֹר, דְּאָמַר שִׁירְתָּא, וְלִבְתָּר שְׁאַרְתָּ עֲלֵיהּ רוּחַ קְדִישָׁא, מְזֻמּוֹר לְדוֹד, דְּשְׁאַרְתָּ עֲלֵיהּ רוּחַ קְדִישָׁא, וְלִבְתָּר אָמַר שִׁירְתָּא.

169. "The earth is Hashem's." This verse refers to the Land of Yisrael, which is the Holy Land, while "the fullness thereof" refers to the Shechinah. As it is written: "For the glory of Hashem was full in His house of Hashem" (II Divrei Hayamim 5:14) and, also, "and the glory of Hashem filled up the Tabernacle" (Shemot 40:35). SO THE WORDS "FILLED UP" AND "ITS FULLNESS" REFER TO THE SHECHINAH. But, why IS IT WRITTEN "full" and not "filled?" Because, assuredly, She is full of goodness; meaning that She is filled by the Sun. The moon, WHICH IS THE SHECHINAH, is filled and completed by the righteous; She is filled with all the goodness from above, like a treasure box filled with the riches of the world. That is to what the verse, "The earth and the fullness thereof is Hashem's," refers. But the words, "the world and they that dwell in it" were said in reference to countries OTHER THAN THE LAND OF YISRAEL.

169. לֵה' הָאָרֶץ וּמְלוֹאָה, הָאִי קְרָא עַל אַרְעָא דְּיִשְׂרָאֵל אַתְמָר, דְּאִיהִי אַרְעָא קְדִישָׁא. וּמְלוֹאָה, דָּא שְׂכִינְתָּא, כּד"א כִּי מְלֵא כְבוֹד ה' אֶת בַּיִת ה', וּכְתִיב וּכְבוֹד ה' מְלֵא אֶת הַמִּשְׁכָּן. מֵהוּ מְלֵא וְלֹא מִלְּא. אֲלֵא מְלֵא וְדָאִי, דְּאַתְמְלִיא מִכְּלָא, דְּאַתְמְלִיא מִן שְׂמֵשָׁא, סִיְהֵרָא שְׁלִים בְּכָל סְטְרִין. מְלֵא, מִכָּל טוּבָא דְּלַעֲיָלָא, בְּאַסְקוּפָא דָּא, דְּאַתְמְלִיא מִכָּל טוּבָא דְּעֵלְמָא, וְעַל דָּא כְּתִיב לֵה' הָאָרֶץ וּמְלוֹאָה. תִּבֵּל וַיּוֹשְׁבֵי בָהּ, דָּא שְׂאָר אַרְעָאֵן.

170. Another explanation of the verse, "The earth and the fullness thereof is Hashem's" is that these words refer to the upper Holy Land, NAMELY THE FEMALE PRINCIPLE, that the Holy One, blessed be He, desires. And the term 'fullness' refers to the souls of the righteous, which fill THE FEMALE PRINCIPLE with the power of the pillar THAT IS YESOD OF ZEIR ANPIN, upon which the whole world stands. IN OTHER WORDS, ALL THAT EXISTS IN THE WORLD, WHICH IS THE FEMALE PRINCIPLE, IS RECEIVED FROM YESOD OF ZEIR ANPIN. AND THIS IS WHY THE WORLD IS CONSIDERED TO STAND UPON IT.

170. דְּבַר אַחֲרָלָהּ הָאָרֶץ וּמְלוֹאָה. דָּא אַרְעָא קְדִישָׁא עֲלָא, דְּקְדִישָׁא בְּרִין הוּא אַתְרַעֵי בָהּ. וּמְלוֹאָה, אֲלִין נִשְׁמַתְהוֹן דְּצִדִיקַיָּא, אַתְמְלִיא מְנִיְהוּ, מַחֲלֵא דְּעֵמוּדָא חָד, דְּעֵלְמָא קִיּוּמָא עֲלֵיהּ.

171. If you wonder, Does THE WORLD stand upon one PILLAR? Come and behold: In the verse: "For He has founded it upon the seas" (Tehilim 24:2), the words "For He" refer to the Holy One, blessed be He. The meaning of this is similar to that of the words: "It is He who made us" (Tehilim 100:3) and that of, "For He looks to the end of the earth" (Iyov 28:24).

171. וְאִי תִימָא עַל חָד קִיּוּמָא, הָא חֲזִי מַה כְּתִיב כִּי הוּא עַל יַמִּים יְסֻדָּה. כִּי הוּא, מֵאֵן הוּא, דָּא קְדִישָׁא בְּרִין הוּא, כּד"א הוּא עֲשֻׁנוּ. וּכְתִיב כִּי הוּא לִקְצוֹת הָאָרֶץ יְבִיט.

172. The words, "For He has founded it upon the seas and established it upon the Floods" refer to the seven pillars upon which THE FEMALE PRINCIPLE is founded and by which She is filled. THESE ARE THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT OF ZEIR ANPIN. SO RABBI YEHUDA ASKED: How is She filled by them? AND HE ANSWERED: When the righteous multiply in the world, the Land, WHICH IS THE FEMALE PRINCIPLE, produces fruit and is filled with all.

172. עַל יַמִּים יְסֻדָּה וְעַל נְהָרוֹת יְכוּנְנָה, אֲלִין שְׂבַע עֵמוּדִים דְּקִיּוּמָא עֲלֵיהּ, וּמְלִינָן לָהּ. הוּא אַתְמְלִיא מְנִיְהוּ, הִיךְ אַתְמְלִיא מְנִיְהוּ, בְּשַׁעֲתָא דְּאַסְגִּיאוּ וּבְאִין בְּעֵלְמָא, בְּדִין אַרְעָא דָּא עֲבַדְתָּ פִּירִין, וְאַתְמְלִיא מִכְּלָא.

173. But the verse says that when the wicked multiply in the world, "the waters cease from the sea, and the river is drained dry" (Iyov 14:11). The place where "The waters cease from the sea" is the Holy Land, as previously mentioned. AND THE FEMALE PRINCIPLE is watered by the supernal stream. "THE WATERS CEASE," while "the river is drained dry" refers to the pillar upon which She is founded, NAMELY YESOD, WHICH IS NOW ARID-DRAINED DRY. "The river is drained dry" IS THE EQUIVALENT OF "The righteous perish," THE RIGHTEOUS BEING YESOD, WHICH IS CALLED 'RIGHTEOUS.'

173. ובשעתא דאסגיאוו חייבין בעלמא, כדין כתיב אלו מים מני ים ונהר יחרב ויבש. אלו מים מני ים, דא ארעא קדישא, דאמרן דאשתקא משקיו עלאה, ונהר יחרב ויבש, ההוא עמודא חד, דקאים עלה, לאתנהרא מניה, ונהר יחרב ויבש, כמא דאת אמר הצדיק אבד.

24. The sinners are destroyed from the world

When negative forces are abundant as a result of the collective sins of mankind, they have the power to harm even innocent people who unwittingly cross their paths. The Zohar provides us with protection as we meditate upon its words. Our intent to share this protection with others brightens the Light for entire world.

174. Rabbi Yehuda continued: At the time that the wicked are destroyed from the world, the Holy One, blessed be He, watches the world but cannot find anyone to protect them. And you might ask, If Noach was there to protect his generation DURING THE GREAT FLOOD and was able to bring forth offspring, WHY DID HE NOT PROTECT HIS GENERATION? The verse reads: "For you have I seen righteous before Me in this generation." "In this generation" is a precise term, FROM WHICH WE MAY LEARN THAT IN ANOTHER GENERATION HE WOULD NOT HAVE BEEN CONSIDERED RIGHTEOUS. AND FOR THIS REASON, HIS MERIT WAS NOT ENOUGH TO PROTECT THE GENERATION OF THE FLOOD.

174. ואמר רבי יהודה, בההוא זמנא דאתאבדו, אינון חייבין מעלמא, קדשא בריך הוא אסתכל על עלמא, ולא חמא מאן דאגין עליה. ואי תימא הא נח, דהוה ליה לאגנא על דריה, ולאפקא מניה תולדין לעלמא, הה"ד כי אותך ראיתי צדיק לפני בדור הזה. בדור הזה דייקא.

175. Rabbi Yosi said that the words "In this generation" are a tribute to Noach, who lived in such a wicked generation and nevertheless remained a righteous and just man. NOT ONLY IN HIS GENERATION IS HE CONSIDERED RIGHTEOUS, BUT even in the generation of Moshe WOULD HE HAVE BEEN SO CONSIDERED. But he was not able to protect the world, because there were not even ten RIGHTEOUS PEOPLE in it. This was the case as described IN THE DESTRUCTION OF SDOM: "perhaps ten shall be found there" (Beresheet 18:32). As not even ten were found, SDOM WAS DESTROYED. The same happened here. Ten RIGHTEOUS people were not to be found; only Noach, his three sons and their wives. Because they did not add up to ten, THEY COULD NOT PROTECT THEIR GENERATION.

175. רבי יוסי אמר, בדור הזה, דא שבחא דיליה, דהוה בההוא דרא חייבא, ואשתכח כולי האי איש צדיק תמים, ואמילו בדרא דמשה, אבל לא הוה יכול לאגנא על עלמא, בגין דלא אשתכחו עשרה בעלמא, כד"א אולי ומצאון שם עשרה, ולא אשתכחו תמן. אוף הכא, לא אשתכחו עשרה, אלא הוא, ותלת בנוי, ונוקבייהו, ולא הוו עשרה.

176. Rabbi Elazar asked his father, Rabbi Shimon: We have learned that when the world is full of the sins of mankind and Judgment is pronounced, woe to the righteous one who is found in the world. For he is the first to be punished for the sins of the wicked. How did Noach escape the Flood without being punished for the sins OF HIS GENERATION. And RABBI SHIMON answered: It is said that because the Holy One, blessed be He, wanted to bring from Noach offspring into the world, HE SPARED HIM. Not only that, but Judgment could not be applied to him, because he was covered in the ark and hidden from view.

176. רבי אלעזר שאיל ליה לרבי שמעון אבוי, הא תנינן, בשעתא דעלמא אתמליא חובי בני נשא, ודינא נפק, ווי לההוא זכאה דאשתכח בעלמא, דאיהו אתפס בחובי דחייבא בקדמיתא. נח איך אשתזיב, דלא אתפס בחובייהו. אמרלוהא אתמר, דקדשא בריך הוא בעא לאפקא מניה תולדין לעלמא מגו תיבותא. ותו דהא דינא לא יכלא לשלטאה עלוי, בגין דהוה טמיר וגניזו בתיבה, ואתכסיא מעינא.

177. Come and behold: It is written: "Seek righteousness, seek humility; maybe you shall be hidden on the day of Hashem's anger" (Tzefanyah 2:3). Noach did seek righteousness. He entered the ark and was hidden there on the day of Hashem's anger." And that is why Judgment could neither be applied to nor hurt him.

177. ותא חזי כתיב בקשו צדק בקשו ענוה אולי תסתרו ביום אף ה'. ונח בקש צדק, ועאל בגווה דתיבותא, ואסתתר ביום אף ה'. ועל דא, דינא לא יכלא לשלטאה, ולקטרנא ליה.

178. Here, we find a hint of the secret of the holy supernal letters, reserved for the holy supernal men to learn and know: The reverse order of the 22 Hebrew letters can bring the destruction of the wicked, and this is why it is written: "they were erased from the earth" (Beresheet 7:23), and "Come you and all your house into the ark."

178. הָבָא אֶתְרַמְיֹז לְאִינוֹן קְדִישֵׁי עֲלִיוֹנִין, לְמַנְדֵּעַ בְּרָזָא דְאַתּוּן קְדִישִׁין עֲלָיִן, הַפּוֹכָא דְאַתּוּן כ"ב לְאַתְמַחֵי לְאִינוֹן חַיִּיבֵינָא. וְעַל דָּא, וַיִּמְחוּ מִן הָאָרֶץ. וּכְתִיב, בֹּא אַתָּה וְכָל בֵּיתְךָ.

25. The difference between Moshe and other people in the world

Placing others ahead of ourselves is counter to the foundations of human nature. Even a righteous soul such as Noah did not possess a complete and selfless love for all mankind. The only person willing to sacrifice himself for all humanity was Moses. Though Noah did all that God asked of him pertaining to the building of the Ark, Noah did not argue with God on behalf of the people of his generation who were destined to perish in the flood. The people of Moses' generation were a stiff-necked and unappreciative lot, who knew no boundaries when it came to brazen, intolerant and negative behavior. But Moses still fought with God to spare his fellow man. Moses offered his own life in place of theirs, despite their constant betrayal and insurgency. We must begin the near impossible task of truly considering others before ourselves. The spiritual attributes that Moses possessed are available through the influences of the Hebrew letters that spell out this story.

179. Rabbi Yitzchak analyzed the words: "He who caused His glorious arm to go at the right hand of Moshe, that divided the water before them to make himself an everlasting name" (Yeshayah 63:12). He said that "His glorious arm" is the merit of Avraham, WHO IS THE EMBODIMENT OF CHESED and who is to the right side of the Tiferet of Moshe. IN OTHER WORDS, MOSHE IS THE SECRET OF TIFERET, AND CHESED IS TO HIS RIGHT. SO THE TERM "ARM" INDICATES THE RIGHT ARM OF THE TIFERET OF MOSHE. And, therefore, "that divided the water before them" indicates that the merit of Avraham, WHO IS CHESED, divides the water. And for what reason? To make himself an everlasting name.

179. רַבִּי יִצְחָק פָּתַח, מוֹלִיךְ לַיְמִין מֹשֶׁה זְרוּעַ תְּמַאֲרָתוֹ, בּוֹקֵעַ מַיִם מִפְּנֵיהֶם לַעֲשׂוֹת לוֹ שֵׁם עוֹלָם. דָּא זְכוּתָא דְאַבְרָהָם, דְּאִיהוּ יְמִינָא, מִמֹּשֶׁה, תְּמַאֲרַת דְּמֹשֶׁה. וּבְגִין כְּרַבּוּקַע מַיִם מִפְּנֵיהֶם. דְּהָא זְכוּתָא דְאַבְרָהָם בּוֹקֵעַ מַיִם אִיהוּ. וְכָל דָּא לְמָה, לַעֲשׂוֹת לוֹ שֵׁם עוֹלָם.

180. Come and behold: What is the difference between Moshe and other human beings? When the holy One, blessed be He, said to Moshe, "Now therefore let me alone... and I will make you a great nation" (Shemot 32:10), Moshe immediately asked, "Shall I abandon Yisrael, forget their punishment, and not plea for mercy for them, because of my welfare? The world now shall say that I have killed the nation of Yisrael, and that I did the same as Noach had done before me."

180. תָּא חַזִּי, מַה בֵּין מֹשֶׁה לְשָׂאֵר בְּנֵי עֲלָמָא, בְּשַׁעֲתָא דְא"ל קְדָשָׁא בְּרִיךְ הוּא לְמֹשֶׁה וְעָתָה הַנִּיחָה לִי וּגו' וְאֶעֱשֶׂה אוֹתְךָ לְגוֹי גְדוֹל וּגו'. מִיָּד אָמַר מֹשֶׁה, וְכִי אֲשַׁבּוֹק דִּינְהוֹן דִּישְׂרָאֵל בְּגִינִי. הַשְׁתָּא וַיִּמְרוּן כָּל אִינוֹן בְּנֵי עֲלָמָא, דְּאָנָּא קְטָלִית לֹון לְיִשְׂרָאֵל, כְּמַה דְּעֵבַד נַח.

181. Noach did not plea for mercy on behalf of the world, and they all perished, because the Holy One, blessed be He, had told him that he and his children would be saved by the ark-as the verses state: "and I, Myself shall bring the Flood water..." and "I shall destroy all existence that I have made from upon the face of the ground (Beresheet 7:4) and "As for me behold, I establish my covenant..." and "Come you... into the ark." Because Noach did not plea for them, the Flood waters are named after him, as it is written: "for this is as the waters of Noach to me" (Yeshayah 54:9).

181. דְּכִינּוֹן דְּאָמַר לִיהַּ קְדָשָׁא בְּרִיךְ הוּא, דִּישְׁזִיב לִיהַּ בְּתִיבּוּתָא, דְּכְתִיב וְאִנִּי הִנְנִי מְבִיא אֶת הַמַּבּוּל מַיִם וּגו'. וּכְתִיב וּמַחִיתִי אֶת כָּל הַיְקוּם אֲשֶׁר עָשִׂיתִי מֵעַל פְּנֵי הָאָדָמָה. וְאִנִּי הִנְנִי מְקִים אֶת בְּרִיתִי וּגו'. וּבָאֵת אֶל הַתְּבָה. בֵּינוֹן דְּאָמַר לִיהַּ דִּישְׁתְּזִיב הוּא וּבְנוֹי, לֹא בְּעָא רַחֲמִין עַל עֲלָמָא, וְאַתְאֲבִידוּ. וּבְגִין כְּךָ אֶקְרוּן מִי הַמַּבּוּל עַל שְׁמִיהַּ. כְּד"א כִּי מִי נַח זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מֵעַבּוּר מִי נַח.

182. Moshe said: Now all the people shall say that I have killed them, because Hashem has told me that He shall make me a great nation. Now it is best for me to die and not have the nation of Yisrael destroyed. Then immediately, "Moshe besought Hashem his Elohim and said, Hashem, why does your wrath burn against your people?" (Shemot 32:11). He prayed for mercy, and indeed mercy for the world was aroused.

182. אָמַר מֹשֶׁה, הַשְׁתָּא וַיִּמְרוּן בְּנֵי עֲלָמָא, דְּאָנָּא קְטָלִית לֹון, בְּגִין דְּאָמַר לִי, וְאֶעֱשֶׂה אוֹתְךָ לְגוֹי גְדוֹל. הַשְׁתָּא טַב לִי דְאִימּוֹת, וְלֹא יִשְׁתַּצֵּן יִשְׂרָאֵל, מִיָּד וַיַּחַל מֹשֶׁה אֶת פְּנֵי ה' אֱלֹקָיו. בְּעָא רַחֲמִין עֲלֵיהוֹן, וְאַתְעַר רַחֲמֵי עַל עֲלָמָא.

183. Rabbi Yitzchak continued: At first, when he pleaded for mercy for them, what did he say? He said, "Hashem, why does your wrath burn against your people?" (Ibid.). AND HE ASKED: Why did Moshe ask why? They sinned by idol worshipping-for it is written: "...they have made them a molten calf and have worshipped it" (Ibid. 8)-nevertheless Moshe asked why! AND HE ANSWERED THAT we have already learned that when a person is trying to appease a friend who has been offended by another, he should not magnify, but should rather minimize, the offense in the eyes of the offended. Later, he should maximize it in the eyes of the OFFENDER. SO THIS IS WHY MOSHE ASKED BEFORE THE HOLY ONE, BLESSED BE HE: "WHY DOES YOUR WRATH BURN AGAINST YOUR PEOPLE?" HE MINIMIZED THE SIN, BUT AFTERWARD MAGNIFIED IT TO THE PEOPLE OF YISRAEL, saying: "You have sinned a great sin!" (Ibid. 30).

184. He did not relent, but kept pleading with the Holy One, blessed be He, for mercy, to the point of offering his own life FOR THE SAKE OF THE PEOPLE OF YISRAEL. As it is written: "and if not, blot me, I pray you, out of your book which you have written" (Ibid. 32). And then the Holy One, blessed be He, forgave them, as it is written: "and Hashem relented of the evil . . ." (Ibid. 14). But Noach did not act AS DID MOSHE, he only pleaded to be saved and left the world to its fate.

185. So whenever Judgment is upon the world, the Holy Spirit says, "Alas! There is no one to be found like Moshe." As it is written: "Then he remembered the days of Moshe... Where is he who brought them up out of the sea...?" (Yeshayah 63:11). The verse tells us, "Hashem said to Moshe, 'why do you cry to me?'" (Shemot 14:15), showing that he himself brought them up out of the sea through prayer and because he prayed for Yisrael upon the sea, he was called "he who brought them up out of the sea," as he did bring them out from the sea.

186. "Where is he that put His holy spirit within them?" (Yeshayah 63:11) refers to Moshe; to he who caused the Shechinah to reside among the people of Yisrael and led them through the depths on dry land when the waters were cleft, as if frozen. And all this happened because he was willing to offer his life to save the people of Yisrael.

187. Rabbi Yehuda said that even though Noach was righteous, it was still not worthwhile for the holy One, blessed be He, to protect the world because of him. Come and behold: Moshe did not ask anything on the basis of his own merit. He depended on the merit of the Patriarchs. But Noach, unlike Moshe, had no other person on whose merit he could depend.

188. Rabbi Yitzchak said that even though this was the case, when the Holy One, blessed be He, said to him "and I will establish my covenant with you," he should have asked for mercy for them as well. And he should have sacrificed the offering he sacrificed AFTER THE FLOOD, before it happened. Maybe that would have calmed the Judgment of wrath that hung over the world.

183. ואמר רבי יצחק, שירותא דבעא רחמי עליהו, מאי קאמר, למה ה' יחרה אפך בעמך. וכי מלה דא איך אמר לה משה למה, והא עבדו כו"מ, כד"א עשו להם עגל מסכה, וישתחוו לו ויאמרו אלה וגו'. ומשה אמר למה. אלא הכי אוליפנא, מאן דמרצה לאחרא, לא בעי למעבד ההוא חובא רב, אלא יזעיר ליה קמיה. ולבתר יסגי ליה קמיה אחרא, דכתיב אתם חטאתם חטאה גדלה.

184. ולא שביק ליה לקדשא ברין הוא, עד דמסר גרמיה למותא. דכתיב ועתה אם תשא חטאתם ואם אין מחני נא מספרך אשר כתבת. וקדשא ברין הוא מחיל לון דכתיב וינחם ה' על הרעה וגו'. ונח לא עבד כן, אלא בעא לאשתזבא ושביק כל עלמא.

185. ובכל זמנא דדינא שריא על עלמא, רוח קודשא אמר ווי, דלא אשתכח כמשה. דכתיב ויזכור וגו', איה המעלים מיס וגו'. דכתיב ויאמר ה' אל משה מה תצעק אלי. דהא איהו בצלותא, סליק לון מן ימא. ובגין דשוי גרמיה, בצלותא עליהו דישראל בימא, אקרי המעלים מיס, דאיהו אסיק לון מן ימא.

186. איה השם בקרב את רוח קדשו. דא איהו משה, דאשרי שכינתא ביניהו דישראל. מוליכם בתהמות. כד אתבקעו מיא, ואזלו בגו תהומי ביבשתא, דגלדו מיא, בגין דאמסר גרמיה על ישראל.

187. אמר רבי יהודה, אף על גב דזכאה הוה נח, לא איהו כדאי דקדשא ברין הוא יגין על עלמא, בגיגיה. תא חזי, משה לא תלה מלה בזכותיה, אלא בזכות אבהן קדמאי, אבל נח לא הוה ליה, במאן דיתלי בזכותא, כמשה.

188. אמר רבי יצחק, ועם כל דא, כיון דאמר ליה, קדשא ברין הוא, והקמתי את בריתי אתך. הוה ליה למבעי רחמי עליהו, וקרבנא דאקריב לבתר, דיקריב ליה מן קדמת דנא, דלמא ישכך רוגזא מעלמא.

189. Rabbi Yehuda asked: What should NOACH have done? For the wicked of the world provoked the Holy One, blessed be He! Should he have offered a sacrifice on their behalf? He was certainly afraid for himself, that he should not be entangled with them in death. He had seen their wicked deeds and how they had provoked the Holy One, blessed be He, day in and day out.

190. Rabbi Yitzchak said: As long as the wicked multiply in the world, when a righteous person is found among them, he is punished first. As it is written: "and from my sanctuary you should commence," (Yechezkel 19:6) and we have learned to read this not as Mimikdashi ('from my sanctuary'), but rather as Mimkudashai ('from my holy ones'). AND THIS BEING THE CASE, how did the Holy One, blessed be He, save Noach who was righteous among the wicked? AND HE ANSWERED: He was saved so that he could bring further generations into the world. For he was truly righteous and fit to beget proper children.

191. Not only that, but he warned them every day, but they did not pay heed. And the verse: "yet if you warn the wicked... you have delivered your soul" (Yechezkel 3:19), is applied to him. From this we learn that whoever warns the wicked-even if the wicked do not heed him-that person saves himself, while the wicked are punished according to their sins. HE ASKED: How far should he go in warning them? And he answered: Until he hits them. This issue has already been explained by our friends.

192. Rabbi Yosi was staying with Rabbi Shimon. One day he asked him: What was the motive of the Holy One, blessed be He, in extirpating all the animals of the field and the birds of the air along with the wicked? Men sinned, but what wrong had the animals, birds, and other creatures committed? Rabbi Shimon answered: The reason is given in the words, "For all flesh had corrupted their way upon the earth" (Bereshheet 6:12). This means that all living creatures corrupted their way, THAT IS, they mated with other species.

193. Come and behold: The wicked of the world caused all the creatures to mate with species not their own. They thereby sought to destroy the work of Creation BY MIXING AND ALTERING SPECIES. They caused all the creatures to pervert their ways on earth, as they themselves had done. The Holy One, blessed be He, said to them, 'As you seek to destroy my work of creation, I shall fully grant your wish. And every living substance that I have made, I will remove from the face of the earth. I shall bring the world back to water, as in the beginning, cover it with water, and then make other living beings who are fit to exist in the world.'

189. אָמַר רַבִּי יְהוּדָה, מֵאֵי הוּא לִיָּה לְמַעַבְד, דְּהָא חַיִּיבֵי עֲלָמָא, הוּוּ מְרַגְזִין קַמֵּי קֳדָשָׁא בְּרִיךְ הוּא, וְאִיהוּ יִקְרִיב קְרַבְנָא. אֲלָא וְדַאי נַח, דְּחִיל עַל גְּרַמְיָה הוּוּ, בְּגִין דְּלֹא יַעֲרַע בֵּיה מוּתָא, בְּגוּ חַיִּיבֵי עֲלָמָא, דְּהוּוּ חַמֵּי עוֹבְדֵיהוֹן בִּישָׁא כָּל יוֹמָא, וְהִיךְ מְרַגְזִין קַמֵּי קֳדָשָׁא בְּרִיךְ הוּא כָּל יוֹמָא.

190. רַבִּי יִצְחָק אָמַר, כָּל זְמַנָּא דְּחַיִּיבֵי עֲלָמָא אֲסָגִיאוּ, זָכָאָה דְּאַשְׁתַּכַּח בִּינֵיהוּ, הוּא אֲתַפְּס בְּקַדְמֵיתָא. דְּכַתִּיב וּמִמְקֳדָשֵׁי תַחֲלוּ. וְתַנִּינָן אֶל תְּקֵרֵי מִמְקֳדָשֵׁי, אֲלָא מִמְקֳדָשֵׁי. וְנַח הִיךְ שׂוֹיב לִיָּה קֳדָשָׁא בְּרִיךְ הוּא, בִּין כָּל אֵינּוֹן חַיִּיבֵיָא. אֲלָא בְּגִין, דִּימְקוֹן מְנִיָּה, תוֹלְדִין בְּעֲלָמָא דְּהוּוּ צַדִּיק כְּדָקָא יְאוּת.

191. וְתוּ, דְּאִיהוּ אֲתָרֵי בְּהוּ כָּל יוֹמָא וְיוֹמָא, וְלֹא קָבִילוּ מְנִיָּה, וְקָיִים בְּנַפְשֵׁיהּ, קָרָא דְּכַתִּיב, וְאַתָּה כִּי הִזְהַרְתָּ רָשָׁע וְגו'. וְכַתִּיב וְאַתָּה אֶת נַפְשְׁךָ הַצַּלְתָּ. מִכָּאֵן כָּל מָאן דְּאִזְהַר לְחַיִּיבָא, אִף עַל גְּבַדְלָא קָבִיל מְנִיָּה, הוּא שׂוֹיב לִיָּה לְגְרַמְיָה, וְהוּוּ חַיִּיבָא אֲתַפְּס בְּחוֹבִיָּה. וְעַד כְּמָה יִזְהַר לִיָּה, עַד דִּימְחֵי לִיָּה. הָא אֻקְמוּהָ חֲבַרְיָא.

192. רַבִּי יוֹסִי הוּוּ שְׂכִיחַ קַמֵּיהּ דְּר"ש יוֹמָא חַד, א"ל, מֵאֵי חָמָא קֳדָשָׁא בְּרִיךְ הוּא לְשִׁיבְרָאָה כָּל חַיּוֹת בְּרָא, וְעוֹף שָׁמַיָא, עֲמַהוֹן דְּחַיִּיבֵיָא, אִי בְּנֵי נִשָּׂא חֲטָאן, בְּעִירֵי וְעוֹפֵי שָׁמַיָא וְשָׂאֵר בְּרִיין, מַה חָטוּ. אָמַרְלוּ, בְּגִין דְּכַתִּיב כִּי הִשְׁחִית כָּל בֶּשֶׂר אֶת דְּרָכּוֹ עַל הָאָרֶץ. כִּלְהוּ, הוּוּ מַחְבְּלֵי אֲרַחְיָהוּ, שְׂבָקֵי זֵינִיָּהוּ וְדָבְקוּ בְּזֵינָא אַחְרָא.

193. תָּא חַזֵּי, אֵינּוֹן חַיִּיבֵי עֲלָמָא, גְּרַמּוּ הֵכִי לְכָל בְּרִיין, וּבְעוֹן לְאַכְחָשָׁא עוֹבְדָא דְּבְרָאשִׁית, וְאֵינּוֹן גְּרַמּוּ לְכָל בְּרִיין, לְחַבְלָא אֲוֲרַחְיָהוּ, כְּמָה דְּאֵינּוֹן מַחְבְּלִין. אָמַר קֳדָשָׁא בְּרִיךְ הוּא, אֲתוֹן בְּעִיתוֹ לְאַכְחָשָׁא עוֹבְדֵי יָדֵי אֲנָא אֲשֵׁלִים רַעוּתָא דְּלַכוֹן, וּמְחִיתִי אֶת כָּל הִיקוּם אֲשֶׁר עָשִׂיתִי מֵעַל פְּנֵי הָאֲדָמָה. אֲהַדְרָא עֲלָמָא לְמֵיין, כְּמָה דְּהוּוּ בְּקַדְמֵיתָא, מֵיין בְּמֵיין, וְהָא אֲתַמַּר. מִכָּאֵן וּלְהֵלָּאָה, אֲעַבִּיד בְּרִיין אַחְרָנִין בְּעֲלָמָא, כְּדָקָא יְאוּת.

26. "And Noach went... into the ark"

Here the Zohar reveals the concept of Evil Eye. Evil eye pertains to the negative glances and resentful looks that we receive from those who may harbor envious feelings. The Kabbalist attributes the majority of common ailments and misfortunes to evil eye. When we cast the evil eye towards others, we create an opening within ourselves that attracts even more negative glances. We ourselves become more vulnerable to its effects, and a vicious circle is created. This action brings equal harm to both the bearer of Evil Eye and to the recipient.

194. "And Noach went in, and his sons and his wife and his son's wives with him" (Beresheet 7:7). Rabbi Chiya opened the discussion with the verse, "Can anyone hide himself in secret places that I shall not see him? says Hashem!" (Yirmeyah 23:24) He said: How blind and obtuse are the people who neither seek nor know the honor of their Master, of whom it is written: "Do not I fill heaven and earth?" (Yirmeyah 23:24). How do the people expect to hide from their sins. They ask, "Who sees us? And who knows us?" (Yeshayah 24:15). And also, "They toil in the dark" (Yeshayah 24:15). Where can they hide from Him?

195. This is similar to the story in which a king builds a palace with hidden fortified, subterranean caves. And it came to pass that the inhabitants of the palace revolted against the king. So he surrounded them with his troops. And what did they do? They hid themselves inside the fortified hiding places. The king asked: As I made these caves, how can you expect to hide from me in them? This is why it says, "Can anyone hide himself in secret places that I shall not see him? says Hashem" (Yirmeyah 23:24). It was I who made these fortified caves. It was I who made light and darkness. How can you hide from Me?

196. Come and behold: When a person sins before his Master and sins further by hiding himself AND MAKING HIMSELF BELIEVE THAT NOBODY IS WATCHING HIM, then the Holy One, blessed be He, punishes him openly. But when that person purifies himself AND REPENTS, then the Holy One, blessed be He, seeks to hide him so that he should not be seen on the day of the wrath of Hashem. For, certainly, every person should hide himself so as not to be seen by the Angel of Destruction, when the latter dwells in the world. He should not see him, as he is authorized to destroy all those whom he sees.

197. Rabbi Shimon said that every person who has the evil eye of jealousy has upon him the Angel of Destruction, who is called the 'Destroyer of the world.' Therefore, all should beware of such a person and not come close to him. By avoiding him, one shall be protected. It is forbidden to openly approach such a person, EXPOSING OURSELVES TO HIS EVIL EYE. If we must beware a person with the evil eye, so much more must we beware the Angel of Death AND HIDE OURSELVES ON THE DAY OF THE WRATH OF HASHEM.

198. Of Bila'am, it is written: "So says the man whose eye is closed" (Bemidbar 24:3), meaning that he had an evil eye, and wherever he looked, he drew the spirit of destruction on it. That is why he wanted to gaze on Yisrael, so that he could destroy all that his eye could see. Thus, it is written: "And Bila'am lifted up his eyes" (Ibid. 2), meaning he raised one eye and lowered the other, attempting to gaze on Yisrael with the evil eye.

194. וַיָּבֹא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וְנָשֵׁי בָנָיו אִתּוֹ. רַבִּי חֵיָא פִתַּח וְאָמַר, אִם יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא אֶרְאֶנּוּ נְאֻם ה'. כִּמְהָ אֵינּוֹן בְּנֵי נִשְׂאָ אֲטִימִין לְבָא, סְתִימִין עֵינֵינוּ, דְּלֹא מְשִׁיחִין וְלֹא יִדְעִין, בִּיקְרָא דְמֵאֲרִיחּוֹן, דְּכָתִיב בֵּיהּ, הֲלֹא אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֲנִי מֵלֵא. הֵיךְ בַּעֲוֹן בְּנֵי נִשְׂאָ, לְאִסְתַּמְרָא מְחֻבְיָהּ, וְאִמְרֵי מִי רֹאנֵנוּ, וּמִי יוֹדְעֵנוּ. וְכָתִיב וְהִיָּה בְּמַחְשָׁךְ מַעֲשֵׂיהֶם. לֹאן יִתְטַמְרוּן מִקְמֵיהָ.

195. לְמַלְכָא, דְּבִנְהַ פְּלִטְרִין, וְעַבְדֵי תַחֲוֹת אֶרְעָא טְמִירִין פְּצִירִין, לְיוֹמִין מְרֵרוּ בְּנֵי פְּלִטְרִין בְּמַלְכָא, אֶסְחָר עֲלִייהוּ מַלְכָא בְּגִיטְסוּי, מַה עֲבָדוּ, עֲאֵלוּ וְטִמְרוּ גְרַמֵּיהוּ, תַחֲוֹת נֹקְבֵי פְּסִירִין. אָמַר מַלְכָא, אֲנָא עַבְדִּית לֹון, וּמְקַמֵּי אֲתוֹן בַּעֲאן לְאִתְטַמְרָא. הֲהָדָא אִם יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא אֶרְאֶנּוּ נְאֻם ה'. אֲנָא הוּא דְעַבְדִּית, נֹקְבֵי פְּסִירִין וְעַבְדִּית חֲשׂוּכָא וְנִהוּרָא, וְאֲתוֹן אִיךְ יְכַלִּין לְאִתְטַמְרָא קַמֵּי.

196. תָּא חֵזִי, כִּד ב"נ חָטִי קַמֵּי מְאֲרִיָּה, וְאִמְשִׁיךְ גְּרַמֵּיהָ לְאִתְבְּסָא, קְדָשָׁא בְּרִיךְ הוּא עֲבִיד בֵּיהּ דִּינָא בְּאִתְגַּלְיָא. וְכִד ב"נ אֲרַבֵּי גְרַמֵּיהָ, קְדָשָׁא בְּרִיךְ הוּא בַּעֲוֵי לְאִסְתַּרָא לִיהּ, דְּלֹא יִתְחַזֵּי בְיוֹם אָף ה'. דְּוִדָּאֵי אֲבַעֵי לִיהּ לְאִינִישׁ דְּלֹא יִתְחַזֵּי קַמֵּי מְחַבְּלָא, כִּד שְׂרִיאַ עַל עֲלָמָא, דְּלֹא יִסְתַּבֵּל בֵּיהּ, דְּהָא כָּל אֵינּוֹן, דִּיתְחַזּוּן קַמֵּיהָ, אִית לִיהּ רִשׁוּ לְחַבְּלָא.

197. וְהֵינּוּ דְקָאֲמַר ר' שְׁמַעוֹן, כָּל ב"נ דְּעֵינִיָּה בִישָׂא, עֵינָא דְמְחַבְּלָא וְשְׂרִיאַ עֲלוּי, וְאִיהוּ מְחַבְּלָא דְעֲלָמָא אֲקָרִי. וְלַבַּעֲוֵי לִיהּ לְאִינִישׁ לְאִסְתַּמְרָא מְנִיָּה, וְלֹא לְאִתְקַרְבָּא בְּהַדִּיָּה, דְּלֹא יִתְזַק, וְאִסִּיר לְמַקְרַב בְּהַדִּיָּה בְּאִתְגַּלְיָא. וּמִשׁוּם הַכִּי, מֵאִישׁ רַע עֵין בַּעֲוֵי לְאִסְתַּמְרָא מְנִיָּה. מִקְמֵי מַלְאָךְ הַמּוֹת עַל אַחַת כְּמַה וְכְמַה.

198. מַה כְּתִיב בְּבַלְעָם וְנְאֻם הַגָּבֵר שְׁתָּם הָעֵין. דְּעֵינָא בִישָׂא הוּא לִיהּ, וּבְכָל אַתְר דְּהוּא מְסַתְּבַל בֵּיהּ, הוּא אִמְשִׁיךְ עֲלֵיהּ רוּחַ מְחַבְּלָא. וּבְגִין כְּרַהוּהָ בַּעֲוֵי לְאִסְתַּבְּלָא בְּהוּ בִישְׂרָאֵל, בְּגִין דִּישְׂצִי, בְּכָל אַתְר דְּעֵינִיָּה הוּא מְסַתְּבַל. מַה כְּתִיב, וִישָׂא בַלְעָם אֶת עֵינָיו. דְּזָקִיף עֵינָא חַד. וּמֵאִיךְ עֵינָא חַד, בְּגִין לְאִסְתַּבְּלָא בְּהוּ בִישְׂרָאֵל, בַּעֲוִנָא בִישָׂא.

199. Come and behold: It is written: "and he saw Yisrael dwelling tribe by tribe" (Ibid.), and he also saw that the Shechinah hovered and brooded over them. Because she was made whole by the twelve tribes beneath Her, the eye of Bila'am could not have power over them. He said: How can I overcome them, as the supernal Holy Spirit, NAMELY BINAH is hovering over them and protecting them with her wings? As it is written: "He lay down like a lion, who shall rouse him up?" (Ibid. 9) THAT IS, who shall raise Him, THE SUPERNAL HOLY SPIRIT, THAT IT SHOULD STOP PROTECTING THEM, so that they might be revealed to the eye, which would then rule them?

200. Therefore, the Holy One, blessed be He, wanted to protect Noah by hiding him out of sight, so that the impure Spirit could not rule him and destroy him, as has already been explained. The words, "And Noah went in" apply to what has previously been said-that he entered the ark to be hidden from sight. The words, "because of the waters of the Flood" indicate that the waters actually pushed him INTO THE ARK, meaning that he saw the waters of the Flood and was afraid. As a result, he "went... into the ark." Rabbi Yosi added that Noah saw the Angel of Death arrive WITH THE WATERS OF THE FLOOD and that is why he entered the ark.

201. And he protected himself BY STAYING IN THE ARK for 12 months. Why 12 months? On this point, Rabbi Yitzchak and Rabbi Yehuda have different opinions. One says that the 12 months are the period of the sentence of the wicked IN GEHENOM; the other says that the purpose of the 12 months was to enable NOACH the righteous to complete 12 stages of purification, so that he and all the others could emerge from the ark. BECAUSE EACH STAGE REQUIRES ONE MONTH FOR COMPLETION, THEY WERE DELAYED FOR 12 months.

202. Rabbi Yehuda said: IN GEHENOM, THE WICKED ARE PUNISHED with water for six months and with fire for six months. So why DURING THE FLOOD WERE THEY PUNISHED only by water for 12 months? SIX MONTHS SHOULD HAVE BEEN ENOUGH. Rabbi Yosi told him that they were sentenced to both punishments of Gehenom: water and fire. THEY WERE PUNISHED by water, and the water that fell upon them from above was cold as snow. And THEY WERE ALSO PUNISHED by fire, because the water that sprouted from the deep was scalding. Thus, they were punished for 12 months, receiving the full sentence of Gehenom-six by water and six by fire. This continued until they were completely removed from the face of the world. During this time, Noah was hidden in the ark. As a result, the Angel of Destruction did not approach him, and the ark roamed upon the waters, as it is written: "And they bore up the ark, and it was lifted above the earth" (Beresheet 7:17).

203. They were smitten for forty days. As it is written: "And the Flood was forty days upon the earth" (Beresheet 7:17). For the duration of the 12 months, they were being erased, as it is written: "And they were blotted out from the earth." Woe to those wicked people, because they shall not rise from the dead and appear in the world on the Day of Judgment, for they were blotted out from the earth as is described in the verse: "You have blotted out their name for ever and ever" (Tehilim 9:16). So they shall not even be allowed to stand on the Day of Judgment, WHICH MEANS THAT THEY SHALL NOT EVEN BE AMONG THOSE WHO SHALL RISE AND STAND IN FULL DISGRACE AS IS WRITTEN IN DANIEL (12:2).

199. תָּא חֲזוּ, מֵה כְּתִיב, וַיִּרְא אֶת יִשְׂרָאֵל שׁוֹכֵן לְשִׁבְטָיו. וְחָמָא דְשְׂכִינְתָא חֲפִיָּא עֲלֵיהּ, וּרְבִיעָא עֲלֵיהּ, מִתְתַּקְנָא בְתַרְיִסָר שְׁבֻטֵין תְּחוּתָהּ, וְלֹא יָכִיל לְשַׁלְטָאָה עֲלֵיהּ עֵינֵיהּ. אָמַר, אִיךְ אִיכּוֹל לְהוֹן, דְּהָא רוּחַ קְדִישָׁא עֲלָאָה, רְבִיעָא עֲלֵיהּ, וְחֲפִת לֹון בְּגִדְפָהָא. הֵה"ד כְּרַע שְׁכַב בְּאֵרִי וּבְלִבִּיא מִי יְקִימוּנִי. מִי יְקִימוּנִי מֵעֲלֵיהּ, בְּגִין דִּיתְגַּלְיִין, וְשַׁלְטָא עֵינָא עֲלֵיהּ.

200. וְעַל דָּא קְדָשָׁא בְרִיךְ הוּא בְעָא לְחֲפִיָּא לְנַח, לְאַסְתְּרָא מֵעֵינָא, דְּלֹא יָכִיל רוּחַ מְסֻאָבָא לְשַׁלְטָא עֲלֵיהּ, בְּגִין דְּלֹא יִתְחַבֵּל. וְהָא אֲתַמַּר. וַיָּבֵא נֹחַ, כְּמַה דְּאֲתַמַּר, לְאַסְתְּרָא מֵעֵינָא. מִפְּנֵי מִי הַמְּבּוּל, דְּמִיּוּן דְּחָקוּ לֵיהּ. אָמַר רַבִּי יוֹסִי, חָמָא מִלְּאַךְ הַמּוֹת דְּהוּהָ אֲתִי, וּבְגִין כֶּךָ עָאֵל לְתִיבּוּתָא.

201. וְאַסְתְּמַר בְּהּ, תְּרִיסָר יָרְחֵי. וְאַמְאֵי תְרִיסָר יָרְחֵין, פְּלִיגֵי בְּהּ, ר' יִצְחָק וּר' יְהוּדָה, חֵד אָמַר י"ב יָרְחֵין, דְּכֶךָ אֵיהּ דִּינָא דְחֻיבֵינָא. וְחֵד אָמַר, לְאַשְׁלָמָא צְדִיק דְּרִגִין תְּרִיסָר, וְשָׂאֵר דְּרִגִין דְּאֲתַחְזִי לְאַפְקָא מִן תִּיבָה.

202. ר' יְהוּדָה אָמַר, שִׁיתָא יָרְחֵי אִינוּן בְּמִיָּא, וְשִׁיתָא יָרְחֵי בְּאֶשָׁא. וְהָא הֵכָא מִיָּא הוּוּ, אָמְאֵי תְרִיסָר יָרְחֵי. אָמַר רַבִּי יוֹסִי, בְּתַרִי דִינִין דְּגִיְהֵנָם אֲתַדְּנוּ, בְּמִיָּא וְאֶשָׁא. בְּמִיָּא: דְּמִיּוּן הִנְחָתוּ עֲלֵיהּ מְלַעֲיָלָא, הוּוּ צְנִינִין כְּתַלְגָּא. בְּאֶשָׁא: דְּמִיּוּן דְּנִפְקֵי מִתְתָּא, הוּוּ רְתִיחֹן כְּאֶשָׁא. וְעַל דָּא בְּדִינָא דְּגִיְהֵנָם אֲתַדְּנוּ, בְּאֶשָׁא וּמִיָּא, עַד דְּאַשְׁתְּצִיאוּ מֵעֲלָמָא. וְנַח, הוּוּ מְסַתְּרַת בְּתִיבּוּתָא, וְאַתְכַּסִּי מֵעֵינָא, וּמְחַבֵּלָא לֹא קָרִיב לְגַבִּיָּהּ, וְתִיבּוּתָא אֵיהּ הוּוּ שְׁטִיָּא עַל אֲנְפֵי מִיָּא. כְּמָא דְּאֵת אָמַר וַיִּשְׂאוּ אֶת הַתִּיבָה וְתָרַם מֵעַל הָאָרֶץ.

203. אַרְבַּעִים יוֹם לְקוּ. דְּכְתִיב וַיְהִי הַמְּבּוּל אַרְבַּעִים יוֹם עַל הָאָרֶץ וּגו'. וְכֹל שָׂאֵר זְמָנָא אֲתַמְחוּן מֵעֲלָמָא. הֵה"ד וַיִּמְחוּ מִן הָאָרֶץ. וּוִי לֹון לְאִינוּן חֻיבֵינָא, דְּהָא לֹא יְקוּמוּן לְאַחֵינָא בְּעֲלָמָא לְמִיקַם בְּדִינָא. הֵה"ד וַיִּמְחוּ. כַּד"א שְׁמֵם מְחִית לְעוֹלָם וְעַד. דְּאִמְלוּ לְמִיקַם בְּדִינָא לֹא יְקוּמוּן.

204. וישאו את התבה ותרים מעל הארץ. רבי אבא פתח, רומה על השמים אלקים על כל הארץ כבודך. ווי לון לחייביא. דאינון חטאן, ומרגיזין למאריהון בכל יומא, ובחובייהו דחנין לה לשכינתא מארעא, וגרמין דתסתלק מעלמא, ושכינתא אקרי אלקים, ועלה בתיב, רומה על השמים אלקים.

205. תא חזי, מה בתיב, וישאו את התבה, דדחין לה לבר. ותרים מעל הארץ דלא שרייא בעלמא, ואסתלקת מנה. וכד אסתלקת מעלמא, הא לית מאן דישגח בעלמא. ודינא שלטא כדון עלוי. וכד יתמחון חייבי עלמא, ויסתלקון מניה, שכינתא אהדרת מדורה בעלמא.

206. אמרלו רבי ייסא, אי הכי, הא ארעא דישראל דאתמחון חייביא, דהוּוּ בההוא זמנא, אמאי לא אהדרת שכינתא לאתרה, כדבקדמינתא. אמרלו בגין דלא אשתארו בה, שאר זכאי עלמא. אלא בכל אתר דאזלו, נחתת, ושויאת מדורה עמהון. ומה בארעא נוכראה אחרא, לא אתפרשא מניהו, כל שבן אי אשתארו בארעא קדישא.

207. והא אתמר, בכל חובין, דחייבי עלמא, דחין לה לשכינתא, חד מנייהו מאן דמחבל אורחיה על ארעא, כדאמרן. ובגין כך, לא חמי אנפי שכינתא, ולא עאל בפלטרין. ועל דא כתיב באלין, וימחו מן הארץ. אתמחון מן כלא.

208. תא חזי, בההוא זמנא דזמין קדשא בריך הוא, לאחויאה מתייא, כל אינון מתין דישתכחון לבר, בשאר ארעין נוכראין, קדשא בריך הוא יברא לון גופייהו, כדקא חזי. דהא גרמא חד, דאשתאר ביה בבר נש, תחות ארעא. ההוא גרמא יתעביד כחמירא בעיסה, ועליה יבני קודשא בריך הוא כל גופא.

209. וְלֹא יִהְיֶה לּוֹן קִדְשָׁא בְּרִיךְ הוּא נִשְׁמָתִין, אֶלְא בְּאַרְעָא דִּישְׂרָאֵל. דְּכִתְיִב הִנֵּה אֲנִי פּוֹתַח אֶת קְבֻרֹתֵיכֶם וְהַעֲלִיתִי אֶתְכֶם מִקְבֻרֹתֵיכֶם עִמּוֹי וְהִבֵּאתִי אֶתְכֶם אֶל אֲדַמַּת יִשְׂרָאֵל, דִּיתְגַּלְגְּלוֹן תַּחֲזוּת אֲרַעָא, וְלִבְתֵּר מַה כְּתִיב, וְנִתְתִּי רוּחִי בְכֶם וְחִייתֶם וּגו'. דְּהָא בְּאַרְעָא דִּישְׂרָאֵל יִקְבְּלוֹן נִשְׁמָתִין, כֹּל אֵינּוֹן בְּנֵי עֲלָמָא. בְּרֵי אֵלִין דְּאַסְתָּאבוּ וְסֵאִיבוּ אֲרַעָא, בְּאֵלִין כְּתִיב, וַיִּמְחוּ מִן הָאָרֶץ. מִן הָאָרֶץ דִּיִּיקָא וְאִף עַל גַּב דְּאִקְשׁוּ וְאִפְלִיגוּ קִדְמָאֵי עַל דָּא. וַיִּמְחוּ, כַּד "א יִמְחוּ מִסְפֵּר חַיִּים.

210. אֲמַרְלוּרְבֵי שְׁמַעוֹן, וְדַאי לִית לּוֹן חוּלְקָא בְּעֲלָמָא דְאֵתִי, דְּכִתְיִב וַיִּמְחוּ מִן הָאָרֶץ. וְכִתְיִב, לְעוֹלָם יִרְשׁוּ אֶרֶץ. אֲבָל יְקוּמוֹן בְּרִין, וְעֲלִייהוּ כְּתִיב וְרַבִּים מִיִּשְׁנֵי אֲדַמַּת עָפָר יִקִּיצוּ אֵלֶּה לְחַיֵּי עוֹלָם וְאֵלֶּה לְחֶרְפוֹת וְלִדְרָאוֹן עוֹלָם. וְפְלוּגְתָא בְּהָא, אֲבָל כֹּלָא כְּמַה דְּאוּקְמוּהָ חֲבַרְיָא.

28. "And He destroyed every living substance"

Destruction caused by our own negative actions not only affects our world, but also harms the angels who watch over us in the Upper Worlds. By directing the spiritual influences of the Zohar in their direction, we can fortify these angelic forces.

211. "And He destroyed every living substance that was upon the face of the ground." Rabbi Aba said that THE VERSE INDICATES THAT the ministers who rule and govern upon the earth, NAMELY THE ANGELS WHO GOVERN THE PEOPLES OF THE WORLD, WERE ALSO DESTROYED. This is the meaning of, "every living substance which was upon the face of the ground." For when the Holy One, blessed be He, executes His Judgment and punishes the people of the earth, He starts with the supernal ministers who rule them and, after they are destroyed, continues with the people who abided beneath the shelter of their wings. As it is written: "Hashem will punish the host of the heavens on high," and then, "the kings of the earth upon the earth" (Yeshayah 24:21).

211. וַיִּמַּח אֶת כָּל הַיְקוּם אֲשֶׁר עַל פְּנֵי הָאֲדָמָה. ר' אַבָּא אָמַר, לְאַכְלֵלָא כָּל אֵינּוֹן שְׁלִיטִין דְּשְׁלִטִין, מִמְּנָן עַל אֲרַעָא, וְדָא הוּא, הַיְקוּם אֲשֶׁר עַל פְּנֵי הָאֲדָמָה. דְּכַד עֲבִיד קִדְשָׁא בְּרִיךְ הוּא דִּינָא בְּבִנֵי עֲלָמָא, אֲעֵבֵר לְאֵינּוֹן שְׁלִיטִין, דְּמִמְּנָן עֲלִייהוּ בְּקִדְמִיתָא, וְלִבְתֵּר לְאֵינּוֹן דִּיתְבִּי תַּחֲזוּת גְּדַפְיִיהוּ, דְּכִתְיִב, וַיִּמְחוּ ה' עַל צְבָא הַמְרוֹם בְּמָרוֹם. וְלִבְתֵּר עַל מַלְכֵי הָאֲדָמָה עַל הָאֲדָמָה.

212. But how were these ministers removed? IT WAS HARD FOR HIM TO UNDERSTAND THIS POINT. BECAUSE THE POWER OF DEATH HAS NO CONTROL OVER THEM, HOW SHALL HE REMOVE THEM? AND HE REPLIED: "He drove them through burning fire," as it is written: "for Hashem your Elohim is a devouring fire, a zealous El" (Devarim 4:24). Thus, the 'living substance' of above, WHICH INCLUDES THE SUPERNAL MINISTERS, was driven through fire, while those who were governed by them AND RESIDED BELOW THEM, NAMELY THE PEOPLE OF THE WORLD, were erased by water. This is why the verse begins, "And He erased all living substance," and then continues, "man, cattle and creeping things, and the birds of the heaven; they were destroyed from the earth". In, "Only Noach was left," the word "only" signifies that nothing and nobody remained in the world-except Noach and whoever was with him in the ark. Rabbi Yosi said that THE WORD "ONLY" INDICATES THAT NOT EVEN NOACH'S BODY WAS SPARED, for he was smitten by a lion and became limp, as was previously explained.

212. וְהִיךְ מִתְעֵבֵרן קַמִּיהָ, אֶלְא אֲעֵבֵר לּוֹן בְּנוּרָא דְרָלִיק, הַה"ד בִּי ה' אֶלְקִיךָ אֵשׁ אוֹכֵלָה הוּא אֵל קָנָא. אֲשָׁא דְאָכִיל אֲשָׁא, הַהוּא יְקוּם דְּעֲלִייהוּ בְּאֲשָׁא. וְאֵינּוֹן דִּיתְבִּי תַּחֲזוּתִיהוּ בְּמִיָּא. וּבְגִינֵי כֶךְ, וַיִּמַּח אֶת כָּל הַיְקוּם אֲשֶׁר עַל פְּנֵי הָאֲדָמָה. וְלִבְתֵּר מֵאָדָם וְעַד בְּהֵמָה עַד רֶמֶשׂ וְעַד עוֹף הַשָּׁמַיִם וַיִּמְחוּ מִן הָאָרֶץ. כֹּל אֵלִין דִּלְתַתָּא. וַיִּשְׁאַר אֶךְ נָח. אֶךְ לְמַעוּטֵי, דְּלָא אֲשַׁתְּאָרוּ בְּעֲלָמָא, בְּרֵי נָח וְדַעֲמִיָּה בְּתִיבּוּתָא. רַבִּי יוֹסִי אוֹמֵר, חֲגִיר הוּא, דְּאִכְיֵשׁ לִיהָ אֲרִיא. וְהָא אוּקְמוּהָ.

29. "And Elohim remembered Noach"

The Zohar discloses a secret concerning the word remembered, and its connection to having our prayers answered. Prayer alone will not yield a response if,

metaphorically speaking, the Creator cannot see the alarm lights flashing. The coverings that block our alarm signals are negative entities called Klippot, which are brought into existence through our own negative deeds. These coverings become more dense with each new negative action. The words that tell of these spiritual secrets help our prayers pierce through all the dense layers of Klippot, so that our cries are heard above. This is the mystery behind the word remembered.

213. "And Elohim remembered Noah and every living thing and all the cattle that were with him in the ark" (Beresheet 6:1). Rabbi Chiya quoted the verse, "A prudent man foresees evil and hides himself" (Mishlei 22:3), saying that this verse refers to Noah who entered the ark and hid himself in it. And he entered the ark only when the waters forced him to do so. As was previously explained, before he went into the ark, he saw the Angel of Death walking among the people and encircling them. Because Noah saw the Angel of Death, he entered the ark and hid. Thus, it is written: "A prudent man sees evil and hides himself." "Foresees evil" refers to the Angel of Death from whom he hid, as it is written: "from the waters of the Flood." OR IN OTHER WORDS, FROM THE ANGEL OF DEATH WHOM HE SAW ON THE WATERS OF THE FLOOD.

214. Rabbi Yosi said that the verse "A prudent man foresees evil and hides himself" means, as has been stated, that when death rages throughout the world, a wise man will hide and not appear in the open. This prevents the Angel of Destruction from seeing him, because when THE ANGEL OF DESTRUCTION gets permission to destroy, he destroys everything in front of him and everyone who openly passes before him. An allusion to this appears at the end of the verse that reads, "but the simple pass on and are punished" (Mishlei 22:3), referring to those who pass in front of him, are seen by him, and therefore punished. Another explanation is that "pass on" means that those who transgress the commandments of their Master are therefore punished. Thus, a "prudent man foresees evil and hides himself" refers to Noah, while "the simple pass on and are punished" refers to the people of his generation.

215. He hid himself IN THE ARK, and remained inside IT all this time. What does it say afterward? It says, "And Elohim remembered Noah." So Rabbi Shimon said: Come and behold: While Judgment is executed, there is no remembrance. But after the Judgment has been executed and the wicked have been removed from the world, then the word "remember" is mentioned. THIS IS because when Judgment prevails in the world, there is no SUPERNAL Mating above and the Angel of Destruction rages throughout the world. THUS THERE IS NO POSITIVE REMEMBRANCE, AS REMEMBRANCE MEANS MATING.

216. But after Judgment is executed and completed, and the wrath is appeased, everything returns to its proper order, NAMELY THE SUPERNAL MATING COMMENCES AND MERCY IS REVEALED IN THE WORLD. This is why the text reads, "And Elohim remembered Noah." Because the term "remembrance," WHICH MEANS "MATING," applies to Noah, as indicated by the words, "Noah was a righteous man." AND HE IS A THRONE FOR THE SUPERNAL MATING, SO THAT WHEN THE MATING COMMENCED, ELOHIM REMEMBERED NOACH.

217. It is written: "You rule the proud swelling of the sea; when the waves arise, you still them." (Tehilim 89:10). When the sea is stormy, the waves mount on high and the waters of the deep go up and down, the Holy One, blessed be He, sends forth a thread OF CHESED from the right side, pulls back His wheels, and appeases its rage; but there is nobody who can grasp Him.

213. וַיִּזְכֹּר אֱלֹהִים אֶת נֹחַ וְאֶת כָּל הַחַיָּה וְאֶת כָּל הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתֵּבָה. רַבִּי חִיָּיא פָּתַח עָרוֹם רָאָה רָעָה וְנִסְתֵּר. הָאִי קָרָא, אֲתָמֵר עַל נֹחַ, דְּעָאֵל לְתִיבּוֹתָא, וְאִסְתֵּתֵר בֵּיהּ. וְעָאֵל לָגוּ תִיבּוֹתָא, בְּזִמְנָא דְּמֵיִיא דְּחָקוּ לֵיהּ. וְהָא אֲתָמֵר, דְּעַד לֹא עָאֵל לְתִיבּוֹתָא, חָמָא לֵיהּ לְמִלְאָךְ הַמּוֹת, דְּאִזִּיל בִּינְיֵיהּ, וְאִסְחָר לִוְן. כִּיּוֹן דְּחָמָא לֵיהּ, עָאֵל לְתִיבָהּ, וְאִסְתֵּתֵר בְּגוּהַ, הַה"ד עָרוֹם רָאָה רָעָה וְנִסְתֵּר. רָאָה רָעָה, דָּא מִלְאָךְ הַמּוֹת, וְנִסְתֵּר מִקְמֵיהּ, הַה"ד מִפְּנֵי מֵי הַמַּבּוּל.

214. רַבִּי יוֹסִי אָמַר, עָרוֹם רָאָה רָעָה וְנִסְתֵּר. אֶהְדֵּר עַל מַה דְּאֲתָמֵר בְּזִמְנָא דְּמוֹתָא שְׂרִיא בְּעֵלְמָא, בַּר נֶשׁ חַבִּים יִסְתֵּר, וְלֹא יָקוּם לְבַר, וְלֹא יִתְחַזֵּי קְמִי מַחְבְּלָא. בְּגִין דְּכִיּוֹן דְּאֲתִיֵּיהֵב לֵיהּ רֶשׁוּ, יַחְבֵּל כָּל אִינוּן דִּישְׁתַּכְחוּן קְמִיהּ וְיַעֲבִרוּן קְמִיהּ בְּאֲתַנְגְלוּיָא, וְסוּפָא דְקָרָא, וּפְתָאִים עֲבָרוּ וְנַעֲנְשׂוּ. עֲבָרִין קְמִיהּ, וְאֲתַחֲזִיין קְמִיהּ, וְנַעֲנְשׂוּ. דְּבַר אַחֲרַעֲבָרוּ, עֲבָרוּ פְקוּדָא דְּמֵאֲרִיהוֹן, וְנַעֲנְשׂוּ. דְּבַר אַחַר, עָרוֹם רָאָה רָעָה וְנִסְתֵּר, דָּא נֹחַ. וּפְתָאִים עֲבָרוּ וְנַעֲנְשׂוּ אֵלִין בְּנֵי דְרִיָּה.

215. כִּיּוֹן דְּאִסְתֵּתֵר וְאִשְׁתֵּהִי תַמְן כָּל הַהוּא זְמַנָּא. לְבַתֵּר, וַיִּזְכֹּר אֱלֹהִים אֶת נֹחַ. אָמַר רַבִּי שְׁמַעוֹנָתָא חַזִּי, בְּשַׁעְתָּא דְּדִינָא אֲתַעֲבִיד, לֹא כְּתִיב בֵּיהּ זְכוּרָה כִּיּוֹן דְּאֲתַעֲבִיד דִּינָא, וְאֲתַאֲבִידוּ חַיִּיבֵי עֵלְמָא, כְּדִין כְּתִיב בֵּיהּ זְכוּרָה. דְּהָא כִּד דִּינָא שְׂרִיא בְּעֵלְמָא, אֲתַחְפְּרוּתָא לֹא אִשְׁתַּכַּח, וּמַחְבְּלָא שְׂרִיא עַל עֵלְמָא.

216. כִּיּוֹן דְּאֲתַעֲבַר דִּינָא, וְאִשְׁתַּכִּיךְ רוּגְזָא, תֵּב כְּלָא לְאֲתֵרִיָּה. וּבְגִין כֶּךָ כְּתִיב הֵכָא, וַיִּזְכֹּר אֱלֹהִים אֶת נֹחַ. דְּבִיָּה שְׂרִיא זְכוּר, דְּנַח, אִישׁ צְדִיק כְּתִיב בֵּיהּ.

217. כְּתִיב אֲתָהּ מוֹשֵׁל בְּגָאוֹת הַיָּם בְּשׂוֹא גִלּוּי אֲתָהּ תִּשְׁבַּחֶם. בְּשַׁעְתָּא דִּימָא קְפִיץ בְּגִלְגְלוּי, וְתַהוּמֵי סְלָקֵי וְנַחְתֵּי, קְדָשָׁא בְּרִיךְ הוּא שְׂדֵר חַד חוּטָא, מִסְטָרָא דִּימִינָא, וּמְשִׁיךְ גִּלְגְלוּי, וְשְׂכִיךְ זַעְפִּיָּה, וְלִית מֵאן דִּינְדַע לֵיהּ.

218. Yonah fell into the sea and the fish swallowed him. SO HE ASKED: Why did his soul not leave him at once? AND HE ANSWERED: Because the Holy One, blessed be He, controls the swelling of the sea.

219. The 'swelling of the sea,' is the thread from the left, which causes the sea to rise and become elevated. But had the other 'Thread OF MERCY,' CHESED, not arrived from the right, it would have never been elevated. For when that Thread FROM THE LEFT goes down to the sea and is held by the sea, the waves 'awaken' and begin to 'roar' for prey. FOR THE LACK OF CHASSADIM, THEY ARE NOT ABLE TO RECEIVE THE ABUNDANCE OF CHOCHMAH AND NOURISH THEMSELVES. THEREFORE, THEY REMAIN 'HUNGRY' AND 'ROAR' FOR PREY, until the Holy One, blessed be He, restrains the waves, holds them back, and returns them to their place. IN OTHER WORDS, HE DRAWS THE THREAD OF MERCY AND ENCLOSES THE CHOCHMAH WITH CHASSIDIM, AND IN SO DOING HE RESTRAINS THE WAVES AND PULLS THEM BACK TO THEIR PLACE. THE CHOCHMAH IS THUS AMENDED AND CAN SHINE IN FULLNESS, BECAUSE THE SEA CANNOT RISE BY THE LIGHT OF CHOCHMAH FROM THE LEFT COLUMN BEFORE THE THREAD OF CHESED IS DRAWN AND ENCLOSES IT.

220. As it is written: "You rule the raging of the sea: when their waves arise; you still (lit. 'praise') them." ONE INTERPRETATION IS THAT HE DOES THIS by breaking and pulling them back to their place WITH THE THREAD OF CHESED. A different interpretation is that the meaning is literally 'you praise them.' That is, the fact that the waves rise with the desire to see is praiseworthy. From this we can learn that whoever seeks and longs for knowledge, even if he is incapable of attaining it, is praised for his effort.

221. Rabbi Yehuda said that when Noach was in the ark, he was afraid that the Holy One, blessed be He, might never remember him. But after the Judgment was executed and the evil of the world were removed, what does the scripture say? It says, "And Elohim remembered Noach." AND THE REASON FOR THIS SHALL BE EXPLAINED PRESENTLY BY RABBI ELAZAR.

222. Rabbi Elazar says: Come and behold: When the power of Judgment prevails in the world, it is inappropriate for a person's name to be mentioned above, because if his name is mentioned, his sins will be remembered and they will come to judge him.

223. From where do we know this? From the story of the Woman of Shunam. On the Holy Day of Rosh Hashanah (New Year), the Holy One, blessed be He, was judging the world. Elisha the prophet asked the woman, "Would you be spoken for to the king?" (II Melachim 4:13). The "King" here refers to the Holy One, blessed be He, who is called on that day "the King," "the Holy King," and "the King of Judgment." She replied: "I dwell Among my own people" (Ibid.), MEANING, 'I do not want to be scrutinized on my own. Therefore I dwell among my own people!' He who puts himself in the middle of his own people does not draw attention to himself and is not judged for his wrongdoings. She thus said, "among my own people."

218. יוֹנָה נָחַת לַיָּמָא, וְאַדְמֵן לִיהּ הָהוּא נוֹנָא, וּבְלֵע לִיהּ, הֵיךְ לֹא נִמְקַת נִשְׁמַתִּיהּ מִנִּיהּ, וְלֹא פָרְחָא מִיָּד. אֲלֵא, בְּגִין דְּקִדְשָׁא בְּרִיךְ הוּא שְׁלִיטָא בְּהָהוּא גְאוּתָא דִּימָא.

219. וְהָהוּא גְאוּתָא דִּימָא, הוּא חַד חוּטָא דְשִׁמְאֵלָא, דְסָלִיק לִיהּ לַיָּמָא לְעֵילָא, וּבִיהּ אִסְתַּלַּק. וְאִי לֹא הָהוּא חוּטָא, דְמִטִּי לִיהּ מִסְטָרָא דִימִינָא, לֹא סָלַק לְעֵלְמִין, דְכִיּוֹן דְהָהוּא חוּטָא נְחִית לַיָּמָא, וְיָמָא אֲתַאחֵד בֵּהּ, בְּדִין אֲתַעְרִין גְּלָלוּי, וְשֶׁאֲגֵן לְמִטְרָף טָרְפָא. עַד דְּקִדְשָׁא בְּרִיךְ הוּא אֲתִיב לִיהּ לְאַחוּרָא. וְתַבִּין לְאַתְרֵיהּ.

220. הַה"ד בְּשׂוֹא גְלוּי אֲתֵה תְשַׁבְּחֵם. תְשַׁבְּחֵם, לְאִינוֹן גְלוּי יָמָא, תְשַׁבְּחֵם: תְתַבֵּר לֹון, לְאַתְבָּא לְאַתְרֵיהּ. דְבַר אַחַר, תְשַׁבְּחֵם מִמֶּשׁ, שְׁבַחָא הוּא לֹון, בְּגִין דְסָלִיקִין בְּתִיאֻבְתָּא לְמַחְמִי. מִכָּאן כָּל מָאן דְכָסִיף לְאַסְתַּבְּלָא וּלְמַנְדַּע, אִף עַל גַּב דְלֹא יָכִיל, שְׁבַחָא אִיהוּ דִילִיָּהּ, וְכֹלָא מִשְׁבַּחֵן לִיהּ.

221. אָמַר רַבִּי יְהוּדָה, נַח כִּד הוּהּ בְּתִיבָהּ, דְחִיל הוּהּ, דְלֹא יִדְבַר לִיהּ קִדְשָׁא בְּרִיךְ הוּא לְעֵלְמִין. וְכִיּוֹן דְאַתְעֵבִיד דִּינָא, וְאַתְעֵבְרוּ חַיִּיבָא עֲלֵמָא, בְּדִין מֵה כְּתִיב וַיִּזְכֹּר אֱלֹקִים אֶת נַח.

222. רַבִּי אֶלְעָזָר אָמַר, תָּא חֲזִי בְשַׁעְתָּא דְדִינָא שְׂרִיא בְעֵלְמָא, לֹא לִיבְעִי, לִיהּ לְאִינֵשׁ דִּידְבַר שְׁמִיָּה לְעֵילָא, דְהָא אִי אֲדַבַּר שְׁמִיָּה, יִדְבְּרוּן חוּבוּי, וְיִיתוּן לְאַשְׁחָא בִיָּהּ.

223. מְנַלְן, מִשְׁוֹנְמִית, דְהָהוּא יוֹמָא, יוֹם טוֹב דְרֵאשׁ הַשָּׁנָה הוּהּ, וְקִדְשָׁא בְרִיךְ הוּא דְאִין עֲלֵמָא. וְכִדִּין אָמַר לָהּ אֶלְיִשָׁע, הֵיִשׁ לְדַבַּר לָךְ אֶל הַמֶּלֶךְ. הָא קִדְשָׁא בְרִיךְ הוּא. דְכִדִּין אֶקְרִי מֶלֶךְ, מֶלֶךְ הַקְּדוֹשׁ, מֶלֶךְ הַמְּשֻׁפֵּט. וְתֹאמַר בְּתוֹךְ עַמִּי אֲנֹכִי יוֹשְׁבַת. לֹא בְעִינָא דִידְכִרּוֹן לִי וַיִּשְׁחָחוּן בִּי, אֲלֵא בְתוֹךְ עַמִּי. מָאן דְעֵינִיל רִישִׁיָּהּ בֵּין עַמָּא, לֹא יִשְׁחָחוּן עֲלֵיהּ, לְמִידָן לִיהּ לְבִישׁ, בְּגִינֵי כֵךְ אֲמַרָה בְתוֹךְ עַמִּי.

224. Come and behold: During the time when the wrath OF JUDGMENT was raging throughout the world, Noah was not mentioned. But after the Judgment was completed, what does the scripture say? It says, "And Elohim remembered Noah." Now was his name mentioned. A different explanation of "And Elohim remembered Noah" is that it is similar to "And I remembered My Covenant" (Shemot 6:5), WHICH MEANS THAT HE CAUSED THE SUPERNAL MATING!

30. "And Noah built an altar"

After the great flood, the metaphysical lines of communication between the Upper and Lower worlds were destroyed, and the flow of Light into our world was cut off. In order to reestablish a link, Noah rebuilt the metaphysical cables that run throughout the worlds. This concept is the mystery behind the Alter that Noah built.

225. Rabbi Chizkiyah was on his way from Kapotkia to Lod, when Rabbi Yesa ran into him. He addressed him saying: You surprise me! Why are you walking alone, since we have learned that a person should not go on a journey alone! Rabbi Chizkiyah replied: There is a young boy following and accompanying me. Rabbi Yesa said to him: This is what surprises me! Why are you accompanied by someone with whom you are not able to discuss the Torah? We have learned that whoever goes on a journey and does not delve into the matters of the Torah, endangers his life! Rabbi Chizkiyah replied: It is certainly so!

226. In the meantime, the young boy caught up with them. Rabbi Yesa asked him: My son, from where do you come? The boy answered: From the city of Lod. I heard that this learned man was heading toward there, so I offered to work for him-TO SERVE HIM AND to walk with him.

227. Rabbi Yesa then asked him: My son, are you familiar with matters of the Torah? And he answered: Yes, I am. My father used to teach me the section of the sacrifices, and I also used to listen to what he taught my elder brother. Rabbi Yesa then said to him: My son, speak to me!

228. The young boy started with the verse: "And Noah built an altar to Hashem and took of every clean beast and of every clean fowl, and offered burnt offerings on the altar" (Bereshheet 8:20). He said, "And Noah built an altar" indicates the altar on which Adam offered his sacrifice. THEN HE ASKED: Why did Noah offer a burnt offering, as a burnt offering is only offered TO ATONE for wrongful thoughts of the heart? What was Noah's sin? AND HE REPLIED: Noah thought to himself, The Holy One, blessed be He, judged the world and sentenced it to destruction. Perhaps in being spared, I used up all the merit that I have and am now left with none. So immediately, "Noah built an altar to Hashem."

229. This was the altar on which Adam offered his sacrifices. SO THE BOY ASKED: If it is so, then why does it say that he "built it?" IT WAS ADAM WHO BUILT IT. AND HE REPLIED: It says this, because the wicked of the world had caused the altar not to stand in its place, THE PLACE WHERE IT CAN TRANSFER ABUNDANCE TO THE HOLY SIDE. When Noah came TO OFFER HIS SACRIFICE ON IT, the verse stated, "And Noah built it" BECAUSE HE BROUGHT IT BACK TO THE PLACE WHERE ABUNDANCE IS DIRECTED TOWARD THE HOLY SIDE.

224. תָּא חַוִּי, נַח, בְּשַׁעֲתָא דְרוּגְזָא שְׂרִיָא בְּעֵלְמָא, לֹא אֲדַבֵּר, בֵּינָן דְּרִינָא אֲתַעְבֵּר, מַה כְּתִיב, וַיִּזְכֹּר אֱלֹהִים אֶת נֹחַ. הַשְּׁתָא אֲדַבֵּר שְׁמִיָּה. דְּבַר אַחֲרוּיִזְכֹּר אֱלֹהִים אֶת נֹחַ. כִּמְה דָּתָא אֲמַר וְאִזְכֹּר אֶת בְּרִיתִי.

225. רַבִּי חִזְקִיָּה, הוּוּה אֲזִיל מִקְפוּטְקִיָּא לְלוּד, פִּגְעַ בֵּיה רַבִּי יֵיסָא, אֲמַרְלוּתוּוּהִנָּא עֲלֵךְ, דָּתָא בְּלַחֲוֹדְךָ. דְּהָא תְּנִינָן, דְּלֹא יִפּוֹק בְּרַ נֶשׁ יַחֲדָיָא בְּאוּרְחָא. אֲמַרְלוּרְבִּינָא חֲדָא אֲזִיל בְּהַדָּאִי, וְאִיהוּ אֲתִי אֲבַתְרָאִי. אֲמַרְלוּוְעֵל דָּא תוּוּהִנָּא, אִינְךְ אֲזִיל בְּהַדְרָךְ, מֵאֵן דְּלֹא תִשְׁתַּעֲנִי בֵּיה מְלִי דְאוּרִייתָא, דְּהָא תְּנִינָן, כֹּל מֵאֵן דְּאֲזִיל בְּאַרְחָא, וְלֹא עֲמִיָּה מְלִי דְאוּרִייתָא, אֲסַתְפֵּן בְּנַפְשִׁיָּה. אֲמַרְלוּהִכִּי הוּוּא וְדָאִי.

226. אֲדַהֲבִי מְטָא הֵהוּא רַבִּינָא, אֲמַרְלוּרְבִּי יֵיסָא, בְּרִי, מֵאֵן אֲתֵר אַנְתָּ, אֲמַרְלוּמְקַרְתָּא דְלוּד, וְשִׁמְעֵנָא דְהָאִי בְּנֵי חֲכִימִים, אֲזִיל תְּמֵן, וְזִמְנָא גְרַמָּאִי, לְפִלְחָנִיָּה, וְלִמְיַהֲךְ בְּהַדְרִיָּה.

227. אֲמַרְלוּוּבְרִי יִדְעַת מְלִי דְאוּרִייתָא, אֲמַרְלוּוִדְעֵנָא, דְּהָא אָבָא הוּוּה אוּלִיף לִי בְּפַרְשַׁת קְרַבְנֹת, וְאַרְכִּינָא אוּדְנָאִי לְמָאִי דְהוּוּה אֲמַר, עִם אַחִי, דְּאִיהוּ קְשִׁישָׁא מְנָאִי, אֲמַר לִיָּה רַבִּי יֵיסָא, בְּרִי, אִימָא לִי.

228. פִּתַח וְאֲמַר, וַיִּבְנֶן נֹחַ מִזְבֵּחַ לַה' וַיִּקַּח מִכָּל הַבְּהֵמָה הַטְּהוֹרָה וּמִכָּל הָעוֹף הַטְּהוֹר וַיַּעַל עֹלֹת בְּמִזְבֵּחַ. וַיִּבְנֶן נֹחַ מִזְבֵּחַ, דָּא אִיהוּ מִזְבֵּחַ דְּאַקְרִיב בֵּיה אֲדָם קְרַמָּאָה. נַח אֲמָאִי קְרִיב עוֹלָה, דְּהָא עוֹלָה לֹא סִלְקָא, אֲלֹא בְּגִין הַרְהוּרָא דְלִבָּא, וְנַח, בְּמַה חֲב. אֲלֹא נַח הַרְהֵר וְאֲמַר, הָא קְדָשָׁא בְּרִינְךְ הוּוּא גֹזֵר דִּינָא עַל עֵלְמָא דִּיתְחַרְב, דִּילְמָא בְּגִין דְשִׁזִּיב לִי, כֹּל זְכוּתָא פִּקַּע לִי, וְלֹא יִשְׁתָּאֵר לִי זְכוּ בְּעֵלְמָא. מִיָּד וַיִּבְנֶן נֹחַ מִזְבֵּחַ לַה'.

229. הֵהוּא מִזְבֵּחַ דְּאַקְרִיב בֵּיה אֲדָם הָרֵאשׁוֹן הוּוּה. אִי הִכִּי, אֲמָאִי וַיִּבְנֶן. אֲלֹא, בְּגִין דְּחַיִּיבִי עֵלְמָא, גְרַמּוּ דְלֹא קִימָא בְּדוּכְתִיָּה, בֵּינָן דָּתָא נַח כְּתִיב בֵּיה וַיִּבְנֶן.

230. "And offered burnt offerings." Olot (burnt-offerings) has a defective spelling, WITHOUT THE LETTER VAV, WHICH WOULD HAVE INDICATED THE PLURAL FORM, BECAUSE HE OFFERED ONLY one BURNT OFFERING. It is written: "It is a burnt offering, a fire offering for sweet savor to Hashem (Vayikra 1:17). THE BOY SAID: The burnt offering is a male and not a female, as it is written: "He shall offer it a male, without blemish" (Vayikra 1:3). THEREFORE, why is the term isheh (fire offering) spelled WITH A FINAL HEI, INDICATING THE FEMININE FORM OF THE WORD? Esh (fire), WITHOUT HEI, should have been used instead, AS THIS IS THE MASCULINE FORM.

231. AND HE EXPLAINED THAT even though the burnt offering is male and is sacrificed and offered to its place, NAMELY to Zeir Anpin WHO IS THE MALE ASPECT, the Female Principle should not be separated from ZEIR ANPIN AS A RESULT OF THE OFFERING. Thus, it is offered to THE FEMALE PRINCIPLE, uniting ZEIR ANPIN AND HIS FEMALE PRINCIPLE. THROUGH THE OFFERING, the Female Principle rises up to ZEIR ANPIN and unites with him. Even though we find the explanation that the fire offering is for the Ishim, THE MASCULINE PLURAL FORM AND NOT FOR THE RAKINGS, WE LEARN FROM THE ALLUSION TO THE FEMALE PRINCIPLE.

232. Noach should have sacrificed a burnt offering. For the Holy One, blessed be He, had established him in the place of the male, so that he could enter the ark, THE SECRET OF THE FEMALE PRINCIPLE, and be united with it. He offered a burnt offering, AND NOT ANY OTHER KIND OF SACRIFICE, BECAUSE HE DID NOT REALLY SIN. HE ONLY THOUGHT THAT HE HAD NO MERIT LEFT. He sacrificed a burnt offering, a fire offering (isheh), meaning the fire of Hei (esh Hei). This indicates that the left OF ZEIR ANPIN, WHICH IS CALLED 'FIRE,' joined with the Female Principle, CALLED HEI. The Female Principle comes from the left side, WHICH IS CALLED FIRE, AND when THE FEMALE PRINCIPLE and THE FIRE are joined, She is called Isheh. THE WORD Isheh INDICATES the bond of love, which is to the left, WHERE THE FIRE, THE SECRET OF THE HEI, holds Her. The fire raises her TO ZEIR ANPIN, binding them together as one. This is why the verse reads, "It is a burnt offering, a fire offering," INDICATING the bond of a male and female with each other.

31. "And Hashem smelled the savor of appeasement"

This complex section concerns the power of aroma to awaken and arouse great Lights. The various processes and conduits that spiritual currents must travel are revealed here by the Zohar. A contemporary example can shed some light on the ideas that are being presented. A computer contains a processor, which must make billions of computations per second in order to accomplish a task. In essence, the Zohar is describing the metaphysical computations taking place within the Ten Sfirot whenever the aroma of incense arouses the spiritual forces of Light. Perusing the Aramaic words connects us to these forces.

233. "And Hashem smelled the savor of appeasement" (Beresheet 8:21). It is also written: "A fire offering, a savor of appeasement" (Vayikra 1:13). I have heard that TERM "fire offering" REFERS TO AN OFFERING in which smoke and fire are conjoined, since there is no smoke without fire. This is similar to the verse: "Now Mount Sinai was altogether smoke, because Hashem descended upon it in fire" (Shemot 19:18).

234. Come and behold: Fire comes from inside and is tenuous. It must attach itself to something on the outside that is not so tenuous. When fire and matter hold on to each other, smoke rises. Why? Because fire affects whatever reacts to it. An example is the nose, which reacts to the "smoke" that issues from the fire.

230. וַיַּעַל עֹלוֹת. עֹלֹת כְּתִיב, חֲדָא. כְּתִיב עֹלָה הוּא אִשָּׁה רִיחַ נִיחַח לָהּ. עֹלָה סִלְקָא דְכֹר, וְלֹא סִלְקָא נֹקְבָא, דְכְתִיב זְכֹר תָּמִים וְקָרִיבֵנוּ. אִמָּאי כְּתִיב אִשָּׁה, דְהָא אִשׁ בְּעֵי לְאַשְׁתַּבַּחַת תַּמָּן.

231. אֵלָא, אִף עַל גְּבֻדְעוּלָה אֲתַקְרִיב דְכֹר, וְלֹאֲתַרְיָה אֲתַקְרִיב, נֹקְבָא לֹא בְעֵינָא לְאַתְפְּרָשָׁא מְנִיָּה, אֵלָא בְּהָ אֲתַקְרִיב, בְּגִין לְחַבְרָא דָּא בְּדָא. דְסִלְקָא נֹקְבָא לְגַבֵּי דְכוּרָא, לְאַתְחַבְרָא בְּחֲדָא. וְאִף עַל גַּב דְאִשָּׁה לְשׁוּם אִישִׁים.

232. נַח אֲצַטְרִיךְ לִיָּה, לְמַקְרַב עֹלָה, דְאִיְהוּ בְּאַתְרֵי דְכוּרָא עַבְדֵי לִיָּה קְדָשָׁא בְרִיךְ הוּא, לְאַתְחַבְרָא וְלֹאֲעֲלָא בְּתִיבָה. וְעַל דָּא, אֲקָרִיב עֹלָה. עֹלָה הוּא אִשָּׁה. אִשׁ ה', דְאֲתַחְבֵּר שְׁמָאֵלָא בְּנֹקְבָא, דְהָא נֹקְבָא מְסֻטָּרָא דְשְׁמָאֵלָא, קָא אֲתִיָּא, דְאֲתַדְבֵּק דָּא בְּדָא, וּבְגִין כֵּן אֲקָרִיב נֹקְבָא אִשָּׁה. אִשָּׁה קְטִירוֹ דְרַחֲמֵי, דְאֲחִיד בְּהָ שְׁמָאֵלָא, לְסִלְקָא לָהּ לְעִילָא, וְלֹאֲתַקְשְׂרָא בְּחֲדָא. וּבְגִין כֵּן, עֹלָה הוּא אִשָּׁה, קְשִׁירוֹ דְדְכֹר וְנֹקְבָא, דָּא בְּדָא.

233. וַיִּרַח ה' אֶת רִיחַ הַנִּיחַח. וְכְתִיב, אִשָּׁה רִיחַ נִיחֹחַ. אִשָּׁה, הֵכִי שְׁמַעְנָא תִנְנָא וְאִשָּׁא מְחַבְרִין בְּחֲדָא, דְהָא לִית תִּנְנָא, בְּלֹא אִשָּׁא, כְּמָה דְכְתִיב וְהָרַ סִינַי עָשָׂן כָּלֹ מִפְּנֵי אִשֶׁר יָרַד עָלָיו ה' בְּאִשׁ.

234. תָּא חֲזִי, אִשׁ נְפִיק מִלְגִּינֹ, וְאִיְהוּ דֵּק, וְאֲחִיד בְּמֵלָה אַחֲרָא לְכֹר, דְלֹאֹ אִיְהוּ דֵּק הֵכִי. וְאֲתַאֲחֲדֵן דָּא בְּדָא, וְכִדִּין תִּנְנָא סִלְקָא, מָאי טַעֲמָא, בְּגִין דְאֲתַאֲחִיד אִשָּׁא, בְּמֵלָה דְרַגִּישׁ. וְסִימְנָךְ, חוּטְמָא דְנְפִיק בֵּיהָ תִנְנָא, מְגוֹ אִשָּׁא.

235. Hence it is written: "They shall put incense in your nose" (Devarim 33:10), MEANING THAT THE JUDGMENTS WHICH ARE THE FIRE AND SMOKE ISSUING FROM THE NOSE ARE SWEETENED BY INCENSE. It sends the fire FROM THE NOSE to its place, NAMELY TO YISRAEL - SABA AND TEVUNAH, BECAUSE THAT IS ITS POINT OF ORIGIN. Because of the smell of the incense, the nose contracts and reaches its innermost levels, until all are united. THEN EVERYTHING returns to its point of origin and they all come closer to the Thought, WHICH IS ARICH ANPIN. Then they are combined into one whole desire, which is the "savor of appeasement," which appeases anger and restores peace.

236. When the smoke is gathered, it enters and folds itself onto the fire, and the fire catches on to the smoke. Together, they enter the innermost levels, until the Angel is appeased. After they are united and anger is appeased, A NEW MATING OCCURS. When the Angel is satisfied and all THREE COLUMNS are bonded together, it is called "appeasement." THIS REFERS TO THE SECOND ACTION, MENTIONED IN THE PREVIOUS PARAGRAPH, WHICH INCLUDES APPEASEMENT and satisfaction. IT COMBINES THE CHASSADIM and universal rejoicing, CAUSED BY THE CHOCHMAH, as one. IT DOES SO, BECAUSE THE CHASSADIM ARE COMPLETED BY THE LIGHT OF CHOCHMAH, AND CHOCHMAH ENCLOSES THE CHASSADIM. They are the radiance of the candles FROM THE LEFT SIDE and the brightness of the faces FROM THE RIGHT. Thus, it is written: "And Hashem smelt the savor of appeasement," as one who smells and gathers all the sweetness to itself.

237. Rabbi Yesa then approached THE YOUNG BOY and kissed him, saying that he did not realize that the boy possessed all these precious goods, and added that he would change his route in order to accompany the boy. So they all proceeded together. Rabbi Chizkiyah said: We are walking along this route accompanied by the Shechinah, so it is corrected for us! He then took hold of the young boy's hand and walked on. Then both rabbis requested that he tell them one of the scriptural expositions that his father has told him.

238. The young boy started with the verse, "Let him kiss me with the kisses of His mouth" (Shir Hashirim 1:2). This, he continued, is the supernal Passion. Because when the fire was issued, the desire came from the mouth and not from the nose. Because when one mouth is connected TO SOMEONE ELSE'S for the purpose of a kiss, fire emerges in the form of desire, brightness of face, the rejoicing of all, and the union of delight.

239. This is also why IT IS WRITTEN: "For your love is better than wine" (Ibid.). It is better than wine, meaning it is better than the wine that brightens the face and causes the eyes to laugh, bringing affection and brotherhood. It is not from the wine that leads to drunkenness and that brings anger and rage, causing darkening of the face and burning of the eyes.

240. Therefore, because this wine is good, it brightens the face, makes the eyes merry, and arouses the passion for love. Thus, it is offered daily as a sacrifice on the altar in a specific amount that makes whoever drinks it merry and satisfied. As it is written: "And the wine offering thereof shall be a fourth part of a hin" (this is a unit of measurement) (Bemidbar 28:7), THIS INDICATES THAT HE IS CAREFUL TO DRAW IT UP FROM BELOW. This is the reason IT HAS BEEN SAID, "your love is better than wine," for wine induces love and passion.

235. וע"ד כתיב, ושימו קטורה באפך. בגין דאהדר אשא לאתריה, וחוטמא אתכניש, בהוא ריחא לגו לגו, עד דאתאחיד כלא, ותב לאתריה, ואתקריב כלא לגו מחשבה, ואתעביד רעותא חדא. וכדין ריח ניחח דנח רוגזא ואתעביד ניחא.

236. דהא תננא אתכניש, ועייל וקמיט באשא, ואשא אחיד בתננא, ועיילי תרווייהו לגו לגו, עד דנח רוגזא. וכד אתאחיד כלא דא בדא, ונח רוגזא, כדין הוא ניחא, וקשירו חד, ואתקרו ניחא. ניחא דרוחא. חדוותא דכלא כחדא. נהירו דבוצינין. נהירו דאנפין. ובגין ככתיב, וירח ה' את ריח הניחח. כמאן דארח וכניש כלא, לגו אתריה.

237. אתא ר' ייסא ונשקיה. אמר, ומה כל הדין טבא, אית תחות ירך ולא ידענא ביה. אמר, אהדרנא מן אורחא, ונתחבר בהרך. אזלו אמר רבי חזקיה, ארחא דא, בהדי שכינתא נהך, דהא מתקנא קמן. אחיד בידא דהוא ינוקא, ואזלו. אמרו ליה, אימא לן קרא חד, מאינן דאמר לך אבך.

238. פתח הוא ינוקא ואמר, ישקני מנשיקות פיהו, דא הוא תאובתא עלאה, דיפוק רעותא מפומא. ולא נפיק מחוטמא, כד אשא נפקא, דהא כד אתחבר פומא לנשקא נפיק אשא, ברעותא, בנהירו דאנפין, בחדרה דכלא, באתדבקותא דניחא.

239. ובגין כרכי טובים דודיך מיין. מההוא יין, דמחדי ונהיר אנפין, וחייבין עיינין, ועביד רעותא. ולא מיין דמשבר, ועביד רוגזא, ואחשיך אנפין ולהטאן עיינין, יין דרוגזא.

240. ועל דא, בגין דחמר דא טב, נהיר אנפין, וחדוי עיינין, ועביד תיאובתא דרחימו, מקריבין ליה כל יומא, על גבי מדבחא. שעורא דמאן דשתי ליה, חדי ליה, ועביד ליה ניחא, דכתיב ונסכו רביעות ההין. ובגין כך, כי טובים דודיך מיין. מההוא יין, דאתער רחימותא ותיאובתא.

241. And all, as it occurs below arouses love above. For there are two candles, and when the light of the one on high is extinguished by rising smoke from the one below, the upper one is lit. Rabbi Chizkiyah then said that it is clearly true that the upper world, WHICH IS BINAH, depends on the lower world, WHICH IS THE FEMALE PRINCIPLE. FOR, AS PREVIOUSLY EXPLAINED, THE FEMALE PRINCIPLE REKINDLES THE EXTINGUISHED BINAH. The lower world, THE FEMALE PRINCIPLE, depends on the upper world, BINAH, BECAUSE THE LIGHT THAT THE FEMALE PRINCIPLE MADE SHINE IN BINAH IS MERITED BY THE FEMALE PRINCIPLE AS WELL. The fact that since the destruction of the Holy Temple, there are no more blessings above IN BINAH or below IN THE FEMALE PRINCIPLE, shows that the two depend on each other.

242. And Rabbi Yosi said that blessings cannot be found, but curses do exist, because sustenance is drawn from that side, NAMELY, FROM LIGHTING THE UPPER CANDLE WITH THE SMOKE THAT RISES FROM THE LOWER ONE. Why? Because the nation of Yisrael does not reside in the Land of Yisrael and does not worship properly. To worship properly is to light the candles, TO LIGHT THE UPPER CANDLE WITH THE LOWER ONE, and to draw down the blessings TO BE PASSED ONTO THE WORLDS. This is why there are no blessings above or below. Therefore the world does not exist as it should.

243. Then Rabbi Chizkiyah asked: What is the meaning of the verse that reads: "I will not continue to curse again the ground any more, for Man's sake" (Beresheet 8:21)? COULD IT BE THAT THE HOLY ONE, BLESSED BE HE, FEELS REGRET? Rabbi Yosa answered that he had heard it was so from Rabbi Shimon, who said that as long as the fire of above, OF BINAH, spreads, THEN the smoke, which is the Judgment of below, OF THE FEMALE PRINCIPLE, intensifies the anger and destroys all. For when the fire FROM BINAH comes forth, it does not stop until the punishment OF THE FEMALE PRINCIPLE, WHICH IS SMOKE, is completed. So when the Judgment from below, THE SMOKE, ceases to spread because of the Judgment from above, FROM THE FORCE OF THE FIRE, then the Judgment is done and stopped, and is not executed until destruction. That is why it is written: "I will not continue," MEANING I WILL NOT CONTINUE TO ADD TO THE FIRE in order to intensify the Judgment down below, which is the smoke.

244. The young boy said: I heard that the words, "Cursed is the land for your sake" (Beresheet 3:17), indicate that the land has been cursed because of the sin of Adam, when the Evil Serpent received permission to rule over it. And as he is the destructive force in the world, THROUGH WHOM EVIL WAS SLOWLY REVEALED UNTIL IT BROUGHT THE FLOOD UPON THE EARTH and destroyed all the people of the world. IN OTHER WORDS, THE FLOOD REVEALED EVIL AND MADE IT POSSIBLE TO SEPARATE THE BAD FROM THE GOOD. But from the day when the Holy One, blessed be He, smelled Noah's sacrifice, HE SEPARATED THE BAD FROM THE GOOD, and granted permission to the land to leave the dominion of the Serpent and depart from the defiled side. FOR EVIL WAS SEPARATED FROM THE LAND. Therefore, the children of Yisrael offered sacrifices to the Holy One, blessed be He, to brighten the face of the earth, WHICH IS MALCHUT. THAT IS, BECAUSE NOACH HAD NOT YET COMPLETED THE CORRECTION, YISRAEL STILL NEEDED TO OFFER SACRIFICES. Rabbi Chizkiyah said that this is indeed so, because THAT CORRECTION did not occur until Yisrael stood at Mount Sinai. THEN THE EVIL COMPLETELY SEPARATED FROM THE EARTH, THE POLLUTION CEASED, AND THERE WAS FREEDOM FROM THE ANGEL OF DEATH, AS IS KNOWN.

241. וְכֹלֵא, בְּמֵה דְלִתְתָא, אֲתַעַר רְחִימוֹתָא דְלַעִילָא. תְּרִין שְׂרָגִין בְּד אֲתַדְעַךְ נְהוּרָא דְלַעִילָא, בְּתַנְנָא דְסָלִיק, מֵהוּוּא דְלִתְתָא, אֲתַדְלִיק הֵוּוּא דְלַעִילָא. אָמַר רַבִּי חֲזַקְיָה, הֵכִי הוּוּא וְדַאי, דְעֵלְמָא עֵלְאָה, תְּלִיָא בְּתַתָּאָה, וְתַתָּאָה בְּעֵלְאָה וּמִזְמַנָּא דְאֲתַחְרִיב בִּי מִקְדָּשָׁא, בְּרַכָּאן לֹא אֲשַׁתְּבַחוּ לַעִילָא וְתַתָּא. לְאַחְזָאָה דְדָא בְּדָא תְּלִיָא.

242. וְאָמַר רַבִּי יוֹסִי, בְּרַכָּאן לֹא אֲשַׁתְּבַחוּ, וְלוֹוִטִין אֲשַׁתְּבַחוּ, דְּהָא יְנִיקוּ דְכֹלֵא, בְּהוּוּא סְטְרָא נְפָקִי. מַאי טַעְמָא, בְּגִין דִּישְׂרָאֵל לֹא שְׂרִינן בְּאַרְעָא, וְלֹא פִלְחוּ פּוֹלְחָנָא דְאַצְטְרִיךְ, לְאַדְלַקָא בּוֹצִינִין, וְלֹא אֲשַׁתְּבַחוּ בְּרַכָּאן, וּבְגִין כֵּךְ לֹא מִשְׁתְּבַחוּ לַעִילָא וְתַתָּא, וְעֵלְמָא לֹא יְתִיב בְּקִיּוּמֵיהּ בְּדָקָא יֵאוּת.

243. וְאָמַר רַבִּי חֲזַקְיָה, לֹא אוֹסִיף לְקַלֵּל עוֹד אֶת הָאָדָמָה בְּעִבּוֹר הָאָדָם. מַאי הוּוּא, אָמַר רַבִּי יוֹסָא הֵכִי שְׂמַעְנָא מִרַבִּי שְׂמַעוֹן, דְּאָמַר כֹּל זְמַנָּא דְאֲשָׁא דְלַעִילָא אוֹסִיף לְתַקְפָּא, תַּנְנָא דְאִיהוּ דִּינָא דְלִתְתָּא, אֲתַקִּיף רּוּגְזָא, וְשַׁצִּי כֹלֵא. בְּגִין דְכַד נְמִיק אֲשָׁא, לִית לִיה פְּסָק, עַד דִּישְׁתַּלִּים דִּינָא. וְכַד דִּינָא דְלִתְתָּא לֹא אוֹסִיף לְאַתְתַּקְפָּא בְּדִינָא דְלַעִילָא, עֲבִיד דִּינָא וּפְסִיק, וְלֹא יִשְׁתַּלֵּם דִּינָא לְשִׁיצָאָה. וּבְגִין כֵּךְ כְּתִיב לֹא אוֹסִיף. לְמִיָּהּ תּוֹסַפֵּת, לְאַתְתַּקְפָּא דִּינָא דְלִתְתָּא.

244. אָמַר הוּוּא יְנוּקָא, שְׂמַעְנָא, בְּגִין דְכְּתִיב, אֲרוּרָה הָאָדָמָה בְּעִבּוֹרָךְ. דְּהָא בְּהֵיֵא שְׁעֵתָא דְאֲתַלְטִיָא אַרְעָא, בְּחֻבָּא דְאָדָם. אֲתִיָּהִיב רְשׁוֹ לְשַׁלְטָאָה עֲלֵהּ, הוּוּא חוּוָא בִּישָׂא, דְאִיהוּ מַחְבֵּלָא דְעֵלְמָא, וְשַׁצִּי בְּנֵי עֵלְמָא. מֵהוּוּא יוֹמָא דְקָרִיב נַח קְרַבְנָא, וְאַרְח לִיה קְדָשָׁא בְּרִיךְ הוּוּא, אֲתִיָּהִיב רְשׁוֹ לְאַרְעָא, לְנַפְקָא מִתַּחוֹת הוּוּא נַחֵשׁ, וְנַפְקָא מִמְּסָאבָּא. וְעַל דָּא מְקָרִיבִין יִשְׂרָאֵל קְרַבְנָא לְקְדָשָׁא בְּרִיךְ הוּוּא, בְּגִין לְאַנְהָרָא אֲפִי אַרְעָא. אָמַר רַבִּי חֲזַקְיָה, יֵאוּת הוּוּא, וְהָאִי הוּוּא תְּלִי עַד דְקִיּוּמוֹ יִשְׂרָאֵל עַל טוֹרָא דְסִינֵי.

245. Rabbi Yesa said that the Holy One, blessed be He, diminished the moon, WHICH WAS THE FEMALE PRINCIPLE, EVEN BEFORE ADAM SINNED and the Serpent took over. But because of Adam's sin, both the moon and the world THAT RECEIVES LIGHT FROM IT were cursed. On the day THAT NOACH OFFERED HIS SACRIFICE, only the land, WHICH IS THE FEMALE PRINCIPLE was freed from the curse, but the moon's light was still diminished. Only when there is an offering in the world and the nation of Yisrael lives in its land will moon's deficiency be corrected. THIS REFERS TO THE TIME OF KING SOLOMON, AND CONTRADICTS THE WORDS OF THE YOUNG BOY, WHO SAID THAT NOACH'S OFFERING RESULTED IN PERMISSION FOR THE EARTH TO LEAVE THE DOMINION OF THE SERPENT. HE CLAIMED THAT THE CURSE HAD BEEN CANCELED, BUT THE DOMINION OF THE SERPENT STILL PREVAILED. THAT IS WHY THE OFFERINGS OF YISRAEL ARE REQUIRED IN THE HOLY TEMPLE. Rabbi

Yesa then asked the young boy for his name. He replied: Aba (which means father). Rabbi Yesa continued, "You shall be a father in all things; you shall be A FATHER in wisdom and in years." And he applied to him the verse: "Your father and your mother will be glad and she that bore you shall rejoice" (Mishlei 23:25).

246. Rabbi Chizkiyah said that the Holy One, blessed be He, shall remove the spirit of uncleanness from the world, as it is written: "And the spirit of uncleanness I will cause to pass out of the land" (Zechariah 13:2) and also, "He will swallow up death forever, and Hashem Elohim will wipe off the tears from all faces and remove the disgrace of His people from all the earth, for Hashem spoke" (Yeshayah 25:8).

247. And the Holy One, blessed be He, shall restore the moon to its full brightness and remove it from the darkness into which the Evil Serpent caused it to fall. As it is written: "And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of the seven days" (Yeshayah 30:26). So HE ASKED: What is the Light OF THE SEVEN DAYS? AND HE ANSWERED: IT is the Light that the Holy One, blessed be He, hid away in the seven days of creation!

32. "And Elohim blessed Noach"

The Zohar offers us the opportunity to draw in and manifest all the blessings that are generated though this passage.

248. "And Elohim blessed Noach and his sons, and said to them, 'Be fruitful, and multiply, and replenish the earth.'" Rabbi Aba started the discussion by saying: "The blessing of Hashem, it makes rich, and no pain shall be added thereto" (Mishlei 10:22). So "the blessing of Hashem" is the Shechinah, who is in charge of the blessings of the world and from whom come all blessings.

249. Come and behold: What is written before THE VERSE THAT READS ELOHIM BLESSED NOACH? IT IS WRITTEN: "And Hashem said to Noach: Come you and all your house in the ark." WHEN THEY ENTERED THE ARK THEY WERE ADDRESSED BY YUD-HEI-VAV-HEI WHO IS ZEIR ANPIN, BUT WHEN THEY LEFT THE ARK THEY WERE ADDRESSED BY ELOHIM, WHO IS THE FEMALE PRINCIPLE OF ZEIR ANPIN. As has already been stated, the "Landlord," WHO IS ZEIR ANPIN, gave NOACH permission to enter. Afterward, the Lady of the House, WHO IS THE FEMALE PRINCIPLE OF ZEIR ANPIN, allowed him to leave. SO HE ENTERED WITH THE PERMISSION OF THE HUSBAND, ZEIR ANPIN, AND LEFT BY PERMISSION FROM THE WIFE, WHO IS THE FEMALE PRINCIPLE OF ZEIR ANPIN. From this we learn that the Landlord should welcome THE VISITOR INTO THE HOUSE and the wife should escort him out. As it is written: "And Elohim spoke to Noach saying; go forth out of the ark" (Bereshheet 8:15-16). Permission to leave is granted by the wife; permission to enter is not.

245. אָמַר ר' יִיסָא, קִדְשָׁא בְרִיךְ הוּא אֲזַעִיר לָהּ לְסִיְהָרָא, וְשִׁלְטָא הָהוּא נַחֲשׁ, אֲבָל בְּגִין חוּבָא דְאָדָם, אֲתִלְטְוִיָא, בְּגִין לְמִילַט עֲלֵמָא. בְּהָהוּא יוּמָא, נִפְקַת אֶרְעָא מֵהָהִיא קְלָלָה, וְקוּימָא סִיְהָרָא בְּהָהִיא גְרִיעוּתָא, בַּר בְּשַׁעְתָּא דְקוּרְבְּנָא אֲשַׁתְּכַחוּ בְּעֲלֵמָא, וְיִשְׂרָאֵל יִתְבִּין עַל אֶרְעוֹן. אָמַר רַבִּי יִיסָא לְהָהוּא יִנּוּקָא, מַה שְׁמֵךְ, אֲמַרְלוּאָבָא. אֲמַרְלוּאָבָא תְּהָא בְּכֵלָא, בְּחֻכְמָה וּבְשִׁנִּין. קָרָא עֲלֵיהּ יִשְׁמַח אֲבִיךָ וְאִמְךָ וְתַגַּל יוֹלְדֶתְךָ.

246. אָמַר רַבִּי חִזְקִיָּה, זְמִין קִדְשָׁא בְרִיךְ הוּא לְאֶעְבְּרָא רוּחַ מְסַאָבָא מִן עֲלֵמָא, כְּמַה דְכָתִיב וְאֵת רוּחַ הַטְּמֵאָה אֲעִבִיר מִן הָאָרֶץ. וְכָתִיב בְּלַע הַמּוֹת לְנֶצַח וּמַחָה ה' אֱלֹקִים הַמְעָה מֵעַל כָּל פְּנִים וְחִרְפַת עֵמוּ יִסִּיר מֵעַל כָּל הָאָרֶץ כִּי ה' דָּבַר.

247. זְמִין קִדְשָׁא בְרִיךְ הוּא לְאִנְהָרָא לְסִיְהָרָא, וְלֵאֲפָקָא לָהּ מִחֻשׁוּכָא, בְּגִין הָהוּא חוּיָא בִישָׂא. כְּמַה דְכָתִיב וְהָיָה אֹרֶךְ הַלְבָנָה כְּאֹרֶךְ הַחֲמָה וְאֹרֶךְ הַחֲמָה יְהִיָּה שְׁבַעַתִּים כְּאֹרֶךְ שְׁבַעַת הַיָּמִים. מֵאֵי אֹרֶךְ, הָהוּא אֹרֶךְ, דְּגִנְזוּ לֵיהּ קִדְשָׁא בְרִיךְ הוּא, בְּעוּבְדָא דְבְּרָאשִׁית.

248. וַיְבָרֶךְ אֱלֹקִים אֶת נֹחַ וְאֶת בָּנָיו וַיֹּאמֶר לָהֶם פְּרוּ וּרְבוּ וּגו'. רַבִּי אָבָא פָּתַח וַאֲמַר בְּרַכַת ה' הִיא תַעֲשִׂיר וְלֹא יוֹסִיף עֲצָב עִמָּה. בְּרַכַת ה' דָּא שְׂכִינְתָא, דְּאִיְהִי אֲתַפְקָדָא עַל בְּרַכָּאן דְּעֲלֵמָא, וּמִנָּה נִמְקִי בְּרַכָּאן לְכֵלָא.

249. תָּא חֲזִי מַה כְּתִיב בְּקִדְמִיתָא, וַיֹּאמֶר ה' לְנֹחַ בֵּא אַתָּה וְכָל בֵּיתְךָ אֶל הַתֶּבֶה וּגו'. כְּמַה דְּאָתְמַר, דְּמֵאֲרִיָּה דְּבֵיתָא יְהִי רִשׁוֹ לְמִיעָאֵל. לְבַתֵּר אֲתַתָּא אֲמַרְהָ לִּיהּ לְנִפְקָא. בְּקִדְמִיתָא עָאֵל בְּרִשׁוּתָא דְּבַעֲלָה, לְסוּף נִפְקַ בְּרִשׁוֹ דְּאֲתַתָּא. מִכָּאן אֹלִיפְנָא, מֵאֲרִיָּה דְּבֵיתָא יַעִיל, וְאֲתַתָּא תְּפִיק, הַה"ד וַיִּדְבֵר אֱלֹקִים אֶל נֹחַ לֵאמֹר צֵא מִן הַתֶּבֶה. דְּרִשׁוּ הוּא בִידְהָא, לֵאֲפָקָא לִיהּ לְאוּשְׁפִיזָא, וְלֹא לְאֲעֵלָא לִיהּ.

250. Because he left THE ARK, he presented her with gifts, NAMELY THE OFFERING OF A SACRIFICE. For She is in the "House," and it was in Her hands. IN OTHER WORDS, THE MOCHIN OF THE HOUSE ARE IN THE HANDS OF THE FEMALE PRINCIPLE ALONE. He offered her gifts to make her more lovable to Her husband. From this we can learn how a guest should behave. HE SHOULD PRESENT THE LADY OF THE HOUSE WITH DEPARTING GIFTS. After he gives her the presents, her husband will become fonder of her and she will bless him. As it is written: "And Elohim blessed Noach and his sons, and said to them, Be fruitful, and multiply," and also, "The blessing of Hashem it makes rich" (Mishlei 10:22), which definitely indicates THAT THE SHECHINAH, WHO IS RESPONSIBLE FOR THE BLESSINGS OF THE WORLD, IS HASHEM'S BLESSING.

251. "And he adds no sorrow with Her." (Ibid.). This is the secret of the verse, "In sorrow shall you eat of it" (Beresheet 3:17). The word "sorrow" indicates sadness and anger, it means without a bright face. When the moon grows darker the blessings disappear. "In sorrow" refers to the spirit of the Other Side, OR THE KLIPOT, which prevent blessings from reaching our world BY CAUSING PEOPLE TO SIN. The words, "And he adds no sorrow with Her" hint at the secret of the verse: "I will not again curse the earth anymore" (Beresheet 8:21). FOR "SORROW" MEANS THAT THE OTHER SIDE IS IN POWER, BRINGING CURSES UPON THE WORLD. THEREFORE, WHEN HE DOES NOT ADD ANY SORROW WITH HER, HE ALSO DOES NOT "AGAIN CURSE." BECAUSE BOTH ARE ONE AND THE SAME.

33. "And the fear of you and the dread of you"

Man has two bodies, one composed of Light -- Tzelem Elokim, or Image of God -- and the other composed of physical matter. The Light body is our protective shield that shines and projects outward from our physical selves. The Zohar explains that even deadly animals fear us when this force radiates at maximum power. Negative actions gradually weaken and dim this protective Light. This arouses fears within us, which in turn create vulnerabilities to destructive external forces.

This secret is concealed in the Torah story of God blessing Noah and his children so that all the animals shall fear them. Knowing this secret rekindles the Light aspect of our body.

252. "And the fear of you and the dread of you shall be" (Beresheet 9:2) MEANS THAT from now on, you shall take the form of human beings, FROM WHICH THE BEASTS OF THE EARTH FEAR. FROM THE TIME OF ADAM'S SIN UNTIL THIS POINT, they did not take the form of human beings. Now come and behold: In the beginning it is written: THE BEASTS OF THE EARTH WERE AFRAID OF MAN "for in the image of Elohim made He Man," (Beresheet 9:6) and also, "in the likeness of Elohim made He him" (Beresheet 5:1). But as people sinned, they no longer maintained the supernal image, and they became afraid of the beasts of the field.

253. Formerly, the creatures of the world looked upon Man and saw the holy supernal image and trembled with fear. But as people sinned, their image was transformed in the eyes of the beasts. This is why human beings now tremble with fear of other creatures.

250. כִּיּוֹן דְּנִפְקָ, יֵהֵב מִתְּנֵן לָהּ, בְּגִין דְּאִיְהִי בְּבֵיתָא, וּבֵיתָא בִּידְהָא. וְאִינוּן מִתְּנֵן דִּיהֵב לָהּ, בְּגִין לְאַסְגָּאָה לָהּ רְחִימוּתָא בְּבַעְלָהּ. מִכָּאן אוֹלִיפְנָא אוֹרְחָ אֶרְעָא לְאוֹשְׁמִיזָא. וְעַל דְּאֵלְבֵתָר דִּיהֵב לָהּ מִתְּנֵן, לְאַסְגָּאָה לָהּ רְחִימוּתָא בְּבַעְלָהּ, בְּרַכָּא לִיְהִי, דְּכֹתִיב וַיְבָרֶךְ אֱלֹקִים אֶת נֹחַ וְאֶת בְּנָיו וַיֹּאמֶר לָהֶם פְּרוּ וּרְבוּ וּגּו'. וּבְגִין כְּרַכְתִּיב בְּרַכַּת ה' הִיא תַעֲשִׂיר. וְדַאי כְּמָה דְאַתְמֵר.

251. וְלֹא יוֹסִיף עֲצֵב עִמָּהּ. רְזָא, דְּכֹתִיב בְּעֲצֹבוֹן תֹּאכְלֶנָהּ, עֲצֹבוֹן: עֲצִיבוּ וּרְוַגְזָא בְּלֹא נְהִירוּ דְאַנְפִּין. כִּד אֶתְחַשֵּׁךְ סִיְהֵרָא, וּבְרַכָּאן לֹא מִשְׁתַּכְּחִי. בְּעֲצֹבוֹן: סְטָרָא דְרוּחָא אַחֲרָא, דְאַמְנַע בְּרַכָּאן מִעֲלָמָא, וּבְגִין כְּרֹלָא יוֹסִיף עֲצֵב עִמָּהּ. וְדַא הוּא רְזָא דְכֹתִיב לֹא אוֹסִיף לְקַלֵּל עוֹד אֶת הָאֲדָמָה.

252. וּמוֹרָאכֶם וְחַתְכֶם יִהְיֶה. מִכָּאן וּלְהֵלָאָה, יֵהֵא לְכוּן דִּיּוֹקְנִין דְּבַנֵּי נִשָּׂא, דְּהֵא בְּקַדְמֵיתָא לֹא הוּוּ דִּיּוֹקְנִין דְּבַנֵּי נִשָּׂא. תֵּא חֲזִי, בְּקַדְמֵיתָא כְּתִיב בְּצִלְמֵ אֱלֹקִים עָשָׂה אֶת הָאָדָם. וּכְתִיב בְּדַמוּת אֱלֹקִים עָשָׂה אוֹתוֹ. כִּיּוֹן דְּחָטוּ אֲשַׁתְּנוּ דִּיּוֹקְנֵיהוּ, מֵהוּוּא דִּיּוֹקְנָא עֲלָאָה, וְאַתְהֶפְכוּ אִינוּן לְמַדְחַל מִקְמֵי חִיוּוֹן בְּרָא.

253. בְּקַדְמֵיתָא, כֹּל בְּרִיין דְּעֲלָמָא, זְקַפְן עֵינִינִין, וְחִמָּאן דִּיּוֹקְנָא, קְדִישָׁא עֲלָאָה, וְחֵעָאן וְדַחֲלִין מִקְמֵיהּ. כִּיּוֹן דְּחָטוּ אֶתְהֶפֶךְ דִּיּוֹקְנֵיהוּ, מֵעֵינֵינֵיהוּ, לְדִיּוֹקְנָא אַחֲרָא. וְאַתְהֶפֶךְ דְּבַנֵּי נִשָּׂא זַעִין וְדַחֲלִין מִקְמֵי שְׂאָר בְּרִיין.

254. Come and behold: All the people who do not sin before their Master and do not transgress against the precepts of the Torah, retain the divine splendor of the image OF ELOHIM. Therefore all the creatures of the world tremble with fear of them. But when the people transgress against the precepts of the Torah, their shape changes and they tremble and fear other creatures, because the supernal shape has left them. Because the beasts cannot see the supernal form in them anymore, they are ruled by the beasts of the field.

255. When THEY LEFT THE ARK AND the world was renewed, Hashem blessed them by granting them dominion over all THE CREATURES, even over the fish in the sea. As it is written: "And upon all the fishes of the sea; into your hand they are delivered" (Bereshheet 9:2). Rabbi Chiya said that into your hand they are delivered, indicating that when the Holy One, blessed be He, created the world, He delivered everything into the hands of Man. As it is written: "and have dominion over the fish of the sea, and over the fowl of the air..." (Bereshheet 1:28). THAT IS TO SAY, THEY WERE SUBJUGATED TO PEOPLE ON THE DAY THAT MAN WAS CREATED.

256. "And Elohim blessed Noah." Rabbi Chizkiyah opened his discourse on the verse, "Of David, Maskil. Happy is he whose transgression is forgiven, whose sin is covered (Tehilim 32:1). He said that although this passage has been explained, it contains deep secrets of wisdom. We have learned that King David praised the Holy One, blessed be He, with ten levels of praises, WHICH ARE: CONDUCTING; PLAYING MELODY; MASKIL; EPIGRAMS (MIGHTAM); PSALMS; SONG; BLESSING; PRAYER; THANKSGIVING, AND HALLELUYAH. THROUGH THESE PRAISES, KING DAVID PERFECTED THE BOOK OF TEHILIM. Maskil is the level THAT REFERS TO THE SECRET OF CHOCHMAH, and David perfected himself before attaining this level.

257. "Blessed is he whose transgression is forgiven." THIS MEANS THAT when the Holy One, blessed be He, weighs the sins and the merits of men, transgression is forgiven when the merits overcome the sins and draw them downward on the scale. This means that he has more merits than sins. When this happens, his "transgression is forgiven."

258. The verse, "Whose sin is covered," means that when Judgment prevails in the world, sin should be covered so that the Angel of Destruction does not take control of it. This is what happened with Noah DURING THE FLOOD, when the Holy One, blessed be He, shielded him from Adam's sin OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, that Adam brought down upon the world. BECAUSE THE ANGEL OF DESTRUCTION DID NOT SEE NOACH, HE WAS UNABLE TO CLING TO HIM AND PUNISH HIM. But because Adam brought sin upon the world, WE FIND THAT the other living creatures were given control, the human being is afraid of them, and the world has not reached perfection. So when Noah left the ark, the Holy One, blessed be He, blessed him. As it is written: "And Elohim blessed Noah and his sons..." . AND, ALSO, "THE FEAR OF YOU AND THE DREAD OF YOU SHALL BE UPON EVERY BEAST OF THE FIELD..." WHICH MEANS THAT HIS FORM BECAME LIKE THAT OF ADAM BEFORE THE SIN OF THE TREE OF KNOWLEDGE, WHEN ALL THE LIVING CREATURES FEARED HIM.

254. תָּא חֲזוּי, כָּל אֵינֹן בְּנֵי נֶשָׂא, דְּלָא חֲטָאן קַמֵּי מַאֲרִיְהוֹן, וְלֹא עֲבָרִין עַל פְּקוּדֵי אֹרִייתָא. זִיו דְּיוֹקְנָא דְּלֵהוֹן, לֹא אֶשְׁתַּנֵּי מַחִיזוּ דְּרִיוֹקְנָא עֲלָאָה. וְכָל בְּרִיין דְּעֵלְמָא, זְעִין וְדַחְלִין קַמֵּיהּ. וּבִשְׁעֵתָא דְּבְנֵי נֶשָׂא עֲבָרִין עַל פְּתַגְמֵי אֹרִייתָא, אֶתְחַלֵּף דְּיוֹקְנָא דְּלֵהוֹן, וּכְלָהוּ זְעִין וְדַחְלִין מִקַּמֵּי בְרִיין אַחֲרָנִין, בְּגִין דְּאֶתְחַלֵּף דְּיוֹקְנָא עֲלָאָה, וְאֶתְעֵבֵר מַנְיֵיהּ, וּכְדִין שְׁלֹטֵי בְהוּ חַיִּוֹת בְּרָא, דְּהָא לֹא חֲמוּ בְהוּ, הֵהוּא דְּיוֹקְנָא עֲלָאָה כְּדַקְחֵי.

255. וְעַל כֵּן, הִשְׁתָּא בִּיּוֹן דְּעֵלְמָא אֶתְחַדֵּשׁ כְּמַלְקְדֵּמִין, בְּרִיךְ לֹוֹן, בְּרִכָּה דָא, וְשְׁלִיט לֹוֹן עַל כְּלָא, כְּדָא וְכָל דְּגֵי הַיָּם בִּיּוֹדְכֶם נִתְּנוּ. וְאֶמִּילוּ נֹנֵי יַמָּא. ר' חִיָּיא אָמַר, בִּיּוֹדְכֶם נִתְּנוּ. מִקְדַּמַּת דְּנָא. דְּכַד בְּרָא קִדְשָׁא בְרִיךְ הוּא עֲלֵמָא מְסַר כְּלָא בִּידְהוֹן, דְּכִתִּיב, וְרָדוּ בְּדַגַּת הַיָּם וּבַעוֹף הַשָּׁמַיִם וְגו'.

256. וַיְבָרַךְ אֱלֹהִים אֶת נֹחַ, רַבִּי חֲזַקִּיָּה פָתַח, לְדוֹד מִשְׁכִּיל אֲשֶׁרֵי נִשְׁוֵי פִשְׁעֵי כְּסוּי חֲטָאָה. הָאֵי קְרָא אֹקְמוּהָ, אָבֵל קְרָא דָא, בְּרִזָּא דְּחֻכְמַתָּא אֶתְמַר. דְּהָא תְּנִינָן, בְּעֶשְׂרֵה זִינֵי שְׁבַחָא, שְׁבַח דְּיוד לְקִדְשָׁא בְרִיךְ הוּא, וְחַד מַנְיֵיהּ מִשְׁכִּיל. וְהוּא דְּרִגָּא חַד מַאֲיֹנָן עֶשְׂרֵה. וְדוֹד אֶתְקִין גְּרַמִּיָּה עַד לֹא יִשְׁרֵי עֲלוּי הָאֵי דְּרִגָּא.

257. אֲשֶׁרֵי נִשְׁוֵי פִשְׁעֵי: דְּהָא בִּשְׁעֵתָא דְּקִדְשָׁא בְרִיךְ הוּא, אֶתְקִיל חֻבֵי חֲכוּוֹן דְּבְנֵי נֶשָׂא, דְּהֵהוּא תִּיקְלָא, דְּבִסְטֵר חֻבִּין מִסְתַּלְקִין, וְאֵינֹן אֹחֲרָנִין, זְכִיין דְּאֵינֹן בְּתִיקְלָא אַחֲרָא, מְכַרְיֵעִין לְתַתָּא, דָּא הוּא נִשְׁוֵי פִשְׁעֵי.

258. כְּסוּי חֲטָאָה: בִּשְׁעֵתָא דְּרִינָא שְׂרִיא בְּעֵלְמָא, דִּיהָא מְחַפֵּיא, דְּלֹא יִשְׁלוּט עֲלוּי מְחַבְלָא, כְּמָה דְּהוּא לְנֹחַ, דְּכִסִּי לִיהּ קִדְשָׁא בְרִיךְ הוּא, מִהֵהוּא חֲטָאָה, דְּאִמְשִׁיךְ עֲלֵיהּ אֲדָם עַל עֵלְמָא. דְּכִיּוֹן דְּחֲטָאָה דָא, אֲנַגִּיד אֲדָם עַל עֵלְמָא, שְׂאָר בְּרִיין שְׁלֵטָאן, וְבַר נֶשׁ דְּחִיל מַנְיֵיהּ, וְעֵלְמָא לֹא אֶתְקִין בְּתַקּוּנֵיהּ. וּבְגִין כֵּן, כַּד נִפְקַן נֹחַ מִתִּיבּוּתָא, קִדְשָׁא בְרִיךְ הוּא בְּרַכִּיָּה. דְּכִתִּיב, וַיְבָרַךְ אֱלֹהִים אֶת נֹחַ וְאֶת בְּנָיו וְגו'.

259. "And you, be fruitful and multiply" (Beresheet 9:7). HE RAISED THE ISSUE THAT females do not seem to be included in these blessings, as the verse mentions only Noach and his sons, but not the females. Rabbi Shimon said that the term "and you" WITH AN ADDED VAV, WHICH MEANS 'AND,' indicates that the males and the females were both included. THE LETTER VAV THAT APPEARS HERE INDICATES THE FEMALE PRINCIPLE. Not only that, but in the verse, "And Elohim blessed Noach," THE WORD ET IS ADDED TO SUGGEST THE NAME OF THE FEMALE PRINCIPLE. AND IT IS ALSO MENTIONED HERE to include NOACH'S wife. And in the line, "And (Et) his sons," THE PARTICLE ET IS USED to indicate that their wives are included.

260. Because it is written: "be fruitful and multiply," propagate your kind, WE KNOW THAT FEMALES WERE ALSO BLESSED. And from here onward, "brings abundantly in the earth," in which the Holy One, blessed be He, handed over to them-to all of them who followed after-seven precepts of the Torah. When Yisrael stood on Mount Sinai, they were all given the precepts of the Torah together.

34. "I have set My rainbow in the cloud"

The Zohar explains that the rainbow is a sign indicating that a great destruction was forthcoming, but it has been prevented by the hand of God. Reading this section infuses us with the same Light of protection expressed by the sign of the rainbow.

261. "And Elohim said to Noach... this is the sign of the covenant which I make between me and you... I have set My rainbow in the cloud" (Beresheet 9:8, 12-13). The words, "I have set," SHOW THAT He had already set the rainbow. Rabbi Shimon commented on the verse: "And above the firmament that was over their heads was the likeness of a throne, with the appearance of a sapphire stone" (Yechezkel 1:26). Before this, it is written: "And when they went out I heard the noise (voice) of their wings, like the noise of great waters, as the voice of Shadai" (Yechezkel 1:24). These words refer to the four sacred and mighty supreme animals upon whom the firmament rests. Their wings are joined together to cover their bodies.

262. When they spread their wings, the singing voice of all their wings is heard, and the words, "As the voice of Shadai," indicate that this voice is never silent. As it is also written: "praise to you and never be silent" (Tehilim 30:13). HE THEN ASKED: What do they say? AND HE ANSWERED: They say: Hashem has made known His salvation, His righteousness He has openly showed in the sight of the heathens" (Tehilim 98:2).

263. The words: "The noise of commotion, as the noise of a host" (Yechezkel 1:24), signify the noise of the Holy Camp, with its supernal armies assembled on high. HE ASKED: "And what do they say?" AND HE ANSWERED: THEY SAY "Holy, holy, holy is Hashem of Hosts, the whole earth is full of His glory" (Yeshayah 6:3). They face south and say "Holy," then they face north and say "Holy," then they face east and say "Holy," and then they face west and say "blessed."

264. And that firmament rests on top of their heads, so wherever the ANIMAL moves, it turns its head and faces all four faces gathered within. It also turns its head and faces all four corners of the world, ALL FOUR DIRECTIONS OF THE WINDS, and they are all brought back and spread downward.

259. וְאַתֶּם פְּרוּ וּרְבוּ. בְּהֵי בְרַכָּאן, לֹא אֲשַׁתְּכֶחֱוּ נֹחַ וְאֵלֹהִים אֶתְכֶם וְאֵת בְּנֵי נֹחַ וְאֵת בְּנֵי נֹחַ, אֲבָל נֹחַ וְאֵת בְּנֵי נֹחַ, אֲמַר רַבִּי שִׁמּוֹן, וְאַתֶּם כֻּלְּכֶם דְּרַכּוּרֵי וְנֹחַ וְנֹחַ, וְהוּא, אֶת נֹחַ, לְאַסְגָּאָה נֹחַ וְאֵת בְּנֵי נֹחַ, לְאַסְגָּאָה נֹחַ וְאֵת בְּנֵי נֹחַ.

260. וּבְגִין כֶּךָ כְּתִיב, וְאַתֶּם פְּרוּ וּרְבוּ. לְמַעַבְדַּ תּוֹלְדוֹת. מִכָּאן וְלֵהֲלָאָה שְׂרִצּוֹ בְּאַרְץ. וְהֵכָא יְהִיב לֹחַן קִדְשָׁא בְּרִיךְ הוּא שְׁבַע פְּקוּדֵי אֹרִייתָא. לֹחַן וְלֵכֶל דְּאֵתוּ אֲבִתְרֵיהוּ, עַד דְּקֵינִימוּ יִשְׂרָאֵל בְּטוּרָא דְּסִינַי, וְאֲתֵייהֵב לֹחַן כֹּל פְּקוּדֵי אֹרִייתָא בְּחֻדָּא.

261. וַיֹּאמֶר אֱלֹהִים לְנֹחַ וְגו'. זֹאת אוֹת הַבְּרִית אֲשֶׁר אֲנִי נֹתֵן בֵּינִי וּבֵינֵיכֶם וְגו'. אֶת קִשְׁתִּי נִתְּנִי בְּעָנָן. נִתְּנִי מִקְדַּמַּת דְּנָא. רַבִּי שִׁמּוֹן פִּתַּח וּמַמְעַל לְרַקִּיעַ אֲשֶׁר עַל רֹאשׁוֹ כְּמַרְאֵה אֲבָן סַפִּיר דְּמוֹת כֶּסֶף. מֵה כְּתִיב לְעֵילָא, וְאֲשַׁמַּע אֶת קוֹל כְּנַפְיָהֶם בְּקוֹל מַיִם רַבִּים בְּקוֹל שְׂדֵי בְּלִכְתָּן. אֵלֶּיךָ אֲרַבַּע חַיּוֹן רַבְרַבִּין עֲלָיִן קְדִישִׁין, דְּהֵהוּא רַקִּיעַ מִתְּתַקְנָא עֲלֵיהוּ. וְכִלְהוּ גְדַפְיָהוּ מִתְּחַבְרָאן דָּא בְּדָא, לְחַפְיָא גּוֹפְיָהוּ.

262. וּבְשַׁעֲתָא דְּאִינוּן פְּרָשֵׁי גְדַפְיָהוּ, אֲשַׁתְּמַע קוֹל גְּדַפְיָן דְּכִלְהוּ, דְּאֲמַרֵי שִׁירְתָּא, הֵהִד בְּקוֹל שְׂדֵי. הֲלֹא אֲשַׁתְּכִיךָ לְעֵלְמִין. כְּמָה דְּכְתִיב לְמַעַן יִזְמַרְךָ כְּבוֹד וְלֹא יָרוּם. וּמַאי אֲמַרֵי, הוֹדִיעַ ה' יְשׁוּעָתוֹ לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקָתוֹ.

263. קוֹל הַמַּלְאָה בְּקוֹל מַחְנֵה, בְּקוֹל מִשְׁרִייתָא קְדִישָׁא, בְּד מִתְּחַבְרָן כֹּל חִילִין עֲלָיִן לְעֵילָא. וּמַאי אֲמַרֵי, קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֹא כֹל הָאָרֶץ כְּבוֹדוֹ. אֶהְדְּרוּ לְדְרוֹם, אֲמַרוּ קְדוֹשׁ, אֶהְדְּרוּ לְצַפּוֹן אֲמַרוּ קְדוֹשׁ. אֶהְדְּרוּ לְמִזְרָח, אֲמַרוּ קְדוֹשׁ. אֶהְדְּרוּ לְמַעַרְב, אֲמַרוּ בְּרוּךְ.

264. וְהֵאֵי רַקִּיעַ קָאִים עַל רִישֵׁיהוּן. וּבְכֹל אֶתְרָא דְּאִיהִי אֲזֵלָא, אֲסַחְרוּ אִפִּין לְהֵיא סְטְרָא, דְּאֵתְבְּלִילוּ אֲנַפִּין בֵּיה. אֲסַחְרוּ אֲנַפִּין לְאַרְבַּע זְווִיין, וְכִלְהוּ מִסְתַּחְרִין לְתַתָּא.

265. The four faces of these Animals are imprinted on all four sides of the firmament, WHICH ARE THE "FOUR WINDS" OF HEAVEN-SOUTH, NORTH, EAST, AND WEST. The face of a lion is imprinted TO THE SOUTH; the face of a bull TO THE NORTH; the face of an eagle TO THE EAST; and the face of a man TO THE WEST. All of the faces are also imprinted with THE FACE OF MAN: THE FACE OF LION IS IMPRINTED WITH THE FACE OF MAN, THE FACE OF EAGLE WITH THE FACE OF MAN, AND THE FACE OF BULL WITH THE FACE OF MAN. ALL FACES ARE INCLUDED IN THE FACE OF MAN, AND this is why it is written: "As for the likeness of their faces, they each had the likeness of Man (Yechezkel 1:10). THIS MEANS THAT ALL FOUR HAVE THE FACE OF MAN.

266. Now the firmament is a square THAT POINTS IN FOUR DIRECTIONS AND contains all of the colors, four of which-WHITE, RED, GREEN AND BLACK-are seen. EACH OF THESE COLORS IS imprinted with all four colors, SO WE HAVE SIXTEEN COLORS ALTOGETHER. The upper ones, THE ANIMAL OF CHESED, GVURAH, AND TIFERET are engraved. The same applies to the lower ones, THE ANIMAL OF NETZACH, HOD, YESOD, AND MALCHUT. So when these four colors, THE COLORS OF THE ANIMALS OF NETZACH, HOD, YESOD, AND MALCHUT, spread out, they become twelve, AND NOT SIXTEEN LIKE THE ANIMAL OF CHESED, GVURAH, AND TIFERET. THE COLORS ARE green, red, white, and sapphire, which is a combination of the first three. IN OTHER WORDS, THE COLOR SAPPHIRE, WHICH IS MALCHUT, IS NOT REALLY A COLOR BY ITSELF, BUT A COMBINATION OF THE THREE OTHER COLORS. SO WE HAVE THREE COLORS MULTIPLIED BY FOUR, which adds up to 12. This is why it is written: "As the appearance of the rainbow that is in the cloud in the day of rain... so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Hashem" (Yechezkel 1:28). THIS APPEARANCE AND LIKENESS, MALCHUT, contains all three colors, MEANING THAT MALCHUT HAS NO COLOR OF ITS OWN, BUT CONTAINS THE OTHER THREE COLORS. That is why it is written: "the appearance of the rainbow... in the cloud."

267. HE ASKED: What is meant by "My rainbow"? AND HE REPLIED: 'It is similar to what has been said about Yosef, "But his bow (rainbow) abode firm" (Beresheet 43:24). THE RAINBOW SUGGESTS MALCHUT, AND since Yosef is called righteous, WHICH IS THE ATTRIBUTE OF YESOD, "his rainbow" refers to the "Covenant of the rainbow," YESOD OF MALCHUT. THE COVENANT IS YESOD AND THE RAINBOW MALCHUT. The rainbow is considered righteous because the covenant, YESOD united with it. And because Noach was righteous, HIS COVENANT was established AND INCLUDED IN THE SECRET OF the rainbow.

268. "Were made strong" (Beresheet 49:24). HE ASKED, what is the meaning of "vayaphozu (lit. 'to make strong')?" AND HE REPLIED THAT HIS HANDS were shining from the light that is AS PURE GOLD (PAZ) and desired by all. This relates to the verse, "More to be desired are they than gold, than much fine gold (paz) and sweet..." (Tehilim 19:11). This means that HIS HANDS shone with the supernal Light because he observed the covenant. This is why WHEN HE MERITED THE COVENANT, he was called "Yosef the Righteous." The rainbow was also called the Covenant, because he and the rainbow are combined and included within each other, AS PREVIOUSLY EXPLAINED.

265. בְּרִבּוּעַ דִּילִיָּה, אֲתַגְּלִיֶּמֶת בְּאַרְבַּע אַנְפֵּי, אַנְפֵּי אַרְיָה. אַנְפֵּי נִשְׂרָא. אַנְפֵּי שׁוּר. אַנְפֵּי אָדָם. גְּלִיף בְּכִלְהוּ, אָדָם. אַנְפֵּי אַרְיָה, אָדָם. אַנְפֵּי נִשְׂרָא, אָדָם. אַנְפֵּי שׁוּר, אָדָם. כִּלְהוּ כְּלִילָן בֵּיהּ. וּבְגִין כֵּךְ כְּתִיב, דְּמֹת פְּנֵיהֶם פְּנֵי אָדָם.

266. וְהָאֵי רְקִיעַ דְּאַתְרַבַּע, כְּלְהוּ גּוּוּנִין כְּלִילָן בֵּיהּ, אַרְבַּע גּוּוּנִין אֲתַחְזִינן בֵּיהּ, גְּלִיֶּמֶת בְּאַרְבַּע אַרְבַּע. בְּאַרְבַּע גְּלִיֶּמֶת, רְשִׁימִין טְהִירִין, עֲלֵאִין וְתַתֵּאִין. כִּד מִתְפָּרְשָׁן גּוּוּנִין דְּאִינֻן אַרְבַּע, סְלֵקִין תְּרִיסֵר. גּוּוּן יֶרֶק. גּוּוּן סוּמָק גּוּוּן חוּר, גּוּוּן סְפִיר, דְּאַתְכְּלִילוּ מִכָּל גּוּוּנִין. הֵה"ד כְּמַרְאָה הַקְּשֵׁת אֲשֶׁר יְהִיָּה בְּעֵנן בְּיוֹם הַגְּשָׁם בֵּן מַרְאָה הַנוֹגֵה סְבִיב הוּא מַרְאָה דְּמֹת כְּבוֹד ה'. חִיזוּ דְּגּוּוּנִין דְּכִלְא. וּבְגִין כֵּךְ, אֵת קְשֵׁתִי נִתְתִּי בְּעֵנן.

267. מֵאֵי קְשֵׁתִי, כְּמָה דְּאַתְמֵר בְּיוֹסֵף, דְּכְתִיב וְתִשָּׁב בְּאֵיתָן קְשֵׁתוֹ. בְּגִין דְּיוֹסֵף צְדִיק אַקְרִי, וּבְגִין כֵּךְ, קְשֵׁתוֹ: דָּא בְרִית דְּקְשֵׁת, דְּאַתְכְּלִיל בְּצְדִיק, דְּבְרִית, דָּא בְּדָא אֲתַאֲחִיד. וּבְגִין דְּנַח הוּא צְדִיק, קִיּוּמָא דִּילִיָּה קְשֵׁת.

268. וְיַפְחוּ. מֵאֵי וְיַפְחוּ, אֲנַהִירוּ בְּחִמִּירוּ דְּכִלְא. כִּד"א הַנְּחַמְדִּים מְזַהָב וּמְפֹז רַב וּמְתוֹקִים. אֲתַנְהִירוּ בְּנַהִירוּ עֲלָא, כִּד נִטְר בְּרִית. וּבְגִין כֵּךְ, אַקְרִי יוֹסֵף הַצְּדִיק. עַל דָּא, אַקְרִי הַקְּשֵׁת בְּרִית, כְּלִיל דָּא בְּדָא.

269. And THE RAINBOW is the splendor of the Glory on High, the sight beyond all sights. MALCHUT, CALLED THE GLORY ON HIGH, CONTAINS ALL THE SIGHTS. It is also the sight of the hidden LIGHTS, WHICH ARE the hidden and unrevealed colors. THE THREE COLORS, WHITE, RED, AND GREEN, WHICH ARE CHESED, GVURAH, AND TIFERET. THESE LIGHTS ARE COVERED AND HIDDEN ABOVE THE CHEST, AND THEY ARE REVEALED IN THE RAINBOW. The eye is not permitted to look at the rainbow when it appears in the world. For the rainbow exposes fault in the Shechinah. Furthermore, the colors of the rainbow are connected with the "appearance of the mist and the cloud," WHICH MEAN THAT THEY ARE COVERED UP. Like the appearance of the Glory on High, it should not be gazed upon. THAT THE COLORS OF THE RAINBOW ARE CONNECTED TO THE SIGHT OF THE MIST AND THE CLOUD INDICATES THAT THEY ARE COVERED, LIKE THE SIGHT OF THE SUPERNAL GLORY, WHICH MUST NOT BE SEEN.

270. But because the earth looks at the rainbow, MALCHUT, CALLED THE EARTH, IS COMPLETED BY THE RAINBOW AND then the sacred COVENANT is properly established. Therefore, "it shall be for a sign of a covenant between Elohim..." (Bereshheet 9:13). What we previously stated, that these are three colors-WHITE, RED, AND GREEN-and one OTHER COLOR that is comprised of the other three, all form one secret. THIS MEANS THAT THE RAINBOW IS FORMED BY THESE THREE COLORS AND A FOURTH THAT IS A COMBINATION OF THEM. And THE RAINBOW climbs to the clouds to show itself, BECAUSE IT CAN ONLY BE SEEN FROM WITHIN A CLOUD.

271. "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone" (Yechezkel 1:26). This "SAPPHIRE STONE" is the "Foundation Stone," which is one point upon which the whole world stands. Upon it, the Holy of the Holies is established. What is this POINT? It is the "supernal sacred throne," which controls the four COLORS. It bears a resemblance to a throne and its four supports, WHICH ARE THE FOUR COLORS, WHITE, RED, GREEN AND SAPPHIRE. This THRONE is the Unwritten Law, MALCHUT.

272. "And upon the likeness of a throne was the likeness as the appearance of a man upon it above" (Yechezkel 1:26). This refers to the Written Law, NAMELY ZEIR ANPIN. From this we learn that the Written Law should be placed above the Unwritten Law, because the one is a "throne" for the other. "As the appearance of a man" refers to the image of Ya'akov, WHO IS ZEIR ANPIN, because he sits upon this throne.

35. "And this stone which I have set for a pillar"

Within this discussion, the Zohar stresses the importance of properly preparing oneself-mind, body and soul-before entering the gates of Torah study. The reason given by the Zohar concerns the supernal forces and the souls of the righteous, who traverse many worlds to join us whenever we learn. True spiritual study does not pertain to the acquisition of external knowledge. Learning and studying the secrets of the Torah is the sum and substance of Light Itself. Specifically, study and Light are one and the same. Therefore, when we study, we are, in reality, bringing the spiritual forces of Light into full manifestation. This understanding helps us prepare our entire being, so that we may become worthy vessels for the Light of the Creator to fill.

273. Rabbi Yehuda woke up one night to study Torah. It was midnight in a guest house in the town of Mata-Mechesya. There was a Jew staying there, who had arrived with two sacks of clothes TO SELL. Rabbi Yehuda opened the discussion, saying, "And this stone which I have set for a pillar shall be the house of Elohim" (Bereshheet 28:22). That STONE, he continued, is the Foundation Stone, on which the world was planted. And on that stone the Holy Temple was built!

269. וְדָא זְהֵרָא יִקְרָא עֲלָאָה, חִיזוּ דְכָל חִיזוּ. חִיזוּ כְּחִיזוּ טְמִירִין, גּוּוּנִין טְמִירִין. גּוּוּנִין דְּלֵא אֲתַגְלִיין. וְלִית רְשׁוּ לְאַסְתַּבְּלָא בְּעִינָא בְּקִשְׁתָּ, כִּד אֲתַחְזִי בְּעֲלָמָא, דְּלֵא יִתְחַזִּי קִלְנָא בְּשְׂכִינְתָּא. וְכֵן גּוּוּנִין דְּקִשְׁתָּ הוּא חִיזוּ סוּסְטִיפָא קְטִירָא, כְּחִיזוּ יִקְרָא עֲלָאָה, דְּלֵא לְאַסְתַּבְּלָא.

270. וְכִינּוּן דְּאֶרְעָא חֲמַת לְהַאי קִשְׁתָּ, קְוִימָא קְדִישָׁא, אֲתַקְוִימַת בְּקְוִימָא. וְעַל דָּא, וְהִיתָה לְאוֹת בְּרִית בֵּין אֱלֹקִים וְגו'. הַאי דְּאִמְרֵן, דְּאֵלִין תִּלְתָּ גּוּוּנִין, וְחַד דְּאֲתַבְּלִיל בִּינֵיהוּ, כְּלֵהוּ רְזָא חֲדָא. וּבְגוּ עֲנָא סְלֵקָא לְאַתְחַזְזָא.

271. וּמִמַּעַל לְרְקִיעַ אֲשֶׁר עַל רֵאשִׁם בְּמִרְאָה אֲבָן סְפִיר. הַאי הוּא אֲבָן שְׁתִּיָּה, דְּאִיהִי נְקוּדָה חֲדָא, דְּכָל עֲלָמָא. וְקְוִימָא עֲלֵהּ קֹדֶשׁ הַקְּדוּשִׁים. וּמֵאִי הוּא כְּרִסְיָא קְדִישָׁא עֲלָאָה, דְּאִיהִי מִמְנָא עַל אֵלִין אַרְבַּע. דְּמוֹת כֶּסֶא, בְּאַרְבַּע סְמִכִין, וְדָא הוּא תוֹרָה שְׁבַעַל פֶּה.

272. וְעַל דְּמוֹת הַכֶּסֶא דְּמוֹת בְּמִרְאָה אֲדָם עֲלִיו מְלַמְעָלָה. דָּא הוּא תוֹרָה שְׁבַכְתָּב. מִכָּאן דְּתוֹרָה שְׁבַכְתָּב יִשׁוּן יִתָּה, עַל תוֹרָה שְׁבַעַל פֶּה. בְּגִין דְּהַאי כְּרִסְיָא לְדָא, בְּמִרְאָה אֲדָם. דְּאִיהוּ דְּיוֹקְנָא דְּיַעֲקֹב, דְּאִיהוּ יִתִּיב עֲלֵהּ.

273. רַבִּי יְהוּדָה, קָם לִילֵיא חַד לְמַלְעֵי בְּאוּרִינְתָא, בְּמַלְגוּ לִילֵיא, בְּבֵי אוּשְׁפִיזָא, בְּמִתָּא מַחְסִיָּא. וְהוּהוּ תַמְן בְּבִיתָא, חַד יוּדָאי, דְּאֲתָא בְּתֵרֵי קְסִירָא דְּקְטִמִּירָא. פִּתַּח רַבִּי יְהוּדָה וְאָמַר, וְהָאֲבָן הַזֹּאת אֲשֶׁר שָׂמְתִי מִצְבָּה וְהִיָּה בֵּית אֱלֹקִים. דָּא הוּא אֲבָן שְׁתִּיָּה, דְּמִתַּמְן אֲשֶׁתִּיל עֲלָמָא, וְעֲלֵהּ אֲתַבְּנֵי בֵּי מְקַדְשָׁא.

274. The Jew raised his head up and said: How can this be possible? As the Foundation Stone existed before the world was created and from it the world was planted. You claim that "this stone which I have set for a pillar" means that until Ya'akov set it AS A PILLAR, IT WAS NOT PROPERLY SET AND DID NOT STAND IN ITS PLACE. As it is written: "And he took the stone he had put under his head" (Bereshheet 22:11). BUT THE FOUNDATION STONE WAS ESTABLISHED AND STOOD IN ITS PLACE BEFORE THE CREATION OF THE WORLD. And furthermore, Ya'akov was in Bet-El, while the FOUNDATION Stone was in Jeruslaem, where IT STANDS IN THE PLACE OF THE HOLY TEMPLE.

275. Rabbi Yehuda, without turning his face toward him, quoted the verse, "Prepare to meet your Elohim, O Yisrael" (Amos 4:12). He continued, as it is written: "Take heed and hear O Yisrael (Devarim 27:3). This means that the words of Torah require full attention and that it should be approached with the body and soul properly focused. The Jew rose, dressed, sat by Rabbi Yehuda's side, and said: Happy are you righteous who study the Torah day and night!

276. Rabbi Yehuda said to him: Now that you have properly prepared yourself, we shall join one another and you can say what you want to say. For before discussing Torah, a person has to properly prepare his body and heart. If this were not so, I would lay in bed and think of these things in my heart. But we have learned that even one person, sitting and studying Torah, is accompanied by the Shechinah. And if the Shechinah is already here, how can I lay in bed? Also, IN ORDER TO DELVE INTO TORAH, a person requires a clear mind. AND HE WHO LIES IN HIS BED DOES NOT HAVE A CLEAR MIND.

277. Furthermore, when a person gets up to study Torah in the middle of the night, when the northern wind awakes, the Holy One, blessed be He, enters Gan Eden and enjoys Himself with the righteous. And He, together with the righteous in the Garden, listen to the words that come from such a person's mouth. So if the Holy One, blessed be He, and the righteous delight in hearing the words of Torah at this hour, how can I lay in my bed? Now, RABBI YEHUDA said to THE JEW: Say what you have to say.

278. He told RABBI YEHUDA that he had a question about the statement regarding the verse, "And this stone which I have set for a pillar shall be the house of Elohim." You said it refers to the Foundation Stone: How can that be? The Foundation Stone existed even before the creation of the world. From this Stone the world was planted. And you say that "which I have set" means that Ya'akov has just set it, and it is written: "And he took the stone that he had put under his head."

279. Also, Ya'akov was in Bet-El, while the stone was in Jeruslaem. Rabbi Yehuda answered that Ya'akov folded up the Land of Yisrael and placed it under his head, EVEN THOUGH HE WAS IN BET-EL. The Jew continued: It is written: "he took the stone that he had put" and, also, "And this stone which I have set for a pillar," MEANING THAT YA'AKOV ESTABLISHED IT NOW. SO HOW CAN IT BE THE SAME STONE WHICH HAD EXISTED BEFORE THE WORLD WAS CREATED? Rabbi Yehuda said: If you know anything, say it!

274. זָקַף רִישׁוֹ, הוּא יוֹדְאֵי וְאִמְרָלוֹהָאֵי מְלֵה אֵינְךָ אִפְשֵׁר, וְהָא אָבֵן שְׁתִּיָּה עַד לֹא אֶתְבְּרִי עֲלֵמָא הוּת, וּמִינָה אֲשֵׁתִיל עֲלֵמָא, וְאֵת אִמְרַת וְהָאָבֵן הַזֹּאת אֲשֶׁר שְׁמִתִּי מִצְבָּה. דְּמִשְׁמַע דִּיעֵקֵב שׁוּי לֵה הַשְּׁתָא, דְּכְתִיב וַיִּקַּח אֶת הָאָבֵן אֲשֶׁר שָׁם מִרְאשׁוֹתָיו. וְתוּ, דִּיעֵקֵב בְּבֵית אֵל הוּהוּ, וְהָאֵי אֲבָנָא הוּהוּ בִירוּשָׁלַם.

275. רַבִּי יְהוּדָה, לֹא אֶסְחָר רִישִׁיָּה לְגַבִּיָּה, פְּתַח וְאִמַר הַבּוֹן לְקִרְאֵת אֶלְקִיךָ יִשְׂרָאֵל. וּכְתִיב הִסְבַּת וּשְׁמַע יִשְׂרָאֵל. מִלֵּי דְאוֹרִייתָא בְּעִינֵי בְּוֹנָה. וּמְלִין דְאוֹרִייתָא, בְּעָאן לְאַתְתַּקְנָא בְּגוּפָא וּרְעוּתָא כְּחֵדָא. קָם הוּא יוֹדְאֵי, וְאַתְלַבֵּשׁ, וַיִּתֵּיב לְגַבִּיָּה דְרַבִּי יְהוּדָה, וְאִמַר זְכָאֵן אַתּוֹן צְדִיקָא, דְּמִשְׁתַּדְּלִי בְאוֹרִייתָא יוֹמָא וְלֵילִי.

276. אִמְרָלוֹרַבִּי יְהוּדָה, הַשְּׁתָא דְכוּוֹנַת גְּרַמְךָ, אִימָא מִילְךָ, דְּנִתְחַבֵּר כְּחֵדָא. דְּהָא מִלֵּי דְאוֹרִייתָא בְּעִינֵי תְקוּנָא דְגוּפָא, וְתְקוּנָא דְלִבָּא. וְאִי לֹאוּ, בְּעֵרְסָאֵי שְׂכִיבָנָא וּבְלַבָּאֵי אִמְרָנָא מְלִין. אֶלָּא הָא תְּנִינָן, דְּאִפְלוּ חֵד דִּיתֵיב וְלַעֵי בְאוֹרִייתָא שְׂכִינְתָא אַתְחַבְּרַת בְּהַדְּיָה, וּמָה שְׂכִינְתָא הַכָּא, וְאִנָּא שְׂכִיב בְּעֵרְסָאֵי. וְלֹא עוֹד, אֶלָּא דְבַעֲיִין צְחוּתָא.

277. וְתוּ, דְכָל בַּר נֶשׁ, דְקָם לְמַלְעֵי בְאוֹרִייתָא, מְפַלְגוּ לֵילִיא, בְּד אַתְעַר רִיחַ צְפוֹן, קְדָשָׁא בְרִיךְ הוּא אֲתִי לְאַשְׁתַּעֲשַׁע אִם צְדִיקָא בְּגִנְתָּא דְעַדְן. וְהוּא וְכָל צְדִיקָאֵי דְבְּגִנְתָּא, כְּלָהוּ צִינְתִּין לְאֵלִין מְלִין דְנִמְקֵי מְפוּמִיָּה. וּמָה קְדָשָׁא בְרִיךְ הוּא, וְכָל צְדִיקָאֵי, מִתְעַדְנִין לְמִשְׁמַע מִלֵּי דְאוֹרִייתָא בְּשַׁעֲתָא דָּא. וְאִנָּא אֵהָא שְׂכִיב בְּעֵרְסָאֵי. אִמַר לֵיהּ, הַשְּׁתָא אִימָא מִילְךָ.

278. אִמְרָלוּ, שְׂאִילְנָא עַל מָה דְאִמְרַת בְּמִסּוּקָא דָּא, וְהָאָבֵן הַזֹּאת אֲשֶׁר שְׁמִתִּי מִצְבָּה יְהִיָּה בֵּית אֱלֹקִים, דְּדָא אָבֵן שְׁתִּיָּה. הֵיךְ אִפְשֵׁר, דְּהָא אָבֵן שְׁתִּיָּה, עַד לֹא אֶתְבְּרִי עֲלֵמָא הוּת, וּמִנָּה אֲשֵׁתִיל עֲלֵמָא, וְאֵת אִמְרַת, אֲשֶׁר שְׁמִתִּי, דְּמִשְׁמַע דִּיעֵקֵב שׁוּי לֵה הַשְּׁתָא. וּכְתִיב וַיִּקַּח אֶת הָאָבֵן אֲשֶׁר שָׁם מִרְאשׁוֹתָיו.

279. וְתוּ, דִּיעֵקֵב בְּבֵית אֵל הוּהוּ, וְאֲבָנָא דָּא הוּת בִירוּשָׁלַם. אִמְרָלוּכָל אֶרְעָא דִישְׂרָאֵל אִכְפַּל תְּחוּתוּי, וְהוּא אָבֵן תְּחוּתִיָּה הוּת. אִמְרָלוּ, אֲשֶׁר שָׁם כְּתִיב. וּכְתִיב, וְהָאָבֵן הַזֹּאת אֲשֶׁר שְׁמִתִּי מִצְבָּה. אִמְרָלוּאֵי יַדְעַת מְלֵה אִימָא לֵה.

280. The Jew then began: It is written: "As for me, I shall behold your face in righteousness, I shall be satisfied when I wake up and see your likeness" (Tehilim 17:15). King David felt great affection for and devotion to this stone. THE STONE IS MALCHUT, AND IT IS CALLED THE "FOUNDATION STONE" AND ALSO "RIGHTEOUSNESS." Therefore, David said of it: "The stone which the builders rejected has become the cornerstone" (Tehilim 118:22), and when he wanted to look at the reflection of his Master's glory, he would simply take the stone into his hands and enter.

281. Whoever wants to appear before his Master can enter only by that stone, as it is written: "Thus (Heb. bezot), WITH MALCHUT THAT IS CALLED THIS (HEB. ZOT) shall Aharon come into the holy place" (Vayikra 16:3). King David was glorifying Himself, saying, "As for me, I shall behold your face in righteousness," WHICH IS MALCHUT. His main intention was to show himself and appear with the stone turned heavenward.

282. Come and behold: Avraham instituted the morning prayer, WHICH CORRESPONDS TO THE SFIRAH OF CHESED OF ZEIR ANPIN, and in so doing, he made known the essence of his Master in the world, and he fixed the time of the morning, as it should properly be, as it is written "And Avraham rose up early in the morning" (Beresheet 22:3). THIS MEANS THAT HE FIXED THE ATTRIBUTE OF CHESED, THAT PREVAILS IN THE MORNING. Yitzchak instituted the afternoon prayer, WHICH CORRESPONDS TO THE SFIRAH OF GVURAH OF ZEIR ANPIN, and made the world know that there is Judgment and a Judge who can save the world and judge it. THIS MEANS THAT HE FIXED THE ATTRIBUTE OF GVURAH.

283. Ya'akov instituted the evening prayer, WHICH CORRESPONDS TO MALCHUT, OF THE FEMALE PRINCIPLE OF ZEIR ANPIN. Through this prayer, he established what no man had before, and he therefore praised himself, saying, "And this stone WHICH IS MALCHUT, I had put for a pillar." HE FIXED HER PROPERLY, because until that time, nobody had established it as he had!

284. This is why he "took the stone that he had put under his head, and set it up for a pillar" Beresheet 28:18), but what is the meaning of "a pillar?" It means that MALCHUT had fallen and he "set Her up." "And he poured oil on the top of it" (Beresheet 28:18) means that her positioning depended on Ya'akov more than on any other person in the world. FOR YA'AKOV IS HER HUSBAND, THE CHARIOT OF TIFERET. THEREFORE ALL AMENDMENTS MADE TO MALCHUT, WHO IS HIS FEMALE PRINCIPLE, ARE DEPENDENT ON HIM.

285. Rabbi Yehuda then came, kissed THE JEW, and said to him, You know all this and still you deal in commerce and neglect eternal life? The Jew answered: Times are pressing, and I have two sons studying daily in a house of Torah. I have to care for their expenses and pay their teacher's fees so that they can continue to study.

286. He continued, quoting the verse: "And Solomon sat upon the throne of David, his father. And his kingdom was established firmly" (I Melachim 2:12). AND HE ASKED, what is the reason for SOLOMON'S praise? HE REPLIED THAT he established the Foundation Stone and set over it the Holy of Holies, thereby firmly establishing his kingdom.

280. פתח ואמר, אני בצדק אחזה פניך אשבעה בהקיץ תמונתך. דוד מלכא, חביבותא ודבקותא דיליה, בהאי אבן הוה. ועלה אמר אבן מאסו הבונים היתה לראש פנה. וכד בעא לאסתכלא, בחיזו יקרא דמריה, נטל להאי אבן בידיה, בקדמיתא, ולבתר עייל.

281. בגין דכל מאן דבעי, לאתחזאה קמי מריה, לא אעיל אלא בהאי אבן. דכתיב בזאת יבא אהרן אל הקדש. ודוד משבח גרמיה, ואמר אני בצדק אחזה פניך. וכל אשתדלותיה דדוד, לאתחזאה בהאי אבן, כדקא יאות, לגבי דלעילא.

282. תא חזי, אברהם אתקין צלותא דצמרא ואודע טיבו דמאריה בעלמא. ואתקין ההיא שעתא, בתקנהא כדקא יאות. דכתיב וישכם אברהם בבקר. יצחק, אתקין צלותא דמנחה. ואודע בעלמא, דאית דין ואית דיין, דיכול לשזבא ולמידן עלמא.

283. ועלב, אתקין צלותא דערבית, ובגין צלותא דא, דאתקין מה דלא אתקין ב"נ מקדמת דנא, כדקא יאות. בגין כך, שבח גרמיה, ואמר והאבן הזאת אשר שמתי מצבה. דער ההיא שעתא, לא שוי לה אחרא כותיה.

284. ובגין כך, ויקח את האבן אשר שם מראשותיו וישם אותה מצבה. מאי מצבה, דהוה נמילה, ואוקים לה. ויצוק שמן על ראשה. דהא ביעקב תליא מילתא, למעבד יתיר מכל בני עלמא.

285. אתא רבי יהודה וגשקיה, אמרלו, וכל האי ידעת ואת משתדל בסחורתא, ומנח חיי עלמא. אמרלו דהוה דחיקא לי שעתא, ואית לי תרין בנים, וקיימין כל יומא בבי רב, ואנא אשתדלנא על מזוניהו, ולמיהב לון אגר למורייהו, בגין דישתדלון באורייתא.

286. פתח ואמר, ושלמה ישב על כסא דוד אביו ותכון מלכותו מאד. מאי שבחא דא. אלא, דאתקין אבן שתיה, ושוי עלה קדש הקדשים, וכדין, ותכון מלכותו מאד.

287. It is written: "And I will look upon it, that I may remember the everlasting covenant" (Bereshheet 9:16), meaning that the Holy One, blessed be He, always desires Her, MALCHUT. Whoever is not seen with Her does not enter before his Master. That is why it is written: "And I will look upon it, that I may remember the everlasting covenant," BECAUSE THE SEEING IS ONLY FOR HER.

288. HE ASKS: What is meant by "And I will look upon it"? AND HE ANSWERED THAT it is a secret relating to the words, "and set a mark upon the foreheads..." (Yechezkel 9:4). THIS MARK IS THE LETTER TAV THAT SHALL BE 'SEEN' ON THEIR FOREHEADS. But there are those who say that the 'seeing' is related to the impression of His holy sign in the flesh (the circumcision).

289. Rabbi Yehuda said: Certainly BOTH THE ASPECT OF THE LETTER Tav AND THE DIADEM ARE IMPLIED IN THE EXPRESSION "LOOK UPON IT." Nevertheless, the rainbow that is seen in the world is based on a supernal secret, and when the nation of Yisrael goes forth from exile, this rainbow will be adorned with color like a bride who adorns herself for her husband.

290. The Jew then told him: This is what my father said to me while he was departing from this world: Do not expect the coming of Mashiach until this rainbow is seen in the world, adorning itself in shining colors and shining to all the world. Only then expect Mashiach.

291. From where do we know this? From the verse that says, "And I will look upon it, that I may remember the everlasting covenant." Because now, DURING THE EXILE, when the rainbow is seen with darkened colors, it is a reminder to prevent the Flood from returning to the world. But, WHEN MASHIACH APPEARS, it shall shine brightly and be ornamented, like a bride who adorns herself for her husband. And what is predicted in the verse: "to remember the everlasting covenant," SHALL COME TO PASS. Then the Holy One, blessed be He, will remember that covenant and raise Her from the dust, as it is written: "And they will seek Hashem their Elohim and David their King" (Hoshea 3:5). "DAVID THEIR KING" REFERS TO MALCHUT THAT IS THE SECRET OF THE RAINBOW. It is also written: "But they shall serve Hashem their Elohim and David their king, whom I will raise for them" (Yirmeyah 30:9), MEANING, "whom I will raise" from the dust. As you say, "I will raise up the tabernacle of David that is fallen" (Amos 9:11), it is therefore said at that time "I will look upon it, that I may remember the everlasting covenant" and raise Her from the dust.

292. My father said that the reason the redemption of Yisrael and the remembrance OF MALCHUT are mentioned in the Torah IS THAT "REMEMBER THE EVERLASTING COVENANT" REFERS TO THE REDEMPTION OF YISRAEL AND THE COMPLETION OF MALCHUT. That is why, IN REFERENCE TO THE TIME OF REDEMPTION, it is written: "For as I have sworn that the waters of Noach should no more go over the earth, so have I sworn that I would not be angry with you, nor rebuke you" (Yeshayah 54:9).

36. "And the sons of Noach that went forth from the ark"

Rabbi Shimon discloses a secret to explain this verse. It concerns a process of revelation of great Light. When we scan this portion, may we all merit the Light that shines from these secrets.

293. "And the sons of Noach that went forth from the ark..." (Bereshheet 9:18). Rabbi Elazar said: it is written, "the sons of Noach that went forth from the ark." Could it be that there were others who did not emerge from the ark?"

287. וכתוב, וראיתה לזכר ברית עולם. דהא קדשא ברין הוא, תיאובתא דיליה בה תדיר, ומאן דלא אתחזי בה, לא אעיל קמי מאריה. וע"ד כתיב, וראיתה לזכר ברית עולם.

288. וראיתה. מאי וראיתה, רזא הוא, כד"א והתוית תנו על מצחות וגו'. לאתחזאה עליהו. ואיבא דאמרי, דא רשימו דאת קדישא, די בבשרא.

289. אמר רבי יהודה, ודאי בלא הוא. אבל, האי קשת דאתחזי בעלמא, ברזא עלאה קיימא. וכד יפקון ישראל מן גלותא, זמינא האי קשת לאתקשטא בגונוי, ככלה דא, דמתקשטא לבעלה.

290. אמרלוהווא יודאי, כך אמר לו אבא, כד הוה מסתלק מעלמא, לא תצפי לרגלי דמשיחא, עד דיתחזי האי קשת בעלמא, מתקשטא בגונוי נהירין, ויתנהיר לעלמא. וכדין צפי ליה למשיח.

291. מנלן, דכתיב וראיתה לזכר ברית עולם. והשתא דאתחזיא בגוונין חשוכין, מתחזיא לדוכרנא, דלא ייתי מבול. אבל בההיא זמנא אתחזייתא בגוונין נהירין, ומתקשטא בתקונא ככלה דמתקשטא לבעלה. וכדין לזכר ברית עולם. וידבר קדשא ברין הוא להאי ברית, דאיהו בגלותא, ויקים לה מעפרא, הה"ד ובקשו את ה' אלהיהם ואת הוד מלכם. וכתוב ועבדו את ה' אלהיהם ואת הוד מלכם אשר אקים להם, אשר אקים מעפר, כד"א אקים את סכת הוד הנופלת. וע"ד וראיתה לזכר ברית עולם, ולאקמא לה מעפרא.

292. ואמר הכי אבא, דבגין כך, אדבר באורייתא, פורקנא דישראל, ודכורנא דילה. ודא הוא דכתיב אשר נשבעתי מעבור מי נח עוד על הארץ כן נשבעתי מקצוף עליך ומגער כן.

293. ויהיו בני נח היוצאים מן התבה. רבי אלעזר אמר, כיון דכתיב ויהיו בני נח. אמאי אמר היוצאים מן התבה. וכי בנין אחרנין הוו ליה, דלא נפקי מן תיבותא.

294. Rabbi Aba answered: Yes. His sons bore other children afterward, as it is written: "These are the generations of Shem..." (Bereshheet 11:10). They did not go forth from the ark, and it is therefore written: "that went forth from the ark were Shem, Cham and Yafet."

295. Rabbi Shimon said: Had I been alive, when the Holy One, blessed be He, gave Humankind the Books of Chanoch and Adam, I would have tried my best to prevent them from circulating among the people. For at that time, wise men were not afraid to look into them and pervert their MEANING. THEY twisted the books' ideas and took them from the supernal dominion of the Holiness to another dominion, WHICH IS NOT HOLY. Now, however, the wise of the world know things but conceal them, THAT IS, THEY DO NOT REVEAL THE SECRETS and they strengthen themselves in serving their Master. THAT IS WHY NOW IT IS ALLOWED TO DELVE INTO THE SECRETS OF THE TORAH.

296. I found this passage about THE SONS OF NOACH WHO WENT FORTH FROM THE ARK hidden among the secrets of the secrets. When the hidden and unknown bliss that is above all bliss, WHICH IS BINAH WHEN SHE ASCENDED TO THE HEAD OF ARICH ANPIN, is aroused, the cause of all causes, WHICH IS ARICH ANPIN, produces from within Himself a thin Light. BINAH, FOR LACK OF CHASSADIM, CAN RECEIVE ONLY A THIN LIGHT FROM ARICH ANPIN. THIS IS WHY BINAH IS HIDDEN AND INCONCEIVABLE. THEREFORE, BINAH IS AROUSED AND RECEIVES WITHIN HERSELF THE ILLUMINATIONS OF THE THREE COLUMNS. THIS MEANS THAT, using the supernal anointing oil, THE ILLUMINATION OF CHASSADIM, WHICH IS THE SECRET OF CHOLAM, the bliss above all bliss shines its light on the Right COLUMN. And it shines its light on the Left COLUMN with the gaiety of good wine, THAT IS, ILLUMINATIONS OF CHOCHMAH, WHICH IS THE SECRET OF SHURUK. And it shines its light on the Central COLUMN with the gaiety of both THE RIGHT AND THE LEFT Columns, WHICH IS THE SECRET OF CHIRIK. For the spirit, WHICH IS ZEIR ANPIN, has been aroused AND HAS JOINED THE CENTRAL COLUMN OF BINAH, FROM WHICH EMANATES THE NEKUDAT HACHIRIK (LIT. 'THE VOWEL OF CHIRIK'), WHILE THE SPIRIT OF THE LEFT COLUMN HAS ASCENDED and been placed in the spirit OF THE RIGHT COLUMN. THEN ALL THREE COLUMNS OF BINAH ARE JOINED TOGETHER AND INCLUDED IN EACH OTHER.

297. They cling to each other. ZEIR ANPIN CLINGS TO BINAH, and then all three enter into the other three--THE THREE COLUMNS OF BINAH ENTER AND BECOME THE THREE COLUMNS OF ZEIR ANPIN. From the three COLUMNS OF ZEIR ANPIN, one goes forth. THIS ONE IS the Covenant, YESOD, and THE FEMALE PRINCIPLE is attached to the Covenant. AFTERWARD, the rising spirit, WHICH IS THE SPIRIT OF THE LEFT COLUMN, leaves Him and THE FEMALE PRINCIPLE is impregnated by him. THIS MEANS THAT THE LEFT COLUMN LEAVES ZEIR ANPIN AND IS PASSED ONTO THE FEMALE PRINCIPLE. Afterward, when THE FEMALE PRINCIPLE receives the two Columns OF ZEIR ANPIN, WHEN SHE RECEIVES THE CHASSADIM OF THE RIGHT and she and Zeir Anpin are attached spirit to spirit, THE FEMALE PRINCIPLE becomes pregnant with three sons. Then from Noach and the ark, three SONS emerged. These sons who emerged from the ark, Shem, Cham, and Yafet, were similar to the supernal three COLUMNS. Shem was the Right one, Cham the Left one, and Yafet the Central one--whose color is purple and which includes the other two.

294. אָמַר לִיה רַבִּי אָבָא, אִין. דְּהָא לְבַתָּר, אוֹלִידוּ בְּנוֹי בְּנִין. דְּכֹתִיב, וְאֵלֶּה תּוֹלְדוֹת שֵׁם וְגו'. וְאִינוּן לָא נִמְקִי מִגּוֹ תִּיבּוֹתָא. וּבְגִין כְּרַכְתִּיב, הַיּוֹצֵאִים מִן הַתְּבָה שֵׁם חָם וְיֶפֶת.

295. רַבִּי שְׁמַעוֹן אָמַר, אִילוּ הָיוּנָא שְׂכִיחַ בְּעֵלְמָא, כִּד יְהִיב קֳדָשָׁא בְּרִיךְ הוּא סַפְרָא דְחַנוּךְ בְּעֵלְמָא, וְסַפְרָא דְאָדָם, אֲתִקְיִפְנָא, דְּלֵא יִשְׁתַּכְּחוּן בִּינֵי אִנְשָׁא, בְּגִין דְּלֵא חֵיִישׁוּ כָּל חֲכֵמָאן לְאַסְתַּבְּלָא בְּהוּ, וְטַעֲן בְּמַלִּין אַחֲרֵנִין, לְאַפְקָא מִרְשׁוֹ עֲלָאָה, לְרִשׁוֹ אַחֲרָא. וְהִשְׁתָּא הָא חֲכִימֵי עֵלְמָא יִדְעִין מַלִּין, וְסַתְּמִין לוֹן, וּמִתְתַּקְּמֵי בַּפּוֹלְחָנָא דְמֵאֲרִיֵּהוּן.

296. וְהָאֵי קָרָא, אֲשַׁכְּחָנָא בְּרִזָּא דְרִזִּין. דְּכִד אֲתַעַר חֲדוּה דְכָל חֲדוּן, טְמִירָא סְתִימָא, סְבִתָּא דְסִבְתִּין, אֲנֵהִיר מְנִיָּה נְהִירוֹ דְקִיק. חֲדוּה דְכָל חֲדוּן, נְהִיר לְיִמִּינָא, בְּמִשַׁח רְבוֹת עֲלָאָה. וְנֵהִיר לְשִׁמְאַלָּא בְּחֲדוּוה דְחֲמֵרָא טַב, נְהִיר לְאַמְצַעִיתָא בְּחֲדוּוה דְתֵרִין סְטֵרִין. רוּחַ אֲתַעַר, וְרוּחַ סְלָקָא, וְאַתִּיֵּהִיב בְּרוּחָא.

297. דְּבִקֵּן דָּא בְּדָא. תְּלַת עֲאֵלִין בְּתַלְתָּ. מִגּוֹ תְּלַת, נִמְקָא חַד בְּרִית, וְדִבְקָא בְּבְרִית. אֲתַעְבְּרַת רוּחַ דְּסְלָקָא, מִתַּעְבְּרַת מְנִיָּה. כִּד אֲתִיֵּהִיבַת בְּתֵרִין סְטֵרִין, אֲתַדְבְּקוּ רוּחָא בְּרוּחָא, וּמִתַּעְבְּרָאן מִתְּלַת בְּנִין. וְנַח וְתִיבָה, נִמְקוּ מְנִיָּהוּ תְּלַתָּ, כְּגוּוּנָא דְתְּלַתָּא עֲלָאִין, וְאֵלִין אִינוּן דְּנִמְקוּ מִגּוֹ תִּיבּוֹתָא: שֵׁם וְחָם וְיֶפֶת. שֵׁם: דְּבִסְטֵר יְמִינָא, חָם: דְּבִסְטֵר שְׂמֵאלָא. יֶפֶת: אֲרִגּוּנָא דְכְּלִיל לוֹן.

298. "And Cham is the father of Cnaan" (Beresheet 3:18). CNAAN is the filth under the refuse of the Gold, NAMELY THAT WHICH SETTLES AT THE BOTTOM OF THE POT DURING THE MELTING OF THE GOLD. And he is also the arousal of the ancient Serpent's spirit of impurity. CHAM IS THE LEFT COLUMN, WHICH IS THE SECRET OF GOLD, AND CNAAN, WHO REPRESENTS THE ANCIENT SERPENT, IS HIS REFUSE. This is why the verse specifically reads, "And Cham is the father of Cnaan," THE SAME CNAAN who brought curses on the world, the same Cnaan who was himself cursed and who darkened the faces of the creatures. IN OTHER WORDS, HE IS THE SERPENT WHO SEDUCED CHAVAH AND BROUGHT CURSES ON THE WORLD, AND WHO WAS CURSED HIMSELF AND DARKENED THE FACES OF THE CREATURES BY BRINGING DEATH UPON THEM.

299. Only Cham was separated from the rest, because, as is written: "And Cham is the father of Cnaan." THIS REFERS TO the one who brought darkness upon the world: THE SERPENT. Nobody else is described in this fashion. It does not say, 'Shem is the father of so and so, or Yafet is the father of so and so.' The Scriptures say immediately, "And Cham is the father of Cnaan."

300. Hence, what does it say about Avraham? It says, "and Avram passed through the land... And the Cnaanite was then in the land" (Beresheet 12:6). The Patriarchies, THE MOCHIN THAT WERE DRAWN DOWN FOR THE FEMALE PRINCIPLE, CALLED 'THE LAND,' were not yet established, and the seed of Yisrael had not yet appeared in the world. The name OF CNAAN therefore could not yet be removed FROM THE LAND and replaced with the sacred supernal name OF YISRAEL. But when Yisrael was righteous AND DREW DOWN THE THREE COLUMNS OF ZEIR ANPIN, CALLED 'YISRAEL,' TO MATE WITH THE FEMALE PRINCIPLE, the land came to be called by the name, 'Land of Yisrael.' IT WAS NAMED FOR THE LOWER YISRAEL, WHO COMPLETED THE FEMALE PRINCIPLE, AND HER HUSBAND, ZEIR ANPIN. But when they were not worthy AND THE FEMALE PRINCIPLE WAS LEFT WITH THE LEFT COLUMN, WITH THE GOLD'S REFUSE, CALLED 'CNAAN,' it was called by a different name, 'the Land of Cnaan.'

301. Therefore, it is written: "And he said: Cursed be Cnaan, a slave of slaves he shall be to his brothers" (Beresheet 9:25), for he brought curses upon the world, and HE REPRESENTS THE ANCIENT SERPENT. And what is said of the Serpent? "Cursed are you of all cattle" (Beresheet 3:14). HE WAS CURSED AS WELL IN THE PASSAGE, "CURSED BE CNAAN... a slave of slaves SHALL HE BE TO HIS BROTHERS." BECAUSE CATTLE ARE SLAVES TO HUMAN BEINGS AND BECAUSE HE IS WORSE THAN THE CATTLE AND THE MOST CURSED, HE IS THE SLAVE OF SLAVES. This is why it is written that Shem, Cham, and Yafet are the three sons of Noach who emerged from the ark, as has previously been explained. THEY ARE THE SECRET OF THE THREE COLUMNS: THE FEMALE PRINCIPLE, THAT IS CALLED 'THE ARK,' RECEIVED THEM FROM ZEIR ANPIN, BECAME PREGNANT BY THEM, AND BROUGHT THEM FORTH INTO THE WORLD.

37. "These three sons of Noach"

Three unique energy forces permeate all existence. The Zohar explains that this supernal secret is denoted by the Three sons of Noah. These 3 spiritual forces are known as Right Column, Left Column and Central Column. That is, the positive desire to share, the negative desire to receive and the free will to balance these desires into receiving for the sake of sharing. In our physical world they also manifest as the proton, electron, and neutron. The Zohar further reveals that Noah's three sons are the source of all the souls who have come to this world.

298. וְחָם הוּא אָבִי כְנָעַן. זוֹהֵמָא דְרַהֲבָא, תַּחֲוֹת קְסָטִיפִין. אֲתַעְרוּתָא דְרוּחָא מְסַאֲבָא, דִּנְחָשׁ קְדַמָּא. וּבְגִין כֵּךְ, רְשִׁים וְאָמַר, וְחָם הוּא אָבִי כְנָעַן. דְּאִיִּיתִי לוֹוֹטִין עַל עֲלָמָא. הֵהוּא כְנָעַן, דְּאֲתַלְטֵיָא. הֵהוּא כְנָעַן, דְּאֲחֻשִׁין אֲנָפִי בְרִיין.

299. וּבְגִין כֵּךְ, לָא נִפְיָק מְגוּוּ בְלָלָא דְכְלָהוּ, אֶלָּא דָּא. דְּכַתִּיב, וְחָם הוּא אָבִי כְנָעַן. הֵהוּא דְּאֲחֻשִׁין עֲלָמָא, וְלֹא כַתִּיב בְּכֻלָּא דָּא, וְשֵׁם הוּא אָבִי כֵךְ, אוֹ יִפְתָּ הוּא אָבִי כֵךְ, אֶלָּא מִיַּד קַפְץ וְאָמַר, וְחָם הוּא אָבִי כְנָעַן. וְדָאִי.

300. וְעַל דָּא, בְּדִ אֲתָא אַבְרָהָם, מַה בְּתִיב, וְיַעֲבֹר אַבְרָם בְּאֶרֶץ. דְּעַד לָא הָוָה קִיּוּמָא דְאַבְהָן, וְלֹא אֲתוּ זְרַעַא דְיִשְׂרָאֵל בְּעֲלָמָא, דִּינְפּוּק שְׂמָא דָּא, וְיִיעוּל שְׂמָא עֲלָאָה קְדִישָׁא. בְּדִ הוּוּ זְכָאִין יִשְׂרָאֵל, אֶקְרִי אֲרַעָא, עַל שְׂמָא דָּא, אֶרֶץ יִשְׂרָאֵל. בְּדִ לֹא זָכוּ, אֶקְרִי אֲרַעָא עַל שְׂמָא אַחְרָא, אֶרֶץ כְּנָעַן.

301. וְעַל דָּא, בְּתִיב וְיֹאמַר אָרוּר כְּנָעַן עֶבֶד עֲבָדִים יְהִיָּה לְאַחֵיו. דְּאִיהוּ אִיִּיתִי לוֹוֹטִין עַל עֲלָמָא. וּבְנַחֲשׁ מַה בְּתִיב אָרוּר אֲתָה מְכַל הַבְּהֵמָה. הֵיִינוּ דְכַתִּיב עֶבֶד עֲבָדִים. וְעַל דָּא בְּתִיב, שֵׁם חָם וְיִפְתָּ. תַּלְתָּ אֵלִין בְּנֵי נֹחַ הַיּוֹצֵאִים מִן הַתֵּיבָה בְּדִקְאֲמֵרִין.

302. "These three are the sons of Noah" (Beresheet 9:19). They "are the existence of the entire world. THE WORD 'EXISTENCE' INDICATES THE MOCHIN OF THE FEMALE PRINCIPLE, WHICH IS CALLED 'THE WORLD.' THEY ARE the existence of the supernal secret, THE MOCHIN OF BINAH. THE WORDS, "and of them was the whole earth over spread," MEANS THAT ALL HUMAN SOULS ARE DESCENDED FROM THEM. THEY ARE the secret of the three supernal colors OF BINAH, WHICH ARE THE THREE COLUMNS. When the river that comes out FROM EDEN AND WHICH IS ZEIR ANPIN watered the Garden, WHICH IS THE FEMALE PRINCIPLE, it watered it by the power of the three supernal COLUMNS, BY THE POWER OF THE SUPERNAL BINAH. Then, the lower colors, WHITE, RED, AND BLACK, WHICH ARE THE SECRET OF THE LOWER THREE COLUMNS OF THE FEMALE PRINCIPLE, expanded. Each of these colors is included in the other, to show that the glory of the Holy One, blessed be He, extends up TO BINAH and down TO MALCHUT, and is one, above and below.

303. Rabbi Elazar said that these three colors exist in all OF THE MOCHIN that originate from the Holy Side. Their 'Appearance,' WHICH IS MALCHUT, INCLUDES all three colors, which expand into the colors coming from the Other Spirit. And when you look into the secret of the levels, you will find that the colors spread out in all directions: RIGHT, LEFT AND CENTER, until they enter below INTO MALCHUT. This is the secret of the 27 channels of doors that cover the deep.

304. All this is known to our exalted sages. Worthy are the righteous with their lot that The Holy One, blessed be He, wants to glorify them and reveal to them the supernal secrets of Wisdom. Of them, it is written: "The secret of Hashem is to those who fear him, and to let them know His covenant" (Tehilim 25:14).

305. Rabbi Elazar said: "Hashem you are my Elohim, I will exalt you, I will praise your name, for you have done wonderful things, even counsels of old, in faithfulness and truth" (Yeshayah 25:1). How important it is for people to pay attention to the honor of the Holy One, blessed be He, and praise Him. For the desires of he who knows how to praise his Master as He deserves will be fulfilled. Not only that, but He also causes an increase of blessings above and below!

306. So whoever is able to praise his Master and proclaim His unity is held in affection on high and is beloved below. And the Holy One, blessed be He, is proud of him. Such a person is described by the verse: "And He said to me you my servant, Yisrael, in whom I will be glorified" (Yeshayah 43:3).

302. שְׁלֹשָׁה אֱלֹהִים בְּנֵי נֹחַ. קִיּוּמָא דְכָל עֲלְמָא, קִיּוּמָא דְרִזָּא עֲלָאָה. וּמֵאֵלָה נִפְצָה כָּל הָאָרֶץ. הֵינּוּ רִזָּא דְתַלְתָּ גּוּוּנִין עֲלָיִן. דְּכַד הָהוּא נְהַר דְנִגְיָד וְנִמְיָק, אֲשֶׁקִי לְגַנְתָּא, בְּחִילָא דְתַלְתָּ אֲלִין עֲלָיִן. וּמִתַּמֵּן אֲתַפְרִשֵׁן גּוּוּנִין דְלִתְתָּא, כָּל חַד וְחַד כְּלִיל בְּחַבְרִיה, לְאַחְזָאָה דִּיקְרָא דְקַדְשָׁא בְרִיךְ הוּא, אֲתַפְּשֵׁט לְעִילָא וְתַתָּא, וְאִיהוּ חַד, בְּעֲלָיִ וְתַתָּאִי.

303. אָמַר רַבִּי אֶלְעָזָר, תַּלְתָּ גּוּוּנִין אֲלִין, בְּכָל אֵינוּן דְאַתִּינִין, מְסִטֵר דְקַדוּשָׁה, וּמַחִיזוּ דְתַלְתָּ גּוּוּנִין אֲלִין, מִתַּפְרִשָׁן לְכָל אֵינוּן דְאַתִּינִין מְסִטֵרָא דְרוּחָא אַחְרָא. וְכַד תְּסַתְּבַל בְּרִזָּא דְדִרְגִין, תִּשְׁבַּח הֵיךְ מִתַּפְרִשֵׁן גּוּוּנִין, לְכָל אֵינוּן סְטְרִין, עַד דְעִוּלוּן לְתַתָּא, בְּרִזָּא דְאֵינוּן שְׁבַעָה וְעֶשְׂרִין צְנוּרִין, דְרִשִׁי. דְחַמִּינִין לְתַהוּמִי.

304. וְכֹלָא יָדִיעָא לְחַכִּימִין עֲלִיוּנִין. זְכָאָה חוּלְקָהוּן דְצִדִיקִינָא, דְקַדְשָׁא בְרִיךְ הוּא אֲתַרְעִי בִיקְרִיהוּן, וְגַלִּי לֹון סְטְרִין עֲלָיִן דְחַכְמַתָּא, עֲלִוּיהוּ כְּתִיב סוּד ה' לִירְאוּ וּבְרִיתוֹ לְהוֹדִיעֵם.

305. פָּתַח רַבִּי אֶלְעָזָר וְאָמַר: ה' אֱלֹקֵי אֲתָה אַרְוּמִךְ אֹרְדָה שְׁמֶךְ כִּי עֲשִׂיתָ פְּלֵא עֲצוֹת מִרְחוּק אַמוּנָה אֲמֵן. כִּמָּה אֵית לֹון לְבַנֵּי נְשָׂא, לְאַסְתַּבְּלָא בִיקְרָא דְקַדְשָׁא בְרִיךְ הוּא, וּלְשַׁבְּחָא לִיקְרִיה. בְּגִין דְכָל מֵאן דִּינַדַּע לְשַׁבְּחָא לְמֵארִיה, כְּדָקָא יָאוּת, קַדְשָׁא בְרִיךְ הוּא עֲבִיד לִיה רַעוּתִיה. וְלֹא עוֹד, אֶלָּא דְאִסְגִי בְרַכָּאן לְעִילָא וְתַתָּא.

306. וְעַל דָּא מֵאן דִּינַדַּע לְשַׁבְּחָא לִיה לְמֵארִיה, וְלִיחְדָּא שְׁמִיה, חֲבִיב הוּא לְעִילָא, וְחַמִּיד לְתַתָּא. וְקַדְשָׁא בְרִיךְ הוּא מְשַׁתַּבַּח בִּיה. וְעֲלִיה כְּתִיב, וַיֹּאמֶר לִי עַבְדִּי אֲתָה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְּאָר.

38. "And Noah, man of the earth, began and planted a vineyard"

The Zohar explains that both Noah and Adam sinned under the influence of wine. Kabbalah teaches that wine is a powerful tool for drawing in Light, as the grape is a potent conduit of spiritual energy. Wine is therefore used as a tool in blessings to reveal God's Light into our physical world. When, through the absence of a blessing, we do not prepare a large enough Vessel, or if we consume wine for reasons not related to spirituality, the torrent of Light aroused becomes uncontrollable. This is the mystery that explains wine's ability to induce intoxicated behavior.

307. "And Noach, a man of the earth, began and planted a vineyard" (Beresheet 9:20). Rabbi Yehuda disagreed with Rabbi Yosi's interpretation of this verse. One said the vine was thrown out of Gan Eden, and that Noach planted it IN THE GROUND. The other said, IT IS WRITTEN: "AND HE PLANTED," BECAUSE the vine had already been in the ground and Noach plucked it out FROM ITS PLACE and replanted it ELSEWHERE. It blossomed and gave fruit on the same day, and he squeezed the grapes, drank their wine, and got drunk.

308. Rabbi Shimon said that there is a sublime secret hidden in this passage. Noach had come to reexamine Adam's sin OF THE TREE OF KNOWLEDGE, so that he could refrain from repeating it and could make reparations in the world. But he was unable TO ACCOMPLISH THIS, HOWEVER, because after squeezing the grapes, so that he could examine them, he got drunk, was uncovered, and had no strength to get up. This is why THE VERSE SAYS, "and was uncovered," MEANING THAT he 'uncovered' a Gap in the World, which had been covered until that time. "Within his tent (Heb. ohaloh)" is spelled with a final Hei. It is not spelled OHALO WITH A VAV. Therefore, it is written: "and do not come near the door of her house" (Mishlei 5: 9), "his tent"-- indicating the vineyard AND NOT HIS OWN TENT. FOR THIS REASON, IT IS WRITTEN WITH A HEI AND NOT WITH A VAV.

309. The same thing happened with the sons of Aharon, who, as we have learned, were drunk. AND HE ASKED: Who gave them wine to drink in such a place? Could you ever think that they were so impertinent as to get drunk! No, this cannot be so, but indeed they did drink from that certain type of wine and became drunk, as is it is written: "and they offered strange fire before Hashem" (Vayikra 10:1). It says here "a strange fire (Heb. esh)" and elsewhere "That they may keep you from the strange woman (Heb. isha)" (Mishlei 8:5), and both verses apply to the same thing. Everything amounts to the same explanation.

310. We find the same meaning in the words: "And he drank of the wine and was drunk, and he was uncovered" (Beresheet 9:21). This aroused Cham, the father of Cnaan, BECAUSE OF WHOM THE POINT OF JUDGMENT, WHICH IS THE SECRET OF "nakedness OF HIS FATHER," BECAME UNCOVERED. And we have learned that Cnaan was given a place to rule. And he castrated NOACH, thereby removing the secret of the Covenant, which had made him a righteous man. As we have learned that he removed the covenant (the male organ) from him, MEANING THAT HE REMOVED THE MOCHIN OF BEGETTING, WHICH IS GIVEN ONLY BY THE POWER OF THE HOLY COVENANT. THIS REMOVAL IS CONSIDERED CASTRATION.

311. This is why NOACH said, "Cursed be Cnaan," because curses were initially brought upon the world by him. FOR HE IS THE SECRET OF THE SERPENT, AS IT IS WRITTEN: "A slave of slaves he shall be," and, also, "Cursed are you of all cattle" (Beresheet 3:14). Everything shall be corrected in the future except for CNAAN. All THE SLAVES EXCEPT CNAAN shall be freed from their slavery. And this is the secret known to those who are familiar with the ways and the paths of the Torah.

307. וַיַּחַל נֹחַ אִישׁ הָאֲדָמָה וַיִּטַּע כֶּרֶם. ר' יְהוּדָה וְר' יוֹסִי. חָד אָמַר, מִגֵּן עֵדֶן אֶתְתַּרְכֵּת, וְנֹצִיב לָהּ הַכָּא. וְחָד אָמַר בְּאַרְעָא הוּת, וְעַקֵּר לָהּ, וְשִׁתַּל לָהּ, וּבַהֲהוּא יוֹמָא, עֲבַדַּת אִיבִין וְנִיצַת לְבַלְבִּין, וְעִנְבִים וְהוּהוּ סָחִיט לָהּ, וְשִׁתִּי מִן חֲמָרָא וְרוּי.

308. רַבִּי שִׁמְעוֹן אָמַר, רִזָּא דְחֻכְמַתָּא, אִיהוּ הַכָּא, בְּהַאי קְרָא. כִּד בְּעָא נֹחַ לְמַבְדֵּק בְּהוּא חוּבָא, דְּבַדֵּק אֲדָם הָרָאשׁוֹן. לֹאֻ לְאַתְדַּבְּקָא בִּיהַ, אֶלָּא לְמַנְדַּע, וְלֹאֻתְקָנָא עֲלֵמָא, וְלֹאֻ יִכּוּל. סָחַט עִנְבִים לְמַבְדֵּק בְּהוּא כֶּרֶם. בִּיּוֹן דְּמִטָּא לְהַאי, וַיִּשְׁכַּר וַיִּתְגַּל. וְלֹאֻ הוּהוּ לִיהַ, חִילָא לְמִיקָם. וּבְגִין כֶּךָ, וַיִּתְגַּל: גְּלוּ פְרִצָה דְעֲלֵמָא, דְּהוּהוּ סְתִימָם. בְּתוֹךְ אֶהְלָה, כְּתִיב בְּה"א. וְעִיד כְּתִיב, וְאַל תִּקְרַב אֶל פֶּתַח בֵּיתָהּ. בְּתוֹךְ אֶהְלָה, דְּהוּא כֶּרֶם.

309. כְּגוֹזָנָא דָא, בְּנֵי אֶהְרִן, דְּתַנִּינֵן שְׁתוּיֵי יוֹן הוּוּ. וְכִי מָאן יְהִיב לֹון חֲמָרָא, בְּהוּא אֶתֶר לְמִשְׁתֵּי. אִי ס"ד, דְּאִינֹון חֲצִיפִין הוּוּ, דְּרוּו חֲמָרָא. לֹאֻ הַכִּי, אֶלָּא וְדָאי, מְהוּא חֲמָרָא רוּו. דְּכְתִיב, וַיִּקְרִיבוּ לִפְנֵי ה' אֵשׁ זָרָה. כְּתִיב הַכָּא, אֵשׁ זָרָה, וְכְתִיב הֵתָם לְשִׁמְרַךְ מֵאִשָּׁה זָרָה. וְכֹלָא חָד מְלָה.

310. וְכֵן כְּגוֹזָנָא דָא, וַיִּשֶׁת מִן הַיַּיִן וַיִּשְׁכַּר וַיִּתְגַּל. וְעַל דָא, אֶתְעַר חָם אָבִי כְנַעַן, כְּמָה דְאַתְמַר. וְאַתִּיּהִיב אֶתֶר לְכְנַעַן לְשִׁלְטָאָה, וּמָאי דְהוּהוּ הֲדִין צְדִיק, בְּרִזָּא דְבְרִית, סְרָסוּ. וְתַנִּיא דְאַעְבַּר מִיְגִיָה הוּא קִיּוּמָא.

311. וּבְגִין כֶּךָ אָמַר, אֲרוּר. דְּהָא לוּוֹטִין, אֶתְעַרוּ בְּקַדְמִיתָא, עַל יְדִיהַ בְּעֲלֵמָא. עַבְד עֲבָדִים יְהִיָה. כִּד"א אֲרוּר אֶתָה מְכַל הַבְּהֵמָה וְגו'. כֹּלָא יִתְתַּקֵּן לְזַמְנָא דְאַתִּי, וְהוּא לֹא יִתְתַּקֵּן. וְכֹלָא יִפְקוֹן לְחִירוּ, וְהוּא לֹא יִפּוֹק. וְרִזָּא אִיהוּ לְאִינֹון הִדְעֵי אֲרַחוּי, וְשִׁבִּילוּ דְאוּרִייתָא.

39. Bat-Sheva and Uriyah

Through a story pertaining to King David and Bat-sheva, the Zohar reveals that a person's negative action brings about the creation of an actual negative entity. These negative influences are not presented as metaphors. They are actual forces that directly affect the activities of mankind, individually and collectively. They are as real as an unseen atom, and as influential in our lives as the invisible force of gravity. The Kabbalists reject entirely the concept of a Creator who administers punishments and rewards. By way of illustration, electrical energy benefits our society in countless ways. If a person inadvertently placed his finger in a light socket and was electrocuted, it would be senseless to suggest that the electricity punished the individual. The Zohar is offering us a lesson on accountability. This, along with repentance, is the only way we can eradicate all negative forces.

312. He opened the discussion by quoting: "For I know my transgressions, and my sin is ever before me always" (Tehilim 51:5). People should be staunchly on guard against sinning before the Holy One, blessed be He, because after a person has sinned, his sin is recorded in the upper world and may only be blotted out through the power of great repentance. This is as it is written: "For though you wash yourself with nitre, and take yourself much soap, yet your iniquity has become a stain before me" (Yirmeyah 2:22).

313. Come and behold: The first time a person sins before the Holy One, blessed be He, he leaves a stain. If he sins a second time, the stain is darkened. If he sins a third time, the stain spreads to all sides. This is suggested by the words: "your iniquity has become a stain before me" (Yirmeyah 2:22).

314. Come and behold: When King David sinned with Bat-Sheva before the Holy One, blessed be He, King David thought that the stain of this sin would last forever. But what is written? "Hashem also has put away your sin, you shall not die" (II Shmuel 12:13), MEANING that the stain was blotted out.

315. Rabbi Aba then asked him: If Bat-Sheva belonged to King David from the day the world was created, why did the Holy One, blessed be He, give her first to Uriyah the Chitite?

316. Rabbi Shimon told him that these are the ways of the Holy One, blessed be He. Although a woman may be destined to become a certain man's wife, another man may marry her first. But as soon as the time has come for the destined man to marry her, the latter is removed from this world, because of the other that comes after him. And it is very hard and painful for the Holy One, blessed be He, to remove that person from the world before his time has come.

317. The secret of why Bat-Sheva was given first to Uriyah the Chitite lies in the answer to the question of why the Holy Land was given first to Cnaan, before the nation of Yisrael existed. From this, you shall understand WHY BAT-SHEVA WAS GIVEN FIRST TO URIYAH. Both questions are connected to one secret and one matter.

318. Come and behold: Even though David confessed his sins and repented, he was not able to completely forget and extirpate them from his heart, especially the sin related to Bat-Sheva. Because he always feared that one of his sins might reappear and persecute him in time of danger, he never forgot them or blotted them out of his memory. HE SAID, "FOR I KNOW MY TRANSGRESSION, AND MY SIN IS BEFORE ME ALWAYS."

312. פֶּתַח וְאָמַר, כִּי מַשְׁעֵי אָנֹכִי אֶדְרַע וְחַטָּאתַי נִגְדִי תָמִיד. כִּמָּה אֵיךְ לֹוֹן לְבַנִּי נִשְׂא, לְאַסְתַּמְרָא מִחֻבֵּייהוּ, מִקְמֵי קִדְשָׁא בְרִיךְ הוּא. דִּהָא לְבַתֵּר דְּחַטָּא בַר נֶשׁ, רְשִׁים הוּא, חֻבִּיָּה לְעֵילָא, וְלֹא אֲתַמְחֵק, בַּר בְּתוּקְמָא דְתִיּוּבְתָא סָגִיא. כְּדָא כִּי אָם תִּכְבְּסֵי בְּנֵתֵר וְתִרְבִּי לֶךְ בּוֹרִית נִכְתָּם עֹנֵךְ לְפָנֵי.

313. תָּא חֲזִי, בֵּינָן דְּחָב ב"נ קְמֵי קִדְשָׁא בְרִיךְ הוּא זְמַנָּא חָדָא, עֵבִיד רְשִׁימוּ. וְכַד חָב בִּיה זְמַנָּא תְּנִינָא, אֲתַתְּקַף הֵהוּא רְשִׁימוּ יִתִּיר. חָב בִּיה זְמַנָּא תְּלִיתָא, אֲתַפְּשֵׁט הֵהוּא כְּתַמָּא, מִסְטָרָא דָא לְסִטְרָא דָא, בְּדִין כְּתִיב, נִכְתָּם עֹנֵךְ לְפָנֵי.

314. תָּא חֲזִי, דְּוֹד מְלָכָא, בֵּינָן דְּחָב קְמֵי קִדְשָׁא בְרִיךְ הוּא, עַל עֶסְקָא דְּבֵת שֶׁבַע, חֲשִׁיב, דִּיהוּא חֻבָּא, אֲתִרְשִׁים עֲלֵיהּ לְעֵלְמִין. מַה כְּתִיב, גַּם ה' הֶעֱבִיר חַטָּאתְךָ לֹא תָמוּת. אֲעֵבֵר הֵהוּא רְשִׁימוּ מִקְמֵיהּ.

315. אָמַר לֹרְבֵי אָבָא, וְהָא תְּנִינָן דְּבֵת שֶׁבַע, דִּילִיָּה דְּוֹד מְלָכָא הוּת מִן יוֹמָא דְּאַתְבְּרֵי עֲלֵמָא, אֲמַאי, יְהִבָּה קִדְשָׁא בְרִיךְ הוּא לְאוּרִיָּה הַחִתִּי, מִן קִדְמַת דְּנָא.

316. אָמַר לוֹ, הֲכִי אוֹרְחוּי דְּקִדְשָׁא בְרִיךְ הוּא, אִף עַל פִּי דְּאַתְתָּא אֲזַמְינָא לִיה לְבַר נֶשׁ, לְמַהוּי דִּילִיָּה, אֲקָרִים אַחֲרָא וְנָסִיב לָהּ, עַד דְּמָטָא זְמַנִּיה דְּהָאִי. בֵּינָן דְּמָטָא זְמַנִּיה, אֲתַדְּחִיָּא הָאִי דְּנָסִיב לָהּ, מִקְמֵי הָאִי אַחֲרָא, דְּאַתִּי לְבַתֵּר, וְאַסְתַּלַּק מִעֲלֵמָא. וְקָשִׁי קְמֵיהּ קִדְשָׁא בְרִיךְ הוּא לְאַעֲבָרָא לִיה מִעֲלֵמָא, עַד לֹא מָטוּ זְמַנִּיה, מִקְמֵי הָאִי אַחֲרָא.

317. וְרָזָא דְּבֵת שֶׁבַע, דְּאַתִּיָּהִיבַת לְאוּרִיָּה הַחִתִּי בְּקִדְמִיתָא, פּוֹק וְדוֹק, אֲמַאי אֲתִיָּהִיבַת אֲרַעָא קִדְשָׁא לְכַנְעָן, עַד לֹא יִיתָן יִשְׂרָאֵל. וְתַשְׁבַּח מְלָה דָא. וְכֹלָא רָזָא חָדָא אִיהוּ, וּמְלָה חָדָא.

318. תָּא חֲזִי, דְּוֹד, אִף עַל גְּבִדְאוּרֵי עַל חֻבִּיָּה, וְתַב בְּתִיּוּבְתָא, לֹא אֲעֲדֵי לְבִיה וְרַעוּתִיהּ מְאִינוּן חֻבִּין דְּחָב, וּמַהוּא חֻבָּא דְּבֵת שֶׁבַע, בְּגִין דְּדְחִיל עֲלִיָּהוּ תְּדִיר, דִּילְמָא גְרִים חָד מְנִיָּהוּ, וְיִקְטְרַג עֲלִיהּ בְּשַׁעְתָּא דְּסַכְנָה. וּבְגִין כֵּךְ, לֹא אֲנָשִׁי לֹוֹן, מִיָּנִיהּ וּמְרַעוּתִיהּ.

319. Another interpretation of the verse, "For I know my transgression" is, 'I am familiar with all the levels connected to the sins of humankind.' IN OTHER WORDS, HE HAD ALREADY CORRECTED THEM. On the other hand, "my sin is before me always" refers to the defect of the moon, WHICH HE DID NOT CORRECT. The moon's defect was not corrected until Solomon appeared. AT THAT POINT, IT SHONE FLAWLESS AND FULL. Then, the world was joyful (lit. 'perfumed') and Yisrael dwelled in security. As it is written: "And Yehuda and Yisrael dwelled safely, every man under his vine and under his fig tree" (I Melachim 5:5). "My sin is before me always" SIGNIFIES THAT EVEN IN THE DAYS OF KING SOLOMON, THE MOON'S DEFECT WAS NOT COMPLETELY CORRECTED. FOR THE HOLY TEMPLE WAS DESTROYED TWICE, AND THE MOON, WHICH IS THE FEMALE PRINCIPLE, RETURNED TO ITS UNCORRECTED STATE. THIS DEFECT shall not be removed from the world until the King Mashiach appears, as is described in the verse: "And the spirit of uncleanness I will cause to pass out from the earth" (Zechariah 13:2).

319. דְּבַר אַחַר, כִּי פָשְׁעֵי אֲנִי אֶדַע. כִּלְהוּ דְרָגִין, דְּתַלְיִין בְּהוּ חוּבֵי בְנֵי נֶשֶׁא, אֲנִי אֶדַע. וְחַטָּאתִי נִגְדִי תָמִיד. דָּא פְּגִימוּ דְסִיְהָרָא, דְּלֹא נִמְקָא מְסֻאֹבְתָא, עַד דְּאֵתָא שְׁלָמָה, וְאִתְנַהֲרִית בְּאַשְׁלֻמוּתָא. וְכַדִּין אִתְבְּסָם עַלְמָא, וְיִתְיַבּוּ יִשְׂרָאֵל לְרַחֲצָן. דְּכִתְיַבּ וְיִשְׁבּ יְהוּדָה וְיִשְׂרָאֵל לְבִטַח אִישׁ תַּחַת גַּמְנוּ וְתַחַת תְּאַנְתּוּ. וְעַם כָּל דָּא, וְחַטָּאתִי נִגְדִי תָמִיד. וְלֹא אִתְפַּסַּק מְעַלְמָא. עַד דְּיִיְתִי מְלַכָּא מְשִׁיחָא, לְזֻמְנָא דְּאֵתִי. כְּמָה דְּאִתְמַר וְאֵת רוּחַ הַטּוּמְאָה אֶעֱבִיר מִן הָאָרֶץ.

40. "He was a mighty hunter"

According to the Zohar, Nimrod used the clothes of Adam to gain strength. Clothes is a code word that alludes to the physicality that conceals the Light, as garments conceal the body. Nimrod, we are told, connected only to the material world, without any regard or consideration for the spiritual essence of reality. This is considered to be a form of idol worshipping. It is falling under the delusion and control of the physical world. A deeper awareness for the spiritual essence of life is awakened within us by these passages, so that we are not controlled by illusion.

320. "He was a mighty hunter before Hashem; therefore, it is said, 'even as Nimrod the mighty hunter before Hashem'" (Beresheet 10:9). Come and behold: Nimrod was a brave man, who wore the garments of Adam and knew how to hunt. ALL LIVING BEINGS SURRENDERED TO HIM BECAUSE OF THOSE GARMENTS, THOSE "COATS OF SKIN," AS THE VERSE READS: "TO ADAM ALSO AND TO HIS WIFE DID HASHEM ELOHIM MAKE COATS OF SKIN, AND CLOTHED THEM" (Beresheet 3:21).

320. הוּא הָיָה גְבוּר צַיֵד לִפְנֵי ה' עַל כֵּן יֹאמֵר כְּנִמְרוֹד גְבוּר צַיֵד לִפְנֵי ה'. תָּא חֲזִי, הוּא הָוָה גְּבַר תְּקִיף. לְבוּשׁוֹי דְּאָדָם הָרָאשׁוֹן הָוָה לְבִישׁ. וְהָוָה יָדַע לְמַיְצַד צִידָה דְּבְרִייתָא בְּהוּ.

321. Rabbi Elazar said that Nimrod used to entice people into idol worshipping. He used the power of those garments to rule all other human beings. He proclaimed himself Elohim, the Ruler of the World, so all other human beings had to serve him. But why was he called Nimrod? Because he rebelled (Heb. marad) against the High King of above, against the power of THE SUPERNAL HOLY ONE, and also against the lower forces, THE HUMAN BEINGS OF THIS WORLD.

321. אָמַר רַבִּי אֶלְעָזָר, נִמְרוֹד הָוָה מִפְּתֵי לְבְרִייתָא, לְמִיְהָךְ בְּתַר פּוֹלְחָן דְּע"ז. וְהָוָה שְׁלִיט בְּאִינוּן לְבוּשִׁין, וְנִצַּח בְּנֵי עַלְמָא. וְהָוָה אָמַר דְּאִיהוּ שְׁלִיטָא בְּעַלְמָא, וּפְלַחִין לֵיהּ בְּנֵי נֶשֶׁא. וְאִמְרֵי אֶקְרִי שְׁמִיהּ נִמְרוֹד. דְּמַרְדַּ בְּמַלְכָּא עֲלָאָה. דְּלַעֲוִלָּא. דְּמַרְדַּ בְּעַלְאִי, וּמַרְדַּ בְּתַתְּאִי.

322. By the power of these garments, he was able to rule over all Mankind. He rebelled against THEM AND his Master by saying that he was the ruler of the world, THAT IS, HE DECLARED HIMSELF ELOHIM. He seduced people into following him, leaving the service of the Almighty, and serving him instead. Rabbi Shimon said that our friends knew a great secret about these garments.

322. בְּאִינוּן לְבוּשִׁין, שְׁלִיט עַל כָּל בְּנֵי עַלְמָא, וּמְלַךְ בְּהוּ. וּמַרְדַּ בְּמֵאֲרִיָּה. וְאָמַר, דְּאִיהוּ שְׁלִיטָא דְּעַלְמָא, וְהָוָה מִפְּתֵי לְבְרִייתָא אֲבַתְרִיָּה, עַד דְּמִשַׁךְ בְּנֵי נֶשֶׁא, לְמִיפְקַ מִבְּתַר פּוֹלְחָנָא דְּמֵאֲרִי עַלְמָא. אָמַר רַבִּי שְׁמַעוֹן בְּאִילִין לְבוּשִׁין, יָדְעֵי בְּהוּ חֲבְרִיָּא רְזָא עֲלָאָה.

41. "And the house in its being built"

If we make a complete connection to the Light of God, we need only begin a new endeavor and the Light finishes the work on our behalf. This unusual concept is further understood through the example of planting a seed. Once the seed is planted, the forces of nature take over, eventually giving birth to a full grown tree. When our connections to the Light are secure and complete, we can plant seeds of positive energy in all areas of our lives. We gain this ability through the metaphysical powers that are emitted through the medium of the letters.

323. "And the whole earth was of one language and of one speech" (Bereshheet 11:1). Rabbi Shimon began by quoting: "And the house in its being built, was built of stone made ready before it was brought there: so that there was neither hammer nor ax nor any tool of iron heard in the house in its being built" (I Melachim 6:7). HE ASKED IF THE WORDS, "And the house in its being built," MEAN THAT THE HOUSE BUILT ITSELF. Could it be that Solomon and all his artisans did not build it? Why does it read, "in its being built?"

324. We read: "And you shall make a candelabra. In one piece of pure gold shall the candelabra be made" (Shemot 25:31). Now a candelabra is to be made of beaten work, MEANING IF THE ARTISANS ARE TO BEAT THE BAR OF METAL WITH A SLEDGEHAMMER, why does the verse continue, "shall the candelabra be made?" THAT IS TO SAY, SHALL IT BE MADE BY ITSELF! But, of course, IN THE HOLY TEMPLE everything happened, and all objects made themselves, by miracles and signs. As soon as the artisans began to work, the art crafted itself, showing them how to work in ways they had not known before THEY STARTED.

325. Why was that so? Because the blessings of the Holy One, blessed be He, were upon their hands. Therefore, it says, "in its being built," to indicate that it was built by itself. The building taught the artisans how to start their work by guiding their hands with signs. The artisans did not turn their eyes away from the vision of the form until the house was completely built.

326. The words "ready-made (Heb. Shlema; lit. 'whole') stone before it was brought there (Heb., masa; lit. 'travel');" shlema is spelled without a Yud. As a result, it can be also pronounced Solomon, and not just Shlema. THAT MEANS THAT THE FEMALE PRINCIPLE, CALLED THE STONE OF THE KING OF PEACE (HEB. SHALOM). SOLOMON LITERALLY MEANS 'HIS PEACE.' Now the word masa indicates that A WHOLE STONE, THE FEMALE PRINCIPLE, TRAVELED FROM ABOVE AND came to dwell upon them and accomplish the work. ANOTHER INTERPRETATION IS THAT THE STONE made the hands "travel" or work involuntarily. For here, it is written: masa, just as it appears in the verse, "and for the journeying (masa) of the camps" (Bemidbar 10:2), BECAUSE THE WORD IN THE LATTER VERSE REFERS TO AN ACTION, WE MAY CONCLUDE THAT IN THE FIRST ONE IT ALSO DESCRIBES AN ACTION.

327. "There was neither hammer nor ax nor any tool of iron heard in the house," because a CERTAIN WORM CALLED shamir (LIT. 'EMERY') split everything noiselessly, and thus, they did not require other tools. Everything occurred by a miracle.

328. How pleasant it is to hear the words of the Torah; how good is the lot of he who delves in them and knows how to walk the Path of Truth, said Rabbi Shimon. So, "the house in its being built" MEANS THAT the desire of the Holy One, blessed be He, to be glorified arose from within the Thought and spread forth. IN OTHER WORDS, BINAH, WHICH IS CALLED 'DESIRE,' CAME FROM THE HEAD OF ARICH ANPIN, WHICH IS CALLED 'THE THOUGHT,' and spread forth from the place that is called 'the Concealed Thought.' THAT IS, IT SPREAD FORTH FROM THE 'CONCEALED CHOCHMAH' OF ARICH ANPIN, which is a mystery. BECAUSE THE CHOCHMAH OF ARICH ANPIN IS CONCEALED AND UNREVEALED TO THE LEVELS OF ATZILUT UNTIL EVERYTHING IS CORRECTED. THIS BINAH THAT CAME FROM THE HEAD OF ARICH ANPIN IS USED FOR THE PURPOSE OF BRINGING FORTH CHOCHMAH, AND NOT THE CONCEALED CHOCHMAH, OF ARICH ANPIN.

323. מִתְנִיתִין. וַיְהִי כָל הָאָרֶץ שְׂפָה אַחַת וּדְבָרִים אֶחָדִים. ר' שִׁמְעוֹן פֶּתַח, וְהַבִּיט בְּהַבְנוֹתוֹ אֶבֶן שְׁלֵמָה מִסַּע נִבְנָה וּמִקְבוֹת וְהִגְרִין כָּל כְּלֵי בְרִזָּל לֹא נִשְׁמַע בְּבֵית בְּהַבְנוֹתוֹ. וְהַבִּיט בְּהַבְנוֹתוֹ. וְכִי לֹא הוּא בָּנִי לִיָּה שְׁלֵמָה, וְכִלְהוֹ אוֹמְנִין, דְּהוּוּ תַמּוֹן, מֵהוּ בְּהַבְנוֹתוֹ.

324. אֵלָא, כִּךְ הוּא, כַּמָּה דְכְתִיב, מְקַשָּׁה תַעֲשֶׂה הַמְנוֹרָה. אִם הִיא מְקַשָּׁה, מֵהוּ תַעֲשֶׂה. אֵלָא, וְדַאי כֵּלָא בָּאת וְנִיסָא אֲתַעֲבִיד אִיהוּ מִגְרַמִּיה. כִּיּוֹן דְשָׂרְאן לְמַעְבַּד עֲבִידְתָּא אוֹלִיף לְאוֹמְנִין לְמַעְבַּד בְּה, מַה דְלֹא הוּוּ יַדְעִין מְקַדְמַת דְנָא.

325. מ"ט, בְּגִין דְּבִרְכַתָּא דְקַדְשָׁא בְרִין הוּא, שְׂרָא עַל יְדִיָּהוּ, וְע"ד כְּתִיב, בְּהַבְנוֹתוֹ, אִיהִי אֲתַבְנִי מִגְרַמִּיה, דְּהוּא אוֹלְפָא אוֹלְפִין לְאוֹמְנִין, הִיאךְ שְׂרָאן לְמַעְבַּד, וְלֹא אֶסְתַּלַּק מֵעֵינֵיהוּ רְשִׁימוֹ דְּהַהוּא עֲבִידְתָּא מִמֶּשׁ, וּמִסְתַּבְּלָאן בֵּיהּ וְעַבְדִּי, עַד דְּאֲתַבְנִי כָּל בֵּיתָא.

326. אֶבֶן שְׁלֵמָה מִסַּע נִבְנָה. שְׁלֵמָה כְּתִיב, חֶסֶר יוֹד, אֶבֶן שְׁלֵמָה וְדַאי. מִסַּע: דְּאֲתַנְטִיל וְאֲתִיָּא וְשְׂרִיָּא עֲלֵיהוּ, וְאֲתַעֲבִיד עֲבִידְתָּא. מִסַּע: דְּאֲנְטִיל יְדִין לְמַעְבַּד, דְּלֹא מִדְעַתִּיהוּ. כְּתִיב הֵכָּא מִסַּע. וְכְתִיב הֵתָם וְלִמְסַע אֶת הַמַּחְנוֹת.

327. וּמִקְבוֹת וְהִגְרִין כָּל כְּלֵי בְרִזָּל לֹא נִשְׁמַע. בְּגִין, דְּשָׁמִיר בִּזַּע כֵּלָא, וְלֹא אֶשְׁתַּמַּע מֵלָה, דְּלֹא אֶצְטְרִיכוּ לְשָׂרְאן מְאִנִּין לְמַעְבַּד. וְכֵלָא בָּאת וְנִיסָא הוּוּ.

328. אָמַר רַבִּי שִׁמְעוֹן, כַּמָּה חֲבִיבִין אִינוּן מִלֵּי דְאוֹרִיָּתָא. זְכָאָה חוֹלְקִיה, מֵאן דְּאֲתַעֲסַק בְּהוּ, וְיַדְע לְמִיָּהךְ בְּאַרְחָ קְשׁוּט. וְהַבִּיט בְּהַבְנוֹתוֹ. כִּד סְלָקָא בְּרַעוּתָא דְקַדְשָׁא בְרִין הוּא, לְמַעְבַּד יְקָרָא לִיקְרִיָּה, סְלָקָא מְגוּ מַחְשְׁבָה רַעוּתָא, לְאֲתַפְשָׁטָא, וְאֲתַפְשָׁט מֵאֲתַר דְּאִיהִי מַחְשְׁבָה סְתִימָא, דְּלֹא אֲתִיָּדַע.

329. BINAH spread forth until it lodged inside the 'throat' OF ARICH ANPIN, from where it constantly flows by the secret of the 'Spirit of Life.' Afterward, when the Thought, CHOCHMAH OF ARICH ANPIN, had expanded and settled in that place, BINAH RETURNED AND RECEIVED THE UPPER THREE SFIROT FROM CHOCHMAH OF ARICH ANPIN AND ONCE AGAIN BECAME THE REPRESENTATION OF THOUGHT. Thus, the Thought is called the 'Living Elohim', as is written: "he is the living Elohim" (Yirmeyah 10:10).

330. THE EMANATOR wanted to continue expanding and revealing Himself, so He caused THE SECRET OF THE THREE COLUMNS, fire, wind, and water, to come forth. Thus, Ya'akov, the perfect man, WHO IS ZEIR ANPIN, came forth. And his was the one voice that came through and was heard. From this, we learn that the Thought that was secretly hidden--BINAH--was revealed and made audible BY YA'AKOV, WHO IS ZEIR ANPIN.

331. This thought kept expanding so that it could be revealed, and this voice struck upon the lips and speech came out, completing and revealing everything. We learn from this that everything is the thought that was concealed internally, and therefore all are one.

332. Speech was an extension OF BINAH, MEANING THAT BINAH WAS DRAWN TO THE FEMALE PRINCIPLE by the power of the voice. THE VOICE IS ZEIR ANPIN, WHO RECEIVES FROM BINAH AND PASSES ON TO THE FEMALE PRINCIPLE. The words, "And the house in its being built," REFER TO THE FACT THAT IT BUILT ITSELF BY SIGNS AND MIRACLES. The verse reads, "in its being built" and not "when it was built." IF THE PHRASE WAS MEANT TO INDICATE THAT THE HOUSE BUILT ITSELF, IT WOULD HAVE READ, 'AND THE HOUSE WHEN IT WAS BUILT,' WHY DOES IT READ, "IN ITS BEING BUILT?" AND HE EXPLAINED THAT THIS IS TO TEACH US THAT it is so at all times. "Ready-made stone" is the "stone of Solomon." It is also written: "with the diadem with which his mother crowned him" (Shir Hashirim 3:11), REFERRING TO BINAH, WHICH IS CALLED IMA (MOTHER). THUS, WHEN THE FEMALE PRINCIPLE RECEIVES THESE DIADEMS, SHE IS CALLED THE "STONE OF SOLOMON."

333. "It was brought there," INDICATES THAT THE ILLUMINATION OF THE MOCHIN as it emerged from the internal aspect OF BINAH. THAT IS, ALL THE WORK WAS COMPLETED and came FROM BINAH. It then remained outside IN ZEIR ANPIN, emerging from the upper level-BINAH-and traveling down to THE FEMALE PRINCIPLE. The "hammers and ax and all other tools of iron" are the lower levels that depend on THE FEMALE PRINCIPLE. They were neither heard nor received by the internal aspect WHEN THE FEMALE PRINCIPLE ascended to unite with the it, ENCLOSE ABA AND IMA, and suck from there. BECAUSE THEY USED THE SHAMIR INSTEAD OF OTHER TOOLS, THEY WERE NOT HEARD. This is why the verse uses the phrase "in its being built" TO INDICATE THAT IT WAS BUILT WITHOUT ANY OF THE HANDIWORK OF THE LOWER BEINGS.

334. When THE FEMALE PRINCIPLE nourishes itself FROM ABA AND IMA, all the worlds are happy, they nourish themselves FROM THE FEMALE PRINCIPLE, and are filled with blessings. They are united by one secret, one unity, and there is no separation in the worlds. After all THE WORLDS, each and every one, have taken their share FROM THE FEMALE PRINCIPLE, they expand and return to the purposes for which they were created.

329. עַד דְּאִתְפְּשֶׁט וּשְׂרִיָא לְבֵי גְרוּן, אֲתֵר דְּאִיהוּ נְבִיעַ תְּדִיר, בְּרָזָא דְּאִיהוּ רוּחַ חַיִּים. וּכְדִין כֹּד אֲתַפְּשֶׁט הֵהוּא מַחְשְׁבָה, וּשְׂרִיָא בְּאֲתֵר דָּא, אֲקֵרֵי הֵהוּא מַחְשְׁבָה, אֲלֵקִים חַיִּים. דְּכֵתִיב הוּא אֲלֵקִים חַיִּים.

330. עוֹד בְּעָא, לְאֲתַפְּשֶׁטָא וּלְאֲתַגְלִיא, מִתְמָן נִמְקוּ, אֲשָׁא וּרְחֵזָא וּמְיָא, כְּלִילָן כְּחָדָא, וְנִמְק יַעֲקֹב, גְּבֵר שְׁלִים, וְאִיהוּ קוֹל חַד דְּנִמִּיק וְאֲשַׁתְּמַע. מֵהֵכָא, מַחְשְׁבָה דְּהוּא סְתִימָא בְּחֵשָׁאֵי, אֲשַׁתְּמַע לְאֲתַגְלִיא.

331. עוֹד, אֲתַפְּשֶׁט הָאֵי מַחְשְׁבָה, לְאֲתַגְלִיא. וּבִטְשׁ הָאֵי קוֹל וְאֲקִישׁ בְּשִׁמּוּן, וּכְדִין נִמְקָא דְּבוּר, דְּאֲשִׁלִּים כְּלָא, וְגַלִּי כְּלָא. אֲשַׁתְּמַע דְּכְלָא אִיהוּ הֵהוּא מַחְשְׁבָה סְתִימָא דְּהוּת לְגוּ, וּכְלָא חַד.

332. בֵּינָן דְּמֵטָא אֲתַפְּשֶׁטוּתָא דָּא, וְאֲתַעֲבִיד דְּבוּר בְּתַקִּימָא דְּהוּא קְלָא, כְּדִין, וְהַבִּית בְּהַבְנוּתוֹ. כְּאֲשֶׁר נִבְנָה לֹא כְּתִיב, אֲלָא בְּהַבְנוּתוֹ, בְּכָל זְמַנָּא וְזְמַנָּא. אֲבָן שְׁלֵמָה, כְּמָה דְּאֲתַמַּר. וּכְתִיב בְּעֵטְרָה שְׁעֵטְרָה לּוֹ אֲמוֹ.

333. מִסַּע: דְּנִמְקָא מְלֵגוּ, וּשְׂרִיָא וְנָטִיל לְבָר, נִמְקָא מְלַעֲיָלָא, וּשְׂרִיָא וְנָטִיל לְתַתָּא. וּמְקַבּוֹת וְהַגְרִזוֹן כֹּל כְּלֵי בְרִזָּל: אֵלִין שְׂאָר דְּרִגִין תַּתְּאִין, דְּכְלָהוּ תַלְיִין בֵּיהּ, וְלֹא אֲשַׁתְּמַעוּ, וְלֹא אֲתַקְבְּלוּן לְגוּ, כֹּד אִיהוּ סְלָקָא לְאֲתַאחְדָּא לְעִילָא, וְלִינְקָא מִתְמָן. וְדָא הוּא בְּהַבְנוּתוֹ.

334. וּכְדִין כֹּד אִיהוּ יִנְקָא, כְּלָהוּ קַיְיִמֵי בְּחֻדְוֹתָא, וְיִנְקִין וְאֲתַמְלִיין בְּרַכָּאן. וּכְדִין, קַיְיִמִין עֲלִמִין כְּלָהוּ, בְּרָזָא חָדָא, בְּיַחְדָּא חַד, וְלֹא הוּי בְּהוּ בְּכְלָהוּ עֲלִמִין פְּרוּדָא. לְבַתֵּר דְּנִטְלֵי חוּלְקָהוֹן כֹּל חַד וְחַד, כְּלָהוּ מִתְפַּשְׁטָן וּמִתְפַּרְשָׁן לְסִטְרֵיהוּ, לְמָה דְּאֲתַמְנָן.

42. "A city and a tower"

Kabbalah differs from other spiritual teachings in that we are not called upon to separate ourselves from the physical world of chaos. Instead, we embrace chaos to eradicate our negative traits and to nurture transformation. Throughout history, this has been a difficult endeavor. The peoples of the past, such as the Tower of Babel generation, chose the easy path to spiritual Light, with dire consequences. We must be careful not to fall into that same trap. In the biblical story, a group of evil people seek to build a tower that will reach Heaven. They intend to challenge God and seek world domination.

The Zohar quotes the verse from the Torah: And they said, come, let us build us a city and a tower, whose top may reach to heaven: and let us make ourselves a name.

The Zohar reveals that the terms City and Tower allude to the highest levels of the dark spiritual forces. The word name refers to the Names of God, or the power of the Hebrew letters. It is the letters that will allow the evil ones to access negative spiritual forces. God then confuses their language, creating seventy other tongues so that the power of the Hebrew letters can never be used for destructive purposes.

This section helps us to remain true to our spiritual path, and stops us from falling to the temptations of paths that always appear easier.

335. Come and behold: Observe WHAT HAS BEEN WRITTEN: "And the whole world was of one language and one speech" (Beresheet 11:1). What is written next? "And it came to pass, as they journeyed from the east (also, 'yore')" (Beresheet 11:1). FOR THEY TRAVELED AWAY from the One who is 'before' all. IN OTHER WORDS, THEY DREW DOWN THE ILLUMINATION OF THE LEFT, WHICH THE ONE WHO IS BEFORE ALL HAD FORBIDDEN THEM TO DO. THEREFORE, THE PASSAGE CONTINUES, "they found a plain in the land of Shinar" from where JUDGMENTS spread out in all directions. This is the beginning of Malchut's separation from THE HOLINESS. IT IS DESCRIBED BY THE PHRASE, "YOU ARE THIS HEAD OF GOLD" (DANIEL 2:38), BECAUSE "ELOHIM HAS MADE THE ONE AS WELL AS THE OTHER" (KOHLEET 7:14). IN THE KLIPOT, THERE ARE ALSO FOUR ASPECTS: CHOCHMAH, BINAH TIFERET, AND MALCHUT. AND THE KLIPAH OF BABYLON IS CHOCHMAH OF THE KLIPAH. HENCE, IT IS THE HEAD OF ALL OF THE KLIPOT.

335. תָּא חֲזִי, וַיְהִי כֹל הָאָרֶץ שְׂפָה אַחַת וּגּוֹי. לְבַתֵּר מֵהַ כְּתִיב, וַיְהִי בְּנִסְעֵם מִקְדָּם. מֵהָהוּא קְדָמָה דְּעֵלְמָא. וַיִּמְצְאוּ בְּקַעָה בְּאֶרֶץ שְׁנַעֵר. דְּהָא מִתְמַן, מִתְפָּרְשֵׁן לְכָל אֵינּוֹן סְטְרִין, וַאֲיֵהוּ רִישׁ מַלְכוּ לְאַתְבָּרָא.

336. You might ask: Since it has already been written: "And a river went out of Eden to water the garden, and from hence it was parted" (Beresheet 2:10), how CAN WE SAY THAT THE PLAIN (LIT. 'PARTITION') IN THE LAND OF SHINAR WAS THE BEGINNING OF THE SEPARATION? AND HE REPLIED: It is certain THAT THE SEPARATION STARTS AFTER OR BEYOND MALCHUT OF ATZILUT, WHICH IS THE SECRET OF THE GARDEN. When they journeyed from THE GARDEN, THEY FOUND THE PLAIN IN THE LAND OF SHINAR, and the separation was complete. If they gathered IN THE GARDEN to suck, BUT DO NOT DRAW THE ILLUMINATION OF THE LEFT, then there was no separation. THAT IS WHY THE VERSE STATES THAT FROM THE GARDEN "IT WAS PARTED." Only when they journeyed away FROM THE GARDEN did the separation occur, as it is written: "as they journeyed from the east," OR FROM THE GARDEN, they "found a plain," as previously explained. HAD THEY NOT LEFT THE GARDEN, THEY WOULD NOT HAVE FOUND A PLAIN IN THE LAND OF SHINAR AND THEY WOULD NOT HAVE BEEN SEPARATED FROM HOLINESS. THIS IS WHY THE PLAIN IN THE LAND OF SHINAR IS CONSIDERED TO BE THE BEGINNING OF THE SEPARATION.

336. וְאִי תִימָא, הָא כְּתִיב וְנָהַר יוֹצֵא מֵעַד לְהַשְׁקוֹת אֶת הַגֶּן וּמִשָּׁם יִפְרָד. וְדָאֵי הֲכִי הוּא, דְּכִיּוֹן הִנְטְלֵי מִתְמַן, הוּי פְּרוּדָא, וְכַד אֵינּוֹן כְּנִישִׁין תְּמַן לְיִנְקָא לֹא הוּי פְּרוּדָא. וְכַד נְטְלִין הוּי פְּרוּדָא, דְּכְתִיב וַיְהִי בְּנִסְעֵם מִקְדָּם, וַיִּמְצְאוּ בְּקַעָה. כְּמָה דְּאֵתְמַר.

337. "And the whole world was of one language and one speech," because it had one basic and essential foundation, MERCY. All peoples had faith in the Holy One AND WOULD NOT SIN BEFORE HIM. But what does it say? It says, "And it came to pass, as they journeyed from the east" --MEANING THAT THEY "DRIFTED AWAY" from the First and Foremost of the world and from the universal faith, and "they found a plain." They did indeed find something, something that would cause them to leave the supernal faith, AS SHALL BE EXPLAINED.

337. וַיְהִי כֹל הָאָרֶץ שְׂפָה אַחַת וּדְבָרִים אַחָדִים. דְּהָא כְּדִין עֵלְמָא, בִּיסוּדָא וְעִקְרָא וְשִׁרְשָׁא חָדָא, וּמְהִימְנוּתָא חָדָא, בִּיהַ בְּקַדְשָׁא בְּרִין הוּא. מֵהַ כְּתִיב, וַיְהִי בְּנִסְעֵם מִקְדָּם. מִקְדָּמָה עִקְרָא דְּעֵלְמָא, מְהִימְנוּתָא דְּכָלָא. וַיִּמְצְאוּ בְּקַעָה. מְצִיָּאָה אֲשַׁבְּחוּ, וְנִמְקוּ בָּהּ מִתְחוֹת מְהִימְנוּתָא עֲלָאָה.

338. Come and behold: What is said of Nimrod? It is said: "And the beginning of his Kingdom was Bavel (Babylon)" (Beresheet 10:10). For he drew POWER from Bavel (Babylon) that helped him to cling on to the dominion of the Other SIDE. IT ALSO READS, "they found a plain in the land of Shinar," MEANING they filled their hearts WITH DESIRE derived from Shinar, to leave the upper dominion and join a different power. For THE LAND OF SHINAR, WHICH IS BAVEL, IS THE HEAD AND ROOT OF SEVERENCE FROM THE HOLY ONE, BLESSED BE HE.

338. תָּא חֲזִי, נִמְרוֹד מֵהַ כְּתִיב בִּיהַ, וְתֵהִי רֵאשִׁית מַמְלַכְתּוֹ בְּבָל. דְּהָא מִתְמַן נְטַל לְאַתְאֲחָדָא בְּרִשׁוֹ אַחָרָא. וְהִכָּא, וַיִּמְצְאוּ בְּקַעָה בְּאֶרֶץ שְׁנַעֵר. מִתְמַן נְטְלוּ בְּלִבְיָהוּ, לְאַפְקָא מִרְשׁוּתָא עֲלָאָה, לְרִשׁוֹ אַחָרָא.

339. "And they said, come, let us build us a city and a tower, whose top may reach to heaven; and let us make ourselves a name." Rabbi Chiya quoted the verse: "And the wicked are like the driven sea" (Yeshayah 75:20). HE ASKED: Is there a "driven sea?" AND HE REPLIED: Yes, indeed, because when the sea leaves the bed, in which it belongs and starts to sway uncontrollably, ATTEMPTING TO OVERCOME THE BOUNDARIES OF THE SAND THAT HOLDS IT IN PLACE AND POUR OVER THE LAND, it is driven from its place. It is like a drunkard who cannot sit steadily in his place and sways up and down. Why is that? Because "it cannot rest and its waters cast up mire and dirt" (Yeshayah 75:20), from its floor up to its shore.

340. Similarly, the wicked GENERATION OF THE TOWER OF BAVEL CALLED DOR HAPELAGA (LIT. "THE GENERATION OF SEPARATION"), who left the right and proper way, AND THE FIRST AND FOREMOST OF THE WORLD, and were as directionless and purposeless as drunken men. THEY ATTACHED THEMSELVES TO BINAH OF THE KLIPAH, straying from the straight path and taking a crooked one. THE CROOKED PATH WAS THE PLAIN OF THE LAND OF SHINAR AND THE FLAW THAT THEY FOUND THERE. Why did this happen? Because "it cannot rest." The crookedness of their way, WHICH IS THE FLAW THAT THEY FOUND IN HER, caused them to be purposeless and restless, UNTIL THEY SAID, "LET US BUILD OURSELVES A CITY AND A TOWER..."--THAT IS THEY BUILT CHOCHMAH AND BINAH OF THE KLIPOT.

341. Not only that, but they were full of anger when they uttered these words. THAT IS, WHEN THEY SAID, "LET US BUILD OURSELVES A CITY AND A TOWER," THEY INTENDED TO FULFILL THEIR LUST, SINCE A GLUTTON IS ALWAYS IRATE. Their words were "mire and dirt," AND THE VERSE DESCRIBES THEIR ACTION AS, "ITS WATERS CAST UP MIRE AND DIRT," WHICH IS A REFERENCE TO THE ASPECTS OF THE KLIPAH CALLED "MIRE AND DIRT." They brought up filth and abomination from their mouths. THEY BROUGHT ON THE DEFILEMENT OF THE SERPENT, WITH THE WORDS, "LET US BUILD OURSELVES..." until they were themselves defiled by the Serpent.

342. Come and behold: "And they said, come, let us build ourselves a city and a tower whose top may reach to heaven." The word "come" is an invitation. The words, "let us build ourselves a city and a tower whose top may reach to heaven," WERE UNACCOMPANIED BY ACTIONS. THE UTTERANCE OF THE WORDS ALONE CAUSED THE BUILDING OF THE CITY AND TOWER IN THE UPPER WORLDS. The people took bad advice, following the stupidity and vanity of their hearts, and going against the Holy One, blessed be He.

343. Rabbi Aba then said that they followed the stupidity of their hearts, but they used the Chochmah of the Klipah to leave the upper dominion OF HOLINESS and enter the dominion OF THE KLIPOT, exchanging His glory, blessed be He, with that of a strange El. In this, there is a secret of supreme wisdom.

344. "Let us build ourselves a city and a tower whose top may reach to heaven." Come and behold: When they reached the plain that was the foreign dominion, THE PLACE WHERE THE FLAW OF BINAH OF THE KLIPAH HAD SETTLED, it was revealed to them that the place was "stuck among the fishes of the sea." IN OTHER WORDS, THE COMPLETE VESSELS OF BINAH WERE REVEALED TO THEM, AND IT WAS PROPER FOR HUMAN DWELLING AND FOR THE RECEPTION OF CHOCHMAH. THE "SEA" REFERS TO CHOCHMAH, AND THE "FISHES OF THE SEA" ARE THE LEVELS OF CHOCHMAH. They said, "This is the place to settle and strengthen our hearts, and let the lower beings enjoy themselves, AND DRAW THE LIGHT DOWNWARD FROM THE 'PLACE' OF THE KLIPOT." Having found the place, they immediately said, "let us build us a city" and establish a city and a tower for ourselves.

339. וַיֹּאמְרוּ הִבֵּה נִבְנֶה לָנוּ עִיר וּמִגְדָּל וְרֹאשׁ בְּשָׁמַיִם וְנַעֲשֶׂה לָנוּ שֵׁם. ר' חִיָּיא פִתַּח, וְהִרְשָׁעִים כִּיִּם נִגְרָשׁ וְגו'. וְכִי אֵית יָם נִגְרָשׁ. אֵינן. דְּכַד יִמָּא נִפְקָא מִתְקוּנָיָה, וְאִזִּיל בְּלֵא חֲבֵלָא, כְּדֵי נִגְרָשׁ וְאִתְתַּרְךְ מֵאֲתַרְיָה, כְּמֵאן דְּרֵוּי חֲמֵרָא, וְלֹא יִתִּיב עַל בּוּרְיָיָה, וְסִלְקָא וְנִחְתָּא. מ"ט בְּגִין, כִּי הִשְׁקֵט לֹא יוּכַל וְיִגְרָשׁוּ מִימֵי רַפְשׁ וְטִיט. דְּמִפְקוּ מִימּוֹ, כֹּל הֵהוּא טִינָא דִּימָא, וְכֹל טְנוּפָא לְשִׁמּוּתֵיהָ.

340. כְּגִוּוֹנָא דָא, אֵינּוּן רְשָׁעִים, דְּנִפְקָא מֵאֲרַחָא דְתִקְנָא, וְאִזִּיל כְּרֵוּי חֲמֵרָא, בְּלֵא תְקוּנָא, דְּנִפְקֵי מֵאֲוֹרַח מִיִּשְׁר, לְאֲוֹרַח עָקִים. מ"ט בְּגִין, כִּי הִשְׁקֵט לֹא יוּכַל. דְּהָא עָקִימוּ דְאֲרַחֲוֵיהּ גְרִים לֹון, לְמַהֲךְ בְּלֵא תְקוּנָא, וְבְלֵא שְׂכִיכוּ.

341. וְלֹא עוֹד, אֵלָא, דְּכֹל רוּגְזָא דִירְהוּ, בְּשַׁעֲתָא דְאֲמַרֵי מְלָה מְפּוּמִיָּהּ, הֵהוּא מְלָה, רַפְשׁ וְטִיט. כְּלָהוּ מִפְקֵי טְנוּפָא וְגִיעוּלָא, מְפּוּמִיָּהּ לְבַר, עַד דְּמִסְתַּבֵּי, וּמִסְאֵבֵי לֹון.

342. תָּא חֲזִי, וַיֹּאמְרוּ הִבֵּה נִבְנֶה לָנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בְּשָׁמַיִם. לִית הִבֵּה: אֵלָא הַזְּמַנָּה בְּעֵלְמָא. נִבְנֶה לָנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בְּשָׁמַיִם. כְּלָהוּ בְּעֵיטָא בִישָׁא, אֲתוּ לְסַרְבָּא בֵיָה, בְּקִדְשָׁא בְרִין הוּא. בְּשִׁטוּתָא אֲתוּ בְּטַפְשׁוֹ דְלֵבָא.

343. אָמַר ר' אָבָא, שְׁטוּתָא נְסִיבוּ בְלִבֵּיהוּ. אָבֵל בְּחֻכְמָה דְרִשִׁיעוּ אֲתוּ, בְּגִין לְנִפְקָא מֵרִשׁוֹ עֲלָאָה, לְרִשׁוֹ אַחֲרָא, וְלֹאֲחֻלְפָא יְקָרִיָה, לִיקְרָא נּוֹכְרָאָה. וּבְכֹלָא אֵית רְזָא דְחֻכְמָתָא עֲלָאָה.

344. הִבֵּה נִבְנֶה לָנוּ עִיר וּמִגְדָּל. תָּא חֲזִי, כְּד מְטוּ לְהָאֵי בְּקַעָה, דְאִיְהוּ רִשׁוֹ נּוֹכְרָאָה, וְאִתְגַּלִּי לְהוּ, אֲתַר דְשִׁלְטָנוּתָא דָא תְקִיעַ בְּגוּ נּוּנֵי יִמָּא. אָמַרוּ, הָא אֲתַר, לְמִיתֵב וְלֹאֲתַתְקַפָּא לְבָא, לְאִתְהַנְּאָה בֵיָה, תַתְּאֵי. מִיַּד הִבֵּה נִבְנֶה לָנוּ עִיר. נִתְקִין בְּאֲתַר דָּא, עִיר וּמִגְדָּל.

345. "And let us make us a name"-this place of Klipot shall be Elohim for us. REFERRING TO THE PLACE OF THE KLIPOT, and not any other. The words, "build a city and tower," indicate THAT THEY PLANNED TO DRAW DOWN THE LIGHT OF CHOCHMAH AND BINAH OF THE KLIPOT, WHICH ARE CALLED A CITY AND A TOWER. Why should we climb up AND DRAW THE LIGHT FROM HERE UPWARD, when we are unable to enjoy anything that is above. Here, we have found a vantage point from which TO DRAW LIGHT DOWNWARD. And we shall "make us a name," AN Elohim to worship here, "lest we be scattered abroad" to the other levels and to all FOUR corners of the world.

Sitrei Torah - Concealed Torah

346. The builders of the city and the tower spoke only the holy language (Hebrew) known to the serving angels. That is why it is written: "and now nothing will be restrained from them..." (Bereshheet 11:6). Had they spoken a different language, one unknown to the supernal angels, they would not have succeeded. For the actions of demons do not last for long, only long enough for human beings to see and not longer.

347. "And of one speech," indicates that to varying degrees, they were familiar with the levels on high. They confused no level with another. It says, "and of one speech," BECAUSE THE LEVELS WERE AS CLEAR TO THEM AS "ONE SPEECH." THEY HAD NO PROBLEM IN KNOWING THEM. But they took bad advice, the advice of Chochmah. Therefore, it is written: "come, let us build a city and a tower," REFERRING TO THE CHOCHMAH OF THE KLIPAH.

348. All was according to the secret of wisdom. They planned to strengthen the power of the Other Side in the world and worship it because they knew that all evil Judgment descends from there to the worlds. In so doing, they hoped to drive away the level of Holiness.

349. "A city and a tower" relates to the supernal Chochmah. They knew that the Holy Name, MALCHUT, is only strengthened on earth by a city and a tower. A city is required, as it says: "the city of David which is Tzion" (I Melachim 8:1), and a tower, as it says: "Your neck is like the tower of David" (Shir Hashirim 4:4). THAT IS, THE HOLY NAME, WHICH IS MALCHUT OF DAVID, IS ALSO CALLED A CITY AND A TOWER. THESE NAMES SUGGEST MALCHUT DRAWING DOWN THE CHOCHMAH. They also acted upon the wisdom OF THE OTHER SIDE, in order to establish its dominion on earth. THE OTHER SIDE IS THE OPPOSING POWER OF MALCHUT. They wanted it to drive MALCHUT--CALLED the 'Master of the Entire World'--from its place.

350. "And let us make us a name" like that of the other, HOLY SIDE in the upper worlds. We will strengthen it, so that it will stay with us and we will have a name in the land. AS THE HOLY SIDE SHINES FROM BELOW UPWARD, WE WILL DRAW THE LIGHT FROM ABOVE DOWN TO EARTH. "Lest we be scattered abroad" : they knew that they were about to be scattered all over the face of the earth, and therefore joined together to accomplish their goal and build THE CITY AND THE TOWER with Chochmah.

345. וְנַעֲשֶׂה לָנוּ שֵׁם. אֶתֵּר דָּא יְהֵא לָן לְדַחְלָא, וְלֹא אַחְרָא, וְנִבְנֶה לְאֶתֵּר דָּא, עִיר וּמְגִדָּל. לְמַה לָּן לְסַלְקָא לְעֵילָא, דְּלֹא נִיכּוּל לְאַתְהֵנָּא מִנָּה. הָא הֵכָא אֶתֵּר מִתְקַנָּא. וְנַעֲשֶׂה לָנוּ שֵׁם. דְּחָלָא לְמַמְלַח תַּמּוּן. פֶּן נִפּוּץ: לְדִרְגִין אַחְרָנִין, וְנִתְבַּדֵּר לְסִטְרֵי עֲלֵמָא.

346. קוּמְטוּרָא דְהֵרְמָנָא, מִמְלַלָן בְּלִשׁוֹן הַקְּדָשׁ, דְּמַה"שׁ אֲשֶׁתְּמוּדְעָן בֵּיהּ, וְלֹא הוּוּ מִמְלַלִין בְּלִישׁוֹן אַחְרָא. בְּגִין כֵּךְ כְּתִיב וְעַתָּה לֹא יִבְצֵר מֵהֶם וּגו'. דְּאֵלְמָלִי מִשְׁתַּעֲאֵן בְּלִישׁוֹן אַחְרָא דְּמִלְאֲכֵי עֲלָאֵי לֹא הוּוּ אֲשֶׁתְּמוּדְעָן בֵּיהּ, גִּרַע חֲשִׁיבוּ דְּאִינּוּן חֲשְׁבִין לְמַעַבְד. בְּגִין, דְּעוֹבְדָא דְּשִׁדִּין, לֹא אִיהוּ אֱלֹא בְּרַגְעָא חָדָא, לְחֻזוּ בְּנֵי אַנְשָׁא, וְלֹא יִתִּיר.

347. וּדְבָרִים אַחְרִים. הָיוּ יִדְעִין דְּרִגִין עֲלָאֵין, כֹּל חֵד וְחֵד, עַל בּוּרְיָהּ, וְלֹא אֶתְחַלֵּף לְהוּ דְּרִגָּא. וּבְגִין כֵּךְ כְּתִיב, וּדְבָרִים אַחְרִים. וּבְגִין כֵּךְ, אֲתִיַעְטוּ בְּעִטָּא בִישָׁא, עִיטָא דְּחֻכְמָתָא, דְּכְתִיב הֵבֵה נִבְנֶה לָנוּ עִיר וּמְגִדָּל.

348. כֹּלָא בְּרִזָּא דְּחֻכְמָתָא הוּא, וּבְעוּ לְאַתְקַפָּא בְּאַרְעָא, סִטְרָא אַחְרָא, וְלִמְמַלַּח פּוֹלְחָנָא דִּילֵיהּ. בְּגִין הָיוּ יִדְעִין, דְּהָא כֹּל דִּינִין בִּישׁוֹן, מִתַּמָּן נַחְתִּין לְעֲלָמִין. וּבְעִינֵין לְדַחּוּיֵי דְּרִגָּא דְּקַדְשָׁא.

349. עִיר וּמְגִדָּל: דָּא חֻכְמָתָא עֲלָאָה. הוּוּ יִדְעֵי דְּשִׁמָּא קְדִישָׁא, לֹא אֶתְתַקַּף בְּאַרְעָא, אֱלֹא בְּעִיר וּמְגִדָּל. עִיר: דְּכְתִיב עִיר דְּיִדּוּ הִיא צִיּוֹן וּגו'. מְגִדָּל: דְּכְתִיב כְּמִגְדַל יִדּוּ צוּאֲרַךְ. וּבְחֻכְמָתָא עֲבָדוּ לְמַהוּי שְׁלִטְנָא דְּסִטְרָא אַחְרָא בְּאַרְעָא, דְּדַחּוּיָא אֲדוֹן כֹּל הָאָרֶץ מֵאַתְרֵיהּ. וְלְמַהוּי דִּינּוּרָא לְסִטְרָא אַחְרָא בְּאַרְעָא.

350. וְנַעֲשֶׂה לָנוּ שֵׁם. כְּמַה דְּאַחִידָא אִיהוּ שֵׁם לְעֵילָא, נִתְקִיף לָהּ בִּינָנָא, לְמַהוּי שֵׁם בְּאַרְעָא. פֶּן נִפּוּץ. יִדְעָא הוּוּ יִדְעִין, דִּיתְבַּדְרוּן מַעַל אִמֵי אַרְעָא. וּבְגִין כֵּךְ, הוּוּ מִתְיַחֲדִין לְמַעַבְד עֲבִידָתָא דָּא בְּחֻכְמָא.

351. The Other Side includes male and female, and they are the strength of the filth of harsh Judgment. When Adam sinned BY EATING OF THE TREE OF KNOWLEDGE, THE MALE AND FEMALE OF THE OTHER SIDE WERE STRENGTHENED IN THE WORLD. Adam and Eve did, in fact, cause THE OTHER SIDE to be strengthened. As it is written: "which the children of man built," referring to Adam's children, who brought the dominion of the Other Side, which is the Side of Evil, upon the world. Like the Holy Side, the Other Side has no power to rule in the world without a city and a tower. Therefore, they built a city and a tower to give it dominion in this world.

352. "And Hashem came down to see" (Beresheet 11:5). The Holy Name came down to observe their deeds, the building they built, and how they spoke the Holy Language and successfully communicated and adjured with all the holy levels. When the Holiness came down, the levels became confused, the upper ones descending and the lower ones rising. Because the levels were no longer properly placed AND BECAUSE THEIR NAMES HAD BEEN CHANGED, THEY COULD NO LONGER COMMAND THEM. He confused their language, dividing it into 70 languages, and scattered them to all FOUR corners of the world.

353. There is one governor in heaven who holds all the keys to the happenings of the world. He stands waiting FOR THOSE WHO SEEK HIM, but he is only available at certain known hours and times of the day. They were familiar with the secret of the Wisdom and they knew all the secrets of this governor. They used utterances to open and close THE GATES OF THE HIDDEN MYSTERIES. USING WORDS, THEY COMMANDED THIS SUPERNAL GOVERNOR, THE GREATEST GOVERNOR AND THE LEADER OF THE WORLD, IN BUILDING THE CITY AND THE TOWER. When their language became confused, everything became impossible, THEY WERE NO LONGER ABLE TO BIND THIS GOVERNOR WITH OATHS.

354. In that plain, they found ready a place for strengthening the Evil side, but were still unable to fortify it. So, the power of the Other Side remained latent in that plain until the armies and camps of those who built the city and the tower, NAMELY THE SONS OF EFRAIM, traveled and reached it. AS HE CONCLUDES, there they came under the influence of that Side and were killed.

355. Those who did not wish to leave under the influence of the End of the Right, THE SONS OF EFRAIM WHO LEFT EGYPT BEFORE THE END OF THE TIME OF EXILE, panicked. They fell under the influence of the End of Days, on this plain, the strength of which had been weakened AT THE TIME OF THE GENERATION OF THE TOWER OF BAVEL (BABYLON). NOW, BECAUSE OF THEIR MISDOINGS, THE OTHER SIDE RETURNED TO POWER AND KILLED THEM ALL. This is why the verse says: "the valley which was full of bones" (Yechezkel 37:1).

356. THE OTHER SIDE was strengthened by the idol that Nevuchadnetzar built, and then it was weakened by the bones OF THE SONS OF EFRAIM, WHICH YEHEZKEL BROUGHT BACK TO LIFE. Therefore, the idol THAT NEVUCHADNETZAR ESTABLISHED was shattered by the image, DRAWN FROM THE HOLY SIDE, of the forefathers who were brought back to life and rose and stood on their feet.

351. סֵטְרָא אַחְרָא, אִיהוּ דְכַר וְנוֹקְבָא, תּוֹקְפָא דְזוּהֵמָא דְרִינָא קְשִׁיָא. וְכַמָּה דְאָדָם חָב בְּהוּ, וְאִתְקַפּוּ בְּגִינֵיהּ עַל עֲלָמָא. אוֹף הָכִי אֵינּוֹן עֲבָדִין דְאִתְתַּקְףּ יְתִיר, דְכְתִיב אֲשֶׁר בְּנוּ בְנֵי הָאָדָם. בְּנוּי דְאָדָם קְדַמָּא, דְאִיִּיתֵי וְאֲשֵׁלִיט סֵטְרָא אַחְרָא עַל עֲלָמָא, סֵטְרָא בִישָׁא. כְּמָה דְסֵטְרָא דְקְדוּשָׁה, לָאו שְׁלִטְנִיהּ בְּהַאי עֲלָמָא, אֲלֵא בְעִיר וּמְגִדָּל. אוֹף הָכִי חֲשִׁיבֵי אֵינּוֹן, לְמַבְנֵי עִיר וּמְגִדָּל, לְמַשְׁלֵט הַאי סֵטְר בִישָׁא בְעֲלָמָא.

352. וַיֵּרֵד ה' לְרִאוֹת, נַחַת הַאי שְׁמָא דְקְדִישָׁא, לְמַחְזֵי עוֹבְדֵיהוֹן דְבְנֵינָא דְבְנוּ. וְאֵינּוֹן הוּוּ מְמַלְלָן בְּלִשׁוֹן קְדָשׁ, לְגַבֵּי כָל אֵינּוֹן דְרִגִּין קְדִישִׁין, וְהוּוּ מִצְלִיחִין. כִּיּוֹן דְנַחַתת קְדוּשָׁה, אִתְבְּלַבְלוּ כָל אֵינּוֹן דְרִגִּין, עֲלָאִין נַחַתוּ, וְתַתְּאִין סְלִיקוּ, וְלֵא הוּוּ קִיּוּמִין בְּאַרְח מִישׁוּר, כְּמָה דְהוּוּ. וְלִבְתָּר בְּלַבְל לִישְׁנָהוֹן בְּע' לִישׁוֹן, וְאִתְבְּדְרוּ לְכָל סֵטְרֵי עֲלָמָא.

353. חַד מְמַנָּא הוּא בְּרִקִיעָא, וְבִיהּ קִיּוּמִין כָּל מַפְתָּחִין, דְעוֹבְדֵי עֲלָמָא. וְאִיהוּ קִיּוּמָא זְמִין, בְּשַׁעֲתֵי וְרַגְעֵי דִיּוּמָא. וְאֵינּוֹן הוּוּ יַדְעִין בְּרִזָּא דְחֻכְמַתָּא, גְּנָזָא דְהַאי מְמַנָּא. וְהוּוּ פְתַחֵי וְסַגְרֵי, וּמִצְלַחֵי בְעוֹבְדֵיהוֹן, בְּמִימְרָא דְסוּמְהוֹן. כִּיּוֹן דְאִתְבְּלַבְל מִימְרָא דְלֵהוֹן, כְּלָא אִתְמַנַּע מְנִיְהוּ.

354. וְאַתְר מִתְקַן אֲשַׁכְּחוּ, בְּהוּא בְקַעָה. סֵטְרָא דְסֵטְרִין. וְיִמְצָאוּ בְקַעָה. אִתְר מִתְקַן לְהַאי סֵטְרָא בִישָׁא דְבַעו אֲנוֹן לְאִתְקַפָּא וְאִתְמַנְעוּ. תּוֹקְפָא דְהוּא סֵטְרָא הוּוּ תְלִיא לְאִתְפַּרְעָא בְּהַאי בְקַעָה, עַד דְנִטְלָא תַמָּן חִילִין וּמִשִׁירִין, כְּגוּנָא דְאֵינּוֹן דְבְנוּ קְרָתָא וּמְגִדָּלָא. וְאִתְהִיבּוּ כְּלָהוּ בִידְהָא, וְאִתְקַטְלוּ תַמָּן.

355. אֲנוֹן, דְלֵא בְעוּ לְמִיפְק בְּקַץ הַיָּמִין, אִתְבְּהִילוּ וּנְפְלוּ בְקַץ הַיָּמִים. בְּהוּא אִתְר, דְאִתְחַלַּשׁ תְּקַפָּא בְקְדַמִּיתָא, בְּהַאי בְקַעָה. וְע"ד כְּתִיב, וְהִיא מְלֵאָה עֲצָמוֹת.

356. וְאִתְתַּקְפַּת בְּהוּא צוּלְמָא, דְאִקִּים נְבוּכַדְנֶצַּר. וְאַתְבַּר תּוֹקְפָא לְבְתָר, בְּאֲנוֹן גְּרַמִּין, וּבְהוּא צוּלְמָא דְאֵינּוֹן קְדַמָּאֵי קִיּוּמוֹ, וְקָמוּ עַל רַגְלֵיהוֹן. וְהוּא צוּלְמָא אִתְבַּר.

357. Then all the peoples of the world realized that there is no Supreme Deity besides the Holy One, blessed be He. Not only that, but His Name was sanctified by Chananya, Mishael, and Azarya, BECAUSE OF WHOM THE POWER OF THE OTHER SIDE WAS BROKEN. And all THESE EVENTS occurred in one day. Therefore it says: "they shall sanctify My name, and sanctify the Holy One of Ya'akov" (Yeshayah 29:24). BECAUSE THESE THREE EVENTS-THE RESURRECTION OF THE DEAD THAT YEchezkel PERFORMED, THE SANCTIFICATION OF THE HOLY NAME BY CHANNANYA, MISHAEL, AND AZARYA, AND THE SHATTERING OF THE IDOL OF NEVUCHADNETZAR-ALL OCCURRED IN ONE SINGLE DAY, (AS IT SAYS IN SANHEDRIN 92B), SIX MIRACLES OCCURRED IN THAT ONE DAY.

(End of Sitrei Torah)

358. "And Hashem came down to see the city and the tower." This was one of the ten times that the Shechinah came down to earth. HE ASKED: What did He see that He did not know beforehand? AND HE ANSWERED: To see means to observe with Judgment. As it is written: " May Hashem see and judge" (Shemot 5:21).

359. "The city and the tower:" We should note what is written here, because it does not say 'to see the people,' but rather, "to see the city and the tower." Why? Because when the Holy One, blessed be He, observes in order to make His Judgment, He first observes the upper levels, WHICH ARE THE ROOTS, and then the lower ones, WHICH ARE THE BRANCHES. The matter OF THE CITY AND TOWER reached high above TO THE WORLDS ABOVE and therefore the observance was first on high. As it is written: "to see the city and the tower," INDICATES THE CITY AND TOWER OF THE WORLDS ABOVE.

360. "Which the children of Man (Adam) built." HE ASKED: Why does it say the "children of Adam?" AND HE ANSWERED THAT THE VERSE IMPLIES THAT THEY ARE the sons of Adam, who rebelled against His Master and brought death upon the world. THAT IS, THEY FOLLOWED IN HIS FOOTSTEPS. The words, "which the children of Adam (Man) built," indicate that they actually built it. EVEN THOUGH THEIR WORDS, "GO, LET US BUILD OURSELVES . . ." WERE MERE WORDS, as soon as they uttered them, they caused it to be built in the upper worlds. THEY SAID OATHS WITH THEIR MOUTH AND WITH THEM THE CITY AND TOWER WERE BUILT.

43. "The gate of the inner court"

As the spiritual energy center of the earth, Israel cannot be overtaken by any negative forces. Though evil nations throughout history have conquered Israel, they eventually lost all their power after occupying the land. When we attach ourselves to Israel's power through these words, we receive the supernal Light of protection.

361. Rabbi Shimon started by quoting: "Thus says the Hashem Elohim. The gate of the inner courtyard that faces the east shall be shut the six days of work; but on the Shabbat day it shall be opened, and on the day of the new moon it shall be opened" (Yechezkel 46:1). He said that we should closely examine this verse, because there is a secret here. It says, "shall be shut the six days of work;" but why SHOULD IT BE SHUT?

357. וכדין ידעו כל עמין דעלמא, דלית אלוה בר קדשא בריך הוא בלחודו. ותו דאתקדש שמייה, על ידא דחנניה מישאל ועזריה. וכלא בחד יומא, וע"ד כתיב והקדישו את קדוש יעקב וגו' (עד כאן סתרי תורה).

358. ויירד ה' לראות את העיר ואת המגדל. דא הוא חד מאינון עשר זמנין, דנחתא שכנתא לארעא. וכי מה הוא לראות, ולא הוה ידע מקדמת דנא. אלא, לראות: לאשגחא בדינא. כד"א, ירא ה' עליכם וישפט.

359. את העיר ואת המגדל. הכא אית לאסתכלא, דהא לא כתיב, לראות את בני האדם, אלא, לראות את העיר ואת המגדל. אמאי. אלא, בשעתא דאשגח קדשא בריך הוא בדינא, בקדמיתא ישגח בדרגא דלעילא, ולבתר בדרגא דלתתא. בקדמיתא בעלאי, ולבתר בתתאי. ובגין דהאי מלה מטא לעילא, אשגחותרא דלעילא הוה ביה בקדמיתא. דכתיב, לראות את העיר ואת המגדל.

360. אשר בנו בני האדם. מאי בני האדם, בנוי דאדם קדמא. דמרד במריה, וגרם מותא לעלמא. אשר בנו בני האדם, בניינא ודאי, אמרו ובעו למבני לעילא.

361. רבי שמעון פתח כה אמר ה' אלקים שער החצר הפנימית הפונה קדים יהיה סגור ששת ימי המעשה וביום השבת יפתח וביום החדש יפתח. האי קרא אית לאסתכלא ביה, ואיהו רזא, כמה דאתמר, יהיה סגור ששת ימי המעשה. אמאי.

362. Because the six days are the secular days, and the gate should be shut so that the secular does not make use of the sacred. "But on the Shabbat day it shall be opened, and on the day of the new moon it shall be opened," because at those times, the sacred makes use of the sacred, and the moon, WHICH IS THE FEMALE PRINCIPLE, shines in order to unite with the sun, WHICH IS ZEIR ANPIN.

363. Come and behold: This gate is not opened during the six secular days because during these days, the lower world, WHERE THE KLIPOT AND THE EXTERNAL POWERS RESIDE AND PREVAIL, is nourished. These secular days, WHICH ARE THE OTHER SIDE, rule over all the world except the Land of Yisrael.

364. And these SECULAR DAYS that rule OUTSIDE OF YISRAEL have no rule over the Holy Land, because of the closed gate. But on Shabbat and the New Moon, THE KLIPOT are removed FROM THIS WORLD and do not rule it. When the gate is opened, the world is happy and receives nourishment from it, and the world is not under the influence of the Other Side.

365. If you claim that these six days can rule alone, come and behold: the words, "that which faces the east (lit. 'before')" REFER TO THE GATE THAT FACES (STANDS BEFORE) BEFORE the time when THE KLIPOT took over. It used to perpetually look at the world, EVEN DURING THE SIX DAYS OF THE WEEK. But now THE GATE is only open to allow for the world's nourishment from Holiness on Shabbat and the New Moon. THEREFORE, all the days, NAMELY ALL THE SIX DAYS OF WORK, cling onto the day of Shabbat and are replenished by it. On that day, all the gates are opened and all, the upper and the lower beings, are pleased. THE SIX DAYS WOULD NOT BE ABLE TO SHINE IF THEY WERE NOT ATTACHED TO THE DAY OF SHABBAT, BECAUSE THEY WOULD BE MALNOURISHED. Come and behold: "And Hashem came down to see." He came down from the Holy to the secular to see what they had built, TO SEE THE CITY AND THE TOWER, WHICH ARE CHOCHMAH AND BINAH OF THE KLIPAH, THAT THEY HAD ERECTED for the world to worship.

366. Rabbi Yitzchak was sitting in front of Rabbi Shimon, and asked him: What did these people see that caused them to do such a foolish thing as to unite to rebel against the Holy One, blessed be He? Rabbi Shimon answered that we have already learned from the words, "and it came to pass, as they journeyed from the east," that they traveled from above downward, from the Land of Yisrael, and went down into Bavel (Babylon). There they said, "This is the place in which to settle."

367. "And let us make ourselves a name..." And the help from below shall be connected to this place, OUTSIDE OF THE LAND OF YISRAEL. For when Judgment comes to abide in the world, this place will be in opposition to it. From this place, the world will gain its sustenance and joy, because from above, FROM THE LIGHTS THAT ARE DRAWN FROM BELOW UPWARD, the world has scarce nourishment. And not only that, but we shall ascend and rise up to the heavens and declare war on Him, so that He shall not bring a Great Flood on earth as He did before.

362. אֵלָא, אֵלֵין יְמֵי חוֹל, דְּתַרְעָא דָא יְהִיָּה סְגוּר. דְּלָא לְאַשְׁתַּמְשָׁא חוֹל בְּקוּדְשָׁא. וּבְיוֹם הַשַּׁבָּת יִפְתָּח וּבְיוֹם הַחֹדֶשׁ יִפְתָּח. דְּהָא כְּדִין, שְׁמוּשָׁא דְקוּדְשָׁא בְּקוּדְשָׁא. וּכְדִין, אֲתַנְהִיר סִיְהָרָא לְאַתְחַבְרָא בְּשִׁמְשָׁא.

363. תָּא חֲזִי, תַרְעָא דָא, לָא אֲתַפְתַּח בְּאִינוּן שְׁתָּא יוֹמֵי דְחוֹל. בְּגִין דְּהָא בְּאִינוּן יוֹמֵי דְחוֹל, עֲלֵמָא תַתָּא אֲתִזֵּן, וְשִׁלְטִין כָּל אַנוּן שִׁית יוֹמֵין דְחוֹל עַל עֲלֵמָא. בְּרַ בְּאַרְעָא דְיִשְׂרָאֵל.

364. וְאִינוּן דְשִׁלְטִין, לָא שְׁלֵטִין בְּאַרְעָא קְדִישָׁא. בְּגִין, דְּהַשְׁעֵר הַזֶּה, אִיהוּ סְגוּר. אֲבָל בְּיוֹם הַשַּׁבָּת וּבְיוֹם הַחֹדֶשׁ, כְּלָהוּ מִתְעַבְרִין, וְלָא שְׁלֵטִין. בְּגִין, דְּהַשְׁעֵר הַזֶּה, אִיהוּ פְתוּחַ, וְעֲלֵמָא אִיהוּ בְּחֻדְוָה, וְאֲתִזֵּן מִתַּמֵּן, וְלָא אֲתִיְהִיב עֲלֵמָא לְרִשׁוּ אַחֲרָא.

365. וְאִי תִימָא, דְכָל אִינוּן שִׁית יוֹמֵין, אִינוּן שְׁלֵטִין בְּלַחוּדֵיהוּ. תָּא חֲזִי. הַפּוֹנֶה קְדִים: עַד לָא יְקוּמוּן לְשִׁלְטָאָה, אִיהוּ אֲסַתְכַל תְּדִיר בְּעֲלֵמָא. אֲבָל לָא אֲתַפְתַּח לְאַתְזָנָא עֲלֵמָא מְקוּדְשָׁא, בְּרַ בְּיוֹמָא דְשַׁבָּתָא, וּבְיוֹמָא דְחֹדֶשָׁא. וְכָלָהוּ יוֹמֵין, כְּלָהוּ אֲתַדְבַּקֵּן בְּיוֹמָא דְשַׁבָּתָא, וְאֲתִזְנוּ מִתַּמֵּן. דְּהָא בְּיוֹמָא דְשַׁבָּתָא כְּלָהוּ תַרְעִין פְּתִיחֵן, וְנִיחָא אֲשַׁתְכַּח לְכָלָא, לְעֵלְאֵי וְתַתְּאֵי. תָּא חֲזִי. וַיֵּרַד ה' לְרִאוֹת. נַחַת מְקוּדְשָׁא לְחוֹל, לְאַשְׁגַּחַא בְּמַה דְבְנוּ, וְקִיּוּמוּ קִיּוּמָא לְאַתְעֵרָא עַל עֲלֵמָא, לְדַחֲלָא לֹון.

366. רַבִּי יִצְחָק, הוּוּ יְתִיב קַמֵּיהּ דְרַבִּי שְׁמַעוֹן, אָמְרֵלוּ, מַה חֲמוּ אֵלֵין, דְּעַבְדוּ שְׁטוּתָא דָא, לְמַרְדָּא בֵיהּ בְּקוּדְשָׁא בְּרִין הוּא, וְכָלָהוּ, בְּעִיטָא חֲרָא אֲתַקִּימוּ בְדָא. אָמְרֵלוּ, הָא אֲתַמַּר, דְכַתִּיב, וַיְהִי בְנֹסְעִים מִקֶּדֶם. אֲתַנְטִילוּ מַעִילָא לְתַתָּא. אֲתַנְטִילוּ מַאַרְעָא דְיִשְׂרָאֵל, וְנַחְתוּ לְבָבְל. אָמְרוּ, הָא הֲכָא אֲתַר לְמַדְבַּק.

367. וְנַעֲשֶׂה לָנוּ שֵׁם וְגו'. וַיְתַדְבַּק סִיְעָא דְלְתַתָּא, בְּאַתְרָא דָא. בְּגִין דְכַד דִּינָא אֲתֵי לְאַשְׁרָאָה בְּעֲלֵמָא, הָא אֲתַר דָּא לְקַבְלִיהָ. וּמַהְכָּא אֲתַהֲנוּ עֲלֵמָא, וַיִּתְזֹן. דְּהָא לְעִילָא, דְחִיקוּ אִיהוּ לְאַתְזָנָא עֲלֵמָא מְנִיָּה. וְלָא עוֹד, אֵלָא, אַנְן נִסְק לְרַקִּיעָא, וְנַגַּח בֵּיהּ קְרַבָּא, דְלָא יַחוּת טוֹמְנָא בְּעֲלֵמָא. כְּדַבְּרַמִּיתָא.

44. "And Hashem said, Behold: They are one people"

The biblical story of the Tower of Babel holds within it secrets concerning the power of unity. After the great Flood, the people of the world spoke a single language, which was Hebrew. A group of people living in the city of Babylon were using mystical black arts in an attempt to control and dominate the world.

These black arts were empowered by spiritual forces transmitted via the Hebrew letters. The Zohar states that even the Creator could not stop these evil magicians as long as they were unified by speaking the same language. The Creator therefore caused a fragmenting of their language, severing their lines of communication, and this shattered their unity. Unified evil will always have the capability to defeat and conquer good if disunity exists among the righteous. The only way to defeat unified evil is through total unity among the good. This portion of the Zohar helps inspire us to seek unity in all our relationships. We begin to recognize that the cause of any disunity is our own ego

368. "And Hashem said, Behold: They are one people, and they have all one language" (Bereshheet 11:6). Because their unity had enabled them to succeed, all the levels and all the nations below, THE BRANCHES OF THOSE LEVELS, were scattered. And what is written? "So Hashem scattered them abroad from there" (Bereshheet 11:6). THIS MEANS THAT THE HOLY ONE, BLESSED BE HE, PASSED JUDGMENT AND BROUGHT JUDGMENT UPON THE UPPER ROOTS, BECAUSE THE BRANCHES ARE AFFECTED BY THEIR ROOTS.

369. And if you ask: Then why was their language confounded? The answer is, because they all spoke the holy language, they were able TO COMMAND THE SUPERNAL ENTITIES WITH OATHS. Achieving the right intention of the heart depends on actions and words. By THE POWER OF THEIR INTENTIONS, they strengthened and aided the establishment of the place.

370. For that reason, their language was confounded, and they were no longer able to strengthen their intentions using the Holy Language. The supernal powers and entities know only the Holy Language, AND when their language was confounded, their strength flagged and their power was broken. THE CONFUSION OF THEIR LANGUAGE weakened their strength BELOW AND BROKE THEIR CONCENTRATION. THUS, their power was broken ABOVE.

371. Come and behold: The ability of the lower beings to BIND BY OATH and words of the Holy Language is known and accepted by all the Hosts of Heaven. They are strengthened by AND RECEIVE EXTRA POWER from it. They neither understand nor accept any language other than the Holy Language. Because the language of the people was confounded, "they ceased to build the city." Their power was broken and they could do nothing more with their intentions.

372. "Blessed be the name of the Holy One, blessed be He, from everlasting to everlasting; for wisdom and might are His" (Daniel 2:20). Because the Holy One, blessed be He, brought the secrets of supernal wisdom down to earth, the people became corrupt and wanted to provoke Him.

373. He passed the supernal Wisdom onto Adam, and through this wisdom, Adam knew the upper entities. Adam stuck to the evil inclination until the sources of Knowledge left him. Then he returned to his Master and part of this wisdom came back to him, but not as it had been before. And after that, through the book THE ANGEL RAZIEL GAVE HIM, he was able to achieve wisdom again. Later, the people sinned, BY MISUSING THIS WISDOM before THE HOLY ONE, BLESSED BE HE.

368. וַיֹּאמֶר ה' הֵן עַם אֶחָד וְשֵׁמָּה אַחַת לְכָלֶם. בְּגִין דְּכֻלְהוּ בְּחָדָא, בְּיַחְדָּא דְּכֻלְהוּן יַעֲבִדוּן וַיִּצְלַחוּן בְּעֹבְדֵיהוּ. יַתְבַּרְרוּן דְּרִגִין, כָּל חַד לְסִטְרֵיהּ. וּבְגִין כֵּן, יַתְבַּרְרוּן כָּל הַגִּי דְלִתְתָּא. מַה כְּתִיב וַיִּפֹּץ ה' אוֹתָם מִשָּׁם.

369. וְאִי תִימָא, לִישְׁנָהוּן אַמְאֵי אַתְבַּלְבַּל. אֶלָּא, בְּגִין דְּכֻלְהוּן מְמַלְלִין בְּלִשׁוֹן הַקּוֹדֶשׁ. הֵהוּא לִישְׁנָא, קָא עֲבִיד לֹון סִינְעָא, בְּגִין, דְּבְעֹבְדָא, וּבְמַלּוּלָא דְמוּמָא, תְּלִיין מְלִין אֶלִין, לְאֲרֵבְקָא כְּוֹנָה דְּלֵבָא, וּבְדָא עֲבָדֵי סִינְעָא לְהֵהוּא אַתְר, דְּבְעֵי לְאוּקְמָא.

370. וְעַל דָּא אַתְבַּלְבַּל לִישְׁנָהוּן, דְּלֵא יְכִילוּ לְאַתְתַּקְפָּא רְעוּתְהוּן, בְּלִשׁוֹן הַקּוֹדֶשׁ. כִּיּוֹן דְּאַתְחַלְףָּ לִישְׁנָהוּן, לֵא אֶצְלַחוּ בְּעֹבְדָא. בְּגִין דְּחִילָא דְלֵעִילָא, לֵא יִדְעִי, וְלֵא אֶשְׁתַּמוּדְעֵי בְּר בְּלִשׁוֹן הַקּוֹדֶשׁ. וְכֵן אַתְבַּלְבַּל לִישְׁנָא דְלֵהוּן, אַתְחַלְשׁ חִילֵיהוּן, וְאַתְבַּר תּוּקְפָּא דְלֵהוּן.

371. תָּא חֲזִי, דְּהָא מְלָה דְאִמְרֵי תְתָאֵי בְּלִשׁוֹן הַקּוֹדֶשׁ, כְּלֵהוּ חִילֵי שְׁמֵיָא יִדְעֵי בֵיה, וְאַתְתַּקְפֵי בֵיה. וְלִישׁוֹן אַחְרָא לֵא יִדְעִין, וְלֵא אֶשְׁתַּמוּדְעֵי בֵיה. וְעַל דָּא, אֶלִין, כִּיּוֹן דְּאַתְבַּלְבַּל לִישְׁנָא דְלֵהוּן, מִיָּד וַיַּחְדְּלוּ לְבִנּוֹת הָעִיר. דְּהָא אַתְבַּר חִילֵיהוּ, וְלֵא יְכִילוּ לְמַעַבְד מְדֵי, בְּרְעוּתָא דְלֵהוּן.

372. לְהוּי שְׁמֵיהּ דֵי אֱלֹהָא מְבָרַךְ מִן עֲלְמָא וְעַד עֲלְמָא דֵי חֻכְמָתָא וּגְבוּרָתָא דֵי לֵהּ הִיא. דְּהָא בְּגִין דְאֶנְחִית קִדְשָׁא בְּרִיךְ הוּא רִזִי דְחֻכְמָתָא לְעֲלְמָא, אַתְקַלְקְלוּ בֵיה בְּנֵי נֶשָׂא. וּבְעוּ לְאַתְגְּרָא בֵיה.

373. יְהֵב חֻכְמָתָא עֲלָאָה לְאַרְם הָרֵאשׁוֹן, וּבְהֵיָא חֻכְמָה דְאַתְגְּלֵי לֵיה, יִדְע דְרִגִין, וְאַתְדַבֵּק בִּיְצַר הָרַע, עַד דְאַסְתַּלְקוּ מִנֵּיהּ מְבוּעֵי דְחֻכְמָתָא. וְלִבְתַר תֵּב קָמֵי מְאָרִיָּה. וְאַתְגְּלִיין לֵיה מְנִיָּהוּ, וְלֵא בְקִדְמִיתָא. לְבַתַּר, בְּהֵהוּא סְפָרָא דִלֵיהּ, יִדְע חֻכְמָאן, וְלִבְתַּר, אַתּוּ בְנֵי נֶשָׂא, וְאַרְגִּיזוּ קָמֵיהּ.

374. Adam passed this wisdom to Noach, who used it to serve the Holy One, blessed be He. But what is written next? "And he drank of the wine and was drunken, and he was uncovered." He then passed it onto Avraham, who also used it to serve the Holy One, blessed be He. But then Yishmael, who was descended from him, angered the Holy One, blessed be He. From Yitzchak, came Esav. Ya'akov married two sisters.

375. He passed the wisdom to Moshe, of whom it was said: "He is trusted in all my house" (Bemidbar 12:17). There was no one like Moshe, who was faithful in all of the levels and whose heart was seduced by none, and who stood firmly in his supernal faith.

376. He passed the supernal wisdom on to King Solomon. And what is written about Solomon? "The man spoke to Itiel, even to Itiel and I will be able" (Mishlei 30:1). King Solomon said: "Itiel," meaning El, is with me (Heb. iti), and since wisdom belongs to Him, I shall succeed and be able to do what I want without fail. THAT IS, EVEN THOUGH THE TORAH SAYS THAT A KING SHOULD NOT TAKE MANY WIVES SO THAT HIS HEART WILL NOT BE SEDUCED, KING SOLOMON SAID: 'I SHALL MARRY MANY WOMEN AND MY HEART WILL NOT BE SEDUCED. FOR ITI-EL, EL IS WITH ME, AND HAS GIVEN ME HIS WISDOM.' BUT after that, IT IS WRITTEN: "Hashem raised up an adversary (the Satan) for Solomon" (I Melachim 11:14), ALLUDING TO THE FACT THAT IN HIS OLD AGE, HIS WIVES DID SEDUCE HIS HEART AND HE WAS PUNISHED.

377. Come and behold: Because of part of the wisdom that the generation of the Tower of Bavel (Babylon) received from their forefathers, they provoked the Holy One, blessed be He, and built the tower. They persisted until they were scattered all over the face of the earth, lost all their wisdom, and could accomplish nothing.

378. But in the future, the Holy One, blessed be He, shall arouse this wisdom in the world and all shall serve Him with it. As it is written: "And I will set my spirit within you, and cause you..." (Yechezkel 36:27). I will not cause you as I caused the first ones to corrupt the world by using it, BUT I WILL "cause you to walk in my statutes, and you shall keep my ordinances and do them."

379. Rabbi Yosi and Rabbi Chiya were walking together. Rabbi Yosi addressed Rabbi Chiya, saying: Let us discuss Torah. So Rabbi Yosi began by quoting: "For Hashem your Elohim walks in the midst of your camp, to deliver you, and to give you your enemies before you; therefore your camp shall be Holy, that He does not see an unseemly thing in you and turn away from you" (Devarim 23:15). SO HE ASKED: Why does it say, "For Hashem your Elohim walks," using the word mit'halech and not the term mehalech? AND HE REPLIED THAT this is similar to "walking (Heb. mit'halech) in the garden in the breeze of the day" (Beresheet 3:8). This HAS BEEN SAID of the Tree OF KNOWLEDGE from which Adam ate, which is THE FEMALE PRINCIPLE. So the word mit'halech refers to the Female Principle, while mehalech refers to the male aspect.

374. יֵהֵב חֲכֵמָתָא לְנֹחַ, וּפְלַח בַּהּ לְקִדְשָׁא בְרִיךְ הוּא, לְבִתְרֵי מַה כְּתִיב, וַיִּשְׁתֶּי מִן הַיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל. כִּמְהָ דְאִתְמַר. יֵהֵב חֲכֵמָתָא לְאַבְרָהָם, וּפְלַח בַּהּ לְקִדְשָׁא בְרִיךְ הוּא. לְבִתְרֵי, נִפְקַ מַנְיָה יִשְׁמַעְאֵל, דְאַרְגִּיז קָמֵי קִדְשָׁא בְרִיךְ הוּא. וְכֵן יִצְחָק, נִפְקַ מַנְיָה עָשׂו. יַעֲקֹב נִסְבַּ תְּרִין אַחְתָּן.

375. יֵהֵב חֲכֵמָתָא לְמֹשֶׁה, מַה כְּתִיב בֵּיהּ, בְּכֹל בֵּיתֵי נְאֻמָּן הוּא. וְלֹא הָוָה כְּמֹשֶׁה שְׁמֵשׁ מֵהֵימָן, בְּכֹלְהוּ דְרַגִּין, וְלֹא סָטָא לְבֵיהּ, בְּתִיאֻבְתָּא דְחַד מִנְיָהוּ, אֲלֵא קָאִים בְּמַהִימְנוּתָא עֲלָאָה, כְּדַקָּא יֵאוּת.

376. יֵהֵב חֲכֵמָתָא עֲלָאָה לְשִׁלְמָה מְלִכָּא. לְבִתְרֵי, מַה כְּתִיב בֵּיהּ בְּמִשְׁלֵי שְׁלֹמֹה, הַמִּשָּׂא נְאֻם הַגִּבֹּר לְאִיתִיָּאל לְאִיתִיָּאל וְאִכְל. אָמַר שְׁלֹמֹה אֲתִי אֵל, וְחֲכֵמָתָא דִּילֵיהּ הוּא. וְאוֹכֵל: וְאוֹכֵל לְמַעַבְדֵי רַעוּתֵי. לְבִתְרֵי וַיִּקָּם ה' שְׁטָן לְשִׁלְמֹה וְגו'.

377. תָּא חֲזִי, בְּגִין זַעִירוּ דְחֲכֵמָתָא, דְאַשְׁכְּחוּ אֲלֵין מַהֵוּא חֲכֵמָה דְקִדְמָאֵי, אֲתַגְרוּ בֵּיהּ בְּקִדְשָׁא בְרִיךְ הוּא, וּבְנוּ מִגְדֵּל, וְעַבְדוּ כָּל מַה דְעַבְדוּ, עַד דְאַתְבְּדְרוּ מֵאַנְפֵי אַרְעָא, וְלֹא אֲשַׁתָּאר בְּהוּ חֲכֵמָה, לְמַעַבְדֵי מַדֵּי.

378. אָבֵל לְזַמְנָא דְאֲתִי, קִדְשָׁא בְרִיךְ הוּא יִתְעַר חֲכֵמָתָא בְּעֲלָמָא, וַיִּפְלַחוּן לֵיהּ בַּהּ. הַה"ד וְאֵת רֹחוּי אֲתָן בְּקִרְבָּכֶם וְעִשִׂיתִי. לֹא בְּקִדְמָאֵי, דְחִבְלוּ בֵּיהּ עֲלָמָא. אֲלֵא וְעִשִׂיתִי אֵת אֲשֶׁר בְּחֻקֵי תִלְכוּ וְאֵת מִשְׁפָּטֵי תִשְׁמְרוּ וְעִשִׂיתֶם.

379. ר' יוסי ור' חייא, הוו אזלי בארְחָא. אֲמַרְלוּר' יוֹסִי לְר' חֵיָא, נִפְתַּח בְּאוּרִייתָא וְנִימָא מְלָה. פְּתַח רַבִּי יוֹסִי וְאָמַר כִּי ה' אֲלֵקִיךָ מִתְהַלֵּךְ בְּקִרְבֵי מַחְנֶיךָ לְהַצִּילְךָ וְלִתְתּ אִיבִיךָ לְפָנֶיךָ וְהָיָה מַחְנֶיךָ קְדוֹשׁ וְלֹא יִרְאֶה בְּךָ עֲרוֹת דְבַר וְשָׁב מֵאַחֲרֶיךָ. כִּי ה' אֲלֵקִיךָ מִתְהַלֵּךְ, מִתְהַלֵּךְ מִבְּעֵי לֵיהּ. אֲלֵא, כִּד"א מִתְהַלֵּךְ בְּגִין לְרוּחַ הַיּוֹם. וְדָא הוּא אִילְנָא, דְאֲכַל מַנְיָה אֲדָם הִרְאִשׁוּן. מִתְהַלֵּךְ: נֹקְבָא. מִתְהַלֵּךְ: דְכֹר.

380. And it was He, THE NUKVA PRINCIPLE, who went in front of the sons of Yisrael as they walked in the desert, as it is written: "And Hashem went before them by day" (Shemot 13:21). THE PHRASE "AND HASHEM" REFERS TO HIM AND HIS HOUSE OF JUDGMENT, WHICH IS THE FEMALE PRINCIPLE. AND THE SAME THING APPLIES TO he who walks in front of another person, while going on his way. Because the verse reads, "Righteousness shall go before him, and walk in the way of his steps" (Tehilim 85:14), RIGHTEOUSNESS REFERS TO THE FEMALE PRINCIPLE. And it is that which walks in front of a person, when he is worthy of it. But why DOES HE WALK IN FRONT? As it is written: "to deliver you and to give you your enemies before you" (Devarim 23:15), or to guard a person while he is walking on his way and save him from being overcome by the Other Side.

381. That is why a person should be careful, guard himself from his own sins, and purify himself. SO HE ASKED: What is it to purify? AND HE REPLIED THAT as it is written: "therefore your camp shall be holy." Why does it say holy in the singular when it should have said holy in the plural? Because "your camp shall be holy" implies the members from which the body is assembled and completed. So it says OF THE BODY, "your camp shall be holy, that He does not see an unseemly thing in you."

382. AND HE ASKED: What is the meaning of "unseemly thing"? AND HE REPLIED: it means incest, which is the thing that the Holy One, blessed be He, despises most of all. AND HE ASKED why the verse reads, "that He does not see an unseemly thing" (using the unnecessary word *davar* [lit. 'thing'])? AND HE ANSWERS THAT this refers to wicked people in the world, who defile and befoul themselves with the things they say BY CURSING AND USING FOUL LANGUAGE. This is the meaning of "unseemly thing." NOW THE ZOHAR HAS COMPLETED THE EXPLANATION OF THE WORD 'PURIFY', ABOUT WHICH IT HAD PREVIOUSLY ASKED. 'PURIFY' INDICATES THAT A PERSON SHOULD GUARD AGAINST BEING EXPOSED TO INDECENCY AND SHOULD GUARD HIS MOUTH FROM SAYING FOUL THINGS.

383. SO HE ASKED: Why is the Torah so strict about this matter? AND HE ANSWERED, because He, THE SHECHINAH, walks in front of you. And if you say foul things, then, it will "turn away from (lit. 'behind') you." That is, He will no longer walk along side you, but go behind your back. AND RABBI YOSI CONCLUDED THAT As for us, we go on our way walking before Him, BEFORE THE SHECHINAH. We should delve into the Torah, because the person WHO OCCUPIES HIMSELF WITH IT is crowned and perpetually accompanied by the Shechinah.

384. Rabbi Chiya then quoted: "And Hashem said, Behold: They are one people, and they have all one language..." Come and behold: What is written? It says, "And it came to pass, as they journeyed from the east (also, 'yore')". But what is the meaning of 'yore'? It refers to the First and Foremost of the Universe. SO HE ASKS: WHY DOES IT SAY, "And they found," WHEN IT SHOULD HAVE SAID, 'And they saw?' What did they find? AND HE ANSWERED: They found part of the secrets of Wisdom of their forefathers, THE GENERATION OF THE FLOOD, which was shaken off at SHINAR (LIT. 'THE PLACE OF SHAKING OFF'). And with the wisdom that they found, they strove to rebel against the Holy One, blessed be He. They uttered OATHS TO BIND THE UPPER MINISTERS and TO BUILD THE CITY AND THE TOWER.

380. וְדָא הוּא, דְאֵזִיל קַמֵּיהוּ דְיִשְׂרָאֵל, כִּד הוּוּ אֲזִיל בְּמַדְבָּרָא. דְכִתִּיב, וְה' הוֹלֵךְ לִפְנֵיהֶם יוֹמָם וּגּו'. הוּא דְאֵזִיל קַמֵּיה דְב"נ כִּד אֵזִיל בְּאוּרְחָא, דְכִתִּיב צִדֵּק לִפְנֵיו יְהִלֵּךְ וַיִּשֶׁם לְדַרְךָ פְּעָמָיו. וְדָא הוּא, דְאֵזִיל קַמֵּיה דְב"נ בְּשַׁעֲתָא דְאִיהוּ זְכִי. וְלִמָּה, לְהִצִּילֵךְ וְלִתַּת אוֹיְבֵיךָ לִפְנֵיךָ. לְאַשְׁתּוּבָא בְּרִנְשׁ בְּאוּרְחָא, וְלֹא יִשְׁלוּט בֵּיה אַחְרָא.

381. וּבְגִין כְּכַלְבְּעֵי לִיה לְב"נ לְאַסְתַּמְרָא מִחוּבּוּי. וְלִדְכָאָה לְגַרְמִיָּה. מַאי דְכִינּוּ. דָּא דְכִתִּיב וְהִיא מַחְנֵךְ קְדוּשׁ. מַאי קְדוּשׁ, קְדוּשִׁים מְבַעֵי לִיה, אֶלָּא, מַחְנֵךְ קְדוּשׁ: אֵלִין שְׁיִיפֵי גּוּפָא. דְגּוּפָא אֶתְחַבֵּר וְאֶתְתַּקֵּן בְּהוּ. וּבְגִין כֵּךְ, וְהִיא מַחְנֵךְ קְדוּשׁ. וְלֹא יִרְאֶה כֵךְ עֲרוֹת דְבָר.

382. מַאי עֲרוֹת דְבָר. דָּא מִלְתָּא דְעֲרִינּוּ, דְדָא הוּא מְלָה דְקְדוּשָׁא בְרִיךְ הוּא מְאִיס בְּה יִתִּיר מְכַלָּא. כִּינּוּ דְאָמַר וְלֹא יִרְאֶה כֵךְ עֲרוֹת, אִמְאֵי דְבָר. אֶלָּא, הִנֵּי חֲזִיבֵי עֲלֵמָא, דְגַעְלֵי וּמְסַאֲבֵי גַרְמִיָּהוּ, בְּמִלָּה דְלֵהוּן דְנִפְקֵי מִפּוּמִיָּהוּ, וְהָא אִיהוּ עֲרוֹת דְבָר.

383. וְכַל כֵּךְ לִמָּה. בְּגִין דְאִיהוּ אֵזִיל קַמֵּךְ, וְאִי אַתְּ עֵבִיר כְּדִין, מִיָּד וְשָׁב מֵאַחֲרֵיךְ. דְלֹא יִזִּיל בְּהַדְרָךְ, וְיִיתְּבוּב מֵאַחֲרֵיךְ, וְאַנּוּן הָא אֲזִלִּינּוּן קַמֵּיה, בְּאוּרְחָא, נִתְעַסַּק בְּמַלְי דְאוּרִינְתָא. דְהָא אוּרִינְתָא אֶתְעַטְרָא עַל רִישֵׁיה דְבָר נִשׁ, וְשְׁכִינְתָא לֹא אַעֲרִיאת מְנִיָּה.

384. פְּתַח ר' חִיָּיא וְאָמַר, וַיֹּאמֶר ה' הֵן עִם אַחַד וְשָׁפָה אַחַת לְכֻלָּם וּגּו' תָּא חֲזִי, מַה כְּתִיב, וְהִי בְּנִסְעָם מְקַדָּם. מַאי מְקַדָּם. מְקַדְמוֹנוּ שֶׁל עוֹלָם. וַיִּמְצְאוּ. וַיִּרְאוּ מְבַעֵי לִיה, מַאי וַיִּמְצְאוּ. אֶלָּא מְצִיָּאָה אֲשַׁכְּחוּ תַמּוּן, מְרִזֵי דְחֻכְמַתָּא מְקַדְמָאֵי, דְאֶתְנַעֵר תַמּוּן, מִן בְּנֵי טוֹפְנָא, וְבַה אֲשַׁתְּדְלוּ לְמַעֲבַד, בְּהִיא עֵבִירְתָּא דְעַבְדוּ, לְסַרְבָּא בֵּיה בְּקַדְשָׁא בְרִיךְ הוּא, וְהוּוּ אִמְרֵי בְּפּוּמָא, וְעַבְדֵי עֵבִירְתָּא.

385. Come and Behold: It is written that "they are one people and they have all one language." Because they are of one heart and one desire to speak the Holy Language, THEREFORE, "now nothing which they have planned to do will be withheld from them." Nobody could prevent their acts, BUT THE HOLY ONE, BLESSED BE HE, SAID, 'What shall I do? I shall confound the celestial entities above and their language below, and then their work will be restrained.'

386. And if they, because they were of one heart and one desire, all spoke the Holy Language, it is written: "nothing that they have planned to do, will be withheld from them," and they will not be subject to the supernal Judgment. For us, and the friends who occupy themselves with the Torah and are of one heart and one desire, this will be all the more true, for NOTHING THAT WE WANT TO DO WILL BE WITHHELD FROM US

387. Rabbi Yosi said that from this we learn that people who are quarrelsome do not survive. As long as people are of one heart and one desire, even though they might rebel against the Holy One, blessed be He, the supernal Judgment is powerless against them. As soon as THE GENERATION OF THE TOWER differed with each other, Hashem "scattered them abroad from there..." SO WE LEARN THAT QUARRELSOME PEOPLE DO NOT SURVIVE LONG.

388. Rabbi Chiya then concluded that everything therefore depends upon the utterings of the mouth. As soon as THEIR LANGUAGE was confounded, "Hashem scattered them abroad..." But what does it say of the future? It says: "For then I will direct the peoples [to use] a pure language, that they may all call upon the name of Hashem, to serve him with one consent," (Tzefanyah 3:9) and, also, "and Hashem shall be King over all the earth; in that day shall Hashem be one, and His name one" (Zecharyah 14:9). Blessed be Hashem forever. Amen and Amen!

385. חָמִי, מָה כְּתִיב, הֵן עִם אֶחָד וְשָׁפָה אֶחָת לְכֻלָּם. בְּגִין, הָאֵינּוּן בְּלִבָּא חָד, וְרַעוּתָא חָד, וּמְמַלְלֵי בְּלִשׁוֹן הַקֹּדֶשׁ. וְעַתָּה לֹא יִבְצֵר מֵהֶם כָּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת. וְלִית מֵאֵן דִּימְנַע עוֹבְדָא דְלַהוֹן. אֲבָל מֵאֵי אַעֲבִיד, אֲבַלְבַּל לֹון דְרַגִּין דְלַעֲיִלָא, וְלִישׁוֹן דְלַהוֹן לְתַתָּא. וְכִדִּין אֲתַמְנַע עוֹבְדָא דְלַהוֹן.

386. וּמָה, בְּגִין דִּהוּוּ בְרַעוּתָא וְלִבָּא חָד, וּמְמַלְלֵי בְּלִשׁוֹן הַקֹּדֶשׁ כְּתִיב, לֹא יִבְצֵר מֵהֶם כָּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת, וְדִינָא דְלַעֲיִלָא, לֹא יִכִּיל לְשַׁלְטָאָה בְּהוּ. אֲנָן, אוּ חֲבַרְיָא דִּמְתַּעֲסָקִין בְּאוּרִייתָא, וְאֲנִן בְּלִבָּא חָד, וְרַעוּתָא חָד, עַל אֶחָת כְּמָה וְכְמָה.

387. אָמַר רַבִּי יוֹסִי, מִכָּאֵן לְאֵינּוּן מֵאֵרֵי דְמַחְלוּקָת, לִית לֹון קִיּוּמָא. דִּהָא כָּל זְמַנָּא, דְבַנֵּי עֲלָמָא, אֲלִין עִם אֲלִין, בְּרַעוּתָא חָדָא, וְלִבָּא חָד, אַע"ג, דְּמַרְדֵּי בֵיהּ בְּקֹדֶשׁא בְּרִיךְ הוּא, לֹא שְׁלֵטָא בְּהוּ דִינָא דְלַעֲיִלָא. כִּיּוֹן דִּאֲתַפְלִגוּ, מִיַּד, וַיִּפֹּץ ה' אוֹתָם מִשָּׁם וְגו'.

388. אָמַר רַבִּי חִיָּיא, אֲשַׁתְּמַע, דְּכָלָא בְּמַלְה דְּכּוּמָא תְּלִינָא. דִּהָא, כִּיּוֹן דִּאֲתַבְּלַבַּל, מִיַּד וַיִּפֹּץ ה' אֲתָם מִשָּׁם. אֲבָל בְּזְמַנָּא דִּאֲתִי, מָה כְּתִיב, כִּי אִזְ אֲהַפְּךָ אֶל עַמִּים שָׁפָה בְּרוּרָה לְקֹרָא כָּלֵם בְּשֵׁם ה' וְלַעֲבֹדוּ שְׁכֵם אֶחָד. וְכְתִיב וְהָיָה ה' לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָה ה' אֶחָד וְשִׁמוֹ אֶחָד. בְּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן.