

1. The Seven Chambers of the Garden of Eden

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

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

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

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

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

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

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

7 notes of music.

7 colors of the spectrum.

7 seas.

7 continents.

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

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

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

1. אָמַר רַבִּי שִׁמְעוֹן הָא תַּנִּינָן, דְּכִדּ בְּרָא קֳדָשׁ בְּרִיךְ הוּא עֲלָמָא, גָּלִיף בְּגִילוּפֵי דְרִזָּא דְמַהִימְנוּתָא, גּו טְהִירִין, בְּרִזּוֹן עֲלָאִין, וּגָלִיף לְעִילָא, וּגָלִיף לְתַתָּא, וְכֹלָא בְרִזָּא חָדָא, וְעֵבִיד עֲלָמָא תַתָּא, כְּגוּוּנָא דְעֲלָמָא עֲלָאָה, וְדָא קָאִים לְקַבִּיל דָּא, לְמַהוּי כֹּלָא חָד, בִּיחּוּדָא חָדָא, וּבְגִין כֵּךְ קֳדָשׁ בְּרִיךְ הוּא גָלִיף גְּלִיפֵי דְאַתּוּן עִילָא וְתַתָּא, וּבְהוּ בְרָא עֲלָמִין.

2. וְתָא חֲזִי כְּגוּוּנָא דְעֵבִיד קֳדָשׁ בְּרִיךְ הוּא עֲלָמָא, הָכִי נָמִי בְרָא לִיה לְאָדָם קֳדָמָא. פִּתַּח וְאָמַר וְהִמָּה כְּאָדָם עֲבְרוּ בְרִית וְגו', דְהָא קֳדָשׁ בְּרִיךְ הוּא אֲעִטֵּר לִיה בְּעִטְרִין עֲלָאִין, וּבְרָא לִיה בְּשִׁית סִטְרִין דְעֲלָמָא, לְמַהוּי שְׁלִים בְּכֹלָא, וְכֹלָא זַעַן וְדַחֲלֵן מְקַמִּיה, דְהָא כִד אֲתַבְּרִי אָדָם, אֲתַבְּרִי דְיוֹקְנָא עֲלָאָה, וְהוּוּ מְסַתְּבֵל בְּהוּא דְיוֹקְנָא, וְזַעַן וְדַחֲלֵן מְקַמִּיה.

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

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

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

2. First Chamber: Yesod

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

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

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

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

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

6. היכלא קדמא, אתר דאיהו מתתקן לתתא, למהוי כגוונא דלעילא, והא אתערו חבריא, נמוסי דגנתא דערן, במה דאיהו ברזא עלאה. ולא שלטא ביה עינא, בר נשמתהון דצדיקיא, למהוי גליון לעילא ותתא, ולאסתכלא מתמן, ברזא דמריהון, ובענוגא דלעילא.

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

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

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

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

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

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

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

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

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

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

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

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

3. Second Chamber: Hod

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

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

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

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

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

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

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

4. Third Chamber: Netzach

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

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

5. Fourth Chamber: Tiferet

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

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

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

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

16. אִיהוּ נָטִיל מֵהָאֵי הֵיכְלָא, וְעָאֵל בְּהֵיכְלָא תְּלִיתָא, וְתָמָן כָּל אַנּוּן בְּנֵי מִרְעִין וְכַאֲבִין יְתִיר, וְכָל אֵינּוֹן דְּרִדְקֵי דְּבֵי רַבָּן דְּלֹא אֲשְׁלִימוּ יוּמִין, וְכָל אֵינּוֹן דְּעֶצְבִּין עַל חֲרוֹב בֵּי מִקְדָּשָׁא וְהוּוּ אוֹשְׁרִין דְּמַעֲשִׂין, כְּלָהוֹן קְיָיִמִין בְּהֵהוּא הֵיכְלָא, וְאִיהוּ מְנַחֵם לֵוִן.

17. וְנָטִיל מֵהָאֵי הֵיכְלָא, וְעָאֵל בְּהֵיכְלָא רַבִּיעָא, וְתָמָן כָּל אֵינּוֹן אֲבָלִי צִיּוֹן וִירוּשָׁלַם, וְכָל אֵינּוֹן קְטוּלֵי דְשָׂאֵר עַמִּין עֲבוּרִים וְאִיהוּ שְׂרִי וּבָבִי, וּכְדִין כָּל אֵינּוֹן נְשִׂאִין דְּזִרְעָא דְדוֹד, כְּלָהוּ אַחֲרֵין בֵּיה, וּמְנַחֲמִין לֵיה.

18. שְׂאֲרֵי תַנְיִינוֹת וּבָבִי, עַד דְּקָלָא נָפִיק, וּמִתְאַחַד בְּהֵהוּא קָלָא, וְסָלִיק לְעִילָא, וְאַשְׁתְּהִי תָמָן עַד רִישׁ יָרֵחָא. וְכַד נִחִית נַחְתִּין עֲמִיהָ כְּמָה נְהוּרִין וְזִיּוּן, מְנַהֲרִין לְכָל אֵינּוֹן הֵיכְלִין, וְאַסּוּתָא וְנְהוּרָא לְכָל אֵינּוֹן קְטוּלִין, וּבְנֵי מִרְעִין וּמַכְאוּבִין דְּסָבִילוּ עֲמִיהָ דְּמַשְׁיחַ.

19. וּכְדִין פּוֹרְפִירָא לְבִישׁ, וְתָמָן חֲקִיקִין וְרִשְׁמִין כָּל אֵינּוֹן קְטוּלֵי דְשָׂאֵר עַמִּין עֲבוּרִים בְּהֵהוּא פּוֹרְפִירָא, וְסָלִיק הֵהוּא פּוֹרְפִירָא לְעִילָא, וְאַתְחַקֵּק תָּמָן גּוֹ פּוֹרְפִירָא עֲלָאָה דְּמַלְכָּא, וְקִדְשָׁא בְּרִיךְ הוּא זְמִין לְאַלְבָּשָׁא הֵהוּא פּוֹרְפִירָא וּלְמִידָן עַמִּין, דְּכִתִּיב יָרִין בְּגוֹזִים מָלֵא גִזְיוֹת. עַד דֵּי אֶתָּא וְנָחִים לֵוִן, וְנַחְתִּין עֲמִיהָ נְהוּרִין וְעִדּוּנִין, לְאַתְעֲדָנָא, וְכְמָה מְלָאכִין וְרִתִּיכִין עֲמִיהָ, כָּל חַד וְחַד בְּמַלְבוּשָׁא, לְאַתְלַבֵּשָׁא בְּהוּ כָּל אֵינּוֹן נְשַׁמְתִּין דְּקְטוּלִין, וְתָמָן מִתְעַדְנִין כָּל הֵהוּא זְמַנָּא דְּאִיהוּ סָלִיק וְנִחִית.

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

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

20. לְגוֹ מֵהָאֵי הַיְכָלָא, קַיִּימָא גּוֹ דְּרָגָא עֲלָאָה, אֵינּוֹן עֲשֵׂרָה רַבְרַבִּין מִמֶּנּוּ, רַבִּי עֲקִיבָא וְחֻבְרַי, וְכָלְהוּ סֻלְקֵי בְּסֻלְקוֹ, גּוֹ אֶסְפֵּקְלָרִיָּא דְּלַעִילָא, וְנִהְרִין בְּזֵיו יְקָרָא עֲלָאָה, עֲלִיָּיהוּ כְּתִיב עֵין לֹא רָאָתָה אֱלֹקִים זּוֹלָתָךְ יַעֲשֶׂה לְמַחְבֵּה לּוֹ.

6. Fifth Chamber: Gvurah

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

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

21. בְּהַיְכָלָא חֲמִישָׁאָה, קַיִּימִין כָּל אֵינּוֹן מֵאֲרִיָּהוֹן דְּתִיּוּבְתָא שְׁלִימָתָא, דְּתָבוּ מַחְטְאֵיהוֹן וְאִתְנַחֲמוּ בְּהוּ, וְנִפְקֵת נִשְׁמַתֵּיהוּ בְּדַכְיָו, וְכָל אֵינּוֹן דְּקִדְּשׁוּ שְׁמָא דְּמֵרִיָּהוֹן, וְקָבִילוּ עֲלֵיהוּ מוֹתָא, וּבִתְרַעָא דְּהָאֵי הַיְכָלָא, קָאִים מִנְּשָׁה מֶלֶךְ יְהוּדָה, דְּקָבִיל לֵיהּ קִדְּשָׁא בְּרִיךְ הוּא בְּתִיּוּבְתָא שְׁלִימָתָא, וְחֵתֵר לֵיהּ חֲתִירָא לְקַבֵּלָא לֵיהּ.

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

22. וְלִגּוֹ מֵהָאֵי הַיְכָלָא, קַיִּימִין, כָּל אֵינּוֹן מֵאֲרִיָּהוֹן דְּתִיּוּבְתָא תְּקִיפָא, דְּנִשְׁמַתְהוֹן נִפְקֵת, בְּשַׁעֲתָא דְּאִתְמַרְמְרוּ עַל עוֹבְדֵיהוֹן, וְאֵלִין מִתְעַדְנִין בְּעֵדוּנָא עֲלָאָה, בְּכָל יוֹמָא וְיוֹמָא. וְחֵלֶת זְמַנִּין בְּיוֹמָא, נִהְיִירוּ עָאֵל בְּהָהוּא הַיְכָלָא, דְּמִתְעַדְנִין בֵּיהּ כָּל חַד וְחַד בְּדָקָא חֲזִי לֵיהּ. וְכָל חַד נִכְוָה, מִנְּהִירוּ דְּחוּפָה דְּחִבְרִיָּה, בֵּין לְתַתָּא בֵּין לַעִילָא.

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

23. הָאֵי הַיְכָלָא קַיִּימָא, עַל אֵינּוֹן הַיְכָלֵי תַתָּאִין, וְאֶפְלוּ צְדִיקִים גְּמוּרִין לֹא יִכְלִין לַאֲעֲלָאָה בְּגוֹ הָאֵי הַיְכָלָא, וְלִמִּיקָם בֵּיהּ, וְהָאֵי אִיהוּ דְּרָגָא עֲלָאָה עַל כָּלָא, בַּר דְּרָגָא דְּחִסְדֵּי דְּאִיהוּ דְּרָגָא עֲלָאָה עַל כָּלָא.

7. Sixth Chamber: Chesed

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

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

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

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

8. Seventh Chamber: Binah

This is the most hidden of all the Chambers. All the others are connected to and crowned by this one. It is not a dwelling of souls, but a Chamber to which they ascend on the way to their respective places.

Most of the turbulence and turmoil of life occurs within the darkness that is created from an absence of spiritual Light. As we scan the letters that tell the secrets of the Seven Chambers, the verses bring the all-embracing Light of the Creator into our lives.

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

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

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

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

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

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

28. וְאֵלֵּין שְׁתֵּי הַיְכָלִין אֵינוֹן לְמִדּוֹרָא בְּדִאמְרוֹן, וְשְׁבִיעָא לֹא אִיהוּ לְמִדּוֹרָא. וְשֵׁת, כֹּלָא בְּרָא דְשֵׁת, וְעַל דָּא בְּתִיב בְּרָא שֵׁת. שֵׁת דְּרִגִּין לְעִילָא, שֵׁת דְּרִגִּין לְתַתָּא, וְכֹלָא רְזָא חָדָא.

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9. Beresheet, Bara Sheet

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

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

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

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

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

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

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

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

29. תָּא חֲזִי, בְּרֵאשִׁית, רַבִּי יְהוּדָה אָמַר, תְּרִין בֵּתִין הָווּ, בֵּית רֵאשׁוֹן וּבֵית שְׁנִי, דָּא עֲלָא וְדָא תַתָּא, תְּרִין הֵי"ן אֵינוֹן, דָּא עֲלָא וְדָא תַתָּא, וְכֹלָהוּ חָד, ב' עֲלָא פִתְחָא תַרְעִין לְכָל סֵטְרָא, דְּהָכִי הוּא דְכֵלִיל דָּא בְּדָא. רֵאשִׁית, כְּדִין הוּא רֵאשִׁית לְאֲעֵלָא בְּחוּשְׁבָנָא דְּבִנְיָנָא, רַבִּי יִצְחָק אָמַר לְמַנְיָנָא.

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

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

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

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

30. אָמַר רַבִּי אֶלְעָזָר, בְּרֵאשִׁית דָּא כְּלָלָא, דְּיוֹקְנָא דְּכָל דְּיוֹקְנִין כְּלִילָן בִּיה, דָּא רְזָא דְּכֶתִיב הוּא מְרָאָה דְּמוֹת כְּבוֹד ה', חִיזוּ דְּאַתְחִזּוּן בִּיה שִׁית אַחֲרָנִין, וְדָא הוּא בְּרֵאשִׁית בְּרָא שִׁית.

תָּא חִזִּי, כִּד עָאלין בְּהַאי חִיזוּ שִׁית גּוּוּנִין, הִיא אֲתִקְיַנַּת גְּרָמָא לֹאחֲזָאָה לֹון וְלִמְפַּעַל בְּהוּ אִוּמְנוּתָא דְּעֵלְמָא, וְאִי תִימָא דְּהַאי אִוּמְנוּתָא דְּעֵלְמָא, מְדֻרְגָּא דָּא הוּא, כְּתִיב בְּרָא שִׁית, שְׂבַחָא דְּשִׁית אִיהוּ, דְּעַבְרֵי אִוּמְנוּתָא בְּהַאי.

31. רַבִּי יוֹסִי פִּתַּח הַנִּצָּנִים נִרְאוּ בָּאָרֶץ, עֵת הַזְמִיר הִגִּיעַ, וְקוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֶנּוּ, הַנִּצָּנִים: דָּא הוּא רְזָא דְּשִׁית דְּרָגִין. נִרְאוּ בָּאָרֶץ בְּגִין דְּאִינֻן דְּיוֹקְנִין לֹאֲתִחֲזָאָה בְּהַאי דְּרָגָא. עֵת הַזְמִיר הִגִּיעַ: דְּהָא כְּדִין מְשַׁבַּח וּמְהַדֵּר, כְּמָה דָּאֲתָּ אָמַר לִמְעַן יִזְמַרְךָ כְּבוֹד וְלֹא יָדוּם, וּבְגִין כֶּךָ אֶקְרִי מְזִמּוֹר, כְּמָה דְּתַנִּינֻן דְּכֶתִיב מְזִמּוֹר לְדוֹד, דְּשֹׁאֲרַת עָלִיָּה שְׂכִינְתָּא בְּרִישָׁא, וְדָא הוּא עֵת הַזְמִיר הִגִּיעַ. רַבִּי חִיָּיא אָמַר, דְּהָא כְּדִין מָטָא זְמַנָּא לְשַׁבְּחָא.

32. רַבִּי אַבָּא אָמַר, עֵלְמָא עֲלָאָה סְתִים, וְכָל מְלוּי סְתִימִין, בְּגִין דְּקִיּוּמָא בְּרָזָא עֲלָאָה, יוּמָא דְּכָל יוּמִין, וְכִד בְּרָא וְאֶפִּיק, אֶפִּיק אֲלִין שִׁית, וּבְגִין דְּאִיהוּ סְתִים, דְּכָל מְלוּי סְתִימִין, אָמַר בְּרֵאשִׁית, בְּרָא שִׁית יוּמִין עֲלָאִין, וְלֹא אָמַר מֵאֵן בְּרָא לְהוּן, בְּגִין דְּאִיהוּ עֵלְמָא עֲלָאָה סְתִימָא.

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

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

10. Seven Dwellings of the Upper and Lower Earth

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

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

11. Seven Dwellings of the Lower Earth

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

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

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

33. ולבֹּתֶר גָּלִי וְאָמַר עֲבִידֶתָּא תִּתָּא, וְאָמַר מֶאֱן בָּרָא לִיה, בְּגִין דְּאִיהוּ עֲלָמָא דְּקוּימָא בְּאַתְגְּלוּיָא, וְאָמַר בָּרָא אֱלֹקִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וְלֹא כְּתִיב בָּרָא סְתִים, בָּרָא אֶת הַשָּׁמַיִם, בְּגִין דְּאִיהוּ עֲלָמָא בְּאַתְגְּלוּיָא, וְאָמַר בָּרָא אֱלֹקִים, אֱלֹקִים וְדָאִי שְׁמָא בְּאַתְגְּלוּיָא, קְדָמָא בְּסִתְימָא דְּאִיהוּ עֲלָא, תִּתָּא בְּאַתְגְּלוּיָא. לְמַהּוּי תְּדִיר עוֹבְדָא דְּקוּדְשָׁא בְּרִיךְ הוּא סְתִים וְגִלְיָא. וְרָזָא דְּשְׁמָא קְדִישָׁא הֵי הוּא סְתִים וְגִלְיָא.

34. אֶת הַשָּׁמַיִם, לְאַסְגָּאָה שְׁמַיִם תִּתָּאִי לְתִתָּא, וְאֶת הָאָרֶץ לְאַכְלָלָא אֶרֶץ דְּלִתָּא, וְלַאסְגָּאָה כָּל עוֹבְדָהָא כְּגוּוֹנָא דְּלַעִילָא.

35. וְהָאָרֶץ הִיְתָה תְּהוּ וְבָהוּ: בְּדִקְאֻמְרָן, וְהָאָרֶץ דָּא אֶרֶץ עֲלָא, דְּלִית לָהּ נְהוּרָא מְגִרְמָה. הִיְתָה: בְּקְדָמִיתָא כְּבֵר הוּת, בְּדִקָּא יָאוּת, וְהִשְׁתָּא תְּהוּ, וְבָהוּ, וְחֹשֶׁךְ. הִיְתָה דִּיּוּקָא, לְבִתֵּר אֲזַעִירַת גְּרָמָה וְאֲזַעִירַת נְהוּרָא. תְּהוּ, וְבָהוּ, וְחֹשֶׁךְ, וְרוּחַ: אֲרַבַּע יְסוּדֵי עֲלָמָא דָּא שְׁתַּכְלָלוּ בָּהּ.

36. דְּבֵר אַחֵר, וְאֶת הָאָרֶץ בְּדִקְאֻמְרָן, לְאַסְגָּאָה אֲרַעָא דְּלִתָּא, דְּאִיהִי אֲתַעֲבִידַת בְּכִמָּה מְדוּרִין, כְּלָא כְּגוּוֹנָא עֲלָא, וְדָא הוּא, וְהָאָרֶץ הִיְתָה תְּהוּ וְבָהוּ וְחֹשֶׁךְ וְרוּחַ. אֵלִין אִינוּן מְדוּרֵי אֲרַעָא: אֶרֶץ, אֲדָמָה, גֵּי, נִשְׁיָה, צִיָּה, אֲרָקָא, תֵּבֵל. וְגִדּוּל שְׁכֻכּוֹלָם תֵּבֵל, דְּכְתִיב וְהוּא יִשְׁפּוֹט תֵּבֵל בְּצִדִּיק.

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

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

12. Seven Dwellings of the Upper Earth

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

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

13. First Lower Compartment: Yesod

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

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

37. אָמַר רַבִּי יוֹסִי, מֵאֵן הוּא צִיָּה, אָמַר לָהּ דָּא הוּא אֶתֶר דְּגִיְהֵנָם, כְּדִ"א צִיָּה וְצִלְמוֹת. וְרָזָא דָּא בְּתִיב, חֲשֵׁךְ עַל פְּנֵי תְהוֹם, דָּא רָזָא אֶתֶר דְּגִיְהֵנָם, דָּא הוּא צִיָּה, אֶתֶר דְּמִלְאָךְ הַמּוֹת, בְּדִקְאֻמְרָן, דְּאִיהוּ מַחְשִׁיךְ אֲנַפְיָהּ דְּבְרִייתָא, וְדָא הוּא אֶתֶר דְּחֲשֵׁךְ עֲלָאָה.

38. תְּהוּ דָּא נְשִׁיָּה, דְּלֹא אֶתְחַזְיָא בָּהּ חִיזוּ כָּלִל, עַד דְּאֶתְנָשִׁי מִכָּלָא. וְעַל דָּא אֶתְקְרִי נְשִׁיָּה. וְבָהּ דָּא אֶרְקָא אֶתֶר דְּלֹא אֶתְנָשִׁי. ר' חִיָּיא אָמַר דָּא גִיָּא. וְרוּחַ אֱלֹקִים מִרְחַפֵּת דָּא לְקַבֵּל תִּבְלָא דְּאֶתְזֵן מִרוּחַ אֱלֹקִים, וְכָלָא בְּחֹד הוּא.

39. בְּגוּוֹנָא דָּא, אֵיט לְאֶרֶץ עֲלָאָה, שְׁבַעָה מְדוּרִין אֵינּוּן לְעִילָא, דְּרָגָא עַל דְּרָגָא, וּבְכֻלְהוּ מְדוּרִין מְלֹאכֵי עֲלָאֵי אֱלִין עַל אֱלִין. הֵכִי נִמְי לְתַתָּא, וְכָלָא אַחֲדִיד דָּא בְּדָא לְמַהוּי כָּלָא חֹד. שְׁבַעָה מְדוּרִין אֵינּוּן לְעִילָא, וְהָא אֶרֶץ עֲלָאָה אַחֲדִידת לֹון, וְכֻלְהוּ קִינִימִין בָּהּ, וּבְכֻלְהוּן קִינִימָא תּוֹשְׁבִיחָתָא דְּקִדְשָׁא בְּרִיךְ הוּא. דְּרָגִין פְּרִישָׁן דָּא מִן דָּא. וְאֶתְרִין פְּרִישָׁן דָּא מִן דָּא.

40. מְדוּרָא קְדָמָאָה, לְתַתָּא, הוּא אֶתֶר בֵּי חֲשׁוּךְ דְּלֹא נְהִיר, וְהוּא מִתְתַּקֵּן לְמְדוּרֵי רוּחֵי וְקִסְטִירֵי וְעֲלֵעוּלֵי תְקִיפִין דְּלֹא אֶתְחַזְיִין, וְלֹא אֵיט בֵּיה נְהוּרָא, וְלֹא חֲשׁוּכָא, וְלֹא דְיוֹקְנָא כָּלִל. וְתַמֵּן לֹא יִדְעִין בֵּיה יִדְעָא כָּלִל, דְּלֹאוּ בֵּיה צוּרָה גּוּ כָּלִל בּוֹרְסִיָּא.

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

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

14. The Second Compartment: Hod

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

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

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

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

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

15. The Third Compartment: Netzach

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

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

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

16. The Fourth Compartment: Tiferet

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

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

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

17. Fifth Compartment: Gvurah

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

44. מְדוּרָא תְּלִיתָא: הוּא אֶתֶר דְּשִׁבְיָבִין וְקִטּוּרִין, וְתַמָּן נִגְיָדוּ דְּנֶהַר דִּינּוּר, דְּנִגִּיד וְנִמִּיק, וְאִיהוּ בִּי מוֹקְדָא דְּנִפְשֵׁיהוּ דְּרִשְׁעֵינָא, דִּמְתַּמָּן נַחִית אֲשָׁא עַל רִישֵׁיהוּ דְּרִשְׁעֵינָא, וְתַמָּן מְלָאכִי חֲבֵלָה דְּטַרְדֵּי לֵהוּ.

45. וְתַמָּן אֲשַׁתְּבַּח דְּלִטּוּרֵינָא עַלִּיְהוּ דִּישְׂרָאֵל לְזַמְנִין, וְלֹאֲסֵטָא לֹון. בַּר בְּזַמְנָא דְּנִסְבִּי אֲסוּתָא לְדַחֲיָא לֵיהּ, וְחַד מִמֶּנָּא עַלִּיְהוּ מִסְטָרָא דְּשִׁמְאֵלָא. כֻּלְּהוּ מִסְטָרָא דְּחֻשָּׁךְ, כְּמָה דָּאֵת אִמֵּר וְחֻשָּׁךְ עַל פְּנֵי תְּהוּם, וְסַמְאֵל חֲיִיבָא אֲשַׁתְּבַּח תַּמָּן.

46. מְדוּרָא רְבִיעָא: הוּא אֶתֶר דְּנֶהַר, וְתַמָּן הוּא נֶהֱיָרָו לְמְלָאכִי עֲלָאִי, דִּי בְּסֵטֵר יְמִינָא. וּפְתַחוּ שִׁירְתָא וְסִימִי, וְלֹא אֲזִלִּין לְאֶעְבְּרָא כְּהִנֵּי קְדָמָאִי, דְּפְתַחֲתִין שִׁירְתָא וּמִתּוֹקְדָן וּמִתְעַבְּרָן בְּנוֹר דְּלִיק, וְתַבִּין וּמִתְחַדְשִׁין כְּמִלְקָדְמִין, וְהִנֵּי קִיּוּמִין בְּדוּכְתֵּיהוּ וְלֹא מִתְעַבְּרָן. וְהִנֵּי מְלָאכִי דְּרַחֲמֵי דְּלֹא מִשְׁנִיין לְעֵלְמִין.

47. וְעַלִּיְהוּ כְּתִיב עוֹשֶׂה מְלָאכֵיו רֻחוֹת וְגו'. וְאֵלִין עֲבָדִין שְׁלִיחוֹתֵיהוּ בְּעֵלְמָא, וְלֹא אֲתַחְזוֹן לְבִנֵּי נֶשָׁא בַּר בַּחֲזוּוֹא, אִוּ בְּסֵטֵרָא אַחְרָא בְּסִכְלָתְנוּ סָגִי. וְחַד מְלָאכָא מִמֶּנָּא עַלִּיְהוּ פְּדָא לְ שְׁמִיהּ. וְבִיהּ פְּתִיחִין מִפְתָּחַן דְּרַחֲמֵי, לְאִינוֹן דְּתִיבִין לְגַבִּיהּ דְּמֵאֲרִיהוֹן, וּפְתַחֲתִין תְּרַעִין לְאֶעְבְּרָא צְלוֹתְהוֹן וּבְעוֹתְהוֹן.

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

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

18. Sixth Compartment: Chesed

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

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

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

48. מְדוּרָא חֲמִישָׁאָה: הוּא מְדוּרָא דְנִהִיר בְּנִהִירוֹ וְתִיר מְכַלְהוּ קְדָמָי, וְאִית בֵּיה מְלָאכִין מְנַהֵן אָשָׁא, וּמְנַהֵן מִיָּא. לְזִמְנִין אֲשֶׁתְּכֻחוּ בְּרַחֲמֵי, וּלְזִמְנִין אֲשֶׁתְּכֻחוּ בְּדִינָא. אֱלִין בְּסִטְרָא דָא, וְאֱלִין בְּסִטְרָא דָא, לְזִמְנִין נְהִרִין אֱלִין, וְחֲשֻכִין אֱלִין, וְאֱלִין מְמַנֵּן לְזִמְרָא לְמֵאֲרִיהוֹן, אֱלִין בְּפִלְגוֹת לִילִיָא, וְאֱלִין בְּד סֵלִיק נְהוּרָא. וְחַד מְמַנָּא עֲלוּהִי קְדָשִׁיא ל' שְׁמִיָּה.

49. בְּד אֲתַפְּלַג לִילִיָא, וְאֲתַעֵר רוּחַ צָפוֹן וְקָדְשָׁא בְּרִין הוּא אֲתִי לְאֲשֶׁתְּעִשְׂעָא עִם צְדִיקָיָא בְּגִנְתָּא דְעֵדֶן, בְּדִין רוּחַ צָפוֹן אֱקִישׁ, וּמָטָא לְאִינוֹן דְּמִמֵּנָן בְּפִלְגוֹת לִילִיָא, לְזִמְרָא, וְכֻלְהוּ מְזֻמְרִין וּפְתִיחִין שִׁירָתָא. וְכֹד אֲתִי צִפְרָא וּמִתְחַבֵּר קְדְרוֹתָא דְצִפְרָא בְּנְהוּרָא, בְּדִין כֻּלְהוּ אַחֲרָנִין אֲמִרִין שִׁירָתָא, וְכֹל כְּכַבִּי רְקִיעָא וְכֹל שָׂאֵר מְלָאכִין מְסִיעִין לוֹן, כְּמָה דְכְּתִיב בְּרִין יְחַד כְּכַבִּי בְּקֹר וְיִרְעוּ כֹל בְּנֵי אֱלֻקִּים, עַד דְּיִשְׂרָאֵל נְטִילֵי שִׁירָתָא וְתוֹשְׁבֵיחָתָא אֲבִתְרִיָּהּ.

50. מְדוּרָא שְׁתִּיתָאָה: הוּא, מְדוּרָא עֲלָאָה קְרִיב לְמַלְכוּ שְׁמִיָּא. וּבִיָּה אַרְבִּין, וְנִהִרִין, וְנַחֲלִין, דְּמִתְפַּלְגִין מִן יָמָא, וְכְמָה נוֹנִין אִינוֹן, דְּמִרְחֻשָּׁן לְאַרְבַּע סְטֵרֵי עֲלֵמָא, וְעִילָא מְנַהֵן סְרַכִין מְמַנֵּן, וְחַד מְמַנָּא עֲלִיָּהּ וְאוּרִיָּאֵל שְׁמִיָּה, וְהוּא מְמַנָּא עַל כֹּל אֱלִין תַּתָּאִין.

51. וְכֻלְהוּ נְטִילֵי בְּשַׁעֲתֵי וְרִגְעֵי בְּד נְטִילֵי אַרְבִּי לְסִטְרָא דָא וְלְסִטְרָא דָא, בְּד נְטִילֵי אַרְבִּי לְסִטְרָא דְרוֹם מְמַנָּא דְקִיּוּמָא עֲלִיָּהּ, לְהוּא סְטְרָא, הוּא מִיכָאֵל דְּאֵתָא מִימִינָא. וְכֹד נְטִילֵי אַרְבִּי לְסִטְרָא צָפוֹן, מְמַנָּא דְקִיּוּמָא עֲלִיָּהּ לְהוּא סְטְרָא, הוּא גְבֻרִיָּאֵל דְּאֵתִי מְסִטְרָא דְשְׁמָאֵלָא. וְכֹד נְטִילֵי אַרְבִּי לְסִטְרָא מְזֻרְחָא תַּמָּן אִיהוּ מְמַנָּא, דְקִיּוּמָא עֲלִיָּהּ, לְהוּא סְטְרָא רְפָאֵל שְׁמִיָּה, וְהוּא לִימִינָא. וְכֹד נְטִילֵי אַרְבִּי לְסִטְרָא מְעֵרָב, מְמַנָּא דְקִיּוּמָא עֲלִיָּהּ, לְהוּא סְטְרָא, הוּא אוּרִיָּאֵל וְאִיהוּ לְבִתְרָאָה.

19. Seventh Compartment: Binah

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

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

52. מְדוּרָא שְׁבִיעָא: הוּא מְדוּרָא עֲלָאָה עַל כָּלָא. וְתַמֵּן לֹא אֲשַׁתְּכּוּ בִּרְנִשְׁמַתְהוֹן דְּצַדִּיקִיָּא דְּתַמֵּן מִתְעַדְנִין בְּהוּא זִיְהִרָא עֲלָאָה, וּמִתְעַדְנִין בְּעִדְוִין וְתַמְנוּקִין עֲלָאִין, וְתַמֵּן לֹא אֲשַׁתְּכּוּ בִּרְנִשְׁמַתְהוֹן דְּצַדִּיקִיָּא, וְגַזְיָא שְׁלוֹם בְּרַכָּה וְנִדְבָה, כָּלָא הוּא כְּגוּוֹנָא עֲלָאָה, וְהָא אָמְרוּ חֲבֵרִיָּא.

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

53. בְּדִין הוּא לְאָרֶץ דְּלִתְתָּא, בְּשִׁבְעָה מְדוּרִין, וְכִלְהוּ כְּגוּוֹנָא דְּלֵעִילָא. וּבְכִלְהוּ אֵית זִינִין כְּחִיזוּ בְּנֵי נֶשָׂא, וְכִלְהוּ מוֹדֵן וּמִשְׁבַּחַן לְקִדְשָׁא בְּרִיךְ הוּא, וְלִית מֵאן דִּידַע יְקָרִיָּה, כְּאִינוּן דְּאִינוּן בְּמְדוּרָא עֲלָאָה, וְאִלִּין חֲזָאן יְקָרִיָּה כְּדָקָא יְאוּת, לְמַפְלַח לִיָּה, וְלִשְׁבַּחָא לִיָּה, וְלִאֲשַׁתְּמוּדַע יְקָרִיָּה.

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

54. וְעֲלָמָא דָּא עֲלָאָה, דְּאִיהוּ תִּבְלָא, לֹא קִיּוּמָא בְּקִיּוּמִיָּה, אֲלֵא בְּגִיּוּמִיָּהוֹן דְּצַדִּיקִיָּא, דְּאִינוּן גּוּפִין קְדִישִׁין. כְּגוּוֹנָא דְּלֵעִילָא לֹא קִיּוּמָא הֵוָה מְדוּרָא שְׁבִיעָאָה, אֲלֵא לְנִשְׁמַתְהוֹן דְּצַדִּיקִיָּא, הֵכִי נִמְיָ הָאִי מְדוּרָא שְׁבִיעָאָה לְתַתָּא, לֹא קִיּוּמָא אֲלֵא לְגוּפִיָּהוֹן דְּצַדִּיקִיָּא, לְמַהוּ כָּלָא חֵד דָּא כְּגוּוֹנָא דְּרָא.

20. The Seven Chambers of the Upper Worlds

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

First Chamber: Yesod

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

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

55. תָּא חֲזִי אָמַר רַבִּי שִׁמְעוֹן ז' מְדוּרֵין אֵינוֹן דְּקָאֻמְרֵן, וּבְגוֹ אֵינוֹן אֵית ז' הֵיכְלִין, מֵאֵינוֹן רַחֲמֵי מְהִימְנוּתָא, לְקַבֵּל ז' רְקִיעֵין עֲלָאִין, וּבְכָל הֵיכְלָא וְהֵיכְלָא אֵית רוּחִין עֲלָאִין. הֵיכְלָא קְדָמָא: הָכָא אֵית רוּחָא, דְּאֶתְמְנוּ עַל נִשְׁמַתְהוֹן דְּגֵרִין דְּאֶתְגִּיירוּ, וְרַחֲמִיא"ל שְׁמִיָּה, וְאִיהוּ נָטִיל לֹון וְאֶתְהַנוֹן מִזִּין יְקָרָא דְלַעִילָא.

21. The Second Chamber: Hod

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

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

56. הֵיכְלָא תְּנִינָא: אֵית רוּחָא חָדָא אֶהֱינָא"ל שְׁמִיָּה, וְדָא קִיּוּמָא עַל כָּל אֵינוֹן נִשְׁמַתִּין דְּרַבִּינֵי, דְּלֹא זָכוּ בְּהָאֵי עֲלֵמָא לְמַלְעֵי בְּאוּרִייתָא, וְאִיהוּ קִיּוּמָא עֲלִייהוּ וְאוּלִיף לֹון.

22. The Third Chamber: Netzach

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

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

57. הֵיכְלָא תְּלִיתָא: בְּהָאֵי אֵית רוּחָא חָדָא אֶדְרַהֲינָא"ל שְׁמִיָּה, וְאִיהוּ קִיּוּמָא עַל נִשְׁמַתְהוֹן דְּאֵינוֹן דְּאֶהֱדְרוּ בְּתִיּוּבָתָא, וְלֹא אֶהֱדְרוּ בְּגוֹן דְּחֻשִּׁיבוּ וְעַד לֹא אֶהֱדְרוּ בְּהוּ מִיתוּ אֲלִין טְרָדִין לֹון בְּגִיָּהֲנָם וּלְבַתֵּר עֲאֲלִין לֹון לְהָאֵי רוּחָא מְמַנָּא, וְנָטִיל לֹון, וְחֻמְדֵּן לְאֶתְהַנָּא מִזִּין יְקָרָא דְּמֵאֲרִיהוֹן, וְלֹא אֶתְהַנּוֹן. וְאֲלִין אֶקְרוֹן בְּנֵי בָשָׂר, וְעֲלִייהוּ כְּתִיב וְהָיָה מִדֵּי חֹדֶשׁ בְּחֻדְשׁוֹ וּמִדֵּי שַׁבַּת בְּשַׁבְּתוֹ יָבֹא כָל בָּשָׂר לְהִשְׁתַּחֲוֹת לִפְנֵי אֲמִרָה.

23. The Fourth Chamber: Tiferet

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

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

58. הִיכְלָא רְבִיעָא: הָבָא קִיּוּמָא חַד רוּחָא גַּדְרִיחֵא"ל שְׁמִיָּה, דָּא קִיּוּמָא עַל כָּל אִינוּן נִשְׁמָתִין דְּקִטּוּלֵי דְשָׂאָר עַמּוּן לְעֵאלָא לֹון, גּוּ פּוֹרְפְּרָא דְמַלְכָּא, וְאַתְרִישִׁמוּ תַּמָּן, עַד יוּמָא דִּינְקוּם לֹון קְדָשָׁא בְּרִין הוּא דְכְּתִיב יְדִין בְּגוֹיִם מְלֵא גּוֹיֹת מַחֲרָשׁ עַל אַרְץ רַבָּה.

24. The Fifth Chamber : Gvurah

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

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

59. הִיכְלָא חֲמִישָׁא: הָבָא קִיּוּמָא חַד רוּחָא, דְּאִדְרִיֵּל אִדְרִיֵּא"ל וְדָא קִיּוּמָא עַל כָּל אֵלִין נִשְׁמָתִין, דְּאַתְקִיּוּמוּ בְּהוּא סְטָרָא. וְאֵלִין אִינוּן לְעֵילָא מַכְלָהוּ, דִּי בְּמִדּוּרָא דָּא, עֲלָאָה עַל כָּלָא וּמִיכָאֵל רַב מְמַנָּא עַל כְּלָהוּ קִיּוּמָא בֵּינָה, וְכַמָּה אֶלֶף וּרְבָבָן, כְּלָהוּ קִיּוּמִין תַּחוּתִּיהָ בְּהוּא סְטָרָא, וְתַמָּן מִתְעַדְּגִין אִינוּן נִשְׁמָתִין דְּחִסְדִּי, בְּהוּא נְהוּרָא עֲלָאָה דְּנִגְדָּא מַעֲלָמָא דְּאַתִּי.

25. The Sixth Chamber: Chesed

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

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

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

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

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

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

60. תָּא חֲזִי אֱמֵר רַבִּי שְׁמַעוֹן מֵאן הוּא דִּידַע לְסַדְרָא צְלוּתָא דְּמִרְיָה בְּמִשָּׁה, בְּשַׁעֲתָא דְּאַצְטְרִיךְ לִיָּה, לְסַדְרָא צְלוּתִיהָ בְּאַרְיִכוֹת סֵדֵר, וּבְשַׁעֲתָא דְּאַצְטְרִיךְ לִיָּה לְקַצְרָא הָכִי נָמִי. אֱמֵר רַבִּי שְׁמַעוֹן הָא אֲשַׁכְּחָנָא בְּסַפְרֵי קְדָמָי, סְדוּרָא דְּרִזִּי דְּרִזִּין, בְּקִשּׁוּרָא חֲדָא, זְמַנִּין דְּאַצְטְרִיךְ לְסַדְרָא צְלוּתִיהָ בְּדָקָא יָאוּת, וּלְקִשּׁוּרָא קִשְׁרִין, לְבִסּוּמִי לְמֵאֲרִיָּה בְּדָקָא יָאוּת, וּלְמַנְדַּע לִיחְדָּא יַחוּדָא שְׁלִימָתָא, לְמַקְרַע רְקִיעִין, וּלְאַפְתָּחָא תַּרְעִין וּפְתַחִין דְּלֹא יִהְיֶה מֵאן דִּימְחִי בִּידֵיהָ.

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

61. זָכָאִין אֵינֻן צְדִיקָא, דְּאֵנוּן יָדְעִי לְמַפְתִּי לְמֵאֲרִיָּהוּן, וּלְבִטּוּלֵי גִזְרִין, וּלְאֲשְׁרָא שְׂכִינְתָּא בְּעֵלְמָא, וּלְנַחְתָּא בְּרַכָּאן, וּלְמַעְרֵי מֵאֲרִיָּהוּן דְּרִינִין דְּלֹא יִשְׁלֹטוּן בְּעֵלְמָא. קָם רַבִּי שְׁמַעוֹן וְאָמַר, מִי יִמְלִל גְּבוּרוֹת ה' וְגו', מֵאֵן יִגְלִי עֲפָרָא מֵעֵינֶךָ אַבְרָהָם חֲסִידָא, יְמִינָא דְקִדְשָׁא בְּרִיךְ הוּא, דְּגִלִּי לְךָ רְזָא דְרִזִּין, וְשְׂרִיאת צְלוֹתִין בְּעֵלְמָא, וְאַתְּגַלִּינָן לְךָ הֵיכְלֵי דְמַלְכָּא עֲלָאָה.

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

62. שְׁבַעָה הֵיכְלִין קְדִישִׁין אֵינֻן, וְאֵינֻן קְיָיִמִין בְּתַרְעִין בְּקִיּוּמָא, וּבְכָל חֵד וְחֵד עָאֵל צְלוֹתָא דִּיחֻדָּא, דְּמֵאֵן הִירַע לְבַסּוּמֵי לְמֵאֲרִיָּה, וּלְיַחְדָּא יַחְדָּא בְּשְׁלִימוֹ, הִירַע לְאֲעֵלָא בְּכָלְהוּ, וּלְקִשְׁרָא קְשָׁרִין אֱלִין בְּאֱלִין, רוּחָא בְּרוּחָא, רוּחָא תַתָּאָה בְּרוּחָא עֲלָאָה, כְּתִיב ה' בְּצַר פָּקִדוֹךְ צָקוֹן לְחַשׁ מוֹסְרֶךָ לְמוֹ.

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

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

The term Sapphire refers to a spirit called Sapir.

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

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

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

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

לבנת

לבנה

63. הֵיכְלָא קְדָמָאָה: כְּתִיב וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לְבַנֵּת הַסַּפִּיר, וּכְעֶצֶם הַשָּׁמַיִם לְטָהָר. רְזָא דְרִזִּין, רוּחַ דְּאֶקְרִי סַפִּירָא בְּסַפִּירוֹ דְּאֶבֶן טָבָא, נִצִּיץ לְתֵרִין סְטָרִין, נְהוּרָא חֵד סִלִּיק וְנַחֲתִית, וְהֵהוּא נְהוּרָא חוּזָר, נִצִּיץ לְכָל סְטָר: עֵילָא וְתַתָּא וּלְאַרְבַּע סְטָרֵי עֵלְמָא, נְהוּרִיָּה תַלְיִין סְתִים וְגִלְיָא.

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

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

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

64. מְנַהֵרָא דָא מִתְפָּרֵשׁ ד' נְהוּרִין, לְד' סְטֵרִין, וְכֻלָּהוּ נְהוּרִין חֵד נְהוּרָא, בְּבֹצֵינָא דְשִׁרְגָא דְדִלִיק, וְנִצִּיץ נְהוּרִין לְחִיּוּ דְעֵינִין דְבִנֵּי נֶשָׁא, וְאִינוּן נְהוּרִין דְשִׁרְגָא, סְלִקִין וְנִחְתִין אֶזְלִין וְתִיבִין, מְגוּ הֵהוּא אִשָּׁא דְנְהוּרָא דְשִׁרְגָא דְדִלִיק, וְכֻלָּהוּ חֵד נְהוּרָא, הֵכִי נִמִּי אֵלִין. וְנִצִּיץ כֻּלָּהוּ נְהוּרִין, בְּחִיּוּ דְנִחְשָׁא בְטִישָׁא בְסוּמְקָא, בְּמָה דְאִתְמַר, וְנוֹצֵצִים בְּעֵין נִחְשָׁת קָלִל. דָּא הוּא לְיוֹמִינָא.

65. לְשִׁמְאֵלָא, אֵית רֹחָא דְאֶקְרִי לְבָנָה, וְדָא אֶתְכִלִּיל בְּרֹחָא קְדָמָא, וְעָאֵל דָּא בְּדָא, נְהוּרִיָּה סוּמָק וְחוּר בְּחָדָא, בְּגִין דְנִפְקָא מֵאִינוּן נְהוּרִין קְדָמָאִין. בְּד אֶתוּ נְהוּרִין דָּדָא, מְטוּ בְנְהוּרִין קְדָמָאִין וְאֶתְכִלִּלוּ בֵּיה, וְאִינוּן חֵד, וְאֶתְחִזּוּן נְהוּרִי קְדָמָאִין בְּלַחֲדִיָּהוּ. וְלֹא אֶתְגַּלִּין אִינוּן אֶחָרִין, וְלֹא אֶתִידְעוּ דְעָאֵלוּ בְּגוּיָהוּ, וְאֶתְמַרְוּ בֵּיה. כְּד"א וְלֹא נֹדַע כִּי בָאוּ אֶל קְרִבָּנָהּ וְגו', וְדָא הוּא רֹחָא בְּרֹחָא דְאִינוּן חֵד, נְהוּרִין בְּנְהוּרִין דְאִינוּן חֵד. וְהֵכִא אִינוּן תְּרִין רְקִיעִין תְּתַאִין מֵאִינוּן רְקִיעִין דְאֶקְרוּן שְׁמֵי הַשָּׁמַיִם.

66. מִתְרִין רֹחִין אֵלִין מְנִצֵּץ, אֶתְבְּרִיאוּ אִינוּן אוֹפָנִין, דְאִינוּן קְדִישִׁין, דְדִינִיָּהוּ בְדִינָא דְחַיּוֹת, בְּדִכְתִּיב מְרָאָה הָאוֹפָנִים וּמַעֲשֵׂיהֶם וְגו', וְדָא הוּא דְכְתִיב, וְדָמוֹת הַחַיּוֹת מְרָאִיהֶן בְּגַחְלֵי אִשׁ בּוֹעֵרוֹת בְּמְרָאָה הַלְפִידִים. הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת, מֵאֵן הִיא, דָּא רֹחָא קְדִישָׁא, אֶתֶר דְנִפְקוּ מִנֶּיהָ, וְאִיהִי נְהִיר לֹן, דְכְתִיב וְנוֹגָה לְאֵשׁ, וּמֵן הָאֵשׁ יוֹצֵא בָרֵק.

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

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

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

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

67. כִּד אֶתְכַלִּיל רוּחָא בְרוּחָא, נִפְיָק מְנִיָּהּ, נְהִירוּ דְחַד חַיּוּתָא רַמְיָא עַל ד' אוּפָנִין, וְהָא דְיוֹקְנָא דִּילִיָּה בְּאַרְיָה, שְׁלִיט עַל אֵלֶּף וּתְלַת מֵאָה רַבּוּא דְאוּפָנִין אַחֲרָנִין, גְּדַפְהָא דְנִשְׂרָא, הָאִי אֶתְמַנָּא עַל אִינוּן אוּפָנִים, בְּד' גִּלְגָּלִים, נְטָלִין כָּל חַד וְחַד, מֵאִינוּן אַרְבַּע, בְּכָל גִּלְגָּלָא וּגִלְגָּלָא תְּלַת סְמָכִין וְאִינוּן תְּרִיסַר סְמָכִין בְּד' גִּלְגָּלִין, רוּחָא דָּא שְׁלֵטָא עַל כָּלָא, מֵהֶבֱא נִפְקוּ, וְדָא רוּחָא קְיָמָא לְכָלְהוּ, מִיָּנָה אֶתְזַנּוּ.

68. אֵלִין ד' אוּפָנִים, ד' אַנְפִּין לְכָל חַד וְחַד, וְכָל אִינוּן אַנְפִּין, אֶסְתַּבִּיין לְאַרְבַּע סְטָרִין דִּהְיוּא חַיּוּתָא דְקִיָּמָא עֲלִיָּהּ. כִּד נְטָלִין אֵלִין אַרְבַּע תַּחוֹת הֵהוּא חַיּוּתָא, עָאִלוּ דָּא בְּדָא, וּמִשְׁלָבִן דָּא בְּדָא. כִּד"א מְקַבִּילוֹת הַלּוּלָאוֹת אִשָּׁה אֶל אַחוּתָהּ, לְאַתְכַּלְלָא חַדָּא בְּחַדָּא וּלְאַעֲלָא דָּא בְּדָא. כִּד נְטָלִין אִינוּן גִּלְגָּלִין, אֶשְׁתַּמַּע קָל גְּעִימוּתָא, בְּכָל אִינוּן חַיּוּלִין דִּלְתַּתָּא לְזִינְיָהּ.

69. תַּחוֹת הַיִּכְלָא דָּא, מִתְפַּרְשִׁין חַיּוּלִין לְבַר, לְכַמָּה סְטָרִין דְּרִקִּיעִין דִּלְתַּתָּא, עַד דְּמָטוּ לְכַבְבָּא דְּשַׁבְּתָאִי, כָּלְהוּ אֶסְתַּבִּיין לְהַיִּכְלָא דָּא מִתְמָן אֶתְזַנּוּ כָּל אֵלִין דִּי בְּהִיכְלָאדָּא, כָּלְהוּ אֶסְתַּכוּ לְהֵהוּא רוּחָא, דְּכַתִּיב אֶל אֲשֶׁר יִהְיֶה שְׁמָהּ הָרוּחַ לִלְכַת יִלְכוּ לֹא יִסְבוּ בְּלִכְתָּן, וְדָא הוּא הַיִּכְלָא דְּאֶקְרִי לְבִנְתָּהּ הַסְפִּיר.

70. רוּחָא דָּא דְכַלִּיל רוּחָא אַחֲרָא תְנִינָא, סִלְקָא וְנַחְתָּא נְהוּרִיָּה, דְּלֹא שְׂכִיךְ לְעֵלְמִין, בְּנוּרָא דְשִׁמְשָׁא גּוּ מִיָּא, לִית מָאן דְּקָאִים עֲלִיהָ, בְּרַעוּתִיהָ דְּבַר נִשְׁזַכָּא, בִּהְיוּא צְלוּתָא, דְּעָאִלַת בִּהְיוּא הַיִּכְלָא, וְסִלְקָא לְקִשְׂרָא קְשָׁרִין בְּשְׁלִימוּ, בְּשִׁרְוּתָא דְרוּחַ דָּא כְּדָק חַזִּי. כְּדִין נְהוּרָא אֶתְעַטֵּף בִּיהּ, וְחַדִּי בֵּה וְסִלְקָא עִמָּה לְאַתְקִשְׂרָא בְּקִשּׁוּרָא דְהַיִּכְלָא תְנִינָא, לְאַתְכַּלְלָא רוּחָא דְכַלִּיל בְרוּחָא אַחֲרָא עֲלָהָ דְעִלְיָה.

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

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

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

28. The Second Chamber: Hod

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

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

71. וְרוּחָא דָא דְכָלִיל, כָּלִיל בִּיהּ הֵיא חַיּוּתָא, וְכָל
אִינוּן אוֹמְנִין וְגִלְגְּלִין, וְאַתְאַחֲדִין בִּיהּ, כְּגוּוּנָא
דְאַתְאַחֲדָא אֶשָׁא בְמִיא, וּמִיא בְּאֶשָׁא, דְרוּם בְּצַפּוֹן,
צַפּוֹן בְּדְרוּם, מְזֶרַח בְּמַעֲרָב, וּמַעֲרָב בְּמְזֶרַח, הֵכִי
אַתְאַחֲדִין כְּלָהּ דָא בְדָא, וְאַתְקַשְׁרִין דָא בְדָא. הֵהוּא
רוּחָא סְלָקָא לְאַתְקַשְׁרָא, וְהֵיא חַיּוּתָא אֶסְתַּכִּינָא
לְעִילָא, לְגַבִּי הֵיכְלָא תְנִינָא וְאַסְתַּכִּינָא דָא בְדָא.

72. בְּאַמְצַעִיתָא דְהֵיכְלָא דָא, נַעִיץ חַד עַמּוּדָא,
דְסְלָקָא עַד אֶמְצַעִיתָא דְהֵיכְלָא אַחֲרָא, וְאִיהוּ נָקִיב
וְנַעִיץ מִתַּתָּא לְעִילָא, לְאַתְדַּבְּקָא רוּחָא בְרוּחָא, וְכֵן
עַד לְעִילָא מְכַלְהוּ, לְמַהּוּ כְּלָהּ רוּחָא חָדָא, כַּד"א
וְרוּחַ אֶחָד לְכָל.

73. הֵיכְלָא תְנִינָא: כְּתִיב וּכְעָצֵם הַשָּׁמַיִם לְטוֹהַר,
הָכָא אִיהוּ הֵהוּא רוּחָא דְאַקְרִי זֶהָר, וְקִינָמָא
בְּחֻזְרָתָא תְדִיר, דְלֹא אֶתְעַרְבוּ גּוּוּנֵיוּ בְּאַחֲרָא, וְאִיהוּ
עָצֵם דְלֹא אֶשְׁתַּנִּי לְעֵלְמִין. דָא לֹאוּ אִיהוּ בְּאַתְגַּלְיָא
הֵכִי, לְאַתְנַצֵּצָא בְּאַחֲרָא, דָא קָשִׁי לְאַתְגַּלְיָא.
כְּסִתִּימוּ דְעִינָא, דְכַד מִתְגַּלְגַּלָּא אֲזִדְהֵר, וְנַעִיץ
בְּגִלְגּוּלָא, וְדָא אוּף הֵכִי, בְּגִין דְכַד הֵהוּא רוּחָא
קְדָמָא סְלָקָא, מְגִלְגֵּל בְּגִלְגּוּלָא, וְגִלְי לִיהּ,
וְאַתְקַשְׁר בְּהִדְיָה, בְּקִשּׁוּרָא דְחֻזְרָתָא דְעִינָא גּוּ גּוּן
אַחֲרָא דְאִיהוּ דְקִיק מְנִיה דְשִׁאֲרֵי עָלוּ.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

79. אֵלֶּיֶן חַיּוֹת אֲנִי נֹשֵׁר, מִסְתַּכֵּלִן לְגִבִּי הַהוּא חַיּוֹתָא, נֹשֵׁרָא עֲלָאָה דְעֲלִיָּהּ, כְּדִ"א דֶּרֶךְ הַנֹּשֵׁר בְּשָׁמַיִם, רֹחָא דָא שְׁלֵטָא עַל כָּלָא, הֵיא חַיּוֹתָא דִרְמִיָא עַל כָּלָהּ אִסְתַּבִּיָא לְעִילָא, וְכָלָהּ לְגִבִּיָּהּ.

80. כָּלָהּ בְּדִ נְטִלִין מְזַדְעָזְעִין בְּמָה חַיִּילִין, מְנַהֵן נְהִירִין מְנַהֵן מִתְבָּרִי מְקִינִיָּהוּן, וְאוֹקִידִין לֹון בְּנוֹרָא, וְאַתִּינִין וּמִתְחַדְשִׁין בְּמִלְקָדְמִין, כָּלָהּ עֲאֵלִין תַּחֲוֹת הַהוּא חַיּוֹתָא, מִסְתַּתְרִין תַּחֲוֹת גִּדְפָּהּ, לְאַכְלֵלָא לֹון לְעִילָא.

81. אֵינֹון ד' חַיּוֹת סִלְקִין בְּדִ רֹחָא אֲזִדְהֵר בְּגוֹ הַהוּא חַיּוֹתָא. אַרְבַּע גִּלְגָּלִין לְכָל חַד וְחַד, גִּלְגָּלָא חָדָא אִסְתַּבִּי לְסִטֵּר מְזַרְחָא, תֵּלֶת סְמִכִין נְטִלִין לִיָּהּ, וְאַסְתַּבִּינִין לְאַמְצַעִיתָא. וְגִלְגָּלָא חָדָא אִסְתַּבִּי לְסִטֵּר מְעָרְבָא, וְתֵלֶת סְמִכִין נְטִלִין לִיָּהּ וְאַסְתַּבִּינִין לְאַמְצַעִיתָא. וְגִלְגָּלָא חָדָא אִסְתַּבִּי לְסִטֵּר דְרוֹם וְתֵלֶת סְמִכִין נְטִלִין לִיָּהּ וְאַסְתַּבִּינִין לְאַמְצַעִיתָא. וְגִלְגָּלָא חָדָא אִסְתַּבִּי לְסִטֵּר צֶפּוֹן וְתֵלֶת סְמִכִין נְטִלִין לִיָּהּ וְאַסְתַּבִּינִין לְאַמְצַעִיתָא. וְכָלָהּ סְמִכִין תְּרִיסֵר, נְטִלִין מְגוֹ אֲמִצְעִיתָא. וְהַהוּא אֲמִצְעִיתָא סְגִיר וּפְתַח. וְכָל גִּלְגָּלָא וְגִלְגָּלָא בְּדִ נְטִלָא קָלָא אִשְׁתַּמַּע בְּכָלָהּ רְקִיעִין.

82. אֵלֶּין אַרְבַּע חִיּוּן כִּלְהוּ מִתְּלַבֶּשׁן דָּא בְּדָא, וְעָאֵלִין אֵינּוֹן אֹפְנִים דִּלְתַּתָּא, בְּגוּ אֵלִין חִיּוּן דִּלְעִילָא, כִּלְיָן אֵלִין בְּאֵלִין, רוּחָא דָּא דִּאֲתַבְּלִיל בְּאֵינּוֹן רוּחִין, מְלֵהָטָא וְסִלְקָא לֹאֲתַאֲחֵדָא לְעִילָא. וְלֹאֲתַקְשְׂרָא בְּרַעוּתָא דְּבֵר נֶשׁ זָכָא, בְּהֵיָא צְלוּתָא דְּצִלִּי, דְּכֵד סִלְקָא וְעָאֵלִת בְּהֵיָא הֵיכְלָא נָטִיל כִּלָּא, וְכִלְהוּ נָטִלִין בְּהֵרָה, וְאֲתַבְּלִילוּ דָּא בְּדָא, עַד דִּאֲתַבְּלִילוּ בְּהֵיָא רוּחָא. וְהֵיָא רוּחָא נָטִילָא בְּרַעוּתָא דְּקִשּׁוּרָא דִּיחּוּדָא דְּצְלוּתָא דִּמְיֻחָא כִּלָּא, עַד דִּמְטוּ כִּלְהוּ לְהֵיכְלָא תְּלִיתָאָה, כִּלְיָן דָּא בְּדָא כְּדִקְדָּמָא, אֶשָּׁא בְּמִיָּא, וּמִיָּא בְּאֶשָּׁא, רוּחָא בְּעַפְרָא וְעַפְרָא בְּרוּחָא, מְזֻרַח בְּמַעְרֵב, מַעְרֵב בְּמִזְרַח, צִפּוֹן בְּדָרוֹם, דָּרוֹם בְּצִפּוֹן. וְהֵכִי הֵנִי כִּלְהוּ מִתְּקַשְּׂרֵן דָּא בְּדָא, וּמִתַּאֲחֵדֵן דָּא בְּדָא, וּמִשְׁלַבֵּן דָּא עִם דָּא, וְכֵן כְּמָה חִיּוּלִין וּמִשְׁרִינִין דִּאֲתַאֲחֵדוּ לְתַתָּא וְאֲתַעְרְבוּ בְּאֵינּוֹן תַּתָּאי עַד דִּמְטוּ לְכַכְבָּא דְּצִדֵּק, וְתַמֵּן כְּמָה מִמֵּנָן עַל עֲלָמָא.

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

83. וְכֵד רוּחָא דָּא דִּאֲתַבְּלִיל מְכֻלָּהוּ, וְכִלְהוּ כִּלְיָן בֵּיה, סִלִּיק וְאֲתַאֲחֵד וְעָאֵל בְּגוּ הֵיכְלָא תְּלִיתָאָה, עַד דִּאֲתַאֲחֵד בְּרוּחָא דְּתַמֵּן, בְּגוּ הֵיָא עֲמוּדָא דְּקָאִים בְּאֲמַצְעֵיתָא, וְכִדִּין כִּלָּא אֲשַׁתְּלִים עַד הֵכָא, כְּדָקָא יָאוּת. וְכִלְהוּ רוּחָא חָדָא, כִּלְיָן מְכֻלָּא, וּשְׁלִים מְכֻלָּא, כְּדָא וְרוּחַ אֶחָד לְכָל, הֵכָא הִכְרַעָה לֹאֲתַדְּבַקָא בְּמֵאֲרִיָּה.

29. The Third Chamber: Netzach

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

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

84. הֵיכְלָא תְּלִיתָאָה: הֵיכְלָא דָּא, אֵיָהוּ הֵיכְלָא, דִּהֵיָא רוּחָא דְּאֶקְרִי נֹגָה, רוּחָא דָּא, אֵיָהוּ דְּכִיּוּא, בְּרִיר מְכֻלָּהוּ, לִית לִיה גּוּן דִּאֲתַחְזִי בֵּיה, לָאו חוּר, וְלָאו יְרוֹק, וְלָאו אוֹכֶם, וְלָא סוּמֶק. וּבְגִין כֵּן אֶקְרִי טוֹהַר, דְּכִיּוּא, בְּרִירָא מְכֻלָּא אֵלִין תַּתָּאִין, וְאַף עַל גֵּב דִּאֵיָהוּ דְּכִיּוּא מְכֻלָּא, לָא אֲתַחְזִי, עַד דִּאֵלִין תַּתָּאי מִתְּגַלְּגֵלִין וְאֲחִידֵן בֵּיה, וְעָאֵלִין בְּגוּיָה. כִּיּוֹן דְּעָאֵלִין בְּגוּיָה, כִּדִּין אֲחִזִּי נְהוּרִיָּה, וְלָא גּוּן חַד מְכֻלָּהוּ.

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

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

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

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

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

85. כִּד אֲשַׁתְּלֵם הָאֵי רוּחָא, מְכַלְהוּ תַתָּאִי, אִפִּיק מִנִּיהּ נְהוּרָא, דְּכָלִּיל בְּתַלְתָּ נְהוּרִין. אֵינּוֹן תְּרִין נְהוּרִין, סֻלְקִין וְנַחְתִּין וְנִצְצִין. בְּהוּא נִצּוּצָא אֲתַחְזוֹן עֲשָׂרִין וְתֵרִין נְהוּרִין, מְשַׁנִּין דָּא מִן דָּא, וְכָלְהוּ חַד נְהוּרָא, וְעָאֲלִין בְּגוּ הוּא חַד נְהוּרָא, וְהוּא נְהוּרָא כָּלִיל לֹון.

86. וְלֹא נְהִיר, בִּר בְּזִמְנָא דְּאֲלִין נְהוּרִין דְּלִתְתָּא סֻלְקִין, וְהוּא רַעוּתָא דְּעֻלוּתָא נְטִיל לְכָלְהוּ, כִּדִּין הוּא נְהוּרָא נִפִּיק מִגּוּ הוּא רוּחָא, אֲתַנְהִיר הוּא נְהוּרָא, וְאִפִּיק אֲלִין תְּרִין נְהוּרִין, נִצְצִין, וְאֲתַחְזוֹן כְּחוּשְׁבָן כ"ב אֲתוּון דְּאוּרִיתָא. לְבִתֵּר מִתְהַדְרִין וְכָלִיל בְּהוּא נְהוּרָא.

87. כָּל אֵינּוֹן נְהוּרִין תַּתָּאִי, כָּלְהוֹן כָּלִילָן בְּהִנֵּי נְהוּרִין, וְכָלְהוּ בְּנְהוּרָא דָּא. הָאֵי נְהוּרָא אִיהוּ כָּלִיל בְּגוּ הוּא רוּחָא, וְהוּא רוּחָא, קוּימָא בְּהִיכְלָא תְּלִיתָא דָּא, וְלֹא קָאִים לְאֲתִישְׁבָּא, אֲלֹא בְּגוּ הִיכְלָא רְבִיעָא, דְּתִיאֻבְתִּיהּ לְסֻלְקָא לְגוּיָהּ.

88. אֲלִין נְהוּרִין דְּנִפְקוּ מִגּוּ הוּא רוּחָא, כִּד מְנִצְצִין, מִתְחַבְּרִין כָּלְהוּ נְהוּרִין דְּנִצְצִין, בְּשַׁעְתָּא דְּנִפְקִי מִגּוּ הוּא נְהוּרָא חַדָּא, וְדַחְקִין לְאֲתַנְצָצָא, נִפְקִי מִנִּיהּ חַד חִיּוּתָא קְדִישָׁא רַבְרָבָא, דְּיוֹקְנָהּ כְּחִיּוֹ דְּכָל אֵינּוֹן שְׁאֵר חִיּוּתָא, דְּיוֹקְנָא דְּאֲרִיָּה דְּיוֹקְנָא דְּנֶשֶׁר כָּלִילָן כְּחַדָּא, וְאֲתַעְבִּידוּ בָּהּ חַד דְּיוֹקְנָא מִנִּיהּ.

89. תַּחוֹת הָאֵי חִיּוּתָא, אֵית ד' אוּפָנִין עֲלָאִין, כְּחִיּוֹ דְּתִרְשִׁישׁ, מְרַקְמִן בְּכָלִילוּ דְּכָל גּוּוּנִין. וְשִׁית מָאָה אֲלֹף רְבוּא, כָּלְהוּ בְּגוּוּיָהּ, וְאֲלִין ד' אוּפָנִים בְּתַמְנִיָּא גְדַפִּין כָּלְהוּ. וְכָלְהוּ נִפְקִין מִגּוּ נְהִירוּ דְּהוּא חִיּוּתָא, דְּשֻׁלְטָא עֲלֵיהּ, בְּשַׁעְתָּא דְּנִצְיָן הוּא נְהוּרָא, מִמְּקָא חִיּוּלִין חִיּוּלִין אֲלִין.

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

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

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

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

90. וְאֵלֶּיֶן ד' דְּתַחוּתָהּ קִיּוּמִין בְּד' סְטָרִין דְּעֵלְמָא, בְּד' אַנְפִּין כָּל חַד וְחַד, תְּרִין אַנְפִּין מִסְתַּכְלִין לְגַבֵּי הַהוּא חַיּוּתָא, וְתִרִין אַנְפִּין מַחְפִּין בְּגַדְפִּייהוּ, מֵאִינוֹן נְהוּרִין דְּנִצְצָן דִּלָּא יִכְלִין לְאַסְתַּכְלָא.

91. בְּכָל זְמַנָּא דְנִטְלִי אֵלֶּיֶן, בְּד' גִּלְגְּלִין וְתִרִיסַר סַמְכִין בְּקַדְמָא, אֲתַעְבִּיד מַהֲהוּא זִיעָא דְלֵהוֹן, כַּמָּה חַיִּילִין וּמִשְׁרִיין, דְּכָלֵּהוּ מִשְׁבַּחִין וּמִזְמָרֵי דִּלָּא מִשְׁתַּכְבִּי לְעֵלְמִין, וְלֵאלֶּיֶן לִית לֹון שְׁעוּרָא.

92. אַרְבַּע פְּתָחִין אֵית לְהִיכְלָא דָּא, לְאַרְבַּע סְטָרִין דְּעֵלְמָא, עֶשֶׂר מַמְנָן בְּכָל פְּתָחָא וּפְתָחָא, וּבְזַמְנָא דְּכָלֵּהוּ דִּי בְּגוּ הִיכְלִין דְּלִתְתָּא, וְאִינוֹן הִיכְלִין סְלָקִין בְּרַעוּ דְּצִלוּתָא דְּכִינָא, כָּלֵּהוּ פְּתָחִין פְּתָחִין, עַד דְּכִלְלִין כָּלֵּהוּ, אֵלֶּיֶן בְּאֵלֶּיֶן, וּמִשְׁלַבִּין אֵלֶּיֶן בְּאֵלֶּיֶן, וְעֵאלֶּיֶן כָּלֵּהוּ, מַמְנָן גּוּ מַמְנָן, מִשְׁרִיין גּוּ מִשְׁרִיין, אוֹפְנִים בְּחַיּוּת, וְחַיּוּת בְּאוֹפְנִים בְּאֵלֶּיֶן אוֹפְנִים, נְהוּרִין בְּנְהוּרִין רוּחָא בְּרוּחָא, עַד דְּעֵאלוּ בְּרוּחָא דָּא.

93. בְּהִיכְלָא דָּא, אֵית דּוּכְתָּא חָדָא, כְּחִיזוּ דְּדִהָבָא דְּנִצְיָן, וְתַמֵּן גְּנִיזִין כַּמָּה חַיִּילִין וּמִשְׁרִיין, דִּלָּא סְלָקִין וְלֹא מִתַּעֲטְרִין לְעֵילָא, אֵלָּא, בְּשַׁעֲתָא דְּכָל אֵלֶּיֶן קְשָׁרִין קְשִׁירָן, וְהִיכַל נָטִיל לְאַתַּעֲטָרָא, כָּלֵּהוֹן נִפְקִין מֵלֶיֶן בְּדִינָא, וְאַקְרוּן מֵאֲרִי תְרִיסִין שְׁלִיחָן בְּעֵלְמָא, מִגּוּ מֵאֲרִי דִינִין דִּי בְּהִיכְלָא רְבִיעָאָה, בְּהֵאִי דּוּכְתָּא תְלִיין, בְּאַרְבַּע סְטָרִין, שִׁית מֵאָה אֵלָּף רַבּוּן מְגִינִים דְּדִהָבָא לְכָל סֵטֶר וְסֵטֶר, וְכֵן לְתַתָּא מְנִיָּהוּ שׁוּרִין מְקַפֵּן וְאִינוֹן שְׁתִּין.

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

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

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

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

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

94. וְכָל הַנִּי מַגִּינִים, כְּלָהוּ מַגִּיחִין קִרְבִּין סִיפִין וְרוֹמְחִין לְבָר, בְּכָל אֵינוֹן שְׁלִיחֵי דִינִין דְּעֵלְמָא, עַד דְּמִטּוֹ דְּרִגִּין בְּדִרְגִּין לְכַכְבָּא דְּמַאֲרִים, וּכְדִין הֵיכְלָא סֻלָּא וְאַתְעֵטֶרֶת בְּהוּא רֹחָא בְּכָל אֵינוֹן חִילִין, וְאַשְׁתָּאֵר הֵהוּא דּוּכְתָא בְּאַתְרֵיהּ, וְהֵהוּא דּוּכְתָא אֶקְרִי תָא הֶרְצִים, אֵינוֹן שְׁלִיחִין מְרַהֲטֵי לְאַשְׁלָמָא דִּינִין וּמַרְעִנִין בְּכָל סְטְרֵי עֵלְמָא.

95. בְּרִי סֻלָּא צְלוֹתָא נָטִיל כָּל הַנִּי נְהוּרִין וּמִשְׁרִין וְקִשְׁרֵי קִשְׁרִין וְאַתְכִּלִּילוּ כְּלָהוּ בְּחָדָא, עַד דְּאַתְקִשְׁרֵי רֹחָא בְּרוּחָא וְאֵינוֹן חַד, וְעָאֲלוּ גּוֹ הֵהוּא עֲמוּדָא לְאַתְכִּלָּל בְּרוּחָא דְּהֵיכְלָא רְבִיעָא. זָכָא חוּלְקִיהּ מֵאֵן דִּידַע רְזָא דְּמַאֲרִיהּ וְאֲרִים דְּגָלִיהּ בְּאַתְרֵי דְּאַצְטְרִין.

96. וְתָא חֲזִי כְּלָא אֶצְטְרִין דָּא לְדָא, וְדָא לְדָא, לְאַשְׁלָמָא דָּא עִם דָּא וְלִהְתְּנָהָרָא דָּא בְּדָא, עַד דְּסָלִיק כְּלָא לְאַתְרֵי דְּאַצְטְרִין שְׁלִימוֹ. מִתְתָּא בְּקִדְמִיתָא וּמִלְעִילָא לְבִתְרָא, וּכְדִין אִיהוּ שְׁלִימוֹ בְּכָל סְטְרִין וְאַשְׁתֵּלִים כְּלָא בְּדָקָא יָאוּת.

97. מֵאֵן דִּידָא רְזִין אֵלִין וְעֵבִיד שְׁלִימוֹ, דָּא אִיהוּ מִתְדַּבֵּק בְּמַאֲרִיהּ וּבְטִיל כָּל גְּזֵרִין קִשְׁיָן, וְאִיהוּ אֶעְטֵר לְמַאֲרִיהּ וּמִשְׁיַךְ בְּרִכָּאֵן עַל עֵלְמָא, וְדָא אִיהוּ בְּרִי נִשְׁ דְּאֶקְרִי צְדִיקָא עֲמוּדָא דְּעֵלְמָא, וְצְלוֹתֵיהּ לָא אֶהְדֵּר רִיקְנִיָא, וְחוּלְקִיהּ בְּעֵלְמָא דְּאַתִּי וְאִיהוּ בְּחוּשְׁבָן בְּנֵי מְהִימְנוּתָא.

98. תָּא חֲזִי כָּל הַנִּי הֵיכְלִין, וְכָל הַנִּי חִיּוֹתָא וְכָל הַנִּי חִילִין וְכָל הַנִּי נְהוּרִין וְכָל הַנִּי רֹחִין, כְּלָהוּ אֶצְטְרִיכוּ דָּא לְדָא בְּגִין לְאַשְׁתִּלְמָא מִתְתָּא וְלְאַשְׁתִּלְמָא לְבִתְרָא מִלְעִילָא. אֵלִין הֵיכְלִין אֵינוֹן מִתְדַּבְּקִין דָּא בְּדָא.

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

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

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

30. The Fourth Chamber: Gvurah

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

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

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

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

99. וְכָלֵהוּ בְּגוּוֹיָיו דְּעִינָא מִתְדַבְּקִין דָּא עִם דָּא, כָּל מָה דִּי בְּגוּוֹיָהּ, אֵינֹן בְּהוּא חִיזוּ דְּמִתְחַזֵּיא בְּסִתְיָמוּ, בְּדִ מִתְגַּלְגַּל עֵינָא, וְאַתְחַזֵּי הוּא זֶהְרָא נְצִיץ. וְהוּא מָה דְּלֹא אֶתְחַזֵּי בְּהוּא גִלְגּוּלָא, אִיהוּ הוּא רוּחָא דְּשִׁלְטָא עַל כָּלָא. וּבְגִין כֵּךְ קֵיימָא דָּא בְּדָא, דְּרִגִּין עַל דְּרִגִּין עַד דְּאַתְעֵטֵר כָּלָא בְּדָקָא יֵאוּת.

100. וְתָא חַזֵּי, אֲלֵמָלָא כָּל אֵינֹן גּוּוֹנִין דְּעֵינָא, דְּאַתְחַזֵּין בְּדִ אֶסְתִּים עֵינָא וְאַתְגַּלְגַּל בְּגִלְגַּלָּא, לֹא אֶתְחַזֵּן אֵינֹן גּוּוֹנִין דְּזֶהְרִן, וְאַלְמָלָא אֵינֹן גּוּוֹנִין, לֹא אֶתְדַבֵּק הוּא דְּסִתִּים דְּשִׁלְטָא עֲלֵיָהּ. אֶשְׁתַּכַּח דְּכָלָא תְלִיָא דָּא בְּדָא, וְאַתְקִשֵּׁר דָּא בְּדָא.

101. בְּדִ אֶתְכִּלִּיל כָּלָא בְּחָדָא בְּהִיכְלָא תְלִיתָא, וְרַעוּתָא דְּצִלּוּתָא סִלְקָא לְאַתְעֵטֵרָא בְּהִיכְלָא רְבִיעָא, בְּרִין כָּלָא חָד, וְרַעוּתָא חָדָא, וְקִישׁוּרָא חָדָא. הָכָא הִשְׁתַּחֲוָא לְאַתְרַצָּא בְּמֵאֲרִיָּה.

102. הִיכְלָא רְבִיעָא: הִיכְלָא דָּא אִיהוּ מִשְׁנֵי מְכֻלָּהּ, אַרְבַּע הִיכְלִין לְדָא, דָּא לְגוּ מִן דָּא, וְכָלֵהוּ חָד הִיכְלָא, הָכָא אִיהוּ רוּחָא, דְּאֶקְרִי זְכוּת, בְּאַתֵּר דָּא מִתְהַפֵּךְ זְכוּת דְּכָל בְּנֵי עֲלָמָא, רוּחָא דָּא נָטִיל כָּלָא.

103. מְנִיָּה נִמְקוּ שְׁבַעִין נְהוּרִין, כָּלֵהוּ מְנַצֵּץ, וְכָלֵהוּ בְּעוּלָא, דְּלֹא מִתְפַּשְׁטִי בְּאַלִין אַחֲרִנִין, מִתְדַבְּקִין דָּא בְּדָא, וְנְהִירִין דָּא בְּדָא אַחֲרִין דָּא בְּדָא. כָּל זְכִיִּין דְּעֲלָמָא, קָמִי אֵלִין נְהוּרִין קֵיימִין. מְכֻלָּהוּ נִפְקִי תְרִין נְהוּרִין שְׁקוּלִין בְּחָדָא, דְּקֵיימִי קֵמִיָּהוּ תְדִירָא.

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

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

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

104. לְקַבֵּל אֱלֹיִן, אֵינֻן שְׁבַעִין רַבְרָבִין מִמֶּנּוּ לְבַר, דִּסְחָרִין כָּל אַרְבַּע הַיְכָלִין. שְׁבַעִין נְהוֹרִין אֱלֹיִן, וְתָרֵי נְהוֹרִין דְּקִיּוּמִין קְמִיּוּהוּ, כָּלֵהוּ פְּנִימָאִין, גּוֹ לְגוֹ, וְרָזָא דָא דְכִתִּיב בְּטַנְךָ עֲרִמַת חֲסִים סוּגָה בְּשׁוֹשָׁנִים.

105. לְקַמֵּי נְהוֹרִין אֱלֹיִן עֲאֲלִין כָּל זָכוֹ, וְכָל עוֹבְדִין דְּעֵלְמָא, לְאַתְדָּנָא תָרִין נְהוֹרִין אֱלֹיִן, אֵינֻן סְהָדֵי סְהָדוּתָא, בְּגִין דְּאִית שְׁבַעָה עֵינֵי ה' דְּמִשְׁטָטִי בְּכָל אֶרְעָא, כָּל מַה דְּאַתְעֵבִיד בְּעֵלְמָא אֲתִרְשִׁים בְּהוּא עוֹבְדָא מִמֶּשׁ, וְהוּא זְכוּתָא מִמֶּשׁ, וְקִיּוּמִי בְּקִיּוּמִיּהוּ, וְאֲלִין תָרִין נְהוֹרִין חֲמָאן בְּהוּ, וּמִסְתַּכְלִין, וְסְהָדֵי קַמֵּי אֱלֹיִן ע' נְהוֹרִין. אֱלֹיִן ע' גִּזְרֵי גִזְרִין, וְדִיּוּנֵי דִיּוּנִין, הֵן לְטַב הֵן לְבִישׁ, וְהָבָא אִיהוּ אֲתֵר דְּזְכוּתָא.

106. רוּחָא דָא, בִּיה אֲתִרְשִׁימוּ, אֲתוּן תִּלַּת דְּאֵינֻן יְה"ו דְּכַד אֱלֹיִן אֲתוּן מִתְדַבְּקִין בְּהָאֵי אֲתֵר, בְּאַתְדַּבְּקוּתָא דְּדְכוּרָא וְנוֹקְבָא, כְּדִין אֲתִרְשִׁימוּ בִּיה, וְלֹא אֲתַעְדוֹן מִתַּמָּן. לְבַתֵּר נֶפֶק חַד נְהוֹרָא, נְהִיר לְאַרְבַּע סְטָרִין, הָאֵי נְהוֹרָא אֶפִּיק תִּלַּת אַחֲרָנִין, דְּאֵינֻן תִּלַּת בְּתֵי דִינָא, דְּרִיּוּנִין דִּינִין אַחֲרָנִין, בְּמִלִּין דְּעֵלְמָא, בְּעוֹתָרָא בְּמִסְכְּנוֹ, בְּמִרְעִין בְּשְׁלִימוֹ, בְּכָל אֵינֻן שְׁאָר מִלִּין, דְּעֵלְמָא אֲתֵרֵן בְּהוּ. חַד הַיְכָלָא, לְאֵינֻן ע' קְדָמָאֵי לְגוֹ, תִּלַּתָא לְאֲלִין תִּלַּתָא אַחֲרָנִין.

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

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

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

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

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

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

107. סֵלָקָא הָאִי רוּחָא, וְכָלִיל כָּל אֵינֹן דְּלִתְתָּא, וְאַפִּיק חַד חִיּוּתָא קַדִּישָׁא מִתְּלֵהָטָא, וְעֵינִין לָהּ, כְּעֵינֵי אִינְשָׁא, לְאַשְׁגָּחָא בְּאַלְף אַלְפִין וּרְבּוּא רְבּוּן חִיָּלִין, מְאַרְיֵהוּן דְּדִינָא, כְּלָהּ נְטִלִין פְּתִקִין, וּפְתִחִין וְסִגְרִין בְּעֵלְמָא, וְאַשְׁלִימוּ דִּינָא.

108. תַּחֲוֹת הָאִי חִיּוּתָא, ד' שְׂרָפִים, מְלֵהֲטִין, כְּלָהּ כְּחִזּוֹר וְשׁוֹשׁוֹן, וְשְׂבִיבֵי דְאַשָׁא סִלְקִין. ע"ב גִּלְגֻּלִין לְכָל חַד, מְלֵהֲטִין בְּאַשָׁא. כִּד נְטִלִין אֶתְעֵבִיד נְהַר חַד דִּי נּוּרָא. אַלְף אַלְפִין מְשַׁמְשִׁין לְהֵהוּא נּוּרָא, מִתְּמֵן נִפְקֵי כַּמָּה חִיָּלִין, כִּד גִּלְגֻּלִין נְטִלִין, כַּמָּה אֵינֹן רְבּוּא רְבּוּן דִּיקוּמוֹן מְנִיֵּהוּ, בְּגוּ הֵהוּא נּוּרָא. תַּחֲוֹת הַיִּכְלָא תְּנִינָא, נִפְקֵי חִיָּלִין דְּמִזְמִרִין, וְאַתִּינִין לְקַרְבָּא הַכָּא, וְאַתּוּקְדִין כְּלָהּ.

109. כָּל אֵינֹן מְמֵן דְּעֵלְמָא דְּאַתְּמֵנוֹן לְשִׁלְטָאָה, מֵהַכָּא נָפִיק דִּינְהוּן לְשִׁלְטָאָה, מְגוּ הֵהוּא רוּחָא דְּאַתְרֵשִׁים בְּתֵלַת אֶתְוּן, וּמֵהַכָּא מַעֲבִרִין קִיּוּמֵיֵהוּ מַעֲלָמָא, וְאַתְרֵנוּ בְּהָאִי נּוּרָא דְּנִגִּיד וְנָפִיק. כָּלֵא אֶתְמָסֵר בְּהָאִי הַיִּכְלָא, בְּגִין דְּאַתְרֵשִׁימוּ בְּתֵלַת אֶתְוּן הַכָּא, הָאִי רוּחָא, אֶתְכָּלִיל בְּהוּ. הֵהוּא חִיּוּתָא, אִפִּיק חִיָּלִין וּמְשַׁרְיִין, דְּלִית לְהוֹן חוֹשְׁבָנָא.

110. כָּל דִּינִין דְּעֵלְמָא, מֵהָאִי הַיִּכְלָא נִפְקֵי, הֵן לְטַב הֵן לְבִישׁ, כִּד תֵּלַת: בְּנִי, חַיִּי וּמִזְוִנִי. דְּלֵא אֶתְוִיֵּהב רְשׁוּ בְּאַתְרֵי דָא, דְּהָא בְּהֵהוּא נְהַר עֵלְאָה, דְּכָל נְהוּרִין נִגְדִין מְנִיָּה, קִיּוּמָא מְלָה. בְּאַמְצַעִיתָא דְּהַיִּכְלָא דָא, הוּא אֶתְר מִתְקַנָּא לְקַבֵּל רוּחָא דְּלַעִילָא, בְּגוּ רוּחָא דָא, וְדָא סֵלָקָא בְּהוּ.

111. תֵּרִין עֶשֶׂר פְּתִחִין אֵינֹן לְהַיִּכְלָא דָא. בְּכָל פְּתִחָא וּפְתִחָא כָּל אֵינֹן סְרַכִּין וּמִמֵּן, דְּאֵינֹן מְכַרְזִי לְאוֹדְעָא לְתַתָּא, כָּל אֵינֹן דִּינִין דְּזִמְיִנִין לְנַחְתָּא לְתַתָּא, כַּמָּא דְּאַתְּ אָמַר קְרָא בְּחִיל, וְכֵן אָמַר גּוֹדוּ אִילָנָא וְגו'.

112. וּמְגוּ כְּרוּזֵי אֵלִין, נְטִלֵי מְלָה כָּל מְאַרְיֵהוּן דְּגִדְפִין, עַד דְּאוֹדְעֵי מְלָה לְרַקִּיעַ דְּחַמָּה, וּמִתְּמֵן כִּד נָפִיק שְׁמַשָּׁא, נָפִיק מְלָה, וְאַתְשֻׁטִיָּא בְּעֵלְמָא, עַד דְּמָטִי לְהֵהוּא חִיּוּתָא דְּרַקִּיעָא, דְּכָל כְּכָבֵי דְּרַקִּיעָא גְּלִידוּ בֵּיהּ, דְּאִיֵּהוּ בְּאַמְצַעִיתָא דְּרַקִּיעָא.

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

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

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

31. The Fifth Chamber: Chesed

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

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

113. וְשִׁמְעִין מִלֵּה, וְנִקְטִין לֵה אֵינוֹן סֶרְכִין דִּתְחוֹת, וְאֵינוֹן דִּמְמָן עַל הֵהוּא חֵיוָא, וּמִתְמָן אֲתַפְּשֵׁט לְעֵלְמָא, וְאִפִּילוּ רוּחִין וְשִׂרִין, וְאִפִּילוּ עוֹמֵי שְׁמִיָּא, מוֹדְעֵי לִיָּה בְּעֵלְמָא כְּרוּזִין. תְּבִין וְסִתְמִין פְּתָחִין. לֹא סֶלְקָא רוּחָא בְּרוּחָא, עַד דְּכֻלְהוּ רוּחִין תַּתְּאֵי כְּלֵהוּ חַד, בְּהִדִּי הָאֵי רוּחָא, וְכֻלְהוּ אֲתַכְלִילִן וְעָאֲלִין דָּא בְּדָא, עַד דִּאֲתַעְבִּיד כְּלָא חַד.

114. בְּרִי נֶשׁ כִּד אֵיהוּ בְּבֵי מַרְעִיָּה, הֵכָא אֲתִדְן, הֵן לְחַיִּים, הֵן לְמוֹת, חֵיוִן תְּלִיָּא לְעֵילָא, אִי אֲתִדְן הֵכָא לְחַיִּים, יְהִי חֵיוִן מַלְעִילָא, וְאִי לֹא, לֹא יְהִיבִין. זְכָאָה חוֹלְקִיָּה מֵאֵן דִּאֲתַדְבֵּק בְּמֵאֲרִיָּה, וְיַעֲוֹל וְנִפְיֵק. הֵכָא קִידָה בְּאַנְפִּין בְּאַרְעָא, לְאַתְגַּבְּרָא עַל דִּינָא, עַל הָאֵי הֵיכְלָא אֲתַמַּר אֵל אֱמוּנָה וְאֵין עוֹל וְגו'.

115. הֵיכְלָא חֲמִישָׁאָה, הֵיכְלָא דָא, הֵיכְלָא דְבִרְקָא זְהִיר, דִּאֵיהוּ רַחֲמָא דְּמִזְהִיר נְהִיר לְאֵינוֹן תַּתְּאֵי, רוּחָא דָא אֵיהוּ כְּלִיל, וּפְתַח וְסָגִיר, נְהִיר וְנִצִּיץ לְכָל סִטְרִין. מְנַצִּיצוּ דָא, נְהִיר חַד נְהוּרָא כְּעֵין אֲרִגְוֹנָא, נְהוּרָא דָא, כְּלִיל כָּל גּוּוֹנִין דְּנְהִרִין נְהוּרָא חוּר, וְאוּכָם, סוּמָק, וְיִרוּק. אֲתַכְלִילִן אֵלִין בְּאֵלִין, אֲתַרְקִים חוּר בְּסוּמָק, אוּכָם בְּיִרוּק, לְבִתֵּר חוּר בְּאוּכָם, וְאֲתַעְבִּיד חַד חֵיווּתָא מְרַקְמָא, וְאֲתַכְלִיל בְּהָ, יִרוּק וְסוּמָק, דִּיּוֹקְנָהָ כְּדִיּוֹקְנָא דְּבִר נֶשׁ, דְּכְלִיל כָּל דִּיּוֹקְנִין.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

32. The Sixth Chamber: Tiferet

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

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

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

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

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

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

125. הִיכָלָא שְׁתִּיתָאָה: הָכָא הוּא רוּחָא דְאֶקְרִי חוּט הַשְּׁנִי רָזָא דְכְּתִיב כְּחוּט הַשְּׁנִי שְׁפָתוֹתַיךְ, הָאִי הִיכָלָא אֶקְרִי הִיכָל הָרָצוֹן, הָכָא רוּחָא דְאִיהוּ רַעוּא, דְּכָל הָנִי רוּחִין תַּתְּאִין רַהֲטִין אֲבַתְרִיהּ, לְאַתְדַּבְּקָא בֵּיהּ, בְּנִשְׁקָה בְּרַחֲמֵיהּ.

126. הָאִי רוּחָא אֲתַבְּלִיל בְּשִׁית, וְקִיּוּמָא בְּשִׁית, אֲתַבְּלִיל בְּשִׁית דְּלִתְתָּא בְּהַרְיָה, וְקִיּוּמָא בְּשִׁית עֲלָאִין, וּבְגִין כֵּךְ, הָאִי רוּחָא אֶפִּיק תְּרִיסַר נְהוּרִין, כְּלִילָן כְּלָהוּ מִתְתָּא וּמַלְעִילָא, הָנִי תְּרִיסַר נְהוּרִין, אִינוּן חֲדוֹן לְסַלְקָא לְעִילָא, וּלְקַבְּלָא כָּל אִינוּן דְּלִתְתָּא.

127. הִיכָלָא דָּא, דְאִיהוּ רָצוֹן, רַעוּא דְכָלָא, מָאן דְּקָשַׁר קְשָׁרִין, וְסָלִיק לֹון הָכָא, דָּא הוּא דְאֶפִּיק רָצוֹן מִה' בְּחִיבּוּתָא. בְּגוּ הִיכָלָא דָּא, אֲתַבְּנִישׁ מֹשֶׁה, בְּרַחֲמֵיהּ דְנִשְׁקִי נְשִׁיקֵי רַחֲמֵיהּ, הָאִי הוּא הִיכָלָא דְמֹשֶׁה, רוּחָא דָּא, רוּחָא דְרַחֲמֵיהּ, רוּחָא דִּיחודָא, דְאֶמְשִׁיךְ רַחֲמֵיהּ לְכָל סְטָרִין.

128. אִינוּן תְּרִיסַר נְהוּרִין, סְלִקִין וְלַהֲטִין, מְנַצִּיצוּ דְלֵהוֹן נִמְקִי, אַרְבַּע חִיוּן קְדִישִׁין, רַחֲמֵיהּ דְאֵהֲבָה, אֵלִין אֶקְרוּן חַיּוֹת גְּדוֹלוֹת, לְאַתְחַבְּרָא אִינוּן זוּטִי, לְאַתְבְּלָלָא בְּהוּ דְכְּתִיב חַיּוֹת קְטָנוֹת עִם גְּדוֹלוֹת.

129. אֵלִין אֲחִידִין דָּא בְּדָא, לְד' סְטָרִין, כְּאֶגוֹז דְּמִתְחַבְּרָא לְד' סְטָרִין, וּבְגִין כֵּךְ אֶקְרִי הִיכָלָא דָּא גִּנַּת אֶגּוֹז, דְכְּתִיב אֶל גִּנַּת אֶגּוֹז יִרְדְּתִי, מֵאִי אֶל גִּנַּת אֶגּוֹז, בְּגִינִיָּה דְגִּנַּת אֶגּוֹז, יִרְדְּתִי, דְאִיהוּ הִיכָלָא דְרַחֲמֵיהּ, לְאַתְדַּבְּקָא דְכוּרָא בְּנוֹקְבָא.

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

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

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

130. אֵלֶּיךָ אֲרֻבָּע, מִתְפָּרֵשׁ לְתַרְסֵר, תֵּלֶת תֵּלֶת לְכָל סֵטֶר, כֹּל אֵינֹן תִּתָּאֵי כְּלִילָן בָּהוּ, וּבָהוּ קִיּוּמִין רוּחִין בְּרוּחִין, נְהוּרִין בְּנְהוּרִין, כִּלְהוּ אֵלֶּיךָ בְּאֵלֶּיךָ, עַד דְּאֶתְעִבִּידוּ חַד, וּכְדִין הָאֵי רוּחָא דְכָלִּיל מְכָלְהוּ, סִלְקָא לְאֶתְעֵטְרָא בְּרוּחָא דְלַעִילָא, הֵהוּא דְאֶקְרִי שְׁמַיִם, וְזִמִּין לֵיהּ, לְאֶתְחַבְרָא בְּהַדִּיהּ, בִּיּוֹן דְּאֶתְקַשְׁרוּ כִּלְהוּ דְלִתְתָּא בְּהַדִּיהּ, אָמַר יִשְׁכְּנִי מְנַשְׁיָקוֹת מִיְהוּ, וּכְדִין אִיְהוּ חֲדוּהָ לְאֶתְקַשְׁרָא רוּחָא בְּרוּחָא, וּלְאֶשְׁתַּלְמָא דָּא בְּדָא, כְּדִין אִיְהוּ שְׁלִימוּ בְּחִבּוּרָא חָדָא.

131. בִּיּוֹן דְּהָאֵי רוּחָא אֶתְחַבְרָא בְּהַדִּיהּ, וְאֶשְׁתַּלְמִים דָּא בְּדָא, וְאֶתְנַהֲרִי דָּא בְּדָא בְּכָל שְׁלִימוּ, כְּדָקָא חַזִּי, בְּהָאֵי רַעוּתָא דְצִלּוֹ בִּ"נ זְכָאָה, דְסִלִּיק בּוֹלָא כְּדָקָא חַזִּי, עַד הֵהוּא אֶתְרַ לְחַבְרָא רַחִימוּ דָּא בְּדָא, כְּדִין כֹּל אֵינֹן הֵיכְלִין, וְכָל אֵינֹן רוּחִין דְּאֶתְכַלִּילוּ בְּהָאֵי, כֹּל חַד וְחַד מֵאֵינֹן רוּחִין וְהֵיכְלִין, דְּאֵינֹן בְּכָלִּיל שְׁמַיִם, כֹּל חַד וְחַד נְטִיל הֵהוּא הֵיכְלָא, וְהֵהוּא רוּחָא דְאֶתְחַזִּי לֵיהּ, לְאֶתְחַבְרָא בְּהַדִּיהּ, וְלְאֶשְׁתַּלְמָא בְּהַדִּיהּ, כְּדָקָא יָאוּת. בְּגִין דְּהֵהוּא רוּחָא שְׁתִּיתָּא דְאֶקְרִי רַצוֹן, סִלִּיק לוֹן לְגַבִּיְהוּ, בְּהֵהוּא יַחּוּדָא.

132. וְהֵכִי אֶתְחַבְרָן: שְׁמַיִם דְּאִיְהִי רוּחָא קְדִישָׁא לְעִילָא, נְטִיל הֵיכְלָא דָּא, רוּחָא דָּא דְאֶקְרִי רַצוֹן, לְאֶתְנַשְׁקָא דָּא בְּדָא, לְאֶתְחַבְרָא דָּא בְּדָא, לְאֶשְׁתַּלְמָא דָּא בְּדָא, וְרַזָּא דָּא וְיִשְׁק יַעֲקֹב לְרַחֵל וְגו'.

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

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

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

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

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

133. אַבְרָהָם, דְּאִיְהוּ יְמִינָא לְעִילָא, נָטִיל רֻחָא דְאֶקְרִי אַהֲבָה, לְאַתְקִשְׁרָא דָא בְּדָא לְאַתְחַבְרָא דָא בְּדָא, לְמַהוּי חַד, וְסִימְנִיךָ, הִנֵּה נָא יִדְעָתִי כִּי אִשָּׁה יִפֹּת מְרָאָה אֶת, וְשִׁפְרִירו דְּאַתְתָּא בְּאִינּוֹן שְׂדִים.

134. יִצְחָק, דְּאִיְהוּ שְׂמַאלָא, נָטִיל הֵוָּא הֵיכְלָא דְבִי דִינָא, דְּכָל דִּינִין מִתְעַרְיָן מִתַּמָּן, רֻחָא דְאֶקְרִי זְכוּתָא, לְאַתְחַבְרָא דָא בְּדָא, וְלֹא שְׂתַלְמָא דָא בְּדָא, לְמַהוּי כֹּלָא חַד בְּדָקָא יֵאוּת. שְׁאָר נְבִיאִים נָטִילִין תְּרִין הֵיכְלִין, תְּרִין רֻחוּיָן, נוֹגֵה וְזוֹהַר בְּרִזָּא דְכַתִּיב חֲמוּקֵי יִרְכִיךְ וְגו' לְאַתְקִשְׁרָא אֵלִין בְּאֵלִין לְמַהוּי חַד.

135. יוֹסֵף הַצַּדִּיק, עֲמוּדָא דְעֵלְמָא, נָטִיל הֵיכְלָא דְסַפִּיר, רֻחָא דְאֶקְרִי לְבַנְת הַסַּפִּיר, וְאֵף עַל גִּב דְכַתִּיב וְתַחַת רַגְלָיו, בְּגִין יִקְרָא דְמַלְכָּא, וְהִכִּי הוּא וְדָאִי. וּלְבַתֵּר עֲמוּדָא דָא נָטִיל יְתִיר, דְּאִיְהוּ רָזָא דְרִזּוּן, בְּאַתֵּר דְּהֵיכְלָא שְׂבִיעָאָה. עַד הֵכָא מִתְחַבְרָן דְרִגּוּן, וּמִתְחַבְרָן דָא בְּדָא, לֹא שְׂתַלְמָא דָא עִם דָא, לְמַהוּי כֹּלָהוּ חַד, כֹּלָא בְּדָקָא חֲזִי. וּבְדִין ה' הוּא הָאֱלֹקִים וְגו'. זְכָאָה חוּלְקִיָּה בְּעֵלְמָא דִין, וּבְעֵלְמָא דְאַתִּי, מֵאֵן דִּידַע לְקִשְׁרָא לֹון, וְלֹא תִדְבָּקָא בְּמֵאֲרִיָּה.

136. הֵכָא הִכְרַעָה וְהִשְׁתַּחֲוָּאָה, וְקִידָה, וּפְרִישׁוּ דְכַפִּין, וְנִמְלִיָּה דְאַפִּין. לֹא מִשְׁכָּא רַעוּתָא דְרוּחָא עֲלָאָה, נִשְׁמַתָּא דְכָל נִשְׁמָתִין, דְּאִיְהוּ תְלִיא לְעִילָא עַד אֵין סוּף, דְּמַגִּיָּה נַפְקִי נְהִירוּ וּבְרַכָּאן לֹא שְׁלֵמָא כֹּלָא מְלַעִילָא בְּדָקָא יֵאוּת. וְלְמַהוּי כֹּלָא בְּשִׁלְיָמוֹ, מִתַּתָּא וּמְלַעִילָא, וְכָל אֲנָפִין נְהִירִין בְּכָל סְטָרִין בְּדָקָא יֵאוּת. בְּדִין כָּל גְּזָרֵי דִינִין מִתְבַּטְּלִין, וְכָל רַעוּתָא אֲתַעְבִּיר לְעִילָא וְתַתָּא. וְעַל דָּא כַתִּיב וַיֹּאמֶר לִי עַבְדִּי אַתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְּאֵר. וְכַתִּיב אֲשֶׁרִי הָעַם שְׂכֵבָה לוֹ, אֲשֶׁרִי הָעַם שֶׁה' אֱלֹקִיוֹ.

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

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

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

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

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

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

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

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

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

137. הִיכָלָא שְׁבִיעָאָה: הִיכָלָא דָא, לֹא בִּיה דְיוֹקְנָא מִמֶּשׁ, כֻּלָּא אִיהוּ בְּסִתְיֻמוֹ. גּוּ רְזָא דְרִזּוּן, פְּרוּכְתָּא דְפְרִיסָא. קְיֻימִין בְּלֵהוּ הִיכָלִין, דְּלֹא לְאַתְחַזָּא תְרִין כְּרוּבִים. לְגוּ מִן דָּא קְיֻימָא כְּפֻורָתָא, דְיוֹקְנָא דְקֹדֶשׁ קוֹדֶשִׁין, בְּגִין כִּךְ הִיכָלָא דָא אֶקְרִי קֹדֶשׁ הַקְדָּשִׁים. הָאִי קֹדֶשׁ הַקְדָּשִׁים, אֶתֶר מִתְקַנָּא, לְהֵהוּא נִשְׁמָתָא עֲלָאָה, כֻּלָּלָא דְכֻלָּא, עֲלֵמָא דְאֵתִי לְגַבִּי הָאִי עֲלָאִי.

138. דִּהָא כִּד מִתְחַבְּרִין, כְּלֵהוּ רוּחִי דָא בְּדָא, וְאַשְׁתְּלִימוּ דָא עִם דָּא, בְּדָקָא חֲזִי, כְּדִין אֶתְעַר רוּחָא עֲלָאָה נִשְׁמָתָא דְכֻלָּא, לְגַבִּי עִילָא, סְתִימָא דְכָל סְתִימִין, לְאַתְעָרָא עַל כֻּלָּא, לְאַנְהָרָא לֹון מֵעִילָא לְתַתָּא, וְלֹא שְׁלֵמָא לֹון לְאַדְלָקָא בּוֹצִינִין.

139. וְכִד כֻּלָּא בְּשְׁלִימוֹ, בְּנֵהִירוֹ דְכֻלָּא, וְנִחִית נֵהִירוֹ עֲלָאָה, כְּדִין הָאִי הִיכָלָא שְׁבִיעָאָה, אִיהוּ הִיכָלָא סְתִימָאָה, בְּסִתְיֻמוֹ דְכֻלָּא, לְקַבְּלָא הֵהוּא קֹדֶשׁ הַקְדָּשִׁים, נֵהִירוֹ דְנִחִית, וְלֹא תִמְלִיָא מִתְּמִין, כְּנוֹקְבָא דְמִתְעַבְּרָא מִן דְּכוּרָא, וְאַתְמִלִּיָא, וְלֹא אֶתְמִלִּיָא אֶלָּא מֵהָאִי הִיכָלָא, דְּמִתְקַנָּא לְקַבְּלָא הֵהוּא נֵהִירוֹ עֲלָאָה, וְרְזָא דָא, הִיכָלָא שְׁבִיעָאָה, אִיהוּ אֶתֶר דְּחִבּוּרָא דְזוּגָא, לְאַתְחַבְּרָא שְׁבִיעָאָה בְּשְׁבִיעָאָה, לְמַהֲוִי כֻלָּא חֵד שְׁלִימוֹ, כְּדָקָא חֲזִי.

140. וּמֵאֵן דִּידַע לְקַשְׁרָא יְחוּדָא דָא, זְכָאָה חוּלְקִיָּה, רַחִים לְעִילָא, רַחִים לְתַתָּא, קֹדֶשׁא בְּרִיךְ הוּא גִזִּיר וְאִיהוּ מְבַטֵּל. סֵלְקָא דְעֵתִין, דְּאִיהוּ מְקַטְרָגָא בְּמֵאֲרִיָּה, לֹא הֵכִי, אֶלָּא בְּגִין דְּכִד אִיהוּ קֶשֶׁר קֶשֶׁרִין, וְיָדַע לִיְחַדָּא יְחוּדָא, וְכָל אֲנַפִּין נֵהִירִין, וְכָל שְׁלִימוֹ אֶשְׁתַּבַּח, וְכֻלָּא אֶתְפְּרָכָא כְּדָקָא יָאוּת, כָּל דִּינִין מִתְעַבְּרִין וּמִתְבַּטְּלִין, וְלֹא אֶשְׁתַּבַּח דִּינָא בְּעֲלֵמָא. זְכָאָה חוּלְקִיָּה בְּעֲלֵמָא דִּין, וּבְעֲלֵמָא דְאֵתִי, דָּא הוּא לְתַתָּא דְכְּתִיב בִּיה וְצִדִּיק יִסּוֹד עוֹלָם, דָּא הוּא קְיֻימָא דְעֲלֵמָא, בְּכָל יוֹמָא קֶאֱרִי עֲלוּי כְּרוּזָא וְאַתָּה תְּגִיל בִּה' בְּקֹדֶשׁ יִשְׂרָאֵל תִּתְהַלֵּל.

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

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

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

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

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

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

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

141. בְּגוֹנוֹת דָּא קְרַבְנָא סְלָקָא תְּנָנָא, וּמִסְתַּמְקִין כָּל חֵד וְחֵד, בְּדִקְחוּ לֵיהּ, וְכִהְיִי בְרַעוּתָא, וְלֹאִי בְּבִסְיֻמוֹ דְּשִׁירְתָּא, דָּא אֲתַבְּלִיל בְּדָא, וְעֵיילי הֵיכְלָא בְּהֵיכְלָא, רוּחָא בְּרוּחָא, עַד דְּמִתְחַבְּרִין בְּדוּכְתֵּייהוּ בְּדָקָא חֲזִי לֵיהּ, שְׂוִיפָא בְּשִׁיפָא, וְאַשְׁתְּלִימוּ דָּא בְּדָא, וְאַתֵּיחֲדוּ דָּא בְּדָא, עַד דְּאִנּוּן חֵד. וְנִהְרִין דָּא בְּדָא.

142. בְּדִין נִשְׁמַתָּא עֲלָאָה דְּכָלָא, אֲתִיָּא מְלַעֲיָלָא, וְנִהִיר לֹון, וְהוּוּ נִהִירִין כְּלָהוּ בּוֹצִינִין בְּשְׁלִימוֹ, בְּדָקָא חֲזִי, עַד דְּהִהוּא נִהוּרָא עֲלָאָה אֲתַעֵר, וְכָלָא אֲעִיל לְגַבִּי קֹדֶשׁ הַקְדָּשִׁים, וְאַתְּבָרְכָא וְאַתְּמַלִּיָּא בְּבִירָא דְּמִיּוֹן נִבְעִין, וְלֹא פְסָקִין, וְכָלָהוּ מִתְּבָרְכָאן לְעִילָא וְתַתָּא.

143. הֵכָא חֲזָא דְרִזִּין, הִהוּא דְלֹא אֲתִיידַע, וְלֹא אֲעִיל בְּחוּשְׁבָנָא, רַעוּתָא דְלֹא אֲתַפֵּס לְעֵלְמִין, בְּסִים לְגוֹ לְגוֹ בְּגוֹוִייהוּ, וְלֹא אֲתִיידַע הִהוּא רַעוּתָא, וְלֹא אֲתַפֵּס לְמִנְדַּע, וּבְדִין כָּלָא רַעוּתָא חֲדָא, עַד א"ס, וְכָלָא אִיהוּ בְּשְׁלִימוֹ, מִתַּתָּא וּמְלַעֲיָלָא, וּמִגּוֹ לְגוֹ. עַד דְּאַתְעֵבִיד כָּלָא חֵד.

144. הָאִי רַעוּתָא, לֹא אֲעִיל לְגוֹ, אֶף עַל גַּב דְּלֹא אֲתִיידַע, עַד דְּכָלָא אֲשְׁתְּלִים, וְאַתְנַהִיר בְּקִדְמִיתָא בְּכָלָהוּ סְטִרִין, בְּדִין בְּסִים הִהוּא רַעוּתָא, וְלֹא אֲתַפֵּס לְגוֹ בְּגוֹ בְּסִתִּימוֹ, וּבְדִין זְכָאָה חוּלְקִיָּה מֵאֵן דִּיתְדַבֵּק בְּמֵאֲרִיָּה, בְּהִיא שְׁעָתָא. זְכָאָה אִיהוּ לְעִילָא, זְכָאָה אִיהוּ לְתַתָּא, עֲלִיהּ כְּתִיב יִשְׁמַח אָבִיךָ וְאַמְךָ וְתִגַּל יוֹלְדֶתְךָ.

145. תָּא חֲזִי, בִּיּוֹן דְּכָלָהוּ אֲשְׁתְּלִימוּ דָּא בְּדָא, וְאַתְקְשְׁרוּ דָּא בְּדָא, בְּקִשּׁוּרָא חֲדָא, וְנִשְׁמַתָּא עֲלָאָה נִהִיר לֹון מְסִטְרָא דְלַעֲיָלָא, וְכָלָא נִהוּרִין אִינּוּן בּוֹצִינָא חֲדָא, בְּשְׁלִימוֹ, בְּדִין רַעוּא חֲדָא דְּמִחְשְׁבָה אֲתַפֵּס, נִהִירוּ דְלֹא אֲתַפֵּס וְלֹא אֲתִיידַע, בְּרַ הִהוּא רַעוּ דְּמִחְשְׁבָה תַּפִּיס, וְלֹא יָדַע מַה תַּפִּיס, אֶלָּא דְּאַתְנַהִיר וְאַתְפַּסֵּס, הִהוּא רַעוּ דְּמִחְשְׁבָה, וְאַתְמַלִּיָּא כָלָא, וְאַשְׁתְּלִים כָּלָא, וְאַתְנַהִיר וְאַתְפַּסֵּס כָּלָא, בְּדָקָא יָאוּת. וְעַל דָּא כְּתִיב אֲשֶׁרִי הָעַם שָׂכְכָה לוֹ וְגו'.

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

146. מֵאֵן דְּזָכִי לְאַתְדַּבְּקָא בְּמֵאֲרִיָּה, כְּהֵאֵי גִּוּוֹנָא, יְרִית עֲלֵמִין כְּלָהוּ, רַחֲמָא לְעִילָא, רַחֲמָא לְתַתָּא, צְלוּתִיה לָא אֶהְדְּרָא רִיקְנָא, דָּא אֶתְחַשִּׁי קָמִי מֵאֲרִיָּה, כְּבִרָא קָמִי אָבוּי, וְעֵבִיד לִיה רְעוּתָא בְּכָל מַה דְּאַצְטְרִיךְ, וְאִימְתִּיה שְׁלִיט עַל כָּל בְּרִיּוֹן, אִיהוּ גִזִּיר וְקֹדֶשׁא בְּרִיךְ הוּא עֵבִיד. עֲלִיה כְּתִיב וְתִגְזֹר אֲמַר וְיָקֻם לָךְ וְעַל דְּרָכֶיךָ נִגֵּה אִוֵּר.

34. "Let there be light"

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

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

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

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

147. וַיֹּאמֶר אֱלֹקִים יְהִי אֹר וַיְהִי אֹר. אָמַר רַבִּי יִצְחָק מִכָּאֵן דְּעֶקְרֵן קֹדֶשׁא בְּרִיךְ הוּא לְהַנִּי נְטִיעֵן, וְשִׁתִּיל לֹן, מִשְׁמַע דְּכְתִיב יְהִי. ר' יְהוּדָה אֹמֵר, אֹר שְׁכַבְר הָיָה, תֵּנִן מִשְׁמַע דְּכְתִיב וַיְהִי אֹר, וְהָיָה לָא כְּתִיב, אֵלֹא וַיְהִי. וְכֵן אֶסְתַּבֵּל קֹדֶשׁא בְּרִיךְ הוּא בְּאִינוֹן דְּרִין דְּרִשְׁוִיעִינָא. גִּנִּיז לִיה לְצִדִּיקוּנָא, הֵה"ד אֹר זְרוּעַ לְצִדִּיק וְלִישְׁרֵי לֵב שְׁמֻחָה, וְהָא אֶתְמַר וַיֹּאמֶר אֱלֹקִים יְהִי אֹר הֵה"ד מִי הָעִיר מִמְּזֶרַח וְגו'.

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

148. וַיֵּרָא אֱלֹהִים אֶת הָאֹר כִּי טוֹב, מֵאִי רָאָה אָמַר רַבִּי חִיָּיא כִּדְקָאֲמַרְן, חָמָא בְּעוֹבְדֵיהוּ דְּרִשְׁוִיעִינָא וְגִנִּיז לִיה. ר' אַבָּא אָמַר וַיֵּרָא אֱלֹקִים אֶת הָאֹר כִּי טוֹב לְגִנּוּז אוֹתוֹ. וַיֵּרָא אֱלֹקִים אֶת הָאֹר, דְּסָלִיק נְהוּרִיָּה מִסִּיפֵי עֲלְמָא עַד סִיפֵי עֲלְמָא, וְכִי טוֹב הוּא לְאַגְנֹזָא לִיה דְּלֹא יִהְיֶה מְנִיָּה חַיִּיבֵי עֲלְמָא.

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

149. אָמַר רַבִּי שִׁמְעוֹן, וַיֵּרָא אֱלֹקִים אֶת הָאֹר כִּי טוֹב, דְּלֹא יִשְׁתַּכַּח בִּיה רַתְחָא, כְּתִיב הֵכָא כִּי טוֹב, וְכְתִיב הָתָם כִּי טוֹב בְּעֵינֵי ה' לְבָרֵךְ אֶת יִשְׂרָאֵל, וְסוּפָא דְקָרָא וַיַּבְדֵּל אֱלֹקִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ, וּבְגִין כֵּן לֹא אִשְׁתַּכַּח בִּיה רַתְחָא, וְאַף עַל גַּב דְּשִׁתְּףָ לֹן קֹדֶשׁא בְּרִיךְ הוּא כְּחָדָא.

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

150. תָּא חֲזִי, נִהְיָו עֲלָא, לְמַהּוּי נִהְיָר הָאִי אֹר, וּמִהֵוּא נִהְיָר, חֲדוּ לְכֹלָא בֵּיה, וְהוּא יְמִינָא לְאַתְעֵטְרָא גּוּלְפוּי גְלִיפִין בְּהִדְיָה, וְהָא אֲתַמַּר בְּתִיב מָה רַב טוֹבָךְ אֲשֶׁר צִפְנַתָּ לִירְאִיךָ פְּעֵלַת לְחוּסִים בְּךָ, מָה רַב טוֹבָךְ, דָּא אֹר קְדָמָא דְגִנְיָו קוּדְשָׁא בְּרִיךְ הוּא לִירְאִיךָ, לְצַדִּיקִים, לְאַנּוּן דְּחֵלִי חֲסָא בְּדִקְאָמְרִין.

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

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

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

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

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

151. וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד, וַיְהִי עֶרֶב מִסְטָרָא דְחֹשֶׁךְ, וַיְהִי בֹקֶר, מִסְטָרָא דְאֹר, וּמִגּוּ דְאַנּוּן מִשְׁתַּתְּמִי בְּחֵדָא, בְּתִיב יוֹם אֶחָד, רַבִּי יְהוּדָה אָמַר, מֵאִי טַעְמָא, בְּכָל יוֹמָא וְיוֹמָא בְּתִיב, וַיְהִי עֶרֶב וַיְהִי בֹקֶר. לְמַנְדַּע, דְּהָא לִית יוֹם, בְּלָא לִילָה, וְלִית לִילָה בְּלָא יוֹם, וְלֹא אֲבַעוֹן לְאַתְפָּרְשָׁא.

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

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

152. אָמַר רַבִּי יוֹסִי, הֵהוּא יוֹם דְּנִפְק אֹר קְדָמָא, אֲתַפְּשֵׁט בְּכֹלְהוּ יוֹמֵי, דְּכְתִיב בְּכֹלְהוּ יוֹם. אָמַר רַבִּי אֱלֵעָזָר, מִשְׁמַע דְּכְתִיב בְּכֹלְהוּ בֹקֶר, וְלֹא בֹקֶר אֶלָּא מִסְטָרָא דְאֹר קְדָמָא. רַבִּי שִׁמְעוֹן אָמַר, יוֹמָא קְדָמָא, אֲזִיל עִם כֹּלְהוּ, וְכֹלְהוּ בֵּיה, בְּגִין לְאַחֲזָא דְלֹא בְּהוּ פְּרוּדָא, וְכֹלָא חֲדָא.

36. "Let there be light"

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

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

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

153. וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר, יְהִי, אֶת־מִשְׁטוֹתָא דְהָאֵי אוֹר לְתַתָּא, וְאֵלֶּיִן אֵינּוֹן מְלָאכִין דְּאַתְּבָרִיאוּ בְיוֹמָא קַדְמָאָה, אִית לֹון קְיוּמָא, לְאַתְקִיּוּמָא לְסִטְר יְמִינָא. וַיֵּרָא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב, אֶת לְאַתְבָּלְלָא אֶסְפֵּקְלָרִיָּאָה דְלֹא נִהְרָא עִם אֶסְפֵּקְלָרִיָּאָה דְנִהְרָא דְאַתְמָר כִּי טוֹב, אָמַר רַבִּי אֲלֵעָזָר, אֶת לְאַתְבָּלְלָא וּלְאַסְגָּאָה בְּלֵהוּ מְלָאכִין דְּאַתִּינִן מִסִּטְרָא דְאוֹר דָּא, וּכְלָהוֹן נִהְרִין בְּקַדְמִיתָא בְּקִיּוּמָא שְׁלִים.

37. "Let there be a firmament"

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

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

154. יְהִי רְקִיעַ בְּתוֹךְ הַמַּיִם, אָמַר רַבִּי יְהוּדָה בְּהָאֵי אֶתְפָּרְשׁוּ, מֵיִין עֲלָאִין מִמִּיָּין תִּתְאַיֵּן. רְקִיעַ: מְשִׁיטוֹתָא דְמֵיִין, וְהָא אֶתְמָר, וַיְהִי מַבְדִּיל, בֵּין מֵיִין עֲלָאִין לְתַתְּאִין.

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

155. וַיַּעַשׂ אֱלֹהִים אֶת הָרְקִיעַ, דְּעֵבִיד בֵּיהַ עֲבִידָתָא, בְּסִגְיָאוּ עֲלָאָה, וַיְהִי רְקִיעַ לֹא כְתִיב, אֶלָּא וַיַּעַשׂ, דְּאַסְגִּי לֵיהַ, בְּרַבּוּ סִגְיָא.

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

156. אָמַר רַבִּי יִצְחָק, בְּשָׁנֵי אֶתְבָּרִי גֵיהֶנּוּם, לְחִיבֵי עֲלָמָא, בְּשָׁנֵי אֶתְבָּרִי מַחְלוקָת, בְּשָׁנֵי לֹא אֲשַׁתְּלִים בֵּיהַ עֲבִידָתָא, וּבְגִין כֵּךְ לֹא כְתִיב בֵּיהַ כִּי טוֹב, עַד דְּאַתָּא יוֹם תְּלִיתָאָה, וְאֲשַׁתְּלִים בֵּיהַ עֲבִידָתָא, בְּגִין כֵּךְ כִּי טוֹב תְּרִי זְמָנִי, חַד עַל אֲשַׁלְמוֹת עֲבִידָתָא דְיוֹם שְׁנִי, וְחַד לְגַרְמִיָּה. בְּיוֹם תְּלִיתָאֵי אֶתְתַּקֵּן יוֹם שְׁנִי, וְאַתְפָּרֵשׁ בֵּיהַ מַחְלוקָת, וּבֵיהַ אֲשַׁתְּלִימוּ רַחֲמֵי עַל חִיבֵי גֵיהֶנּוּם, בְּיוֹמָא תְּלִיתָאָה מְשַׁתְּכִין שְׂבִיבִין דְּגֵיהֶנּוּם, בְּגִינֵי כֵךְ אֶתְבָּלִיל בֵּיהַ יוֹם שְׁנִי, וְאֲשַׁתְּלִים בֵּיהַ.

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

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

38. "Let the earth bring forth grass"

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

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

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

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

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

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

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

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

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

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

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

39. "Luminous bodies of the firmament"

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

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

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

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

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

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

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

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

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

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

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

164. תָּא חֲזִי, נְקוּדָה חֵד אֵיט, וּמִתְמָן שִׁירוּתָא לְמַמְנִי, דִּהָא מַה דְּלָגוּ דִּהְהִיא נְקוּדָה, לֹא אֲתִידַע, וְלֹא אֲתִיָּהֵב לְמַמְנִי, וְאֵיט נְקוּדָה לְעִילָא סְתִים, דְּלֹא אֲתִגְלִיא כָּלֵל, וְלֹא אֲתִידַע, וּמִתְמָן שִׁירוּתָא לְמַמְנִי, כָּל סְתִים וְעוּמָקָא, הֲכִי נִמְי אֵיט נְקוּדָה לְתַתָּא דְּאֲתִגְלִיא, וּמִתְמָן הוּא שִׁירוּתָא לְכָל חוֹשְׁבָנָא, וְלְכָל מִנּוּן, וְעַל דָּא, הֲכָא הוּא אֲתֵר לְכָל תְּקוּפוֹת, וְגִימְטְרִיאֹת, וְעִבּוּרִין, וְזִמְנִין, וְחֻגִי, וְשַׁבְתֵּי. וְיִשְׂרָאֵל דְּרַבְּקִי בְּקִדְשָׁא בְּרִיךְ הוּא עֲבָדֵי חוֹשְׁבֵן לְסִיְהָרָא, וְאֲנֹן דְּבָקִין בֵּיהּ, וְסֻלְקִין לֵיהּ לְעִילָא, דְּכִתִּיב וְאַתֶּם הַדְּבָקִים בָּהּ אֶלְקִיכֶם וְגו'.

40. "Let the water teem with swarms"

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

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

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

165. וְיִשְׂרָצוּ הַמַּיִם שְׂרָץ נֶפֶשׁ חַיָּה, אָמַר רַבִּי אֶלְעָזָר, הָא אֻקְמוּהָ, דְּאִינוּן מִיּוֹן רַחִישׁוֹ וְאוּלִידוֹ כְּגוּוּנָא דְּלְעִילָא, וְהָא אֲתִמַּר. וְעוֹף יַעֲוֹפֵף עַל הָאָרֶץ, יַעֲוֹף מִבְּעֵי לֵיהּ, מַהוּ יַעֲוֹפֵף.

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

166. אָמַר רַבִּי שִׁמְעוֹן רָזָא הוּא, וְעוֹף דָּא מִיכָאֵל, דְּכִתִּיב וַיַּעַף אֵלַי אֶחָד מִן הַשְּׂרָפִים. יַעֲוֹפֵף דָּא גְּבִרְיָאֵל, דְּכִתִּיב וְהָאִישׁ גְּבִרְיָאֵל אֲשֶׁר רָאִיתִי בַּחֲזוֹן בְּתַחֲלָה מַעַף בַּיּוֹם. עַל הָאָרֶץ, דָּא אֱלִיָּהוּ, דְּאֲשַׁתְּכַח תְּדִיר בְּאַרְעָא, וְלֹא מַסְטָרָא דְּאַבָּא וְאַמָּא אֲשַׁתְּכַח, דְּאִיְהוּ בְּד' טָאסִין, דְּכִתִּיב וְרוּחַ ה' יִשְׁאָךְ עַל אֲשֶׁר לֹא אֲדַע, וְרוּחַ ה' חֵד, וְשִׁאָךְ תְּרִין, עַל אֲשֶׁר תִּלַּת, לֹא אֲדַע אַרְבַּע.

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

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

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

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

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

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

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

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

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

171. וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה וְגו', בְּלִהּוֹן שְׂאֵר חַיּוֹן אַחֲרָיִן כָּל חַד וְחַד בְּכּוּם זַיְנִיה, וַאֲמַר רַבִּי אֶלְעָזָר, הָאִי מְסִייעַ לְמַה דְּאִמְרָן, נֶפֶשׁ חַיָּה אֵלִין יִשְׂרָאֵל, דְּאִינוּן נֶפֶשׁ חַיָּה קְדִישָׁא עֲלָאָה. בְּהִמָּה וּרְמֶשׂ וְחִיתוּ אָרֶץ, אֵלִין שְׂאֵר עֲמִין עֵבְבוּם, דְּלֹאוּ אִינוּן נֶפֶשׁ חַיָּה, אֶלָּא בְּדִקְאָמְרָן.

41. "Let us make man"

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

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

172. "נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ בְּדְמוּתֵנוּ", דְּאִתְבְּלִיל בְּשֵׁית סְטְרִין, בְּלִיל מְכַלָּא, בְּגוּוּנָא דְלַעִילָא, בְּשִׁיפִי מְתַקֵּן, בְּרִזָּא דְחֻכְמָתָא, בְּדִקְא יָאוּת, כְּלָא תְקוּנָא עֲלָאָה. נַעֲשֶׂה אָדָם, רִזָּא דְכֹר וְנוֹקְבָא, כְּלָא בְּחֻכְמָתָא קְדִישָׁא עֲלָאָה. בְּצַלְמֵנוּ בְּדְמוּתֵנוּ, לְאַשְׁתַּכְּלָלָא דָּא בְּדָא, לְמַהּוּי הוּא יְחִידָאִי בְּעֻלְמָא, שְׁלִיט עַל כְּלָא.

42. "And Elohim saw all that He made"

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

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

173. וַיֵּרָא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה, וְהִנֵּה טוֹב מְאֹד, הִכָּא אִתְתַּקֵּן, מַה דְּלָא אִתְמַר כִּי טוֹב בְּשֵׁנִי, בְּגִין דְּאִתְבְּרִי בִּיה מוֹתָא, וְהִכָּא אִתְמַר וְהִנֵּה טוֹב מְאֹד. וְאִזְלָא כְּמַה דְּאִמְרִי חֲבֵרְיָא, וְהִנֵּה טוֹב מְאֹד זֶה מוֹת.

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

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

43. "The heavens and earth were finished"

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

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

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

174. וַיֵּרָא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה, וְהִנֵּה טוֹב מְאֹד, וְכִי לֹא חָמָא לִיה קוֹדֶם, אֲלֵא כְּלָא חָמָא לִיה קִדְשָׁא בְּרִיךְ הוּא, וּמֵאֵן דְּאָמַר אֶת כָּל, לְאַסְגָּאָה כָּל דְּרִין דִּיִּיתוֹן לְבִתְרָ בֵּן, וְכֵן כָּל מַה דִּיִּתְחַדֵּשׁ בְּעֵלְמָא, בְּכָל דְּרָא וּדְרָא, עַד לֹא יִיתוֹן לְעֵלְמָא. אֲשֶׁר עָשָׂה דָּא כָּל עוֹבְדִין דְּבְרָאשִׁית, דִּתְמֵן אֲתַבְרִי יְסוּדָא וְעִקְרָא לְכָל מַה דִּיִּיתִי וְיִתְחַדֵּשׁ בְּעֵלְמָא לְבִתְרָ בֵּן. וּבְגִין כֵּן חָמָא לִיה קִדְשָׁא בְּרִיךְ הוּא, עַד לֹא הוּהוּ, וְשׂוּי כְּלָא בְּעוֹבְדָא דְּבְרָאשִׁית.

175. יוֹם הַשְּׁשִׁי מֵאֵי שָׁנָא בְּכֻלָּהוּ יוֹמֵי דְלָא אֲתַמָּר בְּהוּ ה' א, אֲלֵא הֵכָא כִּד אֲשַׁתְּכִלְל עֲלֵמָא, אֲתַחֲבַרְתָּ נּוֹקְבָא בְּדִכּוּרָא, בְּחִבּוּרָא חַד, ה' בְּשִׁשִּׁי לְמַהוּי כְּלָא חַד. וַיְכֻלוּ אֲשַׁתְּכִלְלוּ כְּלָא חַד, אֲשַׁתְּכִלְלוּ מִכְּלָא, וְאֲשַׁתְּלִימוּ בְּכֻלָּא.

176. וַיְכֻלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם, רַבִּי אֶלְעָזָר פִּתַּח, מַה רַב טוֹבָךְ אֲשֶׁר צִפְנִיתָ לִירְאִיךָ פְּעֻלַּת לְחוּסִים בְּךָ נִגְדַּר בְּנֵי אָדָם, תָּא חֲזִי קִדְשָׁא בְּרִיךְ הוּא בְּרָא לְבַר נֶשׁ בְּעֵלְמָא, וְאֲתַקֵּין לִיה לְמַהוּי שְׁלִימָא בְּפֻלְחָנִיה, וְלֵאֲתַתְּקֵנָא אֲרַחוּי, בְּגִין דִּיזְכִּי לְנִהוּרָא עֲלָאָה, דִּגְנִיז קִדְשָׁא בְּרִיךְ הוּא לְצִדִּיקֵינָא, כִּד "א עֵין לֹא רָאָתָה אֱלֹהִים זוּלָתֶךָ יַעֲשֶׂה לְמַחֲבֵה לוֹ.

177. וּבְמַה יִּזְכִּי לִיה לְבַר נֶשׁ לְהֵהוּא נִהוּרָא, בְּאוּרִייתָא. דְּכָל מֵאֵן דְּאֲשַׁתְּדִל בְּאוּרִייתָא בְּכָל יוֹמָא, יִזְכִּי לְמַהוּי לִיה חוּלְקָא בְּעֵלְמָא דְאֲתִי, וְיִתְחַשֵּׁב לִיה כְּאֵלוּ בְּאֵנִי עֲלָמִין, דְּהָא בְּאוּרִייתָא אֲתַבְּנִי עֲלֵמָא וְאֲשַׁתְּכִלְל, הֵה"ד ה' בְּחֻכְמָה יִסַּד אֲרֶץ כּוֹנֵן שָׁמַיִם בְּתַבּוּנָה, וּכְתִיב וְאֶהְיָ אֶצֶל אֱמוּן וְאֶהְיָ שְׁעִשׂוּעִים יוֹם יוֹם, וְכָל דְּאֲשַׁתְּדִל בְּה, שְׁכִלְיִל עֲלָמִין, וְקִיָּים לִיה, וְתָא חֲזִי, בְּרוּחָא עֲבִיד קִדְשָׁא בְּרִיךְ הוּא עֲלֵמָא, וּבְרוּחָא מִתְקִינָא, רוּחָא דְאֵינּוֹן דִּלְעָאן בְּאוּרִייתָא, וְכָל שְׁכֵן רוּחָא דְהִבֵּל דְּרַבִּי דְבִי רַב.

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

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

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

44. "And Elohim finished on the seventh day"

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

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

178. מִה רַב טוֹבָךְ, דָּא טוֹבָא דְאַתְגְּנוּז. לִירְאִיךְ, לְאַיִנוֹן דְּחִלִּי חֲטָאָה. פְּעִלַת לְחוּסִים בְּךָ, מְאִי פְעִלַת, דָּא עוֹבְדָא דְבְּרָאשִׁית. רַבִּי אָבָא אָמַר, דָּא גֵן עֵדֶן, דְּהָא בְּאוֹמְנוּתָא עֲבִיד לִיה קִדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא, כְּגוֹנוֹנָא דְלַעִילָא. לְאַתְתַּקְפָּא בֵּיה צְדִיקָיָא, הֵה"ד פְּעִלַת לְחוּסִים בְּךָ נִגְד בְּנֵי אָדָם, דְּהָא הוּא נִגְד אָדָם וְאַחֲרָא נִגְד עֲלָאִין קְדִישִׁין. אָמַר רַבִּי שְׁמַעוֹן גֵּן עֵדֶן לַעִילָא וְנִגְד בְּנֵי אָדָם הוּא, לְאַתְכַּנְשָׁא בֵּיה צְדִיקָיָא דְעַבְדֵּי רַעוּתָא דְמֵאֲרִיהוּן.

179. וַיְכַלּוּ, דְּכָלוּ עוֹבְדֵין דְלַעִילָא וְעוֹבְדֵין דְלַתְתָּא, הַשָּׁמַיִם וְהָאָרֶץ, לַעִילָא וְתָתָא. רַבִּי שְׁמַעוֹן אָמַר עוֹבְדָא וְאוֹמְנוּתָא דְאוּרִייתָא שְׂבַכְתָּב, וְעוֹבְדָא וְאוֹמְנוּתָא דְתוֹרָה שְׂבַעַל פָּה. וְכָל צַבָּאָם, אֵלִין פְּרִטֵי דְאוּרִייתָא, אִפִּין דְאוּרִייתָא, שְׂבַעִים פָּנִים לְתוֹרָה. וַיְכַלּוּ, דְאַתְקִימוּ וְאַשְׁתַּכְּלִלוּ דָּא בְּדָא, שָׁמַיִם וְאָרֶץ פְּרִט וְכָלֵל, וְכָל צַבָּאָם רְזִי דְאוּרִייתָא, דְכִיָּאֵן דְאוּרִייתָא מְסַבֵּן דְאוּרִייתָא.

180. וַיְכַל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי, דָּא תוֹרָה שְׂבַעַל פָּה, דְּאִיהוּ יוֹם שְׂבִיעִי, וְבִיה אֲשְׁתַּכְּלִל עֲלֵמָא, דְּאִיהוּ קִיּוּמָא דְכָלָא. מְלֵאכְתּוֹ אֲשֶׁר עָשָׂה, וְלֹא כָל מְלֵאכְתּוֹ, דְּהָא תוֹרָה שְׂבַכְתָּב, אִפִּיק כָּלָא, בְּתוֹקְפָא דְכֶתֶב דְנִמְק מִחֲכֻמָּתָא.

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

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

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

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

45. "Which Elohim created to make"

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

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

181. תֵּלֶת זְמַנִּין הָכָא בְּיוֹם הַשְּׁבִיעִי, וַיְכַל אֱלֹקִים בְּיוֹם הַשְּׁבִיעִי, וַיִּשְׁבּוֹת בְּיוֹם הַשְּׁבִיעִי וַיְבָרֶךְ אֱלֹקִים אֶת יוֹם הַשְּׁבִיעִי, הָא תֵּלֶת, וַיְכַל אֱלֹקִים בְּיוֹם הַשְּׁבִיעִי, דָּא תוֹרָה שְׁבַעַל פָּה, דְּעַם יוֹם הַשְּׁבִיעִי דָּא, אֲשֶׁתְּכַלֵּל עֲלֵמָא בְּדָקָא אֲמָרָן.

182. וַיִּשְׁבּוֹת בְּיוֹם הַשְּׁבִיעִי, דָּא יְסוּדָא דְעֲלֵמָא, בְּסִפְרָא דְרַב יִיבָא סָבָא דָּא יוֹבְלָא, וְעַל כֵּךְ כְּתִיב הָכָא מִכָּל מְלָאכְתּוֹ, דְּכֹלָא נִפְיָק מִנֶּיהָ. וְאַנָּן, דָּא יְסוּדָא בְּדָקָאמָרָן דְּהָא נִיּוּחָא בֵּיהּ הוּהּ, וַתִּיר מְכֹלָא.

183. וַיְבָרֶךְ אֱלֹקִים אֶת יוֹם הַשְּׁבִיעִי, דָּא כְּהֵן גְּדוֹל, דְּמִבְרַךְ לְכֹלָא, וְהוּא נָטִיל בְּרִישָׁא, דִּתְנִן כְּהֵן נוֹטֵל בְּרִישָׁא, וַבְּרַכָּאן בֵּיהּ שְׂרִינָן לְבִרְכָּא. וְאַקְרִי שְׁבִיעִי. רַבִּי יוֹסָא סָבָא אָמַר, הָנִי תְרִי, חֹד בְּיְסוּדָא דְעֲלֵמָא אִיהוּ, וְחֹד בְּעֲמוּדָא דְאֲמֻצְעִיתָא.

184. וְכֵן וַיְקַדֵּשׁ אוֹתוֹ, לְמָאן, לְהֵהוּא אֲתֵר, דָּאָת קִיּוּמָא, בֵּיהּ שְׂרִיָּא, כַּד"א וְהִרְאֵנִי אוֹתוֹ וְאֵת נֹוֶהוּ, וּבְהֵאֵי אֲתֵר שְׂרִינָן כָּל קְדוּשִׁין לְעִילָא, וְנִפְקִי מִנֶּיהָ לְכַנְסַת יִשְׂרָאֵל, לְמִיָּהֵב לָהּ תַּפְנוּקָא, לָחֶם פָּנֵג, וְאֲזֵלָא הָא כְּמָה דְּכְתִיב מֵאֲשֶׁר שְׂמָנָה לְחֶמּוֹ וְהוּא יִתֵּן מִעֲדָנֵי מֶלֶךְ. מֵאֲשֶׁר, דָּא קוּיָם שְׁלִיָם, שְׂמָנָה לְחֶמּוֹ, דְּהוּהּ לָחֶם עוֹנִי, אֲתַהֲדֵר לְמַהוּי לָחֶם פָּנֵג. וְהוּא יִתֵּן מִעֲדָנֵי מֶלֶךְ, מֵאֵן מֶלֶךְ דָּא כְּנִסַת יִשְׂרָאֵל, הוּא יְהִיב כָּל תַּפְנוּקִין דְּעֲלָמִין, וְכָל קְדוּשִׁין דְּנִפְקִין מִלְעִילָא מֵהֵאֵי אֲתֵר נִפְקִין. וְעַל דָּא וַיְקַדֵּשׁ אוֹתוֹ, הֵהוּא אֶת קִיּוּמָא.

185. כִּי בּו שְׁבַת, בֵּיהּ נִיּוּחָא דְכֹלָא, דְעֲלָאִין וְתַתְּאִין, בֵּיהּ שְׁבַתָּא לְנִיּוּחָא, אֲשֶׁר בְּרָא אֱלֹקִים מִכָּלָל דְּזִכּוֹר נִפְקָא שְׁמוֹר, לְאַתְקָנָא עֲבִידָתָא דְעֲלָמָא. לְעִשׂוֹת, דָּא אוּמָנָא דְעֲלָמָא, לְמַעַבְד עֲבִידָתָא דְכֹלָא.

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

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

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

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

186. תו, פֿריש ר' שִׁמְעוֹן מֶלֶח וְאָמַר, כְּתִיב שׁוֹמֵר הַבְּרִית וְהַחֶסֶד, שׁוֹמֵר, דָּא כְּנֶסֶת יִשְׂרָאֵל, הַבְּרִית, דָּא יִסּוּדָא דְעֵלְמָא, וְהַחֶסֶד דָּא אַבְרָהָם, דְּכְנֶסֶת יִשְׂרָאֵל הִיא שׁוֹמֵר הַבְּרִית וְהַחֶסֶד, וְאֶקְרִי שׁוֹמֵר יִשְׂרָאֵל, דָּא הוּא נָטִיר פֶּתַח דְכָלָא, בֵּיה תְלִינן כָּל עֲבִידֵן דְעֵלְמָא וְדָאנִי. אֲשֶׁר בָּרָא אֱלֹקִים לַעֲשׂוֹת, לְשַׁכְלֵל לְאַתְקָנָא כָּלָא, כָּל יוֹמָא וְיוֹמָא, וְלֹאֲפָקֵי רוּחִין וְנִשְׁמָתִין וְאֶפְלוּ רוּחִין וְשָׂדִיִּין.

187. וְאִי תִימָא דִּלָּאו אֵינוֹן תְּקוּנָא דְעֵלְמָא, לָאו הֵכִי, דִּהָא אֵינוֹן לְתְּקוּנָא דְעֵלְמָא הוּא, וְלֹאֲלֻקָּהּ בְּהוּ לְחַיִּיבֵי עֵלְמָא, דְּאֵינוֹן אֲזִלִּין לְקַבְּלִייהוּ לְאוֹכְחָא לְהוּ, וּמָאִי דְאֲזִיל לְשִׁמְאָלָא, אֲתַאחִיד בְּסִטְרָא שְׁמָאֲלָא לְקַבְּלִייהוּ, בְּגִינֵי כֶךְ לְתְּקוּנָא הוּא. תָּא חֲזִי מַה כְּתִיב בְּשִׁלְמָה וְהוֹכַחְתִּיו בְּשִׁבְטֵי אֲנָשִׁים וּבְנִגְעֵי בְּנֵי אָדָם מֵאֵן נִגְעֵי בְּנֵי אָדָם אֲלִין אֵינוֹן מִזִּיקִין.

188. תָּא חֲזִי, בְּשַׁעֲתָא דְאַתְבָּרִיאָו, אֲתַקְדֵּשׁ יוֹמָא, וְאַשְׁתַּאֲרוּ רוּחָא בְּלֹא גּוּפָא, וְאֲלִין אֵינוֹן בְּרִינִין דִּלָּא אֲשַׁתְּכַלְלֻ, וּמַסְטֵר שְׁמָאֲלָא אֵינוֹן זוּהֵמָא דְדִהָבָא, וְעַל דָּא, בְּגִין דִּלָּא אֲשַׁתְּכַלְלוּ וְאֵינוֹן פְּגִימִין, שְׁמָא קְדִישָׁא לֹא שְׂרִיא בְּהוּ, וְלֹא אֲתַדְּבֻקוּ בֵּיה, וְדַחֲלוּ דִלְהוֹן מִשְׁמָא קְדִישָׁא אִיהוּ, וְחֲעִין וְדַחֲלִין מִנִּיהּ, וְשְׁמָא קְדִישָׁא לֹא שְׂרִיא בְּאַתֵּר פְּגִים.

189. וְתָא חֲזִי, הָאִי ב"נ דְאַתְפָּגִים דִּלָּא שְׂבֵק בֵּר בְּהָאִי עֵלְמָא, כִּד נִפְק מִנִּיהּ, לֹא אֲתַדְּבֻק בְּשִׁמָּא קְדִישָׁא, וְלֹא עֲאֲלִין לִיָּה בְּפִרְגוּדָא, בְּגִין דְּאִיהוּ פְּגִים וְלֹא אֲשַׁתְּלִים, וְאֵילֻנָא דְאַתְעַקֵּר, בְּעִיא נְטִיעָא זְמָנָא אַחֲרָא, בְּגִין דְּשְׁמָא קְדִישָׁא אֲשַׁתְּלִים בְּכָל סְטְרִין, וּפְגִימוּ לֹא אֲתַדְּבֻק בֵּיה לְעֵלְמִין.

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

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

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

190. וְתָא חֲזִי, הֵנִי בְרִיין, פְּגִימין אִינוּן, מַעֲיָלָא וּמִתָּתָא, וּבְגִינִי כִךְ לֹא מִתְדַבֵּקן לַעֲיָלָא, וְלֹא מִתְדַבֵּקן לַתָּתָא, וְאֵלִין דְּכִתִּיב בְּהוּ אֲשֶׁר בְּרָא אֱלֹקִים לַעֲשׂוֹת, דְּלֹא אֲשִׁתְּלִימוּ עֵילָא וְתָתָא. וְאִי תִימָא הָא רוּחִין אִינוּן, אֲמָאִי לֹא אֲשִׁתְּלִימוּ לַעֲיָלָא, אֲלֵא בִין דְּלֹא אֲשִׁתְּלִימוּ לַתָּתָא בְּאַרְעָא, לֹא אֲשִׁתְּלִימוּ לַעֲיָלָא, וְכִלְהוּ מַסְטֵר שְׂמָלָא קָא אֲתִין, וּמִתְבַּסִּין מַעֲיָנָא דְּבִנֵּי נָשָׁא, וְקִיּוּמִי לְקַבְּלִיהוּ לְאַבְאָשָׁא לֹון. תִּלְתָּ לֹון בְּמִלְאֲבֵי הַשְּׂרֵת, וְתִלְתָּ לֹון כְּבִנֵּי נָשָׁא, וְהָא אוֹקְמוּהָ.

191. בְּתֵר דְּאַתְּבְּרִיאוּ רוּחִין, אֲשִׁתְּאָרוּ אִינוּן רוּחִין, בְּתֵר רַחֲוִיָּא דְּנוֹקְבָא דְּתַהוּמָא רַבָּא, לִילִיָּא דְּשַׁבְּתָא וְיוֹמָא דְּשַׁבְּתָא, בִּין דְּנִפְק קְדוּשָׁתָא דְּיוֹמָא, וְלֹא אֲשִׁתְּלִימוּ, נִפְקוּ לַעֲלָמָא, וְשָׁטְאן לְכָל סְטְרִין, וּבַעֲיָא עֲלָמָא לְאַתְנַטְרָא מְנִייהוּ. דְּהָא בְּדִין כָּל סְטֵר שְׂמָלָא אֲתַעֵר, וְאַשָׁא דְּגִיְהֵנָם מְלַהֵטָא, וְכָל אִינוּן דְּבַסְטֵר שְׂמָלָא, אֲזִלִּין וְשָׁטְאן בְּעֲלָמָא, וּבַעֲיָא לְאַתְלַבֵּשָׁא בְּגוּפָא, וְלֹא יְכִלִּין, בְּדִין בַּעֲיָנָא לְאַסְתַּמְרָא מְנִייהוּ וְאַתְקִינוּ שִׁיר דְּפִגְעִים, בְּכָל שַׁעְתָּא דְּרַחֲלוֹ דְּלֵהוּן שְׂרִיָּא בְּעֲלָמָא.

46. The Tabernacle of Peace

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

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

192. תָּא חֲזִי בְּדִ אֲתַקְדֵּשׁ יוֹמָא בְּמַעֲלֵי שַׁבְּתָא, סוּבַת שְׁלוֹם שְׂרִיָּא, וְאַתְפְּרִיסַת בְּעֲלָמָא, מֵאן סוּבַת שְׁלוֹם, דָּא שַׁבְּתָא, וְכָל רוּחִין וְעֲלֵעוּלִין וְשִׂרִין, וְכָל סְטֵרָא דְּמַסְאֲבֵי כָּלְהוּ טְמִירִין, וְעֲאִלִּין בַּעֲיָנָא דְּרִיחֲוִיָּא דְּנוֹקְבָא דְּתַהוּמָא רַבָּא, דְּהָא בִין דְּאַתְעֵר קְדוּשָׁתָא עַל עֲלָמָא, רוּחַ מַסְאֲבָא לֹא אֲתַעֵר בְּהַדְרִיָּה, וְדָא עָרִיק מְקַמִּיָּה דְּרָא.

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

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

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

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

193. וכדין עלמא בנטירו עלאה. ולא בעינן לצללה על נטירו, כגון שומר את עמו ישראל לעד אמן, דהא דא ביומא דחול אתתקן, דעלמא בעיא נטירו, אבל בשבת, סוכת שלום אתפריסא על עלמא, ואתנטיר בכל סטריין, ואפילו חייבי גיהנם נטירין אינון, וכלא בשלמא אשתכחו, עלאין ותתאין, ובגין כך בקדושא דיומא מברכינן הפורס סכת שלום עלינו ועל כל עמו ישראל ועל ירושלם.

194. אמאי על ירושלם, אלא דא היא מדורא דהיא סבה, ובעינא לזמנא לההיא סבה, דאתפרסת עלנא, ולמשרא עמנא, ולמהוי עלנא כאמא דשרינא על בנין, ובג"ד לא דחלין מכל סטריין, ועל דא הפורס סוכת שלום עלינו.

195. תא חזי, בשעתא דישראל מברכינ ומזמנין להאי סכת שלום, אושפיזא קדישא, ואמרי הפורס סכת שלום, כדין קדושתא עלאה נחתא, ופריסת גרפהא עליהו דישראל, ומכסיא לון כאמא על בנין, וכל זניין בישין, אתכנישו מעלמא, ויתבי ישראל תחות קדושתא דמאריהון, וכדין דא סכת שלום, יהיב נשמתין חדתין לבנהא, מאי טעמא בגין דביה נשמתין שריין, ומניה נפקין וכיון דשריא, ופריסת גרפהא על בנהא, אריקת נשמתין חדתין לכל חר וחר.

196. תו, אמר רבי שמעון, על דא תנינן שבת, דוגמא דעלמא דאתי איהו, הכי הוא ודאי, ועל דא, שמיטה ויובל, דוגמא דא בדא, ושבת ועלמא דאתי הכי הוא, והוא תוספת דנשמתא, מרזא דזכור קא אתיא, על האי סכת שלום, דנטיל מעלמא דאתי, ודא תוספת יהבת לעמא קדישא, ובהוא תוספת, חדאן, ויתנשי מנייהו כל מלין דחול, וכל צעריין, וכל עאקין, בד"א ביום הניח ה' לך מעצבך ומרגזך ומן העבדה הקשה וגו'.

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

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

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

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

197. ובִּלְיָא דְּשַׁבְּתָא, בְּעֵי ב"נ לְאַטְעָמָא מִכָּלָא, בְּגִין לְאַחֲזָא, דְּהָאִי סִכַּת שְׁלוֹם, מִכָּלָא אֲתַבְּלִילָת, וּבְלִבְדָּא דְּלֹא יַפְגִּים, מִיכָלָא חֲדָא לְיוֹמָא, וְאִית דְּאֲמַרֵּי תְרִין, לְתַרְיָן סַעֲדָתֵי אַחֲרָנִין דְּיוֹמָא, וְשִׁפּוּר, וְכָל שָׁכָן אִי סָלִיק יְתִיר לְיוֹמָא, וְיָכִיל לְמַטְעָם מִמִּיכָלִין אַחֲרָנִין, וְלִזְעִירֵי בְתָרֵי תַבְשִׁילִין סָגִיא, וְאוֹקְמוּהָ חֲבֵרִיא.

198. גֵּר שֶׁל שַׁבָּת, לְנָשֵׁי עָמָא קְדִישָׁא אֲתִיְהִיבָת לְאַדְלָקָא, וְחֲבֵרִיאָא הָא אָמְרוּ, דְּאִיהִי כְּבִתָּה בּוֹצִינָא דְּעֵלְמָא, וְאַחֲשִׁיכָת לִיה כּו' וְשִׁפּוּר. אָבֵל רְזָא דְּמַלְהָ, הָאִי סִכַּת שְׁלוֹם מְטְרוֹנִיתָא דְּעֵלְמָא הִיא, וְנִשְׁמָתִין דְּאִינוּן בּוֹצִינָא עֲלָאָה, בְּהָ שְׂרִינִין, וְעַל דָּא מְטְרוֹנִיתָא בְּעִיָּא לְאַדְלָקָא, דְּהָא בְּרוּכָתָהָא אֲתַאֲחֶדֶת וְעַבְדָּת עוֹבְדָא.

199. וְאֲתַתָּא בְּעִיָּא בְּחֻדָּה דְּלִבָּה וְרַעוּתָא, לְאַדְלָקָא בּוֹצִינָא דְּשַׁבְּתָא, דְּהָא יִקְרָא עֲלָאָה הִיא לָהּ, וְזָכוּ רַב לְגִרְמָה, לְמִזְבֵּי לְבָנִין קְדִישִׁין, דִּיהוּן בּוֹצִינָא דְּעֵלְמָא, בְּאוּרִייתָא, וּבְדַחֲלָתָא, וְיִסְגוּן שְׁלָמָא בְּאַרְעָא, וְיִהִיבָת לְבַעֲלָהּ אוֹרְכָא רַחֲוִין, בְּגִין כֵּן בְּעִיָּא לְאַזְדַּהֲרָא בָּהּ.

200. תָּא חַיִּי, שַׁבָּת, לִילְיָא וְיוֹמָא, זָכוּר וְשִׁמּוּר, אִיהוּ בְּחֻדָּא, וְעַל דָּא כְּתִיב זָכוּר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ, וְכְתִיב שִׁמּוּר אֶת יוֹם הַשַּׁבָּת, זָכוּר לְדַכּוּרָא שִׁמּוּר לְנוֹקְבָא, וְכָלָא חֲדָא. זָכָאִין אִינוּן יִשְׂרָאֵל, חוֹלְקִיהּ דְּקַדְּשָׁא בְּרִיךְ הוּא, עַדְבִּיָּה וְאַחֲסִנְתִּיהּ, עֲלִיְהוּ כְּתִיב אֲשֶׁרִי הָעָם שִׁכְבָּה לוֹ, אֲשֶׁרִי הָעָם שָׁה' אֶלְקִיו.

47. "And Hashem Elohim built the rib"

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

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

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

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

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

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

201. וַיִּבֶן ה' אֱלֹקִים אֶת הַצֶּלַע אֲשֶׁר לָקַח מִן הָאָדָם וּגו', אָמַר רַבִּי שִׁמְעוֹן כְּתִיב אֱלֹקִים הִבִּין דְּרִכָּהּ וְהוּא יָדַע אֶת מְקוֹמָהּ. הָאִי קָרָא גּוֹוִנִין סְגִיִּינִין אֵינִת בֵּינָה, אֲלֵא מְהוּ אֱלֹקִים הִבִּין דְּרִכָּהּ, כִּד"א וַיִּבֶן ה' אֱלֹקִים אֶת הַצֶּלַע, דָּא תוֹרָה שְׁבַע"פ, דָּאִית בָּהּ דֶּרֶךְ, כִּד"א הַנּוֹתָן בֵּינָם דֶּרֶךְ, בְּגִינֵי כִךְ אֱלֹקִים הִבִּין דְּרִכָּהּ.

202. וְהוּא יָדַע אֶת מְקוֹמָהּ, מֵאֵן מְקוֹמָהּ, דָּא תוֹרָה שְׁבַכְתָּב, דָּאִית בָּהּ דַּעַת. ה' אֱלֹקִים, שֵׁם מְלֵא, לְאַתְקִנָּא לָהּ בְּכֻלָּא, וְעַל דָּא אֲתַקְרִיאת חֲכְמָה, וְאַתְקְרִיאת בִּינָה, בְּגִין דְּהוּא בְּשֵׁם מְלֵא, ה' אֱלֹקִים, בְּכֻלָּא בְּשִׁלְמוֹ בְּתָרֵי שְׁמֵהּ.

203. אֶת הַצֶּלַע, דָּא אֶסְפֵּקְלָרִיָּא דְלֵא נִהְרָא, כִּד"א וּבְצִלְעֵי שְׁמִחוּ וּנְאֻסְפוּ. אֲשֶׁר לָקַח מִן הָאָדָם, בְּגִין דְּהָא מִתּוֹרָה שְׁבַכְתָּב נִפְקַת. לְאַשָּׁה, לְאַתְקִשְׁרָא בְּשִׁלְהוּבָא דְסִטְרָא שְׁמַאלָא, דְּהָא אוֹרִייתָא מְסִטְרָא דְגְבוּרָה אֲתִיבָת. לְאַשָּׁה, לְמַהּוּי אִשׁ ה' קְטוּר בְּחָדָא.

204. וַיָּבֵאָהּ אֶל הָאָדָם, בְּגִין דְּלֵא בְּעִיָּא לְאַשְׁתַּבַּח בְּלַחֲדָהּ, אֲלֵא לְאַתְבַּלְלָא וּלְאַתְחַבְרָא בְּתוֹרָה שְׁבַכְתָּב, בִּינּוֹן דְּאַתְחַבְרַת בְּהִדְיָה, הוּא יִזּוֹן לָהּ, וַיִּתֵּן לָהּ, וַיִּתֵּן לָהּ מַה דְּאַצְטְרִיךְ, הֵינֵנוּ דְכְּתִיב, וְאֵת הָאָרֶץ, וְהָא אוֹקִימָנָא.

205. מִכָּאֵן אוֹלִימָנָא, מֵאֵן דְּאֲנָסִיב בְּרִיתָהּ, עַד לֵא תִיעוּל לְבַעֲלָהּ, אָבוּהּ וְאִמָּהּ מִתְקַנִּין לָהּ, וַיְהִינּוּ לָהּ כָּל מַה דְּאַצְטְרִיךְ, בִּינּוֹן דְּאַתְחַבְרַת בְּבַעֲלָהּ, הוּא יִזּוֹן לָהּ, וְהוּא יִתֵּן לָהּ מַה דְּבְעִיָּא. תָּא חֲזִי, בְּקִדְמִיתָא כְּתִיב, וַיִּבֶן ה' אֱלֹקִים אֶת הַצֶּלַע, דְּאָבָא וְאִמָּא אֲתַקִּינוּ לָהּ, וּלְבָתָּר, וַיָּבֵאָהּ אֶל הָאָדָם, לְאַתְקִשְׁרָא כָּלָא בְּחָדָא, וּלְאַתְחַבְרָא חַד בְּחַד, וְהוּא יְהִיב לָהּ מַה דְּאַצְטְרִיךְ.

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

206. דָּבַר אַחֲרֵי, אֱלֹקִים הֵבִין דְּרָכָהּ, כִּד בְּרִתָּא בְּבִי אִמָּא, הִיא אֶסְתַּכְלָא בְּכָל יוֹמָא, בְּכָל מַה דְּבִעֵינָא בְּרִתָּהּ, דְּכְתִיב אֱלֹקִים הֵבִין דְּרָכָהּ, בֵּינָן דְּחִבְרַת לָהּ בְּבִעְלָהּ הוּא יְהִיב לָהּ כָּל מַה דְּבִעֵינָא, וְיִתְקַן עוֹבְדָהָא, הָדָא הוּא דְּכְתִיב, וְהוּא יֵדַע אֶת מְקוֹמָהּ.

48. "And Hashem Elohim formed the man"

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

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

207. בְּתִיב וַיִּיצֶר ה' אֱלֹקִים אֶת הָאָדָם. הֵכָא אֲשֶׁתְּכֻלָּל בְּכָלָא, בְּיִמִּינָא וּבִשְׂמָאלָא, וְהָא אֻקְיָמָנָא דְּאֶתְכֻלִּיל בְּיִצְרֵי הַטּוֹב, אֲבָל וַיִּיצֶר ה' אֱלֹקִים, בְּיִצְרֵי טוֹב וּבְיִצְרֵי רָע, אִמָּאִי, אֵלָא יִצְרֵי טוֹב לִיָּהּ לְגִרְמִיָּהּ, יִצְרֵי הָרָע, לְאֶתְעָרָא לְגַבִּי נֻקְבִי. רָזָא דְּמַלְהָ, מִכָּאֵן אֻלְיָמָנָא דְּצִמּוֹן אֶתְעָר תְּדִיר לְגַבִּי נֻקְבָא, וְאֶתְקַשְׁר בְּהִדְרָה, וּבְגִין כֵּךְ אֶתְקִרִיאת אִשָּׁה.

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

208. וְתָא חֲזִי יִצְרֵי טוֹב וּיִצְרֵי הָרָע, בְּגִין דְּאֶתְיַהֲבַת נֻקְבָא בִּינִיָּיהוּ וְאֶתְקַשְׁרָא בְּהִדְיָהּ, וְלֹא מִתְקַשְׁרָא עַד דְּיִצְרֵי הָרָע אֶתְעָר לְגַבָּהּ. וּמִתְקַשְׁרֵן דָּא בְּדָא, וְכֵינָן דְּמִתְקַשְׁרֵן דָּא בְּדָא, כְּדִין אֶתְעָר יִצְרֵי טוֹב, דְּאִיהוּ חֲרוּהּ, וְאִיִּיתִי לָהּ לְגַבִּיָּהּ.

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

209. אֶת הָאָדָם, הָא אֻקְיָמָנָא. אֲבָל דְּכִר וְנֻקְבָא בְּחֻדָא, מִתְפָּרְשֵׁן לְמַהוּ אִמָּא בְּאִפְּיָא. מַה כְּתִיב עֹמֵר מִן הָאֲדָמָה. הִשְׁתָּא קְיִימָא לְאֶתְקָנָא. תָּא חֲזִי, אֶתְתָּא כִּד אֶתְחַבְרַת בְּבִעְלָהּ, אֶתְקִרִיאת עַל שֵׁם בְּעִלָּהּ, אִישׁ אִשָּׁה, צְדִיק צְדָק, אִיהוּ עוֹמֵר, וְאִיהוּ עֹמֵר, אִיהוּ צָבִי וְאִיהוּ צְבִיָּהּ, צָבִי הִיא לְכָל הָאֲרָצוֹת.

49. "Baal and Asherah"

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

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

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

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

210. בְּתִיב לֹא תִטַּע לְךָ אֲשֶׁרָה כָּל עֵץ אֲצֶל מִזְבֵּחַ ה' אֱלֹהֶיךָ אֲשֶׁר תַּעֲשֶׂה לָּךְ. אֲצֶל מִזְבֵּחַ, וְכִי לַעֲוִלָּא מְנִיָּה, אוֹ בְּאַתֵּר אַחֲרָא מֵאֵן שְׂרִיָּיָה, אֶלָּא הָא אוֹקִימָנָא, אֲשֶׁר, דָּא בַּעֲלָהּ, דְּאַתְתָּא אֲתַקְרִיאת עַל שׁוּם בַּעֲלָהּ, אֲשֶׁרָה, וְעַל דָּא בְּתִיב לַבַּעַל וְלֹא־אֲשֶׁרָה, בְּגִין כֵּךְ בְּתִיב לֹא תִטַּע לְךָ אֲשֶׁרָה כָּל עֵץ אֲצֶל מִזְבֵּחַ ה' אֱלֹהֶיךָ, לְקַבֵּל אֶתֶר דִּיהוּא מִזְבֵּחַ ה', דִּיהָא מִזְבֵּחַ ה' אִיהוּ קִיּוּמָא עַל דָּא, וְעַל דָּא לְקַבְּלָהּ, לֹא תִטַּע לְךָ אֲשֶׁרָה אַחֲרָא.

211. תָּא חֲזִי, בְּכָל אֶתֶר, כָּל אֵינֹן פְּלַחֵי שְׁמֵשָׁא, אֶקְרוּן עֹבְדִין לַבַּעַל, וְאֵינֹן דְּפַלְחִין לְסִיְהָרָא אִיקְרוּן עֹבְדֵי אֲשֶׁרָה, וְעַל דָּא, לַבַּעַל וְלֹא־אֲשֶׁרָה, וְאֲשֶׁרָה אֲתַקְרִי עַל שׁוּם בַּעֲלָהּ אֲשֶׁר. אִי הָכִי אֲמָאִי אֲתַעֲבֵר שְׂמָא דָּא, אֶלָּא אֲשֶׁרָה עַל שׁוּם דְּכְתִיב בְּאֲשֶׁרִי כִי אֲשֶׁרוֹנִי בְּנוֹת, וְהוּא דִּלָּא אֲשֶׁרוֹהָ שְׂאֵר עֲמִין, וְקִיּוּמָא אַחֲרָא תַּחוּתָהּ, וְלֹא עוֹד, אֶלָּא דְּכְתִיב כָּל מַכְבְּרִיָּה הַזֵּילוּהָ וּבְגִין כֵּךְ אֲתַעֲבֵר שְׂמָא דָּא, וּבְגִין דִּלָּא יִתְתַּקְפוֹן אֵינֹן דְּעַבְדֵי שְׂאֵר עֲמִין עַעְכוּ"ם, וְקִרְיָנָן מִזְבֵּחַ, דְּאִיהוּ מֵאֲדָמָה, דְּכְתִיב מִזְבֵּחַ אֲדָמָה וְגו', בְּגִינִי כֵךְ עֲפֵר מִן הָאֲדָמָה.

212. וַיִּפַּח בְּאַפִּיו נִשְׁמַת חַיִּים, אֲתַכְלִיל נִשְׁמַת חַיִּים בְּהוּא עֲפֵר כְּנוֹקְבָא דְּמַתְעַבְרָא מִן דְּכוּרָא דִּיהָא מִתְחַבְרָן, וְאֲתַמְלִיא הָאִי עֲפֵר מְכַלָּא, וּמָאִי אִיהוּ רוּחִין וְנִשְׁמַתִּין. וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה, הַשְׁתָּא אֲתַתְּקֵן וְקִיּוּם אָדָם לְאַתְקָנָא וְלִמְיוֹן לְנֶפֶשׁ חַיָּה.

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

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

213. וַיִּבֶן ה' אֱלֹהִים, אוֹף הָכִי נָמִי בְשֵׁם מְלֵא, דְּהָא אָבָא וְאִמָּא אֶתְקִינוּ לָהּ, עַד לֹא אָתַת לְבַעֲלָהּ. אֶת הַצֵּלַע, כַּד"א שְׁחוּרָה אָנִי וְנֹאוּה בְּנוֹת יְרוּשָׁלַם, אֶסְפְּקִלְרִיָּא דְלֹא נִהְרָא, אֲבָל אָבָא וְאִמָּא אֶתְקִינוּ לָהּ, לְאַתְפִּינְסָא בַּעֲלָהּ בְּהִרְדָּה.

50. Soothing and asking permission

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

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

214. וַיִּבְאֶהָ אֶל הָאָדָם, מֵהָכָא אוֹלִיפְנָא דְבִעָאן אָבָא וְאִמָּא דְכָלָהּ, לְאַעֲלָה בְּרִשְׁוֹתֶיהָ דְּחֶתָן, כַּד"א אֶת בְּתִי נָתַתִּי לְאִישׁ הַזֶּה וְגו', מִכָּאן וְאֵילָךְ בַּעֲלָהּ יִיְתִי לְגַבְהָ, דְּהָא בֵּיתָא דִּילָהּ הוּא, דְּכֶתִיב וַיָּבֹא אֵלֶיהָ, וַיָּבֹא גַם אֶל רָחֵל, בְּקִדְמִיתָא וַיִּבְאֶהָ אֶל הָאָדָם, דְּעַד הָכָא אֵית לְאָבָא וְלִאִמָּא לְמַעֲבַד, לְבִתָּר אִיהוּ יִיְתִי לְגַבְהָ, וְכָל בֵּיתָא דִּילָהּ הוּא, וַיְטוֹל רִשְׁוֹת מִיָּנָה.

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

215. וְעַל דָּא אֶתְעַרְנָא, דְּכֶתִיב וַיִּפְגַּע בְּמָקוֹם וַיֵּלֶן שָׁם, דְּנִטִּיל רִשְׁו בְּקִדְמִיתָא, מִכָּאן אוֹלִיפְנָא, דְּמָאן דְּמִתְחַבֵּר בְּאַנְתְּתִיָּה, בְּעִי לְמַפְגַּע לָהּ, וְלִבְסָמָא לָהּ בְּמַלִּין, וְאִי לֹא יָבִית לְגַבְהָ בְּגִין דִּיהָ רַעוּתָא דְלֵהוֹן בְּחֶדָא בְּדִלָא אָנִיסוּ.

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

216. וַיֵּלֶן שָׁם כִּי בָא הַשֶּׁמֶשׁ, לְאַחֲזָא, דְּאִסוּר לִיה לְבִר נָשׁ, לְשִׁמְשָׁא עֲרִסִיָּה בִּימָמָא. וַיִּקַּח מֵאֲבָנֵי הַמָּקוֹם וַיִּשָּׁם מֵרָאשׁוֹתָיו, הָכָא אוֹלִיפְנָא, דְּאִפִּילוּ יְהוֹן לְמַלְכָּא עֲרִסִי דְדִהָבָא, וְלִבּוּשֵׁי יָקָר לְמִיבִת בְּהוּ, וּמִטְרוּנִיתָא תְּתִקִּין לִיה עֲרִסָא, מִתְתִּקֵּן בְּאֲבָנִין, וַיִּשְׁבּוּק דִּילִיָּה, וַיָּבִית בְּמָה דְּאִיהִי תְּתִקִּין, דְּכֶתִיב וַיִּשְׁכֵּב בְּמָקוֹם הַהוּא.

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

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

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

220. THEN, "the woman saw that the tree was good to eat and was delightful to behold, and she took the fruit thereof and ate" (Beresheet 3:6). She received THE EVIL INCLINATION willingly AND LUSTFULLY. "And she gave also to her husband," because she was lustfully aroused and wanted to win her husband's love and affection.

These passages explain the process to human beings, as it occurs above BETWEEN THE UPPER MALE AND FEMALE. ALTHOUGH THE SCRIPTURE TALKS OF ADAM AND CHAVAH BELOW, IT NEVERTHELESS ALLUDES PRINCIPALLY TO THE SUPERNAL MALE AND FEMALE. AND PEOPLE SHOULD ATTUNE THEIR ACTIONS TO THEIRS.

221. Rabbi Elazar said: If it be so, THAT THE SCRIPTURE TALKS OF THE SUPERNAL MALE AND FEMALE, how do we account for the evil inclination overtaking the female, BECAUSE IT IS INCONCEIVABLE THAT THE EVIL INCLINATION CAN AFFECT THE SUPERNAL NUKVA.

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

217. תָּא חֲזִי, מִה בְּתִיב הָכָא, וַיֹּאמֶר הָאָדָם זֹאת הַפֶּעַם וגו', הָא בְּסִימו דְּמַלְיָן, לְאַמְשָׁכָא עֲמָה חֲבִיבוּתָא, וְלַאמְשָׁכָא לָהּ לְרַעוּתִיָּה, לְאַתְעָרָא עֲמָה רַחֲיִמוּתָא, חֲמִי בְּמָה בְּסִימִין אֵינּוֹן מַלְיָן, כְּמָה מַלְי דְּרַחֲיִמוּתָא אֵינּוֹן, עֲצָם מַעֲצָמִי וּבָשָׂר מִבָּשָׂרִי, בְּגִין לְאַחֲזָא לָהּ דְּאֵינּוֹן חֵד, וְלֹא אֵית פִּרּוּדָא בִּינְיָוִהוּ בְּכָלָא.

218. הִשְׁתָּא שְׂרִי לְשַׁבְּחָא לָהּ, לְזֹאת יִקְרָא אִשָּׁה, דָּא הִיא דְּלֹא יִשְׁתַּבַּח בְּוֹתָהּ, דָּא הִיא יִקְרָא דְּבִיתָא, כְּלָהוֹן נָשִׁין גְּבַהּ בְּקוּפָא בְּפָנֵי בְּנֵי נָשָׂא, אָבֵל לְזֹאת יִקְרָא אִשָּׁה, שְׁלִימוּ דְּכָלָא, לְזֹאת וְלֹא לְאַחֲרָא, כָּלָא הוּא מַלְי רַחֲיִמוּתָא, כְּמָא דָּאֵת אָמַר רַבּוֹת בְּנוֹת עָשׂו חֵיל וְאֵת עֲלִית עַל כְּלָנָה.

219. עַל בֵּין יַעֲזֹב אִישׁ אֶת אָבִיו וְאֶת אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד כָּלָא לְאַמְשָׁכָא לָהּ בְּרַחֲמִיָּו, וְלַאֲתַדְבָּקָא בְּהִדָּה, בִּיּוֹן דְּאַתְעָרָא לְגַבַּהּ כָּל מַלְיָן אֱלִין, מִה בְּתִיב, וְהִנָּחַשׁ הָיָה עָרוֹם וגו', הָא אֲתַעֲר יִצְר הָרַע לְאַחֲרָא בָּהּ, בְּגִין לְקַשְׁרָא לָהּ בְּתִיאוּבְתָא דְּגוּפָא, וְלַאֲתַעֲרָא לְגַבַּהּ מַלְיָן אַחֲרָנִין דִּיִּצְר הָרַע אֲתַעֲנַג בָּהּ.

220. עַד לְבַתֵּר מִה בְּתִיב, וְתִרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמֵאכֹל, וְכִי תֵּאוּה הוּא לְעֵינִים, וְתִקַּח מִפְּרִיו וְתֹאכֹל. קְבִילַת לִיָּה בְּרַעוּתָא, וְתִתֵּן גַּם לְאִישָׁה עִמָּה, הָא בְּדִין הִיא אֲתַעֲרָא לְגַבַּיָּה בְּתִיאוּבְתָא לְאַתְעָרָא לִיָּה רַעוּתָא וְרַחֲמִיָּו, דָּא מְלָה לְאַחֲזָא עוֹבְדָא לְבְנֵי נָשָׂא כְּגוּוֹנָא דְּלַעֲיִלָּא.

221. אָמַר רַבִּי אֶלְעָזָר, אִי הָכִי, בְּמָאי נּוֹקִים לִיָּה לַעֲיִלָּא, יִצְר הָרַע דְּאַחִיד בָּהּ בְּנוֹקְבָא. אָמַר לִיָּה, הָא אֲתַעֲרָא, אֱלִין לַעֲיִלָּא וְאֱלִין לְתַתָּא, יִצְר טוֹב וְיִצְר רַע, יִצְר טוֹב מִיְמִינָא, וְיִצְר רַע מִשְׁמָאלָא, וְשְׁמָאלָא לַעֲיִלָּא, אַחִיד בְּנוֹקְבָא, לְקַשְׁרָא לָהּ בְּחָדָא בְּגוּפָא, כְּד"א שְׁמָאלוֹ תַּחַת לְרֹאשִׁי וגו', וְעַל דָּא, מַלְיָן אֲתַפְרֹשֵׁן לַעֲיִלָּא וְתַתָּא, עַד הָכָא, מְכָאן וְלַהֲלָאָה מַלְיָן בְּזוּטָרָא דְּזִיפְתָּא לְזַעֲרִיָּה דְּטִינְקִין לְפִרְשָׁא מְלָה. וְהָא אֲתַעֲרוּ בֵּיה חֲבֵרִיָּא.

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

51. He who goes on a journey

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

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

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

222. רַבִּי שִׁמְעוֹן הָיָה אֵוִיל לְטַבְרִיָּה, וְהוּא עֲמִיָּה ר' יוֹסִי וְרַבִּי יְהוּדָה וְר' חִיָּיא, אֲדֹהֲבֵי חֲמוֹ לִיָּה לְרַבִּי פִּנְחָס דִּהוּה אֲתִי, בֵּינוֹן דִּאֲתַחֲבָרוּ בַּחֲדָא, נַחְתּוּ וַיִּתְּבוּ תַּחְתּוֹת אֵילָנָא חַד, מֵאֵילָנֵי טוֹרָא, אָמַר רַבִּי פִּנְחָס, הָא יְתִיבְנָא, מֵאֵלִין מְלִי מַעְלִייתָא דָּאֵת אָמַר בְּכָל יוֹמָא בְּעִינָא לְמִשְׁמַע.

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

223. פִּתַּח רַבִּי שִׁמְעוֹן וְאָמַר, וַיֵּלֶךְ לְמַסְעָיו מִנֶּגֶב וְעַד בֵּית אֵל עַד הַמָּקוֹם אֲשֶׁר הָיָה שָׁם אֵהְלָה בַּתְּחִלָּה בֵּין בֵּית אֵל וּבֵין הָעֵי. וַיֵּלֶךְ לְמַסְעָיו, לְמַסְעוֹ מִבְּעֵי לִיָּה, מֵאִי לְמַסְעָיו, אֶלָּא תְרִין מְטַלְנִין אֵינוֹן, חַד דִּינְדִּיָּה, וְחַד דְּשְׁכִינְתָּא, דִּהָא כָּל בַּר נֶשׁ בְּעֵי לְאַשְׁתַּבַּח דְּכַר וְנוֹקְבָא, בְּגִין לְאַתְקַמָּא מֵהִימְנוּתָא, וּכְדִין שְׁכִינְתָּא לֹא אֲתַפְרָשָׁא מִנִּיהּ לְעַלְמִין.

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

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

224. וְאִי תִימָא, מָאן דְּנִפְיָק לְאוֹרְחָא, דִּלָּא אֲשַׁתְּבַּח דְּכַר וְנוֹקְבָא, שְׁכִינְתָּא אֲתַפְרָשָׁא מִנִּיהּ, תָּא חֲזִי, הָאִי מָאן דְּנִפְיָק לְאוֹרְחָא, יִסְדֵּר צְלוֹתָא קָמֵי קֳדָשָׁא בְּרִין הוּא, בְּגִין לְאַמְשַׁכָּא עֲלֵיהּ שְׁכִינְתָּא דְּמַרְיָה עַד לֹא יְפֹק לְאוֹרְחָא, בְּזִמְנָא דִּאֲשַׁתְּבַּח דְּכַר וְנוֹקְבָא. בֵּינוֹן דְּסִדֵּר צְלוֹתֵיהּ וְשִׁבְחֵיהּ, וְשְׁכִינְתָּא שְׂרִיָּא עֲלֵיהּ, יְפֹק, דִּהָא שְׁכִינְתָּא אֲזִדְּוֹגַת בְּהִדְיָה, בְּגִין דִּישְׁתַּבַּח דְּכַר וְנוֹקְבָא, דְּכַר וְנוֹקְבָא בְּמַתָּא, דְּכַר וְנוֹקְבָא בַּחֲקֵלָא, הֵה"ד צֶדֶק לִפְנֵינוּ יִהְיֶה וְיִשָּׁם לְדֶרֶךְ פְּעָמֵינוּ.

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

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

225. תָּא חֲזִי, כָּל זְמַנָּא דְּכַר נֶשׁ אֲתַעֲכַב בְּאוֹרְחָא, בְּעֵי לְנִטְרָא עוֹבְדֵיו, בְּגִין דְּזוּוּגָא עֲלָאָה לֹא יִתְפָּרֵשׁ מִנִּיהּ, וְיִשְׁתַּבַּח פָּגִים בְּלֹא דְכַר וְנוֹקְבָא, בְּמַתָּא אֲצִטְרִיךְ כַּד נּוֹקְבִיָּה עֲמִיָּה, ב"ש הָכָא דְּזוּוּגָא עֲלָאָה אֲתַקְשְׂרַת בִּיָּה, וְלֹא עוֹד, אֶלָּא דִּהָא זְוּוּגָא עֲלָאָה נָטִיר לִיָּה בְּאוֹרְחָא, וְלֹא מִתְפָּרֵשׁ מִנִּיהּ, עַד דִּיתוּב לְבִיתֵיהּ.

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

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

228. The second REASON WHY HE SHOULD GLADDEN HIS WIFE is that if HIS WIFE conceives in consequence of this mating, the supernal mating endows her with a holy soul. For this covenant OF THE SUPERNAL MATE THAT ENDOWS THE HOLY SOUL is the covenant of the Holy One, blessed be He. BY THIS MATING WITH HIS WIFE, HE CAUSES THE MATING OF THE HOLY ONE, BLESSED BE HE, WITH THE SHECHINAH. It behooves one, then, to concentrate on that joy, as one should concentrate on mating on Shabbat, which is the sages' mating, THAT IS, THE HOLINESS OF THE MATING WHEN ONE RETURNS FROM A JOURNEY EQUALS THE HOLINESS OF THE MATING ON SHABBAT EVE.

Hence, the quotation, "you shall know that your tent is at peace" indicates that you will know the Shechinah is with you and has settled on your home. Hence, "...and you shall visit your habitation and not sin," means that you should not sin by refraining from intercourse before the Shechinah, which is the joy in a precept, NAMELY ONE MUST NOT PREVENT THE UNION OF THE HOLY ONE, BLESSED BE HE, WITH THE SHECHINAH, THROUGH WHICH A SOUL CAN BE ENDOWED. THIS IS A GREAT SIN.

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

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

226. בְּשַׁעֲתָא דְּעָאֵל לְבִיתָהּ, בְּעָא לְחֻדְתָּא דְּבִיתָהּ, בְּגִין דְּרַבִּיתָהּ גְּרָמָא לִיה, הֵהוּא זְוּגָא עֲלָא, בִּין דְּאֵתָא לְגַבָּהּ, בְּעִי לְחֻדְתָּא לָהּ, בְּגִין תְּרִין גְּוֹנִי, חַד בְּגִין חֻדְתָּא דִּהֵיָא זְוּגָא, חֻדְתָּא דְּמִצְוָה הִיא, וְחֻדְתָּא דְּמִצְוָה, חֻדְתָּא דְּשְׂכִינְתָּא אִיהוּ.

227. וְלֹא עוֹד אֵלָא דְּאֶסְגִּי שְׁלוֹם סֵתָם, הֵה"ד וִידַעַת כִּי שְׁלוֹם אֶהְלֵךְ וּפְקַדְתָּ נֹךְ וְלֹא תַחֲטָא. וְכִי אִי לֹא פְקִיד לְאַתְתִּיָּה, חֲטָא אִיהוּ, הֵכִי הוּא וְדָאִי, בְּגִין דְּגִרַע יָקָר זְוּגָא עֲלָא, דְּאִזְדְּוֹגַת בֵּיה וְרַבִּיתָהּ גְּרָמָא לִיה.

228. וְחַד דְּאִי מִתְּעַבְרָא אֶתְתִּיָּה, זְוּגָא עֲלָא אֲרִיקַת בָּהּ, נִשְׁמָתָא קְדִישָׁא, דִּהֵאִי בְרִית אֲקָרִי בְרִית דְּקֻדְשָׁא בְרִין הוּא, וְעַל דָּא בְּעִי לְכוֹנָא, בְּחֻדְתָּא דָּא כְּמָה דְּבְעִי בְּחֻדְתָּא דְּשַׁבָּת, דְּאִיהוּ זְוּגָא דְּחַכְמִין, וְעַל דָּא, וִידַעַת כִּי שְׁלוֹם אֶהְלֵךְ, דִּהֵא שְׂכִינְתָּא אֶתְיָא עִמָּךְ, וְשְׂרִיא בְּבִיתְךָ, וְעַל דָּא וּפְקַדְתָּ נֹךְ וְלֹא תַחֲטָא, מֵאִי וְלֹא תַחֲטָא, לְשִׁמְשָׁא קִמִּי שְׂכִינְתָּא, חֻדְתָּא דְּמִצְוָה.

229. כְּגֻוּנָא דָּא, תְּלַמִּידֵי חֲכָמִים, דְּמִתְפַּרְשֵׁן מִנְשְׁוִיהוּ, כָּל אִינוּן יוֹמִין דְּשַׁבָּתָא, בְּגִין לְאַתְעֶסְקָא בְּאֻרִּיתָא, זְוּגָא עֲלָא אִזְדְּוֹג בְּהוּ, וְלֹא מִתְפַּרְשָׁא מִנִּיהוּ, בְּגִין דִּישְׁתַּכַּח דְּכַר וְנוֹקְבָא. בִּין דְּעָאֵל שַׁבָּת, בְּעִין תְּלַמִּידֵי חֲכָמִים, לְחֻדְתָּא לְרַבִּיתָהּ, בְּגִין יָקָר זְוּגָא עֲלָא, וְלְכוֹנָא לְבִיָּהּ, בְּרַעוּתָא דְּמֵאֲרִיָּהוּן כְּמָה דְּאֶתְמַר.

230. כְּגֻוּנָא דָּא, הֵאִי מֵאֵן דְּאֶתְתִּיָּה בְּיוֹמֵי מִסְּאָבוּ דִּלָּהּ, וְנִטִּיר לָהּ בְּדָקָא יָאוֹת, כָּל אִינוּן יוֹמִין, זְוּגָא עֲלָא אִזְדְּוֹג בְּהִדְיָה, דִּישְׁתַּכַּח דְּכַר וְנוֹקְבָא, בִּין דְּאֶתְדִּכְיָאֵת אֶתְתִּיָּה, בְּעִי לְחֻדְתָּא לָהּ, חֻדְתָּא דְּמִצְוָה, חֻדְתָּא עֲלָא, וְכִלְהוּ טַעְמֵי דְּקָא אֶמְרֵן בְּחַד דְּרָגָא סְלִקִּין. סֵתְמָא דְּמִלָּה כָּל אִינוּן בְּנֵי מְהִימְנוּתָא, בְּעִין לְכוֹנָא, לְבָא וְרַעוּתָא בְּהֵאִי.

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

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

232. The concealed reason behind this is that the supernal Ima, BINAH, does not coexist with the male, NAMELY ZEIR ANPIN, until the house has been prepared and both male and female NAMELY ZEIR ANPIN AND NUKVA have been joined. Then the supernal Ima brings blessings upon them both. Similarly, the lower Ima NAMELY THE SHECHINAH cannot be found with the male NAMELY MAN BELOW except when the house has been corrected, the male comes unto the female, and they join together as one. Consequently, the lower Ima, THE SHECHINAH, brings upon them a wealth of blessings.

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

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

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

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

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

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

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

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

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

52. Voice and Speech

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

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

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

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

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

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

236. אָמַר רַבִּי שִׁמְעוֹן, כְּגוֹנָא דָא אורִייתָא קָאִים
בֵּין תְּרֵי בְתִים, כְּמָה דְכְתִיב לְשָׁנִי בְתֵי יִשְׂרָאֵל וְגו'.
חַד סְתִימָא עֲלָא, וְחַד אֲתַגְלִיָא יְתִיר, עֲלָא, קוֹל
גָּדוֹל, דְכְתִיב קוֹל גָּדוֹל וְלֹא יִסָּף.

237. וְהָאֵי קוֹל פְּנִימָאָה אִיהוּ, דְלֹא אֲשַׁתְּמַע, וְלֹא
אֲתַגְלִיָא, וְדָא הוּא, כִּד נִבְיָע בֵּי גְרוֹן, אֲפִיק ה'
בְּחֻשָּׁאֵי, וְנִבְיָע תְּדִיר וְלֹא פֶסֶק, וְאִיהוּ דְקָה פְּנִימָאָה,
דְלֹא אֲשַׁתְּמַע לְעֵלְמִין.

238. וּמִהֲבָא נִפְקָא אורִייתָא, דְאִיהוּ קוֹל יַעֲקֹב,
וְהָאֵי אֲשַׁתְּמַע, דְנִפְקָא מִהֵיא דְלֹא אֲשַׁתְּמַע,
וְלִבְתָּר אֲתֵאחִיד דְבוּר בְּהִדְיָה, וְנִפְקָ לְבָר, מִחִילָיָה
וּמִתְקַפִּיָה, וְקוֹל דִּיעֲקֹב דְאִיהוּ אורִייתָא, אֲחִיד בֵּין
תְּרֵי נְקִבִּי, אֲחִיד בְּהָאֵי פְּנִימָאָה דְלֹא אֲשַׁתְּמַע,
וְאֲחִיד בְּהָאֵי דְלִבְר דְאֲשַׁתְּמַע.

239. תְּרִין אִינוּן דְלֹא אֲשַׁתְּמַעוּ, וְתִרִין אִינוּן
דְאֲשַׁתְּמַעוּ. תְּרִין דְלֹא אֲשַׁתְּמַעוּ, דָּא הוּא חֲכָמָה
עֲלָא סְתִימָאָה, דְקִינָמָא בְּמַחֲשָׁבָה, דְלֹא אֲתַגְלִיָא
וְלֹא אֲשַׁתְּמַע. לִבְתָּר נִפְקָא וְאֲתַגְלִיָא זְעִיר בְּחֻשָּׁאֵי,
דְלֹא אֲשַׁתְּמַע, הֵהוּא דְאֲקָרִי קוֹל גָּדוֹל, דְהוּא דִק
וְנִפְקָ בְּחֻשָּׁאֵי.

240. תְּרִין אִינוּן דְאֲשַׁתְּמַעוּ, אִינוּן דְנִפְקִי מִהֲבָא,
קוֹל דִּיעֲקֹב, וְדְבוּר דְאֲתֵאחִיד בְּהִדְיָה. הָאֵי קוֹל
גָּדוֹל, דְאִיהוּ בְּחֻשָּׁאֵי וְלֹא אֲשַׁתְּמַע, אִיהוּ בֵּית
לְחֲכָמָה עֲלָא, וְכָל נִזְקָבָא בֵּית אֲקָרִי, וְהָאֵי דְבוּר
בְּתִרָאָה, אִיהוּ בֵּית לְקוֹל דִּיעֲקֹב, דְאִיהוּ אורִייתָא.
וְעַל דָּא אורִייתָא שְׂרָא בְּבִי"ת, בִּי"ת רִאשִׁית.

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

53. "Hashem said to my master"

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

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

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

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

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

241. פֶּתַח וְאָמַר, בְּרֵאשִׁית בָּרָא אֱלֹקִים, הָיִינוּ דְּכִתִּיב וַיְבִן ה' אֱלֹקִים אֶת הַצֶּלַע. אֶת הַשָּׁמַיִם, הָיִינוּ דְּכִתִּיב וַיְבִיֶּאֱהָ אֶל הָאָדָם. וְאֵת הָאָרֶץ, כִּדְ"א וְעַצָּם מֵעַצְמִי, וְדָאִי הָאִי אִיהִי אֶרֶץ הַחַיִּים.

242. תו, פֶּתַח ר' שְׁמַעוֹן וְאָמַר נָאִם ה' לְאֶדְוָנִי שֶׁב לִימִינִי עַד אֲשִׁית אוֹיְבֶיךָ הָדוֹם לְרִגְלֶיךָ. נָאִם ה' לְאֶדְוָנִי, דְּרָגָא עֲלָאָה, לְדְרָגָא תַּתָּאָה קָאֻמַּר, שֶׁב לִימִינִי, לְאַתְקַשְׂרָא מַעֲרָבִית בְּדְרוֹמִית, שְׁמַאלָא בְּיַמִּינָא, בְּגִין לְתַבְרָא חִילִּיהוֹן, דְּשָׂאָר עַמִּין עַעְכוּ"ם. נָאִם ה' לְאֶדְוָנִי, נָאִם ה', דָּא יַעֲקֹב. לְאֶדְוָנִי, דָּא אֶרֶן הַבְּרִית אֶדְוֹן כָּל הָאָרֶץ.

243. דְּבַר אַחֲרָנָאִם ה', דָּא יוֹבְלָא. לְאֶדְוָנִי, דָּא שְׁמִיטָה. דְּכִתִּיב בָּהּ אֶהְבֵּתִי אֶת אֶדְוָנִי. שֶׁב לִימִינִי, דְּהָא יַמִּינָא בְּיוֹבְלָא שְׂרִיא, וְשְׁמִיטָה בְּעִי לְאַתְקַשְׂרָא בְּיַמִּינָא.

244. תָּא חֲזִי, שְׁמִיטָה דָּא, לֹא אֶתְקַשְׁר בְּקִיּוּמָא שְׁלִים, בְּיַמִּינָא וּבְשְׁמַאלָא, מִיּוּמָא דְּאַשְׁתַּבַּחַת, בְּד בְּעִיא לְאַתְקַשְׂרָא, אוּשִׁיט דְּרוּעָא שְׁמַאלָא לְקַבְלָהּ, וּבְרָא עֲלֵמָא דִּין, וּבְגִין דְּהוּא מְסַטְרָא דְּשְׁמַאלָא, לִית בֵּיה קִיּוּמָא, עַד זְמַנָּא דְּאַלְף שְׁבִיעָאָה, דְּבַהֲהוּא יוּמָא לַחֹד, אֶתְקַשְׁר כְּדִין בְּיַמִּינָא, וּכְדִין תְּהִי בִין יַמִּינָא וּשְׁמַאלָא, בְּקִיּוּמָא שְׁלִים, וְיִשְׁתַּכְּחוּן שְׁמִים חֲדָשִׁים, וְאֶרֶץ חֲדָשָׁה, וּכְדִין לֹא תַעֲדִי מִתַּמֶּן לְעֵלְמִין.

245. אִי הָכִי בְּמָאִי נֹקִים שֶׁב לִימִינִי, אֲלֹא עַד זְמַנָּא יְדִיעָא, דְּכִתִּיב עַד אֲשִׁית אוֹיְבֶיךָ הָדוֹם לְרִגְלֶיךָ, וְלֹא תְדִיר. אֲבָל בַּהֲהוּא זְמַנָּא, לֹא תַעֲדִי מִתַּמֶּן לְעֵלְמִין, דְּכִתִּיב כִּי יִמִּין וּשְׁמַאל תִּפְרֹצִי, לְמַהֲוִי כָּלָא חַד.

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

246. תָּא חַיִּי, אֶת הַשָּׁמַיִם, דָּא שְׂכִינְתָּא עֲלָא. וְאֶת הָאָרֶץ, דָּא שְׂכִינְתָּא דִלְתַתָּא, בְּאַתְחַבְרוּתָא דִדְכֵר וְנוֹקְבָא בְּחֵדָּא. וְהָא אֲתָמֵר כְּמָה דְאַתְעֵרוּ בֵּיהּ חֲבֵרִיָּא עַד כְּעַן.

54. The Rising Flame

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

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

247. בְּעוּ לְמִיזֵל, קָמוּ, אָמַר רַבִּי שִׁמְעוֹן, מַלְּה הֵכָּא גִבּוֹן, פִּתַּח רַבִּי שִׁמְעוֹן וְאָמַר, תְּרִי קִרְאִי בְתִיבִי, בִּי ה' אֱלֹקֶיךָ אֲשֶׁר אוֹכֵלָה הוּא. וּכְתִיב הֵתָם וְאַתָּם הַדְּבָקִים בָּהּ אֱלֹקֵיכֶם חַיִּים כָּלְכֶם הַיּוֹם. הֲנִי קִרְאִי אוֹקִימָנָא לְהוּ, בְּכִמָּה אֲתֵר, וְאַתְעֵרוּ בְּהוּ חֲבֵרִיָּא. תָּא חַיִּי, בִּי ה' אֱלֹקֶיךָ אֲשֶׁר אוֹכֵלָה הוּא, הָא אֲתָמֵר, מַלְּה דָּא, בְּגוּ חֲבֵרִיָּא, דְּאִית אֲשָׁא אֲכֵלָא אֲשָׁא, וְאֲכִיל לָהּ וְשַׁצִּי לָהּ, בְּגִין דְּאִית אֲשָׁא תְּקִיפָא מֵאֲשָׁא, וְאוֹקִמּוּהָ.

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

248. אָבֵל תָּא חַיִּי, מָאן דְּבַעֵי לְמַנְדַּע חֲכָמְתָּא דִּיחֻדָּא קִדְּיָשָׁא, יִסְתַּכַּל בְּשִׁלְהוּבָא דְסִלְקָא מִגּוּ גַחְלִתָּא, אוּ מִגּוּ בּוֹצִינָא דְדִלִיק, דְּהָא שִׁלְהוּבָא לָא סִלְקָא אֵלָא כִּד אֲתַאחִיד בְּמַלְה גָּסָה.

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

249. תָּא חַיִּי, בְּשִׁלְהוּבָא דְסִלְקָא, אִית תְּרִין נְהוּרִין, חֵד נְהוּרָא חוּרָא, דְנִהּיֵר, וְחֵד נְהוּרָא דְאַתְאַחִיד בָּהּ, אוֹכְמָא אוּ תַכְלָא. הֵהוּא נְהוּרָא חוּרָא אִיהוּ לְעִילָא, וְסִלְקָא בְּאוּרַח מִישׁוּר. וְתַחוּתֶיהָ, הֵהוּא נְהוּרָא תַכְלָא אוּ אוֹכְמָא, דְּאִיהוּ כְּרִסְיָא לְהֵהוּא חוּרָא.

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

250. וְהֵהוּא נְהוּרָא חוּרָא, שְׂאֲרֵי עֲלוּיָהּ, וְאַתְאַחִידוּ דָּא בְּדָא, לְמַהּוֹי כֵּלָא חֵד, וְהֵהוּא נְהוּרָא אוֹכְמָא, אוּ גּוּוֹן תַכְלָא, דְּאִיהוּ לְתַתָּא, הוּא כְּרִסְיָא דִיקֵר, לְהֵהוּא חוּרָא. וְעַל דָּא רְזָא דְתַכְלָתָא.

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

251. וְהָאִי כְּרִסְיָא תַכְלָא אוֹכְמָא, אֲתַאחֵד בְּמַלְה אַחֲרָא לְאַתְדִלְקָא, דְּהוּא מִתַתָּא, וְהֵהוּא אֲתַעֵר לִיָּהּ, לְאַתְאַחֵד בְּנְהוּרָא חוּרָא.

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

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

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

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

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

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

252. וְדָא תְכֵלָא אוּכְמָא, לְזַמְנִין אֶתְהַדֵּר סוּמְקָא, וְהָהוּא נְהוּרָא חוּרָא דְעֵלְיָה, לֹא אֲשַׁתְּנִי לְעֵלְמִין, דְּהָא חוּרָא הוּא תְדִיר. אֲבָל הָאִי תְכֵלָא אֲשַׁתְּנִי לְגוּוּנִין אֵלִין, לְזַמְנִין תְכֵלָא אוּכְמָא, וּלְזַמְנִין סוּמְקָא.

253. וְהָאִי אֶתְאַחִיד לְתֵרִין סְטְרִין, אֶתְאַחִיד לְעֵילָא, בְּהָהוּא נְהוּרָא חוּרָא. אֶתְאַחִיד לְתַתָּא, בְּהָהוּא מְלָא דְתַחֲתוּי, דְּמִתְקַנָּא בִּיהַּ לְאַנְהָרָא וּלְאַתְאַחֲרָא בִּיהַּ.

254. וְדָא אֲכָלָא תְדִיר, וְשָׂצִי לְהָהוּא מְלָא דְשׁוּוּיָן לִיהַּ, דְּהָא בְּכָל מָה דְּאֶתְדַּבֵּק בִּיהַּ לְתַתָּא, וְשָׂרִיא עֲלוּי הָהוּא נְהוּרָא תְכֵלָא, שָׂצִי לִיהַּ, וְאָכִיל לִיהַּ, בְּגִין דְּאוּרְחוּי הוּא לְשִׁינְעָא, וּלְמַהּוּי אָכִיל, דְּהָא בִּיהַּ תְּלִיא שָׂצוּ דְכָלָא, מוּתָא דְכָלָא, וּבְגִינִי כִּךְ אִיהִי אָכִיל, כָּל מָה דְּאֶתְדַּבֵּק בִּיהַּ לְתַתָּא.

255. וְהָהוּא נְהוּרָא חוּרָא דְשָׂרִיא עֲלוּי, לֹא אָכִיל וְלֹא שָׂצִי לְעֵלְמִין, וְלֹא אֲשַׁתְּנִי נְהוּרִיהַּ. וְעַל דָּא אָמַר מֹשֶׁה, כִּי ה' אֱלֹקֶיךָ אֵשׁ אוֹכֵלָה הוּא, אוֹכֵלָה וְדָאִי, אָכִיל וְשָׂצִי כָּל מָה דְשָׂרִיא תַחֲתוּי. וְעַל דָּא אָמַר ה' אֱלֹהֶיךָ, וְלֹא אֱלֹקֵינוּ, בְּגִין דְּמֹשֶׁה, בְּהָהוּא נְהוּרָא חוּרָא דְלַעֲיִלָא הוּהּ, דְּלֹא שָׂצִי וְלֹא אָכִיל.

256. תָּא חֲזִי, לִית לִיהַּ אֶתְעָרוּתָא, לְאַתְדַּלְקָא הָאִי נְהוּרָא תְכֵלָא, לְאַתְאַחֲרָא בְּנְהוּרָא חוּרָא, אֲלֵא עַל יְדֵי יִשְׂרָאֵל, דְּאִינֻן מִתְדַּבְּקִין בִּיהַּ תַחֲתוּי.

257. וְתָא חֲזִי, אֵף עַל גַּב דְּאוּרְחוּיָהּ דְּהָאִי נְהוּרָא תְכֵלָא אוּכְמָא, לְשִׁינְעָא כָּל מָה דְּאֶתְדַּבֵּק בִּיהַּ תַחֲתוּי, יִשְׂרָאֵל מִתְדַּבְּקִין בִּיהַּ תַחֲתוּי, וְקִיּוּמָן בְּקִיּוּמָא, הָה"ד וְאַתֶּם הַדְּבָקִים בָּהּ אֱלֹקֵיכֶם חַיִּים. בָּהּ אֱלֹקֵיכֶם, וְלֹא אֱלֹקֵינוּ, בְּהָהוּא נְהוּרָא תְכֵלָא אוּכְמָא, דְּאָכִיל וְשָׂצִי, כָּל מָה דְּאֶתְדַּבֵּק בִּיהַּ תַחֲתוּיָהּ, וְאַתֹּן מִתְדַּבְּקִין בִּיהַּ וְקִיּוּמִי, דְּכִתִּיב חַיִּים כְּלָכֶם הַיּוֹם.

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

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

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

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

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

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

258. וְעַל נְהוּרָא חוּרָא, שְׂרִינָא לְעִילָא נְהוּרָא סְתִימָא דְאַקִּיף לִיה. וְרָזָא עֲלָאָה הֶכָא. וְכָלָא תִשְׁבַּח בְּשִׁלְהוּבָא דְסִלִּיק, וְחֻכְמָתִין דְּעִלְיוֹנִין בִּיה. אֲתָא רַבִּי פִנְחָס וּנְשָׁקִיָּה, אָמַר בְּרִיךְ רַחֲמֵנָא דְאִיעֲרַעְנָא הֶכָא, אֲזָלוּ עִמָּיה דְּרַבִּי פִנְחָס תְּלַת מֵיִלִּין.

259. אֶהְדְּרוּ רַבִּי שִׁמְעוֹן וְחֻבְרִינָא. אָמַר רַבִּי שִׁמְעוֹן, הָא דְאָמַרְן רָזָא דְחֻכְמָתָא אִיהוּ בִּיחּוּדָא קְדִישָׁא, דְּבִגִּין כֵּךְ ה"א בְּתַרְאָה דְשִׁמָּא קְדִישָׁא, אִיהוּ נְהוּרָא תְּכָלָא אוּכְמָא, דְּאֲתַאחִיד בִּיה"ו, דִּהוּא נְהוּרָא חוּרָא דְנִהִיר.

260. תָּא חֲזִי, לְזִמְנִין הָאִי נְהוּרָא תְּכָלָא ד', וְלְזִמְנִין ה', אֵלָא בְּזִמְנָא דָּלָא מִתְדַּבֵּק בִּיה יִשְׂרָאֵל לְתַתָּא, לְאֲדַלְקָא לִיה, לְאֲתַחֲרָא בְּנְהוּרָא חוּרָא, אִיהוּ ד'. וְלְזִמְנָא דִּמְתַּעֲרִי לִיה, לְאֲתַחֲבָרָא עִם נְהוּרָא חוּרָא, כְּדִין אֶקְרִי ה'.

261. מְנַלְן, דְּכְתִיב בִּי יְהִיָּה נַעֲרָה בְּתוּלָה, נַעֲרָ כְּתִיב, בְּלֹא ה', מ"ט בְּגִין דְּלֹא אֲתַחֲבַרְתָּ בְּדְכוּרָא, וּבְכָל אֲתֵר דְּלֹא אֲשַׁתְּבַּחוּ דְּכַר וְנוֹקְבָא, ה"א לֹא אֲשַׁתְּבַּח, וְסִלְקָא מִתַּמֵּן, וְאֲשַׁתָּאֵר ד'.

262. דִּהָא אִיהִי כָּל זִמְנָא דְאֲתַחֲבַר בְּנְהוּרָא חוּרָא דְנִהִיר, אֶקְרִי ה'. דִּהָא כְּדִין כָּלָא אֲתַחֲבַר בְּחֻדָּא, אִיהִי אֲתַדְּבַקַת בְּנְהוּרָא חוּרָא, וְיִשְׂרָאֵל מִתְדַּבֵּק בָּהּ, וְקִיּוּמָא תַּחוּתָהּ, לְאֲדַלְקָא לָהּ, וּכְדִין כָּלָא חַד.

263. וְדָא הוּא רָזָא דְקַרְבָּנָא, דִּתְנַנָּא דְסִלִּיק, אֲתַעֲר לִיה, לְהָאִי נְהוּרָא תְּכָלָא לְאֲדַלְקָא, וְכַד אֲתַדְּלַק, אֲתַחֲבַר בְּנְהוּרָא חוּרָא, וְשִׁרְגָא דְלִיק בִּיחּוּדָא חַד.

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

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

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

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

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

264. ובגין דאֶרְחִיָּה דְּהַאי נְהוּרָא תְּכֵלָא לְשִׁינָאָה, וְלִמְהוּי אָכִיל כָּל מַה דְּאֶתְדַּבֵּק בֵּיהּ תַּחֲוִיתִיהּ, בְּרַעוּ אֶשְׁתַּבַּח, וּשְׂרָגָא דְּלִיק בַּחֲבוּרָא חַד, בְּדִין כְּתִיב וְתַפּוּל אֵשׁ ה' וְתֹאכַל אֶת הָעוֹלָה וְגו'. וּבְדִין אֲתִינִידַע, דְּהֵיא אֵשׁ שְׂרָגָא דְּלִיק בַּחֲבוּרָא חַד, וְקִשּׁוּרָא חַד. נְהוּרָא תְּכֵלָא אֶתְדַּבֵּק בְּנְהוּרָא חוּרָא, וְאִיהוּ חַד. אָכִיל תַּחֲוִיתִיהּ תְּרַבִּין וְעַלְוִין, דְּמִשְׁמַע דְּהָא לֹא אָכִיל תַּחֲוִיתִיהּ, אֲלֹא בְּזִמְנָא דְּאִיהוּ סְלִיק, וְכֵלָא אֶתְקִשֵּׁר וְאֶתְחַבֵּר בְּנְהוּרָא חוּרָא, וּבְדִין שְׁלָמָא דְּעַלְמִין בְּלָהוּ, וְכֵלָא אֶתְקִשֵּׁר בִּיחּוּדָא חַד.

265. וּלְבַתֵּר דְּסִיִּים לְשִׁינָאָה תַּחֲוִיתִיהּ, הַאי נְהוּרָא תְּכֵלָא. מִתְדַּבֵּק בֵּיהּ תַּחֲוִיתִיהּ, כְּהִנִּי וְלִיּוֹאֵי וְיִשְׂרָאֵל. אֱלִין בַּחֲדוּהָ דְּשִׁיר, וְאֱלִין בְּרַעוּתָא דְּלֵבָא, וְאֱלִין בְּצִלּוּתָא. וּשְׂרָגָא דְּלִיק עֲלֵיהּ, וְאֶתְדַּבֵּקוּ נְהוּרִין בְּחַד, וְנִהְיִין עַלְמִין, וּמִתְבָּרְכִין עַלְאִין וְתַתְּאִין.

266. וּבְדִין וְאַתֶּם הִדְבָּקִים בַּה' אֶלְקֵיכֶם חַיִּים כְּלָכֶם הַיּוֹם. וְאַתֶּם, אַתֶּם מִבְּעֵי לִיהּ, אֲלֹא ו' לְאוּסְפָא, עַל תְּרַבִּין וְעַלְוִין, דְּאִינוּן מִתְדַּבְּקִין בֵּיהּ, וְאָכִלִין וְשִׁצְאֵן. וְאַתּוֹן מִתְדַּבְּקִין בֵּיהּ, בְּהֵוֹא נְהוּרָא תְּכֵלָא אוּכְמָא דְּאָכֵלָא, וְאַתּוֹן קוּימִין, הָדָא הוּא דְּכְתִיב חַיִּים כְּלָכֶם הַיּוֹם.

267. כָּל גּוֹוִנִין טְבִין לְחֵלְמָא, בְּרַ מִתְכֵּלָא, דְּאִיהוּ אָכִיל וְשִׁצֵּי תְּדִיר, וְאִיהוּ אִילָנָא דְּבִיהּ מוֹתָא, וְשִׁרְיָא עַל עַלְמָא תַּתְּאָה, וּבְגִין דְּכֵלָא שְׂרָיָא תַּחֲוִיתִיהּ, אִיהוּ אָכִיל וְשִׁצֵּי.

268. וְאִי תִימָא, הֲכִי נְמִי שְׂרָיָא, בְּשִׁמְיָא לְעִילָא, וְכִמְה חִילִין אִינוּן לְעִילָא, וְכֵלְהוּ קוּימִי. תָּא חֲזִי, כָּל אִינוּן דְּלְעִילָא בְּהֵוֹא נְהוּרָא תְּכֵלָא אֶתְכַּלְלֵן. אָבַל תַּתְּאִי לֹא הֲכִי, דְּאִינוּן מְלָה גְסָה, עַלְמָא דְּקוּימָא וְשְׂרָיָא עֲלִיהּ, וּבְגִין כֶּךָ אָכִיל וְשִׁצֵּי לוֹן, וְלִית לָהּ מְלָה אַחֲרָא לְתַתְּא בְּעַלְמָא, דְּלֹא אֶשְׁתַּצִּי, בְּגִין דְּנְהוּרָא תְּכֵלָא שִׁצֵּי, לְכָל מַה דְּקוּימָא עֲלִיהּ.

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

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

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

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

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

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

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

269. בְּאַרְבָּעִין וְחֲמִשׁ גּוּוּנֵי זֵינֵי נְהוּרִין, אֲתַפְּלִיג עֲלֵמָא, שְׁבַע מִתְפַּלְגִּין, לְשַׁבְעָה תְהוֹמִין. כָּל חַד בְּטֶשׁ בְּתֵהוּמָא דִּילִיָּה, וְאַבְנִין מִתְגַּלְגְּלִין בְּגוּ תְהוֹמָא. וְעֵייל הֵהוּא נְהוּרָא, בְּאִינוֹן אַבְנִין, וְנִקֵּב לֹון, וּמֵיָא נִפְקוּ בְּהוּ, וְשִׁקְעִין כָּל חַד וְחַד, עַל תְּהוֹמָא, וְחִפְיָא לְתֵרִין סִטְרִין.

270. נִפְקוּ מֵיָא בְּאִינוֹן נִוְקְבִין, וְעָאל נְהוּרָא וּבְטֶשׁ לְאַרְבַּע סִטְרֵי תְהוֹמָא, מִתְגַּלְגְּלָא נְהוּרָא בְּחִבְרָתָהּ, וְאַעֲרֵעוּ בְּחַד. וּפְלָגִין מֵיָין.

271. וְאַחֲרֵין כָּל אִינוֹן שְׁבַע בְּשַׁבְעָה תְהוֹמֵי, וְכִרְאֵן בְּחִשּׁוּכֵי תְהוֹמָא. וְחִשּׁוּכֵי אִינוֹן אֲתַעֲרְבּוּ בְּהוּן, וְסִלְקִין מֵיָא וְנִחְתִּין, וּמִתְגַּלְגְּלִין בְּאִינוֹן נְהוּרִין, וְאַתַּעֲרְבוּ בְּחַדָּא. נְהוּרִין, וְחִשּׁוּכִין, וּמֵיָין. וְאַתַּעֲבִידוּ מְנִיָּהוּ נְהוּרִין דְּלֹא אֲתַחֲזָאן, חִשּׁוּכָאן.

272. בְּטֶשׁ כָּל חַד בְּחִבְרִיָּה, וּמִתְפַּלְגִּין לְשַׁבְעִין וְחֲמִשׁ צְנוּרֵי תְהוֹמָא, וּבְהוּ נִגְדָן מֵיָא. כָּל צְנוּרָא וְצְנוּרָא סִלִּיק בְּקִלְיָה, וְאַזְדַּעֲזַעֲן תְהוֹמִין, וְכִד הֵהוּא קָלָא אֲשַׁתְּמַע, כָּל תְּהוֹמָא קְרִי לְחִבְרִיָּה וְאָמַר, פְּלִיג מִימָךְ וְאַעוֹל בְּךָ. הִדָּא הוּא דְכִתְיִב תְהוֹם אֶל תְּהוֹם קוּרָא לְקוֹל צְנוּרִיךְ.

273. תַּחוֹת אֵלִין, תֵּלֶת מָאָה וּשְׁתַּיִן וְחֲמִשָּׁה גִידִין, מְנַהוֹן חוּרִין, מְנַהוֹן אוּכְמִין, מְנַהוֹן סוּמְקִין, אֲתַכְּלִילוּ דָּא בְּדָא, וְאַתַּעֲבִידוּ גּוּוֹן חַד. אִינוֹן גִּידִין אֲתַרְקִימוּ בְּשַׁבַּע עֶשְׂרֵה רֶשֶׁתוֹת. וְכָל חַד, רֶשֶׁת גִּידִין אֶקְרִי, אֲתַרְקִימוּ דָּא בְּדָא, וְנִחְתִּין בְּשַׁפּוּלֵי תְהוֹמֵי. תַּחוֹת אֵלִין, תֵּרִין רֶשֶׁתִּין קֵיִימִין, בְּחִיזוּ דְּפִרְזָלָא, וְתֵרִין רֶשֶׁתִּין אַחֲרָנִין בְּחִיזוּ דְּנַחֲשָׁא.

274. תֵּרִין בְּרִסּוֹן קֵיִימֵי עֲלִיָּהוּ, חַד מִיִּמִּינָא, וְחַד מִשְׁמָאלָא, כָּל אִינוֹן רֶשֶׁתִּין מִתְחַבְּרִין בְּחַדָּא, וּמֵיָין נִחְתִּין מֵאִינוֹן צְנוּרִין, וְעָאלִין בְּאֵלִין רֶשֶׁתִּין. אִינוֹן תֵּרִין בְּרִסּוֹן, חַד בְּרִסְיָא דְּרִקְיעָא אוּכְמָא, וְחַד בְּרִסְיָא דְּרִקְיעָא סִסְגוֹנָא.

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

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

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

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

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

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

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

275. אֵלֵין תְּרִין בְּרִסּוֹן, כִּד אֵינּוֹן סֻלְקִין, סֻלְקִין בְּהוּא בְּרִסּוֹי דְּרִקִּיעָא אוּכְמָא, וְכִד נַחְתִּין, נַחְתִּין בְּהוּא בְּרִסּוֹי דְּרִקִּיעָא סֻסְגּוֹנָא.

276. אֵלֵין תְּרִין בְּרִסּוֹן, חֵד מִימִינָא, וְחֵד מִשְׁמָאלָא. וְהוּא בְּרִסּוֹי דְּרִקִּיעָא אוּכְמָא, מִימִינָא. וְהוּא בְּרִסּוֹי דְּרִקִּיעָא סֻסְגּוֹנָא, מִשְׁמָאלָא. כִּד סֻלְקִין בְּכִרְסִיָּא דְּרִקִּיעָא אוּכְמָא, מֵאִיךְ בְּרִסּוֹי דְּרִקִּיעָא שְׁמָאלָא, וְנַחְתִּין בִּיה.

277. מִתְגַּלְגְּלִין בְּרִסּוֹן, חֵד בַּחֲד. נִקְטִין כָּל אֵינּוֹן רִשְׁתִּין בְּגוּוֹיָהוּ, וְעָלִין לֹון, בְּשִׁפּוּלָא דִּתְהוּמָא תַתָּא, קָאִים חֵד בְּרִסּוֹי, וְסֻלִּיק לְעִילָא מִכָּל אֵינּוֹן תְּהוּמִי, וְקָאִים בְּרִסּוֹי אַחֲרָא, לְתַתָּא דְּכָל תְּהוּמִי. בֵּין תְּרִין בְּרִסּוֹן אֵלֵין, מִתְגַּלְגְּלִין כָּל אֵינּוֹן תְּהוּמִי, וְכָל אֵינּוֹן צְנוּרִין אֲתַנְעֲצוּ בֵּין תְּרִין בְּרִסּוֹן אֵלֵין.

278. שְׁבַעִין וְחֲמִשׁ צְנוּרִין אֵינּוֹן, שְׁבַעָה, אֵינּוֹן עֲלָאִי דְּכָלָא, וְכָל אֵינּוֹן אַחֲרָנִין אַחֲרֵין בְּהוּ. וְכָלְהוּ נְעִיצִי בְּגִלְגְּלוֹי דְּהָאִי בְּרִסּוֹי, בְּסִטְרָא דָא וְנְעִיצִין בְּגִלְגְּלוֹי דְּהָאִי בְּרִסּוֹי, בְּסִטְרָא דָא.

279. בְּהוֹן מִיִּין סֻלְקִין וְנַחְתִּין, אֵינּוֹן דִּנְחָתִין בְּרָאן בְּתְהוּמִי, וּבְקַעֵי לֹון. אֵינּוֹן דְּסֻלְקִין עָלִין, בְּאֵינּוֹן נִקְבֵי אַבְנִין, וְסֻלְקִין וּמִלִּיִּין לְשַׁבַּע יָמִין, עַד כָּאן שְׁבַעָה גּוּוֹנֵי נְהוּרִין בְּרָזָא עֲלָאָה.

280. שְׁבַעָה נְהוּרִין אַחֲרָנִין, מִתְפַּלְגִּין לְשַׁבַּעָה יָמִים. וְיָמָא חֵד כְּלִיל לֹון, הֵהוּא יָמָא חֵד, אִיהוּ יָמָא עֲלָאָה, דְּכָלְהוּ שְׁבַע יָמִין כְּלִילָן בִּיה.

281. שְׁבַעָה נְהוּרִין אֵלֵין, עָלִין לְגוּ הֵהוּא יָמָא, וּמִחָאן לִיה לְיָמָא, לְשַׁבַּעָה סִטְרִין. וְכָל סִטְרָא וְסִטְרָא אֲתַפְּלַג לְשַׁבַּעָה נַחְלִין. כְּדַכְתִּיב וְהִכְהוּ לְשַׁבַּעָה נַחְלִים וְגו', וְכָל נַחְלָא וְנַחְלָא אֲתַפְּלַג לְשַׁבַּעָה נְהָרִין. וְכָל נְהָרָא וְנְהָרָא אֲתַפְּלַג לְשַׁבַּעָה אֲרָחִין. וְכָל אֲרָחָא וְאֲרָחָא אֲתַפְּלַג לְשַׁבַּעָה שְׁבִילִין. וְכָל מִימּוֹי דִּימָא כְּלָהוֹן עָלִין לְגוּוֹיָהוּ.

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

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

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

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

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

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

282. שבעה נהורין סלקין ונחתין לשבעה סטריין, שבעה נהורין עלאין, עאלין לגו ימא. שתא אינון, ומחר עלאה נפקי. במה דנטיל ימא, הכי פליג מימיו לכל אינון ימין, לכל אינון נהרין.

283. חד תנינא לתתא, בסטר שמאלא, שאט בכל אינון נהרין. אתי בסטר, קשקשוי בלהון תקיפין בפרזלא. ומטי לשאבא, ושאיב אתרה. וכל אינון נהורין אתחשכן קמיה, פומיה ולישניה מלהטא אשא חרוד לישניה, בחרבא תקיפא.

284. עד דמטי למיעל למקדשא, גו ימא. וכדין סאיב מקדשא, ואתחשכן נהורין. ונהורין עלאין סלקין מן ימא, בדין ימא מתפלגין מימיו, בסטר שמאלא, וימא קאפי, ולא נגדין מימיו.

285. ועל דא רזא דמלה, במה דכתיב, והנחש היה ערום מכל חית השדה אשר עשה ה' אלקים. רזא דחויא בישא, נחית מעילא לתתא, והוא שאט על אפי מיין מירין, ונחית לאפתי לתתא, עד דיפלון גו רשתוי.

286. האי חויא היא מותא דעלמא. והוא עאל במעוי דסתים דבר נש, הוא לסטר שמאלא, ואית חויא אתרא דחיי, בסטר ימינא, תרוניהו אזלי עמיה דבר נש. במה דאוקמוה.

287 (א). מכל חית השדה, דהא כל שאר חיון דחקלא, לית בהו חכים לאבאשא כהאי, בגין דאיהו זוהמא דדהבא. ווי למאן דאתמשיך אבתריה. דאיהו גרים ליה מותא, ולכל דאתיון אבתריה, והא אוקמוה.

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

287 (ב). אָדָם, אֲתַמְשִׁין אֲבִתְרִיהָ לְתֵתָא, וְנָחִית לְמַנְדֵּעַ, בְּכָל מָה דְלִתְתָא, בְּמָה דְנָחִית הָכִי אֲתַמְשִׁין רַעוּתִיהָ, וְאַרְחוּי אֲבִתְרִיָּהּ, עַד דְּמַטִּין לְהָאִי חוּיָא, וְחִמּוּ תִּיאֻבְתִּיהָ דְּעֵלְמָא, וְשָׁטוּ אוּרְחוּי בְּאַתֵּר דָּא. כְּדִין קָם וְאַתַּמְשִׁין אִיהוּ אֲבִתְרִיָּהּ דְּאָדָם וְאַתְתִּיהָ, וְאַתְדַּבֵּק בָּהּ, וְגָרִים לְהוּ מוּתָא, וּבְכָל דְּרֵי דָאֵתוּ אֲבִתְרִיהָ. עַד דְּמָטוּ יִשְׂרָאֵל, לְטוּרָא דְּסִינִי, לֹא פָסַק זוּהֵמָא דִּילִיָּה מֵעֵלְמָא, וְהָא אֲתַמְר.

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

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

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

288. בֵּינוּ דְחָטוּ, וְאַתְדַּבְּקוּ בְּאִילָנָא דְּשִׁרְיָא בִּיה מוּתָא לְתֵתָא. מַה בְּתִיב, וַיִּשְׁמְעוּ אֶת קוֹל ה' אֱלֹקִים מִתְהִלָּךְ בְּגִן. מִתְהִלָּךְ אֵין בְּתִיב כָּאן, אֶלָּא מִתְהִלָּךְ תָּא חֲזִי, עַד לֹא חָטָא אָדָם, הָוָה סָלִיק וְקָאִים בְּחֻכְמָה דְּנִהִירוּ עֲלָאָה. וְלֹא הָוָה מִתְפָּרֵשׁ מֵאִילָנָא דְּחִינִי. בֵּינוּ דְּאַסְגִּי תִיאֻבְתָּא לְמַנְדֵּעַ, וְלִנְחָתָא לְתֵתָא, אֲתַמְשִׁין אֲבִתְרִיָּהּ, עַד דְּאַתְפָּרֵשׁ מֵאִילָנָא דְּחִינִי, וַיֵּדַע רַע וְשָׂבַק טוֹב, וְעַל דָּא בְּתִיב כִּי לֹא אֵל חָפֵץ רָשַׁע אֲתָה לֹא יִגְוֹרֵךְ רַע. מֵאן דְּאַתְמַשֵּׁן בְּתַר רַע, לִית לִיה דִּירָה, עִם אִילָנָא דְּחִינִי.

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

289. וְעַד לֹא חָטָאוּ, הָווּ שְׁמַעִין קֵלָא מְלַעִילָא, וְהָווּ יָדְעִי חֻכְמָתָא עֲלָאָה, וְקִיּוּמִי בְּקִיּוּמָא דְּזִיְהִרָא עֲלָאָה, וְלֹא דְחָלִי. בֵּינוּ דְּחָטָאוּ, אֶפְּלוּ קֵלָא דְּלִתְתָא, לֹא הָווּ יְכַלִּין לְמִיקָם בִּיה.

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

290. בְּגֻוּנָא דָּא, עַד לֹא חָבוּ יִשְׂרָאֵל, בְּשַׁעְתָּא דְּקִיּוּמֵי יִשְׂרָאֵל עַל טוּרָא דְּסִינִי, אֲתַעֲבַר מְנִיָּהּ זוּהֵמָא, דְּהָאִי חִיּוּיָא, דְּהָא כְּדִין בְּטוּל יֵצֵר הָרַע הָוָה מֵעֵלְמָא, וְדָחוּ לִיה מְנִיָּהּ. וְכְדִין אֲתַאֲחִידוּ בְּאִילָנָא דְּחִינִי, וְסָלְקוּ לְעִילָא, וְלֹא נָחִתוּ לְתֵתָא.

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

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

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

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

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

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

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

291. בְּדִין הוּא יָדְעִין וְחָמָאן אֶסְפְּקִלְרִיאַן עֲלֵאִין, וְאַתְנֶהֱרִין עֵינֵיהוּ, וְחָדָאן לְמַנְדַּע וּלְמִשְׁמַע, וּבְדִין חָגַר לֹון קִדְשָׁא בְרִיךְ הוּא חֲגוּרִין דִּאֲתוּן דְּשִׁמְיָה קִדְשָׁא, דְּלֹא יִיכּוֹל לְשַׁלְטָא עֲלֵיהוּ, הֵאִי חוּיָא, וְלֹא יִסָּב לֹון בְּקִדְמִיתָא.

292. בִּינוּן דְּחָטָאוּ בַּעֲגָל, אֲתַעְבְּר מְנִיָּהוּ כָּל אִינוּן דְּרִגִּין, וְנִהוּרִין עֲלֵאִין, וְאַתְעֵבְרוּ מְנִיָּהוּ אִינוּן חֲגִירוּ מְזִינִין, דִּאֲתַעְטְרוּ מִשְׁמָא עֲלָאָה קִדְשָׁא, וְאַמְשִׁיכוּ עֲלֵיהוּ חוּיָא בִּישָׁא, בְּמִלְקִדְמִין, וְגִרְמוּ מוּתָא, לְכָל עֲלֵמָא.

293. וּלְבִתְר מַה בְּתִיב וִירָא אַהֲרֹן וְכָל בְּנֵי יִשְׂרָאֵל אֶת מֹשֶׁה וְהִנֵּה קָרַן עוֹר פָּנָיו וִירָאוּ מִגִּשְׁת אֱלֹוֵי. תָּא חֲזִי, מַה בְּתִיב בְּקִדְמִיתָא, וִירָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה. וְכֻלְהוּ חָמָאן זֵהֲרִין עֲלֵאִין, וּמִתְנַהֲרִין בְּאַסְפְּקִלְרִיא דִּנְהָרָא, דְּכִתִּיב וְכָל הָעָם רוֹאִים אֶת הַקּוֹלוֹת, וְעַל יָמָא הוּא חָמָאן וְלֹא דְחָלִין, דְּכִתִּיב זֶה אֱלֹוֵי וְאַנְהוּ, לְבִתְר דְּחָטְוּ פָּנֵי הַסֵּרְסוּר לֹא הוּא יְכַלִּין לְמַחֲמִי, דְּכִתִּיב וִירָאוּ מִגִּשְׁת אֱלֹוֵי.

294. תָּא חֲזִי, מַה בְּתִיב בְּהוּ, וִיתְנַצְלוּ בְּנֵי יִשְׂרָאֵל אֶת עֲדִים מִהַר חוֹרֵב. דִּאֲתַעְבְּר מְנִיָּהוּ אִינוּן מְזִינִין, דִּאֲתַחְגְּרוּ בְּהוּן בְּטוּרָא דְּסִינִי. בְּגִין דְּלֹא יִשְׁלוּט בְּהוּ הֵהוּא חוּיָא בִּישָׁא, בִּינוּן דִּאֲתַעְבְּר מְנִיָּהוּ, מַה בְּתִיב וּמֹשֶׁה יָקַח אֶת הָאֹהֶל וְנָטָה לוֹ מִחוּץ לַמִּחֲנֶה הַרְחָק מִן הַמִּחֲנֶה.

295. אָמַר רַבִּי אֶלְעָזָר, מַאי הֵאִי קָרָא, לְגַבִּי הֵאִי, אֲלֹא, בִּינוּן דִּידַע מֹשֶׁה דִּאֲתַעְבְּרוּ מְנִיָּהוּ דִּישְׂרָאֵל אִינוּן זִינִין עֲלֵאִין, אָמַר, הֵאִי וְדֵאִי מִבָּאן וְלִהְלָאָה חוּיָא בִּישָׁא וִיתִי לְדִירָא בִּינִיָּהוּ, וְאִי יָקוּם מִקִּדְשָׁא הָכָא בִּינִיָּהוּ, יִסְתָּאב. מִיָּד וּמֹשֶׁה יָקַח אֶת הָאֹהֶל וְנָטָה לוֹ מִחוּץ לַמִּחֲנֶה הַרְחָק מִן הַמִּחֲנֶה. בְּגִין דְּחָמָא מֹשֶׁה, דִּהָא בְּדִין יִשְׁלוּט חוּיָא בִּישָׁא, מַה דְּלֹא הוּא מִקְדַּמַּת דְּנָא.

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

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

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

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

296. וְקָרָא לוֹ אֹהֶל מוֹעֵד, וְכִי לֹא הָיָה בְּקִדְמִיתָא אֹהֶל מוֹעֵד. אֲלָא, בְּקִדְמִיתָא אֹהֶל סֶתֶם, הִשְׁתָּא אֹהֶל מוֹעֵד. מָאִי מוֹעֵד, ר' אֲלֵעָזָר אָמַר לְטַב וּרְבִי אַבָּא אָמַר לְבִישׁ. ר' אֲלֵעָזָר אָמַר לְטַב: מַה מוֹעֵד דְּאִיהוּ יוֹם חֲדוּהָ, דְּסִיְהֵרָא דְּאַתּוּסְפָּא בֵּיהּ קְרוּשָׁה, לֹא שְׁלֵטָא בֵּיהּ פְּגִימוֹתָא. אוּף הֵכָא, קָרָא לָהּ, בְּשֵׁמָא דָא, לְאַחֲזָא דְּהָא אֶתְרַחֵיק אֹהֶל מִבִּינֵיהּ, וְלֹא אֶתְפָּגִים. וְעַל דָּא וְקָרָא לוֹ אֹהֶל מוֹעֵד בְּתִיב.

297. וּרְבִי אַבָּא אָמַר לְבִישׁ: דְּהָא בְּקִדְמִיתָא הָיָה אֹהֶל סֶתֶם, כְּדִ"א אֹהֶל בַּל יִצְעָן בַּל יִסַּע יִתְדוֹתָיו לְנִצָּחַ. וְהִשְׁתָּא אֹהֶל מוֹעֵד. בְּקִדְמִיתָא, לְמִיָּהב חֵיִין אַרְוִבִין לְעֵלְמִין, דְּלֹא יִשְׁלוּט בְּהוּ מוֹתָא. מִכָּאן וְלַהֲלָא אֹהֶל מוֹעֵד, כְּדִ"א וּבֵית מוֹעֵד לְכָל חֵי, הִשְׁתָּא אֶתְיִיְהִיב בֵּיהּ זְמָנָא וְחֵיִין קְצוּבִין לְעֵלְמָא, בְּקִדְמִיתָא לֹא אֶתְפָּגִים, וְהִשְׁתָּא אֶתְפָּגִים. בְּקִדְמִיתָא, חֲבֵרוֹתָא וְזוּגָא דְּסִיְהֵרָא בְּשִׁמְשָׁא דְּלֹא יַעֲדוּן. הִשְׁתָּא, אֹהֶל מוֹעֵד וְזוּגָא דְּלֵהוֹן מִזְמָן לְזְמָן, וּבְגִינֵי כֶּךָ, וְקָרָא לוֹ אֹהֶל מוֹעֵד, מַה דְּלֹא הָיָה קוֹדֵם.

298. רְבִי שִׁמְעוֹן הָיָה יָתִיב לִילֵיא חֵד וְלַעֲי בְּאוּרִייתָא, וְהוּוּ יָתִיב קְמִיָּה רְבִי יְהוּדָה, וּרְבִי יִצְחָק, וּרְבִי יוֹסִי. אָמַר רְבִי יְהוּדָה, הָא בְּתִיב וְיִתְנַצְלוּ בְּנֵי יִשְׂרָאֵל אֶת עֲדִים מִהַר חוֹרֵב, וְקֹאמְרִינֵן דְּגִרְמוּ מוֹתָא עֲלֵיהוּ, מִהֵוּא זְמָנָא וְלַעֲיֵלָא, וְשְׁלִיט בְּהוּ הֵוּא חוּיָא בִּישָׁא, דְּאֵעֲדוּ לֵיהּ מְנִיָּהוּ בְּקִדְמִיתָא. יִשְׂרָאֵל תִּינַח. יְהוֹשֻׁעַ דְּלֹא חָטָא אַעֲדִי מְנִיָּה הֵוּא זְיִינָא עֲלָא דְּקַבֵּל עֲמָהוֹן בְּטוֹרָא דְּסִינֵי אוּ לֹא.

299. אִי תִימָא דְּלֹא אַעֲדִי מְנִיָּה, אִי הֵכִי אֲמַאי מִית בְּשָׂאָר בְּנֵי נֶשָׂא. אִי תִימָא דְּאַתְעֲדִי מְנִיָּה, אֲמַאי. וְהָא לֹא חָטָא, דְּהָא אִיהוּ עִם מֹשֶׁה הָיָה, בְּשַׁעֲתָא דְּחִבּוּ יִשְׂרָאֵל. וְאִי תִימָא דְּלֹא קִבִּיל הֵוּא עֲטָרָא בְּטוֹרָא דְּסִינֵי, כְּמָה דְּקִבִּילוּ יִשְׂרָאֵל, אֲמַאי.

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

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

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

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

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

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

300. פֶּתַח וְאָמַר, כִּי צְדִיק ה' צְדָקוֹת אֱהָב יֵשֶׁר יַחְזֹו פְּנֵימוֹ. הָאִי קָרָא אָמְרוּ בֵּיה חֲבֵרִינֵי מְאִי דְקָאֲמְרוּ. אָבֵל כִּי צְדִיק ה', צְדִיק הוּא, וְשִׁמְיָה צְדִיק וּבְגִינֵי כֶךָ, צְדָקוֹת אֱהָב.

301. יֵשֶׁר: אִיהוּ יֵשֶׁר כּד"א צְדִיק וְיֵשֶׁר. וְעַל דָּא, יַחְזֹו פְּנֵימוֹ, כָּל בְּנֵי עֲלָמָא, וְיִתְקְנוּ אַרְחֵייהוּ, לְמִיּהָרְךָ בְּאַרְחֵי מִיּוֹשֶׁר, בְּדָקָא יְאוּת. תָּא חֲזִי, כִּד דְּאִין קוֹדֶשָׁא בְּרִיךְ הוּא עֲלָמָא, לֹא דֵן לִיה אֱלָא לְפֻם רוּבֵן דְּבְנֵי נִשָּׂא.

302. וְתָא חֲזִי, כִּד חֲב אָדָם בְּאִילָנָא דְאָכַל מִגִּיהָ, גֵּרָם לְהֵהוּא אִילָנָא, דְּשָׂרִי בֵּיה מוֹתָא לְכָל עֲלָמָא. וְגֵרָם פְּגִימוֹ לְאַפְרָשָׁא אֶתְתָּא מִבְּעֵלָה. וְקָאִים חוּבָה דְּפְגִימוֹ דָּא בְּסִיּהָרָא, עַד דְּקֵימוֹ יִשְׂרָאֵל בְּטוֹרָא דְּסִינֵי. כִּיּוֹן דְּקֵימוֹ יִשְׂרָאֵל בְּטוֹרָא דְּסִינֵי, אֶתְעֵבֵר הֵהוּא פְּגִימוֹ דְּסִיּהָרָא, וְקֵימָא לְאַנְהָרָא תְּדִיר.

303. כִּיּוֹן דְּחֲבּוּ יִשְׂרָאֵל בְּעֵגְלָא, תִּבַּת בְּמַלְקֶדֶם יוֹן סִיּהָרָא לְאַתְפָּגְמָא, וְשִׁלְטָא חוּיָא בִּישָׁא, וְאֶחִיד בָּהּ, וּמִשִּׁיךְ לָהּ לְגַבִּיָּה. וְכִד יָדַע מֹשֶׁה דְּחֲבּוּ יִשְׂרָאֵל, וְאַתְעֵבֵר מִנִּיּהוּ אֵינּוֹן זִינִין קְדִישִׁין עֲלָאִין, יָדַע וְדָאִי דֵּהָא חוּיָא אֶחִיד בָּהּ בְּסִיּהָרָא, לְאַמְשַׁכָּא לָהּ לְגַבִּיָּה, וְאַתְפָּגִימַת, בְּדִין אִפִּיק לָהּ לְבַר.

304. וְכִיּוֹן דְּקֵימָא לְאַתְפָּגְמָא, אָף עַל גַּב דִּיהוֹשֻׁעַ קָאִים בְּעֵטְרָא דְּזִינִין דִּילִיָּה כִּיּוֹן דְּפְגִימוֹ שְׂרִיָּא בָּהּ, וְאַתְהֵדַרַת כְּמָה דְּאַתְפָּגִימַת בְּחוּבָא דְּאָדָם, לֹא יָכִיל ב"נ לְאַתְקֵימָא בְּר מֹשֶׁה, דִּהוּה שְׁלִיט בָּהּ, וּמוֹתִיָּה הוּה בְּסֵטְרָא אַחְרָא עֲלָאָה. וְעַל דָּא, לֹא הוּה רְשׁוּ בָּהּ, לְקֵימָא לִיהוֹשֻׁעַ תְּדִיר, וְלֹא לְאַחְרָא, וְעַל כֶּךָ, אֶהֱל מוֹעֵד קְרִי לִיָּה, אֶהֱל דֵּהָא שְׂרִיָּא בֵּיה, זְמַן קָצִיב לְכָל עֲלָמָא.

305. וְעַל דָּא רָזָא דְּמַלְהָ, אִית יְמִינָא לְעִילָא, וְאִית יְמִינָא לְתַתָּא. אִית שְׂמָאלָא לְעִילָא, וְאִית שְׂמָאלָא לְתַתָּא. אִית יְמִינָא לְעִילָא, בְּקְדוּשָׁה עֲלָאָה. וְאִית יְמִינָא לְתַתָּא, דִּאִיהוּ בְּסֵטְרָא אַחְרָא.

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

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

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

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

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

306. אֵיט שְׁמַאלָא לְעִילָא, בְּקֻדְשָׁה עֲלָאָה, לְאַתְעָרָא רְחִימוּתָא, לְאַתְקַשְׁרָא סִיְהָרָא בְּאַתְרֵי קְדִישָׁא לְעִילָא לְאַתְנַהֲרָא. וְאֵיט שְׁמַאלָא לְתַתָּא, דְּאַמְרִישׁ רְחִימוּתָא דְלְעִילָא, וְאַמְרִישׁ לָהּ מְלֻאָנְהָרָא בְּשִׁמְשָׁא, וְלְאַתְקַרְבָּא בְּהֲדִיָּה. וְדָא הוּא סֵטְרָא דְרְחוּיָא בִישָׁא.

307. דְּכֵר שְׁמַאלָא דָא דְלְתַתָּא אֲתַעֲרָת, כְּדִין מְשִׁינָה לָהּ לְסִיְהָרָא, וְאַמְרִישׁ לָהּ מְלְעִילָא, וְאַתְחַשְׁכָּת נְהוּרָאָה, וְאַתְדַּבַּקַת בְּחוּיָא בִישָׁא. וְכִדִּין שְׂאִיבַת מוּתָא לְתַתָּא לְכָלָא, וְאַתְדַּבַּקַת בְּחוּיָא וְאַתְרַחַקַת מֵאִילָנָא דְחַיָּיָא.

308. וְעַל דָּא גְרִים מוּתָא לְכָל עֲלֻמָּא, וְדָא הוּא, דְּכִדִּין אֶסְתַּאבַת מְקַדְשָׁא, עַד זְמַן קְצִיב, דְּאַתְקַנַת סִיְהָרָא וְתַבַת לְאַנְהָרָא, וְדָא הוּא אֶהֱל מוֹעֵד. וְעַל דָּא, יְהוֹשֻׁעַ לֹא מִית, אֶלָּא בְּעִטָּא שֶׁל נָחַשׁ דָּא דְקָרִיב וּפְגָמִים מִשְׁכָּנָא, כְּדִקְדַּמִּיתָא.

309. וְדָא הוּא רָזָא, דְּכִתִּיב וְיְהוֹשֻׁעַ בֶּן נֹחַ נֶעַר לֹא יָמִישׁ מִתּוֹךְ הָאֶהָל. דָּאָף עַל גַּב דְּאִיְהוּ נֶעַר לְתַתָּא, לְקַבְּלָא נְהוּרָא, לֹא יָמִישׁ מִתּוֹךְ הָאֶהָל. כִּמְהָ דְאַתְפָּגִים דָּא, הֵכִי נִמְי אֲתַפָּגִים דָּא. אָף עַל גַּב דְּזִינָא קְדִישָׁא הוּא לִיָּה, כִּיּוֹן דְאַתְפָּגִים סִיְהָרָא, הֵכִי הוּא וְדָא, לֹא אֶשְׁתַּזִּיב בְּלַחֲדוּי מְנִיָּה, מֵהֶהוּא גּוֹנָא מִמֶּשׁ.

310. תָּא חֲזִי, כְּגוֹנָא דָא כִּיּוֹן דְחַב אָדָם, נָטַל קְדָשָׁא בְּרִיךְ הוּא מְנִיָּה אֵינּוֹן זִינִי אֲתוּוֹן, נְהִירִין קְדִישִׁין, דְּאֶעֱטַר לִיָּה קְדָשָׁא בְּרִיךְ הוּא. וְכִדִּין דְחָלוּ, וְיָדְעוּ דְהָא אֲתַפְּשׁוּ מְנִיָּהּ, הֵ"ד וְיָדְעוּ כִי עֲרוּמִים הֵם. בְּקַדְמִיתָא הוּוּ מִתְלַבֶּשׁן בְּאֵינּוֹן כְּתָרִי יָקָר מְזִינִין, דְּאֵינּוֹן חִירוּ מְכָלָא. כִּיּוֹן דְחָבוּ, אֲתַפְּשׁוּ מְנִיָּהּ. וְכִדִּין יָדַע, דְהָא מוּתָא קְרִי לוֹן, וְיָדְעוּ דְאַתְפְּשִׁטוּ מִחִירוּ דְכָלָא, וְגִרְמוּ מוּתָא לוֹן וְלְכָל עֲלֻמָּא.

58. "And they sewed fig leaves together"

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

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

311. "And they sewed fig leaves together" (Beresheet 3:7). From these words, we learn that they learned all types of magical spells and sorcery and that they cleaved onto the lower one, WHICH IS THE OTHER SIDE, as was explained. Consequently, the height of Adam was reduced to 100 cubits, and a separation BETWEEN ZEIR ANPIN AND THE NUKVA was effected. Now, Adam existed in judgment, and the earth was cursed, as has been explained.

311. וַיִּתְּפוּ עָלֶיהָ תְּאֵנָה. הָא אֻקְיִמְנָא, דְּאֻלִּיפּוּ כָּל זַיִינֵי חֲרָשִׁין וְקוֹסְמִין, וְאַחִידוּ בְּהָאֵי דְלִתְתָּא. כְּמָה דְּאִתְמַר. וְהָיָא שְׁעָתָא אֲתַגְרַע זְקִיפּוּ וְקוֹמָה דְּאָרְם מֵאָה אַמִּין. וְכַדִּין אֲתַעְבִּיד פְּרוּדָא, וְקָאִים אָרְם בְּדִינָא, וְאַתְלִטִּיא אֲרַעָא. וְהָא אֻקְיִמְנָא.

59. "And He expelled the man"

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

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

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

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

312. וַיִּגְרֶשׁ אֶת הָאָדָם, אָמַר רַבִּי אֶלְעָזָר לֹא יִדְעָנָא מֵאֵן עֲבִיד תְּרוּכִין לְמָאן, אִי קִדְשָׁא בְּרִיךְ הוּא עֲבִיד תְּרוּכִין לְאָדָם, אִי לֹא. אֲבָל מְלָה אֲתַהֲפִיךְ, וַיִּגְרֶשׁ אֶת, אֶת דְּיִיקָא. וּמֵאֵן גְּרֶשׁ אֶת, הָאָדָם. הָאָדָם וְדָאֵי גְרֶשׁ אֶת.

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

313. וּבִגִּין דָּא בְּתִיב, וַיִּשְׁלַח ה' אֱלֹהִים מִגֵּן עֵדֶן, אֲמַאי וַיִּשְׁלַח ה', בִּגִּין דְּגֶרֶשׁ אָדָם אֶת, בְּדִקְאֻמְרָן. וַיִּשְׁכֵּן: אִיהוּ אֲשֶׁרִי לֹון בְּאֶתֶר דָּא, דְּאִיהוּ גְרִים, וְסִתִּים אֹרְחִין וְשְׁבִילִין, וְאֲשֶׁרִי דִינִין עַל עֲלֻמָּא, וְאַמְשִׁיךְ לוֹוִטִין, מֵהֵוּא יוֹמָא וְלַעִילָא.

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

314. וְאֶת לֵהַט הַחֶרֶב הַמִּתְהַפֶּכֶת. כָּל אֵינֹון דְּשְׁרִיין בְּקוֹזְפֵי דִינִין עַל עֲלֻמָּא, דְּמִתְהַפְּכִין לְגוֹוִנִין סְגִיאיִן, בִּגִּין לְאַתְפְּרָעָא מֵעֲלֻמָּא. לְזֻמְנִין גּוֹבְרִין, לְזֻמְנִין נְשִׁין, לְזֻמְנִין אֲשָׁא מְלַהֲטָא, וְלְזֻמְנִין רוּחִין, דְּלִית מֵאֵן דְּקָאִים בְּהוּ. וְכָל דָּא, לְשִׁמּוֹר אֶת דְּרַךְ עֵץ הַחַיִּים, דְּלֹא יוֹסִיפוּן לְאַבְאָשָׁא בְּקִדְמִיתָא.

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

315. לֵהַט הַחֶרֶב. אֵינֹון דְּמְלַהֲטָאן אֲשָׁא וְקוֹסְטִירֵי עַל רִאשֵׁיהוֹן דְּרִשְׁיַעֲיָא וְחַיִּיבֵיָא, וּמִתְהַפְּכִין גּוֹוִנִין לְכְּמָה זַיִינִין, לְפֻם אֲרַחֲיָהוּ דְּבִנֵי נֶשָׁא. וְעַל דָּא לֵהַט, כְּמָא דָּאֵת אָמַר וְלֵהַט אוֹתָם הַיּוֹם הַבֹּא וְגו'. וְהָא אִתְמַר.

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

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

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

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

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

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

316. הַחֶרֶב: דָּא חֶרֶב לָהּ. כַּד "א חֶרֶב לָהּ מְלָאָה דָּם וְגו'. אָמַר רַבִּי יְהוּדָה, לְהַטּוּ הַחֶרֶב, כָּל אֵינֻן קְסָטְרִין דְּלִתְתָּא, דְּמִתְהַפְּכִין מִדְּיוֹקְנָא לְדְּיוֹקְנָא, כְּלַהּוֹן מִמֶּנּוּ עַל עֲלָמָא לֹאבִּאָשָׁא, וְלֹאסְטָאָה לִוְן לְחַיִּיבֵי עֲלָמָא, דְּעֵבְרִין עַל פְּקוּדֵי דְּמֵאֲרִיָּהוּן.

317. תָּא חֲזִי, בִּיּוֹן דְּחַב אָדָם, אֲמַשִּׁיךְ עֲלֵיהּ כְּמָה זִינִין בִּישוּן, וְכְמָה גִּרְדִּינִי נְמוּסִין, וְדָחִיל מְכַלְהוּ, וְלֹא יָכִיל לְקִיּוּמָא עֲלִיּוּהוּ. שְׁלָמָה יָדַע חֲכֻמָּתָא עֲלָאָה, וְשׁוּי לִיהּ קִדְשָׁא בְּרִיךְ הוּא עֲטָרָא דְּמַלְכוּתָא, וְהוּוּ דְּחָלִי מִנִּיהּ כָּל עֲלָמָא. בִּיּוֹן דְּחַב אֲמַשִּׁיךְ עֲלֵיהּ כְּמָה זִינִין בִּישוּן, וְכְמָה גִּרְדִּינִי נְמוּסִין וְדָחִיל מְכַלְהוּ, וְכִדְרִין יָכִילוּ לֹאבִּאָשָׁא לִיהּ, וְמָה דְּהוּה בִּירְיָה נָטְלוּ מִנִּיהּ.

318. וְעַל דָּא בְּמָה דְּאָזִיל ב"נ, וּבִהְהוּא אָרְחָא דְּאִתְדַבֵּק בִּיהּ, הָכִי מַשִּׁיךְ עֲלֵיהּ, חִילָא מִמֶּנָּא, דְּאָזִיל לְקַבְּלִיהּ. כִּךְ אָדָם הוּוּ מַשִּׁיךְ עֲלֵיהּ חִילָא אַחֲרָא מְסָאב דְּסָאִיב לִיהּ וְלָכֵל בְּנִי עֲלָמָא.

319. תָּא חֲזִי כַּד חַב אָדָם, מַשִּׁיךְ עֲלֵיהּ חִילָא מְסָאבָא, וְסָאִיב לִיהּ וְלָכֵל בְּנִי עֲלָמָא, וְהָאִי הוּא חוּיָא בִּישָׁא, דְּאִיהוּ מְסָאב וְסָאִיב עֲלָמָא. דְּתַנִּינָן כַּד אֲפִיק נְשִׁמְתִּין מִבְּנֵי נָשָׁא, אֲשֶׁתָּאֵר מִנִּיהּ גּוּפָא מְסָאב, וְסָאִיב בֵּיתָא, וְסָאִיב לָכֵל אֵינֻן דְּמִקְרָבִין בִּיהּ. הָדָא הוּא דְּכִתְיִב הַנוֹגֵעַ בְּמֵת וְגו'.

320. וְעַל דָּא, בִּיּוֹן דְּאִיהוּ נָטִיל נְשִׁמְתָא, וְסָאִיב גּוּפָא, כִּדְרִין אֲתִיּוּהִיב רֶשֶׁךְ, לָכֵל אֵינֻן סְטְרֵי מְסָאבָן לְשָׂרְיָא עֲלוּי. דְּהָא הָהוּא גּוּפָא אֲסִתָּאב, מְסָטְרָא דְּהָהוּא חוּיָא בִּישָׁא, דְּשָׂרְיָא עֲלוּי. וְעַל דָּא, בְּכָל אֲתֵר דְּהָהוּא חוּיָא בִּישָׁא שְׂאֲרֵי מְסָאב לִיהּ, וְאֲסִתָּאב.

321. וְתָא חֲזִי, כָּל בְּנֵי עֲלָמָא בְּשַׁעְתָּא דְּנִיּוּמֵי עַל עֲרִסְוּיָהוּ בְּלִילְיָא, וְלִילְיָא פְּרִישׁ גִּדְּפָהָא עַל כָּל בְּנֵי עֲלָמָא, טַעְמֵי טַעְמָא דְּמוּתָא, וּמִגּוּ דְּטַעְמֵי טַעְמָא דְּמוּתָא, הָאִי רוּחָא מְסָאבָא שְׂטִיָּא עַל עֲלָמָא, וְסָאִיב עֲלָמָא וְשָׂרְיָא עַל יְדוּי דְּבֵר נֶשׁ וְאֲסִתָּאב.

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

This spirit of defilement then receives permission to dwell anywhere that his mark can be found.

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

60. "And man knew"

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

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

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

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

322. וְכִד אֶתְעַר, וְאֶתְהַדָּר לִיה נִשְׁמָתִיה, בְּכָל מָה דִּיקָרַב בִּידוּי, כְּלָהוּ מִסָּאבִי, בְּגִין דְּשָׂרִיָּא עֲלִיּוּהוּ רוּחַ מִסָּאבָא, וְעַל דָּא לֹא יִסַּב ב"נ מְנוּי לְאַלְבָּשָׁא, מִמָּאן דְּלֹא נָטִיל יְדוּי, דְּהָא אֲמַשִּׁיךְ עֲלִיהּ הֵהוּא רוּחַ מִסָּאבָא, וְאֶסְתָּאב, וְאִית לִיה רִשׁוֹ, לְהָאִי רוּחַ מִסָּאבָא, לְשָׂרִיָּא בְּכָל אֶתְר, דְּאֶשְׁתַּכַּח רִשִּׁימוּ מִסְטָרִיה.

323. וְעַל דָּא, לֹא יִטּוֹל יְדוּי, ב"נ, מִמָּאן דְּלֹא נָטִיל יְדוּי. בְּגִין דְּאֲמַשִּׁיךְ עֲלִיהּ הֵהוּא רוּחַ מִסָּאבָא, וְקָבִיל לִיה הָאִי דְנָטִיל מִיָּא מְנִיָּה. וְאִית לִיה רִשׁוֹ לְשָׂרִיָּא עֲלֹי דְבַר נֶשׁ. בְּגִין כֶּךָ בְּעֵי בַר נֶשׁ לְאַסְתַּמְרָא בְּכָל סְטָרוּי, מִסְטָרָא דְהָאִי חֲוָא בִּישָׁא, דְּלֹא יִשְׁלֹט עֲלֹי. וְזִמִּין קִדְשָׁא בְּרִיךְ הוּא לְעֵלְמָא דְאִתִּי לְאַעְבְּרָא לִיה מִעֵלְמָא, הַה"ד וְאֶת רוּחַ הַטּוֹמָאָה אַעֲבִיר מִן הָאָרֶץ. וְכָתִיב בַּלַּע הַמּוֹת לִנְצַח וְגו'.

324. וְהָאָדָם יָדַע אֶת חַוָּה אִשְׁתּוֹ וְגו'. רַבִּי אַבָּא פָתַח מִי יוֹדַע רוּחַ בְּנֵי הָאָדָם הָעוֹלָה הִיא לְמַעְלָה וְרוּחַ הַבְּהֵמָה הַיּוֹרֶדֶת הִיא לְמַטָּה לְאָרֶץ. הָאִי קָרָא, בְּמָה גּוֹוִנִין אֵית בִּיה, וְהָכִי הוּא כָּל מְלוּי דְאוֹרִייתָא, בְּמָה גּוֹוִנִין בְּכָל חֵד וְחֵד, וְכָלְהוּ יָאוּת.

325. וְהָכִי אֵינֻן, וְכָל אוֹרִייתָא מִתְפָּרֶשָׁא בְּשִׁבְעִין אֲנָפִין, לְקָבִיל שִׁבְעִין סְטָרִין, וְשִׁבְעִין אֲנָפִין, וְהָכִי הוּא בְּכָל מְלָה וּמְלָה דְאוֹרִייתָא, וְכָל מְאִי דְנִפְיִיק מִכָּל מְלָה וּמְלָה, בְּמָה גּוֹוִנִין אֶתְפָּרֶשָׁן מְנִיָּה לְכָל סְטָרִין.

326. תָּא חֲזִי כִד ב"נ אָזִיל בְּאַרְחָ קְשׁוּט, הוּא אָזִיל לְיִמִּינָא, וְאֲמַשִּׁיךְ עֲלִיהּ, רוּחָא קִדְשָׁא עֲלָאָה מְעִילָא. וְהָאִי רוּחַ סְלִיק בְּרַעוּתָא קִדְשָׁא, לְאַתְאַחְדָּא לְעִילָא, וְלֹאֲתַדְבָּקָא בְּקִדּוּשָׁה עֲלָאָה, דְּלֹא אֶתְעַדִּי מְנִיָּה.

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

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

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

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

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

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

327. וכֹּד בַּר נֶשׁ אֲזִיל בְּאוֹרָח בִּישׁ, וְסִטִּי אוֹרְחוֹי, הוּא אֲמִשִּׁיךְ עָלֶיהָ רוּחַ מְסֻאָבָא דְלִסְטֵר שְׁמֵאלָא, וְסֵאִיב לִיָּה, וְאִסְתָּאב בִּיָּה, כְּד־א וְלֹא תִטְמְאוּ בָהֶם וְנִטְמַתֶּם בָּם. אֵתָא לְאִסְתָּאבָא מְסֻאָבִין לִיָּה.

328. וְתָא חֲזִי, בְּשַׁעְתָּא דְּבַר נֶשׁ אֲזִיל בְּאַרְחָ קְשׁוּט, וְאֲמִשִּׁיךְ עָלֶיהָ רוּחָא קְדִישָׁא עֲלָאָה וְאִתְדַבֵּיק בִּיָּה, בְּרָא דִּיּוֹלִיד וְיִפּוֹק מִנִּיהָ לְעֵלְמָא, הוּא מִשִּׁיךְ עָלֶיהָ קְדוּשָׁה עֲלָאָה, וְיָהּ קְדִישׁ בְּקְדוּשָׁה דְּמֵאֲרִיָּה, כְּמָה דְּכִתִּיב וְהִתְקַדְּשְׁתֶּם וְהִיִּיתֶם קְדוֹשִׁים וְגו'.

329. וְכֹד אִיהוּ אֲזִיל בְּסִטֵּר שְׁמֵאלָא, וְאֲמִשִּׁיךְ עָלֶיהָ רוּחַ מְסֻאָבָא, וְאִתְדַבֵּיק בִּיָּה, בְּרָא דִּיּוֹפּוֹק מִנִּיהָ לְעֵלְמָא, הוּא אֲמִשִּׁיךְ עָלֶיהָ רוּחַ מְסֻאָבוּ, וְיִסְתָּאב בְּמִסְאָבוּ דִּיהוּא סִטְרָא.

330. וְעַל דָּא כְּתִיב, מִי יוֹדַע רוּחַ בְּנֵי הָאָדָם הָעוֹלָה הִיא לְמַעְלָה. כְּד אִיהוּ בְּאִתְדַבְּקוֹת יְמִינָא, סִלְקָא הִיא לְעֵילָא. וְכֹד אִיהוּ בְּאִתְדַבְּקוֹת שְׁמֵאלָא, הִהוּא סִטְר שְׁמֵאלָא, דְּאִיהוּ רוּחַ מְסֻאָבוּ, נְחִית מֵעֵילָא לְתַתָּא, וְשׁוּי דִּיּוֹרִיָּה בְּבַר נֶשׁ, וְלֹא אַעֲרִי מִנִּיהָ. וְבְרָא דִּיּוֹלִיד בְּהִהוּא מְסֻאָבוּ אִיהוּ הוּי בְּרִיָּה, מִהִהוּא רוּחַ מְסֻאָב, אִיהוּ הִהוּא בְּרָא.

331. אָדָם אִתְדַבֵּיק בְּהִהוּא רוּחַ מְסֻאָב, וְאִתְתִּיהָ אִתְדַבֵּקָא בִּיָּה בְּקְדֻמִּיתָא, וְנִטְלָת וְקַבִּילָת הִהוּא זִוְהָמָא מִנִּיהָ. אוֹלִיד בְּרַ, הָאִי בְּרָא, בְּרָא דְרוּחַ מְסֻאָבָא אִיהוּ. וְעַל דָּא, תְּרִין בְּנִין הָווּ, חַד מִהִהוּא רוּחַ מְסֻאָב, וְחַד כְּד תָּב אָדָם בְּתִיּוּבָתָא, וּבְגִינִי כְּךָ, הָאִי מְסֻטְרָא מְסֻאָבָא, וְהָאִי מְסֻטְרָא דְכִיּוּא.

332. רַבִּי אֶלְעָזָר אָמַר, בְּשַׁעְתָּא דְּאִטִּיל נְחֶשׁ הִהוּא זִוְהָמָא בְּהָ בְּחֻזָּה, קַבִּילָת לִיָּה, וְכֹד אֲשַׁתְּמֵשׁ עִמָּה אָדָם, אוֹלִידָת תְּרִין בְּנִין, חַד מִהִהוּא סִטְרָא מְסֻאָבָא, וְחַד מְסֻטְרָא דְּאָדָם. וְהוּי דְּמִי הֶבֶל, בְּדִיוֹקְנָא דְּלְעֵילָא, וְקִין בְּדִיוֹקְנָא דְּלְתַתָּא. וּבְגִין כְּךָ אִתְפָּרְשׁוּ אַרְחֵיָּהּ דָּא מִן דָּא.

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

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

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

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

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

333. וַיָּבֵא קַיִן, בְּרֵא דְרוּחַ מְסֻבָּא הוּא, דְּאִיהוּ חוּיָא בִישָׁא הוּא. וּבְגִין דְּקִין אֶתָּא מְסֻטְרָא דְּמִלְאךְ הַמּוֹת, קָטִיל לִיה לְאַחוּי. וְהוּא בְּסֻטְרָא דִּילִיָּה, וּמִנִּיהּ כָּל מְדוּרִין בִּישׁוּן, וּמְזִיקִין וְשָׂדִין וְרוּחִין אֲתִין לְעֵלְמָא.

334. אָמַר רַבִּי יוֹסִי, קִין קִינָא דְּמְדוּרִין בִּישׁוּן, דְּאֶתָּא מְסֻטְרָא דְּמְסֻבָּא לְעֵלְמָא. וּלְבַתַּר אִיחִיאוּ קְרִבָּנָא. דָּא אֶקְרִיב מְסֻטְרָא דִּילִיָּה, וְדָא אֶקְרִיב מְסֻטְרָא דִּילִיָּה. הָהִ"ד וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה וּגו'. ר' שְׁמַעוֹן אָמַר, וַיְהִי מִקֵּץ יָמִים, מָאִי מִקֵּץ יָמִים, דָּא הוּא קֵץ כָּל בָּשָׂר. וּמָאֵן אִיהוּ דָּא מִלְאךְ הַמּוֹת.

335. וְקִין מִהֵוּא קֵץ יָמִים אִיחִי קְרִבָּנָא, דִּיּוּקָא דְּקָאֻמַּר מִקֵּץ יָמִים, וְלֹא אָמַר מִקֵּץ יָמִין. וּבְגִין כֵּן כְּתוּב בְּדִנְיָאֵל וְאַתָּה לֵךְ לִקֵּץ וְתִנּוּחַ וְתַעֲמוּד לְגוּרְלֵךְ. אָמַר לוֹ לִקֵּץ הַיָּמִים אוֹ לִקֵּץ הַיָּמִין. אָמַר לוֹ לִקֵּץ הַיָּמִין. וְקִין מִקֵּץ הַיָּמִים אִיחִי.

336. וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה. כְּדָ"א וּמִפְּרִי הָעֵץ. אָמַר ר' אֶלְעָזָר, מִפְּרִי הָאֲדָמָה, כְּדָ"א אוֹי לְרִשְׁעָ רַע בִּי גָמוּל יִדְּיוּ וּגו'. גָּמוּל יִדְּיוּ. דָּא מִלְאךְ הַמּוֹת. יַעֲשֶׂה לוֹ, דְּאֶתְמַשֵּׁךְ עֲלֵיהּ, וַיִּתְּדַבֵּק בְּהוּ לְקַטְלָא לֹון וּלְסֻבָּא לֹון. וְעַל דָּא קִין אֶקְרִיב מְסֻטְרָא דִּילִיָּה.

337. וְהֵבֵל הֵבִיא גַם הוּא מִבְּכוֹרוֹת. לְאַסְגָּא סֻטְרָא עֲלָאָה, דְּאֶתִּיא מְסֻטְרָא קְדוּשָׁתָא. וּבְגִינִי כֵן, וַיִּשַׁע ה' אֶל הָבֶל וְאֶל מִנְחָתוֹ וְאֶל קַיִן וְאֶל מִנְחָתוֹ לֹא שָׁעָה. לֹא קָבִיל לִיה קְדָשָׁא בְּרִיךְ הוּא. וְעַל דָּא וַיַּחַר לְקִין מְאֹד וַיַּפְּלוּ פָנָיו. דְּהָא לֹא אֶתְקַבִּילוּ אֲנָפּוּי, אִינוּן אֲנָפִין דְּסֻטְרוֹי, וְקָבִיל לִיה לְהֵבֵל.

338. Hence, it is written: "And it came to pass when they were in the field" (Beresheet 4:8). The word, "field," here refers to a woman, as it was in, "For he found her in the field" (Devarim 22:27), IN WHICH "FIELD" ALSO REFERRED TO A WOMAN. THE "FIELD" IN THE FORMER VERSE ALSO ALLUDES TO A WOMEN. Kayin was jealous of the additional twin female born with Hevel, as it is written: "And she continued to give birth to his brother (et) to Hevel" (Beresheet 4:2). THIS DOUBLE USE OF THE PARTICLE ET BEFORE "TO HEVEL" IS A REFERENCE TO THE TWO FEMALES BORN WITH HEVEL.

338. ובגינוי כן כתוב, ויהי בהיותם בשדה. בשדה דא אתתא, בד"א כי בשדה מצאה, וקין קני על נוקבא יתירה, דאתילידת עם הבל. דכתיב, ותוסף ללדת והא אתמר.

61. "If you do well, there shall be an uplifting"

If a person does not constantly elevate himself during his spiritual journey, he actually begins regressing. As if we were standing still on a downward escalator, making no effort forward allows us to be carried backwards. In these passages we receive the Light that will help us always strive for greater heights.

339. "If you do well, there shall be an uplifting" (Beresheet 4:7). These words have already been explained. The word "uplifting" means, as Rabbi Aba explained, that you will ascend toward the upper rather than descend. THIS MEANS THAT YOU SHOULD RETURN THE LIGHTS FROM BELOW UPWARD AND STOP DRAWING THEM DOWNWARD FROM ABOVE, AS THIS WAS THE CAUSE OF HEVEL'S DEATH.

Rabbi Yosi said that this explanation, which had just been put forward, WAS NOVEL, but good. But, I have heard that "uplifting" MEANS, "REMOVAL" AND "PARDON," AS THE HOLY ONE, BLESSED BE HE, SAID TO HIM, "IF YOU DO WELL, that cleavage to the unclean spirit will be undone, and you shall be forgiven."

339. הלא אם תיטיב שאת, במה דאתמר. אבל שאת, בדאמר רבי אבא, שאת: תסתלק לעילא, ולא תיחות לתתא. אמר רבי יוסי האי מלה השתא אתמר, ויאות הוא. אבל הכי שמענא, שאת: יסלק מינך, וישבוק לך, אתדבקותא דא, דרוח מסאבא.

340. Rabbi Yosi quoted, "If you should do not well, the sin crouches at the door" (Beresheet 4:7). AND HE THEN ASKED: "which door?" It is the upper judgment, THE JUDGMENT OF MALCHUT, which is the doorway open to all, as it is written: "open to me the gates of justice" (Tehilim 118:19).

According to the Aramaic translation, the words "the sin crouches" MEAN THAT THE HOLY ONE, BLESSED BE HE, SAID TO ADAM, that the side to which you clung and which you have drawn upon yourself lies in wait for you and will exact punishment from you.

340. ואי לא, לפתח חטאת רובץ. מאי לפתח, דא דינא עלאה, דאיהו פתחא דכלא. בד"א פתחו לו שערי צדק. חטאת רובץ. ההוא סטרא דאתדבקת ביה, ואתמשכת עלך, יהא נטיר לך, לאתפרעא מנך, בתרגומא.

62. "Kayin killed Hevel"

The Power of Repentance is manifested in the cosmos through the story of Cain's repentance for the murder of his brother. Adam is truly amazed at this unique force and phenomenon when he sees God accept Cain's repentance. The spiritual forces associated with the Hebrew letters that compose this story are the actual instruments by which repentance became a force that we can apply in our world. Our understanding of the importance of repentance is the power by which we activate it in our own lives. Reading these words awakens our desire to repent for our negative actions.

341. Rabbi Yitzchak said, Come and behold: when Kayin killed Hevel, he did not know how his soul could leave him, THAT IS, THAT BY HIS ACTIONS HE COULD, IN EFFECT, EXTRACT THE SOUL FROM HEVEL AND KILL HIM. And he was biting him with his teeth, as a serpent.

At that instant, the Holy One, blessed be He, cursed Kayin. He wandered in every direction, but no place accepted him until he hit himself upon the head and repented before his Master. Then the earth received him in one of the lower level compartments, BECAUSE HIS REPENTANCE WAS NOT COMPLETE AND THEREFORE NOT ACCEPTED IN THIS WORLD.

341. אמר רבי יצחק, תא חזי, בשעתא דקטיל קין להבל, לא הוה ידע היך יפיק נשמתיה מניה, והוה נשיך ליה בשיניה כחזיא. והא אוקמוהו חבריא. ביה שעתא לויט ליה קדשא בריך הוא, והוה אזיל לכל סטרי עלמא, ולא הוה אתר דמקבל ליה, עד דאטפח על רישיה ותב קמי מאריה. וקבילת ליה ארעא, במדורא לתתא.

342. Rabbi Yosi said that the earth herself accepted him so that he could walk upon her, as it is written: "Hashem set a sign upon Kayin" (Beresheet 4:15). THIS INTERPRETATION IS THAT THE HOLY ONE, BLESSED BE HE, ACCEPTED KAYIN'S REPENTANCE, AND THUS GAVE HIM PERMISSION TO REMAIN UPON THE EARTH. According to Rabbi Yitzchak, however, the earth only accepted Kayin to a level beneath her, as it is written: "You have driven me, this day, from the face of the earth" (Beresheet 4:14). He was driven from the face of the earth, but not from underneath it. HE WAS TAKEN IN BY THE LOWER COMPARTMENT UNDERNEATH. THUS, RABBI YITZCHAK DISAGREED WITH RABBI YOSI'S INTERPRETATION. RABBI YITZCHAK'S POSITION WAS THAT KAYIN WAS ADMITTED TO THE LOWER LEVEL ONLY. WHY? BECAUSE HIS REPENTANCE WAS INCOMPLETE.

343. HE ASKS, "And into which place was he taken?" AND HE SAYS, into Arka, WHICH IS ONE OF THE SEVEN PHYSICAL LEVELS OF EARTH. OF ALL who reside there, it is written: "these shall perish from the earth and from beneath the heavens" (Yirmeyah 10:11). There, he established his place of living. This place is referred to in the words: "And he dwelt in the land of Nod east of Eden" (Beresheet 4:16). THIS ALLUDES TO THE LOWER COMPARTMENT CALLED 'ARKA.' THIS COMPARTMENT IS ALSO CALLED "NOD (SWAY)," BECAUSE THE RESIDENTS HAVE TWO HEADS AND SWAY FROM ONE SIDE OF DARKNESS TO THE OTHER SIDE OF LIGHT.
Tosefta (Addendum)

344. Kayin said, "My punishment is greater than I can bear" (Beresheet 4:13), MEANING THAT AFTER HE CONFESSED AND REPENTED, the Holy One, blessed be He, withdrew one half of his punishment. In the original punishment, He stated: "you shall be a fugitive (na) and a vagabond (nad) on the earth" (Beresheet 4:12), but now he was permitted to stay in Nod. And so it is written: "And Kayin left the presence of Hashem and dwelt in the land of Nod" (Beresheet 4:16), meaning that he left the presence of Hashem to be a vagabond, but not a fugitive, on the earth, BECAUSE HALF HIS PUNISHMENT HAD BEEN WITHDRAWN.

345. TheyTHE RABBISfurther said that when Kayin left the presence of Hashem, Adam asked him, "my son what was done with your sentence?" Kayin replied, 'Father, I was already given the good news that the Holy One, blessed be He, has forgiven me and that I can reside in Nod alone.' Adam then asked him, 'How did you merit that?' and Kayin answered, 'Because I repented and confessed before Him.' Adam said, 'The strength of repentance is so great and powerful, and I did not know that.' He began to say praises to his Master and to confess before him. He started reciting "A song for the day of Shabbat. It is good to thank Hashem" (Tehilim 92:1). For it is good to praise, repent, and confess before the Holy One, blessed be He.
End of Tosefta (Addendum)

346. Rabbi Yitzchak said that from the time that Kayin killed Hevel, Adam separated from his wife. Two female spirits used to come and mate with him. And he bore from them spirits and demons that roam around the world. THE REASON THERE WERE TWO SPIRITS IS BECAUSE PROSTITUTION IS A KLIPAH OF THE RIGHT, ON WHICH SIDE THEY LAUGH AND ARE JOYFUL. YET, EVENTUALLY THE SPIRITS PUNISH PEOPLE AND MAKE THEM SUFFER, WHICH IS THE JURISDICTION OF THE LEFT. HENCE, THERE WERE TWO SPIRITSONE WAS A KLIPAH (SHELL) OF THE RIGHT, AND THE OTHER A KLIPAH (SHELL) OF THE LEFT.

342. ר' יוסי אמר, ארעא קבילת ליה, למיהך בה. דכתיב, וישם ה' לקין אות. ר' יצחק אמר, לאו הכי, אלא, לתתא קבילת ליה ארעא, במדורא חדא דתחותה. דכתיב, הן גרשת אותי היום מעל פני האדמה. מעל פני האדמה גורש, אבל לתתא לא גורש.

343. ובאן אתר קבילת ליה ארעא, בארקא. וכל אינון דדיירי תמן. עליהון כתיב יאבדו מארעא ומתחות שמיא אלה. ותמן שני מדוריה, והיינו דכתיב, וישב בארץ נוד קדמת עדן.

344. תוספתא בין דאמר קין, גדול עוני מנשא. מחל ליה קדשא בריך הוא, פלגו מעונשיה. בגין דגזר עליה בקדמיתא, ואמר ליה, נע ונדר תהיה בארץ. והשתא, אשתאר בנוד בלחודוי. הה"ד ויצא קין מלפני ה' וגו'. כלומר, דכד נפק מן קדם ה' הוה, בגין למהוי נד בארעא, ולא נע.

345. ועוד אמרו, כד נפק קין, מן קדם ה', אמר לו אדם, ברי, מה אתעביד על דינך. אמר לו קין, אבא, כבר אתבשרית, דמחל לי קדשא בריך הוא, בנוד בלחודוי. אמר לו, היאך הוא. אמר לו, בגין דתבית, ואודית קמיה. אמר אדם, וכי דין הוא רב ותקיף חילא דתשובה, ואנא לא ידיעת. שרא לשבחה למריה, ולאודאה ליה, פתח ואמר, מזמור שיר ליום השבת טוב להודות לה'. כלומר, טוב לשבחה ולאתבא ולאודאה קמיה קדשא בריך הוא (ע"כ תוספתא).

346. ואמר רבי יצחק, מדהיא שעתא דקטיל קין להבל, אתפרש אדם מאתתיה. תרין רוחין נוקבין, הוו אתין ומזדוגן עמיה, ואוליד רוחין ושרין דשאטן בעלמא.

347. This need not be difficult to accept, because even when a man is dreaming, female spirits often come, seduce him, conceive from him, and eventually give birth. THESE OFFSPRING are called the plagues of mankind and take only the shape of humans. They have no hair on their heads, BECAUSE THESE OFFSPRING COME FROM THE KLIPAH OF THE RIGHT, AND HAIR IS CONNECTED TO THE LEFT. And of these Solomon said, "And I shall chastise them with the whip of men and with the plagues of the sons of men" (II Shmuel 7:4). Similarly, there are male spirits that visit women, IN THEIR DREAMS. Those WOMEN conceive from them, give birth to spirits, and all are called 'the plagues of mankind'.

348. After 130 years, Adam felt jealousy for his wife, had intercourse with her, and begot a son whom he called Shet. This is the secret of the ordering of the last TWO LETTERS within the 22 letters of the Hebrew alphabet. THIS IS UNIQUE AND DIFFERENT FROM ALL OTHER ORDERINGS OF THE ALPHABET, WHICH DO NOT END WITH THESE SAME TWO LETTERS, NAMELY SHIN AND TAV. Rabbi Yehuda said that THE NAME SHET SYMBOLIZES the secret of the lost spirit, NAMELY THAT OF HEVEL, which was clothed in the earthly body OF SHET. Hence, it is written: "Elohim has replaced (shat) for me another seed instead of Hevel" (Beresheet 4:25).

349. Rabbi Yehuda continued by saying, "And he begot in his own likeness after his own image" (Beresheet 5:3). This indicates that his other sons, KAYIN AND HEVEL, were not after his likeness, but Shet was in his own likeness and after his image, both physically and spiritually. As Rabbi Shimon said, in the name of Rabbi Yeba Saba (the elder), Adam's other sons had been produced in defilement, through attachment to the serpent and its rider, who is Samael. Hence, they bore no resemblance to Adam. Even though Hevel, unlike Kayin, was from the side OF PURITY AND NOT FROM THE SIDE OF THE SERPENT, neither had the form of the image of Adam. THEY BOTH LACKED THE CENTRAL COLUMN, WHICH IS THE FORM OF MAN. HEVEL WAS FROM THE RIGHT SIDE AND KAYIN FROM THE LEFT. HENCE, THEY WERE NOT CREATED IN THE LIKENESS OF ADAM.

350. Rabbi Yosi BRINGS FURTHER PROOF TO STRENGTHEN THE CASE THAT HEVEL WAS NOT COMPLETE. HE says: It is written: "Adam knew his wife, Chavah, and she conceived and gave birth to Kayin" (Beresheet 4:1), but it is not written that Adam begot Kayin. This was not written of Hevel either. Instead, it is written: "and she further gave birth to his brother, Hevel" (Beresheet 4:2). And here lies the concealed truth, THAT EVEN HEVEL WAS NOT IN THE IMAGE OR LIKENESS OF ADAM. But of Shet it is written: "And he begot in his own likeness, after his image." Thus, HE IS RELATED TO ADAM.

351. Rabbi Shimon said that for a hundred and thirty years Adam refrained from his wife, and during that time he begot in the world spirits and demons from the force of impurity that was sucked from him. And when that impurity was exhausted, he turned and became jealous of his wife and begot a son. It then is written: "...and he begot in his likeness, after his own image."

347. וְלֹא תִקְשִׁי לָךְ הָאִי, דְּהָא בְּרִי נֶשׁ, כִּד אִיהוּ בְּחַלְמִיָּה, אֲתִינן רוּחִין נוֹקְבִין וְחִיבִין עִמָּיה, וּמִתְחַמְמֵן מִנִּיה, וְאוֹלִידִין לְבָתֵּר. וְאֵלִין אֶקְרוּן נִגְעֵי בְּנֵי אָדָם. וְלֹא מִתְהַפְכֵּן, אֶלָּא לְדִיּוּקְנֵי בְּנֵי נֶשָׁא וְלִית לֹון שְׁעָרִין בְּרִישָׁא. וְעַל דָּא כְּתִיב בְּשִׁלְמָה, וְהוֹכַחְתִּיו בְּשֶׁבֶט אֲנָשִׁים וּבִנְגְעֵי בְּנֵי אָדָם. וְאִמְלוּ כִּהְיָ גִוּוֹנָא, רוּחִין דְּכוּרִין אֲתִינן לְנֶשִׁי עֲלֵמָא, וּמִתְעַבְרֵן מִנִּיהוּ, וְאוֹלִידֵן רוּחִין, וְכִלְהוֹן נִגְעֵי בְּנֵי אָדָם אֶקְרוּן.

348. בְּתֵר מָאָה וּתְלָתִין שָׁנִין, אֲתַלְבֵּשׁ אָדָם בְּקִינוּיָא, וְאֲתַחַבֵּר בְּאֲתַתִּיה, וְאוֹלִיד בֵּר, וְקָרָא שְׁמוֹ שֵׁת. רָזָא, דְּסוּפָא דְּאֲתָוֹן בְּקִיטְרֵי גְלִיפָן. רַבִּי יְהוּדָה אָמַר, רָזָא דְּרוּחָא דְּאֲתַאבִּיד, דְּאֲתַלְבֵּשׁ בְּגוּפָא אַחֲרָא בְּעֵלְמָא. הִדָּא הוּא דְּכְתִיב כִּי שֵׁת לִי אֱלֹקִים זֶרַע אַחֵר תַּחַת הַבֶּל.

349. וְאָמַר רַבִּי יְהוּדָה, כְּתִיב וַיּוֹלֵד בְּדַמּוּתוֹ בְּצַלְמוֹ, מִשְׁמַע דְּבִנִּין אַחֲרָנִין לֹא הוּוּ בְּדִיּוּקְנָא דִּילֵיה, וְדָא בְּדַמּוּתוֹ בְּצַלְמוֹ, בְּתִיקוּנָא דְּגוּפָא, וּבְתִיקוּנָא דְּנַפְשָׁא, בְּאַרְחַ מִישָׁר. כִּמָּה דְּאָמַר רַבִּי שְׁמַעוֹן, מִשְׁמִיָּה דְּרַב יוֹבָא סָבָא. בְּנִין אַחֲרָנִין, בְּאֲתַרְבְּקוּתָא דְּזוּהָמָא דְּנַחֲשׁ, וְהָהוּא דְּרַכִּיב בֵּיה דְּאִיהוּ סָמָא לֹא הוּוּ, וּבְגִינֵי כִּךְ לֹא הוּוּ בְּדִיּוּקְנָא דְּאָדָם. וְאִי תִימָא, הָא אֲמַרְתָּ, דְּהַבֶּל מְסַטְרָא אַחֲרָא הוּוּ. הִכִּי הוּא. אֲבָל תְּרוּוֹיְהוּ, לֹא הוּוּ בְּדִיּוּקְנָא דְּלִתְתָּא.

350. אָמַר ר' יוֹסִי, וְהָא כְּתִיב, וְהָאֲדָם יָדַע אֶת חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת קַיִן. וְלֹא כְּתִיב וַיּוֹלֵד אֶת קַיִן. וְאִמְלוּ בְּהַבֶּל לֹא כְּתִיב וַיּוֹלֵד, אֶלָּא וַתּוֹסֶף לָלֶדֶת אֶת אֲחִיו אֶת הַבֶּל. וְדָא הוּא רָזָא דְּמַלְאָה. אֲבָל בִּהְיָ מִה כְּתִיב וַיּוֹלֵד בְּדַמּוּתוֹ בְּצַלְמוֹ.

351. רַבִּי שְׁמַעוֹן אָמַר, מָאָה וּתְלָתִין שָׁנִין, אֲתַפְרֵשׁ אָדָם מֵאֲתַתִּיה. וְכָל אֵינוֹן מָאָה וּתְלָתִין שָׁנִין, הוּוּ אוֹלִיד רוּחִין וְשְׁדִין בְּעֵלְמָא. בְּגִין הָהוּא חֵילָא דְּזוּהָמָא, דְּהוּוּ שְׂאִיב בֵּיה. כִּיּוֹן דְּחִסִּיל מִנִּיה הָהוּא זוּהָמָא, תָּב וְקִנִּי לֹאֲנַתִּיה, וְאוֹלִיד בֵּר. כִּדִּין כְּתִיב, וַיּוֹלֵד בְּדַמּוּתוֹ בְּצַלְמוֹ.

352. Come and behold: when a man veers to the left and defiles his ways, he draws upon himself all kinds of impure spirits. And the spirit of defilement clings to him and does not leave him. This spirit only links to the man who drew it and not to another. Hence, they only cleave to those who cleave to them. Happy are the righteous, who walk in the straight path and who are the truly righteous. Their sons are righteous in the world. Of them it is written: "For the upright shall dwell in the earth" (Mishlei 2:21).

353. Rabbi Chiya quotes, "And the sister of Tuval Kayin was Naamah" (Beresheet 4:22). Why do the scriptures mention her name, Naamah (tender)? It is because people were seduced by her OVERWHELMING BEAUTY AND TENDERNESS, and spirits and demons LUSTED AFTER HER.

Rabbi Yitzchak said that the sons of Elohim, Aza, and Azazel were seduced by her. BECAUSE OF THOSE SEDUCTIONS, SHE WAS NAMED NAAMAH.

354. Rabbi Shimon said that she was the mother of demons, being of the side of Kayin, and that along with Lilit, she is responsible for the epileptic death of babies. Rabbi Aba said to him: But sir, RABBI SHIMON, NAAMAH was charged with seducing men IN THEIR SLEEP WHILE THEY DREAM, PLACING HER TO THE RIGHT OF THE KLIPOT. KILLING CHILDREN, HOWEVER, IS FROM THE LEFT ASPECT.

HE RESPONDED THAT this is precisely correct, because she seduced men and bore spirits into the world. She still persists in her seductive work in the world. BUT RABBI SHIMON SAID: SHE COOPERATES WITH LILIT, AND THE DEATH COMES FROM THE SIDE OF LILIT, NOT THAT OF NAAMAH.

355. Rabbi Aba asked him: But since those demons die like human beings, how can you say that NAAMAH has survived to this day? He said to him that this is true, THAT DEMONS DIE AS HUMANS DO. Yet Lilit and Naamah and Iggeret, the daughter of Machalat, who originated from their side, will continue to live until the Holy One, blessed be He, burns the spirit of uncleanness from earth. This is as it is written: "I will cause the unclean spirit to pass out of the land" (Zecharyah 13:2).

356. Rabbi Shimon said: Woe to the sons of man, for they are not aware and do not take heed nor search for knowledge. They are all blindfolded and do not know how full the world is with strange and invisible creatures and things. If permission were to be given to the eye to see, people would wonder greatly as to how is it possible to survive in this world.

352. תָּא חֲזִי, כָּל ב"נ דְּאָזִיל לְסֵטֶר שְׂמָאלָא וְסָאִיב אֲרַחוּי, כָּל רוּחֵי מְסָאִבִּי, מְשִׁיךְ עַל גְּרָמֵיהּ. וְרוּחַ מְסָאִב אֲתִדְבֵּק בִּיהּ, וְלֹא אַעֲדִי מְנִיָּה. וְאֲתִדְבָּקוּתָא דִּיהוּא רוּחָא מְסָאִב, הוּי בְּהָאֵי ב"נ, וְלֹא בְּאַחֲרָא, וּבְגִינֵי כֶךְ, אֲתִדְבָּקוּתָא דִּלְהוֹן לֹא אִיהוּ, אֲלֹא בְּאִינוֹן דְּמִתְדְּבָקִין בְּהוּ. זְכָאִין אִינוֹן צְדִיקָא, דְּאָזִיל בְּאַרְחַ מִישָׁר, וְאִינוֹן זְכָאִי קְשׁוּט. וּבְגִיָּהוֹן זְכָאִין בְּעֵלְמָא. וְעֲלִיָּהוּ כְּתִיב כִּי יוֹשְׁרִים יִשְׁכְּנוּ אֶרֶץ.

353. אָמַר ר' חִיָּיא, מֵאֵי דְכְּתִיב, וְאַחֲוֹת תּוֹבֵל קִין נַעֲמָה. מֵאֵי אִירִיא הָכָא, דְּקָאֻמַּר קָרָא דְשִׁמְיָה נַעֲמָה. אֲלֹא, בְּגִין דְּטַעֲוִין בְּנֵי נָשָׂא אֲבִתְרָה, וְאַפִּילוּ רוּחִין וְשָׂדִין. רַבִּי יִצְחָק אָמַר, אִינוֹן בְּנֵי הָאֱלֹהִים עָזָא וְעֲזָאֵל, טַעוּ בְּתִרָה.

354. רַבִּי שְׁמַעוֹן אָמַר, אֲמֵן שְׁל שְׂדִים הוּא, דְּמִסְטָרָא דְקִין נִפְקַת, וְהִיא אֲתַמְנַת עִם לִילִית בְּאַסְכְּרָה דְרַבִּי. אָמַר לִיה רַבִּי אָבָא, וְהָא אָמַר מַר, דִּיהִיא אֲתַמְנַת לְחַיִּיכָא בְּבִנֵי נָשָׂא. אָמַר לוֹ, הָכִי הוּא וְדָאִי, דִּהָא אִיהִי אֲתִיִּית וְחַיִּיכָאֵת בְּהוּ בְּבִנֵי נָשָׂא. וְלִזְמָנִין דְּאוּלִּידַת רוּחִין בְּעֵלְמָא מְנִיָּהוּ. וְעַד כָּאֵן אִיהִי קִיִּימַת לְחַיִּיכָא בְּהוּ בְּבִנֵי נָשָׂא.

355. אָמַר לוֹ רַבִּי אָבָא, וְהָא אִינוֹן מִתִּין כְּבִנֵי נָשָׂא, מֵאֵי טַעֲמָא, אִיהִי קִיִּימַת עַד הַשְּׁתָּא. אָמַר לוֹ, הָכִי הוּא. אֲבָל לִילִית וְנַעֲמָה, וְאַגְרַת בֵּת מַחְלַת דְּנִפְקַת מִסְטָרָא דִּלְהוֹן כְּלָהוּ קִיִּימוֹת עַד דִּיבְעַר קְדָשָׁא בְּרִיךְ הוּא, רוּחַ מְסָאִבָּא מְעֵלְמָא. דְּכְּתִיב וְאֵת רוּחַ הַטְּמָאָה אֶעֱבִיר מִן הָאָרֶץ.

356. אָמַר רַבִּי שְׁמַעוֹן, וּוִי לֹון לְבִנֵי נָשָׂא, אִינוֹן דִּלָּא יִדְעִין וְלֹא מְשַׁגְּחִין, וְלֹא מְסַתְּכִלִין, וְכְלָהוּ אֲטִימִין, דִּלָּא יִדְעִין כְּמָה מְלִיָּא עֵלְמָא מְבָרִין מְשַׁנְיִין, דִּלָּא אֲתַחְזֹון, וּמְמַלִּין סְתִימִין, דְּאֵלְמָלָא אֲתִיָּיֵב רְשׁוֹ לְעִינָא לְמַחְזִי, יִתְמַהוֹן בְּנֵי נָשָׂא, הִיךְ יִכְבְּלִין לְאַתְקִיִּימָא בְּעֵלְמָא.

357. Come and behold: this Naamah is the mother of demons. From her side originate all those demons who sexually arouse men, absorb the spirit of lust from them, seduce them, and eventually cause them to release semen in vain. And since this wastage of semen comes from the side of the spirit of defilement, one has to wash and to purify himself. This the friends have already explained.

357. תָּא חֲזִי, הָאֵי נַעֲמָה, אִימָא דְשִׂרִין הִוּת, וּמִסְטָרָה אֲתִיין, כָּל אֵינֹן שִׂרִין, דְּמִתְחַמְמֵן מִבְּנֵי נֶשָׂא, וְנִטְלֵי רַחֲמֵי אִיבֻתָּא מִנִּיהּ, וְחִיבְתָּ בְּהוֹן, דְּעִבְדֵי לֹן בְּעֵלֵי קְרִיין. וּבְגִין דְּבַעַל קְרִי, אֲתִי מִסְטָרָא דְרוּחַ מְסֻבָּא, בְּעֵי לְאַסְחָא גְרָמִיָּה, לְאַתְדַּבְּרָא מִנִּיהּ, וְהָא אוֹקְמוּהָ חֲבֵרִיא.

63. "This is the book of the generations of Adam"

The power of self-sacrifice and true sharing is awakened in the cosmos through a thoughtful action of sharing by Adam. Reading this story empowers us to put others before ourselves. The Kabbalists believe that the motivation for sharing should never be based upon moral and ethical principles. Instead, the age-old What's in it for me? attitude is a far better motivator. The more we give of ourselves, the more the Light the Creator bestows upon us. This is a simple principle to understand, but one that requires extraordinary character to apply.

358. In the words, "this is the Book of the generations of Adam" (Bereshheet 5:1), "generations" refers to images of the souls, BECAUSE ALL THE SOULS WHO ORIGINATED FROM ADAM ARE LISTED IN THE BOOK.

Rabbi Yosi said: The Holy One, blessed be He, revealed to Adam the images OF THE SOULS of all the generations destined to come into the world and of all the Sages and Kings of the world destined to rule over Yisrael. When he saw David, King of Yisrael, who was born and then died BECAUSE HE HAD NO DAYS IN HIS LIFE, he said TO THE HOLY ONE, BLESSED BE HE, 'I will give him 70 years of my life expectancy.' Hence 70 years were taken from Adam and the Holy One, blessed be He, gave them to David.

358. זֶה סֵפֶר תּוֹלְדוֹת אָדָם: לְדִיוּקָנֵי. אָמַר רַבִּי יִצְחָק, אַחֲמֵי קֹדֶשׁא בְּרִיךְ הוּא לְאָדָם, דִּיוּקָנֵי דְכָל אֵינֹן דְּרִין דִּינִתּוֹן לְעֻלְמָא. וְכָל חֲבִימֵי עֻלְמָא, וּמַלְכֵי עֻלְמָא, דְּזִמְיִנִן לְקִיּוּמָא עֲלִיָּהּ דִּישְׂרָאֵל. מָטָא לְמַחְמֵי, דּוֹד מַלְכָּא דִּישְׂרָאֵל. דְּאֲתִיּוּלִיד וּמִית. אָמַר לוֹ, מְשָׁנִין דִּילִי, אוֹזִיף לִיה ע' שָׁנִין. וּגְרָעוּ מֵאָדָם ע' שָׁנִין, וְסָלִיק לֹן קוֹדֶשׁא בְּרִיךְ הוּא לְדָוִד.

359. It was for this that David said the praise, "For you have made me glad, Hashem, by your actions. I will be joyous in the work of your hands" (Tehilim 92:5). Who caused me to be happy and live in the world? It was Adam WHO CAUSED ME TO BE HAPPY. He was the handiwork of the Holy One, blessed be He, and not of flesh and blood. HE WAS NOT BORN TO ANY MAN, BECAUSE HE WAS MADE BY THE HOLY ONE, BLESSED BE HE. THUS, those 70 years were deducted from Adam's thousand-year life expectancy.

359. וְעַל דָּא שִׁבַּח דּוֹד וְאָמַר, כִּי שִׂמְחַתֵּנִי ה' בְּפַעֲלֵךְ בְּמַעֲשֵׂי יְדֶיךָ אֲרִנָּן. מָאן גְּרַם לִי חַדּוּהָ בְּעֻלְמָא, פַּעֲלֵךְ. דָּא הוּא אָדָם קֹדֶמָא, דְּאִיהוּ פַּעֲלוֹ דְּקֹדֶשׁא בְּרִיךְ הוּא, וְלֹא פַּעֲלוֹ דְּבִשָּׁר וְדָם. מַעֲשֵׂה יְדֵיו דְּקֹדֶשׁא בְּרִיךְ הוּא וְלֹא מִבְּנֵי נֶשָׂא. וְעַל דָּא, גְּרָעוּ אֵינֹן שְׁבַעִין שָׁנִין מֵאָדָם, מֵאַלְף שָׁנִין דִּהְוָה לִיה לְאַתְקִיּוּמָא בְּהוּ.

360. The Holy One, blessed be He, showed him all the sages of each and every generation until he reached the generation of Rabbi Akiva. He saw his Torah and was happy; he saw his death BY THE HANDS OF EVIL and was saddened. ADAM said: "How precious in my eyes are your companions, El, How mighty are their chiefs" (Tehilim 139:17).

360. וְאַחֲמֵי לִיה קֹדֶשׁא בְּרִיךְ הוּא, כָּל חֲבִימֵי דְרָא וְדָרָא, עַד דְּמָטָא לְדַרְיָה דְּרַבִּי עֲקִיבָא, וְחֲמֵי אוֹרִייתָא דִּידִיהּ וְחָרִי. חֲמֵי מִיתָתֶיהָ וְעֲצִיב, פִּתַּח וְאָמַר וְלִי מָה יָקָרוּ רַעֲיָךְ אֵל מָה עֲצָמוּ רַאשֵׁיהֶם.

361. IT IS WRITTEN: "This is the Book OF THE GENERATIONS OF ADAM," and there literally is a book. We have already explained that when Adam was in the Garden of Eden, the Holy One, blessed be He, sent a book down to him with Raziel, the holy angel who is in charge of the supernal sacred secrets. In THE BOOK were supernal inscriptions, REFERRING TO THE RULES GOVERNING THE ELEVATION OF MALCHUT TO BINAH, and 72 branches of sacred wisdom, WHICH IS REVEALED AT THE TIME OF MATURITY. THIS IS A CONCEALED REFERENCE TO 72 AVENUES OF WISDOM, ALLUDING ONLY TO BINAH, WHO HAS REVERTED TO BEING CHOCHMAH, BUT NOT TO CHOCHMAH ITSELF. SHE IS TRANSFORMED into 670 inscriptions of the supernal secrets OF ZEIR ANPIN AND THE NUKVA. ZEIR ANPIN, WHICH IS THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, RECEIVES 600 FROM CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD OF BINAH, WHICH IS NUMBERED BY THE HUNDREDS. INTO HER 7 SFIROT, THE NUKVA RECEIVES CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. SHE RECEIVES ONLY 70, BECAUSE EVERY SFIRA IS COUNTED IN TENS, BEING RECEIVED FROM ZEIR ANPIN, WHO IS NUMBERED IN TENS.

362. In the middle of the book, there is an engraving of wisdom, WHICH IS THE HIDDEN MEANING OF THE CENTRAL POINT, THE FULL STRUCTURE OF WHICH IS NOT ACHIEVED UNTIL THE FINAL CORRECTION. It is prepared to receive, at THE TIME OF FINAL CORRECTION, the 1,500 keys that were not delivered to the supernal Holy Ones, FOR THE LAST 6,000 YEARS. All those SECRETS were concealed in the book before it came to the hands of Adam. And when he received it, holy angels used to congregate around him, so as to know and hear of them. They used to say: "Be exalted, Elohim, above the heavens. Let your glory be above the earth" (Tehilim 57:12).

363. At that point, the holy angel Hadarniel hinted to him and said, "Adam, Adam conceal the glory of your Master, AND DO NOT REVEAL IT TO THE ANGELS, for permission was given you alone, AND NOT EVEN TO THE SUPERNAL ANGELS, to know the glory of your Master." Therefore, he concealed it with him until he left the Garden of Eden.

364. In the beginning, he used to study and use the secrets of his Master daily. Supernal secrets that none of the Supernal Angels knew were revealed to him. When, however, he transgressed the commands of his Master BY EATING OF THE TREE OF KNOWLEDGE, the book flew away from him. Adam used to beat upon his head and weep. He went into the waters of the River Gichon up to his neck, BECAUSE HE REPENTED AND MORTIFIED HIMSELF, UNTIL his body became wrinkled and porous and his radiance changed.

365. At that point, the Holy One, blessed be He, signaled to the Angel Refael to return the book TO ADAM. Adam occupied himself with it. He left it to his son Shet and to all the generations after him until Avraham came along. Avraham knew how to use the book to examine his Master's Glory. This has already been explained. This book was also given to Chanoah, and through it, he perceived the Supernal Glory.

361. זֶה סֵפֶר, סֵפֶר וְדָאִי. וְהָא אֹקִימָנָא, דְּכִד הוּא אָדָם בְּגִנְתָּא דְּעֵדֶן, נָחִית לִיה קִדְשָׁא בְּרִיךְ הוּא סִפְרָא, עַל יָדָא דְרִזְיָא"ל, מְלָאכָא קִדִּישָׁא, מִמְנָא עַל רִזֵּי עֲלָאִין קִדִּישִׁין. וְבִיה גְּלִיפִין, גְּלוּפֵי עֲלָאִין, וְחֻכְמָה קִדִּישָׁא, וְשִׁבְעִין וְתַרְיֵן זִיגֵי דְחֻכְמָתָא, הוּוּ מִתְפָּרֵשׁ מִנִּיה, לְשִׁית מָאָה וְשִׁבְעִין גְּלִיפִין דְרִזֵּי עֲלָאָה.

362. בְּאִמְצָעִיתָא דְסִפְרָא, גְּלִיפָא דְחֻכְמָתָא, לְמִנְדַּע אֱלֹף וְחֻמֶּשׁ מָאָה מִפְתָּח, דְּלֹא אֲתַמְסְרֵן לְעֲלָאִי קִדִּישִׁי. וְכִלְהוּ אֲסִתִּימוּ בִיה בְּסִפְרָא, עַד דְּמָטָא לְגִבֵּי דְאָדָם, הוּוּ מִתְכַּנְשֵׁי מְלָאכֵי עֲלָאִי, לְמִנְדַּע וְלִמְשֻׁמֶּע, וְהוּוּ אֲמָרִי, רֹמָה עַל הַשָּׁמַיִם אֱלֹקִים עַל כָּל הָאָרֶץ כְּבוֹדָךְ.

363. בָּה שְׁעָתָא, אֲתַרְמִיז לְגִבִּיה דְרִזְיָא"ל מְלָאכָא קִדִּישָׁא, וְאֲמַר לִיה: אָדָם אָדָם, הוּי גִנִּיז יִקְרָא דְמֶאֱרָךְ, דְּלֹא אֲתִיְהִיב רְשׁוּתָא לְעֲלָאִי, לְמִנְדַּע בִּיקְרָא דְמֶרְךְ, בַּר אַנְתָּ. וְהוּוּ עֲמִיה טָמִיר וְגִנִּיז, הֵהוּא סִפְרָא, עַד דְנִפְק אָדָם מִגִּנְתָּא דְעֵדֶן.

364. דְּהָא בְקִדְמִיתָא, הוּוּ מַעֲיִין בִּיה, וּמִשְׁתַּמֵּשׁ כָּל יוֹמָא בְּגִינְזוּתָא דְמֶרְיָה, וְאֲתַגְלִיז לִיה רִזִּין עֲלָאִין, מַה דְּלֹא יָדְעוּ שְׁמַשֵּׁי עֲלָאִין. בִּיּוֹן דְחָטָא, וְעִבֵּר עַל פְּקוּדָא דְמֶאֱרִיָּה, פָּרַח הֵהוּא סִפְרָא מִנִּיה. וְהוּוּ אָדָם טָפַח עַל רִישׁוּי, וּבָכִי, וְעָאֵל בְּמִי גִיחוּן עַד קְדִלְיָה, וּמִיָּא עֲבָרִין גּוּפִיה חֲלָדִין חֲלָדִין, וְאֲשַׁתְּנִי זִיּוּיָה.

365. בְּשְׁעָתָא הָהִיא, רִמֵּז קִדְשָׁא בְרִיךְ הוּא לְרַפְאֵל, וְאֲתִיב לִיה הֵהוּא סִפְרָא. וְבִיה הוּוּ מִשְׁתַּדֵּל אָדָם, וְאַנַּח לִיה לִשְׁת בְּרִיָּה. וְכֵן לְכָל אֵינּוֹן תּוֹלְדוֹת. עַד דְּמָטָא לְאַבְרָהָם, וְבִיה הוּוּ יָדַע לְאַסְתַּבְּלָא בִּיקְרָא דְמֶאֱרִיָּה. וְהָא אֲתַמַּר. וְכֵן לְחֻנוּךְ, אֲתִיְהִיב לִיה סִפְרָא, וְאַסְתַּבֵּל מִנִּיה, בִּיקְרָא עֲלָאָה.

64. "Male and female he created them"

Lack of fulfillment and joy in the world is rooted in the disunity between the supernal male and female forces that permeate existence. This is exemplified in the separation between man and woman. Through relations between husband and wife, we can influence and ignite a bonding in the Upper Worlds, provided this is our spiritual intent. Each time this occurs, we remove an aspect of evil from our midst. Relationships that lack this spiritual foundation cannot affect any positive change on either a supernal or a physical level.

The Kabbalists teach us that this lack of spiritual understanding is the primary source for the darkness that governs our world. We can become aware that the quality of a marriage affects the universe, and that there is spiritual meaning and purpose in every union.

366. "Male and female he created them" (Beresheet 1:28). Rabbi Shimon said that supernal secrets have been revealed by the two verses, "THIS IS THE BOOK" AND "male and female he created them." THE LATTER VERSE COMES to teach US the supernal glory of the secret of faith, by which secret man was created. THIS IS THE SECRET OF SUPERNAL ZEIR ANPIN AND THE NUKVA CALLED 'HEAVENS AND EARTH'.

367. In the same concealed manner in which the heavens and earth were created, SIGNIFYING THE SUPERNAL MALE AND FEMALE, so man was created. Of the heavens and the earth it is written: "Those are the generations of the heavens and earth" (Beresheet 2:4); of man, "This is the book of the generations of Adam;" of THE HEAVENS, "when they were created;" and of Adam, "in the day when he was created" (Beresheet 5:2). THE TWO ARE EQUAL AS THEY WERE CREATED BY THE SAME SECRET.

368. From the words "male and female he created them" we learn that any figure not comprised of both male and female is not a supernal figure. We have explained this with the secrets of Mishnah.

369. Come and behold: the Holy One, blessed be He, cannot reside in a place where male and female are not found together. Blessings can be found only in a place where male and female are together. As it is written: "And he blessed them and called their name Adam (man), on the day they were created" (Beresheet 5:2). It was not said that He blessed him and called him Adam (man). THIS TEACHES US that he was not called BY THE NAME OF Adam (man), except as a male and female combined.

370. Rabbi Yehuda said that ever since the destruction of the Temple, blessings cannot be found on earth and are lost every day. As it is written: "The righteous have perished" (Yeshayah 57:1). What is the meaning of "perished?" It is that the blessings that used to dwell in the righteous perished, as in the words, "Blessings on the head of the righteous" (Mishlei 10:6). It also says, "Truth has perished" (Yirmeyah 7:28), MEANING THE NUKVA, WHICH RECEIVED THE YESOD OF ZEIR ANPIN FROM THE RIGHTEOUS, WHICH IS THE SECRET OF THE MALE. Similarly, AT THE TIME OF COMPLETION, it is written: "And Elohim blessed them AND CALLED THEM ADAM," BECAUSE THEY WERE WHOLE.

371. It is to Shet that all the generations of earth and all the truly righteous of the world trace their descent. Rabbi Yosi said that those two final letters of Torah, SHIN AND TAV, were left intact even after Adam had transgressed against all the letters of Torah, BECAUSE THE SIN OF THE TREE OF KNOWLEDGE AFFECTED THE WHOLE TORAH. And when he repented before his Master, he cleaved to those two LETTERS, SHIN AND TAV, WHICH HAD REMAINED WHOLE, and, at that point, the original letters returned in the reverse order of Tav, Shin, Resh, Kof, and so on.

366. זְכַר וְנִקְבָּה בְּרָאם. רַבִּי שִׁמְעוֹן אָמַר, רִזִּין עֲלָאִין, אֲתַגְלִיִּין בְּהֵי תְּרֵי קְרָאִי. זְכַר וְנִקְבָּה בְּרָאם, לְמַנְדֵּעַ וְקָרָא עֲלֵאָה, רָזָא דְמַהִימְנוּתָא, דִּמְגוּ רָזָא דִּנָּא אֲתַבְּרִי אָדָם.

367. תָּא חֲזִי, בְּרָזָא דְאֲתַבְּרִיאוּ שְׁמִים וְאָרֶץ, אֲתַבְּרִי אָדָם. בְּהוּ כְּתִיב, אֱלֹהֵ תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ. בְּאָדָם כְּתִיב, זֶה סֵפֶר תוֹלְדוֹת אָדָם. בְּהוּ כְּתִיב בְּהִבְרָאָם, בְּאָדָם כְּתִיב, בְּיוֹם הִבְרָאָם.

368. זְכַר וְנִקְבָּה בְּרָאם. מֵהֵכָא, כָּל דְּיוֹקְנָא דְלֹא אֲשֵׁתִּיכָּה בֵּיהּ, דְּכַר וְנוֹקְבָא, לֹא אִיהוּ דְּיוֹקְנָא עֲלֵאָה בְּדָקָא חֲזִי. וּבְרָזָא דְמַתְּנִיתִין אֻקְיָמָנָא.

369. תָּא חֲזִי, בְּכָל אֲתֵר דְלֹא אֲשֵׁתִּיכָּהוּ, דְּכַר וְנוֹקְבָא בְּחֻדָּא, קִדְּשָׁא בְּרִיךְ הוּא לֹא שְׁוִי מְדוּרָיָה בְּהֵוֹא אֲתֵר. וּבִרְכָּאן לֹא אֲשֵׁתִּיכָּהוּ, אֱלֹא בְּאֲתֵר דְּאֲשֵׁתִּיכָּה דְּכַר וְנוֹקְבָא. דְּכְתִיב, וַיְבָרֶךְ אוֹתָם וַיִּקְרָא אֶת שְׁמֵם אָדָם, בְּיוֹם הִבְרָאָם, וְלֹא כְּתִיב וַיְבָרֶךְ אוֹתוֹ, וַיִּקְרָא אֶת שְׁמוֹ אָדָם, דְּאֶפִּילוּ אָדָם, לֹא אֶקְרִי, אֱלֹא דְּכַר וְנוֹקְבָא בְּחֻדָּא.

370. רַבִּי יְהוּדָה אָמַר, מִיּוֹמָא דְאֲתַחֲרַב בֵּי מִקְדָּשָׁא, בְּרָכָאן לֹא אֲשֵׁתִּיכָּהוּ בְּעֵלְמָא, וְאֲתַאבִּירוּ בְּכָל יוֹמָא. דְּכְתִיב הִצְדִּיק אֲבָד. מֵאִי אֲבָד, אֲבָד בְּרָכָאן דִּהּוּ שְׂרִיין בֵּיהּ, בְּמָה דְּכְתִיב בְּרָכוֹת לְרֹאשׁ צְדִיק. וְכְתִיב אֲבָדָה הָאֻמָּנָה. כְּגוּוֹנָא דָּא כְּתִיב, וַיְבָרֶךְ אוֹתָם, וְכְתִיב וַיְבָרֶךְ אוֹתָם אֱלֹקִים.

371. מִשֵּׁת אֲתִיחֶסֶד כָּל דְּרֵי עֲלְמָא וְכָל אִינוּן צְדִיקֵי קְשׁוּט, דִּהּוּ בְּעֵלְמָא. אָמַר רַבִּי יוֹסִי, אֵלִין אֲתוּן בְּתֵרָאִין דִּהּוּ בְּאוּרִייתָא, אֲשֵׁתִּיכָּהוּ בְּתֵר דְּעֵבֶר אָדָם עַל אֲתוּן דְּאוּרִייתָא כְּלָהוּ. וּבְתִיבֵיהּ לְקַמִּי מֵאֲרִיָּה, אֲחִיד בְּאֵלִין תְּרִין. וּמַכְדִּין, אֲתַהֲדֵרוּ אֲתוּן לְמַפְרַע, בְּסִדֵּר תַּשְׁרִי ק.

372. He then called the son he begot in his own form and image, Shet, a name composed of the last two letters of the aleph-bet and the only two letters with which he was left. The order of the letters was not fully corrected, THAT IS, PROPERLY ORDERED, UNTIL Yisrael stood at Mount Sinai. Then the letters returned to their correct form the form they had when the heavens and earth were created--THE ORDER IN WHICH THEY APPEARED BEFORE THE SIN OF EATING OF THE TREE OF KNOWLEDGE. Then, the world was sweetened and more securely established.

373. Rabbi Aba said that on the day that Adam transgressed his Master's commands, the heavens and earth requested to be uprooted from their places. Why? Because they can only exist upon the covenant, as it is written: "If my covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). Adam broke the covenant, as it is written: "They are like Adam (man). They transgressed the Covenant" (Hoshea 6:7). HENCE, THEY LOST THEIR FOUNDATION AND ASKED TO BE UPROOTED.

374. Were it not for the fact that it was clear to the Holy One, blessed be He, that Yisrael would stand at Mount Sinai to keep the Covenant, the world would not have survived THE SIN OF EATING OF THE TREE OF KNOWLEDGE.

Rabbi Chizkiyah said that The Holy One, blessed be He, forgives and pardons the iniquities of he who confesses his sins. HENCE, CONTRARY TO WHAT RABBI ABA SAID, IT IS BECAUSE ADAM CONFESSED HIS SINS AND REPENTED THAT THE WORLD SURVIVED AND HE DOES NOT WANT TO SAY THAT THE REASON IS, THAT IT WAS CLEAR TO THE HOLY ONE, BLESSED BE HE, THAT YISRAEL WOULD STAND AT MOUNT SINAI.

375. Come and behold: when the Holy One, blessed be He, created the world, WHICH IS THE SECRET OF THE NUKVA, he made the covenant, WHICH IS YESOD OF ZEIR ANPIN. He established the world upon it, AS THE NUKVA RECEIVES HER SUSTENANCE FROM ZEIR ANPIN. FROM WHERE DO WE KNOW THAT? From the word 'BERESHEET,' WHICH IS A COMBINATION OF Bara (created) and Sheet (six). SHEET IS the covenant upon which the world rests. This Sheet, WHICH STANDS FOR YESOD, is the place from where all blessings are drawn into the world, and by it the world was created. Adam, BY HIS SIN OF EATING OF THE TREE OF KNOWLEDGE, broke that covenant and removed it from its place. HENCE, THE HEAVENS AND EARTH ASKED TO BE UPROOTED AND RELOCATED.

376. This covenant is symbolized by the smallest letter, which is Yud, which is the embodiment and the foundation of the world. BASED ON IT, THE WORLD WAS STRUCTURED. And when ADAM bore a son, he repented his sin, called him Shet, and did not include the letter Yud in his name. If his name had included the Yud, it would have been Sheet. Because Adam broke THE COVENANT, AS WAS SAID EARLIER, "THEY ARE LIKE ADAM, THEY TRANSGRESSED THE COVENANT," HE NAMED HIS SON SHET, SPELLED WITHOUT THE YUD, THEREBY CONFESSING TO HIS SIN. Because HE CONFESSED HIS SIN, the Holy One, blessed be He, populated the world from him, and he was made forefather to all the generations of righteous in the world. THUS, BECAUSE OF HIS CONFESSION OF HIS SIN, THE HOLY ONE, BLESSED BE HE, FORGAVE HIM AND THE WORLD SURVIVED.

372. וּבִגִּין כֵּן, קָרָא לְהוּא בְּרָא דְאִתְלִיד לִיהּ, דְּאִיהּ בְּדַמּוּתוֹ בְּצִלְמוֹ, שֶׁת. דְּאִינוּן סִיּוּמָא דְאִתּוּן, וְלֹא אֶתְתַּקְּנוּ אִתּוּן, עַד דְּקִיּוּמוֹ יִשְׂרָאֵל עַל טוּרָא דְסִינֵי, וּכְדִין אֶהְדְּרוּ אִתּוּן עַל תְּקוּנָתָהּ, בְּיוּמָא דְאִתְבְּרִיאוּ שְׁמִים וְאַרְץ. וְאִתְבַּסֵּס עַלְמָא, וְקִיּוּמָא עַל קִיּוּמָהּ.

373. ר' אָבָא אָמַר, יוּמָא דְעֵבֶר אֲדָם עַל פְּקוּדָא דְמֵאֲרִיָּה, בְּעִיּוּן שְׁמִים וְאַרְץ, לְאִתְעַקְרָא מֵאֲתְרֵיהּ. מ"ט, בְּגִין דְּאִינוּן לֹא קִיּוּמוֹ, אֲלֵא עַל בְּרִית דְּכִתְיִב אִם לֹא בְרִיתִי יוּמָם וְלֵילָה חֻקֹּת שְׁמִים וְאַרְץ לֹא שְׁמַתִּי. וְאֲדָם עֵבֶר בְּרִית, שְׁנֵאֲמַר וְהָמָּה כְּאֲדָם עֵבֶר בְּרִית.

374. וְאַלְמְלֵא דְגָלִי קָמִי קִדְשָׁא בְּרִין הוּא, דְּזִמְיִין יִשְׂרָאֵל לְקִיּוּמָא עַל טוּרָא דְסִינֵי, לְקִיּוּמָא הָאִי בְּרִית, לֹא אֶתְקִיּוּם עַלְמָא. רַבִּי חֲזַקִּיָּה אָמַר, כֹּל מֵאֵן דְּאִוְדִי עַל חֲטָאֵיהּ, קוּדְשָׁא בְּרִין הוּא שְׂבִיק לִיהּ, וּמְחִיל עַל חוּבֵיהּ.

375. תָּא חֲזִי, בְּד בְּרָא קִדְשָׁא בְּרִין הוּא עַלְמָא, עֵבֶר הָאִי בְּרִית, וְקִיּוּמָא עֲלֵיהּ עַלְמָא. מְנַלְן, דְּכִתְיִב בְּרָא שֵׁת, דָּא בְּרִית דְּעַלְמָא קִיּוּמָא עֲלֵיהּ. שֵׁת, דְּמִנְיָה, נִגְדִין וְנִמְקִי בְּרַכָּאן לְעַלְמָא, וְעֲלֵיהּ אִתְבְּרִי עַלְמָא. וְאֲדָם עֵבֶר עַל הָאִי בְּרִית, וְאִתְעַבְּר לִיהּ מֵאֲתְרֵיהּ.

376. הָאִי בְּרִית, אֶתְרַמְיִזַת בְּאֵת יו"ד, אֵת זַעִירָא, עֲקָרָא וְסוּדָא דְעַלְמָא. בְּד אִוְלִיד בְּר, אִוְדִי עַל חֲטָאוֹ, וְקָרָא שְׁמִיהּ ש"ת, וְלֹא אֲדַבֵּר בֵּיהּ יו"ד, לְמַהּוּי שֵׁת, בְּגִין דְּעֵבֶר עֲלֵיהּ. וּבִגִּין כֵּן, קִדְשָׁא בְּרִין הוּא מְנִיָּה אֲשֶׁתִּיל עַלְמָא, וְאִתְיַחֲסוּ כֹל דְּרָא זְכָאָה דְעַלְמָא.

377. Come and behold: when Yisrael stood before Mount Sinai, a letter was inserted between the letters SHIN AND TAV. This was the letter Bet, which is the secret of the Covenant. THIS IS THE BET OF BERESHEET. It was inserted between the two letters that remained AFTER THE SIN OF THE EATING OF THE TREE OF KNOWLEDGE, NAMELY BETWEEN SHIN AND TAV (creating the word Shabbat), and the Shabbat was given to Yisrael. And when the letter Bet, which is the secret of the covenant, was inserted between the two letters Shin and Tav, they became Shabbat, as it is written: "And hence the children of Yisrael should keep the Shabbat, to make of the Shabbat for all their generations an eternal covenant" (Shemot 31:16), FOR THEY DESERVED TO RECEIVE THE SHABBAT PERPETUALLY FOR ALL THEIR GENERATIONS. AS in the beginning of the world, the lineage of all future generations was determined by those two letters. So, BY THE INSERTION OF THE LETTER BET, THOSE TWO LETTERS PERPETUALLY ENLIGHTEN THE GENERATIONS. Shin and Tav were in suspension until the world was adequately completed. THEN, WITH THE GIVING OF TORAH, the world was fully completed. Then, the Holy covenant came in between the letters, and they became Shabbat.

378. Rabbi Yosi said that because those two letters were fully completed by the letter Bet, THEY ARE NOW ENABLED TO RECEIVE DIRECT LIGHT AT THE GIVING OF TORAH. THOSE letters began falling into their proper order on the day that Shet was born NOT TO RECEIVE LIGHT FROM ABOVE DOWNWARD, BUT TO DRAW ONLY FROM BELOW UPWARD. THIS HAS REMAINED THE CASE in each and every generation, WHICH IS THE LIGHT OF NEFESH, until Yisrael reached Mount Sinai. Then, the letters fully corrected, BECAUSE THE LETTER BET ILLUMINATED THEM FROM ABOVE DOWNWARD, AND THEY BECAME THE SHABBAT.

379. Rabbi Yehuda said: They started TO RADIATE again FROM ABOVE downward, WHICH IS THE LIGHT OF RUACH. THUS, HE DISAGREED WITH RABBI YOSI, WHO MAINTAINED THAT THEY ONLY SHONE FROM BELOW UPWARD, WHICH IS THE LIGHT OF NEFESH, BEFORE TORAH WAS GIVEN. And in each and every generation BEFORE THE GIVING OF TORAH, the world was manipulating those two letters, and they could not settle in their appropriate place. Only when Torah was given to Yisrael was everything corrected. Rabbi Elazar said that at the time of Enosh, people were skilled in magic and divination and in the wisdom of controlling the heavenly forces, SO THAT THESE FORCES SHOULD NOT HAVE AFFECTED THE WORLD. When Adam left the Garden of Eden and brought out with him the wisdom of the fig leaves (which is witchcraft), there was no one to use this knowledge, because Adam, his wife, and all those born from them, until Enosh came, stayed clear of this KNOWLEDGE AND DID NOT USE IT.

380. And when Enosh came, he saw those FIG LEAVES and how advantageous they could be in altering the heavenly course OF HOLINESS. Then, people once again practiced magic and sorcery, and they shared their knowledge WITH OTHERS. This wisdom spread widely in the generation of the flood, when magic and sorcery were practiced for evil purposes.

377. וְתָא חֲזִי, בְּדִ קְיִימוֹ יִשְׂרָאֵל עַל טוֹרָא דְּסִינִי, עָאֵל בֵּין תְּרִין אַתּוּן אֱלִין, רְזָא דְּבְרִית. וּמָאן אִיהוּ, בִּי"ת. וְעָאֵל בֵּין תְּרִין אַתּוּן דְּאִשְׁתָּאֲרוּ, וְיִהִיב לִיה לְיִשְׂרָאֵל. וְכֵד עָאֵל בִּי"ת, רְזָא דְּבְרִית, בֵּין תְּרִין אַתּוּן אֱלִין, דְּאִינוּן שִׁי"ן תִּי"ו, וְאַתְּעִבִּידוּ שַׁבָּת, כְּד"א וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדוֹרוֹתָם בְּרִית עוֹלָם, כְּמָה דְּהוּה שִׁירוּתָא דְּעֵלְמָא, לְאַתְיִיחְסוּ בְּהוּ כָּל דְּרִי עֵלְמָא, מֵאֲלִין תְּרִין אַתּוּן ש"ת. הוּוּ תְּלִיין, עַד דְּאִשְׁתַּכְּלַל עֵלְמָא, כְּדָקָא יָאוּת, וְעָאֵל בִּינִיּוּהוּ בְּרִית קְדִישָׁא, וְאַשְׁתַּכְּלַל בְּשִׁלְיָמוֹ, וְאַתְּעִבִּידוּ שַׁבָּת.

378. אָמַר רַבִּי יוֹסִי, אֱלִין תְּרִין אַתּוּן, אִשְׁתַּכְּלַלוּ בְּאַת בִּי"ת. וְכֵד אֶתְהַדֵּר אַתּוּן לְמַפְרַע, מִן יוֹמָא דְּאַתְיִילִיד שֵׁת, אֶהְדְּרוּ אַתּוּן בְּכָל דְּרָא וְדָרָא, עַד דְּמֵטִי יִשְׂרָאֵל לְטוֹרָא דְּסִינִי, וְאַתְתַּקְּנוּ.

379. אָמַר רַבִּי יְהוּדָה, לְתַתָּא אֶתְהַדְּרוּ, וְכָל דְּרָא וְדָרָא הוּוּ גַפִּיף עֵלְמָא בְּאַתּוּן, וְלֹא מִתְיַשְׁבִּין בְּדוּכְתִּיּוּהוּ. בְּדִ אֶתְיַהֲבַת אוֹרִיּוּתָא לְיִשְׂרָאֵל, אֶתְתַּקֵּן כְּלָא. ר' אֶלְעָזָר אֹמֵר, בְּיוֹמֵי אָנוּשׁ, הוּוּ חֲכִימִין בְּנֵי נֶשָׁא, בְּחֻכְמָה דְּחֻרְשִׁין וְקוֹסְמִין, וּבְחֻכְמָתָא לְמַעַצֵּר לְחִילֵי דְּשִׁמְיָא. וְלֹא הוּוּ בְּרִי נֶשׁ מִיּוֹמָא דְּנֶפֶק אָדָם מִגֶּן־עֵדֶן, וְאַפִּיק עֲמִיָּה חֻכְמָתָא דְּטֶרְפִּי אֵילָנָא, דְּאִשְׁתַּדַּל בְּהָ, דְּהָא אָדָם וְאַתְתִּיָּה, וְאִינוּן דְּנֶפֶקוּ מִנִּיהָ, עַד דְּאַתָּא אָנוּשׁ, שְׁבִיקוּ לָהּ.

380. בְּדִ אֶתָּא אָנוּשׁ, חֲמָא לֹון, וְחֲמָא חֻכְמָתְהוּן מִשְׁנִיין עֲלֵאִין, וְאַשְׁתַּדְּלוּ בְּהוּן, וְעִבְדִּין עֲבִידְתִּין, וְחֻרְשִׁין וְקוֹסְמִין, וְאוֹלִיפּוּ מִנְהוּן, עַד דְּאַתְפְּשֻׁטַּת הָיָא חֻכְמָתָא, בְּדָרָא דְּמִבּוּל. וְכִלְהוּ הוּוּ עֲבָרֵי עֲבִידְתִּיּוּהוּ לְאַבְאָשָׁא.

381. The people defied Noach with this wisdom WHEN HE WARNED THEM OF THE IMPENDING FLOOD. They said that no judgment could ever be executed upon them, because they could avoid, by use of this knowledge, any execution of judgment. From the time of Enosh onward, everyone began practicing these skills. Thus, it was written: "Then was the name of Hashem called upon profanely" (Beresheet 4:26). THE WORD "PROFANELY" MEANS THAT THEY MADE THE USE OF THE NAME OF HASHEM A PROFANATION, THROUGH THE WISDOM OF SORCERY THEY EMPLOYED.

382. Rabbi Yitzchak said that all those righteous people who lived after that generation OF ENOSH, such as Yered, Methushelach, and Chanoch, tried hard to rebuke them, but were unsuccessful. The world became full of sinners who rebelled against their Master saying, "What is Hashem that we should worship him?" (Iyov 19:15).

383. HE ASKS: How could they have been so foolish as to say, "WHO IS HASHEM THAT WE SHOULD SERVE HIM?" HE ANSWERED THAT THIS WAS because they had vast wisdom and knew and had faith in the ministers in charge of ruling the world. THEY HAD FAITH IN THEIR WISDOM AND BELIEVED THAT BY MEANS OF OATHS THEY COULD BIND THOSE MINISTERS AND PROTECT THEMSELVES SO THAT NO HARM COULD BEFALL THEM. Then, the Holy One, Blessed be He, restored the world to its original state, THROUGH THE FLOOD OF WATER. IN ITS ORIGINAL STATE, AS ON THE SECOND DAY OF CREATION, the world was water upon water; THIS WAS BEFORE THE DRY LAND WAS CREATED. After THE FLOOD, He restored the world to its previous state and not all was destroyed BY THE FLOOD, because He treated them with mercy as indicated by the fact that it is written: "Hashem sat at the flood" (Tehilim 29:10). The word "Hashem" SIGNIFIES THE VIRTUE OF MERCY, whereas the word "Elohim" WOULD HAVE SIGNIFIED JUDGMENT. BECAUSE HE JUDGED THEM WITH MERCY, NOT ALL WAS DESTROYED BY THE FLOOD.

384. In the days of Enosh, even children were acquainted with this supernal wisdom, which they learned and OBSERVED. Rabbi Yesa said that if this is so, they were stupid, because they did not know that the Holy One, blessed be He, was bound to bring the waters of the flood upon them, and they would die.

385. Rabbi Yitzchak said that although they knew, foolishness grabbed hold of their hearts. They thought that by knowing the name of the angel in charge of fire and the angel in charge of the waters, they could prevent them from executing judgment upon them. HENCE, THEY HAD NO FEAR OF PUNISHMENT. But what they did not know was that the Holy One, blessed be He, controlled the earth, and from therein judgment would come upon the world.

381. וְהוּא מִתְתַּקְּמִי לְגִבִּי נַח, בְּאִינוֹן חֲכֻמָּתָן, וְאָמְרֵי דְלֹא יָכִיל דִּינָא דְעֵלְמָא לְאַשְׁרָאָה עֲלֵיהּ, דְּהָא אִינוֹן עֲבָדֵי חֲכֻמָּתָא, לְדַחֲיָא לְכָל אִינוֹן מֵאֲרֵי דְדִינָא. וּמֵאַנּוּשׁ שְׂרִיאוּ בְלָהוּ לְאַשְׁתַּדְלוּ בְּאֵלִין חֲכֻמָּתָן. הֵה"ד אִזְ הוּחַל לְקָרָא בְּשֵׁם ה'.

382. ר' יִצְחָק אָמַר, כָּל אִינוֹן זָכָאִין דְּהוּ בְהוּ לְבַתֵּר, בְּהֵוֹא דְרָא, כְּלָהוּ הוּ מִשְׁתַּדְּלִי לְמַחָאָה בְהוּ, כְּמוֹ יָרֵד מִתּוּשְׁלַח וְחִנוּךְ, וְלֹא יָכִילוּ, עַד דְּאִתְפְּשְׁטוּ חַיִּיבִין, מִרְדֵּי בְמֵאֲרִיָּהוֹן, וְאָמְרֵי מַה שְׂדֵי כִי נַעֲבֻדְנוּ.

383. וְכִי הָאִי טַפְשׁוּתָא הוּ קָא אָמְרֵי. אֵלָא, בְּגִין דְּהוּ יָדְעֵי כָל אִינוֹן חֲכֻמָּתָן, וְכָלָהוּ מִמֶּנּוּ דְעֵלְמָא, דְּאִתְפַּקְדָּן עֲלֵיהּ, וְהוּ מִרְחֵץ בְּהוּ. עַד דְּאִתִּיב קִדְשָׁא בְרִין הוּא עֵלְמָא בְּדָקָא הוּ, דְּהָא בְּקִדְמִיתָא הוּ מִים בְּמִים. וּלְבַתֵּר אִתִּיב לִיה לְעֵלְמָא בְּקִדְמִיתָא, וְלֹא אִתְחַרִּיב מִכָּלָא, דְּהָא בְּרַחֲמִין אֲשַׁח עֲלֵיהּ, דְּכִתִּיב ה' לְמַבּוּל יֹשֵׁב, וְלֹא כְתִיב אֱלֹקִים.

384. בְּיוֹמוֹי דְּאַנּוּשׁ, אֲפִילוּ יְנוּקֵי דְהֵוֹא דְרָא, כְּלָהוּ הוּ מִשְׁגָּחַן בְּחֲכֻמָּתָאֵן עֲלֵאִין, וְהוּ מִסְתַּבֵּלָן בְּהוּ. אָמַר רַבִּי יֵיסָא, אִי הָכִי טַפְשִׁין הוּ, דְּלֹא הוּ יָדְעִין דְּזִמִּין קוּדְשָׁא בְרִין הוּא לְאִיתָאָה עֲלֵיהּ מִי טוּפְנָא, וַיּוֹמֹתוֹן בְּהוּ.

385. אָמַר רַבִּי יִצְחָק, מִנְדַּע יָדְעֵי, אֲבָל אֲחִידוּ טַפְשׁוּתָא בְּלִבֵּיהּ, דְּאִינוֹן הוּ יָדְעֵי הֵוֹא מְלָאכָא דְמִמְנָא עַל אֲשָׁא, וְהֵוֹא דְמִמְנָא עַל מֵיָא, וְהוּ יָדְעִין לְמַעְצֵר לֶחֶן, דְּלֹא יָכִילִין לְמַעְבַּד דִּינָא עֲלֵיהּ. וְאִינוֹן לֹא הוּ יָדְעִין דְּקוּדְשָׁא בְרִין הוּא שְׁלִיט עַל אֶרֶץ, וּמִנִּיהּ יֵיטִי דִינָא עַל עֵלְמָא.

386. They only saw that the world was entrusted to those ministers and that all worldly matters depended upon them. Thus, they took no notice of the Holy One, blessed be He, nor did they observe his works until the earth was demolished. And the Holy spirit proclaimed upon them every day, "let sinners be wiped out of the earth and let the wicked be no more" (Tehilim 104:35).

387. And the Holy One, blessed be He, waited for them while those righteous men, like Yered, Metushelach, and Chonach lived. And when they passed from the world, the Holy One, blessed be He, then released judgment upon the wicked, and they perished, as it is said: "They were blotted out from the earth" (Beresheet 7:23).

65. "And Chanoch walked with Elohim"

The following section has the power to instill fear at the sudden prospect of falling into negativity. We become aware of the evil forces that stand ready to sabotage our spiritual efforts at the first sign of an opening.

388. "And Chanoch walked with Elohim, and he was not, for Elohim took him" (Beresheet 5:24). Rabbi Yosi said: "While the king was still feasting, my spikenard sent forth its fragrance" (Shir Hashirim 1:12). This verse has been expounded on, yet come and behold: it is the way of the Holy One, blessed be He, that when a man cleaves to Him, He in turn sets his Shechinah upon the man. And when He knows that this man will sin, He acts preemptively, plucks away his good fragrance, and removes him from the world.

389. "The King" mentioned above is the Holy One, blessed be He. His feasting is the man who cleaves to Him, and follows in His path. The spikenard that gives fragrance consists of all the man's good deeds, in honor of which he is taken away from this world prematurely. THIS PREVENTS HIM FROM CORRUPTING HIS DEEDS.

390. King Solomon said of this, "There is strangeness upon the earth, because there are righteous men who receive judgment like the wicked" (Kohelet 8:14). There are righteous people who are rewarded as if they were wicked, as we have explained. For because of their good deeds the Holy One, blessed be He, removes them from the world prematurely and inflicts judgment upon them, SO THEY WILL NOT CORRUPT THEIR WAYS. And there are wicked people who receive benefits as if they were righteous, for the Holy One, blessed be He, gives them a respite and is patient with them, AS IN THE DAYS OF THE FLOOD. And all this is, as we have explained, so that they should not sin AND CORRUPT THEIR WAYS. HENCE, THEY RECEIVE JUDGMENT AS IF THEY WERE WICKED. Hashem waits for others and treats them as righteous, so that they may repent or because good children are expected to come from them. Therefore He waits for them and holds back His anger; hence they receive a reward as if they were righteous.

386. אֵלָא הוּא חֲמָאן, דְּעֵלְמָא אֲתַפְקֵד בִּידָא דְּאִינוּן מִמֶּנּוּ, וּבְהוּ כָל מְלֵי עֵלְמָא. וּבְגִינֵי כֶךְ, לֹא הוּא מְסַתְבֵּל בֵּיהּ בְּקֹדֶשׁא בְּרִיךְ הוּא, וְלֹא מְשַׁגְיחִין בְּעֵבִידְתֵּיהּ, עַד דְּאַרְעָא אֲתַחַבֵּלַת. וְרוּחַ קוֹדֶשׁא אֲכַרִּיז בְּכָל יוֹמָא, וְאָמַר יִתְמוּ חַטָּאִים מִן הָאָרֶץ וְרָשָׁעִים עוֹד אֵינָם.

387. וְאוּרִיךְ קֹדֶשׁא בְּרִיךְ הוּא לֹון כָּל הַהוּא זְמָנָא, דְּאִינוּן זַכָּאִין: יִרְדַּ וּמִתּוּשְׁלַח וְחֲנוּךְ קִיּוּמִין בְּעֵלְמָא. כִּיּוֹן דְּאֲסַתְלָקוּ מֵעֵלְמָא, וּבְדִין אֲנָחִית קוֹדֶשׁא בְּרִיךְ הוּא דִּינָא עֲלֵיהוּ וְאֲתַאבִּידוּ. כְּמָא דְּאֵת אָמַר וַיִּמְחוּ מִן הָאָרֶץ.

388. וַיִּתְהַלֵּךְ חֲנוּךְ אֶת הָאֱלֹקִים וַאֲיָנָנוּ כִּי לָקַח אוֹתוֹ אֱלֹקִים. ר' יוֹסִי פִתַּח עַד שֶׁהַמֶּלֶךְ בְּמַסְבּוֹ נִרְדֵּי נִתֵּן רִיחוֹ. הָאִי קָרָא אֲתַמַּר. אָבֵל תָּא חֲזִי, כֶךְ אֲרַחוּי דְּקֹדֶשׁא בְּרִיךְ הוּא, בְּשַׁעֲתָא דְּבֵר נֶשׁ אֲתַדְבֵּק בֵּיהּ, וְהוּא אֲשָׁרִי דִּיּוּרִיָּה עֲלֵיהּ, וַיִּדַּע דְּלִבְתָּר יוֹמִין יִסְרַח, אֲקָדִים וְלָקִיט רִיחִיה טַב מִנִּיה, וְסָלִיק לִיה מֵעֵלְמָא.

389. הַה"ד עַד שֶׁהַמֶּלֶךְ בְּמַסְבּוֹ נִרְדֵּי נִתֵּן רִיחוֹ. עַד שֶׁהַמֶּלֶךְ: דָּא קֹדֶשׁא בְּרִיךְ הוּא. בְּמַסְבּוֹ: דָּא הַהוּא בֵּר נֶשׁ דְּאֲתַדְבֵּק בֵּיהּ, וְאֲזִיל בְּאַרְחוּי. נִרְדֵּי נִתֵּן רִיחוֹ: אִינוּן עוֹבְדִין טְבִין דְּבִיָּה, דְּבִגִּינְהוּן יִסְתַּלַּק מֵעֵלְמָא, עַד דְּלֹא מָטָא זְמַנִּיה.

390. וְעַל דָּא הוּא שְׁלֵמָה מְלָכָא אָמַר, יֵשׁ הֶבֶל אֲשֶׁר נַעֲשָׂה עַל הָאָרֶץ אֲשֶׁר יֵשׁ צַדִּיקִים וְגו'. יֵשׁ צַדִּיקִים אֲשֶׁר מַגִּיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הָרָשָׁעִים, כְּמָה דְּאוֹקִימָנָא, דְּבָגִין דְּעוֹבְדִיהוּן טְבִין, קֹדֶשׁא בְּרִיךְ הוּא סָלִיק לֹון מֵעֵלְמָא, עַד לֹא מָטָא זְמַנִּיהוּ, וְעֵבִיד בְּהוּן דִּינִין. וְיֵשׁ רָשָׁעִים אֲשֶׁר מַגִּיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הַצַּדִּיקִים, דְּקֹדֶשׁא בְּרִיךְ הוּא אוּרִיךְ לֹון יוֹמִין, וְאוּרִיךְ רִוְגָזִיָּה בְּהוּ. וְכָל דָּא, כְּמָה דְּאֲתַמַּר, אֵלִין בָּגִין דְּלֹא יִסְרַחוּ, וְאֵלִין בָּגִין דְּלֵהֲדֵרוּ לְגַבִּיָּה, אוּ בָּגִין דִּיפּוֹק מִנִּיהוּ בָּגִין דְּמַעֲלִי.

391. Come and see: Chanoch was a righteous man. The Holy One, blessed be He, saw that he was eventually bound to degenerate and took him before he sinned. This is what is meant by the "Gathering of Lilies" (Shir Hashirim 6:2). THIS MEANS THAT because of their good scent, the Holy One, blessed be He, gathers them before they become corrupt. Similar is the verse: "and he was not, for Elohim took him." "And he was not" means that he was not to live a long life, as did his contemporaries, because the Holy One, blessed be He, took him away before his time.

392. Rabbi Elazar said that the Holy One, blessed be He, removed Chanoch from the earth, elevated him to the highest heavens, and handed him all supernal treasures as well as 45 keys to the concealed engravings used by supernal angels. They were all delivered to him. This has been already explained.

66. "And Hashem saw... the wickedness of man"

When a man wastes the life-force and seed used for procreation, negative forces immediately attach themselves to him. He has destroyed the unborn souls that exist in a state of potential within the seed. Meditating upon these verses removes negative sexual thoughts. Our intense sexual desires are positively channeled towards our spouse, bringing a renewed sense of passion and fire to our relations.

393. "And Hashem saw that the wickedness of man was very great upon the earth, and the thought in man's heart was continuously only evil" (Beresheet 6:5). Of the verse, "For you are not El who pleasures in wickedness. Evil will not sojourn with you" (Tehilim 5:5), Rabbi Yehuda said: This verse has been discussed and explained, yet come and behold: he who cleaves to and is led by the evil inclination is defiled and will be led further into defilement, as we have learned.

394. "The wickedness of man was very great," because men committed all sorts of sins and their guilt was not complete until they spilled blood in vain upon the ground. This refers to those who pollute their ways upon the earth, THAT IS, THEY SPILL THEIR SPERM IN VAIN. Thus, it was written: "Only evil (ra) all day." In another place it is written: "And Er, the son of Yehuda, was evil (ra) in the eyes of Hashem" (Beresheet 38:7), BECAUSE HE SPILLED HIS SEED UPON THE EARTH. THIS INDICATES THAT THE WORD RA REFERS TO THE WANTON WASTE OF SEED.

395. Rabbi Yosi then asked, "Is not evil (ra) the same as wicked (rasha)?" SO THAT YOU COULD NOT DETERMINE THAT RA IS USED SOLELY TO INDICATE THOSE WHO WASTE THEIR SEED. Rabbi Yehuda answered: No. Even he who lifts his hand against his friend is called wicked, even if he causes his friend no harm. It is written: "And He said to the wicked, why do you smite your friend?" (Shemot 2:13), and not 'Why did you smite your friend?' THE LATTER WOULD HAVE INDICATED THAT HE HAD ALREADY DONE SO. THUS, EVEN THOUGH HE HAD NOT YET HIT HIM, THE SCRIPTURE CALLS HIM WICKED.

391. תָּא חֲזִי, חֲנוֹךְ זָכָא הוּא, וְקָדְשָׁא בְּרִיךְ הוּא חָמָא לִיה דִּיסְרַח לְבַתָּר, וְלָקִיט לִיה עַד לֹא יִסְרַח, הָה"ד וְלָלָקוּט שׁוֹשְׁנִים. בְּגִין דִּיהִבִּי רִיחָא טַב, לָקִיט לֹון קָדְשָׁא בְּרִיךְ הוּא עַד לֹא יִסְרַחוּ. וְאִינְנוּ כִּי לָקַח אוֹתוֹ אֱלֹקִים. וְאִינְנוּ: לְאַרְכָּא יוֹמִין כְּשֶׁאֵר בְּנֵי נֶשָׁא, דִּהוּ אוֹרְכֵי יוֹמִין. מ"ט, בְּגִין דִּלְקַח לִיה קָדְשָׁא בְּרִיךְ הוּא, עַד לֹא מָטִי זְמַנִּיה.

392. רַבִּי אֶלְעָזָר אָמַר, חֲנוֹךְ נָטִיל לִיה קָדְשָׁא בְּרִיךְ הוּא מֵאַרְעָא, וְאַסְקִיה לְשָׁמַי מְרוֹמִים וְאַמְסַר בִּידֵיה כָּל גִּנְזֵי עֲלָאִין. וּמ"ה מִפְתָּחֶן סִתְרֵי גְלִיפִין, דְּבָהוּ מִשְׁתַּמְשִׁי מִלְּאכֵי עֲלָאִין. וְכִלְהוּ אֶתְמַסְרוּ בִּידֵיה. וְהָא אוֹקִימָנָא.

393. וַיֵּרָא ה' כִּי רַבָּה רַעַת הָאָדָם בָּאָרֶץ וְכָל יֶצֶר מַחְשְׁבוֹת לֵבּוֹ, רַבִּי יְהוּדָה פָּתַח, כִּי לֹא אֵל חַפֵּץ רָשָׁע אֶתָּה לֹא יִגוֹרֶךְ רַע. הָאִי קָרָא אֶתְמַר וְאוֹקְמוּהָ. אָבֵל תָּא חֲזִי, מֵאֵן דְּאֶתְדַּבֵּק בִּיצֵר הָרַע וְאֶתְמַשִּׁין אֲבִתְרֵיה, וַיִּסְתַּאֲב הוּא, וַיִּסְאָבוּן לִיה, כְּמָה דְּאֶתְמַר.

394. כִּי רַבָּה רַעַת הָאָדָם. כָּל בּוֹשֵׁין הוּוּ עֲבָדֵי, וְלֹא אֲשַׁתְּלִים חוֹבֵיָהוּ, עַד דִּהוּ אוֹשְׁדִין דְּמִין לְמַגְנָא עַל אֶרְעָא. וּמֵאֵן אִינּוֹן. דִּהוּ מַחְבְּלִין אֶרְחֵיָהוּ עַל אֶרְעָא. הָה"ד רַק רַע כָּל הַיּוֹם. כְּתִיב הִכָּא רַק רַע, וְכְתִיב הֵתֵם וַיְהִי עַר בְּכוֹר יְהוּדָה רַע בְּעֵינֵי ה'.

395. אָמַר רַבִּי יוֹסִי, וְכִי רַע לֹא אִיהוּ רָשָׁע. אָמַר לוֹ לֹא. רָשָׁע: אֲפִילוּ אֲרִים יָדִיה לְגַבֵּי חֲבֵרִיה. אֵף עַל גֵּב דִּלָּא עֲבִיד לִיה מִידֵי, אֲקִרֵי רָשָׁע. כְּמָה דְּכְתִיב וַיֹּאמֶר לְרָשָׁע לָמָּה תִּבָּה רַעֲךָ. הַבִּית לֹא כְתִיב, אֶלָּא תִּבָּה.

396. Yet, only he who corrupts his ways, thereby defiling himself and the earth, gives strength and power to the spirit of defilement called Ra. As it is written: "Only evil all day." Such a person will not enter the palace OF HASHEM, nor gaze upon the Shechinah, because this sin causes the Shechinah to depart from the world.

397. From where DO WE KNOW THAT THE SHECHINAH LEAVES BECAUSE OF THIS SIN? From Ya'akov. For when the Shechinah left him, he concluded that there was a defect in his sons AS A RESULT OF THEIR INDULGENCE IN THE ABOVE MENTIONED SIN. Because of this sin, he concluded, the spirit of defilement was strengthened in the world and the light of the moon, WHICH IS THE NUKVA OF ZEIR ANPIN, was impaired and rendered defective. FOR THIS REASON, THE SHECHINAH WAS GONE FROM HIM. One might wonder why HE THOUGHT SO. It is because this SIN defiled the temple, and hence the Shechinah left Ya'akov, EVEN THOUGH HE HIMSELF DID NOT SIN. One who actually defiles his ways and himself gives all the more strength to the unclean spirit. Consequently, when he is defiled, he is called ra (evil).

398. Come and behold: when a man is defiled, BY THE ABOVE MENTIONED SIN, he is not remembered by the Holy One, for merit, and he is constantly remembered by the SPIRIT OF DEFILEMENT, called 'evil', for evil. HENCE, THE SHECHINAH LEAVES HIM AS SOON AS HE IS VISITED BY THE SPIRIT OF DEFILEMENT. Thus, it is said, "He who sleeps sated will not be visited by evil" (Mishlei 14:23), MEANING THAT he who follows the right path AND DOES NOT FALL PREY TO THE ABOVE MENTIONED SIN will not be visited by evil. Thus, it is written: "Only evil all day" and also, "evil shall not sojourn with you" (Tehilim 5:5), and they are called 'evil' and not 'wicked.' Also, it is written: "even though I walk through the valley of the shadow of death, I shall not fear evil, for You are with me" (Tehilim 23:4). THIS IS BECAUSE IT ALSO WORKS THE OTHER WAY: IF THE SHECHINAH IS ACCOMPANYING A MAN, HE NEED NOT FEAR THE SPIRIT OF DEFILEMENT, AS IT IS WRITTEN: "I SHALL NOT FEAR EVIL, FOR YOU ARE WITH ME." JUST AS THE SHECHINAH FLEES DEFILEMENT, SO DEFILEMENT FLEES FROM THE SHECHINAH.

67. "It grieved Him to His heart"

Evil forces lull us into a blinding complacency as they strategically maneuver their way into our consciousness. The Zohar gives us the power to perceive these forces. By removing destructive influences, complacency is replaced by inspiration toward change and spiritual development.

399. "And Hashem regretted that He made man on the earth, and it grieved Him to His heart" (Beresheet 6:6). Rabbi Yosi said upon this verse, "Woe unto them who draw inequity with the worthless cords, and sin as it were with cart rope" (Yeshayah 5:18). Those who draw iniquity are the men who sin every day before the Holy One, blessed be He, and they regard their sins as worthless cord because they think that the actions they engage in and their iniquities are of no consequence and that the Holy One, blessed be He, does not watch them. They thus transform all of their sins into one big, powerful sinas the cart rope which is strong and thick and cannot be destroyed.

396. אָבֵל רַע לֹא אֶקְרִי אֶלָּא מֵאֵן דְּמַחְבֵּל אֶרְחִיָּה, וְסָאִיב גְּרָמִיָּה, וְסָאִיב אֶרְעָא, וְיִהְיִיב חֵילָא וְתוֹקְפָא לְרוּחַ מְסַאבָא דְּאֶקְרִי רַע. דְּכִתִּיב, רַק רַע כָּל הַיּוֹם. וְלֹא עָל בְּפִלְטְרִין, וְלֹא חֲמִי אִפִּי שְׂכִינְתָּא. בְּגִין דְּבִהָאִי אֶסְתַּלַּק שְׂכִינְתָּא מֵעֲלָמָא.

397. מִנְלָן, מִיעֵקֵב. דְּכִד אֶסְתַּלַּק שְׂכִינְתָּא מִנִּיהּ, חָשִׁיב דְּבִנְוִהי הָוָה פִּיסוּל, דְּבִגְיִנְיָהוּ אֶתְתַּקֵּף בְּעֲלָמָא רוּחָא מְסַאבָא, וְגִרַע נְהוּרָא מִן סִיְהָרָא, וּפְגִיָּם לָהּ. וְאִי תִימָא, אִמָּאִי. בְּגִין דְּדָא סָאִיב מְקַדָּשָׁא, וְאֶסְתַּלַּקָּא שְׂכִינְתָּא מֵעֲלוֹי דִּיעֵקֵב. כָּל שְׁכֵן הֵהוּא דְּמְסַאב אֶרְחִיָּה, וְסָאִיב גְּרָמִיָּה, דִּהוּא אֶתְקִיף לִיה לְרוּחָא מְסַאבָא, וּבְגִין כֵּן, כִּד אֶסְתַּבָּא, אֶקְרִי רַע.

398. תָּא חֲזִי, כִּד בַּר נָשׁ אֶסְתַּבָּא, לֹא יִתְפַּקֵּד מֵעַם קִדְשָׁא בְּרִיךְ הוּא לְטֵב. וּבְכָל זְמַנָּא אֶתְפַּקִּיד מִהֵהוּא דְּאֶתְקִרִי רַע, לְבִישׁ. הֵה"ד וְשָׁבַע וְלִין בַּל יִפְקֵד רַע. כִּד אֲזִיל בְּאַרְחַ מִישׁוֹר, כִּדִּין בַּל יִפְקֵד רַע. וְעַל דָּא כְּתִיב, רַק רַע כָּל הַיּוֹם. וְכִתִּיב לֹא יִגוּרְךָ רַע. וְדָא אֶקְרִי רַע, וְלֹא אֶקְרִי רָשָׁע. וְכִתִּיב גַּם כִּי אֵלֶךְ בְּגִיא צִלְמוֹת לֹא אִירָא רַע כִּי אֶתָּה עִמָּדִי.

399. וַיִּנָּחַם ה' כִּי עָשָׂה אֶת הָאָדָם בָּאָרֶץ וַיִּתְעַצֵּב אֶל לְבָבוֹ. ר' יוֹסִי פָתַח, הוּי מוֹשְׁכֵי הָעוֹן בְּחֻבְלֵי הַשְּׂוֹא וּבְעֵבּוֹת הָעֶגְלָה חֲטָאָה. הוּי מוֹשְׁכֵי הָעוֹן: אֵלִין בְּנֵי נָשָׂא דְּחֲטָאן קִמִּי מְאִרְיָהוּן, בְּכָל יוֹמָא, וְאֶתְדַמֵּן בְּעִינְיָהוּ אֵינּוֹן חוּבִין, דְּאֵינּוֹן כְּחֻבְלֵי הַשְּׂוֹא. וְחָשְׁבִין דִּהֵהוּא עוֹבְדָא דְּעֵבְרִין, וְהֵהוּא חוּבָא דְּעֵבְרִין, דְּלֹא אִיהוּ כְּלוּם, וְלֹא אֲשַׁגַּח בְּהוּ קִדְשָׁא בְּרִיךְ הוּא, עַד דְּעֵבְרִין לִהֵהוּא חוּבָא תְּקִיף וְרַבִּי, כְּעֵבּוֹת הָעֶגְלָה, דְּאִיהוּ תְּקִיף, דְּלֹא יָכִיל לְאַשְׁתַּצָּאָה.

400. Come and behold: when the Holy One, blessed be He, executes judgment upon the wicked of the world, even though they transgress before Him and anger Him all day, He still has no desire to destroy them. And when He reviews their deeds, he is consoled by the fact that they are his handiwork and He has patience with them in this world.

401. And because they are the work of His hands, He is consoled, gives them respite, and has mercy on them. And when He wants to execute judgment, He is saddened, as it were, because they are the work of His Hands and He is grieved by them, as it is written: "And neither was a table brought to him" (Daniel 6:19).

402. It is written: "Honor and Majesty are before Him, strength and joy in His place" (Tehilim 96:6). Rabbi Yosi said, come and behold: it is written: "And it grieved Him to his Heart," INDICATING THAT He was saddened to His heart, and not to another place. The words, "His heart" function here in the same manner as in the verse, "according to that which is in my heart and in my desire" (I Shmuel 2:35).

Rabbi Yitzchak said that the words "Hashem regretted" are similar to "And Hashem regretted the evil which He had said He would do to His people" (Shemot 32:14). THUS THE VERSE "AND HASHEM REGRETTED HAVING MADE MAN" TEACHES US THAT HE DID NOT WANT TO PUNISH THEM, AND WHEN THE TIME CAME TO EXECUTE JUDGMENT, HE WAS SADDENED TO HIS HEART.

403. Rabbi Yesa said, OF THE PASSAGE, "AND HE REGRETTED..." THAT IT WAS SAID for good, but Rabbi Chizkiyah said that it was said for bad.

Rabbi Yesa EXPLAINED FURTHER BY saying that it is for good because the Holy One, blessed be He, regretted that those were the work of His hands, and pitied them. THE WORDS "AND HE REGRETTED" TEACH US THAT THE HOLY ONE, BLESSED BE HE, HAD PITY ON MAN BECAUSE HE MADE HIM, AND HE IS HIS HANDIWORK. "And it grieved Him" means that it saddened him that they had sinned before Him.

404. Rabbi Chizkiyah said: It was all said for lack of merit, because when the Holy One, blessed be He, wants to destroy the wicked people of the world, He is consoled for their loss, like a person who resigns himself to the loss of something. And once He is resigned, judgment takes its course and repentance is of no avail.

405. So, when is repentance effective? Only up to the point when He becomes resigned. AND ONCE HE HAS BECOME RESIGNED, repentance is of no avail and judgment is carried out. THE HOLY ONE, BLESSED BE HE, adds judgment upon judgment and He gives strength to the place of judgment, so it will carry out the verdict. THE NUKVA CARRIES OUT THE VERDICT, and the sinners are completely destroyed. All this WE SEE in the passages "Hashem regretted " and "He was grieved to his heart." He gave strength to the place of judgment, so that it could carry out the verdict. THE SECRET OF THE NUKVA IS HIS HEART, WHICH IS THE PLACE OF JUDGMENT. BY "GRIEVED," IT IS MEANT THAT HE GAVE THE NUKVA EXTRA STRENGTH.

400. וְתָא חַזִּי, כִּד עֲבִיד קִדְשָׁא בְּרִיךְ הוּא דִּינָא בְּחַיִּיבֵי עֲלָמָא, אִף עַל גַּב דְּאִינוּן חֲטָאן קָמִי קִדְשָׁא בְּרִיךְ הוּא, וְאַרְגִּזִין לִיה כֹּל יוֹמָא, לֹא בְּעִי לְאַוּבְדָּא לְהוּ מִעֲלָמָא. וְכִד אֲשַׁגַּח בְּעוֹבְדֵיהוֹן, אֲתִנַּחַם עֲלֵיהוּ, עַל דְּאִינוּן עוֹבְדֵי יְדוּי, וְאוּרִיךְ לֹון בְּעֲלָמָא.

401. וּבְגִין דְּאִינוּן עוֹבְדֵי יְדוּי, נְטִיל נַחְמָה, וְאַתְנַחַם עֲלֵיהוּ, וְחַיִּיס עֲלֵיהוּ. וְכִד בְּעִי לְמַעַבְדּ בְּהוּ דִּינָא, כְּבִיכּוּל עָצִיב. דְּכִיּוֹן דְּעוֹבְדֵי יְדוּי אִינוּן, עָצִיב עֲלֵיהוּ. כְּמָא דְּאֵת אִמֵּר וְדַחֲוֹן לֹא הִנֵּעַל קְדְמוּהִי.

402. כְּתִיב הוּד וְהִדְר לְפָנָיו עוֹז וְחִדּוּה בְּמִקְוָמוֹ. אִמֵּר רַבִּי יוֹסִי, תָּא חַזִּי, וְיִתְעַצֵּב אֵל לְבוֹ כְּתִיב. אֵל לְבוֹ עָצִיב, וְלֹא לְאַתֵּר אַחֲרָא. לְבוֹ: כִּד"א כְּאֲשֶׁר בְּלִבִּי וּבְנַפְשִׁי יַעֲשֶׂה. רַבִּי יִצְחָק אִמֵּר, וַיִּנָּחֵם ה', כִּד"א וַיִּנָּחֵם ה' עַל הָרָעָה אֲשֶׁר דִּבֶּר לַעֲשׂוֹת לַעֲמוֹ.

403. ר' יוֹסָא אִמֵּר, לְטָב. רַבִּי חִזְקִיָּה אִמֵּר, לְבִישׁ. ר' יוֹסָא אִמֵּר לְטָב: כְּמָה דְּאֵתְמַר, דְּקִדְשָׁא בְּרִיךְ הוּא נָחִים עַל דְּאִינוּן עוֹבְדֵי יְדוּי, וְחַיִּיס עֲלֵיהוּ. וְיִתְעַצֵּב: בְּגִין דְּאִינוּן חֲטָאן קָמִיה.

404. וְרַבִּי חִזְקִיָּה אִמֵּר, לְבִישׁ: דְּכִד קִדְשָׁא בְּרִיךְ הוּא בְּעִי לְאַוּבְדָּא לְחַיִּיבֵי עֲלָמָא, נְטִיל נַחֲוּמִין עֲלֵיהוּ, וְקָבִיל נִיחּוּמִין כְּבִיכּוּל, כְּמָאן דְּמִקְבֵּל נִיחּוּמִין עַל מַה דְּאִבִּיד. בִּיּוֹן דְּקָבִיל נִיחּוּמִין, וְדֹאֵי דִינָא אֲתַעְבֵּד, וְלֹא תִלֵּא מִלְתָּא בְּתַשׁוּבָה.

405. אִימְתִּי תִלֵּא בְּתַשׁוּבָה, עַד לֹא קָבִיל תְּנַחֲוּמִין עֲלֵיהוּ, הָא קָבִיל תְּנַחֲוּמִין עֲלֵיהוּ, לֹא תִלֵּא מִלְתָּא בְּתַשׁוּבָה כֹּלָל. וְדִינָא אֲתַעְבִּיד. וְכִדִּין אוּסִיף דִּינָא עַל דִּינָא, וְאַתְקִיף לְהֵוּא אֲתֵר דִּינָא, לְמַעַבְדּ דִּינָא, וְאוּבִיד לֹון לְחַיִּיבִיא מִן עֲלָמָא. וְכֹלָא בְּקָרָא, דְּכְתִיב וַיִּנָּחֵם ה', קָבִיל תְּנַחֲוּמִין. וְלִבְתֵּר וְיִתְעַצֵּב אֵל לְבוֹ. יְהֵב תּוֹקְפָא לְדִינָא, לְמַעַבְדּ דִּינָא.

406. Rabbi Chiya said that the verse says "And Hashem regretted (also, 'consoled') that He had made man," because He received consolation and joy. When the Holy One, blessed be He, created man upon the earth, he was in the supernal image. The angels of heaven praised the Holy One, blessed be He, and when they saw his supernal shape, they said: "you have made him slightly lower than Elohim and have crowned him with glory and honor" (Tehilim 8:6).

407. Later, when Adam sinned, the Holy One, blessed be He, was saddened, because Adam had now justified what the ministering angels asked Him when He wanted to create man: "What is this man that you are mindful of him and the son of man that you visit him" (Tehilim 8:5). HENCE, THE VERSE "AND HASHEM REGRETTED..." MEANS THAT HE WAS COMFORTED BY THE ANGELS, REJOICED BEFORE THE SIN, AND "GRIEVED" AFTER THE SIN.

408. Rabbi Yehuda said that He "was grieved to his heart" because He had to execute judgment upon them, as it is written: "as they went out before the army, Praise Hashem for his mercy is everlasting" (Il Divrei Hayamim 20:21). Rabbi Yitzchak asked why it was not written, GIVE PRAISE TO HASHEM for He is good? He answered: Because He was destroying the work of His hands for the sake of Yisrael.

409. Similarly, on the night when Yisrael crossed the sea, the supernal angels came along to sing before the Holy One, blessed be He. He said to them, "behold, the work of My hands are drowning, and you are singing!" Thus, it is written: "And one did not come near the other all night" (Shemot 14:20). The same applies here, for whenever the wicked are taken out of this world, He is greatly saddened.

410. Rabbi Aba said that The Holy One, blessed be He, was grieved when Adam sinned before Him and transgressed His commands. He said to him, "Adam, woe to you that you have weakened the heavenly power." At that moment the light OF THE NUKVA was extinguished, and forthwith He banished him from the Garden of Eden.

411. He said to him, "I placed you in the Garden of Eden to offer sacrifices"--BY UNIFYING THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH--and you have impaired the altar, WHICH IS THE NUKVA, so much that offerings cannot be brought to it anymore. Henceforth, GO AWAY and work the land. And He sentenced him to death. Taking pity on him, however, the Holy One, blessed be He, buried him, when he died, close to the garden, IN THE CAVE OF MACHPELA, WHERE THE ENTRANCE TO THE GARDEN OF EDEN IS LOCATED.

406. רַבִּי חִיָּיא אָמַר, וַיִּנָּחֵם ה' כִּי עָשָׂה אֶת הָאָדָם בָּאָרֶץ. נָטַל תְּנַחֲמוּמִין וְחֻדּוֹה, בְּדַ עֲבַד קִדְּשָׁא בְּרִיךְ הוּא לְאָדָם בָּאֶרֶעָ, דְּאִיהוּ כְּגִוּוֹנָא עֲלָאָה, וְכָל מְלָאכִי עֲלָאִי, מְשַׁבְּחִין לֵיהּ לְקִדְּשָׁא בְּרִיךְ הוּא, בְּדַ חֲמִי לֵיהּ, בְּדִיוֹקְנָא עֲלָאָה. וְאָמְרוּ וַתַּחֲסֶרְהוּ מַעֲט מַאֲלָקִים וְכְבוֹד וְהָדָר תַּעֲטֶרְהוּ.

407. לְבַתֵּר, בְּדַ חֲטָא אָדָם, אֶתְעַצֵּב קִדְּשָׁא בְּרִיךְ הוּא עַל דְּחֲטָא, דִּיהֵב פְּתִחוֹן פֶּה, לְמַלְאכֵי הַשָּׁרֵת, דְּאָמְרוּ קַמִּיהּ בְּקִדְּמִיתָא, בְּדַ בַּעַל לְמַבְרִי לֵיהּ. מָה אָנוּשׁ כִּי תִזְכְּרֵנוּ וְכֵן אָדָם כִּי תִפְקְדֵנוּ.

408. אָמַר רַבִּי יְהוּדָה, וַיִּתְעַצֵּב אֵל לְבֹ. בְּגִין דְּבַעִי לְמַעַבְדַּ בְּהוּ דִּינָא, שְׁנֵאמַר בְּצֵאת לִפְנֵי הַחֲלוּץ וְאֹמְרִים הוּדוּ לָהּ כִּי לְעוֹלָם חֲסִדוּ. וְאָמַר רַבִּי יִצְחָק, אֲמַאי לֹא כְּתִיב הִכָּא כִּי טוֹב, אֶלָּא, בְּגִין דְּאֹבִיד עוֹבְדֵי יְדוּי, קַמִּיּהוּ דִּישְׂרָאֵל.

409. כְּגִוּוֹנָא דָא, בְּדַ הוּוּ יִשְׂרָאֵל עֲבְרִין יָמָא. אָתוּ מְלָאכִי עֲלָאִי לְמִימַר שִׁירָה קַמִּיהּ קִדְּשָׁא בְּרִיךְ הוּא, בְּהֵהוּא לִילֵיא. אָמַר לוֹ קִדְּשָׁא בְּרִיךְ הוּא, וְמָה עוֹבְדֵי יְדִי טְבַעִין בִּימָא, וְאֶתוֹן אֲמְרִין שִׁירָה. בְּדִין וְלֹא קָרַב זֶה אֵל זֶה כָּל הַלַּיְלָה. אוּף הִכָּא, בְּכָל זְמָנִין, דְּאִיבּוֹד רְשִׁיעִיא אִיהוּ מַעֲלָמָא, בְּדִין עֲצִיבוּ אֶשְׁתַּכַּח עֲלֵיהּ.

410. רַבִּי אַבָּא אָמַר, בְּשַׁעֲתָא דְּחָב קַמִּי קִדְּשָׁא בְּרִיךְ הוּא אָדָם, וְעֵבֵר עַל פְּקוּדֵי, בְּדִין אֶשְׁתַּכַּח עֲצִיבוּ קַמִּיהּ. אָמַר לֵיהּ קִדְּשָׁא בְּרִיךְ הוּא, אָדָם, וּוִי דְּחַלְשַׁת חֵילָא עֲלָאָה. בְּהֵאִי שַׁעֲתָא אֶתְחַשְׁכַּת נְהוּרָא חַד. מִיַּד תְּרִין לֵיהּ מְגַנָּתָא דְּעָרָן.

411. אָמַר לֵיהּ, אָנָּא אַעֲלִית לָךְ לְגַנָּתָא דְּעָרָן, לְקָרְבָא קִרְבָּנָא, וְאַתְּ פְּגִימַת מִדְּבַחָא, דְּלֹא אֶתְקַרְבַּ קִרְבָּנָא. מִכָּאֵן וּלְהֵלָאָה, לְעַבּוֹד אֶת הָאֶרֶמָה. וְגִזְרַ עֲלֵיהּ מִיתָה. וְחָס עֲלֵיהּ קִדְּשָׁא בְּרִיךְ הוּא, וְגִנִּז לֵיהּ בְּשַׁעֲתָא דְּמִית סְמִיךְ לְגַנָּתָא.

412. Adam made a cave, THE CAVE OF MACHPELA, and both he and his wife hid in it. How did he know TO CHOOSE THIS PLACE? Because he saw a faint ray of light emanating from the Garden of Eden that reached to the cave. His desire was awakened to be buried there, close to the entrance to the Garden of Eden.

413. Come and behold: no one leaves this world without seeing Adam. Adam asks him for what reason he left this world and how HIS SOUL departed. Each person replies, "Woe to you that because of you I had to die," BECAUSE IT WAS AS A CONSEQUENCE OF THE SIN OF THE TREE OF KNOWLEDGE THAT DEATH WAS DECREED UPON THE WORLD.

ADAM then replies, "My son, I have transgressed one commandment, and have been punished because of it. Yet look at yourself. How many sins and how many transgressions on the precepts of your Master have you committed?"

414. Rabbi Chiya said that until this very day, Adam continues to face the forefathers and confess his sins twice a day. He shows them the very location IN THE GARDEN OF EDEN, where he resided in Supernal glory BEFORE HE SINNED. He also goes and looks at all the Pious and Righteous people among his descendants, who have inherited the supernal Glory HE HAD in the Garden of Eden BEFORE HE SINNED. The Patriarchs praise and say, "How precious is your kindness, Hashem. The children of man (Adam) take refuge under the shadow of your wings" (Tehilim 36:8).

415. Rabbi Yesa said: THE REASON Adam appears to each person at the moment of their departure from this world is to testify that this person is dying on account of his own sins and not because of those of Adam. As we have learned, there is not death without sin.

416. The only exceptions are the three who had to leave this world because of the prompting of the primal Serpent, WHO CONVINCED CHAVAH TO EAT OF THE TREE OF KNOWLEDGE. THEY DID NOT LEAVE BECAUSE OF THEIR OWN SINS. Those three are Amram, Levi, and Binyamin. Some colleagues also include Yishai among them. None of them ever sinned and no blemish could be found to explain their deaths except for the prompting of the serpent, as we have said.

417. Come and behold: all the generations contemporary to Noach committed their sins openly, for all to see. Rabbi Shimon was strolling one day near the gates of Tveria (Tiberias), where he saw some men DRAWING ARROWS tightly into their bows and shooting them at earthenware pots. THIS MEANS THAT THEY WERE WASTING THEIR SEED IN VAIN AND IN THE OPEN. He said, 'Why are they committing this sin openly, if not to provoke their Master's anger?' He stared at them and they were thrown into the sea and drowned.

412. מֵהָ עֵבֶר אָדָם, עֵבֶר מְעֵרְתָּא חָדָא, וְאַתְּטַמֵּר בָּהּ, הוּא וְאַתְתִּיבָהּ. מִנָּא יָדַע. אֱלָא, חָמָא חַד נְהוּרָא דְקִיק, עָיִל בְּהוּא אֲתֵר, דְּנִפְיָא מִגְּנֵתָא דְעֵדֶן, וְתַאֲב תִּינְאוּבְתִיהָ לְקַבְרִיהָ. וְתַמֵּן הוּא אֲתֵר, סְמוּךְ לְתַרְע דְּגִנְתָּא דְעֵדֶן.

413. תָּא חֲזִי, לֹא אֶסְתַּלַּק בְּרִי נֶשׁ מֵעֲלָמָא, עַד דְּחֲמִי לִיהָ לְאָדָם הָרָאשׁוֹן. שְׂאִיל לִיהָ, עַל מַה אָזִיל מֵעֲלָמָא, וְהִיךְ נִפְיָא. הוּא אָמַר לִיהָ, ווֵי, דְּבִגְיָנְךָ נִפְקָא מֵעֲלָמָא. וְהוּא אֲתִיב לִיהָ, בְּרִי, אֲנָא עֲבָרִית עַל פְּקוּדָא חָדָא, וְאַתְעַנְשִׁית בְּגִינָה. חֲמִי אֲתָּ, כְּמַה חוּבִין, וְכְמַה פְּקוּדִין דְּמֵאֲרַךְ עֲבַרְתָּ.

414. אָמַר רַבִּי חֲזִי, עַד כְּדוּ יוֹמָא, קָאִים אָדָם הָרָאשׁוֹן וְחֲזִי בְּאַבְהֵן, תְּרִין זְמָנִין בְּיוֹמָא. וְאוּדִי עַל חוּבִין, וְאַחֲמִי לֹון הָהוּא אֲתֵר דְּהוּא בִּיהָ, בִּיקְרָא עֲלָאָה, וְאָזִיל וְחֲמִי כָּל אֵינוֹן צְדִיקוּיָא, וְחֲסִידֵי דְנִפְקוּ מִנִּיהָ. וְיִרְתּוּ לְהָהוּא יְקָרָא עֲלָאָה דְּבִגְנֵתָא דְעֵדֶן. וְאַבְהֵן כְּלֵהוּן, אוּדִין וְאַמְרִין, מַה יְקָר חֲסִידְךָ אֱלָקִים וּבְנֵי אָדָם בְּצַל כְּנָפֶיךָ יִחְסִינוּ.

415. רַבִּי יֵיסָא אָמַר, כְּלֵהוּ בְּנֵי עֲלָמָא, חָמָאן לִיהָ לְאָדָם הָרָאשׁוֹן, בְּשַׁעֲתָא דְּמִסְתַּלְקִי מִן עֲלָמָא, לְאַחֲזָאָה סִהְרֻתָא, דְּבִגְיָן חוּבִין דְּבִר נֶשׁ, אִיהוּ אֶסְתַּלַּק מֵעֲלָמָא, וְלֹא בְּגִינִיהָ דְּאָדָם. כְּמַה דְּתַנִּינוּן אֵין מִיְתָה בְּלֹא חָטָא.

416. בְּרִי אֵינוֹן תִּלְתָּא, דְּאֶסְתַּלְקוּ בְּגִין הָהוּא עֵיטָא דְּנָחַשׁ הַקְדָּמוֹנִי. וְאֵלִין אֵינוֹן: עֵמָרָם, לֹוֵי וּבְנֵימִין. וְאִית דְּאַמְרִי, אוּף נְמִי יֵשִׁי. דְּלֹא חָבֹו, וְלֹא אֲשַׁתְּכַח עֲלִוְהוּ חוּבָא דִּימֻתוֹן בִּיהָ, בְּרִי דְּאֶרְכֵּר עֲלִוְהוּ הָהוּא עֵיטָא דְּנָחַשׁ. כְּדָאמְרִין.

417. תָּא חֲזִי, כְּלֵהוּן דְּרִין דְּהוּוּ בְּיוֹמוֹי דְּנַח, כְּלֵהוּ אֶפְשִׁיטוּ חוּבִין, עַל עֲלָמָא בְּאַתְגְּלִיָּא, לְעִינִיהוּן דְּכָלָא. רַבִּי שְׁמַעוֹן, הָוָה אָזִיל יוֹמָא חַד, בְּפִילִי דְּטַבְרִיָּה. חָמָא בְּנֵי נֶשָׂא דְּהוּי מְקַטְרִי בְּקִיטְרָא דְּקִשְׁתָּא בְּקוּלְפָא דְּקִנְסִיר. אָמַר, וְמַה חוּבָא דָּא בְּאַתְגְּלִיָּא, לְאַרְגָּזָא לְמִרְיָהוּן. יְהִיב עֵינוֹי בְּהוּ, וְאַתְרַמִּינוּ לְגוּ יוֹמָא, וּמִיתוּ.

418. Come and behold: any sin that is committed publicly repels the Shechinah from the earth and causes her to remove her residence from the world. Those IN THE GENERATION OF THE FLOOD walked defiantly with their heads high, WITHOUT SHAME. They sinned openly and repelled the Shechinah from the world until the Holy One, blessed be He, was repelled by them and removed them from HIS PRESENCE. As it is written: "Take away the impurity from the silver and there shall come forth a vessel for the smith. Take away the wicked from the presence of the king and his throne shall be established in righteousness" (Mishlei 25:4-5).

418. תָּא חֲזִי, כָּל חוּבָא דְאַתְעֵבִיד בְּאַתְגָּלִיָּא, דְּחִי לָהּ לְשְׁכִינְתָּא מֵאַרְעָא, וְסָלִיקַת דִּיּוֹרָה מֵעֲלָמָא. אֲלִין הוּא אֲזִלִין בְּרִישָׁא זְקִיף, וְעֵבְרֵי חוּבִייהוּ בְּאַתְגָּלִיָּא, וְדָחוּ לָהּ לְשְׁכִינְתָּא מֵעֲלָמָא, עַד דְּקִדְשָׁא בְּרִיךְ הוּא דְחָא לֹון, וְאַעֲבִיר לֹון מְנִיָּה. וְעַל דָּא כְּתִיב הָגוּ רָשָׁע לִפְנֵי מֶלֶךְ וּגו'. הָגוּ סָגִים מִכֶּסֶף וּגו'.

68. "My spirit shall not strive with man"

Our world mirrors the Upper World. Actions performed in this physical realm ignite spiritual forces in the worlds above. Reading this section gives us the ability to positively influence and affect the Upper World in ways that benefit our lives.

419. "And Hashem said, My spirit shall not strive with man forever, for he is also flesh" (Beresheet 6:3). Rabbi Elazar said, Come and behold: when the Holy One, blessed be He, created the world, He made the world, WHICH IS MALCHUT, to be used as the Supernal WORLD, WHICH IS BINAH. THIS MEANS THAT ALL THE LIGHTS SHINING IN BINAH SHOULD ALSO SHINE IN MALCHUT, THE SECRET OF THIS WORLD. Now, when people are righteous and follow the correct path, the Holy One, blessed be He, reveals the spirit of life, WHICH ARE THE MOCHIN of above FROM BINAH, until this life reaches the place where Ya'akov abides, NAMELY ZEIR ANPIN, BECAUSE FROM BINAH THE MOCHIN FLOW THROUGH ZEIR ANPIN.

419. וַיֹּאמֶר ה' לֹא יִדּוֹן רַחֲמֵי בְּאַרְם לְעוֹלָם בְּשָׁגָם הוּא בָּשָׂר וּגו'. אָמַר רַבִּי אֶלְעָזָר תָּא חֲזִי, כִּד בְּרָא קִדְשָׁא בְּרִיךְ הוּא עֲלָמָא, עֵבֶד לֵהֲאִי עֲלָמָא, לְאַשְׁתַּמְשָׂא בְּגוּוֹנָא דְלַעֲיָלָא. וְכִד בְּנֵי עֲלָמָא אֵינֻן זַכָּאִין, דְּאֲזִלִּי בְּאַרְחַ מִיּוֹשֵׁר, קִדְשָׁא בְּרִיךְ הוּא אֲתַעֵר רוּחָא דְחַיֵּי דְלַעֲיָלָא עַד דְּמָטוּ, אֵינֻן חַיִּין, לְאַתֵּר דִּיעֻקֵּב שְׂרִיָּא בֵּיהּ.

420. From there, life flows until the spirit OF LIFE reaches this world, THE NUKVA, the place where King David resides. Hence, all the blessings flow to all the lower world inhabitants IN BRIYAH, YETZIRAH, AND ASIYAH. This Supernal spirit spreads downward, enabling the lower worlds to maintain their existence.

420. וּמִתַּמֵּן נִגְדֵי אֵינֻן חַיִּין, עַד דְּאַתְמַשִּׁיךְ הֵהוּא רוּחָא, לֵהֲאִי עוֹלָם, דְּדוֹר מַלְכָּא שְׂרִיָּא בֵּיהּ. וּמִתַּמֵּן נִגְדֵי בְּרָכָאן לְכָלְהוּ אֵינֻן תַּתָּאִין. וְהֵהוּא רוּחָא עֲלָאָה, אֲתַנְגִּיד וְאַתְמַשִּׁיךְ לְתַתָּא. וַיְכַלִּין לְאַתְקִיּוּמָא בְּעֲלָמָא.

421. Hence, IT IS WRITTEN: "His kindness (Heb. chasdo) is everlasting." CHASDO IS SPELLED WITH A VAV. The world of King David, NAMELY THE NUKVA, IS NURTURED BY THE VAV, WHICH DRAWS LIFE TO IT. Hence, it is written: "MY SPIRIT SHALL NOT STRIVE WITH MAN forever (Heb, le'olam)" without the Vav, because when that spirit is drawn into the world, blessings and life are released from it to sustain all. Yet now IN THE GENERATION OF THE FLOOD, when people sinned BY DRAWING LIGHT FROM ABOVE TO BELOW, DISRUPTING THE CENTRAL COLUMN AND ATTACHING THEMSELVES TO THE LEFT COLUMN, everything left THIS WORLD. Thus, the spirit of life ceased flowing into this world for the pleasure and sustenance of the lower. HENCE, 'FOREVER' WAS WRITTEN WITHOUT A VAV, WHICH IS THE CENTRAL COLUMN AND THE SPIRIT OF LIFE, BECAUSE THEY DEFILED IT AND ATTACHED THEMSELVES TO THE LEFT.

421. וּבְגִינֵי כֶךְ, לְעוֹלָם חֲסִדוֹ. דָּא הוּא עוֹלָם, דְּדוֹר מַלְכָּא. וּבְגִין כֶךְ כְּתִיב לְעֵלָם בְּלֹא וָא. דְּהָא כִּד הֵהוּא רוּחָא אֲתַנְגִּיד לֵהֲהוּא עוֹלָם. מִתַּמֵּן נִפְקֵי בְּרָכָאן וְחַיִּין לְכָלְא, לְאַתְקִיּוּמָא. הִשְׁתָּא דְחִבּוּ בְּנֵי נֶשָׂא, אֶסְתַּלַּק בְּלֹא. בְּגִין דְּלֹא יִמְטִי הֵהוּא רוּחָא דְחַיֵּי לֵהֲאִי עוֹלָם, לְאַתְהַנָּא מְנִיָּה תַּתָּאִין, וְלְאַתְקִיּוּמָא בֵּיהּ.

422. "For he is also flesh." Therefore the spirit OF LIFE will not be drawn into the world. The reason is to prevent the serpent, CALLED 'FLESH,' the lowest of all levels, from increasing in power through the spirit of holiness. It is also to assure that THE HOLY SPIRIT will not have to mix with the spirit of defilement OF THE SERPENT. The verse, "...for he is also flesh," teaches us that the primeval serpent IS ALSO FLESH, and might also be blessed BY THE SPIRIT OF LIFE. Hence, THE SERPENT is called 'flesh', as it is written: "The end of all flesh came before me" (Beresheet 6:13). Rabbi Shimon said that THE PRIMAL SERPENT, CALLED FLESH, is the Angel of Death. The words, "His days will be 120 years," means the gift of an attached tower.

69. "The Nefilim were on the earth"

Many negative angels enter our realm and take on Human form. We can protect ourselves from these negative angels, as well as from people who connect themselves to the dark forces.

423. "The Nefilim were on the earth..." (Beresheet 6:4). Rabbi Yosi taught that those CALLED NEFILIM were Aza and Azazel and as we have learned, they were so called because the Holy One, blessed be He, dropped (Heb. hepil) them from the upper sanctity. How, you may well ask, can they subsist in this world? Rabbi Chiya said that they are among those referred to as "Birds which fly upon the earth" (Beresheet 1:20). And these, as we have discussed, appear to men in the form OF HUMAN BEINGS. And how, you may ask, do they transform themselves FROM THE SHAPE OF AN ANGEL TO THAT OF HUMAN BEINGS? As we have learned, they can transform themselves into all kinds OF SHAPES, and when they come down INTO THIS WORLD, they clothe themselves with the garments of earth's atmosphere and take on human form.

424. Aza and Azazel, who rebelled above, and whom the Holy One, blessed be He, caused to fall from heaven, were forced to put on and to live with the garments of the earth. They could not divest themselves of these garments AND COULD NOT RETURN TO THEIR FORMER RESIDENCE WITH THE REST OF THE ANGELS. THEY REMAINED FOREVER ON EARTH. Subsequently, they were seduced by earthly women. They exist to this day, teaching sorcery to people. They begot sons, whom they called 'mighty' and 'giants'. The Nefilim are referred to as "sons of Elohim," as has already been explained.

70. "I shall wipe out man"

God always gives ample warning before great judgments and catastrophes brought on by the negative actions of man. Sadly, in most cases we fail to heed the warnings. The Zohar empowers us to see the signs of warning when they appear.

425. "And Hashem said, 'I shall wipe out man, whom I have created from the face of the earth'" (Beresheet 6:7). Rabbi Yosi quotes, "For my thoughts are not your thoughts" (Yeshayah 55:8). Come and behold: when a man wants to take vengeance on another, he keeps quiet and tells him nothing. Because if he discloses HIS INTENTIONS, his opponent will be on guard and hard to overpower.

422. בְּשֶׁגֶם הוּא בָּשָׂר. בְּגִין דְּלֹא יִתְּרַק הָאִי רוּחָא לְהָאִי עוֹלָם. מ"ט, דְּלֹא לְאַסְגָּאָה נָחֵשׁ, תִּתְּנָא דִּדְרָגִין, דִּיתְתַּקֵּף בֵּיהּ רוּחָא דִּקְדוּשָׁא דְּלֹא יִתְעַרֵּב בְּרוּחַ מִסָּאב. בְּשֶׁגֶם הוּא בָּשָׂר, דָּא נָחֵשׁ קְדָמָא דִּיתְבַּרְךְ. בְּגִין כֵּךְ הוּא בָּשָׂר: כּד"א קֵץ כָּל בָּשָׂר בָּא לִפְנֵי, וְאָמַר רַבִּי שְׁמַעוֹן, דָּא מְלָאךְ הַמּוֹת. וְהֵיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה. אוּרִיכוּ דְקוֹסְטִירָא דְקִיטְרָא.

423. הַנְּפִילִים הָיוּ בָּאָרֶץ. תְּנִי רַבִּי יוֹסִי, אֵלֶּיךָ עֲזָא וְעֲזָאֵל. כִּמָּה דִּאתְמַר, דְּאֵפִיק לֹון קְדָשָׁא בְּרִיךְ הוּא מְקְדוּשָׁתָא דְלַעִילָא. וְאִי תִימָא וְהִיךְ יִכְלוּ לְאַתְקִימָא בְּהָאִי עֲלֵמָא. אָמַר רַבִּי חִיָּיא, אֵלֶּיךָ הוּא מֵאִינוֹן דְּכְתִיב וְעוֹף יְעוֹפֵף עַל הָאָרֶץ. וְהָאִי אִתְמַר, דְּאֵלֶּיךָ אִתְחַזּוּ לְבָנֵי נָשָׂא, כְּחַזּוּ דְלֵהוֹן. וְאִי תִימָא, הִיךְ יִכְלוּ לְאַתְהַפְכָּא. הָאִי אִתְמַר דִּאתְהַפְכָּן לְכִמָּה גּוֹוִינִין. וּבְשַׁעְתָּא דְנִחְתִּי אַגְלִימוּ בְּאוּרָא דְעֲלֵמָא, וְאַתְחַזּוּן כְּבָנֵי נָשָׂא.

424. וְהֵנִי, עֲזָא וְעֲזָאֵל, דְּמַרְדּוּ לַעִילָא, וְאֵפִיל לֹון קְדָשָׁא בְּרִיךְ הוּא, וְאַגְלִימוּ בְּאַרְעָא, וְאַתְקִימוּ בֵּיהּ, וְלֹא יִכְלוּ לְאַתְפַּשְׁטָא מִנִּיהּ. וּלְבַתֵּר טַעוּ בְּתֵר נָשִׁי עֲלֵמָא. וְעַד כְּעֵן יוֹמָא דָּא, אִינוֹן קִיּוּמִי וְאוֹלְפִי חֲרָשִׁין לְבָנֵי נָשָׂא. וְאוֹלִידוּ בְּנִין, וְקָרוּ לְהוּ עֲנָקִים, גְּבָרִין. וְאִינוֹן נְפִילִים, אֶקְרוּן בְּנֵי אֱלֹהִים. וְהָאִי אִתְמַר.

425. וַיֹּאמֶר ה' אֲמַחֶה אֶת הָאָדָם אֲשֶׁר בָּרָאתִי מֵעַל פְּנֵי הָאָדָמָה. רַבִּי יוֹסִי פִתַּח, כִּי לֹא מַחֲשָׁבוֹתֵי מַחֲשָׁבוֹתֵיכֶם. תָּא חֲזִי כִּד בַּר נָשׁ בְּעֵי לְנִקְמָא מֵאַחֲרָא, שְׁתִּיק וְלֹא אָמַר מִיָּדִי, דְּאִילוּ אוֹדְעִיהּ, יִסְתַּמֵּר, וְלֹא יִכּוֹל לֵיהּ.

426. Yet the Holy One, blessed be He, does not act in this manner. He does not execute judgment on the world before He declares and informs it OF HIS INTENTIONS once, twice, and three times. Then, no one may reproach Him and ask, 'What are you doing?' Nor can one guard against Him or stand up to Him.

427. "And Hashem said, 'I shall wipe out man, whom I have created from the face of the earth'." He announced these words through Noach, and He warned them several times, but they did not listen. Eventually, he executed judgment and exterminated them.

428. Come and behold what was said of Noach: "And He called his name Noach saying He shall comfort us (yenachamenu) from our work" (Beresheet 5:29). How did He know THAT HE WOULD COMFORT HIM AS SOON AS HE WAS BORN? It says that when the Holy One, blessed be He, cursed the world, saying, "The land will be cursed because of you," Adam said to Him, "Sovereign of the Universe, until when will the world be subject to this curse?" The Holy One, blessed be He, replied, "Until you beget a son who is born circumcised like yourself."

429. And they waited until Noach was born. And when he was born, Adam saw that he was circumcised and transcribed with a sacred sign. And when He saw that the Shechinah embraced the baby, IT THEN BECAME CLEAR TO HIM THAT THE CURSE WOULD BE CANCELED DURING HIS LIFETIME, and so He named him in anticipation of what would transpire.

430. In the beginning, they did not know how to sow, reap, or plow, and they worked the earth with their hands. But Noach came along and manufactured tools needed for working the ground, so that it would bear fruit. Thus, it was written: "this one will comfort us from our work and from the toil of our hands that Hashem has cursed." Noach liberated the earth from its curse. Before he came, the people used to sow wheat and reap thorns and thistles. Hence, he was called "a man of the ground" (Beresheet 9:20).

431. Rabbi Yehuda said "a man of the ground" often means that he was considered the "husband of the ground," as it says, "Naomi's man" (Rut 1:3). This is because he was called righteous, and nullified the earth's curse by means of the sacrifices he offered. Hence, it is written: "I will not again curse the ground because of man" (Beresheet 8:21). For this reason Noach was called "a man of the ground." And hence he was called NOACH (comfort), because of what would one day occur.

426. אָבֵל קָדָשׁ בְּרִיךְ הוּא לֹא הָכִי עֲבִיד. לֹא עֲבִיד דִּינָא בְּעֵלְמָא, עַד דְּאֶכְרִיז וְאוֹדַע לְהוּ, זְמַנָּא, תְּרִין וּתְלָתָא. בְּגִין, דְּלֹא אֵיתָאִי דִּימְחִי בִּידֵיהּ, דִּינָמָא לִיהּ מַה עֲבַדְתָּ, וְלֹא יִסְתַּמֵּר מִנִּיהּ, וְלֹא יָכִיל לְקִינָמָא קָמִיהּ.

427. תָּא חֲזִי וַיֹּאמֶר ה' אֲמַחָה אֶת הָאָדָם אֲשֶׁר בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה. אוֹדַע לֹון, עַל יָדָא רִנָּה, וְאֶתְרִי בַּהוֹן בְּמַה זְמַנִּין, וְלֹא שְׁמַעִי. בְּתַר דְּלֹא שְׁמַעוּ, אֵייתִי עֲלֵיהוֹן דִּינָא, וְאוֹבִיד לֹון מֵעַל אִפִּי אֲרַעָא.

428. תָּא חֲזִי, מַה כְּתִיב בֵּיהּ בְּנָח, וַיִּקְרָא אֶת שְׁמוֹ נֹחַ לֵאמֹר זֶה יִנְחַמְנוּ מִמַּעֲשָׁנוּ. מִנָּא הוּא יָדַע. אֱלֹא, בְּשַׁעֲתָא דְּלֵוִיט קָדָשׁ בְּרִיךְ הוּא עֲלֵמָא, דְּכְתִיב, אֲרוּרָה הָאֲדָמָה בְּעִבּוּרָךְ. אָמַר אָדָם קָמִי קָדָשׁ בְּרִיךְ הוּא, רְבוּנוּ שֶׁל עוֹלָם: עַד מָתִי יִהְיֶה עֲלֵמָא בְּלִטְיוּתָא. אָמַר לִיהּ עַד דִּיתִילִיד לָךְ בֶּן מְהוּל, כְּגוֹנָא דִּילָךְ.

429. וְהוּוּ מִחְכָּאן, עַד שַׁעֲתָא דְּאֶתִילִיד נֹחַ. וְכִיּוֹן דְּאֶתִילִיד, חָמָא לִיהּ גְּזִיר, רְשִׁים בָּאת קְדִישָׁא. וְחָמָא שְׂכִינְתָא מִתְדַּבְּקָא בְּהִדִּיהּ. בְּדִין קָרָא שְׁמִיהּ עַל מַה דְּעֲבִיד לְבַתֵּר.

430. בְּקַדְמִיתָא, לֹא הוּוּ יָדַעֵי לְמִזְרַע, וְלִמְחָצֵר, וְלִמְחָרֶשׁ. וְהוּוּ עֲבָדִי פּוֹלְחָנָא דְּאֲרַעָא בִּידֵיהּ. כִּיּוֹן דְּאֶתָּא נֹחַ, אֶתְקִין אוּמְנוּתָא לְהוּ, וְכָל מְאֲנִין דְּצִרְיָכִין לְתַקְנָא אֲרַעָא, לְמַעַבְד פִּירִין. הָדָא הוּא דְּכְתִיב זֶה יִנְחַמְנוּ מִמַּעֲשָׁנוּ וּמִעֲצָבוֹן יְדִינוּ מִן הָאֲדָמָה. דְּאִיהוּ, אִפִּיק אֲרַעָא, מִמַּה דְּאֶתְלַטְוִיא. דִּהוּוּ זֶרַעִין חֲטִין, וְקִצְרִין גּוֹבִין וְדִרְדִּרִין. וּבְגִינִי כֶּךָ, כְּתִיב, אִישׁ הָאֲדָמָה.

431. רַבִּי יְהוּדָה אָמַר, אִישׁ הָאֲדָמָה, כְּדִ"א אִישׁ נְעָמִי. בְּגִין, דְּאֶקְרִי צְדִיק, וְאִפִּיק לָהּ לְאֲרַעָא, בְּקִרְבָּנָא דְּעֵבֶד, מִמַּה דְּאֶתְלַטְוִיא. דְּכְתִיב לֹא אוֹסִיף לְקַלֵּל עוֹד אֶת הָאֲדָמָה בְּעִבּוּר הָאָדָם. וּבְגִין דָּא, אֶקְרִי אִישׁ הָאֲדָמָה. וְעַל דָּא קָרָא לִיהּ שְׁמָא, עַל מַה דִּייתִי.

A person's name establishes a profound link to his soul and essence. The letters that compose a name instill a particular set of attributes that comprise a person's nature. This section of the Zohar helps us strengthen the bond to our name so that we can awaken its positive influences within our soul.

432. Rabbi Yehuda expounded upon the verse: "Go, behold the works of Hashem, who had made desolation (Heb. shamot) on the earth" (Tehilim 46:9). He said that this text has been explained, but if the world would have been created by Yud-Hei-Vav-Hei, A NAME INDICATIVE OF MERCY, then it would have given earth a firm structure. But since it was created by the works of Elohim, WHICH IS JUDGMENT, a desolation, A WASTELAND, was made of earth.

433. Rabbi Chiya said to him: Although you believe THAT DESOLATION (HEB. SHAMOT) SIGNIFIES A WASTELAND, I see it differently, because both the names YUD-HEI-VAV-HEI AND ELOHIM indicate benevolence. I tend to agree with the friends in saying that he had placed "shemot (Eng. 'holy names') on the earth." SHAMOT ALLUDES TO ACTUAL HOLY NAMES ON THE EARTH.

434. Rabbi Yitzchak said that both interpretations are true, and even the one put forward by Rabbi Yehuda is good. For if the world WAS CREATED IN THE name of mercy, then the world would have been resilient. Yet because the world was created by judgment and is founded upon judgment, He put Holy names in the world TO PROTECT IT, and this is very true, because had he not done so, the world would not have been able to survive the consequences of people's sins.

435. Come and behold: when Noach was born, he was given that name, because it connoted consolation (Heb. nechama), indicating that he would bring consolation. Yet, the Holy One, blessed be He, did not agree WITH THEM. HE BROUGHT THE FLOOD UPON THEM, BECAUSE HE WANTED THEM TO CORRECT THEIR WAYS AND REPENT. The letters of Noach's name (Nun and Chet), when written in reverse order, form the word chen, which means favor. This is as it was written: "Noach found favor in the eyes of Hashem." Rabbi Yosi said that Chen is Noach FOR THEY ARE SPELLED WITH THE SAME LETTERS. The names of the righteous IN ANY SEQUENCE cause beneficence. The names of the wicked IN ANY SEQUENCE cause them harm. Of Noach it was said, "Noach found favor (Heb. chen) in the eyes of Hashem," BECAUSE THE LETTERS WERE REVERSED FOR good. But of Er, the son of Yehuda, the letters were reversed for lack of merit and harm, as it is written: "And Er (Ayin Resh) was evil (ra, Resh Ayin) in the eyes of Hashem" (Beresheet 38:7).

436. Come and behold: when Noach was born, he saw that people were sinning before the Holy One, blessed be He. He used to hide himself so as not to be drawn to their ways and occupied himself with serving his Master. You may well ask, with what did he occupy himself? HE STUDIED the books of Adam and Chanoch, and he struggled TO LEARN from those books how to worship his Master.

432. רַבִּי יְהוּדָה פָּתַח, לָכֵן חָזוּ מַמְעָלוֹת אֱלֻקִּים אֲשֶׁר שָׁם שְׁמוֹת בָּאָרֶץ. הָאִי קָרָא אוֹקְמוֹה וְאִתְמַר. אֲבָל, לָכֵן חָזוּ וּגְו'. דְּאֵלּוּ הָווּ מַמְעָלוֹת יוֹד הָא וְאוּ הָא, שָׁם קִיּוּם בָּאָרֶץ, אֲבָל בְּגִין דְּהָווּ מַמְעָלוֹת שְׁמָא דְּאֱלֻקִּים, שָׁם שְׁמוֹת בָּאָרֶץ.

433. אָמַר לוֹ רַבִּי חֵיָא, הִשְׁתָּא אִתְעַרַת לְהָאִי, לֹא אָנָּא הָכִי אָמִינָא לִיה, בְּגִין דְּבִין שְׁמָא דָא, וּבִין שְׁמָא דָא, כֹּלָא הוּא שְׁבַחָא. אֲבָל, אָנָּא אָמִינָא לִיה, כְּמָה דְּאִתְעַרוּ חֲבֵרָא. דְּשׁוּי שְׁמָהּ שְׁמוֹת בָּאָרֶץ, שְׁמוֹת מַמְשׁ.

434. ר' יִצְחָק אָמַר, כֹּלָא הוּא וְאִפִּילוּ מַה דְּאָמַר רַבִּי יְהוּדָה, שְׁפִיר קָאמַר. דְּאֵלּוּ יְהָא עֲלָמָא בְּשְׁמָא דִּרְחֻמִּי, וִתְקִיּוּם עֲלָמָא, אֲבָל, בְּגִין דְּאִתְבְּרִי עֲלָמָא עַל דִּינָא, וְקִימָא עַל דִּינָא, שָׁם שְׁמוֹת בָּאָרֶץ. וְשְׁפִיר הוּא, דְּאֵלְמָלָא כֶּךָ, לֹא יָכִיל עֲלָמָא לְאִתְקִימָא, מִקְמִי חוּבִיהוֹן דְּבִנֵּי נָשָׂא.

435. תָּא חֲזִי, נַח בְּד אֲתִיּוּלִיד, קְרוֹן לִיה עַל שְׁמָא דִּנְחָמָה. וְלֵהוּי שְׁמָא גְרִים. אֲבָל קְדָשָׁא בְּרִיךְ הוּא לֹא הָכִי. נַח בְּהַפּוֹךְ אֲתוּון, חֵן. כַּד"א וְנַח מְצָא חֵן. אָמַר רַבִּי יוֹסִי, חֵן, הֵינּוּ נַח. בְּצַדִּיקִיָא, שְׁמִיּהוֹן גְּרִים לְטַב. בְּחִיבָא, שְׁמִיּהוֹן גְּרִים לְבִישׁ. בְּנַח, כְּתִיב וְנַח מְצָא חֵן בְּעֵינֵי ה'. בְּעַר בְּכוֹר יְהוּדָה, אִתְהַפְּכוּ אֲתוּוֹי לְבִישׁ, עַר רַע. רַע בְּעֵינֵי ה'.

436. תָּא חֲזִי, כִּיּוֹן דְּאֲתִיּוּלִיד נַח, חָמָא עוֹבְדִיהוֹן דְּבִנֵּי נָשָׂא, דְּאִינוּן חָטְאן קָמִי קְדָשָׁא בְּרִיךְ הוּא, וְהוּא גְּנִיז גְּרִמִּיה, וְאִשְׁתַּדַּל בְּפּוֹלְחָנָא דְּמֵאֲרִיָּה. בְּגִין דְּלֹא לְמַהֲךְ בְּאוֹרְחִיָּהּ. וְכִ"ת, בְּמָה אִשְׁתַּדַּל. בְּהוּא סִפְרָא דְּאָדָם. וְסִפְרָא דְּחֲנוּךְ. וְהוּא אִשְׁתַּדַּל בְּהוּ לְמַפְלַח לְמֵרִיָּה.

437. Come and behold: he indeed STUDIED THE BOOKS OF ADAM AND CHANUCH because otherwise, how would Noach have known how to offer sacrifices to his Master? He found wisdom relating to the maintenance of the world IN THE BOOKS OF ADAM AND CHANUCH. AND FROM THESE BOOKS, he learned that the world exists for the sake of sacrifices. Were it not for the sacrifices, neither the upper nor lower would have existed. HENCE, HE OFFERED A SACRIFICE.

438. Rabbi Shimon was on his way, accompanied by Rabbi Elazar, his son, Rabbi Yosi, and Rabbi Chiya. As they were going, Rabbi Elazar said to his father, "the road is clear before us, and we would like to hear words of Torah."

439. Rabbi Shimon began to speak of the words, "Even when a fool walks on his way, his heart is lacking" (Kohelet 10:3). When a man wants to make his ways agreeable to the Holy One, blessed be He, he should, before he proceeds, consult Him and pray to Him, so that He should ensure his journey. This is as we have learned regarding the verse, "Righteousness goes before him then he shall set his feet on his way" (Tehilim 135:14), meaning that HE SHOULD PRAY THAT the Shechinah, CALLED 'RIGHTEOUSNESS,' should not part from him. ONLY AFTER HE HAS PRAYED SHOULD HE GO ON HIS WAY.

440. Of he who has no faith in his master, it is written: "Even when a fool walks on his way, his heart is lacking." Rabbi Shimon ASKED: What is "his heart?" AND HE REPLIED: IT is the Holy One, blessed be He, WHOSE SHECHINAH WHO RESTS IN THE HEART OF THE RIGHTEOUS, THAT does not accompany him on his way. THUS "HIS HEART IS LACKING" THE INSPIRATION OF THE SHECHINAH and lacking His aid along the way. This is all because this man, who does not trust in his Master, WHO IS CALLED "A FOOL," BECAUSE ONE DOES NOT SIN UNLESS THE SPIRIT OF FOOLISHNESS ATTACHES ITSELF TO HIM, does not seek help from his Master before he starts his journey.

441. And even when he is on his way, he is not occupied with the study of Torah, and thus "his heart is lacking." Because he does not follow his Master, His Master is not found on his way. THE VERSE CONTINUES, "And he proclaims to all that he is foolish" (Kohelet 10:3), meaning that even when he hears a word of true faith in his Master, he says that it is foolish to pay attention to it.

442. Similarly, there was a man who asked about the sign of the Holy Covenant imprinted upon the human flesh, and he said that it was not an article of faith. Rabbi Yeba Saba (the elder) heard, looked upon him and transformed him into a pile of bones. And we ARE upon this path with the help of the Holy One, blessed be He. Hence, we should recite words of Torah.

437. תָּא חֲזִי, דְּהָכִי הוּא, דְּהָא נַח, מִנָּא הוּא יָדַע, לְקָרֵב קִרְבָּנָא לְמַרְיָה. אָלָא, בְּגִין דְּאִשְׁכַּח חֲכָמְתָא, עַל מַה מִּתְקִיִּים עֲלֵמָא, וְיָדַע דְּעַל קִרְבָּנָא מִתְקִיִּים. וְאַלְמֵלָא קִרְבָּנָא, לֹא הוּא קִיּוּמִי עֲלָאי וְתַתָּאי.

438. רַבִּי שִׁמְעוֹן הוּא אָזִיל בְּאַרְחָא, וְהוּו עִמֵּיהּ רַבִּי אֱלָעָזָר בְּרִיָּה, וְרַבִּי יוֹסִי, וְרַבִּי חִיָּיא. עַד דְּהוּוּ אָזִיל, אָמַר רַבִּי אֱלָעָזָר לְאַבּוּהִי, אֲרַחָא מִתְקַנָּא קִמָּן, בְּעִינָן לְמִשְׁמַע מִלִּי דְּאוּרִייתָא.

439. פִּתַּח רַבִּי שִׁמְעוֹן וְאָמַר, גַּם בְּדֶרֶךְ כְּשֶׁהִסְכֵּל הוֹלֵךְ לְבּוֹ חֶסֶר וּגו'. כִּד ב"נ בְּעִי לְאַתְקַנָּא אֲרַחֲיָה קָמִי קִדְשָׁא בְּרִיךְ הוּא. עַד לֹא יָפּוֹק לְאַרְחָא, בְּעִי לְאַמְלָכָא בֵּיהּ, וּלְצִלִּי קָמִיָּה עַל אֲרַחֲיָה. כִּמָּה דְּתַנִּינָן, דְּכָתִיב צִדֵּק לִפְנֵי וְיִהְיֶה לְדֶרֶךְ פְּעֻמּוֹ. דְּהָא שְׂכִינְתָא לֹא אֲתַפְּרָשָׁא מִנִּיהּ.

440. וּמָאן דְּאִיהוּ לֹא מַהִימָנָא בְּמַרְיָה, מַה כְּתִיב בֵּיהּ, וְגַם בְּדֶרֶךְ כְּשֶׁהִסְכֵּל הוֹלֵךְ לְבּוֹ חֶסֶר, מָאן לְבּוֹ, דָּא קִדְשָׁא בְּרִיךְ הוּא, דְּלֹא יֵהֵךְ עִמֵּיהּ בְּאַרְחָא, וְגַרְע מִן סִיעֵתִיָּה בְּאַרְחֵיהּ. בְּגִין דְּהוּוּ בִּר נֶשׁ, דְּלֹא מַהִימָן בֵּיהּ בְּמַאֲרִיָּה, עַד לֹא יָפּוֹק בְּאַרְחָא, לֹא בְּעִי סִיעֵתָא דְּמַאֲרִיָּה.

441. וְאַפִּילוּ בְּאַרְחָא, כִּד אִיהוּ אָזִיל, לֹא אֲשַׁתְּדַּל בְּמִלִּי דְּאוּרִייתָא. וּבְגִינֵי כֵךְ, לְבּוֹ חֶסֶר, דְּלֹא אָזִיל בְּהֲדִיָּה דְּמַרְיָה, וְלֹא אֲשַׁתְּכַח בְּאַרְחֵיהּ. וְאָמַר לְכָל סָכֵל הוּא. אָפִילוּ כִּד שְׁמַע מְלָה דְּמַהִימְנוּתָא דְּמַאֲרִיָּה, הוּא אָמַר, דְּטַפְּשׁוּתָא הוּא, לְאַשְׁתְּדַּלָּא בֵּיהּ.

442. כִּהָּאִי דְּשָׁאִילוּ לְבִר נֶשׁ, עַל אֶת קִיּוּמָא, דְּרִשְׁיָמוּ בְּבִשְׂרִיָּה דְּבִר נֶשׁ, וְאָמַר לָאו אִיהוּ מַהִימְנוּתָא. שְׁמַע רַב יִיבָא סָבָא, וְאַסְתַּבֵּל בֵּיהּ, וְאַתְעִבִּיד תְּלָא דְּגִרְמִי. וְאַנָּן כִּהָּאִי אֲוִרְחָא, בְּסִיעֵתָא דְּקִדְשָׁא בְּרִיךְ הוּא, בְּעִינָן לְמִימַר מִלִּי דְּאוּרִייתָא.

443. He started a discourse by commenting on the verse: "Teach me, Hashem, your ways, I will walk in your truth, unite my heart to fear your name" (Tehilim 136:2). This is a difficult verse, because we learned that everything except becoming a righteous person or becoming wicked is in the hands of the Holy One, blessed be He. AS IT IS WRITTEN: "ALL IS IN THE HANDS OF THE HEAVENS EXCEPT FOR THE FEAR OF THE HEAVENS." WHY then did David ask the Holy One, blessed be He, to be given that?"

444. David said, "Teach me your ways." He asked the Holy One, blessed be He, to open his eyes and show him the right path. Then, he would "...walk in your Truth." He himself would walk the right path and not waver to the right or the left. He also said: "Unite my heart." "Heart," as in "the strength of my heart and my lot" (Tehilim 123:26), MEANING THE SHECHINAH, CLOTHED BY THE HEART, AND CALLED STRENGTH OF HEART. FOR THIS IS WHAT HE CRAVED. "All this I entreat," DAVID SAID, "in order to fear your name and keep to the right path." "To fear your name" refers to David's lot, NAMELY MALCHUT, DAVID'S PORTION, in which fear of Him dwells. FOR MALCHUT IS THE SECRET OF FEAR, AND IS CALLED 'FEAR,' AS IS KNOWN.

445. Come and behold: faith dwells with he who fears the Holy One, blessed be He, for he is wholeheartedly in his Master's service. Yet, faith is not with he who is not constantly in fear of his Master, and he does not deserve to have a part of the world to come.

446. He then opened a discourse on the verse: "The path of the righteous is as the shining light that shines more and more unto the perfect day" (Mishlei 4:18). Happy are the righteous in this world and in the world to come, because the Holy One, blessed be He, desires their glory. Come and behold: it is written that "The path of the righteous is as the shining light." What is the shining light? It is like the illuminating light that the Holy One, blessed be He, made during the works of creation. This is THE LIGHT that He stored away for the righteous in the world to come. The words, "...that shines more and more," indicate that the righteous person's light is ever increasing and never lacking.

447. Yet, of the wicked it is written: "The way of the wicked is as darkness, they do not know on what they stumble" (Mishlei 4:19). How is it they do not know what MAKES THEM STUMBLE? The wicked follow a crooked path in this world. They do not want to see that the Holy One, blessed be He, will judge them in the world OF TRUTH and bring them to be judged in Gehenom. IN GEHENOM, they shout, "Woe to us that we did not listen to His commandments while we were in the world," and they repeat this lament each and every day.

443. פתח ואמר, הורני ה' דרכך אהלך באמתך יחד לבבי ליראה שמך. האי קרא קשנא, דהא תנינן, כלל היא בידא דקדשא ברין הוא, בר למהוי זכאה, או חייבא. ודוד היך תבע דא מעם קודשא ברין הוא.

444. אלא, דוד הכי קאמר, הורני ה' דרכך. ההוא ארח מישור, ומתקנא, לגלאה עיני, ולמנדע ליה, ולבתר, אהלך באמתך. איהך בארח קשוט, ולא אסטוי לימינא ולשמאלא. יחד לבבי. מאן לבבי. כד"א צור לבבי וחלקי. וכל דא, אנא תבע, ליראה את שמך, לאתדבקא בדחלתך, לאסתמרא אורחי בדקא ואות. ליראה שמך. אתר חולקי, דביה שריא דחלתא למדחל.

445. תא חזי, כל בר נש, דדחיל ליה לקדשא ברין הוא, שריא עמיה מהימנותא בדקא ואות. דהא ההוא ב"נ שלים בפולחנא דמריה. ומאן דלא שריא ביה דחלא דמריה, לא שריא עמיה מהימנותא. ולא איהו בדאי למהוי ליה חולקא, בעלמא דאתי.

446. תג, פתח ואמר, וארח צדיקים כאור נוגה הולך ואור, עד נכון היום. זכאין אינון צדיקא, בעלמא דין ובעלמא דאתי, דקדשא ברין הוא בעי ביקריהון. תא חזי, מה כתיב, וארח צדיקים כאור נוגה, מאי כאור נוגה כההוא נהורא דנהיר, דברא קדשא ברין הוא, בעובדא דבראשית, דא הוא דגניז לון לצדיקא לעלמא דאתי. הולך ואור, דאיהו סליק בנהוריה תדיר, ולא גרע מניה.

447. אבל, בחייבא מה כתיב, דרך רשעים כאפלה לא ידעו במה יבשלו. לא ידעו, וכי לא ידעין. אלא חייבא, אזלי בעקימו דארחא, בהאי עלמא, ולא בעאן לאסתכלא, דזמין קדשא ברין הוא למידן להו כההוא עלמא ולאעלאה לון, בדינא דגיהנם, ואינון צווחין ואמרין ווי לן: דלא אוריכנא אורגין, ולא אציתנא, כההוא עלמא. ובכל יומא, אמרי ווי דא.

448. Come and behold: the Holy One, blessed be He, will shine upon the righteous in the world to come and will give them their destined reward in a place that no eye has ever beheld. It is, as it is written: "No eye has seen apart from You, Elohim, what shall be performed for those who wait for You" (Yeshayah 64:3); and also: "...and they shall go forth and look upon the carcasses of the men who have transgressed against Me" (Yeshayah 66:24); and also: "And You shall tread down the wicked for they shall be ashes under the soles of Your feet" (Malachi 3:21). Joyful are the righteous in this world and the world to come. Of them it is written: "The Righteous shall forever inherit the earth" (Yeshayah 110:21) and: "Verily, the righteous shall praise Your name, the upright shall dwell in Your presence" (Tehilim 140:14). Blessed be Hashem forever. Amen and Amen.

448. תָּא חֲזִי, זְמַיִן קִדְשָׁא בְּרִיךְ הוּא לְאַנְהָרָא לִוְן
 לְצִדִּיקָא לְעֵלְמָא דְאַתִּי, וּלְמִיּהִב לִוְן, אֲגַר חוּלְקֵהוֹן,
 אַתְר דְּעֵינָא לֹא שְׁלֵטָא, לְמִיָּקָם עֲלִיָּה. כַּד "א עֵין לֹא
 רָאָתָה אֱלֻקִּים זֹולָתְךָ יַעֲשֶׂה לְמַחֲבֵה לּוֹ. וּכְתִיב וַיֵּצְאוּ
 וּרְאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפּוֹשְׁעִים בִּי. וּכְתִיב וַעֲסוּתָם
 רְשָׁעִים כִּי יִהְיוּ אַפֶּר תַּחַת כַּפּוֹת רַגְלֵיכֶם. זְכַאִין
 אֵינּוֹן צִדִּיקָא, בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאַתִּי. עֲלִיָּהוּ
 כְּתִיב צִדִּיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ. וּכְתִיב אַךְ צִדִּיקִים
 יוֹדוּ לְשִׁמְךָ יֵשְׁבוּ יִשְׁרִים אֶת פָּנֶיךָ. בְּרוּךְ ה' לְעוֹלָם
 אָמֵן וְאָמֵן.