

Zohar
Convention
2010

An Opportunity to Reveal the Soul

Our whole work is to reveal the love among us each and every day.

-Baal HaSulam, A Sage's Fruit, "Letters"

Turn away from all imaginary dealings and set your heart on thinking thoughts and finding solid ways to truly connect your hearts into a single heart, and the words, "Love thy neighbor as thyself" shall actually be fulfilled in you.

-Baal HaSulam, A Sage's Fruit, "Letters"

Let me remind you of the power of love of friends at this time, upon which our right to exist depends, and by which our success will be measured.

-Baal HaSulam, A Sage's Fruit, "Letters"

Welcome to *The Zohar* Convention 2010, where you will have the opportunity to meet thousands of people from all around the country who study Kabbalah and are interested in its wisdom, to study *The Book of Zohar* together, and mainly to experience all that we have been learning throughout the year.

As most of you surely know, *The Book of Zohar* cannot be comprehended when studied alone, but only when studying in a group. *The Zohar* was written by a group of ten Kabbalists (Rabbi Shimon Bar Yochai and his friends), each of whom representing a specific force, one of the ten original *Sefirot*. Together, they compile a perfect spiritual *Kli* (vessel), from which this great and extraordinary composition was written.

Therefore, the only way to penetrate the veil of concealment surrounding *The Zohar* is studying from that place of unity among

us, through which we will reveal together the language of internal emotion of *The Book of Zohar*.

Alternatively, as most of you surely know, it is impossible to comprehend *The Book of Zohar* when studying alone, but only when studying in a group. Since, as we said, *The Book of Zohar* was written by a group, through the spiritual bond amongst them, they were able to breach the cover of concealment by studying in a group. In this way, we too, will reveal its language of internal emotion.

If we try to create that same spiritual *Kli* amongst us during the convention, we will quickly sense how *The Zohar's* inner strength affects us and unites us. To the extent of our unity, we will be able to understand and to slightly sense the spiritual message the authors of *The Zohar* conveyed through it.

The unique lessons led by Dr. Michael Laitman, the inspiration and support of a surroundings entirely directed towards a single goal, the vast variety of workshops along with inspiring entertainment and music events, will help us all to open our souls, our spiritual sense to perceive a new, more internal reality, which the authors of *The Zohar* wrote about.

All that is required of us is to desire to reveal the spiritual reality together. Let us support each other, and together, we shall surely succeed!

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Useful Information

Hello and welcome to the 2010 *Zohar* Convention.

On this page you will find useful information that will help you become familiar with the services given on the convention, so you can focus on the most important thing at the convention—revealing a new reality through *The Book of Zohar*.

Information

The staff at the Information Desk in the Registration Hall will gladly answer any questions and provide assistance and information about the convention during all hours of operation. Information phone #: 1700-509-209.

Map and Convention Schedule

You will find the area map of the convention and a schedule of all activities on the last page of this booklet.

Lesson Plan

Dr. Michael Laitman will be giving three lessons on *The Zohar* each day of the convention. You will find a detailed lesson plan on page 13

Meals, Coffee, and Snacks

We will dine together in the main hall during all three days of the convention. Meat will be served during each of the meals, with an option to receive a vegetarian meal. For questions, please speak to one of the food serving ushers.

Coffee, tea, and snacks will be available at all times at the Southern lot, outside of the main hall.

Medical Help

Medical assistance will be available in the Registration Hall.

Security

The security desk will be located in the Registration Hall.

Children

Activity halls for children are located on the second floor, on the right side in the Eastern part of the Main Hall. We ask convention attendants to avoid entering the children's area, to prevent disruption of activities.

We ask all parents to be available by cellular phones during all hours of the convention. Please make sure your phone is silent, but on Vibrate mode.

Mothers with children aged 3 and under are responsible for taking care of their children in the Mother & Toddler Hall on the first floor.

Coat Check and Safekeeping

You will be able to hang your coats in the hallways on both sides of the main hall. You will also be able to check your bags at the Information Office located in the Registration Desk.

Prayer Services

A prayer area will be available on the 2nd floor above the Registration Hall (see map). *Mincha* (afternoon service) will be held at 13:35 and *Arvit* (evening service) will be held at 19:20.

Breaks

During breaks, you will find social activities, discussion and Q&A stands that will be facilitated by the Learning Center senior instructors. You will also find book sale and souvenir stands, as well as stands of Bnei Baruch media dept. All activities will be taking place in the Southern lot outside of the Main Hall.

You are welcome to participate, ask questions, enjoy to the convention, and volunteer to help in the activities during the convention and after.

Thank you
Convention Management

Lesson Program for the Zohar Convention February 2010, Israel

First Lesson

Intention Reveals the Upper World

- 1) Intention is the main thing. The lesson will be based on key concepts from the “Introduction to the Study of the Ten Sefirot,” including:
 - a. Revelation of the spiritual world within 3-5 years, as a result of the right intention.
 - b. Focusing the intention before the study.
 - c. The desire is unchanging. The only thing that constantly changes is the intention.
 - d. To the extent that we have the correct intentions, a greater desire will appear in us, and through it we will be able to advance further.
- 2) Excerpts from *The Book of Zohar* on the aim of the study and the importance of intention.
- 3) Questions from the audience.
- 4) Importance of intention during the events at the convention—meals, *Yeshivat Haverim* (Gathering of Friends), cultural evenings, and activities during breaks—to derive maximum spiritual benefit out of them.

Second Lesson

Unity is the Kli for the Revelation of the Creator

- 1) The wisdom of Kabbalah as a means for the revelation of the Creator.
 - a. The revelation of the Creator in the mutual *Kli*, which is unity.
 - b. Excerpts from the writings of Rabash and other Kabbalists on the correction of the *Kli* being through the unity among us.
 - c. The Ruin of The Temple—from brotherly love to hate among brothers.
 - d. The condition for reception of the Light of Torah—Light of correction—based on the articles “The Giving of the Torah” (*Matan Torah*) and “The Mutual Guarantee (*Arvut*).”
- 2) Excerpts from *The Book of Zohar* on unity being the means for the revelation of the Creator.
- 3) Questions from the audience.

Third Lesson

Freedom—Only by Uniting with Others

- 1) “Evil inclination” means everything that acts against unity. Everything else is not called “evil inclination.”
 - a. Only through the effort to unite does the resistance to it appear.
 - b. Unity with others is a person’s free act. In everything else, he is operated by nature’s drives.
- 2) Excerpts from *The Book of Zohar* on the choice in being human—from unity among us to unity with the Creator.

Fourth Lesson

Advancement in Three Lines

- 1) There is nothing bad in the world. Everything is necessary and fits its role. On the evil inclination as a “help against Him.” To the extent that one is able to adhere to the right, the force of the left reveals, for the purpose of its correction.
 - a. Based on the articles of Baal HaSulam: “There Is None Else Besides Him,” “Thou Hast Hemmed Me In Behind and Before.”
 - b. The whole of the *Sulam* Commentary amounts to work in three lines—about the shattering and that everything is built so that we can connect the two forces—“right line” and “left line”—and create the middle line between them. However, the middle line is not only the sum or the average between the two lines, but something new: a person equal to the Creator.
- 2) Excerpts from *The Book of Zohar* on the topic of the three lines.
- 3) Questions from the audience.

Fifth Lesson

Israel's Role in the World— Being a Light of the Nations

- 1) The lesson is based on the article “Introduction to the Book of Zohar,” items 60-71.
- 2) Selected excerpts about Israel’s role from the book *Livot Tov* (To See Well).
- 3) Selected excerpts from *The Book of Zohar* in regards to Israel’s role.
- 4) Questions from the audience.

Sixth Lesson

The Last Generation

- 1) Dissemination of the wisdom of Kabbalah is the correction.
- 2) Quotes from great Kabbalists on the importance of disseminating the wisdom of Kabbalah, and on how we are in the last generation.
- 3) Dissemination of the wisdom of Kabbalah is first and foremost for us to attract the Light of correction.
- 4) Dissemination is a means for us to be rewarded with correction and the revelation of the Creator.
- 5) Excerpts from *The Book of Zohar* on the topic of the generation of the Messiah.

Seventh Lesson

Perception of Reality

- 1) Key concepts from the article “Preface to the Book of Zohar” and the book *Shamati* (I Heard).
 - a. Everything is arranged and determined in relation to the souls.
 - b. Everything takes place in one person.
 - c. The Torah is within us—the internality of the Torah.
 - d. The right way to study the authentic wisdom of Kabbalah.
- 2) Excerpts from *The Book of Zohar* on how we perceive reality.
- 3) Questions from the audience.

Eighth Lesson
Educating the New Generation
(not just the young of age)

- 1) Words of Kabbalists on our need to teach and publicize the wisdom of Kabbalah, and to open schools for teaching the wisdom.
- 2) The need for establishing schools where that teach how to be a human being.

Ninth Lesson
The Day After the Convention

- 1) Unity among all people in the world—“For they shall all know Me, from the least of them unto the greatest of them,” “And the leopard shall lie down with the kid.”
 - a. Our salvation depends on the dissemination of the wisdom of Kabbalah and the unity among us—two concepts that seem to contradict one another: one directs us inwards, and the other directs us outwards, yet we must unite them within us.
 - b. One is great in quantity, and one is great in quality; we need both quantity and quality.
 - c. A brief overview of the groups of Bnei Baruch around the world. The correction is on us, and we can help the whole world shift from the path of suffering to the path of Light.
- 2) Excerpts from *The Book of Zohar* on the spiritual path.
- 3) Explanation of the structure of the Daily Kabbalah Lesson and on the proper attitude toward each of its parts (*The Zohar*, “Preface to the Wisdom of Kabbalah”/*The Study of the Ten Sefirot*, essays of Baal HaSulam, *The Zohar* evening lessons).

Preparation Texts for The Zohar Convention

Quotes for Preparation for the Lesson

Because Israel are destined to taste from the Tree of Life, which is the holy *Book of Zohar*, through it, they will be redeemed from exile.

The Book of Zohar, Nasso, Item 90

The redemption of Israel and the whole of Israel's merit depend upon the study of *The Zohar*.

Rav Yehuda Ashlag, "*Introduction to The Book of Zohar*," Item 69

Now the time dictates accelerated acquisition of the inner Torah. *The Book of Zohar* breaks new paths, sets lanes, makes a highway in the desert, it, and all its harvests are ready to open the doors of redemption.

The Rav Raiah Kook, *Orot (Lights)*, 57

I have seen it written that the prohibition from Above to refrain from open study in the wisdom of truth was only for a limited period, until the end of 1490. Thereafter is considered the last generation, in which the prohibition has been lifted and permission granted to engage in *The Book of Zohar*. And since the year 1540, it has been a great *Mitzva* (precept) for the masses to study, old and young... And since the Messiah will come because of that and for no other reason, we must not be negligent.

Avraham Ben Mordechai Azulai, introduction to the book,
Ohr HaChama (Light of the Sun), p 80

This book is called *The Book of Zohar* [Radiance] because of the influence of that light from the Upper radiance. Through its light, everyone who engages in it bestows in Godly Providence, for light

and sublime abundance poured forth from *Daat*. And since it was poured forth from there, this composition is called *The Book of Zohar* [Radiance].

Rav Moshe Cordovero (RAMAK), *Know the God of Thy Father*

Had my people heeded me in this generation, when heresy is growing, they would have studied *The Book of Zohar* and the *Tikkunim* (corrections), and contemplated them with nine-year-old children. And the sin of his fear would precede his knowledge and he would exist.

Rav Yitzhak Yehudah Yehiel of Komarno,
Notzer Hesed (Keeping Mercy), Chapter 4, Teaching 20

The words of *The Zohar* are capable for the soul. And even though he does not understand what he is saying whatsoever, it is akin to one who enters a perfumery. Even if he takes nothing, he still absorbs the fragrance.

Rabbi Moshe Chaim Ephraim of Sudilkov,
The Standard of the Camp of Ephraim, Assortments

Hear me my brothers and friends, who are craving and seeking the truth, the truth of the work of the heart—to behold the pleasantness of the Lord and to visit His Hall: My soul shall bow and cling unto *The Book of Zohar*, as the power of engaging in the holy book is known from our ancient sages.

The Holy Rav of Ziditshov, *Sur MeRa (Depart from Evil)*, p 4

Therefore we must ask, why then, did the Kabbalists obligate each person to study the wisdom of Kabbalah? Indeed, there is a great thing in it, worthy of being publicized: There is a wonderful, invaluable remedy to those who engage in the wisdom of Kabbalah. Although they do not understand what they are learning, through the yearning and the great desire to understand what they are learning, they awaken upon themselves the Lights that surround their souls.

This means that every person from Israel is guaranteed to finally attain all the wonderful attainments that the Creator had contemplated in the Thought of Creation to delight every creature. And one who has not been awarded in this life will be granted in the next life, etc., until one is awarded completing His Thought, which He had planned for him.

And while one has not attained perfection, the Lights that are destined to reach him are considered Surrounding Lights. That means that they stand ready for him, but are waiting for him to purify his vessels of reception, at which time these Lights will clothe the able vessels.

Hence, even when he does not have the vessels, when he engages in this wisdom, mentioning the names of the Lights and the vessels related to his soul, they immediately shine upon him to a certain extent. However, they shine for him without clothing the interior of his soul, for lack of able vessels to receive them. Yet, the illumination one receives time after time during the engagement draws upon him grace from Above, imparting him with abundance of sanctity and purity, which bring him much closer to achieving perfection.

Rav Yehuda Ashlag (Baal HaSulam),
“Introduction to the Study of the Ten Sefirot,” item 155

The Correct Approach to Studying

I am standing opposite the Upper Light, opposite the Creator, with all the qualities and observations, with all that is within me, and I am not imagining anything outside of me. I have no history, no geography, and no universe—there is nothing but me, the Creator, and the *Masach* (screen) between us, the relationship that I must build with Him.

Excerpt from a Kabbalah lesson, Dec 12, 2009

Searching for The Zohar Within Me

The Zohar speaks of the internal scrutiny I must conduct within. Not a single word here is about this world, but only about our inner world. Man is a small world.

I must delve within me and find which of my qualities reflects each word that is written here. There are only two qualities within me: reception and bestowal, nothing more.

Start searching inside, as if in the dark by the light of the candle—where those two qualities reside within you, the way *The Zohar* refers to them. And then, within you, a new space will emerge, revealing a vast array of qualities of reception and bestowal, and all the words in *The Book of Zohar* will find their place therein.

Like a child who gradually learns to sense the world around, a new internal world will be created within you. You will realize that even this world, which you are so accustomed to, is experienced within you.

This is how *The Book of Zohar* changes you. But this happens only if we search within for all that is being read without trying to judge everything intellectually, as something external to us.

Excerpt from a Kabbalah lesson, Nov 20, 2009

The Complete Kli (Vessel) for Revealing The Zohar

The *Zohar* is revealed only when studied in a group. It is impossible to study *The Zohar* alone because *The Zohar* was written by a group of Kabbalists who formed a complete *Kli*. The ten authors of *The Zohar* formed a complete *Kli*, the ten fundamental *Sefirot*. Each of them represents a specific *Sefira*, a unique force that the Creator compiled as a complete *Kli*.

Therefore, only if we long to form such a perfect *Kli* among us will we be able to receive this message from them, and it will affect us. Otherwise, it will not happen. If we study and try to do this in

any possible way, we will very quickly feel how this force, which is concealed in *The Zohar*, affects and unites us. However, we will be able to receive their message and slightly perceive it only to the extent of our unity.

Excerpt from a Kabbalah lesson, Nov 19, 2009

Perception of Reality

This World Is Imaginary

Pekudei [Accounts], 15-17

15) When the Creator said unto Moses, “Make the Tabernacle,” Moses was bewildered; he did not know what to do until the Creator vividly showed him, as it is written, “And see and make them after their pattern, which is being shown to you in the mountain.” “In their pattern” means that the Creator showed Moses everything in its higher, spiritual shape, and each of the spiritual shapes above was making its shape similar to the fictitious shape that was made below, on earth. This is how Moses knew.

16) “Which is being shown to you in the mountain.” The mirror that does not shine, *Malchut* was showing him within her all the manners and forms that are being done below.

17) It is written, “Which is being shown to you.” “You” is the mirror that does not shine, *Malchut*, which showed him within her all these forms. And Moses saw each of them in its corrected form, as one who sees within a crystal lamp, within a mirror that shows all the forms.

And when Moses gazed upon them, he found them perplexing, since there, in *Malchut*, everything stood in its spiritual form, but each form equalized its shape to the fictitious shape in this world, in the Tabernacle. It turns out that two forms were apparent: the spiritual one and the fictitious one. This is why Moses was bewildered; he did not know which of them to grasp. The Creator told him, “You with your signs, and I with Mine,” that Moses would perceive the fictitious signs in every thing and the Creator perceives the spiritual signs of every thing, and then the spiritual form is placed over the fictitious form. Then Moses was settled in all the work of the Tabernacle.

Vision

VaYera [And the Lord Appeared], 48

Three Properties of Vision: From Afar, Scanty Vision, and Blocked

48) Divinity, which is the King's will, appears to the prophets in three colors, called "The three colors of the eye." It begins from below upwards, from the middle line, the point of *Hirik*. One color shows what the eye sees from afar, but the eye cannot clearly tell what it sees because it is far. This is so because this color is the middle line, the level of *Hassadim* that emerges on the *Masach de* [of] *ZA*, *Behina Aleph*. This level is *VAK*, *Hassadim* without *Hochma*, while seeing means *Hochma*, and it cannot see clearly because this color is far from *Hochma* [wisdom], and *Hochma* is vision.

As long as this color is included with the left line, the illumination of the point of *Shuruk*, the eye receives some vision there, by the force of her stringency, since the left line is stringent with *Hassadim* and its *Hochma* cannot shine without *Hassadim*. Hence, according to the force of the *Hassadim*, where the blocking of the left line receives from the middle line in order to open its block, its *Hochma* shines to the middle line and the *Hochma* enters it, although its quality is *VAK* and it is far from *Hochma*.

It turns out that this color—of the middle line—takes scanty vision with its stringency and blocking. And he calls it, "scanty vision," to indicate that the *GAR de Hochma* do not shine in her, but only *VAK de Hochma*. And the *VAK*, compared to *GAR*, is considered "scanty vision." It is written, "The Lord appeared to him from afar." This relates to the middle line, which is remote from *Hochma*, as it is *VAK*. But because of its mingling with the left line, it is said, "The Lord appeared to him from afar," since vision is received specifically in the middle line, which is far. Had it not been for the middle line, vision would not have appeared at all.

The second color, vision, meaning light of *Hochma*, is blocked, since it is the left line and the illumination of *Shuruk*, which is (in itself) blocked and does not shine due to lack of *Hassadim*. Hence, the color of *Hochma* in it is blocked. And the color of *Hochma* is not apparent in the eye, except with the little bit of blocking that it receives from the first color, which is the middle line, which does not shine brightly. This means that because it lacks *Hassadim* [mercy], it cannot shine except by mingling with the middle line, which is *VAK*, so as to receive *Hassadim* from it. This necessarily means that it cannot shine unless through the minute blocking from the first color.

This is why it does not shine brightly, meaning in *GAR de Hochma*, but only in *VAK de Hochma*, which is not as bright as the *GAR de Hochma*. And through the illumination of that color, which is illumination of *Shuruk* and the left line, it is the shutting of the eyes. First, illumination of *Hochma* without *Hassadim* is extended through it, by which the eye shuts and does not shine at all. Next, through mingling with the first color, he opens it to shine a little, that is, to shine in *VAK de Hochma* and not in *GAR*. Then she receives the measure of vision of *VAK de Hochma*.

The Solution to the Dream

This second color is considered a dream and it needs a solution because it is abstruse [the same word as “blocked” in Hebrew] for lack of *Hassadim*. For this reason, its illumination is called “light of *Achoraim*” [posterior], which is illumination of the dreams that are written in the Bible. It awaits a solution, the illumination of the light of *Hassadim*, for then, by clothing in *Hassadim*, the light of the dream is drawn—to exist in waking time.

Through the solution—clothing in the light of *Hassadim* from the first color—the illumination of *Hochma* exists, since he received the eye in the form of illumination of *Shuruk* and left line. And if he does not obtain the light of *Hassadim* from the first color, this light of the dream does not exist at all, and is not known. It is as though it never

existed. For this reason, the illumination of this second kind is called “a dream,” as it does not exist at all without a solution, since it is unattainable prior to the solution.

Dream – When Prophecy Stops

VaYechi [And Jacob Lived], 593-595

593) Initially, there was prophecy among men, and they knew and beheld to know the High Glory. When prophecy had ceased in them, they used a Divine voice. Now prophecy, as well as the Divine voice, have stopped and people use only dreams.

594) Dream—the lowest degree—is on the outside, since we learned that the dream is one part out of sixty of prophecy. What is the reason? It comes from the sixth degree below. It has already been explained that it comes from *Hod de Nukva*, which is the sixth degree of *Netzah* and *Hod de ZA*, from which prophecy arrives. The dream is seen to all because the dream is from the left side, from *Hod de Nukva*, and descends many degrees, through Angel Gabriel, from whom the dream is received. Also, the dream is seen even by wicked and even by idol worshippers.

595) Sometimes, these kinds of evil angels receive the dream and hear and notify people. Some of them mock people and give them false knowledge, and sometimes words of truth that they hear. And sometimes, they are emissaries of the wicked and inform them of high matters.

Form and Measures

Bo [Come unto Pharaoh], 215-222

215) And should one say that it is written, “For you saw no manner of image,” so how can we specify letters and names in Him? He will reply to him that this image that I have seen is as it is written, “And he beholds the image of the Lord,” which means the Sefira of

Malchut, and not any other image that He created and formed in the letters. This is so because the Sefira of Malchut is the root of all the receivers and the Kelim [vessels], but not the first nine Sefirot, which are devoid of any form. And this is why He said, “To whom then will you liken Me, that I would be his equal?” and “To whom then will you liken God? Or what likeness will you compare with Him?”

216) And even this image in *Malchut* is not in the place of *Malchut*, but only when the light of *Malchut* descends and expands to the creatures, to rule over them. Then it appears to each of them, according to their image, and vision, and imagination—with respect to the receivers, not with respect to *Malchut* herself—as it is written, “And through the prophets I gave parables.”

217) This is why the Creator tells them, “Although I appear to you in your forms, in vision and imagination, still, To whom then will you liken Me, that I would be his equal?” After all, before the Creator created an image in the world, and before He drew a form, the Creator was alone in the world, shapeless and imageless. And one who attains Him prior to the degree of *Beria*, which is *Bina*, still outside of any form, is forbidden to make a form and likeness in the world, not in the letter *Hey*, not in the letter *Yod*, or even to call Him by the Holy Name, or by any letter or point. It is written, “For you saw no manner of image,” meaning you did not see anything that has an image or similitude.

218) But after He had made that form of the chariot of the upper Adam, He descended and clothed there, and he is named in it in the shape of the four letters *HaVaYaH*, the ten *Sefirot* *KHB TM*, so He will be attained through his qualities, which are the *Sefirot*, in each and every quality. And He is called, “God, Oh God, I will be the Lord of Hosts,” so he will be known in each quality, how He leads the world with mercy and with judgment, according to people’s actions. And had He not spread His light over all creations, how would they know Him, and how would “The whole earth is full of His glory” come true?

219) Woe unto one who resembles Him to any quality, and to even one of His qualities, and all the more so to people, which are inferior *Kelim*. But the imagination that we imagine is according to His dominion over that quality, and even according to His dominion over all creations. And there is no similitude above that quality. And when His dominion departs one, one has no measure, no likeness, and no form of that quality.

220) Such as the sea. There is neither perception nor form in the waters of the sea that come out of Him. But the expansion of the waters of the sea over the *Kli*, which is the earth, creates their image. And we can calculate there: The source of the sea is one; the spring that emerges from it—according to its expansion in the *Kli* as a circle, which is *Yod*—makes two forms, for the source is one and the spring that emerges from it is two. Also, the source is the *Keter* and the spring is the *Hochma*.

221) Afterwards, He made a big *Kli*, similar to one who digs a deep hole, and it was filled with the water that comes out of the spring. And this *Kli* is called, “the sea.” This is the third *Kli*, *Bina*.

Also, that *Kli* is divided into seven streams. As with long *Kelim* [vessels], the water spread from the sea to the seven streams. Thus, the source, the spring, the sea, and the seven streams make ten. And if the craftsman were to break these tools that He had corrected, the waters would return to the source and the broken *Kelim* would remain dry, without water.

222) Thus, the Cause of Causes made ten *Sefirot*. He called the *Keter*, source, and in it, there is no end to the springing of His light. For this reason, He called Himself, *Ein Sof* [No End]. And He has no shape and form, and there is no tool by which to attain Him there, and to know anything at all about Him. This is why they said, “Do not interpret what you cannot perceive; do not inquire into what is covered from you.”

Messiah

The Messiah King, the Nukva

VaYechi [And Jacob Lived], 590

590) The Messiah King, which is *Nukva*, will reign in His dominion, will unite in His place above. And then, “Your king shall come to you,” precisely, since it contains the *Nukva* above and the Messiah King below.

If below, he is poor, since it is discerned as the moon, which is the upper *Nukva*, since the Messiah King below extends from the *Nukva*, and is therefore called, “poor,” like her. And if above, which is the *Nukva* herself, she is poor, since she is a mirror that does not shine alone, but from ZA. For this reason, she is called, “bread of affliction.” Yet, the Messiah is riding an ass and an ass-foal, which are the stronghold of the idol worshippers, to subdue them under him. And the Creator, which is the *Nukva* in His place above, will strengthen, for the words, “Your king shall come to you” contains them both.

The Seven Corrections of the Messiah

VaYera [And the Lord Appeared], 476-481

476) “Then will I remember My covenant with Jacob.” Why is Jacob spelled with a *Vav* [in Hebrew] when they are absent from the exile, in the *Vav*, in the sixth millennium, it implies that Jacob, the children of Israel, will be redeemed in the *Vav*.

477) The commandment concerning the *Vav* is six and a half minutes. And at the sixtieth year to the bar of the door, in the sixth millennium—the *Vav*, *Tifferet*, is the middle bar that bolts inside the boards from one end to the other, hence its name, “the door-bolt,”—the God of heaven will raise a count for the daughter of Jacob. And it

will take six and a half years from that time until she has remembering. This is the length of time of the count. And from that time, it will take six other years, which is the length of time of remembering, and they are seventy-two and a half years.

This is so because each illumination appears in *Katnut* and in *Gadlut*. It begins in *Katnut*—VAK, which shines only from below upwards—female light, and this is the time of the count. Subsequently, the *Gadlut* appears, light of GAR, which shines from above downwards. This revelation is called, “remembering,” “male light.”

Your indication is that the female’s face turns upwards, and the male’s face turns downwards. This is why the birth of Isaac begins with the words, “Then the Lord took note of Sarah,” which is female light, called “counting,” when she was still unfit for delivery, until the remembering was extended to her. This is why it is written a second time, “And the Lord did for Sarah as He had promised,” which is the remembering. This is so because it mentions action here, and action is considered male, since there is no action in female light because a woman is the ground of the world.

Also, in the future redemption, when the *Vav* raises the *Hey* in the complete and great light, as it is written, “And the light of the moon shall be as the light of the sun,” the count of this great light will appear first, and then the remembering. The count, which extends in the form of *Vav*, will shine for only six minutes, *HGT NHY*, which shine in her by mingling with the male while with respect to herself she has only half a time, meaning half the *Malchut*, called, “time,” that is, only from the *Chazeh* up in her, and not from the *Chazeh* down. This is so because she is still in the form of counting, which is female light, which does not shine from above downwards; hence, half a moment is missing in her, meaning from the *Chazeh* down.

And for this reason, the years of the count will be six and a half years, from sixty years to sixty-five and a half. Then the light of

remembering, the male light, will appear from the *Vav*, and then the Messiah King will appear, which is male and *Vav*, and his illumination will last six other years.

478) In sixty-six years will the Messiah King be revealed in the land of the Galilee, and it is the Messiah Son of Joseph. Hence, the place of his revelation is the Galilee, the lot of Joseph. And when a star on the east will swallow seven stars on the north, and a blaze of black fire will be hanging in the firmament for sixty days, wars will awaken in the world on the north side, and two kings will fall in these wars. And all the peoples will come together over the daughter of Jacob, to repel her from the world. It is written about that time, “it is a time of trouble unto Jacob, but he will be saved from it.” At that time, all the souls will perish from the body and will need to return and be renewed. And your sign is, “All the souls belonging to Jacob that came into Egypt,” all sixty six souls.

This is so because prior to the complete redemption, there were redemptions from Egypt and from Babylon by the force of the lights and *Kelim de Ima* [vessels of *Ima*]. But *Malchut* herself had had no redemption yet, in and of herself. This is the rainbow, in which only three colors shine—white, red, and green—while her black color does not shine, since *Malchut* has nothing of her own. Instead, she needs to receive from ZA, her husband, who gives her from the lights and *Kelim de Ima*. But complete redemption means that *Malchut* herself will be built with her own *Kelim* and lights, and will no longer need to receive the lights and *Kelim de Ima* from ZA, as it is written, “And the light of the moon will be as the light of the sun.”

As in *Malchut*'s previous redemptions, *Malchut* is built in three lines, and then she herself is built—the vessel of reception of the three lines. Similarly, in the future redemption, the light of redemption must correct the *Malchut* one at a time in three lines, and then her own self, which receives from three lines. Subsequently, she will have all the perfection suitable for the complete *Zivug*, which are the five discernments of correction.

This leads to an order of times:

- First correction—from sixty years to sixty-six and a half, only the right line in her will be corrected in the light of counting.
- Second correction—from sixty-six to seventy-three years, the left line in her will be corrected in the light of remembering. Hence, at that time, the Messiah Son of Joseph will appear in the land of the Galilee. All the signs at that time come from the *Dinim* [judgments], which apply during the illumination of the left.
- Third correction—from seventy-three years to 100 years, corrects the middle line in her, by which the Messiah Son of David will appear.
- Fourth correction—her self, to receive all that there is in the three lines, from 100 years to the end of the sixth millennium, in a *Zivug* of the *Vav* in the *Hey*. And all the old souls that came out since the days of the creation of the world through the end of the sixth millennium will then receive complete renewal.
- The fifth correction—the seventh millennium, when *Malchut* is completed in its entirety, and it will be one day for the Creator, for one *Zivug* for begetting new souls, which have never existed since the day of the creation of the world through the seventh millennium.

He said that on the 66th, the Messiah King will appear in the land of the Galilee, and it is the Messiah, Son of Joseph, who appears in his domain, and his time is seven years through seventy-three years. This is so because he comes to correct with the light of remembering, the half of *Malchut* that is still missing in the light of counting, whose time is six and a half years, since it is light of *VAK*. And now that the light of remembering—which is *GAR*—has arrived, the Messiah, Son of Joseph, appeared first, to correct the whole of the left line—seven years. This indicates that the *Malchut* has been completely corrected, even from the *Chazeh* down, since in the

previous redemptions, her left line was corrected only by the force of her ascension to *Ima*, which received the left line of *Ima*. But now, her own left line will be corrected in her place below, and she no longer needs the left line of *Ima*.

It was said, “And one star from the east will swallow seven stars from the north.” This is so because of the four winds—*HB TM*—*Bina* is on the north and *Tifferet* is on the east. Remembering is the light of the *Vav*, *Tifferet*, the star on the east, which will correct the *Malchut* in the left line herself. Thus, by that it revokes the left side of *Ima*, the north side, which was in the structure of *Malchut* thus far. It is perceived as swallowing the seven stars of *Bina* within it, and the seven stars are the seven *Sefirot*, *HGT NYHM*, that are included in the left line.

It was said, “And a blaze of black fire will be hanging in the firmament for sixty days.” *Dinim* that come to the world by the illumination of the left are called, “a blaze of fire.” Thus far, the blaze was a red-color fire, from *Bina* and not from *Malchut*. This is because the four colors—white, red, green, and black—are *HB TM*, where red is *Bina*. But now that the *Malchut* has obtained lights and *Kelim* from her own self, and the left line extends to her in her own *Kelim*, which is the color black, the blaze of fire that comes by the illumination of the left is of the color black. This is why he says that a black fire will be hanging in the firmament. And the number sixty days is sixty heroes, for it is called, “illumination of the left,” where even though it is the light of *GAR*, it is still only *GAR* in *VAK*, where each tip consists of ten, and they are sixty. Also, days are *Sefirot*.

It was said, “And wars will awaken in the world on the north side, and two kings will fall in these wars.” By the force of the *Dinim* in the illumination of the left, wars will be extended to the world. And because the east will then swallow the north, the *Dinim* will stretch from the east to the north, as well. “And two kings will fall in these wars,” one from the nations of the world and one from Israel, which is the Messiah Son of Joseph.

It is written, “And all the peoples will come together, over the daughter of Jacob, to repel her from the world.” This is because after the fall of the Messiah Son of Joseph, the nations will greatly intensify and will want to repel Israel from the world, as it is written, “It is a time of trouble unto Jacob, but he will be saved from it.” This means that those *Dinim* and troubles will not come as punishments, but so as to afterwards become *Kelim* for the complete salvation. This is the meaning of, “He will be saved from it.”

It is written, “At that time, all the souls will perish from the body,” where by the *Dinim* and the troubles that they will suffer at that time, the power of the souls that were once in a body will be emptied, and not only the souls from that generation, but the souls from all the generations that were once in a body since the day of the creation of the world. All of them will weaken and their force will run out, until, “And will need to return and be renewed,” meaning that they will need to (and must) be renewed.

480) In seventy-three years, seven years after the disclosure of the Messiah Son of Joseph, all the kings of the world will gather in the big city, Rome, and the Creator will awaken upon them fire and hail and crystal stones, and they will perish from the world. And only those kings that did not come to Rome will remain in the world and will later return to wage other wars. At that time, the Messiah King will awaken throughout the world, and several nations and several armies will gather to him from the world over, and all the children of Israel will gather in their places.

Interpretation: Here is where the middle line is established, which is about the subjugation of the left so as to be included in the right line, as well as the right in the left. Then the degree is completed on all sides. This is the meaning of, “In seventy-three years... all the kings of the world,” all those whose strength is from the left will gather in the big city, Rome, which is the head of all the forces of the left. “And the Creator will awaken upon them... and they will perish from the world.” This is so because through the

illumination of the middle line, all the *Dinim* [judgments] will be cancelled and the forces of the left will perish from the world. “And only those kings that did not come to Rome,” those who extend from the *Klipot* of the right, who did not come to Rome, which is left, “Will later return to wage other wars,” since during the fourth correction, there will be a time for the forces of the right to fight Israel, as is written below.

“At that time, the Messiah King will awaken,”—the Messiah Son of David—who extends from the middle line, and hence his time to appear has come, along with his correction. “And all the children of Israel will gather in their places,” to go to Jerusalem, for then begins the ingathering of the exiles and they will gather in their places to go to Jerusalem. But they will not go before the arrival of the fourth correction, which is the correction of the *Malchut* that will receive the illumination of the three lines within her. And then all of Israel will gather and come to Jerusalem.

481) Until the years were completed and came to 100 years in the sixth millennium. Then the *Vav* will bond with the *Hey*, bestowing the corrections of the three lines upon the *Hey*, *Malchut*, meaning the fourth correction. “Then they shall bring all your brothers from all the nations as an offering to the Lord,” and then will be the ingathering of the exiles. And the children of Ishmael—the head of all the forces of the *Klipot* from the right (as is Rome with the forces of the left)—will awaken at that time along with all the peoples of the world who did not come to Rome, to come to Jerusalem for war, as it is written, “For I will gather all nations against Jerusalem to battle.” And it is also written, “The kings of the earth stand up,” and also, “He who sits in the heavens will laugh.”

The Accusers Revert Back to Loving Israel

Emor [Speak], 473-474

“When a man's ways are pleasing to the Lord, He makes even his enemies make peace with him.” This means that even all the upper slanderers become lovers of Israel once again. And when the forces above become lovers of Israel again, it is all the more so with all of them below.

274) It is not to the seventy ministers that the offering is sacrificed; rather, it is offered and sacrificed to the Creator. And He dispenses food to all the other multitudes, to the ministers of the seventy nations, so they will enjoy His children's gift and will love them once again, so they will know above and below that there is no nation like the nation of Israel, that they are the lot and the domain of the Creator. And the Creator's glory rises appropriately above and below, and all the higher multitudes open and say, “And who is like Your people, like Israel, one nation in the earth.”

Israel, We Shall Do and We Shall Hear

Lech Lecha [Go Forth], 315-318

315) “Bless the Lord, you His angels... hearing unto the voice of His word.” Happier are Israel than all the other nations of the world, for the Creator has chosen them from among all nations, and has made them His share and His domain. Hence, He has given them the holy Torah, since they were all in one desire on Mount Sinai and preceded the doing to the hearing, since they said, “We shall do and we shall hear.”

316) And since they preceded doing to hearing, the Creator called upon the angels and told them: “Thus far, you were the only ones in the world. Henceforth, My children on the earth are your friends in every way. You have no permission to sanctify My name

until Israel bond with you in the earth, and all of you together will join to sanctify My name, since they preceded doing to hearing,” as the high angels do in the firmament, as it is written, “Bless the Lord, you His angels ... They do His word first, and then listen.”

317) “Bless the Lord, you His angels” are the righteous in the land. They are as important before the Creator as the high angels in the firmament, since they are mighty and powerful, for they overcome their inclination like a hero who triumphs over his enemies. “Hearing unto the voice of His word” means being rewarded hearing a voice from above every day and at any time they need.

318) Who can withstand them, these high, holy ones? Happy are they for they can stand before them. Happy are those who can be saved from them. The Creator’s guidance is over them every day. How can we come before them? This is why it is written, “Choose, and bring near, so he may dwell in Your courts,” as well as, “Happy is the man whose strength is in You.”

Studying for the Creator

Zohar, Lech Lecha [Go Forth], 282-287

282) When Rabbi Abba came from Babel, he declared, “Whomever wishes for wealth and whomever wishes for long days will engage in the Torah!” The whole world came to him to engage in the Torah. A bachelor, a man vacant of a woman, was in his neighborhood. One day, he came to him and told him, “I want to learn Torah so as to have wealth.” Rabbi Abba told him, “You will certainly be rewarded with wealth through the Torah.” He sat, and studied the Torah.

283) In time, he said, “Rabbi, where is the wealth?” Rabbi Abba replied, “It means that you are not studying for the Creator,” and he walked into his room to consider what to do with him. He heard a voice saying, “Do not punish him, for he will be a great man.” He went back to him and told him, “Sit, my son, sit, and I will give you wealth.”

284) In the meantime, a man walked in holding a golden vessel. He took it out so it would be seen, and its shine radiated in the house. He said, “Rabbi, I want to be rewarded with the Torah. I myself have not been rewarded with understanding the Torah, and I ask that someone will engage for me. I have great wealth, which my father had left for me.” While he was seated at his desk, he set up thirteen cups of gold on it. “I want to be rewarded with the *Mitzva* [good deed] of studying the Torah, and in return, I will give wealth.”

285) He said to that man, who did not have a wife, “You engage in Torah, and this man will give you wealth.” The man gave him that gold cup. Rabbi Abba said about him, “Gold or glass cannot equal it, nor can it be exchanged for articles of fine gold.” He sat and engaged in Torah, and that man was giving him wealth.

286) In time, the beauty of Torah came within him. One day, he was sitting and crying. His rabbi found him crying and asked him, “Why are you crying?” He replied, “And what am I neglecting for this wealth—the life of the next world! I do not want to study for the man any longer; I want to be rewarded with the Torah for myself.” Rabbi Abba said, “Now it means that he is already working in order to bestow.”

287) He called upon that man and told him, “Take your wealth and give it to orphans and poor, and I will give you a greater share in the Torah, in everything we learn.” He returned the gold cup.

This is so because there is no better reward in the world than one who engages in Torah. And we do not need anything in return for it, as it is written, “Gold or glass cannot equal it, nor can it be exchanged for articles of fine gold.”

Revealing the Wisdom

Rashbi Opens the Secrets of the Wisdom

Bo [Come unto Pharaoh], 126

126) The Creator made Jerusalem below, *Malchut*, such as Jerusalem above, *Bina*. And He had made the walls of the holy city and its gates. One who comes does not enter until the gates are opened to him, and one who climbs does not rise until the steps to the walls are fixed.

Who can open the gates of the holy city and who fixes the high steps? It is Rabbi Shimon Bar-Yochai. He opens the gates to the secrets of the wisdom and he fixes the high degrees. It is written, "All your males shall appear before the face of the Lord God." Who is, "the face of the Lord God"? It is Rashbi.

Books of Wisdom of the Ancient Ones

VaYera [And the Lord Appeared], 80-90

80) Rabbi Abba said, "One day, I came across a city, one of those that have existed since ancient times, and I was told of the wisdom that they had known since ancient times. They found their books of wisdom and presented me with one."

81) "And the book said that according to the direction of a person's desire in this world, he draws upon himself the spirit from above, similar to the desire that had become attached to him. If his desire aims for a sublime and holy thing, he extends upon himself that same thing from above downwards."

82) "And if his desire is to cling to the *Sitra Achra*, and he aims for it, he extends that thing upon himself from above downwards." And they said that extending something from above depends

primarily upon the speech, the act, and the desire to adhere. This draws from above that same side that had clung to him.

83) And I found in the book, all those deeds and worships of stars and idols, and the things that are needed to worship them, and how the desire should aim in them in order to draw them to themselves.

84) Similarly, when one wishes to adhere to the holy spirit above, it depends on the act, the speech, and on aiming the heart to that thing, so one will be able to draw it from above downwards and to adhere to it.

85) And they said that a person is pulled out when he leaves this world by what attracts him in this world; and he is attached and attracted in the world of truth to what he had been attached and attracted to in this world. If it is holiness—holiness; and if it is impurity—impurity.

86) If it is holiness, he is pulled to the side of holiness. It clings to him above and he becomes appointed as a servant, to serve before the Creator among all the angels. Also, he adheres above and stands among those holy ones, as it is written, “And I will grant you access among those who are standing here.

87) Similarly, if he clings to impurity in this world, he is pulled to the side of impurity and becomes as one of them, adhering to them. These are called, “damagers to people,” and when one passes away from this world, he is taken and submerged in hell, that same place where the impure ones who have defiled themselves and their spirits and then clung to them are judged. And he becomes a damager, as one of those damagers of the world.

88) I told them, “My sons, the words in the book are close to words of Torah. But you must stay away from these books lest they will divert your hearts to these works and to all those sides it mentions here. You might stray from the work of the Creator.”

89) “This is so because all those books mislead people, since the ancient ones were wise and they inherited this wisdom from Abraham, who gave to the sons of the maidservants, as it is written, ‘But unto the sons of the concubines that Abraham had, Abraham gave gifts,’ and afterwards they were drawn in this wisdom to several directions.”

90) But the seed of Isaac, the share of Jacob, is not so, as it is written, “And Abraham gave all that he had unto Isaac.” This is the holy share of the faith, to which Abraham adhered, and it is from this lot and from this side that Jacob came. It is written about it, “And behold, the Lord stood above him,” and it is written, “But you... My servant, Jacob.” For this reason, one must take after the Creator and always adhere to Him, as it is written, “And to Him shall you cling.”

The Wisdom One Needs to Know

New Song of Songs, 482-487

482) The wisdom that one should know: to know and to observe the secret of his Master, to know himself, to know who he is, how he was created, where he comes from and where he is going, how the body is corrected, and how he will be judged by the King of All.

483) To know and to observe the secret of the soul. What is the soul within him? Where does it come from and why does it come into this body, which is a foul drop that is here today and in the grave tomorrow? To know the world one is in, and for what the world will be corrected, to gaze upon the sublime secrets of the Upper World, and to know one’s Master. And one observes all that from within the secrets of the Torah.

484) Anyone who walks into that world without knowing the secrets of the Torah will be sent out of all the gates of that world, even if he has acquired many good deeds.

485) The soul says to the Creator, “Tell me the secrets of the sublime wisdom, how You lead and govern the Upper World; teach me the secrets of the wisdom that I have not known and not learned thus far, so I will not be shamed among those High Degrees, among which I come.”

486) The Creator replies to the soul, “If you know not, O fairest among women,” if you have come and did not gaze in the wisdom before you came here, and you do not know the secrets of the Upper World, “go thy way,” for you are not worthy of entering here without knowledge. “Go thy way by the footsteps of the flock,” reincarnate in the world and become knowing by these “footsteps of the flock.” Those are human beings that people trample with their heels, for they consider them lowly; but they are the ones who know their Master’s sublime secrets. From them will you know how to observe and to know, and from them will you learn.

487) Little children in the Temple, studying Torah by the shepherds' tents, more than in those synagogues and seminaries where they study the Higher Wisdom. And even though they do not know, for they are children, you will know and understand from the words of wisdom that they say.

The Torah Rules—Jerusalem Is Ruined

New VaYetze [And Jacob Went Out], 85-86

85) Rabbi Hiya and Rabbi Hizkiyah were sitting under the trees of the field of his strength. Rabbi Hiya dozed, and saw Rabbi Elijah. Rabbi Hiya said to Elijah, “From my lord’s proof of the way, the field, which is the *Nukva*, shines.” Rabbi Hiya was referring to his reproof of Israel when he said, “And the God *that answers by fire* is the God.” Afterwards, it is written, “The Lord, He is God, the Lord, He is God,” and they accepted his instruction.

Elijah said, “I have come to you now, to alert you that Jerusalem is nearing destruction, and all the cities of the sages along with it,” since Jerusalem, the *Nukva*, is *Din* [judgment]. It stands on *Din* and is ruined over the *Din* in it. And Sam’el has already been given permission over her and over the heroes of the world.

I have come to alert the sages, perhaps they will extend the years of Jerusalem, so it will not be ruined. After all, as long as there is Torah in it, it stands, since the Torah is the tree of life that stands on it. As long as the Torah awakens from below, when people engage in it, the tree of life will not depart Jerusalem above. The Torah below has stopped, since people have stopped engaging in it, in the tree of life, *ZA*, the tree of life from the world, the *Nukva*, which is called, “world,” as well as “Jerusalem.” And we must not say that this refers to the Jerusalem below, for the sages were many years after the ruin of Jerusalem.

86) Hence, as long as the sages rejoice in the practice of Torah, Sam’el cannot prevail over them, for it is written, “The voice is the voice of Jacob, but the hands are the hands of Esau.” This is the upper Torah, *ZA*, called, “the voice of Jacob,” and while the voice does not stop, the speech rules and triumphs. Hence, the Torah must not be stopped.

Rabbi Hiya woke, and they went and said the words that he had heard from Elijah to the sages.

Inner Meaning:

Rabbi Hiya is considered *Yesod*, from the words, “Him who lives forever,” and Rabbi Hizkiya is considered *Gevura*, from the acronym, *Hazak* [strong] *Yod-Hey*, left line. Trees are degrees, the field is the *Nukva*, and “his strength” is *Gevura*.

Rabbi Hiya and Rabbi Hizkiya. Rabbi Hiya, which is *Yesod*, clung to Rabbi Hizkiya, which is the left line. They were seated under the trees, which are the degrees of the field of his strength—the *Nukva* that is attached to the left line. This means that they were extending

to the *Nukva* the left line without the right, which is power and might. Hence, at that time, she is called, “the field of his strength.”

It is known that left without right is *Dinim* [judgments] that cause the departure of the *Mochin* and sleep. “Rabbi Hiya dozed” means that his *Mochin* had departed. “And he saw Elijah,” which is *BON* in *Gematria*, the name of the *Nukva* when she shines in the three lines, *Yod-Hey-Vav*, and it is *El*—the name of the *Nukva*, *Yod-Hey-Vav*, where the three lines *Yod-Hey-Vav* shine in her. This is the carrier of the *Masach* of *Hirik*, over which the level of the middle line emerges.

And since he appeared to him in his dream, he recognized that by his instruction and force he will be rewarded with his *Mochin* once more. This is why he said to him, “From my lord’s proof of the way, the field shines,” so by his instruction he will be rewarded with illuminating his above mentioned field of strength, and he will shift it to *Rachamim* [mercy]. And he immediately told him, “I have come to you now to alert... that Jerusalem is nearing destruction,” that is, if you do not cling to the middle line. As long as the Torah, which is the middle line, called “Torah,” awakens below, when *MAN* is raised on the *Masach de Hirik*—the tree of life—which is the level of the middle line that comes out over that *Masach*, does not depart upwards, and she has all the perfection, the Torah below ceases. This means that when *MAN* is not raised to the middle line, the tree of life departs and death and destruction rule the world. And since he had received his words, Rabbi Hiya woke—meaning immediately obtained the complete *Mochin*, which are awakening.

87) Rabbi Yisa said, “Everyone knows the words of Elijah.” It is known to all sages that leaning to the left destroys the *Nukva*, since it is written, “Unless the Lord guards the city, the watchman keeps awake in vain.” Those who engage in Torah, who cling to the middle line, called “Torah,” the holy city, *Nukva*, stand over them. At that time, *HaVaYaH*, which is the middle pillar, guards the city, and not the strong people of the world, meaning those who cling to

the left. This is why it is written, “Unless the Lord,” the middle line, “guards the city, the watchman keeps awake in vain,” for it will finally be ruined.

Demaot [Tears]—Malchut’s Ascent to Bina

Pekudei [Accounts], 490

490) When this prayer in tears rises through these gates, that *Ofan*, who is an angel from *Malchut*, comes. He is called *Ofan*, and he stands over six hundred big animals, and his name is *Yerachmiel*. He takes the prayer in tears, the prayer enters and is sanctified above, and the tears remain here. And they are written in a door that the Creator dug.

The prayer in tears raises *MAN* for correction of the key, to raise *Malchut* to *Bina*; hence, the prayer is accepted and the tears remain carved on the door, where they cause the mitigation of *Malchut* in *Bina*. *Dema* [tearing] comes from the word mixing, for it mixes and mingles *Malchut* in *Bina*.

When the sages of truth clarify the secrets of the writings, the very degrees that the writings speak of come to those sages at that time, and present themselves so as to be made revealed. Had it not been for their assistance, they would not have had the power to reveal any secret.

Degrees of Prophecy

BaHar [On Mount Sinai], 41-42

41) In sacrifices, it is all the more so with prophets: even though the Torah is the name, *HaVaYaH*, and it was said about prophecy, “The spirit of the Lord will guide them,” still, not all sages and not all prophets are equal. There are prophets whose prophecy is in the clothes of the king, in the world of *Yetzira*, which is called, “clothing.” Similarly, in the oral Torah there are several doubtful

and uncertain ones, which are in the clothes of the king, which is *Yetzira*.

42) And there are other prophets—who rise higher in their prophecy, with organs of the king’s body, in the degrees of the world of *Beria*, called, “body.” It is said about them, “And I will see,” “And I saw,” for the prophecy is in vision, in the eyes, *Hochma* [wisdom]. And also, “Lord, I have heard the report about You and I fear,” which is hearing, *Bina*. Ezekiel’s observation and prophecy comes from the eyes. Habakkuk’s was from ears, by hearing. Hence, Ezekiel saw all the visions of the chariot, seeing with the eye of the mind, and Habakkuk—by hearing, for he said, “Lord, I have heard the report about You and I fear.”

And there is prophecy in the mouth, in *Malchut*, as it is written, “And he touched my mouth.” Another prophecy is from the *Ruach* of the *Hotem* [nose], *Tifferet*, as it is written, “And a spirit entered me.” There is also prophecy by hand, *Gevura*, as it is written, “and by the hand of the prophets I will use similitudes.” And all these degrees are in the world of *Beria*. But there are others, deeper than the life of the king, in the world of *Atzilut*, and others still deeper than that, in *Bina de Atzilut*.

Friends

Love of Friends

Ki Tissa [When You Take], 54

54) All those friends who do not love each other depart the world before their time. All the friends in Rashbi's time had love of soul and love of spirit among them. This is why in his generation, the secrets of Torah were revealed. Rabbi Shimon would say, "All the friends who do not love each other cause themselves to stray from the right path." Moreover, they put a blemish in the Torah, since there is love, brotherhood, and truth in the Torah. Abraham loved Isaac; Isaac loved Abraham; and they were embraced. And they were both gripped Jacob with love and brotherhood and were giving their spirits in one another. The friends should be like them and not blemish them, for if love is lacking in them they will blemish their value above, that is, Abraham, Isaac, and Jacob, which are HGT.

Friends Make War and Brotherhood

Aharei Mot [After the Death], 65

65) How good and how pleasant. These are the friends, as they sit together inseparably. At first, they seem like people at war, wishing to kill each other. Then they revert back to a state of brotherly love. The Creator, what does He say about them? "How good and how pleasant it is for brothers to dwell together in unity." The word, "together" indicates the presence of Divinity with them. Moreover, the Creator listens to their words and He is pleased and content with them. This is the meaning of the words, "Then those who feared the Lord spoke to one another, and the Lord listened and heard it, and a book of remembrance was written before Him."

Man and Woman

Man Consists of Male and Female

Nasso [Take], 139-142

139) What is, “From world and to world”? They are two worlds, ZA and *Malchut*. Two worlds have become one world again; they unite in one another. “From the world and to the world” refers to the whole of the Upper One, the upper Adam, ZA, and the lower Adam, *Malchut*. It is written, “Days of old,” and it is also written, “Years of the world,” said about ZA, which is called, “world.”

140) “But the mercy of the Lord is from everlasting to everlasting on those who fear Him.” It indicates that anyone who fears sin is called, “man,” for there are two worlds over him—called, “man”—if there is fear, humility, and piousness [in Hebrew it’s from the word *Hesed*] in him, for fear includes everything.

141) Man is an inclusion of male and female, since one in whom male and female have conjoined is called, “a man,” and then he is God-fearing. Moreover, there is humility in him. And still more, there is *Hesed* in him.

And one who does not have male and female, there is no fear in him, no humility, and no piousness. This is why man is regarded as including everything. And since he is called, “Adam” [man], there is *Hesed* in him, as it is written, “I have said, ‘Mercy will be built up forever.’” But the world cannot be built without a male and a female.

142) It is written, “But the mercy of the Lord is from everlasting to everlasting on those who fear Him.” “Those who fear Him” are the whole of man, male and female, for otherwise there is no fear in him. “But the mercy of the Lord is from everlasting to everlasting” are the priests that come from the side of *Hesed*. And they inherit

this lot, which comes from the upper world, ZA, to the lower world, *Malchut*. “On those who fear Him” means the priests below, who contain male and female, to be inclusive, as in man, which is male and female. “And His righteousness to children's children,” since he has been rewarded with children’s children.

Blessing for Women through Men

VaYechi [And Jacob Lived], 494-495

494) “The Lord has been mindful of us, He will bless—He will bless the house of Israel.” Why does it write, “Bless,” twice? “The Lord has been mindful of us, He will bless” are the men, and “He will bless the house of Israel” are the women. This is so because the males need to be blessed first, and then the women, for women are blessed only by the blessing of the males. And when the males are blessed, the women are blessed, as it is written, “And made atonement for himself, and for his house.” Thus, one needs to make atonement for oneself first, and then for one’s home, since the male comes before the female so that she will be blessed from him.

495) Women are blessed only by males, when they are blessed first. And they are blessed from this blessing of the males. They do not need a special blessing of their own. Then why does the verse say, “Will bless the house of Israel,” if the women do not need a special blessing? Indeed, the Creator gives additional blessing for a male who is married to a woman so that his wife will be blessed from him.

Similarly, in all places, the Creator gives additional blessing to a male who has married a woman so she will be blessed by this addition. And since a man marries a woman, He gives him two shares, one for himself and one for his wife. And he receives everything, his own share and his wife’s. This is why a special blessing is written for the women, “Will bless the house of Israel,” for this is their share. However, the males receive their share, as well, and give to them later.

Married and Unmarried

VaYikra [The Lord Called], 63-68

63) “When any man of you brings an offering,” excluding one who did not marry a wife, since his offering is not an offering and blessings are not present in him, neither above nor below. This means that the verse, “When any man of you brings an offering” is different, for his is not a man and is not included among man, and Divinity is not over him, for he is flawed and he is called, “maimed,” and the maimed are removed from everything, all the more so from the altar, from offering a sacrifice.

64) Nadab and Abihu prove that the words, “Then fire came out from before the Lord” was because they were not married. This is why it is written, “When any man of you brings an offering to the Lord.” A man with male and female is worthy of making this sacrifice, and no other.

65) Although we spoke of Nadab and Abihu in a different way, it is certainly because they were not married, but incense is the highest of all the offerings in the world, for which the upper and lower are blessed. And they were not worthy of offering this offering, which is above all sacrifices, since they were unmarried. Hence, they were unfit to offer a sacrifice, all the more so such sublime things as incense, for they are not worthy of making the world blessed by them.

66) “Then fire came out from before the Lord and consumed them.” Why were they punished so harshly? It is like a man who comes to the queen to tell her that the king has come to her house to be with her and to rejoice with her. The man came before the king and the king saw that the man was crippled. The king said, “It is dishonorable to me that I will come to the queen through this crippled man. In the meantime, the queen had fixed the house for the king, and since she saw that the king was ready to come to her,

and that man caused the king to depart her, she commanded that this man would be put to death.

67) Similarly, when Nadab and Abihu entered with the incense in their hands, the queen (*Malchut*) was glad and fixed herself to receive the king's face (ZA). When the king saw that these men were flawed, the king did not wish to come to be with the queen through them, and the king departed her. When the queen saw that the king had left because of them, promptly, "Then fire came out from before the Lord and consumed them."

68) And all this is because one who is not married is flawed. He is maimed before the king, and the sanctity of the king departs him and does not remain in the flaw. It is written about that, "When any man of you brings an offering," meaning those who are called "men" will bring an offering and those who are not called "men," the unmarried, will not bring an offering.

Women

VaYikahel [Assembled], 34-37

34) It is all the more so when he is below, passing judgment and killing people. And even more so when they walk to the cemetery and return from the cemetery. This is so because when women walk with the dead, he descends and is before them, as it is written, "Her feet go down to death." They go down to a place called, "death," meaning that the angel of death comes before them when they walk to accompany the dead, for Eve caused death to the whole world.

35) It is written, "So is the way of an adulterous woman." But, "So is the way of an adulterous woman" is the angel of death. "She eats and wipes her mouth," for it burns the world with its flames and puts people to death before their time. And she says, "I have done no evil," for he sought judgment for them and they were caught in their iniquity and died by true judgment.

36) And when Israel had made the calf and all those multitudes died, the angel of death was among the women, inside the camp of Israel. Since Moses saw that the angel of death is among the women and the camp of Israel was among them, he immediately gathered all the men separately, as it is written, “Then Moses assembled all the congregation of the sons of Israel.” These were the men that he had congregated and separated to themselves.

37) And the angel of death was not separated from the women until the Temple was built, as it is written, “And Moses erected the tabernacle.” And even when the women would bring donations to the tabernacle, he would not part with them. Finally, Moses saw and advised all the men to not bond with them and be seen face to face, but that they will walk behind their shoulders, as it is written, “And the men came over the women.” It is not written, *VaYavi’u*, but *VaYavi’u* [in Hebrew, a *Yod* is missing in the second spelling], to indicate that the men were not walking with them on a single road, but after their shoulders, since the angel of death did not part with them until the tabernacle was erected.

Exile and Redemption

Redemption from Egypt

TeTzaveh [Thou Shall Command], 186-187

186) “As in the days when you came out from the land of Egypt, I will show you miracles.” The Creator is destined to show redemption to His sons, as in the days when the Creator sent to deliver Israel from Egypt and demonstrated these blows upon the Egyptians, and struck them on behalf of Israel.

What is the connection between redemption at the end of days and redemption from Egypt? The redemption from Egypt was in one king and in one *Malchut* [kingdom], while here it is in all the kings in the world. And then the Creator will be glorified throughout the world and everyone will know the reign of the Creator, and all will be struck by high blows, twice for one, since they all refused to liberate Israel.

187) At that time, the reign of the Creator will appear, as it is written, “And the Lord shall be King over all the earth,” and then all the nations will volunteer to bring Israel to the Creator, as it is written, “And they shall bring all your brothers.” Then, the patriarchs will be resurrected with joy, seeing the redemption of their sons as in the beginning, as it is written, “As in the days when you came out from the land of Egypt, I will show you miracles.”

The Length of Three Exiles

VaYechi [And Jacob Lived], 19-24

19) The letters *Aleph*, *Reish-Tzadi* are in a saddened land that comes into exile in the sentencing in the book of Torah, meaning in the 400 years in the sentencing between the pieces. And in the *Aretz* [land], they are divided into *A'* [*Aleph*]-*Retz*. In the division of the

book of Torah, the *Reish* and *Tzadi* unite in the exile, meaning that they were in exile in Egypt for *Reish-Tzadi* [290 in *Gematria*] years. And the filling of the *Aleph* in *Aretz* is 110 in *Gematria*, and 110 plus 290 are 400 years.

What is the exile in Egypt? After all, Abraham was told that his children would be in exile for 400 years, but if you count them, were they only 290 years?

The beginning of the days of exile is considered the time of the selling of Joseph to the Egyptians, when he was seventeen. It took thirteen years until he became a king because when he stood before Pharaoh he was thirty years old. By the time Jacob and his sons came to Egypt, Joseph was already thirty-nine years old, since when Jacob came to Egypt, the seven plentiful years had passed, plus two years of famine. And Joseph lived seventy-one more years after Jacob had arrived in Egypt, since Joseph lived 110 years and the enslavement did not begin as long as Joseph was alive.

Kehat was among those who descended to Egypt, and he lived for 133 years. Amram, his son, lived 137 years. And Moses' age when they were redeemed was eighty. If we say that Amram was born at the end of Kehat's days, and that Moses was born at the end of Amram's days, together, they are 350 years. Thirteen years had passed from the selling of Joseph until he became king, and this falls into the calculation of the exile, thus they are 363 years. Subtract seventy-one years that he ruled after Jacob's arrival in Egypt, for during his reign they were not enslaved, and it is 292 years. But *The Zohar* calculates only 290 years because it considers two years as overlapping, since Amram was not born precisely at the end of the days of Kehat or Moses was not born precisely at the end of the days of Amram.

20) "The young woman shall conceive, and bear a son, and shall call his name Immanuel." In this text, conception and delivery have been filled into exiles and much troubles and bad times, as it is written, "For before the boy will know... the land... will be forsaken.

...days that have not come.” And although the Creator will be with us during those years—as indicated by the name of the boy, Immanuel [Hebrew: God is with us], the name of Divinity—Divinity will have been shaken and become removed from her husband, ZA, and she is with us in exile. And although Divinity is with us, she is afflicted in exile and without a mate.

We learn from the text that there is conception that precedes the birth of the exile. And the 110 years of age are the additional carving, considered the conception of the existence of the exile. And the writing will wish to say that 110 years of the exile in Egypt had already passed in the form of conception, which, together with the 290 of being in actual exile, they are 400 years that the Creator told Abraham in the covenant between the pieces.

Also, Jacob’s exile was counted only since the death of Joseph, and these 110 years of conception of exile are implied by the *Aleph* in *Aretz*, which is 110 in *Gematria*. And the 290 of being in actual exile are implied by the *Retz* in *Aretz*. But here one needs to be watchful of saying what is written in the books below not in its proper place. In relation to what he said, “From the time that the regular sacrifice is abolished and the abomination of desolation is set up, there will be 1,290 days,” the text says 1,000 [in Hebrew, *Aleph*] over 290, as it is explained that the exile divides into conception and actual exile. The *Aleph* is the conception, which in *Gematria* is 110, and the 290 are the actual exile. And they are the letters of *Aretz*, meaning *Aleph-Retz*.

21) “So the length of Jacob's life was one hundred and forty-seven years.” Here—in the 147 years of Jacob’s life lies the number of corrections in the exile that the exiled children will have in *Midat ha Din* [quality of judgment] in three exiles. The first correction is with Egypt, which corresponds to seven years. “I adjure you... that you do not arouse or awaken my love until it pleases.” Here, too, the number seven in Jacob’s years is an oath, indicating not to wake the love—redemption—until it pleases.

22) From this we understand the meaning of the number seven, as it is written, “From afar the Lord appeared unto me; ‘I have loved you with an everlasting love.’” “From afar” meaning in exile. This was because of the great love that appears only through exile. Exile is the correction; when the children of Israel are liberated from the exile, the Creator’s love for us will be revealed.

In the number seven in Jacob’s life, the text wishes to say that the holy sons who were exiled for their transgressions will be in *Din* for many years, until they are “seven times according to your sins.” It also says, “If Cain is avenged sevenfold,” for with this number, it corrects the corruptions that they had done and reveals the light of redemption. This is in the first exile, in Egypt, the smallest of the three exiles.

23) The second exile is the exile in Babel, which corresponds to forty years in Jacob’s life. In relation to Egypt’s seven, they are bigger, since they came to the exile in Egypt as lay people and their sorrow was not great. But to the exile in Babylon, they came like captive royalty, for they had already had the Torah, the land, and the Temple. Hence, their affliction was great, and it is considered forty years compared to Egypt’s seven.

24) The third exile is the long exile that we are in, which corresponds to 100 years in Jacob’s life compared to the forty in the exile in Babylon.

Redemption—Revealing the Concealed

VaYera [And the Lord Appeared], 453

453) Even when Sarah was absent, she was not absent from this degree of counting, which is the *Nukva*, the bottom *Hey* of *HaVaYaH*, but only from the *Vav*, as it is written, “And the Lord remembered Sarah.” This is so because *HaVaYaH* implies He and His courthouse. He is *ZA*, the *Vav*, and His courthouse is the

Nukva. Thus, even remembering Sarah was in the *Vav* of *HaVaYaH*, since everything is in the *Vav* and everything is included in it, that is, everything is hidden in the *Vav* and everything appears in it, for everything appears by the perfection of the *Vav*. This is so because in everything that is concealed, He reveals all that is hidden, and one who is revealed will not come and reveal what is concealed.

Man is created in utter wickedness and lowliness, as it is written, “When a wild ass's foal is born a man.” And all the vessels in one's body, meaning the senses and the qualities, and especially the thought serve him only wickedness and nothingness all day. And for one who is rewarded with adhering unto Him, the Creator does not create other tools instead, to be worthy and suitable for reception of the eternal spiritual abundance intended for him. Rather, the same lowly vessels that have thus far been used in a filthy and loathsome way are inverted to become vessels of reception of all the pleasantness and eternal gentleness.

Moreover, each *Kli* whose deficiencies had been the greatest has now become the most important. In other words, the measure that they reveal is the greatest. It is so much so that if he had a *Kli* in his body that had no deficiencies, it has now become seemingly redundant, for it does not serve him in any way. It is like a vessel of wood or clay: the greater its deficiency, meaning its carving, the greater its capacity and the greater its importance.

And this applies in the upper worlds, as well, since no revelation is dispensed upon the worlds except through concealed discernments. And by the measure of concealment in a degree, so is the measure of revelations in it, which is given to the world. If there is no concealment in it, it cannot bestow a thing.

This is the meaning of the *Vav* in the name, *HaVaYaH*. It is *ZA*, whose *Mochin* are always in covered *Hassadim* and are concealed from the illumination of *Hochma*. This is why it will reveal the complete redemption, as it is written, “The *Vav* will raise the *Hey*.” This is so because the measure of concealment and covering in it

will determine the measure of its revealing in the future. And the bottom *Hey* of *HaVaYaH*, the *Nukva*, where the *Hassadim* appear, and all the discernments of disclosure of *Hochma* in the worlds come only from her. And since there is no concealment in her, she cannot reveal what is concealed, meaning redemption. And although there are other concealments in the *Nukva*, they are nonetheless insufficient for this great disclosure of the complete redemption, since by the measure of this revelation, so must be the measure of the concealment.

Israel, Telling the Praise of the Exodus from Egypt

Lech Lecha [Go Forth], 179-182

179) The subsequent *Mitzva* [commandment] is to speak in praise of the exodus from Egypt. This is mandatory for every man. Any man who tells of the exodus from Egypt and rejoices in that story is destined to rejoice with Divinity in the next world. This joy is from every side: it is a man who rejoices in one's Master, and the Creator rejoices in him telling.

180) At that time, the Creator assembles His group and tells them, "Go and hear the story of My praise, which My children tell, and how they rejoice in My deliverance." Then, they all come and join Israel and hear the story of the praise—that they are happy with the joy of deliverance by their Master. And they come and thank the Creator for all the miracles and mighty deeds, and thank Him for the holy nation that He has in the land, who rejoice in the joy of their Master's redemption.

181) Then He is given further strength and might above, for with that story, Israel give strength to their Master, like a king who is given additional strength and might when his fortitude is praised and recognized with gratitude, and everyone fears him, and his glory

rises above all. For this reason, one must tell and praise this story. Similarly, one must always speak before the Creator and make known the miracle of all the wondrous deeds He has done.

182) And why is it a must to speak of the miracles? After all, the Creator knows everything, the past, as well as the future. And why is the divulging of the miracle of what He had done and knows before Him? Indeed, one must divulge the miracle and speak of all that He had done before Him because these words rise, and the entire household of above gathers and sees them and thanks the Creator, and His glory rises over them above and below.

Redemption from Exile Depends on Repentance

Ki Tissa [When You Take], 21-24

21) We see, and so can the strong ones in the world, meaning the nations, that the exile is continuing and the Son of David has not come. So it is, but what makes Israel suffer this exile? It is all the promises that the Creator had promised them. They enter synagogues and seminaries and see all the comforts in the holy books, and in their hearts they are happy to suffer all that comes upon them. Had it not been for that, they would not have been able to withstand.

22) Everything depends on repentance. But they cannot all awaken to repentance together because it is written, "So it shall be when all of these things have come upon you." It is also written, "and you call them to mind in all nations where the Lord your God has banished you." Also, it is written, "And you shall return to the Lord your God. And then, if the One who banished you will be at the end of the sky, from there will He gather you. And before all these things come true, they cannot be awakened by them for repentance.

23) O how You have sealed all the trails and paths from the children of the exile and have left no possibility for them to speak,

for they did not delve in redemption on every single generation, and did not suffer the exile, did not seek reward, departed the rules of Torah, and mingled with the rest of the nations.

24) “As the pregnant woman approaches the time to give birth, she writhes and cries out in her birth pangs.” It writes, “As the pregnant woman,” for it is the nature of a pregnant woman to wait nine whole months. But there are quite a few in the world who go through only one or two days of the ninth month, while all the pains and pangs of the pregnant woman are on the ninth. Hence, even if she only went through one day of the ninth month, it is considered as though the whole of the ninth month had passed for her. So are Israel: since they tasted the taste of exile, if they repent, it is considered for them as though they had experienced all the troubles that are written in the Torah, especially that they had experienced several pangs since the beginning of the exile.

Israel’s Sin Gives Dominance to Idol Worshippers

VaYechi [And Jacob Lived], 412-413

412) Had Israel gathered good deeds before the Creator, the idol worshipping nations would never have risen against them. But Israel cause the rest of the nations to raise their heads in the world, for if Israel had not sinned before the Creator, the rest of the idol worshipping nations would have surrendered before them.

413) If Israel had not extended bad deeds to the other side in the land of Israel, the rest of the idol worshipping nations would not have ruled in the land of Israel and they would not be exiled from the land. It is written about that, “For we are brought very low” because we have no good deeds as we should.

Mixed Multitude

Five Kinds of Mixed Multitude

Beresheet [Genesis], 224-231

224) There are five kinds of mixed multitude: *Nephillim* [fallen], Mighty, *Anakim* [giants], *Rephaim* [ghosts], and Amaleks. Because of them, the small *Hey* fell from her place, from *Bina*, since “God has made one corresponding the other.” Thus, as there are five *Behinot* [discernments] *KHB TM* in holiness, they have their counterparts in the *Klipot*. And they are the five above-mentioned in the mixed multitude, whose acronym is *Nega Ra* [Hebrew: affliction or disease] or *Oneg Ra* [Hebrew: evil pleasure], since through the evil, pleasure is turned into affliction, and affliction becomes pleasure. And these are the five kinds of mixed multitude. They are mingled with Israel and cause them to sin. And for this reason, the small *Hey* falls from her place, from her mitigation place in the *Bina*.

Balaam and Balak were of the form of Amalek. This is because if you take the letters *Ayin* and *Mem* from the name, Balaam, and the letters *Lamed* and *Kof* from the name, Balak, the letters *Bet*, *Bet*, *Lamed* [which spell Babel in Hebrew] will remain, that is, *Bet* and *Lamed* from Balaam and *Bet* from Balak. It turns out that the two *Klipot*, Amalek and Babel, are implied in the names Balaam and Balak. By that, he tells us that Amalek is considered the *Keter* and *Rosh* [head] of the *Klipot*, like the *Klipa* of Babel, of which it was said, “Its head is made of fine gold,” for had they not come from equal discernments, they would not have been able to cling to Balaam and Balak in a single bonding.

225) And they are the ones that remained of those of whom it was said concerning the flood, “And He blotted out every living thing.” And those that remained from the *Klipa* of Amalek in the fourth exile, the exile in Edom, are heads in the world, with great force, since this *Klipa* is considered *Rosh* and *Keter* of the *Klipot*, and they

become tools of destruction for Israel. It is said about them, in relation to the flood, “For the earth is filled with violence.” These are the Amaleks. And this clarifies the first of the five kinds of mixed multitude, the Amaleks, which are the *Keter de [of] Klipot*.

226) It is said about the *Nephillim* [fallen] of the mixed multitude, “And the sons of God saw the daughters of men that they were beautiful.” These are the second kind of mixed multitude, meaning the discernment of *Hochma de Klipot*. And they are from the *Nephillim* above, meaning those who extend from Uza and Aza’el, who were angels above, and the Creator dropped them from the heaven, hence their name, *Nephillim*. And the *Nephillim* of the mixture extend from them.

When the Creator wished to make man, He told the angels, “Let us make man in our image.” The Creator wished to make him head of all the angels above, appointed over all the angels, and they would be subordinate to his governance, as it is said concerning Joseph, “Let him appoint overseers over the land.”

227) For this reason, the angels wished to complain about him and said, “What is man, that You are mindful of him?” After all, he is destined to sin before You; hence, why do You degrade us to be under him? The Creator told them, “If you were below in the earth, like man, you would sin more than him.” Promptly, “And the sons of God saw the daughters of men that they were beautiful”; they lusted after them and the Creator dropped them down in chains.

228) And these sons of God are Uza and Aza’el, from which the souls of the second kind of mixed multitude extend. These are the *Nephillim*, since they had dropped themselves from holiness to lust after beautiful women. And this is also why the Creator dropped the mixed multitude from the next world, so they would have no share there, and gave them their reward in this world, as it is written, “And repays them that hate Him to their face.” This explains the second kind of mixed multitude, called *Nephillim*, which are considered *Hochma de Klipot*.

229) The Mighty are the third kind of the mixed multitude that was mingled with Israel. It was said about them, “Those were the mighty men who were of old, men of renown,” and they are drawn from the side of whom it was said, “Come, let us build us a city... and make us a name,” meaning from the side of the generation of Babel.

This kind of mixed multitude build synagogues and seminaries and place within them a book of Torah with a crown on its head, corresponding to the verse, “A city, and a tower, with its top in heaven.” They build synagogues and seminaries corresponding to, “A city,” and place a book of Torah there corresponding to, “A tower,” and a crown on its head corresponding to, “Its top in heaven.” And they do not intend it for the Creator, but to make a name for themselves, as it is written, “And let us make us a name.”

And the sons of the *Sitra Achra* overcome Israel, who were blessed with being like the dust of the earth, and rob them, and the work is ruined and destroyed, meaning the synagogues and seminaries that they made. It is said about them, “And the waters prevailed exceedingly upon the earth.” In other words, the *Klipot* and the *Sitra Achra*, called “water,” destroyed the land as they intensified. This explains the third kind of the mixed multitude, the mighty, which correspond to *Bina de Klipa*.

230) *Rephaim* [ghosts] are the fourth kind of mixed multitude that was mingled with Israel. If they see a troubled time in Israel, they leave them and depart from them. And even if they have the strength to save them, they do not wish to save them; they neglect the Torah, and depart from it and from all who engage in the Torah. This means that they depart from the Torah and from Israel to do good to idol worshippers. And they will not rise at the revival of the dead. When the calling comes to Israel and they are salvaged from their affliction, it is said about them, “And You have wiped out all memory of them,” since being an offspring of the darkness, they will necessarily be lost at the coming of the light to Israel. This explains the fourth kind of mixed multitude, the *Rephaim*, which correspond to *ZA de Klipa*.

231) *Anakim* [giants] are the fifth kind of mixed multitude. They disparage those of whom it was said, “And *Anakim* [Hebrew: chains, as well as giants] about your neck, meaning the Israel who keep the Torah. It is said about them, “*Rephaim* are regarded as *Anakim*, as well,” since *Rephaim* and *Anakim* are equal to one another. They are the ones who revert the world back to being unformed and void.

And this is the meaning of the ruin of the Temple. It is said about it, “And the land was unformed and void,” since the Temple is the essence of the world and the settlement of the world. This is why it is considered that the whole earth was unformed and void. And the two kinds of mixed multitude that were mingled with Israel caused the ruin of the Temple. And as soon as the light—the Creator—comes to Israel, they will be obliterated and lost from the world. But Israel’s redemption does not depend on their obliteration, but only on the obliteration of Amalek, until they blot them out, for in it is the oath, meaning the words, “The hand upon the throne of the Lord.”

Mixed Multitude

Nasso [Take], 100-104

100) The mixed multitude are as is said about them, “And the people feared and moved, and stood far off.” Thus, they would be far from redemption and will see the disciples of the wise and the holy nation in all this glory. And they will be far from them; and if they wish to unite with them, it is written, “No hand shall touch him, for he shall surely be stoned or shot.” At that time, the verse, “The Lord alone guided him, and there was no foreign god with Him” came true in Israel. Also, no strangers are accepted in the days of Messiah, “And the wicked shall be put to silence in darkness.” These are the mixed multitude, and this is why the prophet said about them, “Nor will they enter the land of Israel.”

101) Elijah said to the loyal shepherd, “It is time to rise up and bring the complete redemption; speak of me in oath,” meaning adjure me to hurry the redemption. “It is for you that I wish to rise, since the Creator has given me permission to appear to you in your prison, in your grave, and to do good to you, for you are desecrated by the sins of the people,” since he is like a prisoner among them, as it is written, “And he is desecrated by our transgressions.”

102) The loyal shepherd replied, “I swear upon you in the name of the Lord that you will not delay the redemption with all your capability, for I am afflicted.” It is written about me, ‘And he looked this way and that way, and saw that there was no man,’ to help me out of this affliction, this burial. It is said about me, ‘And they made his grave with the wicked.’ But they do not know me; in their eyes I am considered among the mixed multitude and the wicked, like a dead dog that has reeked among them, for the wisdom of authors reeks among them in every city and in every place where Israel are scattered among them, among the kingdoms. And the mixed multitude have become the shepherds of Israel, who are the Creator’s flock, of whom it was said, ‘And you, My sheep, the sheep of My pasture, you are men. And they are unable to do good with the disciples of the wise.’

Moses, called “the loyal shepherd,” is the Torah and the inner *Daat* [the *Sefira* but also knowledge], which will appear only in the complete redemption. Until then, it is said about him, “And he is desecrated by our transgressions,” since the Torah, which is the loyal shepherd, has been desecrated and was emptied, for its internality has disappeared and we are left with only the externality. And I am regarded in their eyes as being among the wicked mixed multitude, like a dead dog that has reeked. They turn away from the internality of the Torah as one turns away from stench, of which it was said, “And the wisdom of the wise shall reek.”

103) Men of valor and who fear sin wander from city to city and will not be pardoned, the mixed multitude ostracize them and in

many places they are given only rations, so there will be no resurrection to their fall, not even temporary. And all the wise men, the brave, and them that fear sin are afflicted, poor, miserable, and are regarded as dogs. How are precious sons that are comparable to fine gold, valued as clay jars in public, and cannot find a place among them?

104) At the same time, the mixed multitude are wealthy, tranquil, joyous, sorrow-free, and without any grief at all. Thieves and bribers are judges and the heads of the people, for the earth is filled with violence because of them, and it is said about them, “Her adversaries have become her masters.” The Loyal shepherd said to Elijah, “I adjure you a second time, in the name of the Lord of hosts, the God of Israel, who dwells with the cherubim, that all these words will not fall out of your mouth, and you will say them before the Creator with all your might, to show their urgency.”

The Tree of Life and the Tree of Knowledge

Nasso [Take], 90-104

90) The wise will understand, for they are from the side of *Bina*, the tree of life. It was for them that *The Book of Zohar* said, “And the wise will shine like the radiance of the firmament,” from the radiance of Upper *Ima*, who is called, “repentance.” These do not require testing, and because Israel are destined to taste of the tree of life, which is this *Book of Zohar*, they will be delivered from the exile with mercy through it.

91) The tree of knowledge of good and evil, which is prohibition and permission, impurity and purity, will no longer govern Israel because our provision will come only from the side of the tree of life, where there are neither difficulties from the side of the evil, nor dispute from the spirit of impurity, as it is written, “And I will remove the unclean spirit from the land.”

92) Let the disciples of the wise find provision not from the ignorant, but from the good side, who eat pure, kosher [conforming to laws of purity], and permitted. And not from the mixed multitude, who eat impure, non-kosher, and forbidden, who are impure and defile themselves with menstruation, a gentile maidservant whore, and return to their root. It is said about them, “For out of the serpent's root a viper will come out.”

93) And when the tree of good and evil rules, which is regular in purity and regular in impurity, these wise are akin to Sabbaths and to good days—they have only what these regular people give them, like the Sabbath, which has only what is fixed for it during the weekdays.

94) And when the tree of life rules, the tree of good and evil surrenders and the ignorant have only what the disciples of the wise will give them. And the ignorant will surrender under them as though they have never existed in the world.

95) Thus, prohibition and permission, and impurity and purity will not vanish from the ignorant because from their perspective, the only difference between the exile and the days of Messiah is the enslavement of *Malchuts*. This is because they do not taste from the tree of life, which will appear in the days of Messiah, and they need Mishnah, in forbidden and permitted, and impurity and purity. However, they will always be inferior to a disciple of the wise like darkness before light, since the mixed multitude are the ignorant, which are darkness. And they are not called, “Israel,” but slaves who are sold to Israel because they are as beasts.

96) And Israel are called, “men.” But how do we know that there are beasts and men in Israel? It is written, “And you, My sheep, the sheep of My pasture, you are men.” “And you, My sheep” are the ignorant who are good from the side of good. “You are men” are the disciples of the wise.

97) This text implies it, too, for it is written, “If My people heeded Me, Israel.” Why does it say, “Israel,” after it says, “My people”? It is

that “My people” are the ignorant, and Israel are the disciples of the wise. And for them, it is said, “And the children of Israel were going out boldly.”

98) As the Creator divided them at Mount Sinai, He will divide them in the last redemption. This is so because it is said about Israel, “And the children of Israel went up armed out of the land of Egypt.” “Armed,” from the side of the tree of life, ZA, which are fifty [spelled like “arms” in Hebrew] years of the *Yovel* [fifty years’ anniversary], *Bina*, which ZA receives from *Bina*. It is said about them, “They shall come up to the mount.” And among them was “the angel of God, who went before the camp of Israel.” Also, it is they who were told, “And how I bore you on the wings of eagles,” which are clouds of glory, “And brought you unto Myself,” “And the children of Israel were going out boldly.” Thus, He will bring the disciples of the wise out with all this glory.

99) As it was said about the ignorant from the side of the good, “And they stood at the foot of the mountain,” so they will be in the last redemption—under the disciples of the wise, as a servant who walks by the feet of his master’s horse. At the foot of the mountain they were told, “If you accept the law, good. If not, there will be your burial place.” Similarly, they will be told in the last redemption, “If you take upon yourselves a disciple of the wise at the end of the exile, like a man who is riding a horse and his servant serves him, good. If not, there—in the exile—will be your burial.”

Who Fear the Creator Is Job

BeShalach [When Pharaoh Let], 191

191) Job was struck only when Israel came out of Egypt. Job said, “Thus, all the faces are equal; He destroys the innocent as well as the wicked.” Pharaoh assailed Israel and said, “Who is the Lord that I should obey His voice?” But I did not assail them, nor have I done anything. “He destroys the innocent as well as the wicked,” as it is

written, “He that feared the word of the Lord among the servants of Pharaoh,” this is Job, for he lived at the time of the exodus from Egypt.

Miscellaneous

Sanctifying Oneself

VaYikra [The Lord Called], 423

423) Happy are the righteous, for they have a high share in the Creator, in the holy share, in the King's sanctities, since they sanctify themselves in the sanctities of their Lord. And anyone who sanctifies, the Creator sanctifies him, as it is written, "Sanctify yourselves therefore, and be holy." A person who sanctifies himself from below is sanctified from above. And when one sanctifies with the sanctity of his Lord, his is clothed with a holy soul, which is the inheritance of the Creator and the assembly of Israel, for the soul is an offspring of ZON. And then he inherits everything. These are the ones who are called, "children of the Creator," as it is written, "You are the children of the Lord your God."

Three Souls

VaYechi [And Jacob Lived], 740-750

740) There are three souls, and they rise in the upper degrees. And because they are three, they are four.

1. This is the uppermost soul, which is imperceptible. The upper treasurer did not comment on her, much less the lower one. This is the soul of all souls; it is concealed and is never revealed. It is unknown and all are dependent upon her.

741) She is clothed in a garment from the radiance of the Carmel, within the radiance that drips of drops of gemstones. They are all tied as one, as ties of organs in a single body. And the uppermost soul permeates them and reveals her actions through them, like a body that reveals the deeds of the soul. She and they are one, and there is

no separation between them. This is the highest soul, which is hidden from all.

A soul means the light of *Bina*. The nine *Sefirot de* [of] *AA* are the roots of all the *Sefirot* in the worlds. It turns out that the root of all the souls is the light of the *Sefira* of *Bina de AA*. Hence, she is called “the uppermost soul.” And because of *Malchut*’s ascent to *Rosh de AA*, *Bina de AA* departed *Rosh de AA* and became *VAK* without a *Rosh*, which means light of *Hassadim* without *Hochma*. Thus, two *Sefirot*, *Keter* and *Hochma*, remained in the *Rosh*, since the place of the *Zivug*—called *Yesod*—was made in the *Malchut* that rose to *Rosh de AA*, and the *Sefira* of the *Rosh* ended in her.

And due to the departure of *Bina* from *Rosh de AA*, *Bina* was divided into two separate discernments: her *GAR*, upper *AVI*, and her *VAK*, *YESHSUT*. This is so because the flaw of *Bina*’s departure from the *Rosh* does not touch *GAR de Bina* whatsoever, since she is essentially only light of *Hassadim*, for she delights in mercy and never receives *Hochma*. Hence, there are no changes in that light from the time it is in *Rosh de AA* to the time it departs the *Rosh de AA*.

For this reason, *GAR de Bina* is regarded as though they had never departed *Rosh de AA*. And even after *Bina*’s departure, the blocked *Hochma* of *AA* still shines in them, but in great concealment, since they do not receive *Hochma*, but only *Hassadim*. And these *GAR de Bina* were erected as *Partzuf* upper *AVI*, which are in a never ending *Zivug*, for they are always *GAR* and there is never any diminution in them.

But *ZAT de Bina* is *Hitkalelut* [mingling] of *ZON* in *Bina*, hence the need for *Hochma*. And since after the departure of *Bina* from the *Rosh*, *Hassadim* remained without *Hochma*, it is considered that they were flawed due to *Malchut*’s ascent to *Rosh de AA* and remained without a *Rosh*. At the time of *Gadlut* [adulthood], *Malchut* descends from the *Rosh de AA* to her place and *Bina de AA* returns to the *Rosh* and obtains her *GAR* from *Hochma de Rosh AA* once more. And the order of emergence of the *GAR* is in the three points, *Holam*, *Shuruk*, *Hirik*, and these *ZAT de Bina* were erected as *Partzuf YESHSUT*.

This is one uppermost soul that is imperceptible, which is GAR *de Bina de AA*, upper AVI, where *Hochma de AA* shines in them in great concealment because they do not receive *Hochma*. Hence, the treasurer, *Yesod*—the place of *Zivug* where all the lights gather—did not awaken. And *Malchut* that rose to *Rosh de AA* and became the place of the *Zivug* in the *Rosh* is called “the upper treasurer,” for this is why she became the *Sium* [conclusion] of *Rosh de AA*, and *Bina* departed.

The upper treasurer did not awaken anything in this soul, for he did not blemish it by the coming out of *Bina*, since she does not receive *Hochma* even when she is at the *Rosh*. It is even more so during *Gadlut*, when the middle line emerges on the *Masach de Hirik*, which diminishes the level from GAR *de GAR* to VAK *de GAR* once more. This is so because the lower treasurer, too, does not touch these GAR *de Bina*, AVI, whatsoever, since she never receives *Hochma*. Hence, she never grows by her own luminescence and never diminishes by her own restriction.

It is written that she is the soul of all souls because *Bina de AA* is the root of all the *Binas* in the worlds. Hence, the light in her is the root of all the souls. Also, she is concealed and never appears since *Hochma de AA*, which shines in her, is concealed and hidden in her, and never appears. Unknown means that the *Yod* does not depart her *Avir* [air], and all the souls depend on her, since she is the root of all the souls.

It was said, “She is clothed in a garment from the radiance of the Carmel.” GAR *de Bina*, AVI, clothe the garment of the radiance of the Carmel—ZAT *de Bina*, YESHSUT. And they are called, “the radiance of the Carmel,” as it is written, “Thy head upon thee is like Carmel,” since YESHSUT is the *Rosh* of the *Nukva* and is called “Carmel,” from the words *Car Maleh* [stuffed pillow] abundantly. In *Gadlut*, the *Mochin* of YESHSUT is the three drops, *Holam*, *Shuruk*, *Hirik*. And the upper AVI are clothed within this radiance of the three drops, and the three drops connect to one another, for each cannot shine without the other. Upper AVI clothe in YESHSUT, AVI act through

YESHSUT, which clothes them, and AVI and YESHSUT are one and there is no separation between them.

Even though AVI are in light of *Hassadim* and YESHSUT are in light of *Hochma*, they are still one and are inseparable. This is so because even YESHSUT do not receive the *Hochma* for their own needs but only to bestow upon *Nukva de ZA*, while they themselves shine in concealed *Hassadim*, like upper AVI. Hence, the uppermost soul is always concealed, for *GAR de Bina*, AVI, and *ZAT de Bina*, YESHSUT, are both hidden from everything, since for its own needs, even YESHSUT shines only in covered *Hassadim*.

742) 2. The other soul is the *Nukva*, which hides within her armies. She is a soul to them, she receives a body from them, and she dresses in them like a soul in a body—to reveal her deeds to the whole world through them—like a body that is a tool for the soul, by which she performs all her actions. And they are tied and united in one another as the hidden ones above—AVI and YESHSUT—are tied.

743) 3. The other soul is the souls of the righteous below. The souls of the righteous come from among these higher souls, the souls of the *Nukva* and the souls of the male, *ZA*. For this reason, the souls of the righteous are higher than all those armies and camps of angels above, since the angels come from the externality of the *Nukva*, but the souls come from the internality of the *Nukva* and the internality of *ZA*, meaning from their souls.

Thus, the three souls have been explained: 1. *Bina de AA*, AVI, and YESHSUT; 2. *Nukva de ZA*; and 3) the souls of the righteous. However, they are four souls, since *Bina de AA* divides into two souls with a difference between them, since AVI are the source of the *Hassadim* and YESHSUT are the source of *Hochma*. Hence, they are four—AVI, YESHSUT, *Nukva*, and the souls of the righteous. However, since YESHSUT, too, are in covered *Hassadim* for their own needs, like AVI, they are regarded as one soul. Also, he does not count the souls of *ZA*, since it is in covered *Hassadim*, like upper AVI, hence there is no renewal in it.

744) Thus, the souls are higher from two sides, from ZA and from *Nukva*, and they come from their internality. Therefore, why do they descend to this world and why do they depart it? It is like a king who had a son, whom he sent to some village to raise him until he is grown and to teach him the ways of the king's palace. When the king heard that his son had grown, he sent his mother out of his love for his son and she brought him to his palace, and he rejoiced with his son.

The Creator's Love for the Souls

745) Thus the Creator begot a son with its mother, which is the uppermost, holy soul, the generations of ZON. He sent him to atone, that is, to this world, to grow in it and to be taught the conducts of the King's palace. Since the King knew that his son would grow in that village, and the time had arrived to bring him to his palace, out of his love, he sent his mother and she brought him to his palace. The soul does not depart this world until his mother comes for her and brings her to the King's palace, where she sits forever.

746) Yet, it is the nature of the world that the people of the village cry over the departure of the King's son from them. There was a sage there, who told them, "Why are you crying? Is he not a prince, who should not be living among you any longer, but in his father's palace?" So was Moses, who was a sage. He saw that the people of the village were crying and hence said, "You are the children of the Lord your God: you shall not cut yourselves."

747) If all the righteous knew that, they would be happy when their day came to depart from this world. Is it not the highest honor that the mistress comes for them to lead them to the King's palace so the King will rejoice in them all day? After all, the Creator entertains only with the souls of the righteous.

748) The love of the assembly of Israel, the *Nukva*, to the Creator, ZA, awakens when the souls of the righteous below awaken it, since they come from the side of the King, ZA, from the male's

side. Thus, this awakening comes to the *Nukva* from the male, and the love awakens.

It turns out that the male awakens the fondness and love to the *Nukva* and then the *Nukva* becomes connected with love to the male. This settles the question that it is not good for the *Nukva* to chase after the male. Now it is clear that the souls of the righteous, which are males, awaken this love for ZA.

749) Similarly, the craving of the *Nukva* to shoot lower waters opposite upper waters is only in the souls of the righteous. Happy are the righteous in this world and in the next world, for the upper and lower stand over them. Hence, “A righteous is the foundation of the world” can be related to the upper righteous, *Yesod de ZA*, and can be related to the souls of the righteous; both are true.

750) The meaning of all that is that the righteous is the *Yesod* above, *Yesod de ZA*, and *Yesod* below, in the *Nukva*, and the souls of the righteous. And the assembly of Israel, the *Nukva*, is included in the righteous above and below. A righteous from the side of *Yesod de ZA*, and a righteous from the side of the soul of the righteous below, inherit her, meaning the *Nukva*. This is the meaning of, “The righteous shall inherit the land,” the *Nukva*. The righteous, *Yesod de ZA*, inherits the land, *Nukva*, imparts blessings upon her every day, and gives her pleasures and dainties extended from above, from *Bina*, which he draws to her.

No True Love without Envy

VaYechi [And Jacob Lived], 730-739

730) Rabbi Elazar and Rabbi Abba escaped into a cave in Lod. They came there because the light of the sun was too strong for them to bear as they were walking along the way. Rabbi Abba said, “Let us circle this cave with words of Torah.” He opened and said, “Set me as a seal upon thy heart... its flashes are flashes of fire.” The assembly of Israel, *Nukva*, has complete desire and craving for the

Creator only through the souls of the righteous, who awaken the springing of the lower water in the *Nukva*, opposite the upper water of ZA, which raise MAN to the *Nukva*. This is so because at that time, the complete desire and craving are in adhesion, to bear fruits.

731) And once ZON are clung to one another and she receives a desire for ZA, she says, “Set me as a seal upon thy heart.” It is the conduct of a seal that once it is attached to a place, it leaves its imprint there even when it is removed from there. Thus, she does not move from him, and all of his impression and form remain there. Thus said the assembly of Israel, the *Nukva*: “Behold, I have clung unto you. And even though I will depart you and go into exile, set me as a seal upon thy heart, so that my whole shape will remain in you,” like a seal that leaves its whole shape in the place where it had been attached.

732) “For love is as strong as death.” It is as strong as the separation of the spirit from the body. When a person’s time to depart the world arrives, and he has seen what he has seen, the spirit goes to all the organs in the body and raises its waves, as though sailing in a ship at sea without oars, futilely rising and falling, it comes and seeks to bid farewell from all the organs of the body. And there is nothing harder than the day when the spirit departs the body. Such is the power of the love of the assembly of Israel to the Creator, as the power of death at the time when the spirit wishes to depart the body.

733) “Jealousy is as harsh as the netherworld.” Any person who loves, and jealousy is not tied to it, his love is not love, since jealousy completes the love. From this we learn that a man must be envious for his wife, so he will connect with her in complete love, since as a result, he does not look at another woman. “As harsh as the netherworld”: The netherworld is harsh in the eyes of the wicked—to go down it. Similarly, jealousy is harsh in the eyes of the envious lover—to part from the love.

734) “Jealousy is as harsh as the netherworld.” When the wicked are brought down to the netherworld, they are told why they are being brought down, and it is harsh for them. Thus, one who is envious demands for sins and thinks how many suspicious deeds she has done, and then a tie of love is tied in him.

735) “Its flashes are flashes of fire, the flame of the Lord.” “The flame of the Lord” is a burning flame that emerges from the *Shofar* [a special horn], *Yesod Ima*, called *Yod-Hey*, which has awakened and burns. It is the left line of *Ima*, as it is written, “Let his left hand be under my head.” This burns the flame of love of the assembly of Israel, Divinity, for the Creator.

736) For this reason, much water will not be able to quench the love, since when the right–water, *Hesed*–comes, it adds to the burning of the love and does not quench the flame of the left, as it is written, “And his right hand embrace me.” This is so because during the illumination of *Hochma* in the left line of *Ima* to the *Nukva*, it is burning fire, as it is without *Hassadim*. And when the right line comes with its *Hassadim*, called “water,” to quench the fire, it does not quench the illumination of *Hochma* by that. On the contrary, it adds and complements her illumination because it clothes the *Hochma* with *Hassadim*, and the *Hochma* shines in complete perfection.

739) In all the places, the male chases the *Nukva* and awakens the love toward her. But here it turns out that she awakens the love and chases him, as it is written, “Set me as a seal upon thy heart.” Usually, however, it is not praised when the *Nukva* chases the male. Indeed, this must be an unclear matter, and a sublime thing, hidden in the treasures of the King.

World Leaders

Aharei Mot [After the Death], 94-96

94) “That which is has been already, and that which will be...” “That which is has been already...” Before the Creator created this world, He created worlds and destroyed them. This is the breaking of the vessels. Finally, the Creator desired to create this world and consulted with the Torah, the middle line. Then He was corrected in His corrections, decorated in His decorations, and created this world. And then, everything that exists in this world was before Him at the time of creation and was established before Him.

95) All the leaders of the world in every generation stand before the Creator in their forms before they come into the world. Even all the souls of people, before they come to the world, are engraved before Him in the heaven, in the very same form they have in this world. And all that they learn in this world, they know before they come into the world. And we learned that all this is in those who are true righteous.

96) And all those who are not righteous in this world are removed from the Creator even there, above, before they come to the world. They enter the hole of the great abyss and rush to descend to the world. And their soul is as obstinate in this world as it was before it came into the world.

Also, they throw that holy part that the Creator gave them from the side of holiness and wander and roam. They are defiled in that hole of the great abyss and take their share from there, and rush to descend to the world. If one is later rewarded and repents before his Master, he takes his very own piece, the part of holiness he had thrown above, as it is written, “That which is has been already, and that which will be has already been.”

This is so because when the souls are created, while they are still above, before they come into this world under time, they are in

eternity, above time, where past, present, and future apply at once, as is the nature of eternity. It follows that all the deeds that the souls will do one at a time when they come into this world already exist there all at once, as their actions in this world.

This is so because the whole of the Torah that they will learn in this world during the years of their lives already exists there. And all their bad deeds are already depicted in their souls. And as they will throw the holy part in this world, they will there, too. And if they are destined to first sin and then repent in this world, it is depicted above as all at once, as is the nature of eternity, for this, too, is already pictured there.

And there is a difference between a soul that is destined to be in a righteous and one that is destined to be in a wicked. The one that is destined for the righteous is already there in all its sanctity, and therefore has no desire to come into this world, to the filthy material body, unless by the decree of the Creator. But a soul that is destined to be in a wicked rushes to come and clothe the filthy body, for she craves filth.

The World Needs the Angel of Death

VaYera [And the Lord Appeared], 136

136) There is nothing on earth that is redundant. Hence, we learned, “And, behold, it was very good” is the angel of death, who must not be obliterated from the world, since the world needs it. And even though it is written of the angel of death that it is not good, that it should be cancelled from the world, everything is needed—the good, as well as the bad.

How the Evil Inclination Seduces

VaYera [And the Lord Appeared], 339-341

339) It is written, “The leech has two daughters—*Hav, Hav* [give, give].” These are the two daughters of the evil inclination, which evoke the evil inclination to rule over the body. One is a soul that always grows in the body, the other is a soul that always craves evil desires, and to all the evil desires in this world; she is the senior, while the first is the junior.

340) The evil inclination connects only in those two souls, to seduce people, and to be trusted so it can lead them to a place where death-arrows are thrown at them and breach them.

341) It is similar to robbers who rob in the mountains and hide themselves in a terrible place in the mountains, and know that people avoid going to those places. What did they do? They fled them. He who is wittier than all, who knows how to seduce people, who departed them and sat on the right path, where all the people in the world go—once he comes to the people of the world he begins to connect with them there until he lures them into his net. He brings them to a terrible place where there are robbers, and they kill them. Such is the way of the evil inclination: it lures the people in the world until they believe it and then brings them to a place of death-arrows.

Abraham Is an Incarnation of Adam ha Rishon

BaHar [On Mount Sinai], 69

69) Adam’s sin was that he broke the Creator’s commandment. But there are no commandments except on idol worshipping. He transgressed with idol worshipping, and He put him, meaning incarnated him in the seed of Terah, in which he fumed, meaning angered the Creator and broke the commandment of idol worshipping, for Terah was an idol worshipper. And he came out of

the seed of Abraham, who was an incarnation of *Adam ha Rishon*. Abraham repented and broke the statutes of idol worshipping and all the foods that were placed before them. He corrected what Adam and Terah sinned, and broke the sin and the evil structure that he built, the structure of the *Klipot* that Adam caused by his sin, and enthroned the Creator and His Divinity over the whole world.

Unleavened Food

Hayei Sarah [The Life of Sarah], 74-76

74) It is like a king who had an only child, who was sickened. One day, he craved to eat. They said, "Let the king's son eat this medicine, and before he eats it let no other food and drink be found in the house." This is what they did. After he ate that medicine, he said, "From here on, let him eat whatever he wishes, for it cannot harm him."

75) Similarly, when Israel came out of Egypt, they did not know the tenet and the principle of faith. The Creator said, "Let Israel taste medicine, and as long as they eat this medicine, let them not see any other food, meaning leavened." After they ate the *Matza* [matzo], which is the cure to come to know the meaning of faith, which is *Malchut*, the Creator said, "Henceforth, they may have leavened and eat it, for it can no longer harm them." And on the day of Pentecost, the upper bread was found, that of *ZA*, which is the absolute cure.

76) Leavened, which is the evil inclination, is sacrificed for anything, so it will burn on the altar through the sacrifices that are being sacrificed on the altar. And they sacrifice the two other breads with a swing together with them. "Other" means besides the offerings. And the leavened, which is the evil inclination, is burned in the fire of the altar through the sacrifices, and it cannot govern and harm Israel. For this reason, the holy Israel adhere to the Creator on that day with the cure of the Torah.

Wick and Candlelight

Lech Lecha [Go Forth], 158-159

158) *Nefesh* is a low awakening that clings to the body, like candlelight, whose bottom light is black, clings to the wick and does not depart it, and is corrected only in it. And when the black light is corrected and grips to the wick, it becomes a throne to the white light atop it, for it hovers over the black light. And this white light corresponds to the light of *Ruach*.

159) Once they are both corrected, the black light and the white light atop it, the white light becomes a throne to a blocked light, which is unseen and unknown that it hovers over the white light. It corresponds to the light of *Neshama*, and then it is a complete light. Thus, there are three lights one atop the other in a candlelight: 1) The black light that clings to the wick, below everyone; 2) the white light over the black light; and 3) the blocked, unknown light over the white light.

Similarly, a whole man has three lights, too, one atop the other, as with the candlelight, which are *Nefesh*, *Ruach*, and *Neshama*. And then this man is called “holy,” as it is written, “As for the holy that are in the earth, they are.”

MAN of the Righteous

Lech Lecha [Go Forth], 132

132) He even entertains Himself with the souls in this world, since at midnight, all those true righteous awaken to read in the Torah and to sound the praises of the Torah. And the Creator and all those righteous in the Garden of Eden listen to their voices. And a thread of grace stretches over them during the day, meaning that by the MAN that they raise through the Torah and the praises, the middle line—the light of *Hassadim*—extends to the *Nukva*. And since they caused that light, they are rewarded with the same amount they

have induced in the *Nukva*. This is the meaning of, “By day the Lord will command His mercy, and in the night His song shall be with me,” for because of the singing at night, one is rewarded with His mercy during the day.

A Prayer of Many Is Received Unconditionally

VaYechi [And Jacob Lived], 514441

514) All the prayers in the world, prayers of many, are prayers. But a solitary prayer does not enter before the Holy King, but only with great force. This is so because before the prayer enters to be crowned in its place, the Creator watches it and observes it, and observes the sins and merits of that person, which He does not do with a prayer of many, where several of the prayers are not from righteous, but they all enter before the Creator and He does not notice their iniquities.

515) He turns the prayer and examines it from all sides, and considers with which desire the prayer was made, who is the person who prayed that prayer, and what are his deeds. Hence, man should pray his prayer in public, since He does not despise their prayer, even though they are not all with intent and the will of the heart, as it is written, “When He has regarded the prayer of the destitute.” Thus, He only observes the prayer of an individual, but with a prayer of many, He does not despise their prayer, even though they are unworthy.

516) “When He has regarded the prayer of the destitute.” This means that He accepts his prayer, but it is an individual who is mingled with many. Hence, his prayer is as a prayer of many. And who is an individual who is mingled with many? It is Jacob, for he contains both sides—right and left, Abraham and Isaac, and he calls his sons and prays his prayer for them.

And what is the prayer that is fully granted above? It is a prayer that the children of Israel will not perish in the exile. This is because every prayer in favor of Divinity is received in full. And when Israel

are in exile, Divinity is with them. This is why the prayer is regarded as being in favor of Divinity and is accepted in full.

Righteous and Wicked

Mishpatim [Ordinances], 438-441

438) A righteous is judged by the good inclination. An evil one is judged by the evil inclination. An intermediate, both judge him. One who is from the tree of life, which extends from ZA, is not judged at all, for he has no evil inclination. He is a complete righteous. This is, "A righteous who is happy." And there is no good except the Torah, as it is written, "For I give you good doctrine; do not forsake My teaching." And a righteous who is suffering is from the tree of knowledge of good and evil, *Malchut*. He is called "righteous" because he is suffering, which is the evil inclination. But because the good inclination governs him, he is called "A righteous who is suffering," for he suffers under its authority.

439) A wicked who is happy. The Torah is called "good." He is called "evil" because he rose to being a *Rosh* in his evil inclination, and the good is under his dominion, as a slave under his master. And even though a wicked is crowning the righteous, and a complete righteous can punish him, it is not good to punish the righteous, too. This is so because since that good one is under the feet of the wicked, he must not be punished, for perhaps he will repent and overcome his inclination, and the evil inclination will be dust under his feet.

440) From the perspective of a wicked who is happy, Divinity lays, as it is written, "And uncovered his feet and lay down." "And a maidservant that is heir to her mistress" A maidservant of the evil inclination. The evil inclination is a male, for whom it is said, "I will not give My glory to another," and "But the layman who comes near shall be put to death," since the evil inclination is called "other" and it is called "stranger."

441) And from the perspective of the righteous who is suffering, Divinity is a crown on a man's head, and the maidservant, the evil inclination surrenders under her mistress. And from the perspective of the complete righteous, there are neither stranger nor evil inclination. And from the perspective of the complete wicked, he has no part in Divinity, for man has no part of Divinity, except from the side of the good.

Being Rewarded with Sons

VaYeshev [And Jacob Dwelt], 188

188) "Behold, sons are a heritage of the Lord." This is the soul's bundle of life, as it is written, "Yet the soul of my lord shall be bound in the bundle of life," which is the next world. This is what the text considers a heritage. And who awards with bringing a person into this heritage of the Lord? Sons. The sons award him with the heritage of the Lord. Therefore, happy is the man who has been rewarded with sons, so he may teach them the ways of Torah.

Death Does Not Apply

VaYeshev [And Jacob Dwelt], 177

177) Even when one is sentenced to death, which separates him from the eternal root, he is still not completely separated, since through the sons that each one bears, each one remains attached to his eternal root. This is because each son is a part of the father's body; hence, every person is a link in the chain of life, which begins with *Adam ha Rishon* and continues through the revival of the dead, forever, ceaselessly. And as long as man's chain of life continues, for he leaves a son behind him, death does not separate him from eternity at all and it is as though he is still alive.

Without Sons—As Good as Dead

VaYeshev [And Jacob Dwelt], 163

163) Even if a man engages in the Torah day and night, but his origin and springing are in vain, meaning he does not bear sons, he cannot be in the presence of the Creator. If a spring does not enter a well of water, it is not a well, for the well and the origin are one, and one who has no sons is as one whose origin did not enter him and is not acting within him.

Even If He Is Circumcised, He is Forbidden to Study Torah if He Does Not Observe Commandments

Aharei Mot [After the Death], 308-310

308) “And keep My statutes. “My statutes” are the customs of the king, ZA. “My judgments” are the judgments in the Torah. All the customs come from a place called “justice,” *Malchut*. They are called “My statutes,” and they are the king’s judgments. And wherever we read of a sentence, they are called “the judgments of the king,” who is the Holy King, the Creator, the king that peace is all His, who is the Holy King, where judgment and mercy are gripped to one another. This is why it is written, “Righteousness and justice are the foundation of Your throne.” Those are judgment and mercy, and this is why they are statute and ordinance. It is written about that, “His statutes and His ordinances to Israel.” To Israel, and not to the rest of the nations.

309) Afterwards, it is written, “He has not dealt so with any nation.” Even when one is circumcised, but does not observe the commandments of the Torah, he is exactly like an idolater and must not be taught Torah. Therefore, “An altar of stones shall you make unto Me.” This is the circumcision; it is really an altar of stones,

which softens the stony heart. And one who is circumcised but does not observe the commandments of the Torah, the harshness of his heart remains intact and the filth is not removed from him. For this reason, his circumcision does not succeed and does not help him. This is why it is written, “For if you wield your tool on it, you will profane it.” Even though you wielded your tool on it, meaning were circumcised, still, because he is not observing the commandments, “You will profane it.” The circumcision has been desecrated and is ineffective, and he must not be taught Torah.

310) This is why “He has not dealt so with every nation.” An ordinary gentile includes that person who was circumcised but does not observe the commandments. “And as for His ordinances, they have not known them,” forever and ever. We do not give them another thing, meaning the literal Torah and *Mitzvot*, much less the secrets of Torah and the laws of Torah. It is written, “For the portion of the Lord is His people, Jacob the lot of His inheritance.” Happy is the nation that this is its lot; happy is the nation that the Lord is its God.

Man’s Work in the World

VaYechi [And Jacob Lived], 293

293) The toil of Torah, too, meaning to toil under the sun. The toil of Torah is different; it is above the sun, which is from the upper ones. So is the toil of Torah. It is said about it, “As the advantage...” whether he toils in Torah for people or for his own honor. It is about that that the verse says, “Under the sun,” since this Torah does not rise, and even if one lived a thousand years, on the day he departs the world, it will seem to him as though he lived only one day.

The Work of Building the Temple with a Sign and Miracle

Noah, 323-325

323) It is written, “For the house, while it was being built.” But did not Solomon and all the craftsmen who were there build it?

324) Since the craftsmen began to do, the work taught the craftsmen how to do it—what they did not know how to do before, they began to do it.

325) Because the blessing of the Creator was on their hands, it is written, “While it was being built,” meaning it was built by itself. This is so because He taught the craftsmen the teaching, how to begin to do it, and the *Reshimo* [recollection] of that work would not depart their eyes. Thus, they would observe the *Reshimo* and do, until the whole house was built.

A Thousand Secular Days [which are not Sabbath]

Pekudei [Accounts], 121

121) Yet, even though there is separation between holy and secular, the secular has one part of the holy, from the left of the holy, as it is written, “The thousand are for you, Solomon,” which are a thousand secular days [also weekdays in Hebrew]. These are the days of exile. As there are a thousand days in holiness, there are a thousand days to the other side. This is why the friends said that the days of the exile are a thousand years.

Interpretation: Four *Klipot* are introduced in Ezekiel: Stormy Wind, Great Cloud, Blazing Fire, and *Noga* [Shine]. However, *Noga* is half holy half secular: from its *Chazeh* up, it is holy, and from its *Chazeh* down, it is secular. Interpretation: *Noga* is entirely from the

left, for it extends the *Hochma* that is on the left. Hence, when it extends from below upwards, it is holy, and when it extends from above downwards, it is secular. And when it is attached to holiness, it is guarded from extending *Hochma* from above downwards, and then it becomes entirely holy. And when it is attached to impurity, when it extends from above downwards, it is all impurity, for even the part from the *Chazeh* upwards falls into impurity.

All Who Add, Diminish; and All Who Diminish, Rise

Pekudei [Accounts], 249-250

249) In that one that is on the outside, in curtains of goats, all who add, diminish. And your sign is the holiday fruit, which gradually diminish because they are sacrificed over the nations of the world, the external ones. Here, too, it says of the insides, “Moreover you shall make the tabernacle with ten curtains,” and of the outside, it says, “Eleven curtains.” Thus, he adds [the letter] *Ayin* to the twelve, and reduces from the number, for one is reduced from the number twelve by the addition of the *Ayin* to the twelve.

When he adds a number, he reduces. He adds a number—the length of one canvas was thirty cubits and its width was four cubits. But the inner canvases were only twenty-eight in length, so in the calculation, it is less, for it adds up to thirty-four [in *Gematria: DAL*]. Of all the names, there is none so hard as the one called *DAL* [poor]. For this reason, when it adds in number, it adds in deficit.

250) And when it diminishes the deficit, it adds in ascension, for it rises to the thirty-two paths of *Hochma* [wisdom], which is all the faith, *Malchut*, the Holy Name. Hence, one who reduces, rises, and one who adds, reduces. One rises and reduces, and one reduces and rises. One is on the inside, canvas of twisted linen, which reduces and rises, and the other is on the outside, curtains of goats, rising and reducing.

Miracles Performed by Spirits

Pekudei [Accounts], 930

930) There are spirits roaming the world, which are poised to make miracles for people, since those do not wallow in filth as much as others. One spirit is appointed over them, and it is called *Nesirah*, for it is *Ninsar* [cut off] from those most profane. They fly in the air and weaken their impure side, to make miracles for those who are on the side of holiness.

Bread of Affliction and Bread of Delight from the Sky

VaYechi [And Jacob Lived], 751-758

751) “As for Asher, his bread shall be rich, and he shall yield royal dainties.” Asher is righteous, *Yesod de ZA*, which bestows dainties upon *Nukva*. Yet, he is considered *Nukva*, and not *Yesod de ZA*. *Yesod de ZA* extends to this righteous from the next world, *Bina*, to give pleasures and dainties to this land, which was bread of affliction and has become bread of delight, as it is written, “As for Asher, his bread shall be rich, and he shall yield royal dainties.” Asher is *Bina*, giving the dainties of the king to *Yesod*, and the *Yesod*, to *Nukva*.

752) A place that all approve of is the next world, *Bina*, which upper and lower approve of and yearn for. “His bread shall be rich”: There is bread and there is bread, just as there is a tree and there is a tree. There is the tree of life, *ZA*, and there is a tree that death hangs in it, the *Nukva*. Similarly, there is bread of affliction, the *Nukva*, and there is bread of delight, the *Vav de HaVaYaH*, *ZA*. This is his bread, the bread of the *Vav*, the bread of *ZA*. This is why it is written, “I will rain bread from heaven for you,” from *ZA*.

753) His bread is an acronym [in Hebrew] for “bread” and *Vav*, bread of *ZA*, called *Vav*, since this tree, *ZA*, is nourished from *Bina*, called “Asher.” And *Bina* crowns it with *GAR*, as it is written, “With the crown with which his mother has crowned him.” And when he, *ZA*, receives, he will certainly give royal dainties. The king is the assembly of Israel, the *Nukva*, because she is nourished by him, *ZA*, and he gives her through the righteous, the degree of holiness, the sign of the covenant, *Yesod de ZA*. And from the *Nukva* to the rest of the degrees below in *BYA*, and all the corrections in *BYA* are as the corrections in *Atzilut*.

754) “As for Asher, his bread shall be rich.” This is the bread of the Sabbath, containing the delight of two in one, as it is written, “They gathered twice as much bread.” The “Twice as much bread” is the two breads—bread from the sky, from *ZA*, and bread from earth, from *Nukva*. This is called “Bread of delight.” But the bread from the earth, without connection with bread from the sky, is bread of affliction. On the Sabbath, the lower bread of *Nukva* mingles with the upper bread of *ZA*, and the lower one is blessed because of the upper one. This is “Twice as much bread.”

The abundance of the *Nukva* when she is in a state of left without right, *Hochma* without *Hassadim*, is considered bread of affliction. This is because the *Hochma* does not shine without *Hassadim*. And the abundance of *ZA*, the bread of delight, is *Hassadim* that extend from the upper *Bina*, which always shine. On the Sabbath, the two bestowals—of *ZA* and of *Nukva*—unite in each other and the *Hochma* of the *Nukva* dresses the *Hassadim* of the bread of *ZA*, and her bread, too, becomes bread of delight, like the bread of *ZA*. This is the “Twice as much bread.”

755) “Twice as much bread” of the Sabbath. The bread of *Nukva* receives from the upper Sabbath, *Bina*, which stretches and shines for all. It connects with the bread of the *Nukva* with the bread of *Bina*, and it is doubled. He is not saying that it is the bread of *Nukva* in the bread of *ZA*, but in the bread of *Bina*, since in all places, bread is

Nukva, or *Nukva de ZA*, or *Bina* (which is *Nukva*, too). But the abundance of *ZA* is not considered bread, which is male. This is why it writes, “rich,” “His bread shall be rich,” in female form [in Hebrew], and not rich in male form. And bread is considered *Nukva*.

756) “For the bread is gone from our vessels.” It writes “gone” in male form [in Hebrew], not “gone” in female form, since we refer to the rest of the food besides the bread as bread, too. But there is a difference between bread that is other foods and actual bread. The bread of above, of *ZA*, is male everywhere. This is the rest of the food. The bread of below, of *Nukva*, is female everywhere, and this is real bread. One time it writes in male form and another time in female form, but all is one thing, except one is in *ZA* and the other is in *Nukva*.

757) Asher is mentioned above in *Bina* and below in the correction of the bride, the *Nukva*. This is so because all twelve tribes are the twelve oxen that the sea, *Nukva*, stands on and by which it is corrected. This is the meaning of “And the sea was set on top of them.” Thus, Asher is in the corrections of the *Nukva*. He is corrected above in *Bina*, and below in the earth, the *Nukva*. It is corrected above in the corrections of the upper world, *Bina*, and below in the twelve tribes, the corrections of the *Nukva*.

Above, *Bina* is corrected through the twelve corrections of *ZA*. This is why there is Divinity above, meaning *Bina*, which is on the twelve corrections of *ZA*, meaning three lines, in each of which there are four faces. And there is Divinity below, the *Nukva*, for Israel, which is included and corrected in the twelve tribes, and Asher stands in her corrections like the other tribes.

758) And had Moses not revealed that Asher is in *Bina*, it would have been unknown, as it is written, “And let him dip his foot in oil,” to indicate where his connection is in its place, for he gives the anointing oil from his place above, from *Bina*. This is why he wrote, “Blessed be Asher above sons.”

The Meaning of Ein Sof [No End]

Pekudei [Accounts], 360

360) Their *Dvekut* [adhesion] rises up to *Ein Sof*. This is so because every connection and unity and perfection is to hide and conceal that which is unattainable and unknown, that the desire of all desires is for him, meaning *Ein Sof*. *Ein Sof* is neither about to be known nor to become a *Sof* [end], or to become a *Rosh* [head/beginning]. It is also not like the first absence, *Keter*, which educated *Rosh* and *Sof–Rosh* being the uppermost point. This is the concealed head of everything, and stands within the thought, *Hochma*, since *Hochma* emerged from *Keter*, as it is written, “But wisdom, where shall it be found?” It made an end, called “the end of the matter,” *Malchut*, the end of all the lights. But there, in *Ein Sof*, there is no end.

What Is an Avrech [usually referring to a Yeshiva student]

Pekudei [Accounts], 289

289) *Yesod* consists of *Hochma* and *Hassadim*, and it is called *Avrech*. It is made of the letters *Av* [father] *Rach* [soft]—*Av* from *Hochma*, and *Rach* from *Hassadim*. However, the dominion in it is given to *Hassadim*, and the *Hochma* is only included in it. It is not like the fourth wheel, where the *Hochma* has dominion in it, but the wheels that turn and shine around the *Yesod*—220 [*Rach* in *Gematria*] wheels—are only *Hassadim*, and they are called *Rach* [220], soft. Moreover, it indicates a general illumination of all twenty-two letters, where each letter contains ten *Sefirot*, and ten times twenty-two are 220.

What Is Salt

VaYechi [And Jacob Lived], 666-668

666) “Neither shall you lack the salt of the covenant of your God.” Why is salt so important? It is because it cleanses and perfumes the bitter, and makes it tasty. The salt of judgments in the *Masach de* [of] *Hirik*—on which the middle line emerges, which unites the right with the left—cleanses and perfumes the judgments of the left, which are bitter, with the *Hassadim* on the right. Had there not been salt, the middle line would not have been extended, and the world would not have been able to tolerate the bitterness, as it is written, “For when Thy judgments are in the earth, the inhabitants of the world learn righteousness.” It is the law of *Tifferet*—the middle line from the *Chazeh* upwards—that the judgments in the *Masach* in it are called “salt.” Justice is the harsh judgments in *Malchut*, and when the law, which is salt, is to the earth, which is *Nukva*, then they “learn righteousness,” and can tolerate the bitterness of justice. It is also written, “Righteousness and justice are the foundation of Thy throne,” where righteousness is complemented through the justice, the salt.

667) Salt is a covenant, *Yesod*, middle line, from the *Chazeh* down, on which the world (*Nukva*) persists. It is written, “If My covenant for day and night stands not, I have not appointed the ordinances of heaven and earth.” For this reason, because the middle line, which is *Yesod*, emerges on it, the salt is called “the covenant of your God.” *Yesod* is called “covenant,” and we call it the Sea of Salt [known in English as The Dead Sea], where the sea, which is the *Nukva*, is named after it, after the salt that sweetens it.

668) “For the Lord is righteous, He loves righteousness.” This is the salt, which is *Yesod*, at sea, which is *Malchut*. Righteous is *Yesod*; righteousness is *Malchut*. And one who separates them brings death upon himself. This is why it is written, “Neither shall you lack the salt... from your meal-offering,” so you will not separate the *Yesod*,

which is salt, from the offering, which is the *Nukva*. One does not go without the other.

All Comes from the High Thought

VaYechi [And Jacob Lived], 768-769

768) Thought, which is the concealed *Hochma de* [of] *AA*, the beginning of everything, has been concealed in *Rosh de AA* and does not shine below. When it expands through *Bina de AA*, which emerges from *Rosh* [head] *de AA* and returns to the *Rosh*, which the illumination of *Hochma* expands from *Rosh de AA* to its *Bina*, it comes to a place where there is *Ruach*. The middle line, *Ruach*, *ZA*, rises and decides between the two lines of *Bina*, in the *Daat* that decides between *Hochma* and *Bina*, and it is called *Bina* and not “concealed *Hochma*” as in the beginning because now she is illuminating through *Bina* that returned to the *Rosh* and became *Hochma*.

And even though *Hochma* is still hidden in *Bina*, the *Ruach* (*Daat*), which decides between the right and left of *Bina*, expanded from *Bina* to its own place and produced a sound, which is made of fire, water, and wind, which are three lines—north, south, and east. This is so because after *ZA* rose to decide between the two lines, right and left of *Bina*, and expanded into three lines of its own, this voice contains all the forces, all the *Mochin* in *Bina*, and this voice leads the speech and gives the word, the *Nukva*, in her correction. It clothes her *Hochma* in *Hassadim* and the *Hochma* in her is corrected and can shine because the voice is sent from the place of *Ruach* in *Bina*, the *Hassadim* in *Daat*, and comes to lead the word, to utter upright words through the clothing of her *Hochma* in *Hassadim*. And this is when the *Hochma* in her—concealed in *Rosh de AA*—appears.

769) When you consider these degrees, you will find that the thought, *Bina*, the voice, and the speech are all one. And the

thought is at the start of everything, and there was no separation, but rather it is all one and one connection. The thought connected to the absence, to *Keter*, and it never expanded. This is “The Lord is one and His name, One. And it is written about that, “He gives goodly words.” This is the body, *ZA*, which clothes *Hochma de Nukva* in *Hassadim* and produces goodly and upright words.

All the degrees through *Nukva* come to reveal the *Hochma* in the beginning, the *Hochma* in *Rosh de AA*, which cannot shine to the lower ones because it was hidden there. Hence, all are only one degree of *Hochma*. The thought is *Bina*, for the thought, which is *Hochma de AA*, first appears in *Bina*. It is a voice, since the *Hochma* was concealed in the left line of *Bina*, and the voice, *ZA*, the middle line, decided between the two lines in *Bina* and opened the *Hochma* in her. He is speech, and in *ZA* himself, which received the three lines from *Bina*, the *Hochma* still does not shine, as it is the right line. In *Nukva*, however, the left line, the light of *Hochma* is revealed.

And all is one. It is the thought at the beginning of everything, for all the degrees are one degree, only the illumination of the thought at the beginning of everything. Everyone extends her until she is revealed in the *Nukva*. This is the meaning of the words, “The Lord is one and His name, One,” for the *Nukva*, called “His name,” is one with *HaVaYaH*, *ZA*, which is one with the first thought, which is one with *Keter de AA*. It is written about that, “He gives goodly words,” for when she is one with all the degrees through *Hochma de AA*, which is tied to *Keter de AA*, called “absence,” *ZA* gives and corrects and educes goodly words in the *Nukva*, especially voice and speech.

Souls and Angels

Aharei Mot [After the Death], 220-221

220) Since the day the world was created, the souls of the great righteous stand before the Creator and pause before Him. And the Creator gazes upon them until it is time to bring them down to earth to clothe a body. And they govern above and below, as it is written, “As the Lord... lives, before whom I stood.” “...I stood,” meaning before he came into this world. Afterwards, he returned to his place in heaven and went up to his chamber.

But other souls do not rise to their places until they die because they did not stand before the Creator at the same degree, such as Enoch [Hanoah] and Elijah [Eliyahu], who were rewarded with rising to their places while they were still alive. This is why Elijah became an emissary and a messenger above, as did Enoch. Also, they adhered to the King more than an angel.

221) All the Holy Spirits above, meaning angels, work as the Creator’s emissaries, and they all come from one place. But the souls of the righteous come from two degrees that are included in one; hence, they rise higher than angels, and their degrees are more than those of angels. And all those who were hidden there descended and rose in their lives, like Enoch, in whom there was no death.

Two points are included in Malchut—a lock and a key. All the lights extend only through the key, and the point of the lock is concealed in it. And she is called, “The tree of knowledge of good and evil,” since the people, who extend from Malchut, are good if they are rewarded and do not sin, when the point of the lock does not appear and he is awarded all the lights. And if one is not rewarded, he is evil, and the point of the lock appears on him. At that time, all the lights depart at once and thus, death comes upon man, for Satan, who is the angel of death, awakens the point of the lock upon man, which causes the departure of the light of life.

There is a virtue in angels that does not exist in people: angels do not die. People, however, are made of the point of the lock, as well, and therefore die. But there is a virtue in people that does not exist in angels, since the angels have no burden of correction, as the key needs no correction, since it comes from Bina and it comes only to correct the lock. Thus, they always stand at the same degree as when they were created, and there are no ascents and descents in them.

But people, who contain a lock, carry the entire burden of correction; hence, when they are rewarded, they rise and attain degrees that do not exist in the angels. And there are great souls in whom the lock is so deeply hidden that it will never be fit of revealing. But they do not die, since the lock in them is hidden and concealed in their root.

What Are Souls

VaYetze [And Jacob Went Out], 316-317

316) “And Jacob took him,” meaning he chose for his share and his lot, “a rod of poplar,” which is the right line, moist, water—mercy. Hazelnut—left line, red like a rose. Chestnut—the general middle line. And he governs them, as it is written, “...making the white appear,” for although ZA is the middle line, holding both lines—right and left—it still leans to the right. And he engraved the illumination of the right in all of them, and then he is called, “a whole man,” complete in everything.

317) And what does it say afterwards? “And it came to pass.” The secret of secrets is given unto the wise of heart. There are sublime degrees among the camps of the upper angels. The inner ones connect to the Holy King, ZA, and connect to Israel—the Creator’s Holy Sons. They are called, “the connecting flock,” meaning camps of angels connected above, in the right line, and below, in the middle line.

Sons are a consequential light, which does not appear through the cascading of degrees from one another, but through raising MAN from lower to Upper. This is the *Masach* of *Hirik*, by which the lower one becomes a middle line in the right, and the left of the Upper One, inducing renewal of light in it, as in, “three emerge from one.” And to that extent, the lower one is rewarded with it, as well, as in, “one exists in three.”

And this measure, which the lower one has been awarded, is called, “a son to the Upper One.” And the two lines in the Upper One, which receive the middle line from the lower one, are called *Aba* and *Ima* to the lower one.

And this is why the souls of Israel are called, “sons of the Creator,” as in, “You are the sons of the Lord your God.” It is so because prior to the *Zivug*, ZA and his *Nukva* are two lines—right and left—that do not shine, unless Israel raise MAN to ZON—the *Masach* of *Hirik*—on which the deciding middle line emerges and copulates ZA and his *Nukva*. Then the light in them is renewed, in “three emerge from one.” Through the lower one that rose to MAN, three lines were renewed in the Upper One, and to that extent, Israel are rewarded because they had raised MAN and caused the renewal of that light in three *Mochin*, too, called, “souls,” in “one exists in three.” These *Mochin* are sons to ZON, and ZON are considered their AVI, hence the verse, “You are the sons of the Lord your God.”

Holy angels are born from ZON together with the souls, comprising two discernments: internal and external. This is so because those who emerge from the general three lines are considered internal, and those who extend from the time of the domination of the left line during the *Zivug*, before it is included in the middle line, are external angels.

Pavement of Sapphire

Pekudei [Accounts], 495-496

495) When the desire of a river—*Yesod de ZA*—descends and adheres from above downwards, it creates male souls. The desire above, of *Yesod*, makes male souls, and of below, of the *Malchut* that contains the seventh palace, makes female souls.

496) When the female souls depart the seventh palace, they come down from there until they reach the spirit of the left, called *Adiriah*, and “the pavement of sapphire.” The first spirit, *Satotiah* is called “sapphire,” and the left spirit is called “a pavement of sapphire,” as it is written, “And under His feet there appeared to be a pavement of sapphire.”

Nails Are the Parsa that Separates Anterior Kelim from Posterior Kelim

VaYikahel [Assembled], 273-274

273) When he was in the Garden of Eden, all these chariots and all those holy camps were circling Adam and he was guarded from everything, and no evil thing could reach him. Since he sinned, these clothes of nails were removed from him and he feared evil things and evil spirits, and these holy camps that surrounded him and guarded him had parted from him. Of all those attires, only the nails at his fingertips remained, surrounded by the filth of the *Sitra Achra*.

The nails are the *Parsa* that separates the *Kelim* of *Panim* [face] from the *Kelim* of *Achoraim* [back]. She is attached to the *Kelim* of *Achoraim* because she is the root of their illumination. This is so because all of their illumination comes from the *Parsa*, lowering the ending *Malchut* from her to her own place. By that, the *Kelim* of *Bina* and *TM* rose to their own degree, from the place to which they fell, where they became the left, and the *Kelim* of *Achoraim*.

Thus, the *Parsa* is the root of their illumination and is thus attached to them as nails are attached to fingertips. And as the *Parsa* is the root of the *Kelim* of *Achoraim*, she is the root of the illumination of the lower degree. This is because when the *Kelim* of *Achoraim*, *Bina* and *TM*, rise to their own degree, they take the lower degree together with them and elevate it to their degree. Thus, the *Parsa* has become the root of the lower degree, as well, as she is the root of the *Kelim* of *Achoraim*. For this reason, the *Parsa* is attached to the *Kelim* of the lower degree, as well.

The souls of Adam and Eve are from the degree below *ZON* because they emerge and cascade from them. It turns out that when the *Parsa* of *ZON* raised their *Kelim* of *Bina* and *TM*, which were fallen in the souls of Adam and Eve, the souls of Adam and Eve rose along with them to the place of *Malchut* of *Atzilut*, called “The Garden of Eden,” as it is written, “And the Lord God took the man, and put him into the garden of Eden.” Thus, that same *Parsa* of *Malchut* of *Atzilut*, attached to the *Kelim* of *Achoraim*—which are her *Bina* and *TM*—is also attached to Adam, to whom she is his root, as she is the root of the *Kelim* of *Achoraim*.

This is so because as the nails cling to *Malchut's Kelim* of *Achoraim*, they clothe the whole of the stature of *Adam ha Rishon* because the nails were the root of their illumination. This attire was very important, as it is discerned as the *Parsa* of *Malchut* of *Atzilut* on her *Kelim* of *Achoraim*.

After the sin, the soul was lost from *Atzilut*. This happened to it by the force of the *Parsa*, and naturally, the clothing of the nail that comes from the *Parsa* is lost, as well. And befitting the small measure of high soul that remains in him, a part of the clothing of the nail remained in him, as well. This is the surplus of the nails on the tips of the fingers. And since the nails are considered mere *Kelim* of *Achoraim*, the *Sitra Achra* has the strength to adhere to them and to be nourished from them. The part of the nails that is not attached to the flesh of the finger, where there is always filth, is

the place from which the *Sitra Achra* always sucks. This is why it is forbidden to grow them beyond the finger-flesh.

274) For this reason, one should not grow one's nails, for there is filth in them. As they grow, the judgment force upon them grows, as well, by the force of the *Klipot* [shells] that suck from the nails that surpass the flesh. One should attend to it everyday and should cut them. But one must not throw them, to not act disgracefully in that place, since their root is a very high place and one could be harmed by it.

It is all as it is above. The *Sitra Achra* surrounds all the *Kelim* of *Achoraim* above; hence, the nails, too, are surrounded by filth, since they extend from the *Achoraim* and must not be in the place of the world, that is, in an inhabited place.

365 Tendons

Pekudei [Accounts], 151

151) Explaining the correction of *Yesod* of the *Malchut*, which was done by the effect of *ZA*. There are 365 tendons under the influence of the hoses—white, black, red, included in one another, and they have become one color. These tendons are reticulated in seventeen nets, and each net is called “tendons.” They are webbed in one another and descend at the end of the abyss, the *Yesod* in *Malchut*, called “abyss.” Under these, two nets stand in a mirror of iron and two other nets in a mirror of copper.

Tendons are illumination of *Hochma* on the left of *Bina*, which extends to *Malchut*. They are called tendons because they are from *Bina*, since *KHB* is called *Mocha*, *Atzamot*, *Gidin*. Also, they are 365 because every left line is from *Bina* and *TM* that fell from the degree at the point of *Holam* and returned to her at the point of *Shuruk*. At that time, these *Bina* and *TM* became the left line of the degree. And with respect to the *Partzuf*, the *Kelim* from the *Chazeh* down are considered *Bina* and *TM*, since *Tifferet* is *Bina* and *NH* are *TM*.

It turns out that the left line of *Bina* is half of *Tifferet* and her *NHY* from the *Chazeh* down, which make up three and a half *Sefirot*. The *Sefirot de Bina* are hundreds, hence they are 350, and the illumination *Yod-Hey* from *Bina* rides atop them, hence they are 365. Also, they are 365 tendons, in which there are three colors white, red, and black, which are *Hesed*, *Gevura*, and *Malchut*. And the color green is not mentioned because it is the one that dispenses the colors.

Tania, Braita, Tanas

Mishpatim [Ordinances], 305

305) That key, *Ateret Yesod*, begins the Oral Torah. This means that it is established as its *Yesod* [foundation]. This is why we say “Tania,” which is an anagram for *Eitan* [firm/strong]. It is said, “Firm be thy dwelling-place,” since *Malchut* is called “dwelling place,” and when she receives from *Ateret Yesod* it is said about her, “Firm be thy dwelling-place.” She is called “Braita,” which means outside the body, *ZA*, since *Braita* comes from the word *Bar*, outside [in Aramaic].

The firm ones in the written Torah, *ZA*, are *Tanas* in the oral Torah, *Malchut*. They are supporting pillars outside the body, *NHY*. When these *NHY*, *ZA*, are called “firm” in the written Torah, they are called *Tanas* in the oral Torah because firm in the written Torah is *Tania* in the oral Torah.

The Hidden Light and the Light by which the World Exists

Emor [Speak], 3

3) “How great is Your goodness, which You have stored up for those who fear You.” “How great is Your goodness,” meaning how sublime and precious is the Upper Light called, “good,” as it is

written, “And God saw the light, that it was good.” This is the hidden light, with which the Creator does good in the world. He does not deny it every day, for in it is the world sustained, and upon it does it stand.

“...which You have stored up for those who fear You.” The Creator made the Upper Light when He created the world, and hid it for the righteous in the future, as it is written, “...which You have stored up for those who fear You, which You have wrought for those who take refuge in You.” There are two kinds of light: 1) the hidden light for the righteous in the future, which does not shine in the world; 2) the light that is called “good,” which extends from the hidden light and shines in the world every day, and which sustains the world.

What Is a Merkava [Chariot]

Pekudei [Accounts], 777

777) One who assembles a kind in its kind and knows how to connect what is connected, a palace in its palace, a degree in its degree, has a share in the next world. This is the wholeness of everything. And when the left is completed with the right, and the male in the female, as well as the palaces, all becomes one deed, a kind in its kind. What emerges from that perfection is called “the deed of the *Merkava* [puzzle, but also chariot].” The word *Merkava* comes from the words *Markiv* [assembling] and *Murkaw* [assembled].

The Name AB

VaYera [And the Lord Appeared], 283

283) The sum of the letters of the names of *AB* is *RIU* [216 in *Gematria*], since in each name are three letters, and three times 72 is 216. *AB* is the secret, the concealed, the whole of the Torah. It contains the twenty-two letters and ten utterances, which are thirty-

two in *Gematria*, the thirty-two paths of *Hochma* [wisdom]. The name *RIU* letters with the 32 paths included in it add up to 248, which are the 248 organs of the body.

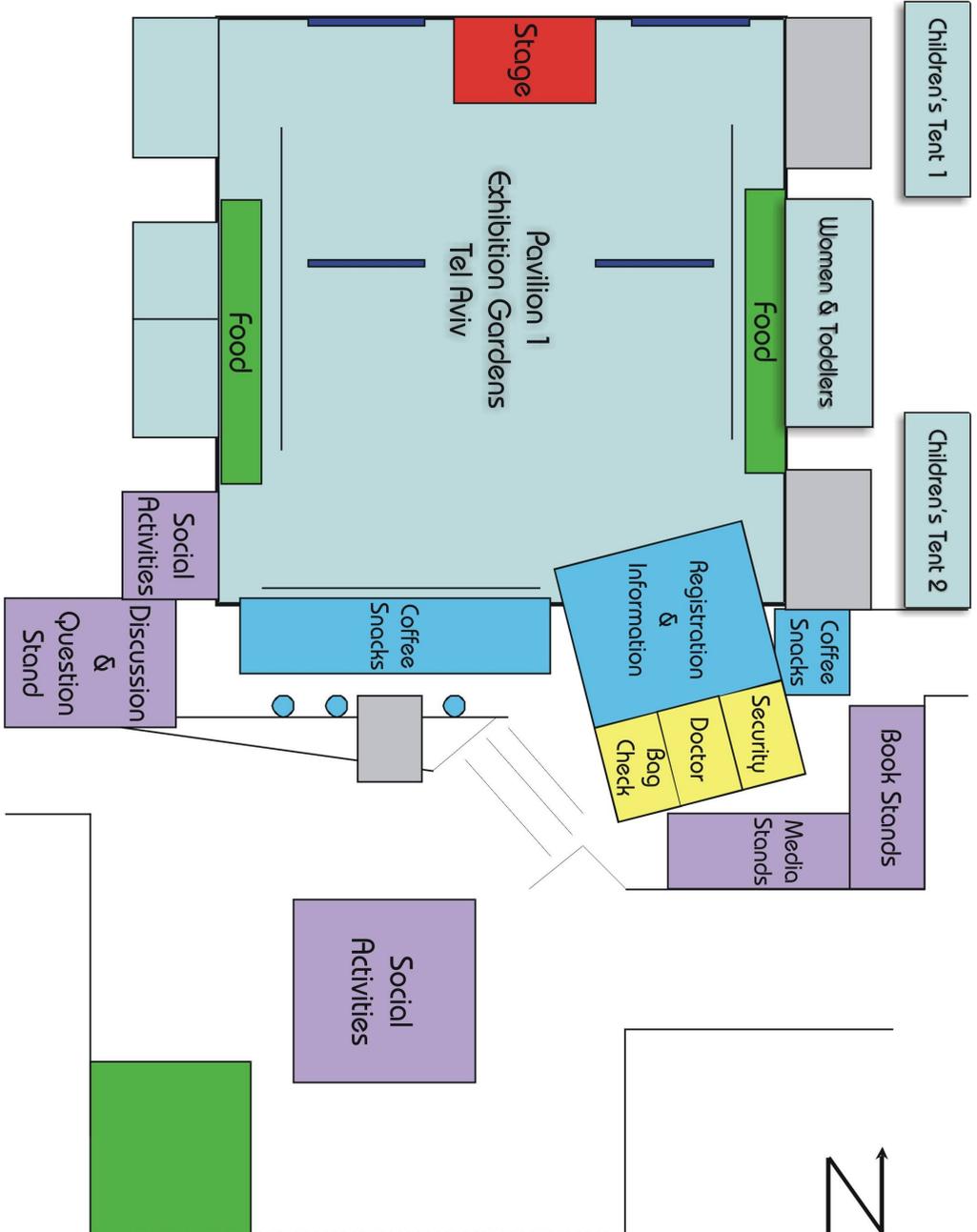
ZON are called twenty-two letters and ten utterances, meaning ten *Sefirot de Bina*. And these *Mochin de AB* do not appear unless by the ascent of *ZON* to *Bina* as *MAN*, when the twenty-two letters of *ZON* connect with the ten *Sefirot de Bina*. This is why this raising of *MAN* is called “thirty-two trails of wisdom” or “thirty-two paths of wisdom.” It teaches you that all the *Hochma* that appears in *Atzilut* appears only on these trails. And since *ZA* is the cause of these *Mochin*, they are carved in it in the form of 248 *Behinot* [discernments], indicating the thirty-two paths and the 216 letters that appear through the thirty-two trails. Also, there are 248 organs in the body; hence, *ZA* itself is called Adam, as written below, which indicates the expansion of these *Mochin* in him.

A Year Is a Cycle of Correction

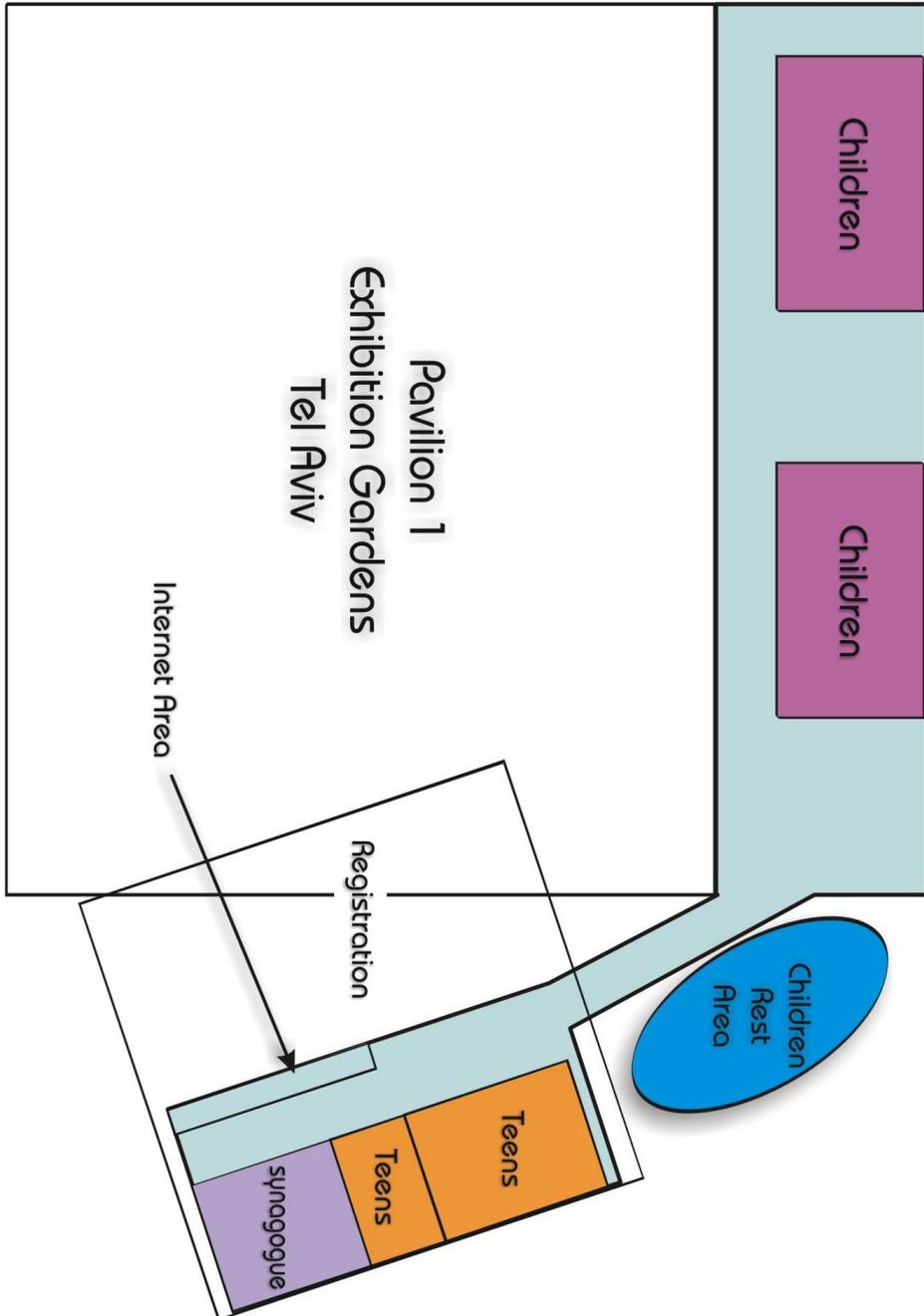
Emor [Speak], 193

193) Every *Rosh Hashanah* [Hebrew New Year’s Eve], the world returns to its beginning, as it was on the fourth day of creation, when *Malchut* was diminished. This is so because *Malchut* is called “a year,” and the twelve months of the year are the order of her corrections from her beginning to the end of correction. If the year is completed and its correction is not completed, she is given for us to correct on the next year, and we need to start over from initiation, as she was on the fourth day of creation. And so it is every single year until the end of correction.

Area Map



Area Map of 2nd Floor



Schedule

(Times are listed in Israel time GMT+2)

Monday, 22 February 2010

- 08:30 – Gathering and registration
- 10:00 – Zohar Lesson: Intention Reveals the Upper World
- 11:45 – Stands and activities
- 12:30 – Lunch
- 13:30 – Stands and activities
- 14:00 – Opening Ceremony
- 14:15 – Yeshivat Haverim (Friends' Gathering)
- 15:00 – Stands and activities
- 16:00 – Zohar Lesson: Unity is the Kli for the Revelation of the Creator
- 17:30 – Stands and activities
- 18:30 – Dinner
- 19:15 – Stands and activities
- 19:45 – Cultural Evening
- 20:45 – Stands and activities
- 21:15 – Zohar Lesson: Freedom—Only by Uniting with Others
- 22:15 – End

Tuesday, 23 February 2010

- 09:00 – Gathering, coffee and snacks
- 10:00 – Zohar Lesson: Advancement in Three Lines
- 11:30 – Presentation of media distribution activities of Bnei Baruch Kabbalah Education & Research Institute
- 11:45 – Stands and activities
- 12:30 – Lunch (with authentic songs)
- 13:30 – Stands and activities

- 14:00 - Yeshivat Haverim (Friends' Gathering)
- 14:45 - Presentation of the Kabbalah TV Channel in Israel
- 15:15 - Stands and activities
- 16:00 - Zohar Lesson: Israel's Role in the World—
Being a Light of the Nations
- 17:30 - Stands and activities
- 18:30 - Dinner with a Moti Mor concert
- 19:15 - Stands and activities
- 19:45 - Cultural Evening
- 20:45 - Stands and activities
- 21:15 - Zohar Lesson: The Last Generation
- 22:15 - End

Wednesday, 24 February 2010

- 09:00 - Gathering, coffee and snacks
- 10:00 - Zohar Lesson: Perception of Reality
- 11:45 - Stands and activities
- 12:30 - Lunch
- 13:30 - Stands and activities
- 14:00 - Discussion: How to keep in touch
- 14:30 - Yeshivat Haverim (Friends' Gathering)
- 15:15 - Stands and activities
- 16:00 - Zohar Lesson: Educating the New Generation
(not just the young of age)
- 17:30 - Stands and activities
- 18:30 - Dinner with a Moti Mor concert
- 19:15 - Stands and activities
- 19:45 - Zohar Lesson: The Day After the Congress
- 20:45 - Performance by the band, Dor Acharon
(The Last Generation)
- 21:45 - End

